# The Fortune-Telling Book

## The Encyclopedia of Divination and Soothsaying

RAYMOND BUCKLAND

# About the Author

One of the world's foremost experts on the occult, Raymond Buckland has been studying fortune-telling, witchcraft, Gypsy magic, and other aspects of the supernatural for more than half a century and is credited with introducing modern witchcraft into the United States.

Of Romany (Gypsy) descent, Buckland was born in London in 1934. At an early age, an uncle introduced him to spiritualism, sparking a lifelong interest in the occult. He obtained a doctorate in anthropology and, in 1962, moved to America. His spiritual quest led him to the works of Wicca pioneer Dr. Gerald Gardner, who was living on the Isle of Man. Before long, Buckland and Gardner were corresponding on a regular basis, with Buckland serving as Gardner's spokesperson in the United States. Buckland was initiated into the Craft shortly before Gardner's death in 1964.

In 1969 Buckland published his first book, *A Pocket Guide to the Supernatural*. He has had more than thirty titles published (and translated into fourteen languages), including the definitive encyclopedia *The Witch Book*, published in 2002, and the classic *Buckland's Complete Book of Witchcraft*, first published in 1986. His *Gypsy Witchcraft and Magic* received the 1999 Visionary Award for nonfiction, and his *Buckland Romani Tarot* received the same award in 2002. He has designed a number of fortune-telling decks and has been reading cards and doing other types of fortune-telling for forty years.

Now living in Ohio, Buckland has been the subject of and has written countless newspaper and magazine articles, appeared on many television and radio shows, and lectured on college campuses nationwide. He has written five screenplays and acted as technical adviser for several films.

## Also from Visible Ink Press

Angels A to Z

The Astrology Book: The Encyclopedia of Heavenly Influences

The Death and Afterlife Book:
The Encyclopedia of Death, Near Death, and Life after Death

The Dream Encyclopedia

The Fortune-Telling Book: The Encyclopedia of Divination and Soothsaying

Real Ghosts, Restless Spirits, and Haunted Places

The Religion Book: Places, Prophets, Saints, and Seers

The UFO Book: Encyclopedia of the Extraterrestrial

Unexplained! Strange Sightings, Incredible Occurrences,
and Puzzling Physical Phenomena

The Vampire Book: The Encyclopedia of the Undead

The Werewolf Book: The Encyclopedia of Shape-Shifting Beings

The Witch Book: The Encyclopedia of Witchcraft, Wicca, and Neo-paganism

Please visit us at visibleink.com.

# The Fortune-Telling BOOK

## The Encyclopedia of Divination and Soothsaying

# The Fortune-Telling BOOK

## The Encyclopedia of Divination and Soothsaying

RAYMOND BUCKLAND

Detroit

# CONTENTS

Introduction [xi]
Acknowledgments [xv]

A.....[1]

Abacomancy • Aberfan • Abrams, Albert (1863–1924) • Acultomancy • Adams, Evangeline (1865–1932) • Aeromancy • Æsculapius • African Divination • Ailuromancy • Akashic Records • Alectromancy; Alectormancy; Alectryomancy • Aleuromancy • Alphitomancy • Alveromancy • Ambulomancy • American Society for Psychical Research • American Society of Dowsers • Amniomancy • Amon; Amun; Ammon • Anthomancy • Anthracomancy • Anthropomancy • Apantomancy • Apollo • Apollonius of Tyana • d'Arc, Jeanne (1412–1431) • Arithmancy; Arithmomancy • Armomancy • Aspidomancy • Astragalomancy; Astragyromancy • Astral Projection • Astrology • Augurs • Augury • Aura • Aurispicy • Austromancy • Automanzia • Automatic Writing/Drawing/Painting • Axinomancy; Axiomancy

B.....[61]

Babylonian Zodiac • Bagoe • Batrachomancy; Batraquomancy • Belomancy; Bolomancy • Bender, Hans Georg (1907–1991) • Bible • Bibliomancy • Biorhythms • Blavatsky, Helena Petrovna (1831–1891) • Bletonism • Botanomancy; Botomancy • Bouly, Abbé Alex (1865–1958) • Brahan Seer (d. 1660) • British Premonitions Bureau • British Society Of Dowsers • Brontomancy • Brown, Rosemary (b. 1917) • Buchanan, Joseph Rhodes (1814–1899) • Buckland, Raymond (b. 1934) • Bumpology

C.....[83]

Candle • Capnomancy; Captromancy • Carrington, Hereward (1881–1959) • Cartomancy • Catoptromancy; Enoptromancy • Causimancy; Causimomancy • Cayce, Edgar (1877–1945) • Celtic Astrology • Celts • Ceneromancy • Central Premonitions Registry • Cephalomancy; Cephalonomancy; Kephalonomancy •

Ceraunomancy; Ceraunoscopy · Ceremonial Magic · Ceromancy; Ceroscopy · Chair Test · Channeling; Mediumship · Chaomancy · Cheiromancy; Chiromancy; Cheirosophy; Chirognomy · Chien Tung · China · Chinese Astrology · Chinese Buddhist Divination · Chinese Palmistry · Christian Qabbalah · Chronomancy · Cicero, Marcus Tullius (106–43 BCE) · Clairaudience · Clairgustance · Clairsentience · Clairvoyance · Clamancy · Cledonomancy; Cledonismancy · Cleidomancy; Clidomancy · Cleromancy · Coffee Grounds · Coins · Colorology · Combe, George (1788–1858) · Conchomancy · Copernican System · Coscinomancy; Cosquinomancy · Cratippus (First Century BCE) · Crithomancy; Critomancy · Croesus (Sixth Century BCE) · Croiset, Gérard (1909–1980) · Cromnyomancy · Crookes, Sir William (1832–1919) · Crowley, Aleister (1875–1947) · Crystallomancy · Cubomancy · Cyclomancy · Cylicomancy

D ..... [173]

Dactyliomancy · Dactyls · Daphnomancy · Dee, Dr. John (1527–1608) · Delphi · Dement, William Charles (b. 1928) · Demonomancy · Dendromancy · Deunov, Peter (1864–1944) · Dice · Divination · Dixon, Jeane (1918–1997) · Dodona · Dog · Dominoes · Dowsing · Dririmancy; Drymimancy · Dunne, John William (1875–1949)

E ..... [193]

Egyptians, Ancient · Empyromancy · Encausse, Gérard Anaclet Vincent—"Papus" (1865–1916) · Endor, Woman of · Etruscans · Extispicy; Extispex · Extrasensory Perception

F ..... [205]

Fate; Destiny · Fatidicency · Floromancy · Fodor, Nandor (1895–1964) · Forman, Simon (1552–1611) · Fortuna · Fortune Cookies · Fortune-Telling in Popular Culture · Fox, Oliver (1885–1949)

G ..... [215]

Galgal · Gall, Franz Joseph (1758–1828) · Garrett, Eileen Jeanette (1893–1970) · Gastromancy · Geloscopy; Gelotoscopy · Gematria · Gemology · Genethlialogy · Geomancy · Graphology; Graptomancy · Gray, Eden (1902–1999) · Greece · Groundhog · Gypsies · Gyromancy

H ..... [237]

Hæmaromancy · Halomancy · Hamon, Count Louis—"Cheiro" (1866–1936) · Harris, Frieda (1877–1962) · Hartlieb, Johann (c. 1400–1468) · Haruspication; Haruspicy; Haruspex · Hebrew · Heparoscopy · Hieromancy · Hieroscopy · Hippomancy · Horoscope; Horoscopy · Hurkos, Peter (b. 1911) · Hydatoscopy · Hydromancy · Hypnomancy

I ..... [249]

I Ching · Ichnomancy · Ichthyomancy · Iconomancy · Idolomancy · Incubation · India · Internet Fortune-Telling

J ..... [277]

Japan · Jung, Carl Gustav (1875–1961)

## K ..... [281]

Kaplan, Stuart R. • Kanna • Kelley, Edward (1555–1593) • King, Bruce—"Zolar" (1897–1976) • Klēdōn • Knissomancy; Libanomancy; Livanomancy • Kumulak

## L ..... [289]

Labiomancy • Lake, Lissanne (b. 1956) • Lampadomancy • Lavater, Johann Kaspar (1741–1801) • Leadbeater, Charles Webster (1847–1934) • Lecanomancy • Leconomancy • Leek, Sybil (1923–1983) • Leftwich, Robert • Lenormand, Marie-Anne Adélaide (1768–1843) • Leo, Alan (1860–1917) • LeShan, Lawrence (b. 1920) • Lilly, William (1602–1681) • Lincoln, Abraham (1809–1865) • Lithomancy • Logomancy • Lots of Praeneste, The • Lottery • Lunomancy

## M ..... [305]

Macromancy • Maculomancy • Mah-Jongg • Margaritomancy • Mathemancy • Meconomancy • Medical Radiesthesia • Mermet, Abbé Alexis (1866–1937) • Mesopotamia • Metagnome; Metagnomy • Metagraphology • Meteoromancy • Metopomancy; Metoposcopy • Mexico and Central America • Micromancy • Mikhailova, Nelya (b. 1927) • Mirror-Gazing • Moleosophy • Molybdomancy • Monroe, Robert Allan (1915–1995) • Montgomery, Ruth (1912–2001) • Moon Phases • Myers, Frederick William Henry (1843–1901) • Myomancy

## N ..... [327]

Nabhi • Narcomancy • Native American • Necromancy; Nigromantia • Necyomancy • Nostradamus (Michel de Nostredame) (1503–1566) • Numerology

## O ..... [339]

Oculomancy • Odoromancy • Oenomancy; Oinomancy; Olinomancy • Old Testament • Old, Walter Richard "Gorn"—"Sepharial" (1864–1929) • Ololygmancy • Omen • Omoplatoscopy • O'Morgair, Malachy (Eleventh Century) • Omphalomancy • Oneiromancy • Onimancy • Onomancy • Onymancy; Onychomancy • Oomancy; Oomantia; Ooscopy • Ophidiomancy; Ophiomancy • Oracles • Orniscopy; Ornithomancy • Oryctomancy • Ossomancy; Osteomancy • Ouija® and Other Talking Boards • Ouranomancy; Uranomancy • Ovomancy

## P ..... [359]

Palmistry • Papon, Robert Donald (b. 1940) • Pedomancy • Pegomancy • Pessomancy • Phallomancy • Phrenology • Phyllomancy • Phyllorhodomancy • Physiognomancy; Physiognomy; Anthroposcopy • Piper, Leonore E. (1857–1950) • Planchette • Podomancy • Power Spots • Powers, Serena (b. 1966) • Precognition • Prediction • Premonition; Presentiment • Prophecy; Prophet • Psephomancy • Psychics • Psychography • Psychomancy • Psychometry; Psychoscopy • Pyramid, Great • Pyromancy • Pyromantia • Pyroscopy • Pythia

## Q ..... [393]

Qabbalah

R ..... [397]

Radiesthesia • Radionics • Ravens and Crows • Redcap, Old Mother • Reincarnation • Retrocognition; Retrodiction • Retromancy • Rhabdomancy • Rhapsodomancy • Rhine, Dr. Joseph Banks (1895–1980) • Robertson, Morgan Andrew (1861–1915) • Rome • Roses • Runemal • Runes

S ..... [419]

Saxon Wands • Scandinavia • Scapulimancy; Scapulomancy • Scatomancy; Scatoscopy • Schematomancy • Sciomancy • Scotland • Scrying; Skrying • Séances • Second Sight • Seer/Seeress • Selenomancy • Shaman • Shell Hearing • "Shipton, Mother" (1488–1561) • Siberian and Lapp • Sibyl • Sibylline Books • Sibylline Oracles • Sideromancy • Sidgwick, Henry (1838–1900) • Smith, Pamela Colman (1878–1951) • Smith, Robert Cross—"Raphael" (1795–1832) • Sneeze • Soal, Samuel George (1889–19??) • Society for Psychical Research • Soothsayer • Sorcery • Sortes • Sortilege • Spasmatomancy • Spatilomancy • Spheromancy • Spider • Spiritualism • Spodanomancy; Spodomancy • Stercomancy • Stichomancy • Stoicheomancy • Stolisomancy • Sun Signs • Svantovit; Svetovit • Swedenborg, Emanuel (1688–1722) • Sycomancy

T ..... [457]

Table Tipping; Table Turning • Tages • Taoism • Tarot • Tasseography • Tephramancy; Tephromancy • Teraphim • Thailand • Theomancy • Thomas the Rhymer (c. 1220–1297) • Thoth • Thriobolу • Tibet • Tiromancy; Tyromancy • Topomancy • Trees • Tripod • Tripudiary; Tripudium • Trochomancy • Tympana • Typtology

U ..... [493]

Urimancy; Uromancy; Urinomancy; Oromancy

V ..... [495]

Vasiliev, Leonid (1891–1966) • Vatic(i)nation • Vedic Astrology • Virgilian Lots • Voudon; Voodoo

W ..... [503]

Waite, Arthur Edward—"Grand Orient" (1857–1942) • Watkins, Alfred (1855–1935) • Witness • De Wohl, Louis (1903–1961) • Wood, Robin (b. 1953)

XYZ ..... [509]

Xenomancy • Xylomancy • Yggdrasil • Yin and Yang • Zener Cards • Zodiac • Zoomancy

Resources [517]

Index [537]

# Signs of Things to Come: An Introduction

Raymond Buckland

The need to know what the future holds . . . most of us have that need at one time or another. Not necessarily simply wanting to know what horse will win a certain race, but desiring to glean at least an idea of where our lives are heading. The ability to divine the future is generally thought of as a gift. The very word *divine*—and its extension, *divination*—comes from "divinity," the belief that to be able to peer into the future is a gift of the gods. In many early civilizations, the diviner or soothsayer held a court position, with his or her utterances being sought for state matters and in cases of war and natural disasters.

