Understanding the Power and the History of Amulets & Talismans

This book gives a fascinating history of amulets and talismans. It shows you how to construct these charms to fulfill your needs and desires. From the historical background provided, you can see that using amulets is no idle, superstitious whim, but rather a natural following of a traditional faith in the power of protective signs and symbols.

Reading this book will give a complete understanding of the meaning of amulets and talismans and of their place in today’s modern society. Do amulets and talismans work? Are they really effective? Do they possess magical powers in themselves or do they draw such power out of the maker? The answers are all here, waiting for you.

Today’s modern society, with its continual need to progress, its high pressures, stress, and constant competition, is one in which the amulet and the talisman can find a natural niche. We have come full circle from Paleolithic times when the world seemed overly complex. At that time, primitive people incorporated symbols representing the powers of Nature into talismans that they could use to protect themselves and give them the confidence to carry on. Today there is that same need in many people. Using modern talismans, we can bolster our courage and reinforce our confidence to fight the competition and run the “rat-race” of super-civilization.

Through its complete and detailed examination of the subject, the book puts religious and magical faith into true perspective, underscoring the utilitarian nature of charms in everyday life. They are not the exclusive preserve of ritual magicians, cabalists, mystics, and priests, but the common tools of all of us; the birthright of those who would compete in a world growing ever more complex.

—Raymond Buckland
Author of Buckland’s Complete Book of Witchcraft
About the Author

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The Complete Book of Amulets & Talismans

by

Migene González-Wippler

1991

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We fear...
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We fear cold and famine...
We fear the sickness all about us
We fear the souls of the dead
We fear the spirits of earth and air
We fear...

An Eskimo shaman to Knud Rasmussen,
Danish Explorer, ca. 1918
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Introduction

LET'S FACE IT. WE ARE SCARED. WE WERE BORN SCARED. THE FIRST reaction a human has at the moment of birth is to let out one huge, frantic wail. There is no doubt in the minds of the people present at this blessed event that this tiny being's entrance into the world is made with the utmost reluctance. And why should it be otherwise? The average human fetus spends approximately nine months in the warmth and safety of its mother's womb, where its every need is met in blissful peace and silence. Suddenly, after being steadily conditioned to a life of total comfort, the fetus is brutally expelled from its cozy haven and banished into an unknown and threatening world. Gone are the warmth, the safety, the dreamlike state of quiet contentment. They are replaced by loud noises, cold air, hard surfaces, and constant physical discomfort. Small wonder the newborn child cries at birth. The child has come face to face for the first time with what will forever remain his or her worst enemy: fear.

Fear is our initial reaction to the threats of our environment. In a sense fear can be considered an overreaction of the preservation instinct. Because it invites caution, it can be at times of help to the individual. But if it is allowed to overpower the mind, it can be a terribly crippling affliction.

Primitive people learned the meaning of fear very early. Besieged by hunger, inclement weather, wild animals, disease, and natural disasters, their life was a constant struggle for survival. And they learned very quickly that to surrender to fear meant death.

In order to protect themselves against the dangers of their environment and to bolster their courage, they decided to enlist the aid of a formidable ally: the powers of nature. They began to anthropomorphize natural forces and to worship them. The sun, the

A common talismanic symbol representing the waxing and the waning phases of the moon connected by the stream of life.
The symbols of the four seasons of the year are very popular in talismans for prosperity. They are very ancient and probably originate from alchemical sources. Each symbol is derived from one of the zodiacal signs associated with the four elements: Taurus for Spring and Earth; Leo for Summer and Fire; Scorpio for Autumn and Water; and Aquarius for Winter and Air. This last symbol is a mixture of the Aquarius and the Uranus symbology.
moon, the wind, the sea, and the earth itself with all its bountiful promises, became deities with supernatural powers that could be tapped through proper worship and sacrifice. Symbols representing these forces and their powers were among the first artistic efforts of primitive people. These symbols became known as amulets, talismans, charms and fetishes.

The purpose of magical symbols such as amulets was to concentrate power so that it could be used by human beings. These symbols represented all the supernatural qualities and abilities of the gods that humans needed to overcome the world around them. By holding an amulet or carrying it around constantly, primitive people felt secure and protected. This belief in the supernatural powers of the gods and their symbols became known as faith, the most potent weapon against fear.

Faith is the central promise behind both magic and religion, and firmly delineates the most important difference between both systems. In religion, humanity declares an undying faith in the powers of God. In magic, humanity declares an undying faith in its own powers. But the aims of both magic and religion are essentially the same—to protect us against the dangers that surround us, to give us self-confidence, and to assuage our fears, all through the power of faith.

Amulets and other magic symbols are used by both magic and religion for protective purposes, or for strength and self-assurance. The Star of David and the Christian cross provide the same feeling of comfort and protection to their religious-minded wearers as a rabbit's foot, a pentagram, or the Hand of Fatima provide to those magically inclined. The intention is the same: to attract good luck, to dispel evil, and to banish fear.

In our modern societies, we are no longer battling ferocious animals, intractable weather and the constant threat of starvation. The dangers we face are more sophisticated, but just as deadly. Air and water pollution, nuclear proliferation, the constant threat of war, disease, crime, drug and sexual abuse, inflation, unemployment, and natural and manmade disasters are the new fears that corrode our sense of well being and self-assurance. Tortured by an ever-growing anxiety about the future, besieged by worries and frustrations, humanity searches desperately for ways with which to relieve its anguish. Sometimes escape seems the only solution. Drugs, alcohol, mental illness, and suicide are some common forms
a. and b. This famous symbol is known as Trinacria or Triskelion and is probably derived from three triangles. It was later developed into a figure consisting of a head surrounded by three legs, commonly associated with time and speed. Some authorities trace the three-legged Triskelion to at least thirteen hundred years before the birth of Christ. It is extremely valued as an amulet against the evil eye.

c. This figure is known as the Triquetrum and is used instead of the Triskelion whenever one desires to contain the forces of speed and time it represents.
of escape. Most of the time, however, faith seems the best way to exorcise fear.

Established world religions, no longer able to satisfy our growing spiritual needs, are beginning to lose ground to new religious sects, all of which vociferously claim to have the answers to society's ever-increasing problems. New techniques in meditation and self-awareness are being essayed in order to bring about higher states of consciousness. Ancient magical beliefs and practices are being revived all over the world. The aim is, as always, relief from fear and anxiety, and a return to the blissful state of peace and well-being that was the first experienced in mother's womb.

At the very core of all this religious and magical activity are the symbols we know as amulets and talismans. Every need, every want, every hope that ever dwelled in the human heart has been expressed in the form of an amulet or a talisman. These symbols are part of the language of the unconscious mind, and are an expression of our faith in ourselves and in the universal forces around us. We must believe in order to survive. Amulets and talismans help us to believe.

At this point we must stop and ask some very natural questions. Do amulets and talismans really work? Do they truly possess magical powers and have the ability to alter the circumstances surrounding our lives? The answer is yes, but only within the framework of our faith in them. Faith is the great miracle worker and the true power behind amulets and talismans.
PART I:

AMULETS
What is an Amulet?

The word *amulet* is derived from the Latin *amuletum*, which, according to Pliny, is "an object that protects a person from trouble."* This is probably a perfectly valid definition, but our more discriminating modern intellectuals would prefer to redefine the term as "an object, either natural or man-made, which is believed to protect a person from trouble." (See Webster’s Dictionary.) The word *believed* stresses the fact that it is the faith placed in the amulet that works for its owner, not just the actual powers of the amulet itself.

An amulet can be anything, a small seashell, a colored stone, a root, a diamond ring, or an old horseshoe. Its most important quality is its alleged power to safeguard its owner from harm and to bring him or her happiness and good luck. This "power" has been the subject of many theories and controversies among students of both the natural and supernatural phenomena. Some claim that amulets really have magical powers. Others insist that amulets are only psychological aids that help strengthen humanity's courage and self-assurance. Maybe there is some truth in both statements.

Magic, in its occult connotation, has been defined many times and in many contexts. Perhaps the most satisfying definition is the one that presents magic as any act of will that brings about purposeful changes in a person's environment. According to this definition all of us have, at one time or another in our lives, performed an act or acts of magic. Whether by means of prayers, magic spells, the use of amulets and talismans, or just plain will and determination, we are constantly trying to direct our lives along a specific course. Essentially, that is what magic is all about: controlling our lives and shaping our destinies. When we exceed the limits of human rights, and

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attempt to control the lives of others, we are dangerously leaning to-
ward "black" magic.

Magic, in one form or another, was our first attempt to control
our environment. From early prehistoric times human beings arbi-
trarily attached special magical qualities to the objects and events
that were the most important to them in their daily life.

A Shaman's rattle from the Northwest coast of North America. The body of the rattle is
formed by a raven which is said to possess the secret of life. Its tongue contains the life spirit.
The beaver stands on the stomach of a man who has just died, and receives the supernatural
powers of the shaman.

(Courtesy of the American Museum of Natural History.)

They also concluded that a human being was dual in essence,
that is, that he or she has a physical body and a spiritual alter-ego, or
soul. This belief in a soul became a universal concept. The soul was
conceived of as a vital force whose presence animates the body and
whose absence stills it. Seen in this context, our spiritual nature or
soul is the spark of life.

According to the 19th-century anthropologist Sir Edward Bur-
nett Tylor, the attribution of spiritual qualities to plants and other
natural objects resulted in what we call nature worship. This was the
root of totemism, the deification of animals and plants, and of the
use of amulets and talismans. From these beliefs was derived the
high polytheism of primitive peoples, and their worship of the spir-
its of nature. Practices such as magical rituals and sacrifice were
ways they invented to bring nature and life within their control, or
at least within reach of their understanding. The belief in unknown
forces beyond the realms of the physical world was mostly a re-
response to what Max Weber called "the power of meaning." It was
not that natural explanations could not be found for the phenome-
non of their existence and that of the world around them. It was sim-
ply that magical and religious explanations were more emotionally
satisfying.
What is an Amulet?

MAGIC VS RELIGION

Primitive people tried by means of magical rituals and incantations to subdue the spirits of nature and subject them to their will. In this way they sought to achieve total control of their lives and of their environment. When they realized that their rituals and spells were not always successful, and therefore that their magic was limited, they attempted to propitiate the gods of nature through acts of worship and sacrifice. The difference between direct control and an appeal to higher beings marks the distinction between magic and religion.

In both magic and religion, we feel a compelling need to observe the tenets of our beliefs and to act in accordance with the nature and meaning of the universe as we believe it to be. This compulsive behavior is at the core of all true religious experience and gives rise to the various religious and magical practices that are an essential part of all human cultures. Attempts to control natural and supernatural powers, divination, sacrifice, taboos, prayers, rituals, and of course, amulets and talismans, are included in some of these practices. Although organized religion frowns upon magical practices, it makes use of a fair amount of magic in its own rituals, particularly in its use of amulets and other magical symbols for protective purposes. Typical among these are the Star of David in Jewish synagogues and the use of rosaries in the Roman Catholic Church. But even though magic is always differentiated from religion, they are both invariably treated under the heading of supernaturalism.

MANA

Supernaturalism expresses the belief in spirit beings placed in a hierarchical order that starts with the Godhead. It also postulates the existence of supernatural forces that do not emanate from any god or spirit but exist of themselves.

Supernatural forces may exist as personified power and as impersonal power. Personified power is an attribute of gods and spirits, and operates at their will or direction. Impersonal power is a
force, usually invisible, that extends itself throughout the universe, and may only be found in certain objects and places. This force is known as Mana.

Mana may be a quality of both men and gods and of some natural substances. It may also be brought into operation by means of magic rituals and spells without the direct intervention of supernatural entities. Mana is simply power.

In Polynesia, where the concept of Mana was conceived, Mana was seen as both personified and impersonal power. In Hawaii the amount of Mana possessed by an individual was believed to be proportional to his social position. The higher his position, the greater the Mana he was believed to possess. There were also ways of gaining Mana, such as eating the eye of a fallen enemy. Mana was the essence of power and victory but it was also potentially dangerous. The king was believed to possess so much Mana that special precautions had to be taken so that his excess power would not injure the common people. A series of taboos or prohibitions were created in order to protect people from too much of this supernatural power.

Perhaps the best way to exemplify the power of Mana is by considering the quiet strength of trees. There seems to flow from every tree a kind of aura, like a controlled power, impassive yet very potent. A simple experiment will serve to show that this power, this Mana of the tree, can be used by us to replenish our own energies. Sometime, when you are walking down the street, feeling particularly tired, approach the first large, healthy tree in the vicinity. Lean lightly against the tree, take a deep breath and mentally “ask the tree to share some of its energy with you. Wait a few minutes and then walk away. You will feel as refreshed and revitalized as if you had slept several hours.

In the same way as the tree has Mana, so do other natural things, such as stones, herbs, flowers, roots, and animals. The waters of the sea and the rivers also have Mana. When the Mana inherent in a natural object is particularly strong and positive, that object is considered to be a natural amulet. A four-leaf clover, a rabbit’s foot, and a fox tail are all examples of natural amulets. They seem to be naturally endowed with an extra amount of Mana. And because one of the qualities of Mana is its ability to be transferred from one carrier to another, an amulet can pass its Mana on to you.

Mana is known by other names, such as personal magnetism. The healing power that is present in some people is an example of
What is an Amulet? "Mana. When healers lay their hands on their patients, they are transferring Mana.

The power of Mana can be of either a positive or a negative nature. When the Mana is negative, the object or the creature that possesses it is believed to be noxious and injurious to all living creatures. Snakes, frogs, scorpions, ravens, and black cats are all traditional symbols of bad luck. When a person has this same negative power, he or she is believed to have the "evil eye."

Mana is then the natural power of the amulet. But even the power of Mana cannot rival the power of faith. Because only faith can make possible the transfer of Mana. When a person believes in the power of an amulet, the power of the amulet can work for him, making him feel strong and protected. When there is no faith, there is no link between the individual and the amulet, and therefore there can be no transfer of power. That is why I said at the beginning of this chapter that it is the faith placed in the amulet that works for its owner, not just the actual powers of the amulet itself.

SYMPATHETIC MAGIC

The term sympathetic magic comprises two magical categories, namely, imitative or homoeopathic magic and contagious magic. Imitative magic states that like produces like or that an effect resembles its cause. Burning somebody's wax image or stabbing it with pins is an example of imitative magic. The idea behind the magician's action is that the thing that is happening to the wax image will also happen to the person it represents. Likewise, objects bearing names similar to a desired condition or state may be used to bring about that condition. Thus, the well-known root of John the Conqueror is used as a powerful amulet to conquer and overpower. Am-

This is a typical voodoo doll. Its right side is always black and is used for evil hexes and for cursing a person. Its left side can be either red for casting love spells or white to get spiritual help. The doll's back is blue and is used for spells attracting good fortune. The eyes, the heart and the mouth are made using white and black threads.
monia, which sounds a little like harmony, is used to dispel trouble and bring about harmonious conditions. The root satiricon, which has a name with erotic connotations, is used to increase sexual power. The use of plants like myrtle and vervain, traditionally associated with love magic, is a form of calling toward a person all the magical attributes of these plants.

Contagious magic, on the other hand, states that things that have been in contact with each other will continue to act on each other long after that contact has been broken. According to this concept, it is possible to affect somebody in either a positive or a negative way if one can only acquire some object that has been in contact with this individual. Likewise, things that have been a part of a living creature still retain the essential characteristics of that creature. Thus a rabbit’s foot is believed to be endowed with the swiftness and fertility of the rabbit, a lion’s tooth is believed to possess its owner’s awesome physical strength and proverbial valor, and a horseshoe is believed to possess the horse’s strength, vitality, and swiftness.

VARIOUS FORMS OF AMULETS

There are two types of amulets: natural and manmade. A natural amulet is a combination of Mana and faith. The manmade amulet is simply a concentration of faith.

Of all the natural amulets, perhaps the one believed to be the most powerful is the fetish. This is an object believed to be the seat or the house of a spirit force. In Africa, fetishes are known by many names, such as ju-ju, gri-gri, wong, mkissi, and biang. A fetish can also be artificially made by the shaman or witch doctor. Many of the fetishes of the west coast of Africa are decorated with mirrors and then placed on
What is an Amulet?

various parts of the body for protective purposes. Mirrors were introduced into Africa by Christian missionaries and were promptly appropriated by the natives who saw in them the "white man's magic."

Most manmade amulets are representations of supernatural forces whose powers are invoked for protective purposes by the amulet's owner. An amulet can also be made to symbolize a desired quality or characteristic. In Italy, for example, the horn is a very popular amulet. It is considered to be a symbol of virility and sex appeal, as well as a sure protection against the ietattura, or the evil eye.

An amulet that is inscribed with special characters is known as a charm. Many of our modern slogans are charms in disguise. The peace and love signs, the smiling sun face, the outspoken demands for "Black Power" and "Ecology Now" are all good examples of charms because implicit in their symbology is the faith in their ability to turn hopes into realities. Even Playboy's saucy rabbit's head is a magical symbol of sex and fertility.

"I love New York" is the slogan of that city, and is accompanied by the image of a bright red apple. The apple has always been one of the traditional fruits associated with Venus, and therefore it is a powerful love symbol.

Zodiac signs are also among the most popular of modern amulets. They appear on necklaces, bracelets, rings, and even key holders.

What all this means is that the belief in amulets is such an intrinsic part of the human psyche that we often use them without realizing what they are. Consciously, that is, because unconsciously we are expressing either a feeling or a need in the symbolic language of the mind.
AMULETS ARE AMONG THE MOST COMMON OBJECTS UNEARTHED BY excavators at archaeological sites. These findings are not confined to any one place or period in history, and seem to indicate that the use of amulets can be traced to prehistorical times and to the various human families. Primitive people seem to have begun using amulets for protecting themselves from evil forces and for divining the future. They used amulets to enhance fertility, to gain strength, to overcome enemies, to protect family and property, and above all, to overcome the dangers of the evil eye. The power of these first amulets was animistic.

Animism, or belief in spirit beings, eventually developed into the first polytheistic religions. Primitive man conceived of his many gods as the possessors of awesome magical powers that were often concentrated in amulets and other magical symbols. It was believed that the gods created the power of magic so that they could help themselves and man. This belief persisted in the highly sophisticated priesthoods of Sumer, Babylonia, and Egypt, and formed an intrinsic part of the mystery religions. The gods were believed to be the first magicians, who passed on the benefits of their magic to the people through the priests.

All the gods had made their own amulets as concentrations, as well as representations, of their powers. All the Egyptian gods were depicted holding an ankh in their hands. The ankh, also known as the crux ansata, is a symbol of life and was considered to be a very powerful amulet by the ancient Egyptians. It was also believed to be an ancient fertility symbol, as it originally represented the male and the female genital organs. The gods bestowed the ankh on
Egyptians who had led good lives, thus ensuring that those individuals would live in the afterlife for one hundred thousand million years.

Symbols of life have always been some of the most popular of all the religious amulets. The eighth letter of the Hebrew alphabet, cheth, is worn by many people as a life symbol. The Kabbalistic meaning of the letter is "enclosure," which is an accurate description of the womb and its life-giving powers.

Hundreds of thousands of clay tablets in cuneiform script were unearthed in early excavations in western Asia, especially in the site of ancient Nineveh. This particular tablet tells the Gilgamesh epic, which has a perfect parallel with the Biblical story of Noah's ark and the deluge.
The Babylonian creation epic gives a fascinating example of the use of amulets among the Babylonian gods. When the goddess Tiamat, the personification of evil and the mother of all things, rebelled against the other gods, Marduk (the son of Ea) was the god chosen to destroy Tiamat. Marduk armed himself with many invincible weapons, but his greatest protection was an amulet made of red stone in the form of an eye, which he carried between his lips. He also carried a bunch of herbs in one hand to repel Tiamat’s evil magic. But Tiamat was also well protected by an equally powerful amulet known as the Tablet of Destinies, or “Duppu Shemati.” She made the mistake of giving her amulet, which symbolized a concentration of all her powers, to her son Kingu, whom she also called her “only spouse.” Kingu, the commander in chief of all her forces, set out to destroy Marduk with the help of the tablet, but Marduk’s magic proved stronger. He defeated Kingu and his demonic hordes and took from him the Tablet of Destinies. He stamped it with his seal and fastened it on his breast, thus claiming as his own all of Tiamat’s magic powers. He then smashed Tiamat’s skull and split her body into two parts. From one part he formed the vault of heaven and from the other, the World Ocean, or abode of Ea. From Kingu’s blood Ea created humanity to serve the gods. For this reason humanity is tainted with evil and is always tempted to perform evil acts. The great number of clay tablets dating from Babylonian times that have been found with magical inscriptions in cuneiform purporting to dispel spirits are proof of the Babylonians’ belief in the power of amulets against evil.

The traditional battle between the forces of good and evil is also echoed in Ethiopian religious legends. In the “Book of the Mysteries of Heaven and Earth” there is a detailed account of Satan’s rebellion against God. Twice during the battle the divine armies were repulsed and overthrown. But the third time God sent with them a Cross of Light upon which the names of the Three Persons of the Holy Trinity were inscribed. When Satan saw the cross and the three names, his courage forsook him, he lost his strength, and the angels of God hurled him and his hordes down into hell’s abyss. From very early Christian times the Ethiopians have regarded the cross as the most powerful amulet.