There is evidence that some form of fortune-telling was practiced in ancient China, Egypt, Babylonia, and Chaldea from at least 4000 BCE. Divination, augury, and soothsaying all were part of everyday life in ancient Greece and Rome. The oracles at Delphi and elsewhere were freely consulted. Various forms of divination are mentioned throughout the Bible, in both the Old and the New Testaments. But seeking knowledge of the future almost certainly goes back much farther than any of these. Early humankind was undoubtedly anxious about the seasonal changes, about the success of the hunt, about fertility, and about the welfare of the coming harvest. By repeated observation over several generations of such things as weather, animal habits, and bird migration, such happenings were aligned with the later results to give the basics of prophetic lore.

The Roman statesman, writer, and philosopher Marcus Tullius Cicero (106–43 BCE) said that divination is a truly religious matter since it predisposes a belief in a deity that has arranged a destiny for all humankind. Pythagoras (c. sixth century BCE), the Greek philosopher, is known to have visited Egypt and parts of Asia, studying Magian and Chaldean lore; the so-called

Pythagorean form of numerology is ascribed to him. Philosopher Aristotle (384–322 BCE) wrote a treatise on physiognomy. Plato (428–348 BCE) is credited with a belief in fortune-telling.

Divination, or fortune-telling, is practiced in all cultures. What was once the prerogative of the shaman, and later became the jurisdiction of the priest, has today become the tool of anyone who has the inclination to try it. Tarot cards are read by all and sundry; astrological charts are cast and palms are scrutinized; crystal-gazers peer into the past, present, and future. For divination is not only the prediction of the future, but also the uncovering of secrets of the past and the present.

One of the earliest forms of divination was probably through dreams. Virtually everyone dreams, and many times a dream, on later reflection, turns out to have been a precursor of a coming event. From dreams, perhaps the path led to scrying—to gazing at a reflective surface and, through trance (light or deep), focusing onto events happening at a different time and place. Alongside these "internal" forms of divination are the "external" forms: observation of the actions of animals and birds, for example, and relating those actions to coming events. Other internal forms include automatic writing, use of pendula and dowsing rods, clairvoyance, cards, and tea leaves—all regarded as internal because their results depend upon sensory and motor automatisms and mental impressions. The external forms are dependent upon inference from external facts. Dice and other forms of sortilege, augury and omens, and casual meetings and overheard words are all beyond the immediate control of the diviner.

What induces people to turn to fortune-telling? It is usually fear, hope, or desire, along with simple curiosity. There is fear of future events not going the way you would like; fear of enemies, known or unknown; fear of illness, accident, hunger. There is also hope for what you desire. Many people also use divination for advice—to make an assessment of a career move or relocation, for example. A simple, daily card layout can smooth decision making. Much also has to do with an age-old belief that certain people are truly gifted with the ability to see the future, and then there is the desire to make use of their gifts. When the Romany, or Gypsies, first appeared in Europe in the fourteenth and fifteenth centuries, they found that they were looked upon as natural owners of such gifts. Persecuted as they were, the Roma did not hesitate to trade on any credulity of local populaces and to charge money to "tell the future." Over the centuries they did go on to develop true gifts for divination in many different forms. Even today Gypsies are viewed as specialists in this field.

The reason divination, or fortune-telling, has survived for so long is that it gives results. If it did not, it would have died out long ago. Obviously, individual results vary. This is also a field that is wide open to fraud. Yet despite the charlatans, there are innumerable instances of people learning of

coming events and finding that what was prophesied actually came to pass. Many believe that certain people are truly gifted with the ability to see the future and desire to make use of their gifts. Documentation exists with a variety of professional societies, such as the (British) Society for Psychical Research, the American Society for Psychical Research, and the Parapsychology Foundation of New York, as well as at a large number of colleges and universities including the Duke Parapsychology Laboratory in North Carolina, the University of Saskatchewan, the University of Leningrad, and the A. S. Popov Scientific Technical Society in Moscow. Records of Spiritualist churches and societies, of small home circles, and the evidence of tens of thousands of professional psychics and readers all lend credence to the fact that divination, fortune-telling, prophecy, or whatever label is applied, actually works.

Having said that, it must be emphasized that human life is not fatalistic. What is seen in "future readings," from astrological horoscopes to tarot-card spreads, is not written in stone. It is all no more than an indication of what is *likely* to happen, with the current forces at work around you, if nothing changes. But, of course, things do change, and it is within the power of the person whose fortune is being told to make change. If, from a reading, indications are that something negative is going to happen, then it behooves that individual to focus his or her attention on the turning events and ensure that the negative does not happen. Would this then show that the divination was incorrect, since it foretold one thing but now that has not come to pass? Not at all, for it foretold what was going to happen if things had continued as they were at the time of the reading. A later reading, taken during rapidly changing times, would have shown a different outcome.

Christianity has had a confused, and confusing, attitude toward divination. As mentioned, the Bible is replete with examples of its use by the likes of Joseph, Jacob, Saul, Samuel, the Apostles, the Magi, and Pilate's wife. Jesus foresaw his own death and resurrection. In 1 Corinthians 12 and 14 some verses promote divination and prophecy (for example, chapter 14, verse 31: "For ye may all prophesy one by one, that all may learn, and all may be comforted," and in verse 39: "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.)" Yet despite this, many Christians condemn any form of divination.

Over the centuries the different forms of divination have acquired technical names. For example: divining by numbers is arithmancy, by using arrows is belomancy, from the entrails of animals is haruspicy, from the movements of mice is myomancy, and by the movements of straws placed on red-hot iron is sideromancy. The problem with most books and articles on divination is that they do little more than acquaint the technical name with the object used. From the above examples, most writings define myomancy as

"divination from the movements of mice" and haruspicy as "divination from the entrails of animals." They fail to tell any more than this. *How* are the arrows of belomancy used? *What* is done with a finger ring in dactyliomancy? *How* does one "draw lots" in sortilege? In this encyclopedia, I have endeavored to give full explanations of all the various forms.

Along with those explanations, I have, where possible, cited references to that particular form of divination from a variety of sources. One problem that I found was the distinguishing of similar forms. For example: divination using or connected with water could cover dowsing, rhabdomancy, lecanomancy, hydromancy, hydatoscopy, and pegomancy. Water could be used for scrying—much like using a crystal ball—but even that could be broken down into whether the water used was rain water or water from a well or a fountain. Similarly, scrying (gazing into a reflective surface and seeing visions) could be crystallomancy, hydromancy (and from there to hydatoscopy and pegomancy, as mentioned), or spheromancy. The studying of entrails, which seemed popular in many cultures, covered the entrails from humans (anthropomancy), from animals (haruspication), and from fish (ichthyomancy)—all of these coming under the general heading of extispicy. Then they could be supplemented by the observation of sacrificed things (hieromancy) and the observation of the actions of the victim leading up to the sacrifice (hieroscopy).

There are more than four hundred separate articles in this book. After going through it carefully, the reader may be excused for thinking that virtually *anything* can be used as a tool for divination. And indeed it can. Basically, the item used—be it a mouse, a feather, a bird, or the crack made by a wheel—is no more than a focal point for the diviner. There is a lot of psychism in divination, sometimes some extrasensory perception, but always a large dose of divine inspiration. Fortune-telling has been with humankind for millennia; it is unlikely to go away. Perhaps, with the aid of this book, you can study an aspect of it and enjoy it.

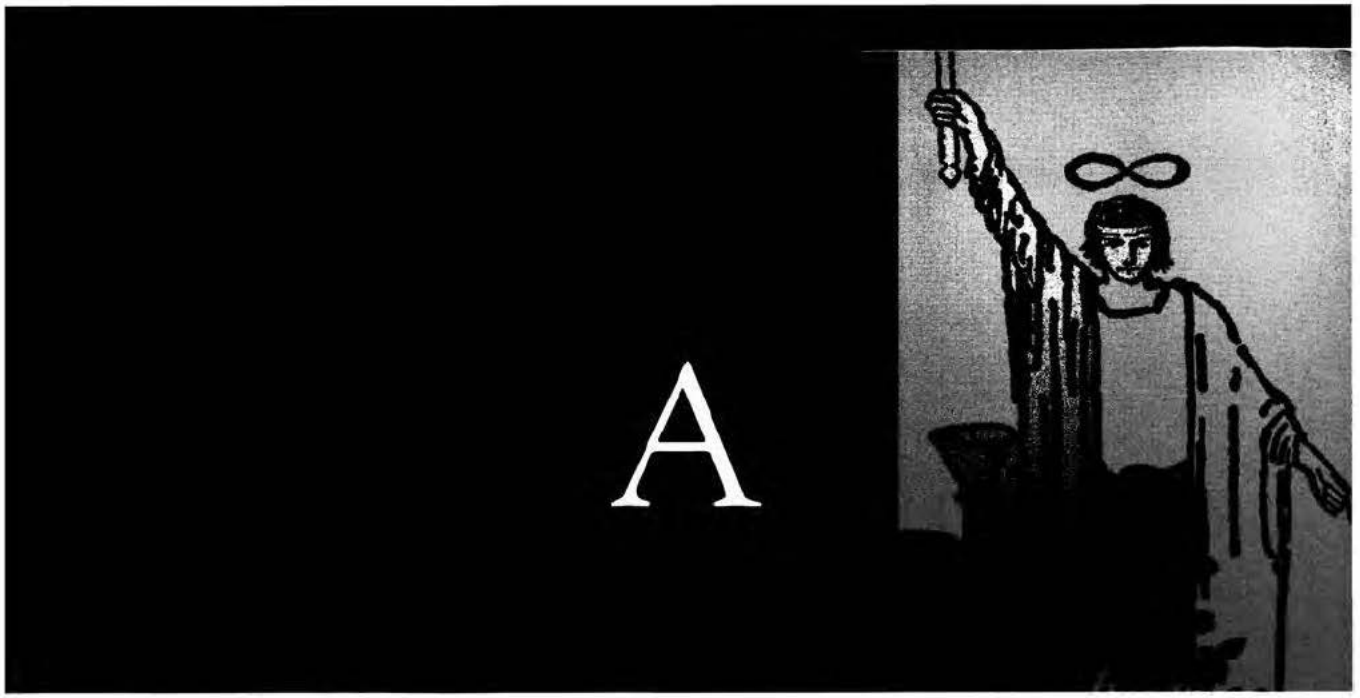
# ACKNOWLEDGMENTS

Many thanks go to my agent, Agnes Birnbaum, and to Martin Connors, Roger Jänecke, and Christa Gainor of Visible Ink Press.

My thanks also go to editor Susan Salter, proofreader Peggy Daniels, indexer Lawrence Baker, photo digitizer Robert Huffman, cover and page designer Mary Claire Krzewinski, typesetter Marco Di Vita of the Graphix Group, and Janet Bord of Fortean Picture Library.

Although my own personal library was able to furnish most of the research material, I would be remiss if I did not acknowledge the part that the World Wide Web now plays in bringing material straight to the writer's computer. Hours of laborious study are cut short with the click of a few keys.

Finally, my deepest thanks to my wife, Tara, for her continual encouragement, constructive criticism, and continuous support over a period of concentrated writing.



# A

## ABACOMANCY

Foretelling the future by observing patterns of dust. The way the dust is distributed, disturbed, or blown into layers is interpreted much as are the patterns left by tea leaves in a teacup, in tasseography. Sometimes the cremated ashes of the recently deceased were used instead of dust, sprinkled onto a silver tray.

## ABERFAN

The Aberfan tragedy took place in Wales at 9:15 a.m. on October 20, 1966. On that date a half-million-ton mountain of coal waste, saturated by days of unrelenting rain, slid down and buried the little Welsh village, covering dozens of houses as well as Pantglas Junior School. Sixteen adults and 128 schoolchildren died. There were so many reports of dreams prior to the tragedy, giving great details, that London psychiatrist J. C. Barker suggested a survey be conducted.

Many of the reported premonitions were rejected for lack of authenticating evidence, or because they were too vague, but at least thirty-six prophetic dreams could be fully documented and confirmed, together with twenty-four non-dream premonitions. As a result of this, the British Premonitions Bureau was established in 1966. The following year, the New York Central Premonitions Registry was also founded.

In Plymouth, on England's south coast, a female psychic, Mrs. C. Milden, was at a spiritualist meeting when she saw the avalanche of coal slag pour down the mountainside onto the village. A man in Yorkshire saw dozens of black horses pulling black hearses down a hill. Another person dreamed of young children's screams coming from a mountain of coal slag. Nine-year-old Eryl Jones of Aberfan told her mother that she had dreamed there was no school—literally no school—that day, but she went off to school anyway and died.

Sybil Brown, of Brighton, had a dream of a child screaming with fear, trapped in a telephone booth as a "black, billowing mass" advanced. One woman dreamed of a mountain flowing downward and a child running away screaming. An elderly man dreamed of the letters ABERFAN spelled out in bright light, though he had never before heard of the name or the village. A London woman dreamed that the walls of her bedroom were caving in. A woman dreamed of Welsh children, all dressed in national costume, ascending to heaven. A young man in Kent woke up two days before the event with a vague sense of tragedy that he couldn't get rid of. He told a female coworker that something terrible, connected with death, was going to happen that Friday. Another man, Alexander Venn, a retired Cunard Lines employee living in the southwest of England, told his wife the same thing, and he kept thinking of coal dust. A woman had a dream of suffocating in "deep blackness." This was probably one of the most large-scale documentations of premonitions, certainly in recent times.