The Jewish rabbis and the Christian fathers frowned severely upon the use of amulets because they were considered a sign of distrust in the powers of the Almighty. All things magical also awoke feelings of profound disquiet in the minds of the founders of
Judaism and Christianity because they tended to strengthen humanity's belief in its own powers. The founders feared that a person who had faith in himself would not need to have faith in God. A false reasoning, but one that made the early churches condemn the use of magic in any form. Nevertheless it is clear that the practice of magic is finely interwoven in many of the rituals of the Christian churches, and the use of amulets is an integral part of Christianity as a whole.

A revival of the use of amulets began soon after the close of the fourth century. At this time Christians began to make amulets connected with their religion. The first amulet was the cross, as well as the crucifix, which shows an image of Christ on the cross. Pictures of the Virgin Mary, Jesus, and all the great saints and archangels also were believed to be powerful amulets against the forces of evil. Relics of the saints and the Christian martyrs, extracts from the Scriptures inscribed on parchment and metal, vials of sacramental oil and holy water—all became imbued with magical powers. With the invention of paper, the use of these religious amulets became more common. The Church, however, does not consider them amulets, but simple expressions of religious faith.

DIVINATION

The insatiable desire to know the future has always been deeply rooted in humanity. Amulets were also designed for divination purposes. Some amulets were believed to bring to their owners premonitions or dreams that could reveal all things to come. Others could be used as oracles, but they also possessed miraculous powers that were God-given. Among these latter were Urim and Thummim, the holy oracle of Israel. Urim and Thummim, meaning “light and perfection,” were probably two small pebbles, or plaques or bits of wood, which were cast as dice. This may be inferred from the fact that they were kept in a small pouch by the high priest, who wore it at the back of the breastplate of judgment (Exod. 28:30; Lev. 8:8).

The oracle of Urim and Thummim was consulted according to Moses’ strict directions, and was carefully controlled by him and the priests of the Levites. Their inquiry took the form of a semi-religious ceremony, and only the priesthood was allowed to conduct it. Urim
and Thummim was the only form of divination accepted by the ancient Hebrews. But although the practice of magic was forbidden, the use of amulets persisted in the mezuzah, or sign on the doorpost; the phylacteries, or frontlets that were worn between the eyes and on the arm; and the tzitzith, or fringes worn on the prayer shawls.

Astrology and geomancy are two forms of predicting the future that can be traced as far back as the time of the Chaldeans. All the geomantic and astrological symbols we know were believed to possess magical powers. They are still used in our modern times as amulets for good luck or to dispel evil. Likewise all the symbols used in other forms of divination are believed to be imbued with magic and are considered to be potent amulets. The reason for this belief may be that divination symbols or objects are often used to reveal the future. This power remains in the object and can later be used for protective purposes.

BABYLONIAN AND ASSYRIAN AMULETS

The Sumerians, and later on the Babylonians, occupied Mesopotamia for several thousand years starting around 3000 B.C. They were a very magically minded people and practiced all forms of magic in their daily lives. They lived in constant fear of evil spirits and used innumerable charms, spells, and incantations to protect themselves against these evil forces. Chief among their protective devices were all types of amulets, most of them designed as deterrents against the evil eye.

The most archaic of these amulets date to approximately 2500 B.C. and are mostly in animal form. The frog, a symbol of fertility, was a popular amulet usually depicted in glazed clay. The bull and a pair of fish were also symbols of fertility and virility, as were the ram, the sow, and the horse. Lions were symbols of strength and were commonly used to overcome enemies. When figures of animals were used as amulets, they were often engraved on their bases with protective designs believed to bolster the amulet's power.

Cylinder-seals were also popular amulets. They were made of precious or semiprecious stones, such as jade, jasper, agate, topaz, lapis lazuli, and amethyst. Each kind of stone was believed to pos-
A The Complete Book of Amulets and Talismans

possess the power to protect its owner against evil and to bring him good luck, of its own special kind. For example, a seal made of lapis lazuli was believed to “possess a god and the god will rejoice in him,” while a seal made of rock crystal would make a man prosper in all his affairs and bring him wealth.

Babylonian cylinder-seal amulets.

The cylinder-seal was used both as an amulet and as a seal. When used as a seal it was pressed against wet clay, and when the clay dried, the name of the owner and the seal’s design was inscribed on the clay tablet. These were used during business transactions and for the signing of contracts. When the seal was not being
used as a signature, it was carried around by its owner as an amulet.

Cylinder-seals were sometimes engraved with prayers and religious scenes. The most common scene found on the amulets is the one depicting Gilgamesh and Enkidu "fighting beasts." To create this type of amulet, a metal engraver cut the outline and a drill was then used to produce indented parts. Limestone was one of the most popular materials used to make the seals.

Other forms of amulets used by the Sumerians and Babylonians, and later on by the Assyrians, were prophylactic figures of gods, men, animals, and reptiles. Some of the most famous of these amulets are human figures with wings and lion heads made of terracotta.

The Assyrians were fond of burying the figures of dogs of many colors under their houses. The belief behind this custom was that the spirits of the dogs would prevent any malicious or evil person or spirit from entering the house. Usually ten dog figures were buried, five on each side of the house.

In Ur of the Chaldees, the place of birth of the patriarch Abraham, statues of gods were kept at the entrance of each room of the house, each statue encased in a small box accompanied by bits of food, such as grain or small birds. The figures were generally made of unbaked clay and covered by a thin layer of lime, on which details of form and dress were etched in black ink.

Of all the evil spirits most feared by the Babylonians, the most dreaded one was a she-devil who attached herself to pregnant women and to young children. Her name was Lamashtu or Labartu and she was the daughter of the god Anu. Lamashtu is depicted in plaques of metal and stone. To thwart her evil powers the Babylonians used special stones in the form of cylinders. These stones were tied to various parts of the body by means of cords of different colors, and sometimes they had to remain in their position for as much as one hundred days.

Around the time of the downfall of the Assyrian Empire, after the destruction of Nineveh (612 B.C.), the cylinder-seals were replaced by cone-seals. These were made of sard, carnelian, and agate, among other stones, and served as sealing tablets as well as amulets. Chalcedony was one of the most popular stones used for this type of seal, and upon its surface were inscribed symbols of the gods Marduk, Nabu, and Shamash; mythical beasts and wing demons; and men standing by the sacred tree. Also very popular were scenes
from the Epic of Gilgamesh. In one of these chalcedony cone-seals one can see the figure of a man on horseback battling a winged monster. It could very well be the foundation of the legend of St. George and the dragon.

EGYPTIAN AMULETS

The Egyptian word for amulet was *mk-t*, which means “protector.” Another word used to denote an amulet was *udjau*, meaning “the thing which keeps safe,” or the “strengthener.” The Egyptians believed that many of the substances of which their amulets were made possessed magical properties that could be absorbed by their wearers. The most powerful amulets were those inscribed with the names of one or more of the gods, or those that had been blessed by a magician and thus possessed some of the magician’s spiritual powers.

To the left is the ankh, the Egyptian symbol of life. To the right is the Tjet, an amulet representing the generation organs of Isis, which was said to bring to the wearer the powers of the blood of Isis.
The Egyptian Trinity. From left to right, Horus, Osiris and Isis. At their feet the scribe Ammon and his wife Aul. (Musée du Louvre, Paris.)
The oldest Egyptian amulets date from the Neolithic period. They are mostly fertility symbols made of flint in the form of various animals, such as the crocodile, the hippopotamus, the cuttlefish, and a double-headed lion. The latter represented the sun gods of sunrise and sunset. Flint arrowheads were also used as amulets at this time. But the oldest amulet used by the Egyptians was undoubtedly the ankh. As we have already seen, the Egyptian gods all possessed this symbol of life, thus ensuring their immortality. When the Egyptians embraced Christianity in the first century, they still kept the ankh as a religious symbol and it often appears on tombs of that period, next to the Christian cross. The ancient Egyptians made the ankh from various materials, such as wood, wax, metals, and different colored stones. The ankh was closely associated with the sexual organs and was a symbol of life, but no one knows its true meaning.

The vast wealth of Egyptian amulets found during archeological excavations is largely of a funerary nature. That is, these are amulets placed in tombs for the protection of the dead. But it is probable that these same amulets were also worn by the living. Among the principal funerary amulets were:

1. **The Scarab.** This was the symbol of the god of creation to gather life and strength by the living. Models of the scarab, which was a type of dung-eating beetle, were also placed on the dead to effect their resurrection. These were known as "heart scarabs," and were mostly made of black basalt, green stone, or hematite. Huge models of scarabs were also made to be placed at the entrance to temples and to commemorate special events. Scarabs were made of practically every conceivable material and were sometimes used as seals. Amuletic scarabs varied in length from half an inch to two inches. They came into vogue around the XIth or XIIth dynasty and lost their popularity around 550 B.C.
2. *The Djed.* This amulet was believed to give strength and flexibility to the back, for both the living and the dead.

3. *The Tjet.* This amulet represented the sexual organs of the goddess Isis and was supposed to bring the powers of Isis' blood to its owner. It was commonly made of some red material such as red jasper, red glass, red wood, and carnelian. Some Tjets made of gold or gilded stone have also been found. This amulet is commonly seen in the hands of statues and on many sarcophagi, as it prepared the dead to enter the Judgment Hall of Osiris.

4. *The Urs.* These were headrests or pillows. They were usually
made of wood, ivory, and various types of stones when they were intended for funerary use. They were then placed under the mummy's neck to lift up its head in the netherworld. As amulets, they were made of hematite and were seldom inscribed.

5. **The Ab or Heart Amulet.** The Egyptians believed that the heart contained the soul of Khepera, the self-created god, and was therefore immortal. It was also the source of all life and thought, and was believed to be connected with the *Ka* or double of man. The *Ab*, which was also the seat of the *Ba* (or soul of the physical body), was made of many kinds of red materials, such as carnelian, red jasper, red wax, and red porcelain. It was inscribed on the breast of the mummy to replace its heart, which was placed with other viscera in Canopic jars by the mummy's side.

6. **The Ner-t or Vulture.** This amulet was made to commemorate the wanderings of the goddess Isis as a vulture in the papyrus swamps of the Delta. It was usually made of solid gold and inscribed with chapter 157 of the Book of the Dead. The amulet was supposed to give its wearer all the strength and fierceness of the goddess Isis in her vulture form.

7. **The Usekh-t or Pectoral.** This amulet was made of gold and was inscribed with chapter 158 of the Book of the Dead. It was commonly tied to the mummy's head and was supposed to protect its chest and neck.

8. **The Uadj or Papyrus Scepter.** This amulet was made of mother-of-emerald in the shape of a papyrus shoot. It was inscribed with chapter 159 of the Book of the Dead and was supposed to give its owner, dead or alive, the qualities of youth and virility and constant growth. It was sometimes sculptured on a small rectangular tablet made of neshmet stone.

9. **The Udjat.** This was also known as the "Eye of Horus." It was worn for good health, protection, and general well-being. The twin Udjats represent the eye of the sun and the eye of the moon, known also as the two eyes of the sky god Her Ur. One legend states that the eye of the sun god Ra was once blinded
by the powers of evil during the course of an eclipse. But the god Thoth healed Ra’s eye and restored it to his face. This is the symbol of the Udjat. In the Book of the Dead there is a spell that compels Thoth to bring the Udjat to the dead during his journey to the kingdom of Osiris, god of the dead. The Udjat as an amulet was made of gold, silver, copper, wood, wax, various semiprecious stones, and faience glazed in many colors. This is perhaps one of the most important Egyptian amulets, and it is probable that it was also used to repel the evil eye.

10. *The Ahat or Cow Amulet.* This amulet was made in the form of a cow wearing the solar disk, with plumes between her horns. It was commonly made of gold and tied to the mummy’s neck. The Egyptians believed that when this amulet was placed under the mummy’s head, it would emit heat and keep the mummy’s body warm until it arrived at the palace of Osiris.

11. *The Frog.* This amulet carried with it the protection of the goddess Hequit, who presided over conception and birth. It was a fertility symbol and was commonly made of gold, hard stone, steatite, and faience. Heqit was believed to have been present
when Isis resuscitated Osiris, and to have fertilized their sexual union. To this day many women of Central African tribes eat frogs so that they may have large families.

12. *The Nefer.* This word means good, beautiful, and pleasant. As an amulet the Nefer was commonly made of carnelian, sard, or some red semiprecious stone. There were also many Nefers made of faience. It represented a lute or some sort of stringed musical instrument, and it was supposed to give its owner good luck, joy, youth, and physical strength.

13. *The Ba.* The word *ba* means “strength” and represents the heart, soul, or vital forces of man. As an amulet the Ba was made in the form of a man-headed hawk wearing a beard. The Ba was believed to visit the body after death, and the Egyptians left narrow slits in the grave so that the soul could pass through. The Ba amulets were made of gold inlaid with semiprecious stones, and were placed on the mummy’s breast, possibly with the idea of preserving it from decay.

14. *The Sma.* This amulet was a symbol of the lungs and was made of dark basalt or some similar black stone, and placed on the folds of the mummy’s swathing. It was believed to give the mummy the power to breathe.

15. *The Aakhu.* This amulet was a symbol of life after death and represented the sun rising in the east. It was made of red stone or red glass, and it was believed to give its owner the power of Horus or Ra.

16. *The Shuti.* A representation of the two feathers that are seen on the heads of Ra, Osiris, and Amen-Ra. These feathers symbolized light and air. The amulet was made of gold and semiprecious stones.
17. *The Shen.* A symbol of eternity and the all-embracing power of the sun god. It was used as an amulet to prolong human life.

18. *The Ren.* This was a name amulet. In some inscriptions the name of a king was enclosed in the Ren, which seemed to be a piece of cord with a knot tied on one end. In this way the name of the king, which was also regarded as his soul, was protected from evil. This belief was also extended to the names of the gods and of all human beings. The Ren is also known as a cartouche.

19. *The Serpent’s Head.* This amulet was made of red stone or red faience and was believed to protect against the bite of the cobra and of all other venomous snakes. It was worn by both the living and the dead, who were always in danger of being attacked by the snake of the Tuat, or underworld.

20. *The Menat.* This was an amulet of virility, fertility, and sexual power. It was believed to preserve in the dead the desire and the ability to engage in sexual activities. It consisted of a necklace or collar to which was attached a pendant of distinct phallic characteristics. This amulet was worn by all the gods and goddesses, particularly Isis, Hathor, Ptah, and Osiris, who were particularly connected with the reproductive organs according to the Egyptians. Needless to say, it was very popular with the living, as well as the dead. It was made of lapis lazuli or bronze or copper, and it was suspended over the back of the neck so that it could exert its aphrodisiac qualities on the spinal...
column, which was the seat of sexual desire according to the Egyptians.

21. *The Ladder.* Also known as maq-t, this amulet provided the dead with the ability to ascend to the floor of heaven, i.e., the sky. This amulet was made in stone and wood and placed in the tomb near the mummy. The Hebrews also conceived of a ladder that reached from earth to heaven, as exemplified by Jacob's dream.

22. *The Two-Fingers.* Also known as dejebaui, this amulet represented the index and middle fingers and was made of black basalt, green stone, or obsidian. It was placed among the mummy's swathing to symbolize the two fingers of the god who helped Osiris ascend the ladder to heaven.

23. *The Head of Hathor.* This fertility amulet had two forms. In one, it took the form of a cow's head; in the other, that of a woman's head with cow ears. They were both inscribed on plaques and scarabs, and worn as pendants.

24. *The Kef-Pesesh.* This amulet was made of iron ore and placed among the mummy's swathing. It was believed to restore the mummy's ability to move its jawbones, which was usually lost during the process of mummification.

25. *The Steps.* Also known as khet, this amulet was made of white or greenish faience, and symbolized the steps where the god Shu stood when he separated the earth from the sky.

26. *The Uraeus.* A representation of the sacred cobra, known also as Naja haje. It was a symbol of sovereignty and was worn on the headdress of all the kings and queens of Egypt. Most commonly the Uraeus, or cobra, was next to a vulture head on the headdress. Both symbols represented the goddesses who protected Lower and Upper Egypt, respectively. Tutankhamen's funerary mask shows the young king's headdress with the two royal creatures on the front. The vulture's head, a representation of the goddess Nekhbet, is made of solid gold and is amazingly lifelike. The cobra's head and hood are inlaid with lapis lazuli, carnelian, faience, and colored glass. On the front of the cobra's hood is the symbol of the goddess Neith, which it represents.
The famous death mask of the boy-king Tutankhamen, showing the Uraeus or cobra head, next to the vulture head. The two creatures symbolized the goddesses who protected Upper and Lower Egypt and usually appeared on the formal head-dresses of all Egyptian kings. (Egyptian Museum, Cairo.)

Pectoral showing the Eye of Horus or Udjat, resting upon the bark that will take the dead to the judgment of Osiris. The scarab and the falcon, holding a Shen on each claw, are also part of the pectoral. The overall symbolism of the piece is eternal life. Materials used include gold, chalcedony, carnelian, turquoise, obsidian and various colored glass stones. From the tomb of Tutankhamen. (Egyptian Museum, Cairo.)
Amuletic figures of Egyptian gods and goddesses.
Amuletic figures of Egyptian gods and goddesses.
27. *The Pectoral Tablet.* This amulet had the form of a funerary chest, and its cornice was decorated with drawings of feathers. Pectorals were often composites of various magical symbols, all of great magical powers. They were placed on the mummy to protect it from evil and to guarantee the swift passage of the dead to the kingdom of Osiris. One of the many pectorals found on Tutankhamen’s mummy was made in the form of the falcon sun god, Horus. This exquisite pectoral is made of chased gold inlaid with lapis lazuli, turquoise, carnelian, obsidian, and light blue glass. The falcon holds in each talon the Shen and the ankh, symbols of eternity and life, respectively. Its purpose was obviously to provide the king with eternal life.

Like the Babylonians and the Assyrians, the Egyptians shaped many of their amulets to resemble animals believed to have magical powers. Among the most popular were the bull (Apis), the ram, the crocodile, the lion, the cat, the smaller apes, and the jackal, whose head appears on figures of the god Anubis. Also commonly used were amulets in the form of birds, such as the ibex, the vulture, the hawk, the heron, the swallow, and the goose. Reptiles and insects were also used, particularly the cobra, the viper, the scorpion, the turtle, the grasshopper, the frog, and of course, the scarab or dung-feeding beetle.

The largest class of Egyptian amulets were those made to depict the various gods and goddesses and lesser divine beings. Some of these were protective in nature and were kept in the mummy chamber of the tomb to keep evil spirits at bay. Of these funerary amulets, the two usually placed in the tombs were wooden figures of the god Osiris and of the god Ptah-Seker-Asar, also an aspect of Osiris. The god amulets worn by the living were made of stone so that they might be strung on a thread and worn as a necklace. On the same string, the Egyptians wore animal amulets and magical symbols such as the ankh, the Nefer, and the pectoral. This necklace was believed to have magical powers even when it was made of stone beads, because stones were supposed to be especially protective, and to bring good luck to their owners.

During the early dynastic period, the Egyptians placed next to the mummy several figures of men and women called *Shawabtis* or *Shabtis.* These figures were made of hard stone, limestone, faience, sandstone, and other materials. They sometimes represented the
A Shawabti or Shabti figure, placed in the tombs to serve the mummy in its long voyage to the judgment of Osiris. This Shawabti is made of gilded wood and comes from the tomb of Tutankhamen. (Egyptian Museum, Cairo.)
The Egyptian hieroglyphic alphabet and the Greek alphabet. After the finding of the Rosetta Stone by Napoleon’s troops, a comparison between the Egyptian and the Greek version of the same historical account allowed scholars to decipher hieroglyphics for the first time. This particular Egyptian alphabet was prepared by the late E.A. Wallis Budge, probably one of the greatest Egyptologists who ever lived.

The prayer-spell inscribed on heart scarabs. It is perhaps the oldest complete prayer in the world. The ancient Egyptians used it for more than 3,000 years.
The First Amulets

deceased, or servants who accompanied him in his long journey to take care of his needs. Spells were written on the figures to compel them to obey the dead. Kings had hundreds of Shabtis buried with them.

Of all the inscribed Egyptian amulets that have been discovered, those that appear in the Book of the Dead are the most numerous and were probably the most important to the ancient Egyptians. The hieroglyphs that appear in this venerable book are all magical in nature and were all intended to benefit the dead on their passage to the netherworld.

The life of the ancient Egyptians was so suffused with magical beliefs that many books would have to be written, and indeed have been written, about that aspect of their lives. The amulets we have so far discussed in this section form but a small part of the great wealth of magical symbols used by this very wise and extraordinary people.

HEBREW AMULETS

The Hebrews inherited much of their magic from the Sumerians and the Babylonians, and also from the Egyptians. The legend of Moses states that he was raised in the house of Pharaoh as one of Egypt’s royal princes. Esoteric tradition teaches that all the princes of the house of Egypt were strenuously trained in the magical arts. Moses’ feats of magic at Pharaoh’s court would tend to support this teaching.