**Sources:**

Holroyd, Stuart. *The Supernatural: Dream Worlds*. London: Aldus Books, 1976.
*Mysteries of the Unknown: Psychic Powers*. Alexandria, VA: Time-Life Books, 1987.

## ABRAMS, ALBERT (1863–1924)

Albert Abrams was born into a wealthy family in San Francisco in 1863. Showing some brilliance, he qualified at medical school but was too young to receive his diploma. Consequently, he went to Europe where he studied extensively under some of the greatest scientists of the time. He quickly took an interest in the newly developing field of modern physics and, later, attempted to reconcile this to the laws of biology.

Returning to San Francisco, Abrams rapidly made a name for himself, earning an international reputation and making many important contributions to the field of neurology. He became director of the medical department of California's Stanford University. He then became interested in what Pierre and Marie Curie were doing in France with their discovery of radium. Abrams wondered about applying this to the treatment of his patients, and this set him off on a line of research that was to last until his death in 1924. It laid the foundation for what was initially labeled ERA, or the electronic reactions of Abrams. It later became better known as radionics.

It was a middle-aged man who had a chronic ulcer, or *epithelioma*, on his lip who sparked Abrams's exploration. When Abrams routinely tapped the man's stomach, he found that in one area there was a very dull rather than a hollow sound. Strangely, this only happened when the man was facing to the west. Abrams guessed that this phenomenon was somehow connected to the earth's magnetic field. He checked other cancer patients and found similar reactions, bringing him to the conclusion that the diseased tissue sent out some kind of radiation that affected certain groups of nerve cells, but only when the patient faced west. More than that, he found that different diseases offered different sounds produced by muscular contractions affected by the nerve fibers. He determined that the different sounds, and the areas from which they were emitted, could be used as a diagnostic tool.

Over the years Abrams formulated his theories. He found that a glass vial holding a diseased tissue, when held against a healthy person, would cause the same sound effects found in a diseased patient. He later found that just the use of a blood spot would also trigger the same results. From his experimenting Abrams reached the conclusion that the basis of disease was electronic rather than cellular and set out to construct equipment that could measure the radiations. This was based on the idea of receiving radio waves. With his equipment, he hoped to not only diagnose but also to treat abnormal radiations.

Based on a variable resistance box, Abrams constructed what he termed *reflexophones* for diagnosing, and *oscilloclasts* for treating. They became better known as "black boxes." With these, Abrams performed some amazing diagnoses and treatments. Upton Sinclair, the novelist, referred to his laboratory as a "House of Wonders."

In 1924 the British Medical Association formed a committee to investigate Abrams's work. The result was not only an endorsement of his work but also—as is typical with the monopoly of the medical profession—a condemnation of those who used his black boxes! Abrams died that same year, but his researches were taken up by Ruth Beymer Drown, who had been Abrams's secretary, and later by George de la Warr in England.

Sources:

Kingston, Jeremy. *The Supernatural: Healing without Medicine*. London: Aldus Books, 1975.
Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.
Wethered, Vernon D. *An Introduction to Medical Radiesthesia & Radionics*. London: C .W. Daniel, 1962.
Wethered, Vernon D. *The Practice of Medical Radiesthesia*. London: C. W. Daniel, 1967.

ACTIONS see Hieroscopy

## ACULTOMANCY

Divination using needles. Needles are a popular divination tool among the Gypsies of the British Isles, and are also used by others. One method is to take twenty-one new needles and place them in a saucer or shallow dish. Water is poured very slowly into the dish. As the dish fills, the needles move about. Some of them will invariably turn to lie across others. This is said to indicate enemies: the number of crossed needles shows the number of enemies at work against you. One needle crossing two (or more) others indicates a strong enemy who is capable of working against you time and again.

If the vast majority of needles remains straight and none, or very few, cross any others, it indicates that you have great inner strength and psychic defenses, and that few can harm you magically.

Another way to use a needle for divination is to utilize it as a pendulum, by threading it and then holding the thread so that the needle is suspended off the surface of the table. Asking questions of the needle will cause it to swing, indicating the answers. (see Radiesthesia for full details of this method.)

If you have a number of suitors and wish to find which one is best for you, there is a ritual that may be done at night when the **moon** is shining. Draw a large circle on a sheet of paper and write the names of your admirers anywhere within the circumference. Take up the paper in your left hand, and hold a needle in your right hand. Facing the moon, close your eyes and stab the needle into the paper. The name closest to the hole made by the needle is the one who is best for you. If the hole actually passes through the name—so that the moonlight flows through the hole and, therefore, through the name—then that person will be the very best match for you.

## ADAMS, EVANGELINE (1865–1932)

Evangeline Adams (whose married name was Mrs. George E. Jordan) became one of America's most famous **astrologers.** She claimed to be descended from John Quincy Adams. Born in Boston, at age thirty-four she moved to New York. There Adams initially took a room in the Windsor Hotel on Fifth Avenue. She didn't stay long, however, telling proprietor Warren F. Leland that, after studying his natal chart, she knew the place to be "under one of the worst possible combinations of planets." The very next day a fire broke out in the hotel, burning it to the ground and killing the proprietor's daughter and other members of his family. Leland gave his account to the newspapers and they all headlined the story of Adams's **prediction.** Her name as an astrologer was made overnight.

Adams rented a studio over Carnegie Hall and quickly found herself with a long list of famous clients: movie stars, politicians, financiers, and others. They included Mary Pickford, Caruso, and J. P. Morgan. It is said that she was even visited by England's King Edward VII. Despite this, in 1914 she was prosecuted for **fortunetelling.** She refused to pay a fine and went to trial, loaded down with astrological reference books. The judge was so impressed with her interpretation of the birth chart of someone completely unknown to her (who turned out to be the judge's son) that he dismissed the case. He said, "The defendant raises astrology to the dignity of an exact science."

On April 23, 1930, Adams started her own astrology radio show, which gained a following of many thousands. She received over 150,000 requests for astrological charts. On the show the following year, 1931, she predicted that the United States would be at war in 1942. In 1932 she also predicted her own death later that year. When she did die that November, thousands of people, including many of the famous, went to see her body lying in state at Carnegie Hall.

**Sources:**

Cavendish, Richard (ed.). *Encyclopedia of the Unexplained.* London: Routledge & Kegan Paul, 1974.

Fishley, Margaret. *The Supernatural.* London: Aldus, 1976.

MacNeice, Louis. *Astrology.* Garden City, NY: Doubleday, 1964.

## AEROMANCY

Observation of atmospheric changes is an ages-old method of foretelling the future. With the approach of a storm, in seventeenth-century London, many soothsayers

Observation of atmospheric changes, or aeromancy, is an age-old method of foretelling the future. *Fortean Picture Library.*

claimed to have seen the coming death of Oliver Cromwell. A violent thunderstorm shook the city on the night of September 3, 1658, and that was the night Cromwell died. He was suffering from malaria, but even so, his death was unexpected. Many claimed that the sudden storm was a presage of the event. The appearance of a comet, or shooting star (see meteoromancy), was generally believed to foretell the coming death of some great personage.

Aeromancy is a term often used for weather prediction, which is still practiced regularly in many areas of the United States. It is said that when tall grass is bone dry first thing in the morning it means that there will be rain before evening. However, what seems contrary to this is the belief that a very heavy dew in the morning also means there will be rain before evening. Dogs eating grass, rabbits playing in the road, and cats sneezing and licking their fur against the grain are all signs of coming rain. When a horse suddenly stops grazing and rubs itself against a tree or fence post, it's a sign of a coming cloudburst.

In some areas of Missouri and Arkansas it is believed that the first frost will come six weeks after the katydids start singing. Others claim as long as twelve weeks.

Æsculapius, Greek demigod of healing. Fortean Picture Library

Whatever the length of time, there is general agreement that there is a correlation between the first singing of the katydids and the first frost. Another old belief is that the number of fogs that are experienced in August is equal to the number of heavy snows that are to be expected in the coming winter. It is also said that the number of days the first snow remains on the ground indicates the total number of snows to be expected that winter.

Aeromancy also covers divination by the shape of clouds. Studying clouds was known to Celtic shamans as *neladoracht*. Much as vague shapes formed by tea leaves (see Tasseography) can be indicators of coming events, so can the shapes formed by clouds. "Mares' tails" and "mackerel" skies may have specific meanings to some people, but it is the ever-changing shapes of cumulus clouds that lend themselves more to prognostication. For example, a cloud formed like a castle is a prediction of high office and excellent reputation to come for the observer. The shape of a fist is a warning to guard against impulsive actions. A lamb shape suggests new ideas are being born, with changes to come. A cloud shaped like a rabbit is a sign of timidity and a call for more assertiveness.

François de la Tour Blanche stated that thunder and lightning were "concerned with auguries, and the aspect of the sky and the planets belong to the science of astrology." He felt that aeromancy was fortune-telling by means of specters that are made to appear in the air, and he included images that seemed to be projected onto clouds as if by a magic lantern.

Sources:
Buckland, Raymond. *Secrets of Gypsy Fortunetelling*. St. Paul, MN: Llewellyn, 1988.
Randolph, Vance *Ozark Superstitions*. New York: Dover, 1964.
Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

## ÆSCULAPIUS

Also known as Asklepios (from the Greek), Æsculapius was the patron deity of physicians. He was the son of Apollo and Coronis. He was not only able to heal the sick but also to bring the dead back to life. It was for this reason that Zeus finally destroyed him with a thunderbolt, in case humankind should learn to evade death. Those who visited the Temple of Æsculapius in Epidaurus, Greece, would sleep in order to learn,

in their dreams, the means of recovering their health. Eventually anyone could sleep in any of the temples dedicated to him and divine their cure through their dreams.

Sources:

Kastner, Joseph. *Putnam's Concise Mythological Dictionary*. New York: G. P. Putnam's, 1963.
Rose, H. J. *Religion in Greece and Rome*. New York: Harper & Row, 1959.

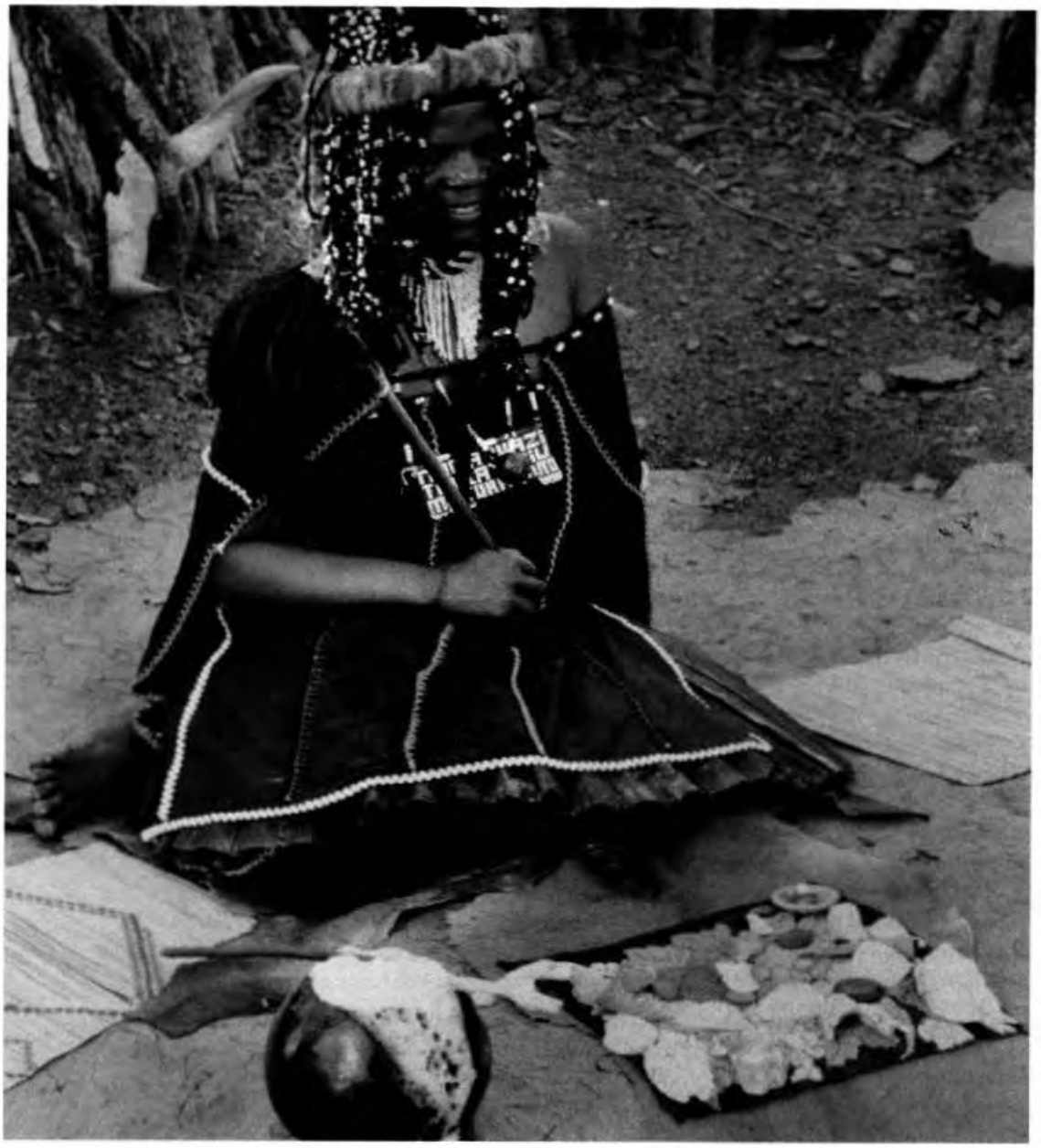
## African Divination

Traditionally African spirituality is embodied in everyday life, with the connection between nature and spirituality defining life for the people. This is seen in many of the divination methods employed across the continent, and there is a very wide diversity of such methods employed there. For example, among the 11.5 million people in the ten provinces of Cameroon, divination methods include using shells, bones, seed pods, palm kernels, antelope and elephant dung, bird flight, the tracks of crabs, examination of entrails, and more.