The Bible is, of course, our greatest source of Hebrew magical lore. Among the different types of Hebrew amulets it mentions are the following:

1. *The Saharon.* This amulet was made of metal in the form of a crescent. It was worn by women and by kings and also by camels, and it was believed to protect its owner from the evil eye. This moon symbol was a favorite amulet of the goddess Isis. The Hebrews, who were deeply influenced by the Babylonians’ magic, probably took it over from them (Isa. 3:18; Judges 8:21, 26).
2. *The Teraphim.* These amulets were shaped in the form of men or gods and were mostly used for divination purposes. They were made generally of clay, but those that were worn on the body were probably made of semiprecious stones. In Genesis 31:19,30 we are told that Rachel stole her father’s “gods,” as she fled his house with her husband, Jacob. Her father, Laban, was “sore displeased” with this action and reproved Jacob bitterly for having taken the gods. These gods were known in Hebrew as teraphim. Although all forms of idols were an abomination in the eyes of Jehovah, many of the Hebrew elect possessed them, notably King David and Micah, who had “a house of gods,” and made an ephod and teraphim (Judges 17:5). The Hebrews probably inherited their use of teraphim from the Babylonians, who sold their houses together with the vast quantities of these protective figures that were believed to be part of the house property.

3. *The Lehashim.* This is a plural word that means “amulets.” It was used to describe any object or ornament that was used for protective, divinatory, or any other magical purpose. Practically every article of apparel was amuletic in nature, as worn by women. Isaiah condemned the use of all the ornaments worn by the daughters of Israel. Among the objects he bitterly criticized were earrings, girdles, finger rings, bracelets, armlets, scent tubes, and mirrors. All of these objects were originally created to protect their owners from evil spirits and to bring good luck (Isa. 3:20 ff.).

4. *Bells.* The vestments of Aaron and the high priests had bells and pomegranates around their hems. The bells were to protect them from evil spirits; the pomegranates were an ancient symbol of love and fertility. The high priest’s garments were made according to strict specifications given by God himself to Moses (Exod. 28:33).

5. *Figures of Gods.* Although the first commandment sternly forbids the worship of any other god but Jehovah, or the engraving of any images, some of the Hebrews still clung to the worship of heathen deities. The worship of Baal and Ishtar was frequently reviled by the prophets, and the Apocrypha tells how Judas Maccabaeus found idols of the Jamnites hidden among the clothes of the felled Hebrew soldiers (2 Macc. 12:39, 40). Judas and his companions realized that “this was the cause wherefore they were slain.”
6. *Phylacteries or Tefillin.* These were frontlets that were worn on the arm and between the eyes. They were probably made of some form of leather. Inside they carried strips of parchment inscribed with the Shema Yisrael: “Hear, O Israel: The Lord our God is One Lord...” (Deut.6:4–8). Phylacteries are still worn today by devout Jews during their morning prayers:

*The translation is that found in the King James version of the Bible. Most Modern Jews translate the Shema Yisrael as “Hear, O Yisrael: The Lord our God, the Lord is One.”*
The High Priest with the names and the tribal attributions of the twelve stones of the breastplate. (From the title page of the edition of Marbodus on Precious Stones, Cologne, 1539.)

The first part of the figure shows the breastplate unfolded. The second part shows the ephod with the breastplate folded and attached. (From Johann Braun's "Vestitus Sacerdotum Hebraeorum," Amsterdam, 1680.)
7. **Mezuzah.** This word means “doorpost” and is used to describe the small cylinder that is usually found at the entrance of every devout Jew’s home. Within the mezuzah there is a small strip of parchment or paper with the Shema Yisrael described above (Deut. 6:9).

8. **The Tzitzith.** This was a tassel or fringe that was commended by God to be worn on the borders of all Jewish garments “throughout their generations.” A band of blue also was to be placed “on the fringe of the borders” (Num. 15:38). The use of the fringe and the blue band persists today in the tallith, or praying shawl of the Jews.

The making of the ephod, the robe, the girdle, the miter, and the breastplate of Aaron was conducted according to divine command. The magical power implicit in these vestments exudes from the Biblical narrative. In fact, all the ritualistic ceremonies that encompassed the worship of Jehovah were of an extraordinary magical nature. The preparation of the ark; the taboos concerning it; the mixtures of the holy oil and of the incense; the special measurements of the altar, with its horns of gold; the cherubim that were placed at the entrance of the Holy of Holies—all of these things, and many more, speak of the tremendous power, effected in total secrecy, that permeated the worship of Jehovah.

But perhaps the most powerful amulets of the ancient Hebrews were the letters of the Hebrew alphabet. Each of these are believed to be varying stages of cosmic energies. The ancient Hebrews believed that God created the universe by means of the letters of their alphabet and that the language he “spoke” at the moment of creation was Hebrew. Each letter is believed to have special magical powers that reach their ultimate potency in the four divine letters of the Tetragrammaton, or four-letter name of God (IHVH). This name, commonly known as Jehovah or Yaweh, was believed by the Hebrews to have the power to create and to destroy whole worlds. It was also believed to be a powerful deterrent of evil.

A variant of the Tetragrammaton is AHIH, pronounced usually as Eheieh. This was the name that God revealed to Moses from the burning bush, “Eheieh Asher Eheieh,” meaning “I am that I am.” In the ancient Hebrew work The Book of Raziel, (Sepher Ratziel)*

*The Hebrew section of the New York Public Library has a copy of this book, as does the British Museum.*
The Tetragrammaton or four-letter name of God, commonly mispronounced as Jehovah. The name is read from right to left, as all Hebrew words.

An amulet based on AHIH is given to women for protection during childbirth. This amulet had a dual purpose. Its first intention was to protect both the mother and her child and to ensure a safe birth. The second intention was to ward off the evil machinations of the night-devil, Lilith, against both mother and child. This type of amulet was written in parchment, and sometimes on the door and the walls of the room where the mother-to-be lay waiting to give birth. In order for the amulet to be really effective, the ink used to write the text had
to be mixed with holy incense and the words used had to be inscribed by a man who had been ceremonially purified.

The amulet itself is very unusual. It is composed of two parts, enclosed in their respective squares. The first section shows three figures representing Adam, Eve, and Lilith, who was Adam's spiritual wife before God gave him Eve as his physical mate. Above the three figures are the names of the angels Senoi, Sansenoi, and Samangeloph, who were believed to protect Adam, Eve, and Lilith, respectively. In the second section, the amulet gives the seals of the three angels. The text below the figures and seals states that the woman will be protected by the holy name of God, AHIH, from all forms of evil. The text above the drawings contains the names of the Seventy Great Angels whose protection is secured through the use of this amulet.

Another amulet from The Book of Raziel uses the Tetragrammaton, IHVH, and four permutations of the Hebrew word SLH, meaning "to prosper." The amulet was intended to give its wearer success in all business transactions. The book also gives many examples of amulets used to secure love, friendship, the favor of God, money, luck in business, and protection from enemies and lethal weapons. Most of the amulets given in The Book of Raziel are in ancient Hebrew, but many are inscribed with the Angelic Alphabet, the language believed to be used by the heavenly host. The examples cited here have been transliterated so that they will be easier to understand.

The Star of David, also known magically as the Seal of Solomon, is a powerful symbol that was very popular in the preparation of amulets. It is a hexagram formed of two equilateral triangles superimposed upon each other. The upward-pointing triangle represents the element of fire, while the downward-pointing triangle represents the element of water. Its mystical and magical qualities are many; in the Middle Ages it was used to guard its owner against fire, lethal weapons, and the onslaught of enemies. It has become the most prominent symbol of the Jewish faith, and to many Jews it represents the union of matter and spirit. In the times of David it symbolized his ability to unite the tribe of Judah.
Amulet to give the wearer favor with both God and Man.

Amulet to procure love and friendship.

Amulet against the attacks of enemies and injuries from deadly weapons.
Hebrew terra-cotta Devil Trap with a magical inscription containing a spell against the evil eye.

Devil Trap, this time containing a curse on all devils and magicians.
with the rest of the Israeli tribes, thus uniting the twelve tribes into one single, mighty kingdom.

Another star, the pentagram, was also very commonly used in the preparation of amulets. Magically, the pentagram represents a man with legs and arms outspread. When the single point, or head, points upward it is a symbol of light and peace. When two points are uppermost, the pentagram represents Satan and the powers of evil. But although the Star of David and the pentagram were used profusely by the Jews in the preparation of their amulets, and in most of their magical rituals, both of these symbols predate the Jews. No one knows the true origins of the two stars, but they were popular also among the Egyptians, the Assyrians, and the Babylonians. These ancient symbols have also been found in the ruins of India, China, Peru, and Mexico.

When the pentagram is shown with one point uppermost, it symbolizes a man with outspread arms and legs, surrendering himself to the will of Heaven; with the two points uppermost, the pentagram represents black magic.

The greatest of all the amulets used by the Hebrews was undoubtedly the Book of the Law, also known as the Torah or Pentateuch, the first five books of the Old Testament. It was often reproduced in miniature form and carried on a chain around the neck. It was supposed to deliver a woman safely at childbirth and to heal a sick child if placed near his crib. The practice of carrying a miniature Torah around the neck is still observed in modern times by many devout Jews. The tiny roll is placed within a white metal case, with a
small ring to hang it around the neck. A small magnifying glass accompanies the case so that the wearer will be able to read the Scriptures whenever he wishes. This amulet is supposed to repel all forms of evil and to protect its owner from harm.

The Psalms were also part of the Hebrew magical tradition. The Book of Raziel gives an example of an amulet where the entire Psalm 104 was inscribed on parchment with a copper pen, and with ink made of lilies and crocuses. The purpose of the amulet was to draw love and friendship to its wearer. The use of the Psalms for magical purposes is still very much in vogue, and there is a small book available that explains in detail how each Psalm may be used and for which purpose.

As I mentioned earlier, the eighth letter of the Hebrew alphabet is a very popular amulet. It is known as Chai and is a symbol of life, believed to promote good health, good luck, and longevity. It is not to be confused with one of God's holy names, El Chai, meaning "The Lord," which is believed by Kabbalists to rule the moon in all its spiritual and magical aspects.

In the Middle Ages, many Jews inscribed special sections of the Bible on a fresh apple and ate the fruit. This was believed to transfer to a person the magical power of the Biblical words and the healthy vibrations of the apple. As apples are Venusian symbols, these spells were probably done for love or friendship. It was also common to dip chosen passages of the Bible in water and then drink the water to obtain health and protection from evil.

Other aspects of the Hebrews' use of magic will be discussed later on in this book, particularly in the section on talismans.

PHOENICIAN AMULETS

The Phoenicians were not a cultured people like the Egyptians, and it is dubious that they were the inventors of the alphabet as Pliny would have us believe, since they left no literature or written history of their own. Many modern scholars feel that the Phoenicians "had no feeling for the written word" and that "they were nothing but clever philistines and crass capitalists."* The char-

Cylinder-seal inscribed with three human figures, which was dedicated to the god Hadad.

Cylinder-seal engraved with a bearded figure of a king with two pairs of wings, who is grasping in each hand a foreleg of a beast.

Cylinder-seal inscribed with a figure of a man who is standing in worship of lightning. Priests wearing winged garments stand on each side.
acters they used were the same as those of the Moabites and other ancient peoples. But it is true that the alphabet they used was the basis of Greek and Latin, from which most of the European languages evolved.

If the Phoenicians had a native religion, very little is known about it and their theology. Many of their legends and religious myths are similar to those of the Babylonians, the Egyptians, and the Greeks. The names of Babylonian and Egyptian gods such as Ishtar, Tammuz, Bel, Isis, Osiris, and Thoth have often been found in Phoenician inscriptions, lending credence to the belief that their religion was not of their own creation. They also originated very little literature or in arts and crafts. Instead, they devoted their strength and talent to refining and polishing the original conceptions of other races with whom they came in contact. Their work, however, was carefully undertaken and finely polished, as we can see in the embossed copper bowls from Nimrud found in museums throughout the world.

The Phoenicians shared the same views about the survival of the soul as the ancient Hebrews, but their customs were more barbaric. They would, for example, sacrifice their first-born children to their gods in times of trouble, without any remorse. This custom brings to mind Abraham’s willingness to sacrifice his first-born, Isaac, to God before He stopped him. Since Abraham came originally from Chaldee, a region of Babylonia, it is possible that the Babylonians, as well as the Phoenicians, practiced this type of human sacrifice.

Human victims were often sacrificed to the gods of the Phoenicians. Their prisoners of war were the most common victims. Holy prostitution (what the Greeks would later call the *hieros gamos*) was also popular, and young women willingly sacrificed their virginity on the altars of Astarte.*

The amulets of the Phoenicians also show the influence of other races. For example, they adopted the cylinder-seals of the Babylonians and the Assyrians, and the scarab of the Egyptians. But although the figures inscribed upon these amulets are Assyrian and Egyptian in origin, the manner of engraving has the typically delicate and careful execution of all Phoenician art.

The Phoenicians believed that they could have contact and in-

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tercourse with the dead by dropping small metal rolls (made of thin sheets of lead and inscribed with magical signs) into their tombs. It is unknown whether they used these rolls as amulets for protective purposes.

The belief in mythical beasts with magical powers was popular among the Phoenicians, and all their cylinder-seals show at least the figure of an animal as part of some magical ceremony. Lions, goats, scorpions, gazelles, and sphinxes were commonly used for amuletic purposes. Likewise the power of wings seems to have been very present in the Phoenicians' minds. And many of the figures on their amulets show one or two pairs of wings, though their meaning and purpose is not clear.

GREEK AND ROMAN AMULETS

The magical practices and beliefs of the Greeks were deeply influenced by those of the Babylonians, Assyrians, Egyptians, Hebrews, and Phoenicians. The Romans were so influenced by the Greeks that practically all the beliefs, the customs, and the gods of Greece could be found in Rome, albeit with Roman names. Like their predecessors, the Greeks and the Romans practiced human sacrifice. They also believed in the use of animal amulets to avert evil.

For protection against the evil eye, the Greeks used an amulet shaped like a phallus that they called alternately baskanion, probaskanion, and fascinum. Because children were believed to be particularly susceptible to the dangers of the evil eye, this particular amulet was often hung around their necks on a chain or string. But houses were also protected by it, and models of the amulet were placed in gardens, in front of blacksmiths' forges, and sometimes under chariot wheels. The Romans knew the same amulet as Satyricon sigma.

The Udjat, or Eye of Horus, was also adopted by the Greeks for their own magical customs. It was used to protect against the evil eye and against thieves. There was a spell that could help one discover a thief by means of the Udjat and two herbs called khelkbei and bugloss.

The worship of many gods was a custom that coincided with
using carved figures of those gods as powerful amulets. Hera, the goddess who protected marriage and the hearth, was worshipped by women who invoked her to protect their homes. Small statues of the goddess were kept within the house walls to protect it from evil. Statues of Aphrodite would attract love; those of Athena, wisdom, and so on.

Six of the twelve Olympians. From left to right, Hestia, Hephaestus, Aphrodite, Ares, Demeter and Hermes. The other six, not shown here, were Poseidon, Athena, Zeus, Artemis and Apollo. (From a relief in Tarentum.)

Plants, herbs, and flowers were believed to possess magical powers and were carried on the body for protective purposes and to attract good luck. To effect cures of afflicted limbs and organs, the ancient Greeks made images of the organ and carried it about.

The Romans, on the other hand, practiced very much the same type of magic as the Greeks, with the difference that they were later influenced by the early Christians and the Gnostics. One of the most popular of the Roman and Christian amulets was called a bulla. this was an inflated or round object, such as a bubble, a metal stud, a door knob, or the head of a pin. This amulet was made of wood or metal, and was worn by both the living and the dead. The metal bullas were inscribed with magical characters. This amulet was hollow and was filled with many different types of substances, all of which were known as praebia. The bulla and the praebia were used to drive away evil spirits and to protect the wearer from all sorts of dangers.*

One of the most famous of the known Greek amulets dates from the fourth or fifth century and is a mixture of Greek letters and Kabbalistic symbols. On the upper part of the border is inscribed the well-known Ablanathanalba, while on the center is Akkram-machamarei, the word of power. Some of the magical symbols on the amulet are representations of the heavens, the sun, the moon, and the stars. This amulet was probably used for protection as well as to overcome others.

But perhaps one of the most famous amulets in the history of mankind has been traced directly to the Romans' doorstep. It is the amulet based on the word Abracadabra. This was a formula believed to have been invented by Serenus Sammonicus, the physician of the Roman emperor Caracalla, to cure fever. The letters of the word were to be written on parchment in the following order:

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<th>ABRACADABRA</th>
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<tbody>
<tr>
<td>ABRACADABR</td>
</tr>
<tr>
<td>ABRACADAB</td>
</tr>
<tr>
<td>ABRACADA</td>
</tr>
<tr>
<td>ABRACAD</td>
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<tr>
<td>ABRACA</td>
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The patient, or someone on his behalf, recited the formula as has been described. As the formula diminished, his fever lessened. The amulet was to be carried on the body of the sick person until he was cured.

The word Abracadabra was probably derived from the Chaldean Abbada Ke Dabra, which meant, approximately, "perish like the word." And it is possible that the good doctor Sammonicus borrowed at least some of his medical know-how from the healing magic of the ancient Babylonians.

I must mention in this context that the ancient Hebrews possessed a similar formula, at least one that worked in the same diminishing fashion. The magical name used was Shebriri, but its use was intended to protect against the evil eye or to effect the cure of any disease of the eye. The repetition (nine times) of the first letter of the
Hebrew alphabet, aleph, was also believed to have healing properties.

It is obvious from what has been discussed thus far that the magical practices of ancient peoples seemed to blend together in many of their aspects. This was caused by the constant traffic that took place among them. The Babylonians, the Assyrians, the Egyptians, and the Phoenicians all traded with each other. The Phoenicians, especially, because of their extensive traveling to other lands, were probably largely responsible for this fusion of magical beliefs.

GNOSTIC AMULETS

The Gnostics were the members of a group of religious sects that flourished between 250 B.C. and A.D. 400. They believed that matter was evil and that emancipation could come to man only through gnosis, or knowledge. According to their tenets of belief,
this "knowledge" was obtained through a series of revelations that were made directly by God to worthy persons who had prepared themselves to receive them. Preparation entailed self-abnegation, fasting, and prayer. These beliefs were derived primarily from India, from where they traveled through Persia to Syria, Palestine, Egypt, and Greece. Modern research has shown that the pictographs of the ancient Indians and Sumerians were practically identical in character. From this source we may assume that the Indians, and later on the Gnostics, gained their interest in astrology from the Sumerians, who invented it.

It is obvious from the study of their literature and their religious objects that the Gnostics were very influenced by many types of religious and magical beliefs. They seem to have been particularly influenced by the teachings of the Zend-Avesta, the cult of Mithras, Manichaeism, and Hebrew and Christian literature.*

The Gnostic amulets were made of several kinds of semiprecious stones such as bloodstone, green jasper, carnelian, onyx, lapis lazuli, obsidian, and sard. Some of these stones were believed to be under the influence of the various planets and thus were able to confer upon their owner wisdom, wealth, love, strength, and knowledge. They varied in size and shape, some being triangular, square, oval, or round. Their length varied from half an inch to three inches.

The inscriptions on almost all Gnostic amulets were in Greek uncial, but some were engraved in a form of pictographic script.

The Gnostics used the names of God and of the archangels in many of their amulets, transliterated from Hebrew into Greek. The most popular names of God for amuletic uses were the Tetragrammaton, Adonai, Jah, and Tzabaoth. The names of the archangels Michael, Gabriel, Paniel, Raguel, Uriel, Suriel, and Raphael also accompanied some of the amulets.

Although all of the Gnostic amulets we know are post-Christian in origin, the symbols engraved upon them are Egyptian. These symbols were believed to give the wearer good health, love, strength, wealth, and protection from evil. As such, they were closer to magic than to religion. By adopting them, the Gnostics gave these magical symbols religious meaning.

* Manichaeism, a clear Gnostic sect founded by Manes, influenced traditional Gnosticism so deeply that it later merged with Manichaeism, adopting many of its ideas.
Venus, the goddess of love, surrounded by her attendants. Flowers and turtle doves are some of the symbols around her. The turtle dove was her sacred bird and the rose was her flower. This silver medallion was probably a mirror cover. From the first century of our era. (British Museum.)

One of the most important god figures that were used by the Gnostics in their amulets was the Agatho-demon, a type of sun god. He was shown in the shape of a huge serpent with the head of a lion upon which rested a crown with seven or twelve rays. He was called Chnoubis, Chnouphis, or Chnoumis. One of his names was also Semes Eilam, which means “sun of the universe.” His crown of seven stars represented the seven heavens. To each star was connected one of the seven vowels of the Greek alphabet. The name of the god and his image were used on amulets for healing purposes and for longevity. The magical sign of Chnoubis, which is found at the back of his amulets, is probably a variation of the serpent and staff carried by Aesculapius, the god of medicine. It later was refined into the caduceus, which is the symbol of medicine.

Another popular group of Gnostic amulets is known as “Abraxaster” and comprises a group of figures of gods, goddesses, and symbols, also derived from Egypt although not as old as Chnoubis. The principal god among these figures is the jackal-headed Anubis, who, according to the ancient Egyptians, led the souls of the dead to the kingdom of Osiris. To the Gnostics, how-
ever, he was supposed to lead the dead along the paths of the planets to a place called Pleroman, or heaven. The Gnostics identified him with Christ.

According to the late Egyptologist Sir E. A. Wallis Budge, the Egyptian Her-pa-Khart or Harpokrates, also known as Horus the Child, was very popular among the Gnostics and often appeared in their amulets. He was represented as a child with a flail in his left hand and a finger of his right hand in his mouth.* He was usually shown seated on a lotus in a boat, one whose ends terminated in an ass' head and the other in a falcon's head. He was given the holy name of IAO, one of God's names among the Gnostics.

Isis, Hathor, Osiris, and Thoth were also popular figures in Gnostic amulets. Ablanathanalba was usually written on the back of these figures.† The meaning of this word is obscure, though it is often translated as "Thou art our father."

The central god in these groups of figures is Abraxas or Abrasax, whose amulets date from the first and second century of our era. Some scholars believe that this name originated from the Hebrew word Habberakah, meaning "the blessing," but it is more probable that it is the corrupted form of the name of some Egyptian god. The total numerical value of Abraxas, according to the Gnostic numerical system, is 365, the number of days in a year. This is also the numerical value of the name Mithras, a Persian god of light popular among the Romans, and later among the Celts. It is believed that Abraxas and Mithras were the same god.

Abraxas represented the 365 eons or emanations from the Primordial Cause, and was believed to be the "All God." He was represented on his amulets with the head of a cock or a lion, the body of a

† Ablanathanalba is considered to be a palindrome by most occultists, since it reads the same way backwards and forwards, the middle h being silent.
Amulets 1–4 are Gnostic gems engraved with the likeness of the god Abraxas. The letters IAW appear in all the figures. They represent one of the mystic names of God among the Gnostics. The fifth gem is a jasper inscribed with a figure of the Agathodaemon serpent.
man, and legs of serpents, which terminated in scorpions. In his right hand he held a flail or club, and in his left, a round or oval shield. He was called by all the names of the Hebrew god Jehovah, namely Jah, Adonai, and Tzabaoth. In later centuries, his barbarous name and his terrifying appearance made him lose much of his popularity, and in 1852 he was listed as a demon in De Plancy's *Dictionnaire Infernal*. But the Gnostic writer Basilides, who is said to have invented Abraxas, claimed that the god acted as a mediator between mankind and the Godhead.

The Gnostic amulets that have been discovered did not really have the total influence of the Gnostics' spiritual beliefs, and were probably simple charms used to protect the wearer from evil and to procure good health and general success in his affairs.

Many of the symbols used as amulets by the Babylonians, the Egyptians, the Phoenicians, the Hebrews and the Gnostics were also used for the same purposes by the Incas, the Mayas, and the Aztecs. They were also in common usage in Carthage, India, and China, although the materials used to make the amulets varied between cultures. The answer to this apparent riddle is dual. On one hand, we can say that the magical beliefs of the world must have intermingled by way of trade and by still-unexplained migrations. On the other hand, we can say that the use of amulets as protective devices was an instinctive and unconscious response of primitive people to the dangers and the challenges of everyday life—a response that continues to find echoes in our modern times.
Astrology and Amulets

Astrology has been traced back to the ancient Sumerians and the Chaldeans, but it is suspected by many scholars that it may have existed before that time. Nevertheless, it is generally accepted that the Babylonians, or Chaldeans, were the first people to have made a meticulous study of astrology, which formed an important part of their religion. The oldest astrological work attributed to the Babylonians was The Day of Bel, dating from 3000 B.C. Bel, a Babylonian god, was believed to be the foundation of astrology.

From Babylonia, astrology spread to Egypt, to Greece and eventually to Rome, where it flourished and developed further. The Astronomican is an astrological thesis written during Roman times about the first century of our era by the poet Marcus Manilius. In the second century, the great astronomer Claudius Ptolemy wrote a treatise that is still considered quite valuable by astrologers. The name of this work is Tetrabiblos, or “Four Books on the Influence of the Stars.”

Astrology has always been a subject of study for educated people. During the Middle Ages it was necessary to know Latin, Greek, and sometimes Hebrew or Arabic in order to be an astrologer. The
The Egyptian symbols of the twelve signs of the zodiac.
Both astrology and astronomy use ancient symbols to depict planets, stars and constellations. These are three versions of the astronomical symbol of the asteroid Ceres, named after the Greek goddess of the harvest.

Various versions of the symbol for the asteroid Pallas, named after Pallas Athena, the Greek goddess of Wisdom.

Two versions of the symbol for the asteroid Juno, named after the Roman goddess who rules marriage and is married to Jupiter.

Two versions of the symbol for the asteroid Vesta, named after the Roman goddess of the hearth.
reason for this need was that most of the astrological treatises of those times were written in the classical languages. In addition, it was important to be familiar with mathematics, as astrology requires complicated mathematical computations to determine the position of the planets at specific times.

During the Middle Ages astrology became extremely popular. Kings usually had a personal astrologer at their courts. The famous Nostradamus served as astrologer and physician to three French kings. During this period astronomy and astrology walked hand in hand. Johann Kepler, Tycho Brahe, and Galileo Galilei were all firm believers and practitioners of astrology. Two of Galileo's books contain horoscopes made by him. By this time astrology had been developed into three distinct branches—judicial, horary, and mundane. Judicial was the branch that determined a person's destiny according to the horoscope cast for his moment of birth. Horary astrology answered questions by means of a horoscope prepared the moment the question was asked. Mundane astrology was concerned with the forecast of events of national or international importance. These three astrological branches are still in use in modern times.

Dante seemed to be familiar with the three branches of astrology, for he mentioned them in the "Purgatorio" and the "Paradiso" of his Divine Comedy. Chaucer, Shakespeare, and Milton also spoke about astrology in their works. Chaucer went so far as to cast horoscopes for some of the characters of The Canterbury Tales. And Goethe, in a letter to Schiller, said:

Astrology has its origin on our dim sense of some vast cosmic unity. Experience tells us that the heavenly bodies which are nearest us have a decisive influence on weather and plant life. We need only move higher, stage by stage, and who can say where their influence ceases? ... Such fanciful ideas and others of the same kind, I cannot even call superstitions; they come naturally to us and are as tolerable and as questionable as any other faith.*

As a divination system, astrology uses the hour, the time, and the place of birth of an individual to determine (through some rather complex computations) in which sign of the zodiac the sun was posited at the time of birth. This reveals what zodiac sign rules that person's destiny. The birth sign also determines personal char-

characteristics and tendencies in each individual.

There are twelve zodiac signs. They are listed here in their traditional order: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. Each of these signs is ruled by a planet. During Babylonian times, there were only five planets known to man. These were Nebo (Mercury), Ishtar (Venus), Nergal (Mars), Marduk (Jupiter), and Ninib (Saturn). The Moon and the Sun are known now as luminaries, and with the five planets, make the fabled seven planets of ancient times. In the past two hundred years three more planets were discovered by astronomers. These are Neptune, Uranus, and Pluto. They are now taken into consideration by astrologers during the preparation of a chart or horoscope.

Almost all the signs are ruled by their own individual planet. The exceptions are Taurus and Libra, who share Venus, and Virgo and Gemini, who share Mercury. The other signs are ruled as follows: Aries by Mars, Cancer by the Moon, Leo by the Sun, Scorpio by Pluto, Sagittarius by Jupiter, Capricorn by Saturn, Aquarius by Uranus, and Pisces by Neptune.

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<th>Aries</th>
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<td>Taurus</td>
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<td>Leo</td>
<td>Aquarius</td>
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<td>Virgo</td>
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The Signs of the Zodiac.

<table>
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<th>Sun</th>
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<td>Moon</td>
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<td>Venus</td>
<td>Uranus</td>
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<tr>
<td>Mars</td>
<td>Neptune</td>
</tr>
<tr>
<td>Mercury</td>
<td>Pluto</td>
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The Signs of the Planets.

The twelve signs and the ten planets, including the Sun and the Moon, are each distinguished by a special symbol. These symbols
have become increasingly popular in our modern times, and practically everyone is familiar with his own zodiac sign. They are often worn on chains around the neck or in rings, key holders, scarves, and other clothing articles. Just as our ancestors considered the zodiac signs important, so they are important amulets for us. Whether they are worn as good-luck pieces or as symbols of self-assertion, the zodiac signs serve well their amuletic purpose by strengthening personal identity and self-assurance in the individuals who wear them.

The planetary symbols are not as well known as the signs of the zodiac, but they are of greater importance in the preparation of amulets, and indeed in the performance of all kinds of magic. But for these purposes, only the seven original planets can be used. This is not because the newer three planets lack magical power, but because they were unknown to the ancient magicians, who were the architects of most of the magic that we practice today.

According to an old magical treatise known as The Arbatel of Magic, greatly revered by magicians, the heavens were divided into 196 provinces or districts that were ruled by seven planetary angels. Each angel had a seal that the ancient magicians inscribed on amulets and used in working their magic. The names and seals of the angels were as follows:

**ARATRON**—The angel of Saturn, ruled 49 provinces, could change beasts or vegetables into stone, turn lead into gold, and possessed infinite knowledge.
BETHOR—The angel of Jupiter, ruled 42 provinces, could give wealth and the friendship of kings and important people.

Seal of Bethor

PHALEG—The angel of Mars, ruled 35 provinces, could give dominion over others and victory in war.

Seal of Phaleg

OCH—The angel of the Sun, ruled 28 provinces, was able to heal the sick and change anything into gold and precious stones.

Seal of Och

HAGITH—The angel of Venus, ruled 21 provinces, could transmute gold into copper and copper into gold, and confer love and friendship unto the magician.

Seal of Hagith
**OPHIEL**—The angel of Mercury, ruled 14 provinces, could transmute quicksilver into a white stone and give speed and great knowledge.

*Seal of Ophiel*

**PHUL**—The angel of the Moon, ruled 7 provinces, could change anything into silver, cure dropsy, and destroy the evil spirits of the water, the element it ruled.

*Seal of Phul*

The planets were ascribed many different symbols by the ancients. One was the astrological symbol, another was its seal, which was used only for magical purposes, especially in the preparation of amulets and talismans. In addition to the two symbols and the seals of the angels, the planets were also ascribed a spirit and an intelligence, or demon. Both these two entities were also identified by means of the proper seals.

Left to right: The alchemical symbols for spirits of silver, mercury, copper, and tin.
Astrology and Amulets

MOON

Symbol

Spirit: CHASHMODAI

Seal of Planet

Intelligence of the Intelligences of the Moon: MALCAH
BETARSHISIM VE-AD RUACHOTH HA-SCHECHALIM

Spirit of the Spirits of the Moon:
SHAD BARSHEMOTH
HASCHARTATHAN

Symbol and Seals of the Moon

MERCURY

Symbol

Seal Of the Planet

Intelligence: TIRIEL

Spirit: TAPHTHARTHARATH

Symbol and Seals of Mercury
VENUS

Symbol

Intelligence: HAGIEL

Seal of Planet

Intelligence: (Choir of Angels) BENI SERAPHIM

Spirit: KEDEMEL

Symbol and Seals of Venus

MARS

Symbol

Seal of Planet

Intelligence: GRAPHIEL

Spirit: BARTZABEL

Symbol and Seals of Mars
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**SATURN**

Symbol

Seal of the Planet

Spirit: Zazel

Intelligence: Agiel

Symbol and Seals of Saturn

**JUPITER**

Symbol

Seal of the Planet

Spirit: Hismael

Intelligence: Yophiel

Symbol and Seals of Jupiter

**SUN**

Symbol

Intelligence: Nakhiel

Seal of Planet

Spirit: Sorath

Symbol and Seals of the Sun
Each planet was believed to rule over a metal and a color as follows:

Saturn — lead; black
Jupiter — tin; blue
Mars — iron; red
Sun — gold; yellow
Venus — copper; green
Mercury — quicksilver; orange
Moon — silver; violet

Three alchemical symbols for silver, which was associated with the Moon.

The planets were also believed to rule over certain stones, herbs, flowers, animals, trees, fruits, and perfumes. The following is a list of the stones ruled by the planets:

Sun — amber, hyacinth, topaz, chrysolite
Moon — diamond, crystal, opal, beryl, mother-of-pearl
Mars — ruby, hematite, jasper, bloodstone
Mercury — agate, carnelian, chalcedony, sardonyx
Jupiter — amethyst, turquoise, sapphire, aquamarine, blue diamond
Venus — emerald, jade
Saturn — jet, onyx, obsidian

These stones are not to be confused with those ascribed to the zodiac signs. The zodiac stones should be worn according to the birth sign one is born under, as good-luck amulets. The planetary stones are used, with the appropriate planetary metal, for special purposes, mostly to acquire the particular benefits conferred by each planet.
Here is a list of the stones and colors ascribed to the signs of the zodiac:

- Aries — diamond; red
- Taurus — emerald; pink, turquoise
- Gemini — agate; silver
- Cancer — ruby; silver, violet
- Leo — sardonyx; gold, orange
- Virgo — sapphire; navy, grey
- Libra — opal; blue-green
- Scorpio — topaz; blood red
- Sagittarius — turquoise; purple, green
- Capricorn — garnet; black, brown
- Aquarius — amethyst; pale blue or white in patterns of checks or stripes
- Pisces — bloodstone; lavender, sea green

These attributions are subject to much controversy among magicians and astrologers, with some contending, for example, that the stone ruled by Leo is the ruby, and not the sardonyx, while still others claim that the proper stone is the peridot or the topaz. But the following series of verses, of very old and unknown origin, tend to agree with the stones I have ascribed to the zodiac signs.

JANUARY — Capricorn
By her who in this month was born
No gem save Garnets should be worn—
They will insure her constancy,
True friendship, and fidelity.

FEBRUARY — Aquarius
The February born shall find
Sincerity and peace of mind,
Freedom from passion and from care
If they the Amethyst will wear.

MARCH — Pisces
Who on this world of ours their eyes
In March first open shall be wise,
In days of peril, firm and brave,
And wear a Bloodstone to their grave.
The symbols of the zodiac with an ancient version of the stones ruled by them. Each sign is supposed to affect a certain part of the human body, indicated by the lines going from the figure to the various signs. Precious stones were often used in remedies for special ailments by physicians before the 17th century.

APRIL — Aries
She who from April dates her years—
Diamonds should wear lest bitter tears
For vain repentance flow; this stone
Emblem of innocence is known.

MAY — Taurus
Who first beholds the light of day
In spring’s sweet, flowery month of May,
And wears an Emerald all her life
Shall be a loved and happy wife.
JUNE — Gemini
Who comes with summer to this earth,
And owes to June her hour of birth,
With ring of Agate on her hand
Can health, wealth, and long life command.

JULY — Cancer
The glowing Ruby shall adorn
Those who in warm July are born,
Then will they be exempt and free
From love's doubt and anxiety.

AUGUST — Leo
Wear a Sardonyx or for thee
No conjugal felicity—
The August born without this stone,
'Tis said, must live unloved and lone.

SEPTEMBER — Virgo
A maiden born when autumn leaves
Are rustling in the September breeze,
A Sapphire on her brow should bind,
'Twill cure diseases of the mind.

OCTOBER — Libra
October child is born for woe,
And life's vicissitudes must know;
But lay an Opal on her breast
And hope will lull those woes to rest.

NOVEMBER — Scorpio
Who first comes to this world below
With dread November's fog and snow
Should prize the Topaz's amber hue,
Emblem of friends and lovers true.

DECEMBER — Sagittarius
If cold December gave you birth,
The month of snow and ice and mirth,
Place on your hand a Turquoise blue,
Success will bless whate'er you do.
THE RING AMULET

Whenever a person desires to benefit from the special attributes of a given planet, he or she may prepare a ring made of that planet's ascribed stone and metal. It is advisable also to have the seals of the planet, its angel, and its spirit engraved on the ring as well, in order to gather their powerful influence. For example, the planet Jupiter is believed to patronize honors and riches, as well as friendships and the protection of important persons. Therefore, a ring made of tin (Jupiter's metal) in which an amethyst (one of Jupiter's stones) was set would be sure to bring to the wearer all the things patronized by Jupiter. The seals of Jupiter, its spirit, and its angel should be engraved on the tin.

Following are the various types of endeavor ruled by the planets:

Saturn — wills and legacies, servants, old age, the dead, land, property, mines, lead.

Jupiter — honors, riches, the friendship of rulers and employees, finances, speculation, law, judges, bankers, shipping business, foreign affairs.

Mars — war, military success, valor, destruction, justice, strength, raw sex, surgery, chemistry, police officers, fire fighters, power over enemies.

Sun — money, hope, health, prosperity, high office, publicity, success, fame, positions of rank and title.
Venus — love, friendship, the arts, culture, kindness, pleasure.

Mercury — messages, teaching, writing, publishing, literature, traveling, speaking, bookkeeping, secretaries.

Moon — sailing, intuition, women's affairs, maternity, visions, deliveries, public contact.

The use of rings as amulets is ancient. In fact, all rings were worn for protective purposes in the beginning. Primitive people probably associated the ring with the solar disk and therefore attributed to it the strength and the power of the sun. The sun-god Shamash of the Babylonians is holding a ring and a staff in the famous “sun-god tablet.” In another well-known relief, the god Marduk is armed as a warrior, also holding a ring and a staff.

The Greeks had a myth that attributed the creation of the first ring to their god Zeus. It seems that when Zeus freed the titan Prometheus from the rock to which he had been chained as a punishment for having given fire to men, the god forced Prometheus to wear forever on his finger a link of the chain, upon which had been set a piece of the rock of his torture.*

People began to engrave their names upon their rings from very early times. In order to do this, the front part of the ring had to be widened and thickened. This provided a large space where any names, initials, or seals could be engraved. This was the beginning of signet rings, which were well known as far back as the archaic period in ancient Egyptian history. During this time, the gods and the goddesses were shown holding signet rings symbolizing the sphere of the earth ruled by the sun.

Many rings made of red jasper, red faience, and red glass have been found in Egyptian tombs; all of these are uninscribed and with a small opening on one side. It is unknown why or how these were worn, but many scholars believe their purpose was to stop the flow of blood. They were probably worn by soldiers as amulets to prevent them from being wounded in battle, and by women in childbirth to prevent hemorrhaging.

Archaeological findings have shown that the ancients made rings of different types of material, such as gold, silver, iron, bronze, crystal, alabaster, carnelian, chalcedony, agate, ivory, amber, jet, and innumerable other stones. Sometimes both gold and silver were

used, probably to increase the magical power of the ring.

The very popular fertility amulets were rings with the image of a frog or a phallus inscribed on them. Silver rings studded with gold bits were used as protection against the evil eye. Rings set with pieces of horn were supposed to preserve the wearer from epilepsy attacks, while gold and silver rings wet with a “toadstone” were believed to be effective against kidney disease and to safeguard infants. The toadstone is not a stone but the tooth of small fish called the Lepidotus.

Engagement rings are of Roman origin, and in the beginning they were engraved with two hands clasping each other to show unity and love. Wedding bands were also intended as symbols of the sun’s life-generating powers, and when a husband and wife exchanged them during the wedding ceremony, they were also believed to be exchanging lives.

From the very early rings of primitive man were developed royal rings, papal rings, episcopal rings, poison rings, perfume rings, mortuary rings, zodiac rings, and an infinite variety of signet rings, engagement rings, and wedding bands.

Today rings are worn mostly for ornamental purposes, but there are many rings inscribed with magical or astrological symbols such as the zodiac and planetary signs, the ankh, the love and peace symbols, and the star and crescent, which are the typical symbols of witchcraft.

These ring amulets are as popular now as they were in the times of the Egyptians. The last tsar of Russia, Nicholas II, always wore a ring that was said to contain a piece of the wood of the true cross. The ring had belonged to Nicholas’ grandfather and was believed to have great protective powers. The day that Nicholas forgot to wear it, he was assassinated.

Ring amulets that are bought ready-made in a jewelry store, such as ankh rings and zodiac rings, can be effective good-luck amulets because their intrinsic magical power lies in their symbolism. But the most powerful ring amulets by far are those specially made by or for an individual. Admittedly it is a rather complicated and technical process to make a ring of a particular metal and have it set with the proper stone. This should be done by a jeweler or an artisan who is experienced in the making of rings. But any com-
A competent jeweler can make a ring according to specifications, of any metal or stone desired. The inscriptions of the planetary seals and those of the spirits and angels, however, should be made by the ring's owner. This is easily done by means of any engraver's tool. But it should only be undertaken during the waxing period of the mood and during the hour of the planet in question.

Ancient astrologers divided time carefully and found symbols for each division. Here are the symbols for (a) the hour; (b) the day; (c) day and night; (d) the week; (e) the month; and (f) the year.

According to the ancient magicians each of the seven planets ruled one of the days of the week and several hours of each day. Every magical work had to be conducted on the day and on the hour ruled by the planet whose influence was desired. The days of the week were ruled as follows:

- Saturday — Saturn
- Sunday — Sun
- Monday — Moon
- Tuesday — Mars
- Wednesday — Mercury
- Thursday — Jupiter
- Friday — Venus

The planetary hours are indicated in Table 1. (They are computed from midnight to midnight.) Ring amulets based on the zodiac sign of an individual should also be made according to the planetary days and hours. The planet used should be the one that rules the zodiac sign concerned.
### TABLE 1

**THE PLANETARY HOURS***

*Planetary Hours Computed from Midnight to Midnight*

<table>
<thead>
<tr>
<th>HOURS OF THE DAY</th>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
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<td>2.</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
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<td>3.</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
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<td>4.</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
</tr>
<tr>
<td>5.</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
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<td>6.</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
</tr>
<tr>
<td>7.</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
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<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
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<td>11.</td>
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<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
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<td>12.</td>
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The seals of the planets, the spirits, the angels, and the intelligences are also inscribed on metal plaques and on parchment paper with magic ink. The intelligences are considered to be the demons of the planets, and for that reason are not used in the making of amulets. They are engraved on metal plaques and pentacles, and are used for invoking purposes, but this is the concern of talismanic magic and will be discussed in the second part of this book.