The most popular form of divination in Africa seems to be sortilege. Casting bones is common, as is use of cowry and other shells, eggs, and kola nuts. The Yoruba, for example, will cast sixteen strings of palm kernels, the Nupe use eight strings of berries, the Yukun use six strings of calabash disks. A form of Ifa divination is based on the multiple permutations obtained from the manipulation of sixteen palm kernels, the interpretations based on stories from local mythology. The Menemo and the Ntim use palm wine, pouring it into a large shell and floating millet seeds on the surface. The Azande use leafy branches stuck into termite holes, interpreting by the amount of stripping done by the insects. The Bimbia cast pebbles and shells, the Bakweri gaze into heated palm oil, the Widekum cast seed pods, the Banso split kola nuts and cast them, and the Mambila use the hard fruits of the wild banana together with sixteen cowry shells. The Venda use four marked pieces of ivory; they also use divining bowls, as do the Karanga of Zimbabwe. Although many diviners refer to their tools as "bones," they are not necessarily actual bones. They might be stones, shells, nuts, pieces of wood, or any combination of these. The diviner usually "breathes his spirit" into his bones before using them by holding them in his cupped hands and blowing softly on them, asking the spirits to guide them as they are used.

Among the Azande, when searching for the truth following an accusation, two chickens would be fed poison. If the first chicken died, that indicated the charge was true; if it lived, that indicated a falsehood. In the event of the first chicken dying, the second chicken received poison but with the interpretation reversed: if the accusation was true then the chicken would live and, if false, it would die. This double poisoning would give a confirmation or denial of the charge.

Most diviners are male, though not all. Usually a diviner has an assistant who is much like an apprentice, watching and learning the various methods used. It is usually two to three years before such an assistant is allowed to do any divining him or herself. Secret societies of diviners (such as the *mbir* of the Kakas) are found across the continent, and membership is closely guarded. It is a great honor for an apprentice to be made a member.



**Zulu oracle in South Africa. *Klaus Aarsleff/Fortean Picture Library.***

Good examples of divination types are those of the Zulus, Dogon, Ashanti, Venda, Masai, Yoruba, and the Kaka people of the Tikar tribe of Cameroon. Rather than attempt the impossible of describing all the many and varied methods found throughout the continent of Africa, here are the details of a selective representation.

## NgáM, Or Tikar Spider Divination

This is practiced in the northeastern section of the Bamenda Province in southwestern Cameroon. As its name implies, it utilizes the actions of a relative of the trapdoor spider. The *Heteroscodra crassipes* is a very large, black earth spider, four to six inches in length with a three-inch-long body. It is sometimes confused with the tarantula, but although its bite is painful it is rarely fatal. The Kaka people believe that this spider, because it nests in the ground, possesses wisdom obtained from the earth deities.

The head man of a village is usually the owner of the spider, using it for daily divination to ascertain the will of the gods. All the villagers will gather at the head man's hut each morning to observe the daily ritual. The rite, and divination, is actually performed by the *nkú-ngám* or diviner (ngám means "divination," while ngàm means "spider"). He has a set of "cards" made from leaves of the African plum tree (*Pachylobus edulis*). There may be as many as two hundred of them, each with different signs and symbols marked on them by cutting or burning. These cards have been placed in a large calabash pot. A lid is on the pot, but the bottom of it is broken and placed over the home of the earth spider, the hole in the pot allowing the spider access to the leaves. When the lid is removed in the morning, the diviner will see how d cards have been disturbed and rearranged by the spider. Interpreting these movements constitutes the divination.

When not in use, the cards are kept in a special wooden container that is kept hanging from his bed or is carried slung over his shoulder. The container itself is wrapped in a piece of fur, usually from the civet cat. The cards may also be read at any time by the diviner throwing them down on the piece of fur in a certain way, or even having a spider move them around on the fur.

## Venda Divination

The Venda are found in Zimbabwe and the Transvaal area of South Africa. Their main method of divination is by using a bowl that has been made especially for the purpose. The rim of d bowl is decorated with pictures representing god, goddess, home, danger, warnings, movement, sacrifice, injury, caution, and other qualities and objects. In the center of the bowl is a carved representation of a cowry shell, as a connection to the goddess.

The diviner casts five bones--knuckle bones, stones, or carved pieces of wood—into the bowl. Each of the bones represents something different, which might be positive or negative. Interpretation is based on the proximity of the bone to the symbols around the edge, and the relationship to the central cowry shell. The relationship of each stone to its neighbors is also of importance. There are a large number of interpretations that can come from any one throw.

Venda tablets are also used by these people. These may be made of wood, bone, ivory, clay, or rock. They are about an inch to an inch and a half in length and about three-quarters of an inch wide. The thickness varies. Each bears a particular symbol on one side, with the other side blank.

There are only four such tablets. One represents the Father, an Old Man, or Male/masculine. It also ties in with rain, semen, and the element of water. The sec-

ond tablet is the feminine one: Woman/feminine, Mother, Old Woman, or Married Woman. This is associated with the element of earth, nurturing, and home life. It can also indicate caution. The third tablet is Youth, Son, or Unmarried Man, and is associated with the element of **fire.** It indicates rashness, but also boyhood, health, and energy. It shows a need for restraint and for further learning. The fourth tablet is Spirituality, Single Woman, or Young Girl. It is the element of air, innocence, luck, and artistic talent.

These four tablets, with their faces and plain backs, can give up to sixteen combinations: each one of the four tablets (together with three blanks), Father-Mother, Father-Daughter, Father-Son, Father-Mother-Daughter, Father-Mother-Son, Father-Mother-Daughter-Son, Father-Daughter-Son, Mother-Daughter, Mother-Son, Mother-Daughter-Son, Daughter-Son, and All Blank Sides up (indicating a definite negative).

### Yoruba Seashell Divination

The coastal area of western Africa is home to the Yoruba people, which actually includes Yoruba, Oyo, and Ibadan. Seven million people speak the Yoruba language. They worship a large number of anthropomorphic deities known as the Orishas. These are closely connected to nature and have been compared to the ancient Greek deities. There are more than four hundred myths and legends connected with the deities. There is a belief in a division of light and dark, or good versus evil.

The ancient city of Ife, or Ilé-Ifé, used to be the holy city of the region. In the twelfth century it was ruled by a divine king, Ifa, who had lesser kings or chiefs known as Obas beneath him. Today there are still Obas, though their position is purely ceremonial. Ifa was a man-god who had come to Earth to put the world right. His oracle was to be used in giving guidance and helping humankind in times of trouble.

The Ife deities feature in the Yoruba seashell divination system, which has been adopted, and adapted, in many of Nigeria's neighboring countries. The divination is done on a board, known as the "Table of Ifa," usually decorated with figures of gods and animals around its outer edge. Ifa is a spirit identified with the god Orun-mila, who directed the creation of the earth. The board is sprinkled till the center is covered with white sand, or a fine white powder. Cowry shells or nuts are used for the casting. When cast, the shells may land on their faces, with the smooth, rounded side uppermost, or on their backs with the smoothly serrated, vulva-like openings (known as the "mouth") upward. To make it easier for the shell to lay flat when on its back, many diviners will break open the thin surface of the rounded side and make what is known as an "eye" there.

Combinations of four and sixteen shells are used. They are shaken in the hands and cast into the circle. The number of "mouths" is counted. The original casting was done with palm nuts and tied in with the myth of Fa, who had sixteen eyes. Fa lived on a palm tree in the sky, from the height of which he was able to see all that went on in the world. Every morning God's son, Legba, climbed the tree to open Fa's eyes. Fa didn't want to speak out loud of what he had seen, so he placed nuts in Legba's hands to indicate how many of his eyes should be opened. If men use the nuts (now shells) correctly, they may open all of Fa's eyes to see the future.

## Zulu Divination

There are approximately four million Zulu people, living along the east coast of South Africa. Myths tell how the first Zulus were women from another planet.

There are several categories of divination among the Zulu. A sorcerer, who may be male or female, is known as a *Sanusis*. A healer is a *Inyanga Yokwelapha* or a *Inyanga Yezinthi*. A weather worker is a *Inyanga Yezulu*, and a diviner is a *Sangoma*. A Sangoma is usually female, though not always. All begin as apprentices.

The Zulu bones divination system used by most Sangomas is worked with a set of oracle bones, which are actual bones plus other objects like hoof tips, teeth, or shells. They are usually collected together over a period of time, being chosen especially for their size and shape and, in the case of bones and teeth, the particular animal they belong to and what it means to the Sangoma. The objects are usually collected in twos, a large one representing male and a smaller one representing female.

The objects have specific meanings when cast, usually two possible meanings depending upon which side faces upward. When all are thrown down together they will give a multifaceted life reading, with the elements of friends, lovers, finances, obstacles, and so on. They are usually cast into a circle drawn on the ground or onto a small mat of leather or cloth. Any piece that falls outside the area is discounted. The areas of the circle or mat have specific meanings to which the bones can relate.

Sources:


Buckland, Raymond and Kathleen Binger. *The Book of African Divination*. Rochester, VT: Destiny Books, 1992.

Evans-Pritchard, E.E. *Witchcraft, Oracles and Magic among the Azande*. Oxford: Oxford University Press, 1937.

Gebauer, Paul. *Spider Divination of the Cameroons*. Milwaukee, 1964.

Lystad, Robert A. *The Ashanti*. New Brunswick, NJ: Rutgers University Press, 1958.

Parrinder, Geoffrey. *African Mythology*. London: Paul Hamlyn, 1967.

Tutuola, Amos. *The Palm Wine Drinkard*. New York: Grove Press, 1953.


## AILUROMANCY

People have been divining by the movement and actions of cats for centuries. This is known as Ailuromancy. Traditionally there is a connection between a cat and the moon. Many pagan goddesses were similarly linked to the moon. The Scandinavian Freya—associated both with the moon and with fertility—rode in a chariot pulled by cats. The Roman Diana was able to take the form of a cat. Bast was the sacred cat-headed goddess of Ancient Egypt. The cat is considered the bearer of souls of the dead in parts of the East, and in some places it is thought that, at death, a human soul will pass into the body of a cat.

Both white cats and black cats are considered lucky, dependent upon their actions. It is considered lucky simply to see a white cat, except in some parts of Britain where the reverse is true. A black cat needs to be either sitting to the right of the observer or moving from left to right to indicate good luck to come. If it moves from right to left, it is portending bad luck to come. Part of the fear of black cats comes

from the Middle Ages belief that witches could turn themselves into cats (Diana, mentioned above, was regarded as a witch goddess). There was also the belief that the cat was a familiar of the devil and a servant to the witch.

A black cat should be stroked gently along its spine to bring out the good luck and brush away the bad. To carry a stray cat into the house is to bring bad luck in with it. If a cat sits and washes itself, licking "against the grain," it is a sign of a coming shower. In many areas, if the cat carries its young to higher ground it indicates that a flood or severe cloudburst is imminent. If the cat sits with its back to the fire it means frost is on the way. A sneezing cat near a bride can indicate a happy marriage to come. But under other circumstances the cat's sneeze means a storm is coming. In New England it is said that if a cat stares out of the window for a long time, it is a sign that it is looking for rain. On the coast of that area it is believed that a cat's pupils will be nearly closed at low tide but will dilate at high tide.

**Sources:**

Leach, Maria (ed.). *Funk & Wagnalls Standard Dictionary of Folklore, Mythology, and Legend*. San Francisco: Harper & Row, 1972.

Randolph, Vance. *Ozark Superstitions*. New York: Dover, 1964.

AIR *see* Chaomancy; Eromancy

## AKASHIC RECORDS

This is a Theosophical term for a "filing system" of records of all events that have ever taken place and all thought that has transpired and been impressed upon the *âkâsa*, or astral plane. This is not unlike Carl Jung's idea of the collective unconscious. Helena Blavatsky refers to the âkâsa as "the subtle, supersensuous spiritual essence that pervades all space; the primordial substance erroneously identified with Ether. But it is to Ether what Spirit is to Matter . . . the Universal Space in which lies inherent the eternal Ideation of the Universe." It is also referred to as the cosmic memory. Psychics may access this information and thereby see into the past and, possibly, the future, foretelling probable events to come. Blavatsky, Rudolf Steiner and Edgar Cayce, among others, have claimed to have obtained information from the records. Many psychics say that they access the records through trance, astral projection, clairvoyance, self-hypnosis, and similar methods.

The idea of a Book of Life, or a storehouse of life's recordings, is found with the Arabs, Assyrians, Babylonians, Hebrews, and Phoenicians, among others. Cayce described the repository of the Akashic Records as being like a huge library, situated in a temple on a hill. He said (Reading 294–19): "I am conscious of seeing an old man who hands me a large book, a record of the individual for whom I seek information." When delving into such a book he remarked, "We have conditions that might have been, that are, and *that may be* [author's italics]" (Reading 304–5).

**Sources:**

Blavatsky, Helena P. *The Theosophical Glossary*. London: Theosophical Publishing Society, 1892.

Langley, Noel. *Edgar Cayce on Reincarnation*. New York: Paperback Library, 1967.

Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.
Todeschi, Kevin J. *Edgar Cayce on the Akashic Records*. Virginia Beach, VA: A.R.E. Press, 1998.