* According to *The Key of Solomon and Magical Elements*, by Peter de Alburn.
EVERYTHING THAT EXISTS IS BASICALLY ELECTRICAL IN NATURE. THAT IS, everything we know is composed of atoms that interact with each other by means of electrical impulses. Even our thoughts are electrical discharges emitted by the brain. The interaction of electricity and magnetism results in the radiant energy we know as light. Matter and light are fundamentally inseparable. When matter is reduced to its primordial essence it is converted into a radiation identical with light.

Like electricity, light manifests itself in the form of waves. These waves are of definitely limited length, shorter than the invisible infrared and radio waves and longer than the ultraviolet and x-rays.

Color is the property of light which depends upon wave length. When light falls upon an object some of it is absorbed by the object's atoms. That portion which is not absorbed is reflected. The apparent color of an object depends upon the wave length of the light that is reflected. For example, a red object observed in sunlight appears red because it reflects only the long light waves producing red light. An opaque object that reflects all wave lengths appears white, while one that absorbs all wave lengths appears black. White and black are not considered true colors. White is said to result from the presence of all colors mixed together, while black is the result of the absence of any color.

When white light passes through a prism, its colors are separated and appear as a continuous, seven-color band called a spectrum. These colors are arranged in the following order: red, orange, yellow, green, blue, indigo, and violet. Red has the longest wave length and violet the shortest.

The blaze of colors that is the spectrum can only be perceived by us through the ingenious mechanism of the human eye. Light en-
ergy flows through the eye retina in varying wave lengths, leaving behind color impressions. But even the eye, with its complicated machinery of nerve fibers, chemical reactions, and metabolic processes, could not perceive the splendor of light if it were not for the brain. It is there that the impression produced by the light waves upon the sensitive eye retina first becomes light and color.

It has been scientifically proven that brain tissues emit visible color radiations, as well as infrared radiations, radiations of ultraviolet rays and radiations beyond the ultraviolet range. The visible color radiations emitted by the brain form the faint color shroud that envelopes the human body, and which is known as the human "aura." Not everyone can see the aura but its existence has been tested and proven in laboratories. The Russians, who are very active in this type of research, call the aura our "bioplastic body."

The human aura is believed to be made of the thoughts and emotions of an individual. We have already said that the brain emits colors; these colors are therefore the visible manifestations of human thought and feeling.

The seven colors of the spectrum are also known as the Seven Rays, and have been known to magicians for thousands of years. They compose one of the Kabbalistic color scales and are the visual representations of the seven planets of the ancients.

Occult scholars believe that the spectrum is an epitome of the evolution of the universe. Each of the Seven Rays is a manifestation of seven cosmic periods. The first three periods, corresponding to the red, orange and yellow rays, have already passed. We are now in the fourth or green-ray period, midway between the first periods of struggle and primitive development and the higher periods of soul growth and spiritual attainment.

The colors of a person's aura reveal his talents, habits and general character. Each color or ray has a special characteristic which it imparts to everything connected with it. These characteristics are as follows:

- **Violet** — Spirituality
- **Indigo** — Intuition
- **Blue** — Religious inspiration
- **Green** — Harmony and Sympathy
- **Yellow** — Intellect

Colors, Numbers, and Letters  

Orange — Energy  
Red — Life  

According to British occultist S. G. J. Ousely, the color rays are divided into many hues. Violet, for example, is subdivided into heliotrope, amethyst, orchid, royal purple, wisteria and lavender. Each of these hues is known as a minor ray. The following are the meanings of the various colors or rays, according to Ousely:*  

RED — The symbol of life, strength and vitality; the physical nature. Clear, bright red shows generosity and ambition, as well as affection. An excess of red in an aura means strong physical propensities.  
  Dark Red, deep passion, e.g., love, courage, hatred, and anger.  
  Reddish-brown, sensuality, voluptuousness.  
  Very dark, rich tones, selfishness.  
  Cloudy red, greed and cruelty.  
  Crimson, lower passions and desire.  
  Scarlet, lust.  
  Deep crimson shot with black, gross materialism.  

In contrast to these dark, earthy reds, there is the beautiful rosy pink, the symbol of unselfish love.  

ORANGE — The symbol of energy, the etheric-astral nature. Excess of orange in the aura indicates vital dynamic force.  
  Bright, clear orange, health and vitality.  
  Deep orange, pride.  
  Muddy, cloudy orange, low intellect.  

YELLOW — The symbol of mind and intellect, the mental plane. An excess of yellow in the aura shows an abundance of mental power.  
  Golden yellow, high soul qualities.  
  Pale primrose yellow, great intellectual power.  
  Dark, dingy yellow, jealousy and suspicion.  
  Dull, lifeless yellow, false optimism, visionary—mentality.  
  Gold present in the aura is a good sign.  

GREEN — The symbol of harmony and sympathy, the higher mental plane. An excess of green in the aura denotes individualism, supply, independence.

- Bright clear greens bespeak good qualities.
- Light green, prosperity, success.
- Mint green, adaptability, versatility.
- Clear green, sympathy.
- Dark green, deceit.
- Olive green, treachery, double-nature. The darker shades have more "sinister" implications.

BLUE — The symbol of inspiration and devotion, the spiritual nature. An excess of blue in the aura signifies an artistic, harmonious nature and spiritual understanding.

- Deep clear blue, pure religious feelings.
- Pale ethereal blue, devotion to a noble ideal.
- Bright blue, loyalty and sincerity.

INDIGO — Symbol of the mystic borderland.

Indigo symbolizes spiritual attainment and self-mastery, wisdom and holiness.

VIOLET — The symbol of spirituality.

- Deep purple, high spiritual attainment and holy love—the divine radiance.
- Pale lilac and wisteria tints, cosmic consciousness and love for humanity.
- Bluish-purple, transcendent idealism.

MINOR COLOR MEANINGS:

- Light grey, fear.
- Dark grey, conventionalism, formality.
- Heavy, leaden grey, meanness, lack of imagination.
- Greyish-green, deceit, duplicity.
- Brownish-grey, depression.
- Black, malice, vice, depravity.
- Pink, modesty, gentleness, unselfishness.
- Silver, versatility, vivacity, movement. An excess of silver in the aura is a sign of inconstancy and of a fickle nature.
- Light brown, practical mind.
Colors, Numbers, and Letters

Dull, grey-brown, selfishness.
Clear brown, avarice.

When a person shows a particular predilection for a color, the characteristics of that color usually affect his or her personality very deeply. Likewise, when one desires to influence someone magically, colors are a very important part of the magic used. Colored candles of the shade representing the zodiac sign of the person are often burned. Sometimes the candles chosen represent the kind of feeling one desires to evoke in that person, such as red for passion or green for harmony and friendship.

Colors have been associated with the making of amulets for thousands of years. The Egyptians, for example, were very careful with the color of the inks they used on their amulets or written spells. The instructions given on the Book of the Dead are all inscribed in red ink. Since red is the color of life and the instructions concerned the rites of the dead, it is obvious that this color was used to ensure eternal life. But in the “Book of Overthrowing Apep,” it is ordered that Apep’s name, who is a fiend, should be written in green ink. Some of the darker shades of green symbolize treachery and deceit.

In our modern times, the color blue is believed to bring harmony and joy. And many brides wear on their wedding day,

Something old, something new
Something borrowed, something blue . . .

The “something blue” is a good luck amulet for the bride. Of course, a white wedding gown is a symbol of purity and virginity. Traditionally, it should only be worn by a virgin, or at least by someone who has never been married before. If white cannot be worn by the bride, then blue is the second choice for good luck in the marriage. Yellow and pink are not good luck colors for wedding gowns, according to some superstitions. Some ancient cultures, like the Chinese, wear red wedding gowns, while the North American Indians prefer yellow.

Colors by themselves can be used as good luck amulets. Green is the color of the “lucky Irish,” while purple is a symbol of power and glory. Yellow is branded by many as a “coward’s color,” but in reality it conveys great intellectual power to those who wear it often.

Healing by means of colors is becoming increasingly popular.
Green and yellow are favored by hospitals for the colors of their walls. Some color healers suggest that colored lamps be used to soothe the mind and replenish the aura. The lamp should reflect that color which is believed to be mostly lacking in an individual.

Colors are intimately connected with numbers. Each color is given a number in the magical tradition.

NUMBERS AND LETTERS

A number is a symbol used to convey an idea, an abstraction. Many scientists agree that all possible knowledge is present in the mind in an abstract form. In the abstract world of the mind there is no time or space, for nothing in it ever changes. To the mind, knowledge is absolute, and past, present and future blend together into eternity.

The study of the abstract comes under the jurisdiction of mathematics, especially number theory, which teaches that numbers have characteristics and that no two numbers have exactly the same ones. On the other hand, numbers are also a kind of language, a means of communication. We communicate our thoughts by using languages based on numerical symbolism.

Carl Jung said that numbers were pre-existent to consciousness, and that they were not invented, but rather discovered by man. According to Jung, numbers are probably the most primitive element of order in the human mind, and are used by the unconscious as an ordering factor. Pythagoras believed that all things are numbers, and that the elements of numbers are the elements of all things.

The Sumerians were skilled mathematicians, and are in fact believed to be the founders of mathematics. The Greeks and other peoples probably borrowed many of their beliefs about the sacred and mystical properties of numbers.

The Babylonians reserved the numbers 1-60 for their gods. For instance, Anu was ascribed the number 60, Bel was 50, Ea was 40, Sin was 30, Marduk was 25, Shamash was 20, Ishtar was 15, and
The Oracle of Zoroaster was composed of five separate symbols. The first was Sisamora—the Good Principle, represented by an O inside a triangle, Omega Manifested.

The second symbol of Zoroaster was Senemira—the Bad Principle, represented by an A-Alpha—inside a circle surrounded by a pentagram stressed by lightning bolts.

The central symbol of Zoroaster was Sum—I am—a representation of the ego as well as of the Sun.

The fourth symbol of Zoroaster was Sallak, the Lucky Genius.

The fifth and last of the Zoroaster symbols was Sokak, the Unlucky Genius. Each symbol was surrounded by a hexagram, a six-sided figure which was of great magical importance among the ancients.
The ancients believed that human intelligence was ruled by nine spirits, each ruled by one of the seven planets. Their symbols were used in talismans and, like the Oracle of Zoroaster, were enclosed within a hexagram. Each planet was centered on a square, a symbol of the four elements and the planet earth. The first spirit of intelligence was ruled by the sun and its symbol was Genhelia, representing Birth and Growth.

The second spirit of intelligence was ruled by the waxing moon and its symbol was Celeno, representing Slowness and Dullness.

The third spirit of intelligence was ruled by Venus and its symbol was Erosia, representing Love and Enjoyment.

The fourth spirit of intelligence was ruled by Mercury and its symbol was Panurgio, representing Vitality and wit.
The fifth spirit of intelligence was ruled by Saturn and its symbol was Letophoro, representing Malady and Death.

The sixth symbol of intelligence was ruled by Jupiter and its symbol was Aglae, representing Recovery and Health.

The seventh spirit of intelligence was ruled by Mars and its symbol was Adamasto, representing Conflict and Violence.

The eighth spirit of intelligence was ruled by the waning moon and its symbol was Psykomena, representing Folly and Ridicule.

The ninth spirit of intelligence was ruled by a sun within a sun and its symbol was Psykelia, representing Luck and Fortune.
Ramman was 10. Their greatest holy number is 12,960,000 which has been shown to be the number of Plato. This number is of great importance astrologically because it is believed to rule the universe and man. Every number that is a divisor of 12,960,000 is a luck number. The numerals 7, 11, and 13 were considered unlucky by the Babylonians because they were not divisors of the sacred number.

The numbers 3, 4, 5, 7, 10, 12, 40, 70 and 100 were sacred to many ancient people, and of these 3 was the most mystical in nature. This could be because most of the world's greatest religions are based on a holy trinity. Brahma, Vishnu and Shiva among the Hindus, exemplified by the mantra AUM, is an instance of this practice. The Father, Son, and Holy Spirit of Christianity is another.

In the Hindu Vedas the numbers 3, 7, 21, 55, 77 and 99 are considered magical numbers. Number 99 is very sacred to the Arabs as they believe God to possess 99 names. The Persians revered numbers 3 and 7. The Greeks and the Romans believed that 3, 9 and 12 had magical properties. The Celts favored 3 and 9, and the Slavs, the numbers 3, 9 and 7. From these assorted beliefs of various peoples throughout the world we can see that the number 3 is the most popular of all numbers. The triangle, which is one of the world's most important symbols, magically and mathematically, is the visual representation of number 3. This symbol appears in all religions and magical systems. In the Hebrew religion, it is exemplified by the Star of David, which is composed of two interlaced triangles. In alchemy, the four elements of the ancients, namely water, earth, fire, and air are all expressed within the form of the triangle. The Egyptians also believed in the magical power of 3. The eye of God sometimes appears within a pyramid to show that it is a symbol of the Almighty and that He knows and sees all. This ancient magical symbol is prominently displayed on the back of the American one dollar bill.

The following is a list of the meanings ascribed to the first ten numbers by the ancient magicians:

ONE — This number represented God. The Egyptians declared in their Hymns to Ra or Amen that he was the "one ONE" or the "only ONE." Moses said to the Hebrews, "Hear O Israel, the Lord our God is ONE." (Deut. 6:4). To the Pythagoreans the number ONE represented the Godhead, indivisible and embracing all things. The Koran also says that "God is One God." Astrologically, number one is represented by the Sun.
TWO — This is the perfect number, the symbol of duality, of man and woman. To some, it is the sign of matter and the origin of evil. But it was often considered a protective symbol by the ancients. The Egyptians had a good luck amulet in the form of two fingers, and the Christian priests raise two fingers to confer their blessings on their congregations. Number two corresponds to the Moon astrologically.

THREE — This number symbolized life, birth and also death. It was the number of God manifested, as in the Holy Trinity. Like in our modern religions, the ancients had triads of gods. In Babylonia they had Anu, Ea and Bel. In Egypt, they had Isis, Horus and Osiris. In classical mythology there were many instances of number 3, such as the 3 Fates, the 3 Graces, the 3 Harpies, the 3 Gorgons, and the 3 Furies. There were 3 Magi adoring Jesus, and 3 parts in humans: body, mind, and soul. Number 3 corresponds to Jupiter astrologically.

FOUR — In Egypt, number 4 stood for the 4 quarters of the earth, the 4 sons of Horus, and the 4 cardinal points. In the Bible we find the 4 evangelists, the 4 beasts and Ezekiel, the 4 anchors, and 4 horns. There are 4 elements. The Tetragrammaton or holy name of God has 4 letters. Number 4 corresponds to Uranus astrologically.

FIVE — This number was considered very lucky and extremely sacred by the ancient magicians. In the Bible we find that God’s altar had to be 5 cubits long and 5 cubits wide. The peace offering was to be 5 rams, 5 goats and 5 lambs. Five of the virgins were foolish and 5 were wise. The pentacle of Solomon, also known as the pentagram, has 5 points, representing a man with outspread arms and legs. We have 5 physical senses and our skulls are formed of 5 bones. We have 5 fingers in each hand and 5 toes in each foot. Number 5 is considered very lucky in games of chance. It corresponds to Mercury astrologically.

SIX — This is considered to be one of the perfect numbers because creation took place in 6 days. The Star of David has 6 points, each point representing one of the days of creation. The number of the Great Beast of Revelation is 666, which has been ascribed to many individuals and groups of people in the past. Because of its peaceful, and yet often conflicting policies, the United Nations is seen by many occultists as a modern version
of the Beast 666. Number 6 is ruled by the planet Venus. The
turtle dove, one of the symbols of the United Nations, is also
ruled by Venus.

SEVEN — Number 7 is one of the most mystical of all the numbers.
There are so many instances of this number in both magic and
religion, I could not enumerate them all here. To wit, it is indi-
visible and it represents the 7 heavens, the 7 planets, the 7 pil-
lars of wisdom, the 7 ears of corn, the 7 days of the week, the 7
branches of the candlestick, the 7 sacraments, the 7 deadly sins,
the 7 wonders of the world, the 7 hills of Rome, the 7 colors of
the spectrum, the 7 archangels, the 7 notes of music, the 7 ages
of man. It is represented by Neptune astrologically.

EIGHT — This number represents two worlds, the material and the
spiritual. It is a number of sorrow and restriction. Among the
ancients it was believed to represent death and fate. It is also a
symbol of justice, and it is often represented by the figure of a
woman, blindfolded, with a sword pointing upwards and a
balance in her left hand. The Jews practiced the rite of circumci-
sion 8 days after birth. There were 8 sects of Pharisees. Noah
was the 8th in direct descent from Adam. The number 888 has
been often attributed to Jesus by occult scholars, as the cham-
pion of justice and the redeemer of the world. This number is in
direct opposition with 666, the number of the Great Beast of
Revelations. Astrologically, 8 is represented by Saturn.

NINE — This is another highly mystical number. Perhaps its most
interesting characteristic is that it can be multiplied by any
number, and the result, when added together, will always add
up to nine. It has been called the number of attainment, and of
spiritual perfection. Perhaps the reason for this perfection of 9
is that it is made of 3 multiples of 3, the most mystic of all num-
bbers. It is essentially a number representing life and all its
struggles, but with success invariably as the outcome. This is
symbolized by the fact that the period of human gestation is 9
months. The hidden meaning of this number is one of the
greatest secrets of occultism, and one which has been con-
cealed in myriad ways. It represents matter that cannot be de-
stroyed, and in this sense it is a symbol of the universal first
cause. Its astrological ruler is the planet Mars.
TEN — This is a number of change, of being and non-being. This latter symbolism results from the fact that 10 is composed of one and zero. One is a symbol of God, of total being. Zero is matter unmanifested, non-being. It was revered by the Hebrews as one of the hidden numbers of God (1+0). It is represented in the 10 commandments and the 10 spheres of the Kabbalistic Tree of Life. It is a number basically associated with the planet Earth.

The number 13 is considered lucky by some, and unlucky by others. Actually, it is a combination of 1 and 3 adding to 4 so it is a number of conflict, requiring both wisdom and self-sacrifice from those it rules. But it is also a number of potential victory, for those who have the courage to try to achieve it. Perhaps one of the reasons why this number is so feared by some people is that there were 13 present during the Last Supper. This number is also associated with the price of the hangman in old England. He was always paid 13 1/2 pence for each hanging, but the half pence was the price of the rope. Today the superstition surrounding number 13 has extended to all Fridays that fall on the 13th day of the month.

The powers of the numbers are intimately associated with letters. In the ancient alphabets letters and numbers were interchangeable and were identified with each other. This was particularly true of both the Arab and the Hebrew alphabets. The Hebrews believed that the 22 letters of their alphabet were the essence of all things, and that God used them to create the universe. The Romans, the Vikings, the Celts, and all the ancient races shared this belief in the power of letters and their identification with numbers. The runes of the Scandinavians were believed to possess great magical qualities, and they were used commonly in the preparation of spells. They were also used to evoke admiration for the wearer. The Fehe was the runic charter used generally for love, although there was a composite rune called Aegishjalmur, which was popularly used for irresistibility. Some of the runic letters and signs are so powerful, tradition warns the uninitiated against trying to perform any feat of magic with them.
The Aegishjalmur, an old Icelandic rune that is said to render the wearer irresistible to others.

The Tyre, a rune for fidelity.

The Gilch, a rune to attract wealth and prosperity.

The Fehe, a rune to attract love.

The Minna, a rune used commonly to awaken admiration for the wearer.

The Feon, a Scandinavian rune for good luck.
The 22 letters of the Hebrew alphabet are the foundation of the Hebrew Kabbalah, and therefore extremely important in the preparation of amulets and talismans in our modern times. Kabbalah is the most powerful element in today's occultism. Many of the various mystery schools, like The Hermetic Order of the Golden Dawn, the Aurum Solis, the Rosicrucians, the Free Masons and the O.T.O. (Ordo Templi Orientalis), use Kabbalistic rites in their practices. Modern witchcraft also borrows quite freely from Kabbalistic magic.

The preparation of amulets according to the Kabbalistic system is based on a series of correspondences between the 22 letters of the Hebrew alphabet and the rest of the universe. Thus every letter is at the same time a number, to which is ascribed a color, a planet or a zodiac sign, a musical note, and various birds, animals, flowers, trees and herbs. The array of correspondences is so large, it has been compared to an infinite filing system, in which everything ever created down to the last atom and the last human thought, can be filed away. The magician uses his knowledge of the correspondences to prepare his amulets. His filing system tells him which day is best for a particular kind of magic, which angel rules that day and which type of symbol should be used to acquire what he wants. One of the best attempts that has been made by any occultist to set down some of the extraordinary correspondences in the Kabbalistic system was made by Aleister Crowley, the late English magician. The result of his painstaking scholarship was a book he entitled 777, which is perhaps one of the most valuable magical treatises ever written.*

According to the Kabbalists, each of the 22 letters of the Hebrew alphabet are also linked with the 22 Major Arcana of the Tarot cards. Each Tarot Arcana is a cosmic principle that embodies the same symbolism as its attributed Hebrew letter. The Tarot cards are believed to have evolved from Egypt, and they could very well be the strongest surviving link between Hebrew and Egyptian magic.

Each Tarot deck consists of 78 cards. These are divided into two groups, the Minor Arcana and the Major Arcana. The Minor Arcana are formed of 40 numbered and 16 court cards, from which our ordinary playing cards evolved. The Major Arcana are a group of 22 cards, each of which represents a cosmic principle, a human emotion, and a material endeavor. Each card encompasses a vast array of symbols. The symbols act as keys to the human unconscious. The

The Hebrew alphabet, from which all this symbolism has been derived, is given in Table 2.

According to the famed astrologer and occultist Sepharial, the Hebrew letters (and the corresponding letters in our Latin alphabet) can be identified with numbers 1 to 22. Each number has a divine, an intellectual, an emotional and a material attribute. The following analysis of the first 22 numbers and their Tarot correspondences is that given by Sepharial, but with some variations.

**THE NUMBER 1**

The Kabbalistic letter is א.  
The divine principle is over-all dominion.  
The intellectual attribute is austerity.  
The emotional attribute is selfishness.  
The material factor is bureaucracy.  
The planetary association is the planet Mercury.  
The appropriate metal is quicksilver.  
The divinatory or Tarot signification (Arcanum I, The Magician) denotes WILL—DEXTERITY.

Illustrations from the Robin Wood Tarot Deck. (Llewellyn Publications).
THE NUMBER 2
The Kabbalistic letter is B.
The divine principle is the manifestation in material form of spiritual conceptions.
The intellectual attribute is the analyzing of thought processes.
The emotional attribute is calmness.
The material factor is ambition.
The zodiacal association is the sign Virgo.
The appropriate stones are pink jasper, hyacinth.
The vibratory color is dark blue striped with white.
The divinatory or Tarot signification (Arcanum II, High Priestess) denotes SCIENCE.

THE NUMBER 3
The Kabbalistic letter is G.
The divine principle is forgiveness.
The intellectual attribute is understanding.
The emotional attribute is tenderness.
The material factor is enjoyment or luxury.
The zodiacal association is the sign Libra.
The appropriate stones are the diamond and opal.
The vibratory color is dark blue or ultramarine.
The divinatory or Tarot signification (Arcanum III, the Empress) denotes MARRIAGE or ACTION.

THE NUMBER 4
The Kabbalistic letter is D.
The divine principle is wisdom.
The intellectual attribute is absorption of knowledge.
The emotional attribute is pride.
The material factor is continuity of effort.
The zodiacal association is the sign Scorpio.
The appropriate stones are the carbuncle and turquoise.
The vibratory color is yellow tinged with red.
The divinatory or Tarot signification (Arcanum IV, the Emperor) denotes REALIZATION.
Illustrations from The Robin Wood Tarot. (Llewellyn Publications).
THE NUMBER 5
The Kabbalistic letter is E.
The divine principle is reflection.
The intellectual attribute is reverie.
The emotional attribute is repose.
The material factor is idleness.
The planetary association is the planet Jupiter.
The appropriate metal is tin.
The divinatory or Tarot signification (Arcanum V, the Hierophant) denotes RELIGION-LAW.

THE NUMBER 6
The Kabbalistic letters are U.V.W.
The divine principle is intuition.
The intellectual attribute is aspiration.
The emotional attribute is self-indulgence.
The material factor is independence.
The planetary association is the planet Venus.
The appropriate metal is copper.
The vibratory color is blue.
The divinatory or Tarot signification (Arcanum VI, the Lovers) denotes TEMPTATION.

THE NUMBER 7
The Kabbalistic letter is Z.
The divine principle is the triumph of good over evil.
The intellectual attribute is applied knowledge.
The emotional attribute is righteous anger.
The material factor is conquest.
The zodiacal association is the sign Sagittarius.
The appropriate stones are jasper and malachite.
The vibratory color is crimson or blood red.
The divinatory or Tarot signification (Arcanum VII, the Chariot) denotes VICTORY.

THE NUMBER 8
The Kabbalistic letter is H.
The divine principle is justice.
The intellectual attribute is calculation.
The emotional attribute is equilibrium.
The material factor is the balance between greed and improvidence.
The zodiacal association is the sign Capricorn.
The appropriate stones are the white onyx and the moonstone.
The vibratory color is dark brown streaked with white.
The divinatory or Tarot signification (Arcanum VIII, Justice) denotes JUSTICE and EQUILIBRIUM.*

THE NUMBER 9
The Kabbalistic letter is Th.
The divine principle is prudence.
The intellectual attribute is analysis.
The emotional attribute is fear.
The material factor is caution.
The zodiacal association is the sign Aquarius.
The appropriate stone is the sapphire.
The vibratory color is blue with white.
The divinatory or Tarot signification (Arcanum IX, the Hermit) denoted WISDOM or PRUDENCE.

THE NUMBER 10
The Kabbalistic letters are I.J.Y.
The divine principle is faith.
The intellectual attribute is learning.
The emotional attribute is self-confidence.
The material factor is self-preservation.
The planetary association is the planet Uranus.
The appropriate metal is Uranium.
The vibratory color is black or brown with white checks.
The divinatory or Tarot signification (Arcanum X, the Wheel) denotes CHANGES of FORTUNE.

THE NUMBER 11
The Kabbalistic letters are C.K.
The divine principle is fortitude.
The intellectual attribute is continuity.
The emotional attribute is sympathy.
The material factor is persistence.
The planetary association is the planet Neptune.
The appropriate metal is helium.
The vibratory color is mauve.
The divinatory or Tarot signification (Arcanum XI, Strength) denotes SPIRITUAL POWER or FORTITUDE.

*Some Tarot packs ascribe Number 11 to the Arcanum Justice and Number 8 to the Arcanum Strength.
Illustrations from The Robin Wood Tarot. (Llewellyn Publications).
THE NUMBER 12
The Kabbalistic letter is L.
The divine principle is compassion.
The intellectual attribute is investigation.
The emotional attribute is patience.
The material factor is indifference to the vicissitudes of fate.
The zodiacal association is the sign Pisces.
The appropriate stones are the white chrysolite and moonstone.
The vibratory color is dazzling white.
The divinatory or Tarot signification (Arcanum XII, the Hanged Man) denotes SACRIFICE or EXPIATION.

THE NUMBER 13
The Kabbalistic letter is M.
The divine principle is hope.
The intellectual attribute is inspiration.
The emotional attribute is devotion.
The material factor is reconstruction.
The zodiacal association is the sign Aries.
The appropriate stones are the amethyst and the diamond.
The vibratory colors are red and white.
The divinatory or Tarot signification (Arcanum XIII, Death) denotes DEATH or TRANSFORMATION.

THE NUMBER 14
The Kabbalistic letter is N.
The divine principle is toleration.
The intellectual attribute is moderation.
The emotional attribute is temperance.
The material factor is vacillation.
The zodiacal association is the sign Taurus.
The appropriate stones are the moss agate and the emerald.
The vibratory color is greenish yellow or russet.
The divinatory or Tarot signification (Arcanum XIV, Temperance) denotes REGENERATION or TEMPERANCE.

THE NUMBER 15
The Kabbalistic letter is X.
The divine principle is predestination.
The intellectual attribute is eloquence.
The emotional attribute is sadness.
The material factor is fatality.
The planetary association is the planet Saturn.
The appropriate metal is lead.
The vibratory color is black.
The divinatory or Tarot signification (Arcanum XV, the Devil) denotes FATALITY or BLACK MAGIC.

THE NUMBER 16
The Kabbalistic letter is O.
The divine principle is godly fear.
The intellectual attribute is study.
The emotional attribute is belief.
The material factor is hard work.
The planetary association is the planet Mars.
The appropriate metal is iron.
The divinatory or Tarot signification (Arcanum XVI, the Tower) denotes ACCIDENT or CATASTROPHE.

THE NUMBER 17
The Kabbalistic letters are F.P.
The divine principle is immortality.
The intellectual attribute is expression of ideas.
The emotional attribute is expression of beauty in form.
The material factor is artistic creation.
The zodiacal association is the sign Gemini.
The appropriate stones are the beryl and aquamarine.
The vibratory color is pink.
The divinatory or Tarot signification (Arcanum XVII, The Star) denotes TRUTH, HOPE, FAITH.

THE NUMBER 18
The Kabbalistic letter is Ts or Tz.
The divine principle is universal understanding.
The intellectual attribute is mental reflection.
The emotional attribute is reaction.
The material factor is a danger of wrong action.
The zodiacal association is the sign Cancer.
The appropriate stones are the emerald and the black onyx.
The vibratory color is bright green.
The divinatory or Tarot signification (Arcanum XVIII, the Moon) denotes DECEPTION, FALSE FRIENDS, SECRET FOES.
Illustrations from The Robin Wood Tarot. (Llewellyn Publications).
THE NUMBER 19
The Kabbalistic letter is Q.
The divine principle is universal religion.
The intellectual attribute is reason.
The emotional attribute is vanity.
The material factor is progress through effort.
The zodiacal association is the sign Leo.
The appropriate stones are the ruby and diamond.
The vibratory color is fiery red and vermilion.
The divinatory or Tarot signification (Arcanum XIX, the Sun) denotes HAPPINESS or JOY.

THE NUMBER 20
The Kabbalistic letter is R.
The divine principle is eternal life.
The intellectual attribute is study of philosophy.
The emotional attribute is impulse.
The material factor is responsibility.
The planetary association is the Moon.
The appropriate metal is silver.
The vibratory color is sea green.
The divinatory or Tarot signification (Arcanum XX, Reawakening) denotes AWAKENING or RESURRECTION.

Illustrations from The Robin Wood Tarot (Llewellyn Publications).
THE NUMBER 21
The Kabbalistic letters are S, SH.
The divine principle is continuity of life.
The intellectual attribute is dramatic expression.
The emotional attribute is sensation.
The material factor is being in command.
The planetary association is the Sun.
The appropriate metal is gold.
The vibratory color is orange.
The divinatory or Tarot signification (Arcanum XXI, The World) denotes SUCCESS or ATTAINMENT.

THE NUMBER 22
The Kabbalistic letter is T.
The divine principle is infinity.
The intellectual attribute is doubt.
The emotional attribute is uncertainty.
The material factor is lack of progress.
The planetary association is the Earth.
The appropriate metal is—none—as the Earth contains all metals.
The vibratory color is green.
The divinatory or Tarot signification (Arcanum 0, the Fool) denotes FAILURE, FOLLY, MISTAKE.*

Largely based upon the Hebrew alphabet was the “Celestial Script” used on some ancient amulets and talismans of definite Kabbalistic origin. This alphabet was probably derived from the old, “square” Hebrew characters with which the Torah or Mosaic Law was written. Cornelius Agrippa believed these were the letters used by Moses and the Prophets, but this is doubtful. It is more probable that Phoenician characters were in use at this time. A similar script, known as the Malachim or Angelic alphabet, was believed to be used in angelic writings and all communications between heavenly beings and man. They were very popular in the preparation of amulets and talismans.

*Some Tarot decks place Number 0, The Fool, at the beginning of the Major Arcana. Others allot Number 22 to this Arcanum and place it at the end of the Major Arcana. The system given here is the one most commonly accepted among modern occultists.
The so-called Theban alphabet was of runic origin and was also very common in the practice of magic. It is said to have been invented by a Theban called Honorius, and to have been handed down by the well-known medieval magician Peter de Abano. The Theban alphabet is used by modern witches for the inscriptions of the ceremonial knives and swords. The Runic alphabet is used by witches as an alternative script. Another magical script very popular in the making of amulets is known as “Passing the River,” but its origin, apart from its slight similarity with ancient Hebrew is not clear.

Other magical scripts, such as the Masonic/Rosicrucian alphabet, the Enochian alphabet, and the “Writing of the Magi,” have been used at one time or another to prepare amulets or talismans. Perhaps the most mysterious of these amulets is the Ogham alphabet, which the magical tradition ascribed to the mythical Atlantis. The Etruscan alphabet is of interest also because of its obvious similarities to the Latin alphabet, of which it was probably the forerunner.

Sanskrit was and is very popular for the preparation of magical formulas and amulets. Perhaps the most famous of these is the mantra AUM, which is used as an amulet by many Hindus. The three letters A, U, and M, stand for the divine trinity of Hindu religion, Brahma, Vishnu and Shiva. A stands for Brahma, the Creator; U, for Vishnu, the Preserver, and M, for Shiva, the Destroyer. The amulet is said to prevent its possessor from being reincarnated and to let him pass directly from this life into a state of Buddahood, or divinity. The sign symbolizing AUM, which resembles a rather ornamental tree, is used as a wall hanging, together with five other words. The words are Ma, Ni, Pad, Me, and Hun. The first prevents its owner from being reincarnated as a Titan, the second prevents his return as a human being, the third, prevents rebirth as an animal, the fourth,

* See Johannes Abbot Trithemius, Polygraphia, (Frankfurt, 1600). English versions of this work are available in various editions.

See also Simon Magus, Runes and Magickal Alphabets (New York, 1973) which is based on the Polygraphia.
as a "Tantalus," and the fifth saves him from the fires of hell.* Each of these words is written on a different color square underneath the symbol of AUM. The entire amulet reads AUM–MANI–PADME–HUN, and is a very well-known mantra or formula for meditation purposes.

The Chinese also used their characters for the making of amulets and talismans. These were made for those who lacked "true power," and thus had to acquire it second hand from the magical properties of the characters inscribed on the amulets. The characters were believed to embody some of the magical powers of the gods and the spirits they represented. The Chinese, especially the Buddhists, believed that a man of perfect spiritual development did not need amulets or any other type of charm. He already had the power he needed within himself. This power was developed through concentration and meditation. The Japanese also shared this belief.


We have seen in this chapter that colors, numbers and letters are all expressions of the same cosmic principles, and that even different alphabets share a common link between them. This link is what makes communication between peoples of different lan-
Arabic amulet in silver inscribed with versicles from the Koran.
guages and backgrounds possible. This link is the human mind, whose language is entirely based on symbolism. We really do not need language or speech to communicate with each other. Symbols can serve just as well, and in some instances, even better.

Nevertheless, the spoken word can be of great power, especially for magical purposes. A man or a woman of power can bring about the most extraordinary changes around them by the simple assertion of their wills in carefully worded sentences. These same words are just as effective written down because they are simply expressions of cosmic will.

In the beginning of this chapter we said that everything that exists is electrical in nature, and that even our thoughts are electrical discharges emitted by the brain. These electrical discharges are manifested in the form of light, which is then broken down into various colors. The colors in turn depend upon the motions of each individual. Those persons dominated by certain characteristics are constantly emitting the color represented by that characteristic. This color is diffused throughout the body and surrounds it like a halo, which is known as the aura.

Spirits, angels, archangels, elementals and demons are likewise electrical impulses that populate the cosmos. They are in a sense thought concentrations, mind entities that exist without the benefit, or should we say, without the hindrance, of a human body. These are the cosmic forces that control the workings of the universe, and to whom we have recourse in times of need. Because they lack a body, and are essentially mental in nature, they must be contacted through the symbolic language of the mind, a language which is universal in all its aspects. Numbers, letters, colors, are some of the symbology used to establish a mental link with these forces. These are then grouped in certain patterns, with the aid of other natural symbols, and the result is an object that communicates "magically" with spiritual entities. The object then serves as a channel through which these entities can help us with our spiritual needs. This object is what we commonly know as an amulet.
Natural Amulets

To primitive peoples, all natural things possessed an innate power which became known as *Mana*. This word, which was coined by the natives of Polynesia, can also be found in the Biblical narrative spelled somewhat differently as *Manna*. This was the bread substitute that God sent daily to the Jews during their wandering in the desert. Manna rained down every morning and had to be consumed the same day it was gathered—otherwise it would lose its substance and deteriorate rapidly. It was like the coriander seed, and the taste of it “like wafers made with honey.” (Ex. 15:14, 31). “The people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans and made cakes of it: and the taste of it was as the taste of fresh oil.” (Num. 11:8). The Jews ate Manna during the 40 years of their wandering, until they came unto the borders of the land of Canaan. “And the Manna ceased on the morrow after they had eaten of the old corn of the land; neither did the children of Israel eat Manna any more; but they did eat of the fruit of the land of Canaan that year.” (Josh. 5:12). Today, many people believe that carob, also known as St. John’s bread, is the Biblical Manna.

The Yogis have a slightly different name for this substance, although they do not conceive of it as having physical properties. They call it *Prana*, the essence of life which proceeds from the sun, and which can be absorbed by living beings through breathing. Special breathing exercises, designed to extract the maximum possible benefits from the life essence, are known as *Pranayama*, and are, according to the Yogis, sufficient in themselves to maintain life. In other words, we could subsist without food consumption, if we could only train ourselves to gather from the air we breathe the life-sustaining essence of Prana.

The Manna of the Jews was the materialization of Prana, with all its life-giving properties. This materialization took place, accord-
The creative force which has been called alternately Mana, Manna and Prana, and which is the source of life and all magical acts, is present in all living things to a lesser or greater extent. The extent to which Mana is present in something depends on that something's ability to gather Mana unto itself. Thus it is said that some substances have special magical properties and are great repositories of power and good luck. These are the substances known as natural amulets.

**VEGETABLE AMULETS**

All amulets that represent herbs, leaves, fruits, trees, roots, and flowers are vegetable amulets. Sometimes the actual vegetable substance is used as an amulet. Typical among these are "magic" roots like High John the Conqueror and Adam and Eve, which are used to attract love. These roots are usually carried in red flannel bags together with other natural amulets such as dried corn (for money), peony (for good luck), and ebony (against the evil eye).

The following is a list of the most common vegetable amulets:

- **Acorn.** Used as a symbol of immortality.
- **Adam and Eve.** These are two roots that are worn together to attract love. Sometimes the two roots are divided between husband and wife or between two lovers to ensure mutual fidelity.
- **African Mojo Wishing Beans.** To make a secret wish come true, two wishing beans are carried around for three days. On the fourth day, the beans are thrown into moving water such as a river or the sea, and the wish comes true within seven days.
- **Alfalfa.** It is often kept in the home to protect against poverty.
- **Anise Seed.** This seed is carried in a small red flannel bag to attract love and to facilitate marriage.
- **Apple.** One of the symbols of Venus, it is very popular in love spells.
- **Asafoetida.** This is worn on a small bag around the neck to safeguard against cold and to repel evil. The highly aromatic herb is also known as the "devil's incense," and is burned during magic rituals to dispel evil.
Ash Tree Leaves. They have many uses, both to bless and to curse. They are believed to prevent death by drowning, to protect against the evil eye and to attract the love of the opposite sex.

Baba Corn Dolls. These dolls are made of corn husks and kept in the house to ensure good crops and good luck. They are very popular with European farmers and the American Indians.

Bay Leaf. Carried in a purse or pocket, this leaf is believed to protect against witchcraft. A leaf is also placed on each corner of a house to protect it from evil.

Buckeye. A dollar is often wrapped around a buckeye and carried in a pocket or purse to attract money. It is also said to prevent rheumatism.

Buckthorn. A tea brewed with this herb and sprinkled in a circle on the floor surrounding a person, is supposed to make that person's wish come true. The same tea is believed to be very efficacious in removing warts.

Caraway Seed. This seed is believed to protect a child from illness if placed under his crib or bed.

Cascara Sagrada. A tea made with this bark and sprinkled around the bed the night before appearing in front of a judge will ensure his ruling will benefit the person who used the tea. This bark is also used to protect against evil.

Chamomile. Used by gamblers to attract good luck.

Clover. A very magical plant with many uses. It is carried in a red flannel bag to bring good luck. To dispel evil spirits, clover can be soaked in vinegar for three days and then the vinegar is sprinkled in each corner of the house. The four-leaf clover is used for good luck. Each leaf has a special meaning. The first leaf to the left of the stem brings fame, the second brings wealth, the third brings a lover, and the fourth brings good health. This is one of the few plants which is worn both in its natural state and in symbolic form. This amulet is of Irish origin and can be made of tin or alloy, enameled in green. It is associated with the zodiac signs of Cancer and Pisces.

Cloves. If a handful of cloves are held tightly in one's hand while thinking of a lover, he or she will feel compelled to do one's bidding.

Comfrey Root. This root is placed at the bottom of all luggage before a trip to ensure safety during traveling.

Coriander. The seeds are carried in a small bag to prevent all kinds of
illnesses. It is also used in love potions.

Corn. Hard corn is carried in a red flannel bag to attract money.

Corn Flower. This flower is sprinkled inside a house to bring peace and harmony to its inhabitants.

Damiana. When this herb is soaked in a glass of wine for three hours and then sprinkled outside the front and back doors, it will ensure the return of a wandering lover. The sprinkling has to be faithfully done during 21 days. Damiana is also popular for love potions.

Dandelion. It is buried at the northwest corner of a house to bring favorable winds.

Dill Seed. A few grains added to the bath water before meeting a lover is said to make a person irresistible.