## ALECTROMANCY; ALECTORMANCY; ALECTRYOMANCY

This is a form of divination that was popular in **Rome** and was frequently used as a method of identifying robbers. It was done when the Sun or the **moon** was in Aries or Leo. The name comes from the **Greek** *alectruon* ("cock") and *manteia* ("divination").

Letters of the alphabet are placed in a large circle, with small piles of grain in front of each letter. An all-white cockerel, or occasionally a hen, would then be placed in the center of the circle. The letters where the cock pecks at the grain are gathered and then laid out to form words or names. They are not necessarily laid down in the same order in which they were chosen by the cock. It was assumed that the word/name might be in anagrammatical form. If a simple "Yes" or "No" would suffice, then just two piles of grain would be placed on the ground.

Jean Baptiste Belot (1640) described the method:

> He then who desires to know concerning some matter, whether it be a robbery, a larceny, or the name of a successor, must make upon a very smooth spot a circle which he will divide into as many parts as there are letters in the alphabet. This done he shall take grains of wheat and shall place them on each letter, beginning with A and so on continuing, while he says this verse: *Ecca enim veritatem, etc*. The wheat then being thus placed, let him take a young cock or cockerel, perfectly white, and cut its claws; then, having set down this cock, he must take care to watch upon which letters he eats the grain of corn, and, having noted or written these letters upon paper, he must gather them together and then will find the name that he desires to know.

Other sources say that, before it begins to peck at the grain, the cock must be forced to swallow its own claws, which have been cut off. It must also swallow a small parchment scroll, made of lambskin, on which are written certain words. In addition to the magical verse mentioned, the diviner should also repeat the two verses of the Psalms that fall exactly in the middle of the seventy-two verses.

A well-known case of the use of alectromancy was when the Roman emperor Valens Cæsar wanted to know the name of his successor. The divining was performed by the magician Iamblicus. The cock spelled out the letters THEOD. Valens assumed it was short for Theodorus and proceeded to kill anyone with that name, so they couldn't take over from him. On his death, in 378 CE, he was succeeded by Theodosius!

**Sources:**

Buckland, Raymond. *A Pocket Guide to the Supernatural*. New York: Ace Books, 1969.
Leach, Maria (ed.). *Funk & Wagnalls Standard Dictionary of Folklore, Mythology, and Legend*. San Francisco: Harper & Row, 1972

**ALECTRYOMANCY** see Alectromancy

## ALEUROMANCY

It is from this form of divination that the idea of Chinese fortune cookies may have come. The word is from the Greek *aleuron*, meaning "flour." One method was simply to mix flour and water in a bowl and then swill it around and tip it out. The residue on the bowl's sides would then be interpreted by the diviner, the images and patterns being read much as in tea-leaf reading (see Tasseography). But the more detailed, and more common, method was to write basic statements on small slips of paper and then roll each in a ball of flour paste and to bake it. The resultant "cookies" were mixed nine separate times then distributed among the seekers. On breaking open the baked balls, they would read the papers and learn their fates.

**ALOMANCY** varient of Halomancy, which see.

## ALPHITOMANCY

From the Greek *alphito* meaning "barley," this is a form of divination that utilizes barley, or wheat, made into a cake. Reaction to eating the cake would show whether or not the person was innocent or guilty of any crime charged. Severe stomach upset was taken as a sign of guilt. Even just finding the cake to be distasteful was an indicator.

In a certain sacred wood, close to Lavinium, the purity of women was tested using this barley cake together with the services of a snake. At a particular time of the year, blindfolded young women were sent along the path to the woods carrying the alphitomancy cake. The women who were chaste had their cakes devoured by the serpent, leaving the others to bear their cakes on to the meeting with the priests.

The use of cakes in connection with the gods was common in ancient Greece. A twelve-knobbed cake was offered to Cronus, in Athens, every spring. Circular cakes topped with candles were offered to Hecate, being placed at crossroads for her. Cakes and honey were offered to Artemis, and barley cakes to Zeus in the Eleusinian mysteries in Athens. Cakes of dough would be offered to the deities of the harvest, Demeter and Persephone.

Sources:

Leach, Maria (ed.). *Funk & Wagnalls Standard Dictionary of Folklore, Mythology, and Legend*. San Francisco: Harper & Row, 1972

## ALVEROMANCY

Divination by sounds. The louder the sound; the more danger is implied. The nearer the sound; the sooner the happening. What the actual sound is may vary. A sudden, unexpected cry from a crow, for example, would become the sound to be used, and the following cries would be noted and interpreted.

## AMBULOMANCY

Divination by walking, from the Latin *ambulare*, "to walk." This could involve a number of other forms of divination, depending upon what is observed while walking. It could also be the walking itself: the number of paces, length of stride, speed, ascent or descent, and so on.

## AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

The oldest psychical research organization in the United States, the A.S.P.R. was founded in Boston in 1885, by Sir William Fletcher Barrett (1845–1926) of the British **Society for Psychical Research.** Barrett was visiting the United States at the time. The initial directors were astronomer Professor Simon Newcombe, president; N. D. C. Hodges, secretary; with vice presidents professors Stanley Hall, George S. Fullerton, Edward C. Pickering, and Charles S. Minot. One of the founding members was the renowned Harvard psychologist and professor of philosophy, William James. The aims of the society were to investigate apparitions, hypnosis, mediumship, telepathy, and all other fields of parapsychology.

In 1887 Dr. Richard Hodgson, the British S.P.R's chief investigator, was sent to America to act as secretary to the A.S.P.R. He continued in this position until he suffered a fatal heart attack, while playing handball at the Boat Club in Boston, on December 20, 1905.

In 1889, due to financial problems, the society affiliated with its British counterpart, under Professor S. P. Langley's presidency. In 1905, on Hodgson's death, the society was dissolved but was reestablished the following year as a separate entity from the British S.P.R. Dr. James Harvey Hyslop (1854–1920) was then elected president and took over where Hodgson had left off, as chief investigator for the society.

On Hyslop's death in 1920 Dr. Walter Franklin Prince assumed the presidency and stayed there until he resigned five years later. The society has enjoyed active participation from a number of outstanding scientists and philosophers, among them the physicists Sir William Barrett and Sir Oliver Lodge. By 1940 Gardner Murphy had become a vice president, and he assumed the presidency in 1962. He initiated the first telepathic experiments through wireless, in Chicago and New Jersey. He also focused the research of the society on scientific experiments, especially in **Extrasensory perception** working with Dr. **J. B. Rhine,** and on altered states of consciousness and survival after death.

Today the American Society for Psychical Research is headquartered in New York in an historical landmark building and maintains one of the world's largest libraries of books on parapsychology.

**Sources:**

Guiley, Rosemary Ellen. *The Encyclopedia of Ghosts and Spirits*. New York: Facts on File, 1992.
Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

## American Society of Dowsers

Founded in 1961, this is a nonprofit corporation based in Vermont. Its aims are to disseminate information on all forms of **dowsing, radiesthesia, water** witching, etc., and to promote the use and acceptance of this form of divination. The society estimates that there are approximately 50,000 dowsers who regularly operate in the United States.

The American Society of Dowsers issues a seventy-two-page quarterly journal, *The American Dowser*. In 1984, out of 200 newsletters, periodicals, and journals reviewed by the Parapsychological Association of the American Association for the Advancement of Science, it was cited as the best special interest journal in the field of PSI. (*See* also **British Society of Dowsers.**)

**Sources:**
http://dowsers.new-hampshire.net/

## Amniomancy

The membrane that sometimes envelopes the head of a newly born infant is called a caul. Amniomancy is the examination of this caul—usually by the delivering midwife—to determine the future fortunes of the child. The basic interpretation goes by the amount of the color red in the membrane. A vivid red suggests a full, active life of energy. A dull, leaden color would suggest a similarly dull, uninspired life, probably with many misfortunes along the way.

## Amon; Amun; Ammon

Amon was the ram-headed, ancient **Egyptian** god of fertility and reproduction, originally one of eight gods of Khum in Middle Egypt. It was believed that Amon would speak through an **oracle,** and the oracle temple was at Oasis Siwa, in the Libyan desert. The oracle was consulted by Alexander the Great in 332 BCE. There were also Amon oracles at Napata and Meroe. Contact with the main oracle (the oracle to Zeus), at Dodona, was maintained by message-carrying doves.

**Sources:**
*Larousse Encyclopedia of Mythology*. London: Paul Hamlyn, 1965.
Wilkinson, Sir J. Gardner. *The Ancient Egyptians: Their Life and Customs*. New York: Crescent Books, 1988.

**ANGEL URIEL** *see* **Onimancy**
**ANIMAL BEHAVIOR** *see* **Zoomancy**

## Anthomancy

Divination by the use of flowers. Different flowers would have different meanings, which might vary depending upon the geographical area, and their placement and happenstance would determine the interpretation of that meaning in relation to the observer. The colors of the flowers would also be significant. For example, red ties in

with passion, sexual desire, and warmth; pink with creativity; orange with freedom and independence; yellow with cheerfulness; gold with self-confidence; green with balance, judgment, self-control; pale blue with calmness and relaxation; darker blue with abstinence and conscientiousness; purple with mysticism, purification, spirituality; brown with stability and security; black with the unconscious; white with enlightenment and purity.

Examples of the meaning of flowers are the following:

Chrysanthemum—longevity, contemplation.
Daisy—innocence.
Lady's mantle—nurturing, feminine qualities.
Lily—purity, forgetfulness.
Morning glory—death, rebirth.
Narcissus—good fortune, new beginnings, numbness.
Rose—love, desire.
Rosemary—friendship, faithfulness, remembrance.
Violet—purification, modesty, fidelity.

**Sources:**

Jay, Roni. *Sacred Flowers*. Hillsboro, OR: Beyond Words, 1997.
Smith, A. W. *A Gardener's Handbook of Plant Names, Their Meanings and Origins*. Mineola, NY: Dover, 1997.

## ANTHRACOMANCY

Divination by the inspection of burning coals. Anthracite is a hard, glossy-surfaced coal that burns without much smoke. This is the type of divination that many can relate to, if they have grown up with coal fires rather than wood-fueled fires. Sitting and looking into the red-hot ashes of the burning coal opens a wonderland of images, from dragons in caves to fish, birds, humans, and anything one is capable of imagining. Diviners of old would follow this pattern, gazing into the embers to see what the future might hold or to find the answer to any question posed.

One of the joys of "fire-gazing" of this sort is that, within a short space of time, the ashes can collapse and reposition so that there are ever-changing scenes.

## ANTHROPOMANCY

A very ancient form of divination using human **entrails.** When referring to sacrificial victims, it was sometimes called *splanchomancy*. Herodotus, the fifth-century BCE **Greek** author, said that Menelaus, detained in Egypt by contrary winds, sacrificed two children in this manner in order to determine his destiny. Heliogabalus was one known practitioner of this type of divination as part of his worship of Baal. Originally called Varius Avitus (and known by the Greeks as Elagabalus), this Roman emperor (218–222 CE) was killed by the imperial guard for deviant and perverse practices.

In ancient Rome, Julian the Apostate (331–363 CE) has been described as "the last champion of a dying polytheism." His creed was a curious mixture of active polytheism combined with the emotional appeal of the mysteries. It is said that, in

pursuit of magical knowledge, he caused a large number of children to be sacrificed so that he might consult and interpret the movements in their entrails. This he did at night, in the light of a full moon. One report has it that, on his last expedition, he shut himself in the Temple of the Moon, at Carra in Mesopotamia, and performed a ritual after which he emerged and sealed the temple doors. When he was later killed by the Persians, the doors to the temple were opened and the body of a woman was disclosed, hanging by her hair with her entrails torn out.

Both Diodorus Siculus and Tacitus mention a Druidic custom of divining with the entrails of sacrificed victims. Tacitus says "The Druids consult the gods in the palpitating entrails of men" According to Spence, Strabo describes how they would stab a man in the back with a sword and then observe his convulsive movements and divine from those. Diodorus also mentions this and says that they augured from the posture in which the victim fell, from his contortions, and from the direction in which the spilled blood flowed away from the body (haematomancy).

**Sources:**
*Encyclopedia Britannica*. Chicago: William Benton, 1964.
Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.
Spence, Lewis. *The Magic Arts in Celtic Britain*. London: Rider, 1945.

**ANTHROPOSCOPY** *see* **Physiognomancy**

## APANTOMANCY

Apantomancy is divining by whatever happens to come to hand—any objects that happen to present themselves. It can also include any unexpected happening. A chance meeting with a chimney sweep, for example, could be taken as indicative of some future event, as could opening a drawer and unexpectedly seeing a magnifying glass. (The augurs of ancient Rome would include such things as the fall of a stick in a temple, the squeak of a mouse, stumbling, or sneezing.) The way in which these objects and people are interpreted would depend entirely on the diviner. In the examples just given, if the diviner were familiar with dream interpretation, he or she might associate the chimney sweep with good luck to come and with the acquisition of useful knowledge, acquired bit by bit. The magnifying glass would be associated with the prospect of overextending yourself financially.

The actual interpretation, therefore, depends entirely upon the background of the diviner. It might be tied in with dreams, tea leaves, colors, actions, sounds, or anything else.

A branch of apantomancy especially considers chance encounters with animals. It is said to be especially fortunate to meet a black cat, hedgehog, goat, white horse, brown mouse, white rat, squirrel, flock of sheep, swallow, robin, dove, wren, kingfisher, owl, spider, or ladybug.

**Sources:**
Buckland, Raymond. *Gypsy Dream Dictionary*. St. Paul, MN: Llewellyn, 1999.
Smith, Christine. *The Book of Divination*. London: Rider, n.d.