Dragon's Blood. This reed is said to bring good luck when carried around in a purse or pocket. It is sometimes placed under a mattress to cure impotency. A very powerful magic ink is made of this reed which is also a very popular ingredient in love spells.

Ebony. The black wood of the ebony tree is very popular in the preparation of amulets against the evil eye.

Eryngo. Also known as sea holly, this flower was worn by Greek brides to ensure the fidelity of their husbands. Legend says that eryngo was the magic ingredient used by Sapho to win the love of Phaon.

Eyebright. It is used as an amulet against all types of eye diseases.

Eucalyptus. It is said to be an excellent protection against cold if stuffed in one's pillow.

Fennel. The fennel seed is said to cure the fits caused by black magic and demonic possession if tied around the neck or carried in the pockets in a small bag.

Fleur-de-Lis. A symbol of fertility associated with the goddess Isis.

Garlic. If hung from windows and door sills it will avert the evil eye and all sorts of evil spirits. Sailors used it in ancient times to protect their ships from sinking.

Heartsease. If a bit of this herb is placed in the sole of a lover's shoe without his or her knowledge, it will soften his or her heart, and fill it with tender feeling for the person who used the herb.

John the Conqueror Root. One of the most popular of magic roots, John the Conqueror is used for good luck and prosperity and to bring to its owner the love and good will of others. It is also
used by gamblers who carry it around for good luck.

*Lavender.* This fragrant plant is very popular in love spells, and also to help a dream come true. Some lavender is placed under one’s pillow before retiring. A wish is strongly formulated. If one dreams of anything connected to the wish, the wish will come true.

*Licorice Stick.* If one wishes to make a person change his or her mind, one should write his or her name in a piece of parchment nine times with Dove’s Blood Ink, an ingredient easily obtainable at any occult supply store. The paper is then wrapped around a piece of licorice stick and tied with a red ribbon. It is buried near the home of the person one wishes to influence. The change in his or her attitude should be noticeable in three days.

*Lotus.* This flower is very popular in the East, particularly in India where it is associated with the highest consciousness. It is commonly worn, either in natural form or effigy, to attract good luck and success and to protect from the evil eye.

*Lovage Root.* If worn near the heart it is said to attract a lover.

*Low John Root.* It is said that money wrapped around this root will bring money and good luck to its owner.

*Lucky Hand Root.* If this root is carried in a purse or pocket it will revert all evil spells back to the sender.

*Magnolia Leaves.* Spread beneath a mattress, they are said to arouse passion in the most indifferent person.

*Mandrake Root.* This legendary root is very difficult to find, and according to tradition it should be uprooted by the person who wants to use it. The ancients believed that the plant emits a piercing scream when it is uprooted so the person who wants it should stuff his ears with cotton and use a dog to pull the plant out of the ground. The dog is to be tied to the plant and then offered some food. As the dog jumps for the food, the mandrake is pulled out by the roots, killing the dog with its scream. The uses of the mandrake are many. It is a powerful aphrodisiac, and if placed under one’s pillow it will make an indifferent lover become tender and passionate. It is also reputed to give its owner great sexual potency. It should be soaked in white wine every Friday and then kept carefully wrapped in a red, silken cloth. If carefully cared for, it is said to cause money left near it to double overnight. Mandrake
roots can be bought in some herbal shops, but often at exorbitant prices.

Male and female mandrakes.

Marjoram. This herb is attributed to Venus and is sprinkled in all the corners of the house by a woman who wants to attract a husband. It should be renewed every month.

Mistletoe. This herb was called the all healer by the ancient Druids. It must be gathered on the first day of the New Moon and must not be cut with knives, scissors or any implement made of iron or steel. The Druids used a short scythe made of solid gold to cut mistletoe. The plant should be placed on a white cloth immediately after being gathered and should never be allowed to touch the ground. It is said to protect against evil spells, epilepsy and evil spirits. It is also used to promote fertility.

Mugwort. This herb is said to help in astral projection if placed by the bedside.

Myrtle. This is believed to be the favorite herb of Venus. The Greeks and the Romans used it in garlands to preserve youth and to promote love.

Nutmeg of India. This is a favorite with gamblers, as it gives good luck in games of chance. To increase the powers of the nut-
meg, a hole is made in one end of it, which is then filled with quicksilver. The hole is sealed with wax and the nutmeg is then placed in a red flannel bag.

**Oak.** The oak tree is an attribute of Jupiter and as such it is a symbol of good luck. The leaves and the bark of the oak are very powerful in all magic works, especially for love spells. They bring good luck and strength to those who carry them in a pocket or purse.

**Orange Blossoms.** Traditionally associated with weddings, orange blossoms are said to bring love and to promote marriage if carried in a red flannel bag together with aniseed, orris root and orange hips.

**Orange Pomander.** The orange has always been considered a symbol of fertility and love because of its many seeds and sweet taste. A clove is also a love symbol, as we have already seen. An orange studded with cloves and then rolled in a mixture of spices for added fragrance is believed to be a powerful amulet for love and marriage. The pomander is tied with a red ribbon and hung in a closet to work its magic in secret.

**Orris Root.** This is carried around to promote love and is used in many magic spells for the same purpose.

**Peony.** Carried in a purse or pocket, peonies are said to bring good luck.

**Pine Cone.** A symbol of life and fertility, the pine cone is used for good health, longevity and fertility purposes. When one is very tired, pressing the fingers against the rough surface of the pine cone is said to revitalize the body.

**Primrose.** If sewn into a child’s pillow it will ensure his respect and loyalty.

**Rice.** A symbol of fertility, it is well known for its use in weddings. A few grains of rice carried in a pocket or purse will also ensure there will always be good food on one’s table.

**Rose.** The rose is one of the symbols of Venus, and it is a common ingredient in love spells. Rose buds and petals tossed in a fire are said to bring good luck. Rose hips carried around in a red flannel bag are said to bring love and to promote marriage. Rose buds placed around a sprained ankle will heal it quicker.

**Rose of Jerico.** This is a dried green flower that closes up when it is removed from water and opens up when it is placed in it. It is usually placed in a shallow dish of water with a small piece of
paper in its center where a wish has been written down. The rose is kept in the water during nine days. At the end of this time it is removed from the water with the paper still in place. Within a few hours it will close up, with the wish tightly held within it. The wish should come true nine days later.

Rosemary. This herb is carried around to bring good luck, improve the mind and the memory, and to promote love and friendship. It is a very popular ingredient in love spells.

Rue. A sprig of rue tied with a red ribbon and placed over the front door of a house will prevent evil from entering. It is used in baths for protective purposes and to dispel the evil eye.

Sandalwood. A popular ingredient in love spells, it is also burned as an incense to make a wish come true. As one burns the incense, one should say, “Adonai, Elohim, Elohim, Adonai.”

Spearmint. This aromatic herb is said to attract customers to a store if crushed and burned as incense.

Spikenard. If brewed into a tea and then sprinkled over the photo of a recalcitrant lover he or she will return and never leave again.

Sweet Bugle. Crushed and sprinkled around a bedroom, it will attract new lovers and promote marriage.

Thyme. This herb is burned in the home to attract good health for all its inhabitants.

Tonka Bean. It is carried in red flannel bags to attract good luck and wealth.

Valerian. Placed under one’s pillow it is said to soothe the nerves and promote peaceful sleep. It is also burned to dispel evil.

Vervain. One of the herbs of Venus, it is used in many love spells, and carried around for love and marriage. But it is also a powerful protection against fevers and poisoning.

Violet. If one desires to attract the blessings of good spirits, one should sprinkle violets around the corners of the house. Violets are believed to give off healing vibrations and are also helpful in protecting against all types of diseases.

MINERAL AMULETS

Metals (precious and semi-precious), lodestones, ordinary stones, chemicals and resins, soils, sand, rock—all of these fall under the heading of mineral amulets.
The most valuable of the stone amulets is not a diamond, an emerald or a ruby, but a natural stone which has become perforated by means of natural processes such as wind and rain. This type of stone is believed to possess great magical powers and is highly prized in primitive societies. Hollow stones which can be filled with a smaller stone are also very valuable as fertility symbols. This type of stone is known as Even Tekumah.

Some types of rock are also considered very efficacious for amuletic purposes, and in the Southwest of the United States the Navajo Indians prepare an amulet called “talking rock medicine” out of rock scrapings from caves that have echoes. This amulet is believed to be a powerful protection against black magic.

Also very powerful are the igneous stones believed by the Yorubas to be the result of lightning and thunder. These vary in size and shape and are believed to be the property of Chango, the god of thunder. They dispel evil and attract good health and good luck. The Yorubas called these stones odduaras and used them in a variety of amulets and magic spells. They are still popular in Africa and in Latin America.

Flint, one of many forms of silica, was probably one of the first stones valued by man for amuletic purposes. Because flint originated from the earth it was equated with the child of the earth mother. To the Egyptians, flint was one of the attributes of Horus, the son of Isis in Egyptian mythology.

In some parts of Africa, where fetishism is still practiced, some stones are believed to be inhabited by spirits which are worshipped by individual members of a tribe. The stones are carried around as protective amulets. The fetish priest is believed to have the power to imprison a spirit within a stone or other kinds of natural objects.

The Australian aborigines prepare certain stones when children are born which they call churingas. The churinga is usually a flat stone or piece of wood that is inscribed with magical symbols and kept in the sacred cave shared by each community. The stone is believed to protect its owner from harm and to bring good luck throughout his or her life. Some of these inscribed stones have been preserved from the Stone Age.

The use of precious and semiprecious stones as amulets extends throughout the world. Certain amulets called magatama, or crooked jewels, have been found in Japanese graves dating from the
This Matabeli witch doctor is literally covered with amulets and charms. Roots, dried animal skins, claws, fangs, horns, feathers and furs, as well as colored beads, are among his protective devices. In reality the term "witch doctor" is misleading because the approximate translation of his African title is more that of a "ritual specialist." (Courtesy of the American Museum of Natural History.)
Iron Age. They were made of various materials, such as jasper, carnelian, agate, rock crystal and jade. They are generally perforated at the wider end and worn on a string around the neck with other magic symbols. These ornaments were used to adorn the statues of the gods and were also used as symbols of high rank. At present, the magatama are one of the three emblems of sovereignty in Japan. Both the Koreans and the Chinese used two magatama symbols to represent the union of the masculine and the feminine principles known as the yin and yang. Some authorities believe the swastika belongs to the same type of symbol as the magatama.

One of the oldest amulets made of precious and semiprecious stones is the Hindu naoratna or nararatna, also known as the nine-gem jewel. It is mentioned in the old Hindu "ratnasastras," or treatises on gems, where its design and composition is carefully explained. The naoratna is set either as a pendant or as a ring. It is composed of a ruby, a diamond, a pearl, a coral, a jacinth, a sapphire, a topaz, a cat's eye, and an emerald. Each stone represents one of the planets or either the north or the south node. According to the Hindus the "Maharatnani," or great gems, are the diamond, the pearl, the ruby, the sapphire and the emerald. The virtue of every gem depended upon its perfection, and defective or poor stones were regarded as the source of unhappiness and misfortune. The naoratna was a most powerful amulet, as it combined within itself all the magical properties and virtues of the planets.

Also of legendary fame is the mythical vessel known as the Holy Grail. According to an ancient legend, when Satan rebelled against God, he was wearing on his crest an enormous stone, which is alternately identified as an emerald or a ruby. When the archangel Michael struck down Satan, this jewel fell to earth and was found by some unidentified sea-faring people who shaped it into a magnificent chalice. This was somehow acquired by King Solomon, and from him it descended to Jesus, who used it at the Last Supper to institute the Sacrament of Communion. This same chalice was used by Joseph of Arimathea to gather the blood of Jesus while He was still nailed to the cross. After the resurrection, Joseph of Arimathea was jailed but he was able to flee to Britain with some of his followers. He took the Grail with him and had it enshrined for some time at Glastonbury. From there it was taken to various places, such as the castle of Monsalvat in Spain, the kingdom of Keriat in Northeast Asia and lastly, to Antioch, where it has reputedly been seen by many people.
The quest for the Holy Grail was one of the most important pursuits of King Arthur and his Knights of the Round Table.* Although this beautiful legend is founded mostly on mythical facts, several stones answering to the description of the Holy Grail have been uncovered.

The Breastplate of Aaron is another legendary amulet made with precious stones. The instructions for the preparation of the Breastplate are given in the Bible:

And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it.

Foursquare it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

And the second row shall be an emerald, a sapphire, and a diamond.

And the third row a ligure, an agate, and an amethyst.

And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their enclosings.

And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

And thou shalt put the two wreathen chains of gold.*

*The Grail is sometimes described as a chalice within which a bloodied spear has been thrust; sometimes as a dish bearing food; and sometimes as a precious stone. But it is always associated with a king, known as the Fisher, who is either dead or dying. See M. Esther Harding, Women’s Mysteries, (New York, 1971).
in the two rings which are on the ends of the breastplate.
And the other two ends of the two wreathen chains thou
shalt fasten in the two settings of filigree, and put them
on the shoulder pieces of the ephod before it.
And thou shalt make two rings of gold, and thou
shalt put them upon the two ends of the breastplate in
the border thereof, which is in the side of the ephod in-
ward.
And two other rings of gold thou shalt make, and
shalt put them on the two sides of the ephod under-
neath, toward the forepart thereof, over against the
other coupling thereof, above the curious girdle of the
ephod.
And they shall bind the breastplate by the rings
thereof unto the rings of the ephod with a lace of blue,
that it may be above the curious girdle of the ephod, and
that the breastplate be not loosed from the ephod.
And Aaron shall bear the names of the children of Is-
rael in the breastplate of judgment upon his heart, when
he goeth in unto the holy place, for a memorial before
the Lord continually.
And thou shalt put in the breastplate of judgment the
Urim and the Thummin; and they shall be upon
Aaron’s heart, when he goeth in before the Lord: and
Aaron shall bear the judgment of the children of Israel
upon his heart before the Lord continually. (Exod.
28:15-30.)

The Jewish historian Josephus (A.D. 37–95)* had this to say
about the miraculous properties of the stones of the Breastplate:

From the stones which the high-priest wore (these
were sardonyxes, and I hold it superfluous to describe
their nature, since it is known to all), there emanated a
light, as often as God was present at the sacrifices; that
which was worn on the right shoulder instead of a clasp
emitting a radiance sufficient to give light even to those
far away, although the stone previously lacked this

splendor. And certainly this in itself merits the wonder of all those who do not, out of contempt for religion, allow themselves to be led away by a pretense of wisdom. However, I am about to relate something still more wonderful, namely, that God announced victory in battle by means of the twelve stones worn by the high-priest on his breast, set in the pectoral. For such a splendor shone from them when the army was not yet in motion, that all the people knew that God himself was present to aid them. For this reason, the Greeks, who reverence our solemnities, since they could not deny this, called the pectoral our oracle. However, the pectoral and the onyxes ceased to emit this radiance two hundred years before the time when I write this, because God was displeased at the transgressions of the Law.

The twelve stones represented alternately the twelve tribes of Israel, the twelve months of the year and the twelve signs of the zodiac. After the capture of Jerusalem by Titus in A.D. 70, the treasures of the Temple were taken to Rome, and the Breastplate, according to Josephus, was deposited in the Temple of Concord, which had been constructed by Vespasian. From there it disappeared and no one has been able to discover with any degree of certainty what became of it, although some scholars believe it may be buried in one of the treasure chambers of one of the old Persian capitals.

The story of the breastplate illuminates the important role gemstones have played throughout history. Their value and importance was often enhanced by engravings.

The idea that special designs should be engraved on the surface of gems dates from ancient times. The emerald, for example, was to be engraved with a scarab, underneath which stood the figure of Isis. The jewel was to be worn as a brooch and was believed to bring good luck not only to the wearer, but to his or her entire family.

The Book of Wings, a magical treatise dating from the thirteenth century, gives a list of the most common designs to be engraved on gems. This book was believed to have been written by a magician known as Raziel, who was obviously deeply influenced by both the Hebrew and the Greco-Roman tradition. Although the Book of Wings was largely inspired by the Book of Raziel, it bears little resemblance to that work.
This sculptured jade mountain is probably the largest mass of sculptured jade in existence. It weighs about 640 pounds and used to be part of the collection of the Summer Palace near Peking.

Here is a partial list of the gem designs described in the Book of Wings:

The beautiful and terrible figure of a dragon. If this is found on a ruby or any other stone of similar nature and virtue, it has the power to augment the goods of this world and makes the wearer joyous and healthy.

The figure of a falcon, if on a topaz, helps to acquire the good-will of kings, princes, and magnates. The image of an astrolabe, if on a sapphire, has power to increase wealth and enables the wearer to predict the future.

The well-formed image of a lion, if engraved on a garnet, will protect and preserve honors and health, cures the wearer of all diseases, brings him honors, and guards him from all perils in traveling.

An ass, if represented on a chrysolite, will give power to prognosticate and predict the future. The figure of a ram, or of a bearded man, on a sapphire, has the power to cure and preserve from many infirmities as well as to
free from poison and from all demons. This is a royal image; it confers dignities and honors and exalts the wearer.

A frog, engraved on a beryl, will have the power to reconcile enemies and produce friendship where there was discord.

A camel's head or two goats among myrtles, if on an onyx, has the power to convene, assemble, and constrain demons; if any one wears it, he will see terrible visions in sleep.

A vulture, if on a chrysolite, has the power to constrain demons and the winds. It controls demons and prevents them from coming together in the place where the gem may be; it also guards against their importunities. The demons obey the wearer.

A bat, represented on a heliotrope or bloodstone, gives the wearer power over demons and helps incantations.

A griffin, imaged on a crystal, produces abundance of milk.

A man richly dressed and with a beautiful object in his hand, engraved on a carnelian, checks the flow of blood and confers honors.

A lion or an archer, on a jasper, gives help against poison and cures from fever.

A man in armor, with bow and arrow, on an iris stone, protects from evil both the wearer and the place where he may be.

A man with a sword in his hand, on a carnelian, preserves the place where it may be from lightning and tempest, and guards the wearer from vices and enchantments.

A bull engraved on a prase is said to give aid against evil spells and to procure the favor of magistrates.*

PRECIOUS AND SEMI-PRECIOUS STONES

Whether they are engraved or not, stones have always been very popular amulets, particularly those stones which are believed to be attributes of the planets or the signs of the zodiac. The following is a list of the most common stone amulets:

Aquamarine. This is believed to be one of the sacred stones. It is a symbol of youth, hope and health. If worn in the form of earrings it is said to gain love and affection for the wearer.

Agate. The stone is said to make its wearer agreeable and persuasive, and also gives one the favor of God. The agate is also said to confer victory and strength on its owner and to avert tempests and lightning. In the eighteenth century a Brazilian priest is said to have designed an airplane which was to be operated by means of a battery of agates drawing their energy from the sun. The agate comes in a variety of colors, but the brown and black types with a white ring in the center are the most popular for amuletic purposes.
Alabaster. Not really a stone, but a type of gypsum, alabaster is worn (especially in Italy) to increase the milk of nursing mothers.

Alexandrite. This stone is a variety of chrysoberyl from the Ural region of Russia. The stone is characterized by a polychromatic range from a spectacular shade of bright green to a shimmering scarlet red. The stone is said to be a powerful good luck omen, highly valued by the Russians.

Amethyst. The most famous property of this stone is its reputed ability to cure drunkenness. But it is also said to control evil thoughts and to strengthen the intellect.

Beryl. This stone renders its owner unconquerable and quickens his intellect. It is also said to be a cure for laziness.

Bloodstone. This stone was believed to have the power to cause thunder, lightning and tempest. It was said to give prophetic powers to the wearer and to preserve him or her from deception and all bodily harm. In the Leyden papyrus the bloodstone is praised extravagantly and is said to "assuage the wrath of kings and despots, and whatever the wearer says will be believed. Whoever bears the stone . . . and pronounces the name engraved upon it, will find all doors open, while bonds and stone walls will be rent asunder."

Carbuncle. This stone was worn as a heart stimulant. Its blood-red tones also suggested its use as a symbol of the Passion of Christ. It was used for wealth and power.

Carnelian. It is said to give courage, to protect against envy and the evil eye. Like all red stones, it was worn to prevent wounds or to heal them. The ancient races favored this stone highly. the Arabs engrave the carnelian with magical characters to avert the evil eye. The prophet Mohamed was supposed to have worn a carnelian mounted on silver on the little finger of his right hand. Both Napoleon I and Napoleon III wore a Carnelian seal inscribed with Arabic characters for amuletic purposes.

Cat's Eye. A variety of the chrysoberyl, the cat's eye is used mostly to protect against the evil eye. The stone is either greenish yellow or brownish yellow shot with blue. The Arabs believe this stone makes its wearer invisible in battle. It is also used to test husbands and wives and their fidelity.
This carnelian seal was worn by Napoleon I and Napoleon III. The characters engraved on it mean, "The slave Abraham relying upon the Merciful (God)."

An ornate silver cross with a cat’s eye in the middle, a protective amulet from 16th-century Russia.

Chalcedony. This stone was said to cure fever and to give a man an amiable and kind disposition.

Chrysoberyl. This stone is used by the natives of Ceylon against evil spirits. It is greenish yellow in color and comes from Borneo, Burma, Ceylon, India, Madagascar and the United States.