Temple of Apollo in Delphi, Greece. *Paul Broadhurst/Fortean Picture Library.*

## APOLLO

The Greek god associated with the wisdom of the oracles. He was also called Phœbus Apollo, from his maternal grandmother. He had many functions besides those connected with divination and prophesy, being associated especially with healing, light, music, and song, also with youth, protection from evil, protection of flocks and herds, alchemy, and other subjects.

Apollo intended to erect his first oracular temple at Bœotia but was dissuaded by Telphusa (variously also called Delphusa and Thelpusa), the local undine, and instead he built it farther north at Crisa. There was an ancient oracle to Gæa already at that place, guarded by a female dragon named Python. Apollo slew the dragon and went ahead and built his own shrine there. This became the well-known Oracle of Delphi with the diviners known as Pythia.

In looking for someone to administer his new temple, Apollo spied some Cretan sailors passing in their ship. He appeared to them in the form of a dolphin and conjured great winds to drive their ship ashore at the site of the temple. There he revealed himself to them. Since he had first appeared as a dolphin, they called him

Apollo Delphinius (the Greek word for dolphin), and the site of the oracular temple became known as Delphi.

A second oracular temple was built at the foot of Mount Cynthus. It is said that when the Persians passed by on their way to attack the Greeks, they left expensive gifts to Apollo and left the temple intact. Other oracles were in Asia Minor at Thymbra, Clarus, Grynia and Didymus, and all over Greece. Most famous were the Delphi and Cynthus ones mentioned, plus those at Tygera and Bœoita.

At Delphi, the Pythia would sit on a three-legged chair called a **tripod.** This was positioned in a deep cavern from which came what have been termed "prophetic vapors." Under Apollo's influence, the Pythia would pass into a trance state and begin to utter words and phrases that were then interpreted by the priesthood of the Delphi temple.

Apollo was the son of Zeus and Leto and, in the words of Edward E. Barthell, was hailed as "the most glorious of all of the sons of Zeus." He was a twin of Artemis and father of Orpheus, Asklepios, and Aristæus. His loves included Coronis, Psamathe, Clymene, Calliope, and Cyrene.

There was an instance when Hercules came to seek purification at the Oracle at Delphi for having murdered Iphitus. Apparently the Pythia remained silent. This so incensed Hercules that he seized the tripod, and Apollo had to fight with him to get it back. The struggle was finally resolved by the intervention of Zeus.

**Sources:**

Barthell, Edward E. Jr. *Gods and Goddesses of Ancient Greece*. Coral Gables, FL: University of Miami Press, 1971.

Guirand, Félix. *Greek Mythology*. Paul London, 1963.

**APOLLO, TEMPLE OF** ***see*** **Apollo**

## Apollonius of Tyana

Apollonius of Tyana was born in Cappadocia, Asia Minor, c. 4 BCE. He was educated at Tarsus and at the Temple of Æsculapius, at Ægae. He was a neo-Pythagorean sage who gave away everything he owned to live by wandering from temple to temple, healing the sick, preaching, and giving advice as a **fortune-teller.** Most of what is known about Apollonius comes from a biography written, at the behest of the empress Julia Doman (second wife of Septimius Severus), by Philostratus the rhetorician. The biography was written about 200 CE and is loosely based on the work of Apollonius's disciple Damis, itself a dubious work. Philostratus's biography was aimed to please the empress rather than to present a true picture of the sage, but its appearance did lead to a certain veneration of Apollonius by the devout pagans of the later Roman Empire.

Of the reported deeds of Apollonius, one of the most notable was when he was said to have warned the people of Ephesus of the coming of a serious plague. They took no notice of his warnings until the plague was actually upon them, then they asked what they should do. He told them to stone to death a beggar who, he claimed, was the cause of the plague. The citizens did that, to the point where the unfortunate

man was buried beneath a pile of stones. When these were later removed, there was only the dead body of a black dog to be found but the pestilence was gone. There were many other stories told of Apollonius's clairvoyant and magical powers.

Sources:
*Encyclopedia Britannica*. Chicago: William Benton, 1964.
Heaton, Deirdre (ed.). *Quest for the Unknown—Over the Future*. Pleasantville, NY: Reader's Digest, 1992.
Mead, George R. S. *Apollonius of Tyana—the Philosopher-Reformer of the First Century AD*. London: Theosophical Publishing House, 1901.

## D'Arc, Jeanne (1412–1431)

At Joan of Arc's trial, judgment was to be based on seventy different points, including charges that she was a diviner, prophetess, sorceress, witch, and conjurer of evil spirits. Eventually these charges were dropped to twelve. Her judges were of the opinion that her visions were worthless and denied her the gift of prophecy.

In the countryside of Domremy, France, she had been known as Jeanette, with the surname of Arc or Romée. (She's also mentioned in contemporary documents as Jeanne, commonly called *la Pucelle*, the Maid.) Jeanne, or Jeanette, was born on January 6, 1412, to Jacques d'Arc and Isabelle de Vouthon, two devout Catholics. She had two brothers, Pierre and Jean du Lys. Her father owned horses and cattle and was the head man of his village of Domremy. Jeanne was very pious and, while the other girls her age were dancing, she chose to attend church.

When she was thirteen, Jeanne was in her father's garden when she heard a voice she believed came from God. During the next five years she heard voices two or three times a week and was able to distinguish those of Saints Catherine, Margaret, and Michael. They even appeared to her, wearing crowns. Jeanne determined to remain a virgin and lead a godly life.

The Hundred Years War between France and England, over who should rule France, was in full swing. The dauphin Charles, son of Charles VI, battled the English who had control of large portions of the country. Jeanne's voices told her to help the dauphin to be crowned King of France. In May 1428, about twelve miles from Domremy, Robert de Baudricourt, commandant at Vaucouleurs, was approached by Jeanne who was accompanied by Durand Lassois, a relative on her mother's side. She told Baudricourt that she had been sent by God to place the dauphin on the throne, and she would like to speak with him. The commandant sent her home again.

In July 1428 the village of Domremy was threatened by the English, and the inhabitants retreated to Neufchâteau. It was October before they were able to return, only to find the village burned to the ground. The English, meanwhile, had laid siege to Orléans. When news of this reached Domremy, Jeanne again set out to see the dauphin, and again, at Vaucouleurs, she encountered Robert de Baudricourt. She also met a young squire, Jean de Metz, in whom she confided. He lent her men's clothes. Baudricourt finally authorized her departure for Chinon, where Charles had his court. The people of Vaucouleurs bought her a horse, and she was given a sword.

**Joan of Arc before the dauphin.** *Fortean Picture Library.*

Louis de Bourbon, count of Vendôme, presented Jeanne to the dauphin, who talked with her for two hours. According to her confessor, Jean Pasquerel, Jeanne told the dauphin, "I am God's messenger, sent to tell you that you are the true heir to France and the king's son." Charles had her interrogated by a commission, presided over by the

archbishop of Riems. They found her honest and ruled in her favor. Jeanne then assured Charles that she would raise the siege of Orléans and have him crowned.

In a suit of white, Jeanne, accompanied by Gilles de Rais, led 4,000 men and entered Orléans on the night of April 28. On May 5 they stormed the bastille and captured the Tourelles. On May 8 was held the first thanksgiving procession, the origin of what has become the great Festival of Orléans. Jeanne went on to Troy and then Reims by July 14. Two days later Charles was crowned King Charles VII of France, with Jeanne standing beside him. On December 29, 1429, she was ennobled and her village exempt from taxation.

The following May, Jeanne attempted to raise the siege of Compiègne. She and her forces made a sortie against the Burgundian camp, but Jeanne got cut off and was taken prisoner by the Duke of Burgundy, an English ally. He handed her over to the Bishop of Beauvais, also an English ally. On January 3, 1431, Jeanne was passed on to Pierre Cauchon, bishop of Beauvais, an ambitious man who hoped to obtain the vacant see of Rouen. Jeanne was to be tried by tribunal, which had been selected by Cauchon and consisted of ten Burgundian theologians, twenty-two canons of Rouen (all in the hands of the English), and some monks of different orders. Interrogation began on February 21. Judgment was to be based on seventy different points, including charges that Jeanne was a diviner, prophetess, sorceress, witch, and conjurer of evil spirits. Eventually these charges were dropped to twelve. Her judges were of the opinion that her visions were worthless and denied her the gift of prophecy. They censured her for dressing in masculine clothing and for "sinful pride" and believing that she was responsible only to God and not to the church, which the judges represented; this last was the charge that most incensed her accusers.

On May 23 Jeanne was taken to the cemetery of Saint-Ouen and sentenced to be burned at the pyre unless she submitted. Tired and worn out, she signed what was presented to her and was returned to her cell to serve life imprisonment. A woman's dress was given to her, but she either did not put it on or else she later returned to her men's clothing, for on May 27 Cauchon found Jeanne so dressed and declared her to have relapsed. He handed her over to the English secular arm. On May 30 Jeanne was made to appear in the Old Market Square of Rouen, though she had again been dressed as a woman. There she was burned for being a relapsed heretic.

It has been said that throughout Jeanne d'Arc's capture and imprisonment, Charles made no attempt to assist her or obtain her release. In fact, on December 15, 1430, hearing the news that she had fallen into the hands of the Duke of Burgundy, Charles sent an embassy to Philippe le Bon saying that if there was nothing that could be offered to set Jeanne free, then he, Charles, would exact vengeance for her upon Philippe's men that he held captive. There is correspondence that states, "The English wished to burn her (Jeanne) as a heretic, in spite of the Dauphin of France who tried to bring threatening forces against the English." But Charles's attempts seemed half-hearted. Finally, in 1450, he instituted a preliminary inquiry into Jeanne's trial and execution, but it was not fully followed through. It was not until June 16, 1456, that the judgment was annulled by Pope Calixtus III. Jeanne was finally beatified in 1909 and then canonized by Pope Benedict XV, in 1920.

Sources:
Buckland, Raymond. *The Witch Book: The Encyclopedia of Witchcraft, Wicca, and Neo-paganism.* Detroit: Visible Ink Press, 2002.
Barrett, W. P. (trans.) *The Trial of Jeanne d'Arc.* Gotham House, 1932.
*Encyclopedia Britannica.* Chicago: William Benton, 1964.
Murray, Margaret Alice. *The Witch Cult in Western Europe.* Clarendon Press, 1921.

## ARITHMANCY; ARITHMOMANCY

see also Numerology

Divination by means of numbers, much akin to numerology. In ancient Greece, the number of letters in the names of competing contestants would be examined, along with the values of those letters. The one with the greatest total value would be declared the winner. By this method it was said that Achilles was predicted to overcome Hector in the Trojan Wars, according to diviners of the time. Anyone betting on the outcome of such contests would be sure to put his or her money on the one with the longest name!

According to the works of Diodorus, Herodotus, and Strabo, the Chaldeans also practiced arithmancy, dividing their alphabet into three parts of seven letters each. These seven were then each attributed to a planet, and predictions were so based. There was, therefore, a tie between arithmancy and astrology for the Chaldeans. The Pythagorean and the Platonists also followed this method of divination.

Pythagoras is generally accepted as the father of the science of numbers, but it seems uncertain whether he invented arithmancy or merely made use of it. Aristotle said that the Pythagoreans believed that all things are numbers, "such and such a modification of numbers being justice, another being soul and reason, another being opportunity—and similarly almost all other things being numerically expressible."

Sources:
*Encyclopedia Britannica.* Chicago: William Benton, 1964.
Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology.* New York: Avon, 1978.

ARITHMOMANCY see Arithmancy

## ARMOMANCY

According to Thomas Blount's *Glossographia* of 1656, Armomancy is "divination by the shoulders of beasts." This was mainly done to determine the suitability of the beast for sacrifice to the gods. Upon sacrifice, further forms of divination would come into play, such as Aurispicy, Extispicy, Haruspication, and Scapulomancy.

ARROWS see Belomancy

ARUSPICATION see Haruspication

ASHES *see* Cenerumancy; Spodomancy; Tephramancy

ASP *see* Aspidomancy

## ASPIDOMANCY

A form of divination supposedly practiced in the East and West Indies. It is performed in the middle of a circle marked on the ground by the diviner. In the center of this circle is placed a buckler: a round shield, usually small, that was strapped to the arm. The diviner would sit on this shield in the center of the circle and chant certain ritual words. Through chanting, he or she would go into a trance. Certain things are witnessed in the trance, as in a dream, and future events are seen. When the diviner comes out of the trance, he or she is able to relate what was seen.

It has been written that aspidomancy is divining with a small snake called an asp, but this is possibly an uninformed guess based on the mere sound and spelling of the word.

ASS *see* Cephalomancy

## ASTRAGALOMANCY; ASTRAGYROMANCY

This is a method of divination performed using knucklebones or dice. The small, uneven, four-sided bone found in the tarsal joint of most hooved animals is called the *astragal*, hence the term astragalomancy. Some definitions state that "huckle" bones are used, yet huckle bones are bones of the hip. Since the bones are mentioned as an alternate to dice, it would seem that the use of knucklebones is more likely.

Using dice, knucklebones, "Jackstones," or "Dibs" as a game is found around the world, especially in North America, Great Britain, China, Japan, Czechoslovakia, the Middle East, eastern Europe, and Egypt. It may be the oldest game known to humankind. The bones have been pictured on jars in ancient Greece and in prehistoric caves in Kiev. In addition to knucklebones, the anklebones of goats, sheep, and other animals have been used. Sophocles attributed the invention of dice to Palamedes during the siege of Troy, and Herodotus attributed them to the Lydians. However, both claims have been discredited. Dice that look much like our modern ones have been found in Egyptian tombs dating to earlier than 2000 BCE.

In ancient Rome the bones were marked like present-day dice, although each die was marked only on four sides. There were also pyramidal dice and pentahedral and octahedral dice. The Romans threw their dice from cylindrical cups much like modern dice cups. In early Greece the dice were shaken up and thrown from conical beakers. Along with bone, dice have been made from ivory, wood, stone, glass, amber, jade, and other gem stones.

West of the Gulf of Pagasæ in ancient Greece, in Achæa, was the temple of Hercules, where astragalomancy was a common practice. There the diviners would frequently cast the bones or dice to see what the future held. The details of such casting are not known but, with two or three such bones, the possible permutations would

allow a wide variety of predictions. Grillot de Givry, in *A Pictorial Anthology of Witchcraft, Magic & Alchemy*, says that the twelve sides of a pair of dice were marked with letters of the alphabet representing the twelve principal divisions of human language. He refers to a book titled *Passe-temps de la fortune des dez, ingénieusement compilé pour response à vingt questions* by Maistre Laurens l'Esprit. In this book, according to de Givry, are given the various combinations possible and their meanings.

The first mathematical analysis of dice casting was made in 1526 and written by Gerolamo Cardano (or Cardani), an Italian physician, astrologer, and mathematician. Along with theoretical arguments on relative probabilities of separate combinations, he included tips on betting on the dice.

**Sources:**

*Encyclopedia Britannica*. Chicago: William Benton, 1964.

de Givry, Grillot. *A Pictorial Anthology of Witchcraft, Magic & Alchemy*. London: Spottiswoode, Ballantyne, 1931.

Line, David and Julia. *Fortune Telling by Dice: Uncovering the Future through the Ancient System of Casting Lots*. London: Aquarian Press, 1984.

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

**ASTRAGYROMANCY** *see* **Astragalomancy**

## ASTRAL PROJECTION

The physical body has an invisible double known variously as the spirit, ethereal body, or astral body. Astral projection (or OOBE—out-of-body experience) is the ability to send out, or cause to travel to a distance, this etheric double. The ability is inherent in most individuals and frequently occurs spontaneously. The majority of recorded cases of astral projections, however, have occurred after development of the skill by long and assiduous cultivation.

In astral projection, your physical body relaxes and rests while your etheric double departs from it, maintaining an apparently tenuous yet surprisingly strong connection in the form of an infinitely elastic silver cord. This silver cord is what draws you back to your physical body in case of any emergency.

The idea of the astral double is a very old one. There are descriptions, in ancient Indian writings, of the eight *siddhis*, or supernatural powers. These can be acquired through the yoga practice known as *Pranayama*. The sixth siddhi is astral projection or, as described, "flying in the sky." To the Hebrews, this astral body was the *ruach*. To the ancient **Egyptians** it was the *ka*. To the **Greeks** it was the *eidolon*. It is the etheric double, or astral body, that finally leaves the physical body, eventually breaking the silver cord, at death.

Some say that the astral body emerges from the physical through the solar plexus. Others say it is from the position of the Third Eye, or from the crown chakra. The person projecting often experiences what feels like a rapid shaking or vibration of the body at the moment of departure. From whatever point it leaves, the astral body floats up and away

Representation of astral projection, or out-of-body experience. *Philip Parton/Fortean Picture Library.*

from the physical so that it is possible, for one versed in the art, to look back down at his own sleeping form. Then, the etheric double moves away rapidly to wherever it wishes to go. It travels with the speed of thought. If you decide you'd like to be halfway around the world, you will be there immediately; and can return just as fast.

Many dreams may be the remembrance of astral journeys undertaken while you are asleep. All people dream, though not everyone remembers his or her dreams. Frequently dreams seem ridiculously involved and mixed up. This is because you are remembering only the highlights of several dreams. The average person experiences a large number of dreams during the course of a normal night's sleep. Suppose that in the dream state—more correctly, on the astral plane—you take a trip to Scotland and do some salmon fishing. From there you travel to Asia and have a pleasant journey in a sampan. Then you may visit the pyramids in Egypt before rounding out the night reenacting a battle of the Civil War. On waking, you may have only a confused recollection of what seemed like one long, very strange, dream. In it, you were drifting down the Nile River in a Chinese junk that suddenly disappeared and left you fighting Confederate soldiers with nothing more than a salmon-fishing pole!

The steps to remembering astral journeys, and later directing them, start with remembering your dreams. These should be written down in as much detail as possible,

*immediately* upon waking. You may remember very little to start with, but persevere. Slowly you will remember more and more of your dreams until you can separate them and note all the details. The next step is to decide, before going to sleep, what dream you would like to have. More exactly, where you would like your etheric double to travel on the astral plane. Tell yourself exactly where you want to go, and what or whom you want to see. The following morning, again record the details of your dreams, and see if there is any connection between them and what you wanted to do. After a very short period of training you will find that you can, in fact, go where you want to go.

There have been a number of cases where a person has undergone surgery and, on submitting to the anesthetic, has astrally projected and then watched the operation take place. Floating at ceiling level, they have seen their own body being operated on and, later, have given the full details to the surgeon.

There are hundreds of cases on record of people who have astrally traveled to a house they have never been to before, and later have given accurate details of the rooms, decorations, people, and actions taking place. Sylvan Muldoon was an accomplished projector. In 1924 he went to sleep and felt his etheric double take off, passing through the walls of his house. He was brought into a house he had never seen before and, in it, discovered an attractive young woman sewing a black dress. He stood for a while and studied her before returning to his physical body. Six weeks later he happened to see the same girl get out of a car. He approached her and asked where she lived. She told him it was none of his business, but he explained to her why he asked. He went on to describe the room where he had seen her sitting, and other members of her family. She confirmed all he said, and that was the start of a long friendship and even projection projects that they did together.

Robert Monroe, a Virginia businessman who is very accomplished at astral projection, has religiously kept a journal of his astral experiences over many years. This is one of the best-documented records. Charles Tart, professor of psychology at the University of California at Davis, worked with Monroe on several documented laboratory experiments. In his introduction to Monroe's book, Tart says:

> If we look to scientific sources for information about OOBEs we shall find practically none at all. Scientists have, by and large, simply not paid any attention to these phenomena. The situation is rather similar to that of the scientific literature on extrasensory perception (ESP). Phenomena such as telepathy, clairvoyance, precognition, and psychokinesis are "impossible" in terms of the current physical world view. Since they can't happen, most scientists do not bother tc read the evidence indicating that they do happen; hence, not having read the evidence, their belief in the impossibility of such phenomena is reinforced. This kind of circular reasoning in support of one's comfortable belief system is not unique to scientists by any means, but it has resulted in very little scientific research on ESP or OOBEs.

One way some people first experience, and experiment with, astral projection is through what is known as the "false awakening." Most people have had the experience of half waking in the morning and knowing, or being told, that it is time to get

up out of bed and get dressed. They get out of bed and sleepily start to dress. They may ponder what to wear, reach a decision, and then fully dress. They may even go into the kitchen to make a cup of coffee. Suddenly the alarm clock goes off again, or someone calls, and they realize they are still in bed! Yet they could have sworn they had actually got up and got dressed. This is a case of the astral body acting out the getting up and getting dressed. If you can realize, at the time, that this is only your astral body operating, and that your physical body is still asleep, then you can go on from there and direct yourself where you will.

**Sources:**
Crookall, Robert. *The Study and Practice of Astral Projection*. London: Aquarian, 1960.
Crookall, Robert. *The Techniques of Astral Projection*. London: Aquarian, 1964.
Fox, Oliver. *Astral Projection: A Record of Out-of-Body Experiences*. London: Rider, 1939.
Hart, H. *The Enigma of Survival*. London: Rider, 1959.
Monroe, Robert A. *Journeys Out of the Body*. New York: Doubleday, 1971.

## ASTROLOGY

**(See also Sun Signs)**

The basic assumption of astrology is that every element of the cosmos influences the whole—that there is a very real relationship between the heavens and the earth. This is reflected in the saying, "As above, so below." The art or science of astrology forecasts events on Earth by observing the fixed stars, the sun, **moon,** and planets, and their interrelationship.

Astrologers claim that their art has been practiced for 5,000 years. Recognizable forms of it have been visible in ancient Babylonian, **Chinese, Egyptian, Greek, Indian, Mayan,** and Muslim civilizations, and it has attracted such men as Plato, Pythagoras, St. Thomas Aquinas, and Sir Isaac Newton. It originated in **Mesopotamia,** probably in the third millennium BCE, spreading from there to India and on to China by the sixth century BCE. It was much later that astrology attained its full development in the Greek civilization of the Hellenistic period. As it developed into a complex science, it came to influence religion, philosophy, and science throughout both pagan and Christian Europe. It was similarly absorbed into Islamic culture.

Initially it was a case of systematically observing the celestial bodies, keeping records, and using arithmetical procedures to correlate the data. Greek records of eclipses were available from as early as 750 BCE, and in the first millennium BCE there was accurate knowledge of the sun's annual course, of the phases of the moon, and of the periodicities of certain planets.

The Egyptians had constructed a calendar of twelve months of thirty days each, with five additional days. This was adopted and adapted by the Greeks as a standard of reference. The Egyptians also selected a succession of thirty-six bright stars that rose at intervals of ten days. This gave an indication of time throughout the year, and these intervals became known as *decans*. The Greek word *horoskopos* means decan star, and it is from this word that we get the word "horoscope."

"The tracing out of the annual path through the constellations of the sun with its attendant planets, the division of the belt into 12 signs of 30° each and the tailoring of the older constellations to fit so far as possible into the 12 signs, was an enterprise probably carried out in stages," according to *Encyclopedia Britannica*. The discovery of the precession of the equinoxes by Hipparchus in the second century BCE might well have depended on the completion of this enterprise.

For the casting of an individual horoscope, it is necessary to ascertain the configuration of the heavens at the moment of birth so that the influences of the planets upon the individual may be determined. This is known as a *natal* or **genethliacal** chart. From this "map" it is possible for the **diviner**—in this case, astrologer—to ascertain the likely influences on the individual's life in the future. The start of the calculation is finding the point where the ecliptic intersects the eastern horizon at the moment of birth. This is known as the *Ascendant*. The relative positions of the sun, moon, planets, and constellations are then recorded. Influence of the various components is modified by relative position: in conjunction (planets within 10° of each other), opposition (180° apart), square (90° apart), sextile (60° apart), and so on. The influence of the planets is further modified by the houses: preferred positions among the stars. There are twelve of these houses, and each concerns a particular aspect of life, such as health, wealth, family, or children. The houses do not have names; they are merely numbered, counterclockwise from the Ascendant position, as follows.

*First house:* Personal appearance and disposition; beginnings, childhood.
*Second house:* Possessions; money; values; investing.
*Third house:* Communication; brothers and sisters; close neighbors; short journeys; transport.
*Fourth house:* Home; property; roots; real estate; underground places; a man's mother or a woman's father.
*Fifth house:* Pleasure; love; sex; amusement; sensual pleasures.
*Sixth house:* Domestic animals; health and conditions affecting health; clothing; servants; physical comfort.
*Seventh house:* The spouse; partners.
*Eighth house:* Death; losses; wills; legacies.
*Ninth house:* Spirituality; religion; journeys to other lands; relatives by marriage.
*Tenth house:* Business; business affairs; honors; earnings.
*Eleventh house:* Friends and acquaintances; hopes; fears; wishes.
*Twelfth house:* Confinements: prison, deportation, exile; enemies; large animals.

The Greeks were the ones who perfected—over several centuries—the idea of a zodiacal belt. Pliny ascribes the first steps to Anaximander and Cleostratus, in the sixth and fifth centuries BCE. It was not until the third century BCE that the Mesopotamian practice of divination by the stars was adopted by the Greeks. They made it a means of ascertaining the future for anyone (which would be termed *mundane* astrology), not just for kings and countries.

The **zodiac** is an invisible belt indicating the orbit of the sun, moon, and planets around the earth. It is actually a band extending about eight degrees on either side

of the *ellipse*, which is the apparent path of the sun across the sky. Looking up from the earth, the planets are always seen within this band of sky. The twelve divisions/signs of the zodiac are named Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

The sun passes through each of these signs, taking thirty days to do so. The periods are as follows: Aries: March 21–April 19; Taurus: April 20–May 19; Gemini: May 20–June 20; Cancer: June 21–July 22; Leo: July 23–August 21; Virgo: August 22–September 22; Libra: September 23–October 22; Scorpio: October 23–November 21; Sagittarius: November 22–December 21; Capricorn: December 22–January 20; Aquarius: January 21–February 19; Pisces: February 20–March 20. In fact, these dates vary from year to year, so, when constructing a chart, it is necessary to check the exact time the sun passes from one sign to the next for the year in question. The dividing line between the signs is called the *cusp*.

The earth does not take exactly twenty-four hours to revolve on its axis (it is actually 23 hours, 56 minutes, 4.09 seconds). Similarly, it does not complete its orbit around the sun in exactly 365 days, which is why we have leapyears. To determine exact positions of stars, astronomers calculate in star time, or *sidereal* time (ST), which is far more accurate. Astrologers similarly use sidereal time, based on the precise amount of time the stars take to complete a revolution around the earth. In astrology, then, all terrestrial time is converted to ST. In a sidereal day, the stars appear to make a complete circuit of the sky although the sun has not quite finished. The sidereal day, therefore, is a few minutes shorter than the ordinary day. This difference is known as the "acceleration on interval" and must be allowed for when calculating the ST at birth.