Chrysolite. This stone, highly valued among the Egyptians, must be set in gold in order to exert its full powers. There are two varieties, the peridot and the olivine, both of which are associated with the sun and sometimes with the zodiac sign of Leo. Chrysolite is believed to dispel the "terrors of the night" and to protect against the evil spirits.

Diamond. This stone is the symbol of purity and as such, it is said to bring victory, strength, fortitude and courage to the wearer. According to St. Hildegard, the powers of the diamond were recognized by Satan who claimed the stone resisted his evil influence by day and by night. The diamond should be set in gold and worn on the left arm or hand for amuletic purposes. Many authorities associate the diamond with lightning, claiming it owes its origin to the thunderbolt. In the Talmud
we read of a stone (believed by some to be the diamond) which was worn by the high priest to determine innocence or guilt. If a person brought to the high priest for judgment were guilty, the diamond would grow cloudy and dim, but if the person were innocent, the diamond would shine more brilliant than ever. Some occult scholars attribute to the diamond the ability to make its owner invincible in all human struggles, but its virtues only exist when the diamond has been received as a gift. That is the reason why diamond rings are given to commemorate an engagement and why they are worn on the left hand. When a diamond is purchased it should not be worn by its purchaser, as it is believed it would bring him or her bad luck. Diamonds which have been the subject of such strife or greed are believed to be the depositors of evil and bad luck. The most notorious of these carriers of disaster is the famed Hope Diamond, whose owner is said to die shortly after its acquisition.

Emerald. This stone was believed to foretell the future and to destroy all evil spells. It was also said to strengthen the memory and to make its wearer an eloquent speaker. Moreover it revealed the truth or falsity of a lover’s promise, but was an enemy of raw sex or violent passion. In this regard, Albertus Magnus tells a story recounted to him by King Bela of Hungary. It seems the King tried to embrace his wife while wearing an emerald ring on his finger, and at the moment of the embrace the stone broke into three parts. Tradition tells another story, according to which the emerald was one of four precious stones God gave to Solomon to ensure his dominion over all creation. One of the emerald’s virtues is its power to foretell the future. For this purpose, its owner must place it under his tongue. The emerald was used as an amulet by the Egyptians, the Hindus, the Greeks, the Romans and the Incas. The Moslems frequently engraved verses from the Koran on this stone and wore it for protective purposes.

Garnet. An amulet made with this stone is said to protect a person from evil and from bad dreams. It is also believed to prevent skin diseases and wounds. It assures its wearer love and faithfulness.

Jacinth or Hyacinth. Amulets of jacinth were worn in antiquity around the neck or as rings. They are still used to protect
women during childbirth, to restore the appetite, to fortify the heart and to promote sleep. Jacinth is also believed to dispel evil and to strengthen the mind.

Jade. Another stone used to help women during childbirth. It is also believed to aid in healing stomach and intestine troubles. It cures thirst and dropsy, protects from lightning and heart ailments, and gives victory in battle. Its use as an amulet in Western Asia dates from 4,000 B.C., and it is still commonly in use among the Arabs, Turks and Armenians. The ancient Egyptians and the Aztecs also used jade for amuletic purposes. In China, a jade butterfly is a love amulet of great efficacy. It is also a favorite among people in business. They carry a piece of jade around with them for good luck before any important business transactions. Jade is actually divided into two different types of minerals, nephrite and jadeite. A variety of jadeite

The Mayas prized jade very highly. This jade plaque shows a cross-legged figure with the typically deformed forehead so admired by the Mayas that they applied pressure on it during childhood to acquire it. The figure holds a circle with a cross within it. This cross has no relation to the Christian cross and is rather a representation of the four cardinal points and the four seasons dominating the earth, symbolized by the circle.
with a rich, emerald-green color is known by the Chinese as feits’ui, or Kingfisher Plumes. Another term the Chinese have for this stone is “Imperial Jade.” The Maoris use the nephrite variety of jade to carve figurines of their ancestral gods which they wear for protective purposes.

**Jasper or Jaspis.** The green variety of jasper is almost indistinguishable from nephrite. When there are red flecks in the stone, it is known as bloodstone. Red jasper is the most popular variety used in amulets. The Egyptians associated the stone with the blood of Isis, and used it to protect against wounds and to prevent hemorrhages. It is still used for this purpose in modern times, as well as to protect against the evil eye and to help women in childbirth.

**Lapis Lazuli.** One of the most highly valued stones of the ancients, lapis lazuli was said to cure gallstones, melancholy, sleeplessness, and to prevent miscarriages and all sorts of calamities. Many of the cylinder-seals of the Babylonians were made of this beautiful stone, and the Sumerians believed that the wearer of the stone carried with him the veritable presence of a god. The Egyptians used it to make figures of the sacred scarab and of the gods. The lapis stone known as stamatopetra is still used at present in parts of Greece to prevent miscarriages. The name means “stop stone.”

**Magnetite or lodestone.** Not a precious or semi-precious stone, it is perhaps one of the most powerful amulets to attract good luck, love and general success. It is particularly popular in Mexico and Latin America. It is carried around in pairs, a male and a female stone, in a red-flannel bag, with iron filings which serve as its “food.” It is placed in white wine on Fridays so it may replenish its strength. The female stone is believed to give birth to other stones, and indeed after some time, the stone is seen to grow and split into several pieces, which are known as its “sons.”

**Malachite.** This stone is said to protect against the evil eye and is especially recommended for small children.

**Moonstone.** This stone is said to protect its wearer against epilepsy, and to promote large fruit crops. In India the moonstone is regarded as a sacred stone that brings good luck. It is favored by lovers who believe that the stone awakens passion and tenderness in a loved one, and gives them the power to read the
future. In order to foretell the future, the stone must be placed in the mouth while the moon is full.

**Onyx.** In India this stone is used to cool the ardor of love. This belief originated from the idea that the onyx provokes discord and separates lovers. Generally regarded as an unlucky stone, it is said to provoke miscarriages and nightmares, and dissension between friends. But some people consider it a powerful amulet against the evil eye, especially in India and Persia.

**Opal.** This is another stone with a dubious reputation. Most occult scholars believe that the only people who can wear the opal with impunity are those born under the sign of Libra. To these people the stone is very lucky and fulfills their every wish. But to all others it is a symbol of evil and discord. Nevertheless there is one variety of opal known as the black opal, which is believed to be one of the luckiest stones in existence regardless of the sign one was born under.

**Peridot.** Traditionally associated with the sun and the sign of Leo, the peridot is a symbol of good health and a deterrent of the evil eye, especially when worn on the left arm.

**Pink Quartz.** A symbol of Venus and of the moon, it is said to be a powerful love amulet and a strong promoter of marriage and fertility.

**Rock Crystal.** A symbol of the moon and light, the rock crystal is used to promote well-being and to attract the protection of beneficent spirits. This stone was very popular among the Aztecs, who used it to carve human skulls. The skull is a symbol of the spirit of death among the Mexicans, who worship Death as a beneficent spirit.

**Ruby.** The ruby is the most valued stone among the Hindus who call it ratnaraj or “king of precious stones.” It is said to aid in love matters, to preserve mental health, and to dispel arguments. The qualities of the ruby are so many that entire treatises have been written on the subject. Some people believe the ruby will help its owner attain his every desire, while at the same time protecting him from all evil. In Burma, it is not sufficient to own a ruby to enjoy its supernatural powers. It is necessary to insert the stone in the skin so it becomes part of the body of its owner. Those who wear a ruby in this fashion live in the complete certainty that no evil can ever befall them.

**Sapphire.** In India and Arabia this stone is worn as a good health
amulet and as a protection against the evil eye. Its fame partly originates from the legend that says that the Law given by God to Moses on Mount Sinai was engraved in sapphire tablets.* According to some legends, the sapphire gives its owner the power to divine the future and protects him or her against poisons, envy, and evil spirits. It is reputed to be one of the stones most favored by witches and necromancers because of its many supernatural powers. The well-known writer Sir Richard Francis Burton possessed a large star sapphire or asteria, as the stone is also known. Sir Richard took it with him wherever he went. He liked to think of it as his "guiding star." This type of stone was known as a siegstein, or victory stone, among the Germans. So potent is the power of the star sapphire that it is said to continue to exercise its beneficent influence over a person long after he or she no longer owns it. 

Sard. This stone was believed to be a protection against incantations and sorcery and to render its owner fearless and victorious in all battles. It was also believed to assist women in childbirth. 

Sardonyx. One of the stones assigned by tradition to the zodiac sign of Leo, the sardonyx is said to bring love, success and felicity to the natives of that sign. To all others it protects against evil spells. It is also believed to prevent miscarriages. 

Staurolite. This unusual mineral, also known as fairy stone or cross stone, is shaped naturally in the form of a cross. It is used to protect children from black magic, and is usually worn in little bags around the neck or carried around in a pocket. This is a very popular amulet, around which many beautiful legends have been interwoven. One of the legends claims the cross is formed of fairy tears shed by these spirits upon hearing of Christ's suffering on the cross. President Teddy Roosevelt is said to have carried one of these natural crosses mounted on his watch as a good-luck charm. 

Topaz. Another stone attributed to the sun, and very valued as a guardian against all forms of evil. It was commonly worn strung on the hair of an ass and worn on the left arm. 

Turquoise. Also known as the "Turkish" stone, the turquoise is highly valued in Asia and Africa for its alleged therapeutic properties. The Arabs know it as Fayruz or "lucky stone." It is

mounted on rings, necklaces, earrings and head ornaments, and it is said to protect its owner from poison, eye disease, and snake bites. Some people use it as a protection against the evil eye. The Aztecs also used the turquoise as a powerful amulet against evil. It is still popularly used in Mexico as a good-luck amulet.

Staurolite crystals are naturally shaped like crosses. They are also known as fairy stones because according to tradition they are the tears shed by fairies upon hearing of Jesus' suffering on the cross.

ORGANIC SUBSTANCES AS AMULETS

There are some substances in nature which are neither of a vegetable or of an animal nature, but which are the result of a complicated natural process of elimination. For example, sometimes wood becomes fossilized and is transformed into wood-opal, which very much resembles the precious stone that bears that name. Extinct vegetation is often transformed into coal, but under certain circumstances it produces a very valuable substance we know as jet,
which is formed from the wood of cone-bearing plants. The follow-
ing is a list of some of nature’s refuse which is happily scavenged by
people to use both as ornaments and as amulets.

Jet. It is used for healing purposes, especially against epilepsy, head-
aches and tumors. It is also said to be a powerful protection
against the evil eye. Beads of jet with bits of coral set on tiny
gold bracelets are worn by many Latin American children to
protect them against the evil eye. Rosaries and crucifixes are
also made of jet for protection purposes. One of the most pre-
cious heirlooms in my family is a cross carved out of a single
piece of jet, which is supposed to be over 300 years old. There
are innumerable legends attached to it, and it is believed to
possess great healing powers.

Amber ornaments. (1) Perforated amulet from an Assyrian grave. (2) Ring from
Pompeii. (3) Large amber bead with a hole in its center from the Aztec ruins in
Mexico. (4) Amber wedding necklace from the Baltic provinces, 18th century. (5)
and (6) amber beads worn by African natives for amuletic purposes.

Amber. A fossilized resin that ranks as a semi-precious stone, amber
is one of the most magical of all amulets. It is one of the stones
Witchcraft. The other stone used is jet. Amber is used both internally and externally for healing purposes. Externally it is used in amuletic form to bring good luck and to protect against evil spirits. It is one of the stones attributed to the sun and it is believed to have electrical properties. The Greeks and the Romans favored it so much that Pliny used to complain that an amber figurine cost more than a slave.

Coral. This precious substance is in fact the skeletal matter of certain sea creatures distantly related to jelly-fish and sea anemones. Coral is highly valued for its alleged magical properties. It is said to protect against the evil eye and to prevent almost any disease. It also protects against sterility.

Ambergris. A very valuable substance in the perfume industry, ambergris is thrown up by the intestines of the sperm whale. It is light grey in color and has a very strong odor. It has the unusual quality of bringing out other scents when it is mixed in with several fragrances. For this reason it is very important in the making of perfumes. It is also very popular in love spells and is often used as a fertility amulet and to ensure the duration of a marriage.

Bezoar. Many animals and even some birds develop stones in all parts of the body, particularly in hollow organs. These stones are somewhat similar to human calculi, are known as bezoars. They are particularly common in goats and horses, and are believed to protect against poisons. Pope Innocent XI is said to have collected a large number of rings, both in gold and in silver, which had been set with bezoar stones.

Ivory. This is the material of which teeth are made and is obtained in large quantities from the remains of huge mammals with tusks, such as the elephant, the walrus, the hippopotamus and the mammoth. Ivory is considered precious in many countries, particularly in India and China. It is said to prolong life.

Pearl. This very precious stone is formed by introducing an irritant, such as a grain of sand, into a mollusk. The mollusk (usually a pearl oyster or pearl mussel) starts to secrete a calcareous substance that envelops the grain of sand in a concentric fashion until a pearl has been formed. Because it is formed through an
Amulets of mother of pearl. The first shows the baptism of Jesus by John the Baptist. The second is worn by single girls to preserve their virginity until they marry, and to attract a husband quickly.

organic defect of the mollusk’s body, the pearl is considered a symbol of tears and sorrow. Brides are warned against wearing pearls on their wedding day, although some of its defenders claim the pearl is the best symbol of purity, and as such, of good luck to a bride. Another tradition claims the pearl is a symbol of Jesus and of salvation. The archangel Gabriel is said to protect all those who wear or carry a pearl. The Virgin Mary is said to be represented by mother of pearl. This substance is also believed to have magical properties and has always been ascribed to moon goddesses. It is said to have great healing properties and to guard against evil.

Tortoise Shell. Cups made out of this shell are believed to prevent poisoning, and combs and brushes made of it are said to make hair grow strong and abundant.

Certain salts and chemical substances such as rock salt, saltpeter, and sulphur are sometimes used for amuletic purposes, but always in conjunction with other substances. Their purpose is mostly to cleanse and purify during rituals. Table salt (contrary to popular belief) is a powerful deterrent of evil and is always used in purification rituals, such as the main ceremony of witchcraft. Saltpeter is used with incenses to provide some sparkle to magic rituals. Sul-
phur (or brimstone as it is sometimes called) is used with asafoetida to dispel evil.

ANIMAL AMULETS

Animal symbols have long been used as amulets. Parts of animals (such as horns, claws, and fangs) are sometimes highly prized for their magical properties. The following is a list of the best known animal amulets.

Cat. Although superstition has branded the black cat as a forerunner of disaster, it is considered to be the possessor of great magical powers. In fact, all cats are believed to be lucky omens, but the black cat in particular. To the ancient Egyptians the cat was associated with the goddess Baster, who ruled over the beneficent powers of the sun. The black cat is said to dispel evil and to make wishes come true. If salt is rubbed on the back of a black cat at midnight, riches will soon be forthcoming, according to an old tradition. Images of black cats worn as brooches are said to bring

This Egyptian statue of a cat has pierced ears and wears earrings to symbolize its status as a deity. Egyptians worshipped cats, who were said to be powerful deterrents of evil.

From the tomb of Tutankhamen, The Egyptian Museum, Cairo.
good luck. The cat is an attribute of the signs of Capricorn and Pisces.

**Crab Claws.** This amulet is worn as a love amulet and to promote fertility. It is an attribute of the sign of Cancer.

**Dove.** The traditional symbol of peace, it is a powerful religious sign, symbolizing the Holy Spirit.

**Bulldog.** A traditional symbol of strength, the bulldog is a very popular mascot in baseball, football, or any other type of team sport. Team players are notoriously superstitious and most of them boast of an object that they carry around for good-luck purposes. Baseball players, for instance, have been known to carry wads of chewing gum attached to their caps to help their hitting averages. Many baseball players wear chains around their necks with several religious or good-luck symbols to help them during the game.

**Bear.** Traditionally attributed to Diana, (the Roman goddess of the moon) using the bear image or its claws is said to help a woman during childbirth.

**Bee.** This is another symbol of Diana, which is said to bring plenty and fertility.

The bee was used as a symbol of royalty by Charlemagne and some scholars believe that the fleur-de-lys, the French symbol of royalty, was derived from a bee instead of a flower. The bee is a feminine symbol sacred to Venus. It represents wisdom, happiness and prosperity.

**Butterfly.** It is a symbol of the soul and is worn as an amulet to ensure longevity and eternal life.

**Deer.** The horns of deer are fertility symbols and are also used as love amulets. The hooves of deer are popular symbols of success and business acumen. They are sometimes used as sex amulets. Powdered deer horn is considered by some to be an aphrodisiac and is very popular in love spells.

**Dolphin.** This amulet was first adopted by Ulysses, hero of the Odys-
sey, as a symbol of love, devotion and hard work. It is also a symbol of the sea and is said to avert shipwrecks.

**Dragon.** To the Chinese it is a symbol of the powers of waters. It is also a symbol of life and is worn to ensure a happy life, love, and fertility.

**Feather.** The feather was a very popular symbol with the Egyptians. A gold feather was often worn to bring prosperity in business. Feathers were believed to represent the gods Ra and Thoth, one of which was a symbol of wealth, and the other a symbol of the mind.

**Egg.** This has always been a traditional symbol of love and fertility. The custom of giving painted eggs during Easter commemorates the resurrection of Jesus. From here stems the egg’s life-giving symbolism. Many farmers deposit eggs among their crops to see a plentiful harvest.

**Elk’s Tooth.** Commonly used as a good-luck amulet for swiftness and virility.

**Fish.** Worn as an amulet, it is said to give its wearer fertility and prosperity. It is usually made of gold or mother of pearl. It is especially favorable for people born under the sign of Pisces.

**Fox Tail.** Best known as an ornament for boy’s bicycles, fox tails are symbols of cunning, swiftness, and general prosperity.

**Grasshopper.** Usually made of tin or alloy, and enameled in green, the grasshopper is said to bring riches to its wearer. It is also believed to be of good luck to farmers and to bring them plentiful harvests.

**Horn.** Very popular in Italy as a powerful protection against the evil eye. The horn is usually worn on a chain around the neck by men as a symbol of virility and sexual magnetism.

**Horn of Plenty.** Also known as cornucopia, this is a traditional symbol of riches and prosperity.

**Horseshoe.** One of the most famous symbols of good-luck, the horseshoe must be nailed, horns uppermost, over door sills to ensure protection from evil and general success. Miniature horseshoes are also used as gold charms in women’s bracelets, in key chains, and in red flannel bags for protection against evil.

**Lamb.** A symbol of peace and of fertility. It is of great religious significance among the Christians, for whom it is a representa-
tion of the body of Jesus.

**Lion.** An attribute of the sun, the lion as an amulet is worn to attract good health, riches and success. It is also a symbol of strength and valor. Engraved on a garnet, it is said to bring honors and wealth to the wearer, and to protect him or her while traveling. It is an attribute of the sign of Leo.

**Owl.** As an amulet it should be made of gold, silver or copper and worn by those who are interested in learning and education. It is an attribute of the goddess Minerva and is particularly lucky for those born under the signs of Virgo, Taurus and Capricorn.

**Ladybird.** A symbol of good luck, it is supposed to bring wealth and success to its wearer. Particularly good for those born under the signs of Taurus and Leo.

**Rabbit’s Foot.** A traditional symbol of fertility, it is also said to bring general good luck and happiness to its wearer.

**Rattlesnake.** All snakes are symbols of wisdom and sexuality. One of the first American flags showed a rattlesnake coiled around itself with the legend underneath reading, “Don’t Tread on Me.” This warning implied that although the snake would strike when treaded upon, it would not strike first if left unmolested. This left potential enemies with the impression of a dangerous yet noble opponent, the exact impression the flag was intended to give. The snake is one of the most ancient of occult symbols. With its tail in its mouth, it is a symbol of eternity.

**Scarab.** The most famous of all Egyptian amulets, the scarab is still worn today as a symbol of eternal life and as protection against evil.

**Scorpion.** Mostly worn by people born under the sign of Scorpio, the symbol of the scorpion is said to protect against enemies and
against all forms of evil.

**Spider.** This symbol is supposed to bring general good-luck and wealth and to protect against enemies. Some people feel it is a lucky omen to find a small spider inside a house, and to let it walk over their hands. Spiders are generally associated with the planet Mercury.

**Swallow.** This amulet is said to be very lucky, especially if made of silver. Some people encourage swallows to build nests on the roofs of their houses in order to profit from their alleged magical powers.

**Unicorn.** A traditional symbol of fertility and sexuality, the unicorn is worn by those who desire to increase their sexual magnetism. It is commonly made of silver or white enamel.

**Wishbone.** One of the most famous amulets, wishbones are said to make their wearers' dreams come true. They are most lucky when made of gold.

**Heart.** A symbol of love and friendship, hearts are worn to bring love to their owners. They are particularly lucky when made of precious or semi-precious red stones, such as rubies, garnets or carnelians. They are sometimes made of gold and enamelled in red.

**Caduceus.** One of Mercury’s sacred symbols, its twin snakes are said to bring good luck to business persons and writers. Physicians are also traditionally associated with this symbol.

**Phallus.** Most powerful against the evil eye, it is also often worn to increase a man’s virility.

**Peacock.** One of the symbols of the goddess Isis, it is said to give immortality to its wearer. Peacock feathers however, are believed to bring bad luck to unmarried women.

**Ram.** Another mascot of football teams, the ram as an amulet is said to promote fertility.