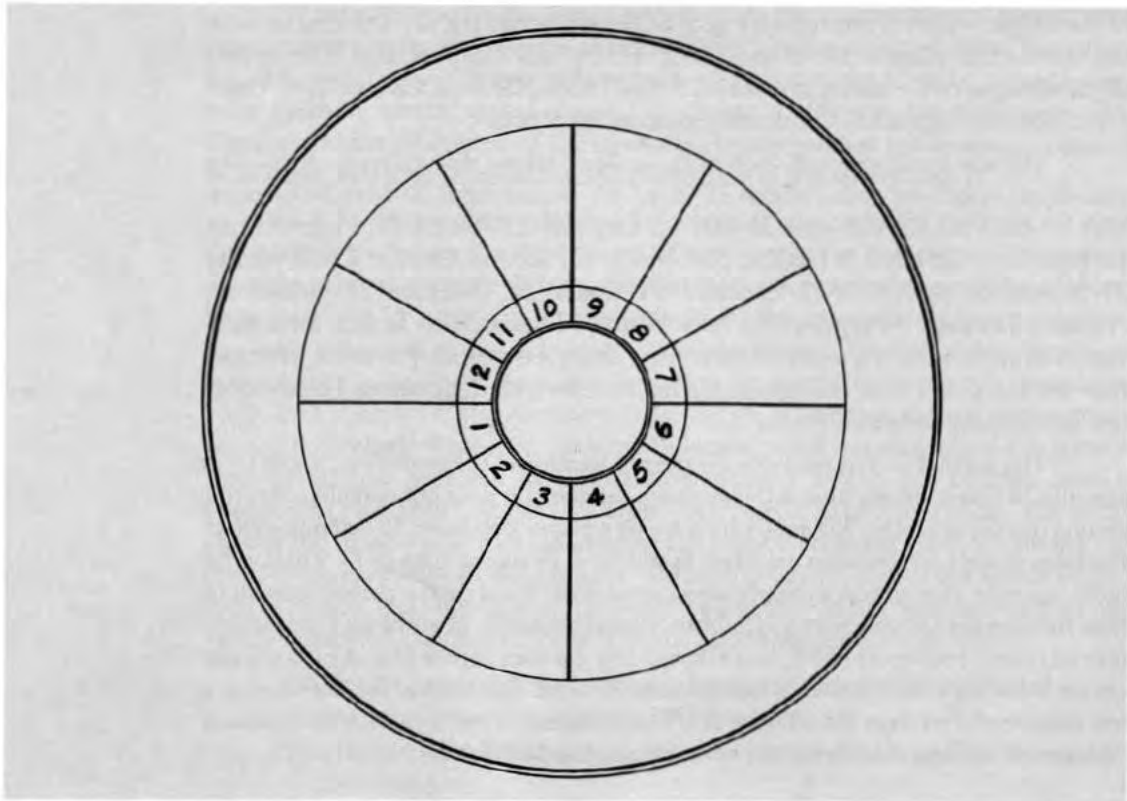
## Charting a Horoscope

Most astrologers today use a computer program to produce an astrological chart; consequently, the majority of today's astrologers have lost the art of constructing one manually. Any true astrologer should know how to cast a horoscope without such mechanical means, even if he or she makes use of the computer technology.

From the above we can see that a horoscope is no more than a map of the heavens immediately above the place of birth, showing the positions of all relevant planets at the exact moment of birth. In order to draw, or cast, this horoscope it is therefore necessary to know two basics: time of birth (year, month, day, time of day) and place of birth.

A book called the *Ephemeris* gives the exact positions of the various planets through the year(s). Since it would be nearly impossible to give the ST for every single minute of every single day in every possible place, another book, the *Table of Houses*, shows only the ST for noon at GMT (Greenwich mean time). The difference to the actual birth time and place must then be calculated. These two books are essential for constructing the chart for the "native" (term used for the person whose chart is being constructed).

First of all, the sidereal time for noon on the birth date in question is found from the tables. The necessary hours and minutes to birth time are then added for births after noon and subtracted for births before noon, together with adjustment for



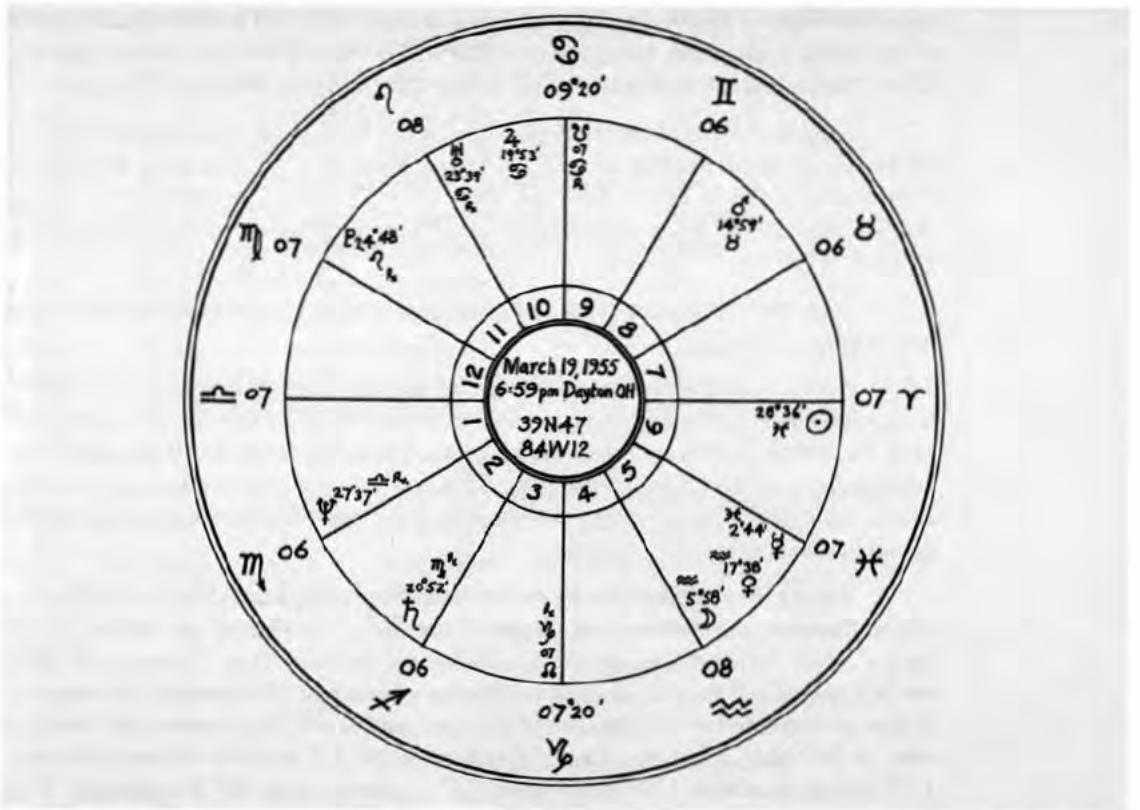

**This template is used in casting an astrological birth chart in star time, or sidereal time.** ***Philip Parson/Fortean Picture Library.***

difference from GMT. For example, take someone born at 6:59 p.m. on March 19, 1955, in Dayton, Ohio. First, the time must be converted to GMT, which is the standard time given in the ephemeris. Cleveland would be EST, five hours slower than GMT. The birth at 6:59 p.m. would then be the GMT equivalent of 11:59 p.m. (6:59 p.m. plus five hours). The ephemeris states that at noon on that day the ST was 23 hours, 45 minutes, 2 seconds at GMT. Since the actual birth time was *after* noon, it is necessary to add 6 hours, 59 minutes. This is known as the "interval." This gives:

| | | |
|---|---|---|
| 23 | 45 | 02 |
| + 6 | 59 | 0 |
| 30h | 44m | 2s |

Now to consider the acceleration on the interval. This is found by subtracting or adding 10 seconds for every hour and one second for every six minutes of the interval time. In this case the interval was almost exactly seven hours. Acceleration, then, was 70 seconds, or 1 minute, 10 seconds. This gives:

| | | |
|---|---|---|
| 30 | 44 | 2 |
| + 1 | 10 | |
| 30h | 45m | 12s |




**Sample of an astrological birth chart. *Raymond Buckland.***

This is the sidereal time at GMT for the moment of birth. But this now has to be converted for the place of birth: Dayton, Ohio. This adjustment must be made by allowing for longitudinal difference from the Greenwich meridian. Degrees and minutes of longitude must be converted into minutes and seconds of time (giving the longitude equivalent in time), bearing in mind whether the location is east or west of Greenwich. The conversion is done by multiplying by four. Dayton is at 84°W 12' longitude. Multiplied by four (and divided by 60), the longitude becomes 5 minutes, 40 seconds of time. This is subtracted from the sidereal time at Greenwich, which was found above:

| | | |
|---|---|---|
| 30 | 45 | 12 |
| - 5 | 40 | |
| 30h | 39m | 32s |
| -24h | | |
| 6h | 39m | 32s |

This, then, is the local sidereal time at birth, which is needed to find the ascendant and the midheaven, or mediumcoeli, which is at 39°N 47' latitude. Look-

ing at the Table of Houses for the established sidereal time, and at this latitude, a sign of the zodiac is shown as being the one that will be "rising" on the eastern horizon. This is the ascendant. In this case, 7°50' Libra with the Midheaven at 9° Cancer.

From the listing of planetary positions, it can be found (in the ephemeris) that, for March 19, 1955, the Sun is at 28°36' Pisces, Moon at 5°58' Aquarius, Mercury at 2°44' Pisces, Venus at 17°38' Aquarius, Mars at 14°59' Taurus, Jupiter at 19°53' Cancer, Saturn at 20°52' Scorpio, Uranus at 23°39' Cancer, Neptune at 27°37' Libra, and Pluto at 24°48' Leo.

From the information obtained, these planets can now be placed in their correct Houses on the chart.

Now comes the most important, and hardest, part of astrology—the chart interpretation. It is one thing to cast the horoscope, but quite another to interpret it. Here the astrologer/diviner has to use his or her judgment to decide which aspects are harmonious and which are obstructive. This is where the conjunction, opposition, square, trine, and other aspects come into play. Every possible relationship of planet to planet has its own specific meaning.

Aspect lines can be plotted on the chart by placing a dot close inside the circle, at the planet's position, and joining those dots. Two planets are said to be "in aspect" when there are specific angular differences between them. For example, they are in *conjunction* if they are very close together, within 8 or 10 degrees of one another. If they are separated by 90° they are said to be *square* to one another. At 120° they are *trine*; at 180° they are in *opposition*; 45° is *semi-square*; 60° is *sextile*; 30° is *semi-sextile*; 135° is *sesquiquadrate*; 150° is *quincunx*; 72° is *quintile*; and 144° is *bi-quintile*. The most powerful aspects are conjunction, opposition, square, and trine. Sesquiquadrate, sextile, and quincunx are regarded as moderate aspects; semi-square, semi-sextile, quintile, and bi-quintile are weak aspects.

The following tables show some of the glyphs plotted on a natal chart and what they indicate. Also plotted on a chart are the moon's nodes, defined as the two points in space where the path of the moon crosses the ecliptic. The north node refers to destiny, growth, future, and connections. The south node indicates knowledge of the past, memory, and karma. The ascendant describes personality or approach to life, and the midheaven indicates true vocation or activity in the world.

| Planet | Glyph | Keywords |
|---|---|---|
| Sun | ☉ | The self; vitality; determination |
| Moon | ☽ | Sensitive; emotional; domestic |
| Mercury | ☿ | Quick-witted; researcher; active mind |
| Venus | ♀ | Physical attraction; love; peace-making |
| Mars | ♂ | Action; energy; courage; impulsive |
| Jupiter | ♃ | Harmony; morals; religion; education |
| Saturn | ♄ | Persevering; inhibited; taciturn |
| Uranus | ♅ | Excitable; erratic; sarcastic; occult |
| Neptune | ♆ | Mysticism; individuality; doubtful |
| Pluto | ♇ | Dislikes laws; selfish; enjoys children |

| Signs | Glyph | Keywords | Ruler | Element |
|---|---|---|---|---|
| Aries | ♈ | Leader; pioneer; impatient | Mars | Fire |
| Taurus | ♉ | Hard worker; perseverance; bull-headed | Venus | Earth |
| Gemini | ♊ | Adaptable; diplomatic; superficial | Mercury | Air |
| Cancer | ♋ | Home-lover; sensitive; traditional | Moon | Water |
| Leo | ♌ | Extrovert; self-confident; lover | Sun | Fire |
| Virgo | ♍ | Critical; conservative; intellectual | Mercury | Earth |
| Libra | ♎ | Intuitive; justice; peace-loving | Venus | Air |
| Scorpio | ♏ | Tenacious; self-opinionated | Pluto | Water |
| Sagittarius | ♐ | Kind; gentle; outspoken; fearless | Jupiter | Fire |
| Capricorn | ♑ | Ambitious; materialistic | Saturn | Earth |
| Aquarius | ♒ | Planner; honest; independent | Uranus | Air |
| Pisces | ♓ | Sensitive; sympathetic; vague | Neptune | Water |

| Aspects | Glyph | Keywords |
|---|---|---|
| Conjunction | ☌ | Consider relationship; may harmonize or conflict |
| Opposition | ☍ | Difficult aspect; tension; may be modified |
| Trine | △ | Easy aspect; harmonious relationship |
| Square | □ | Difficult aspect; uneasy struggle |
| Sextile | ⚹ | Favorable aspect; more mental than physical |
| Quincunx | ⚻ | Unnatural aspect implying strain |
| Semi-Square | ∠ | Difficult aspect, like square; mildly irritating |
| Sesquiquadrate | ⚼ | Agitating; stressful; active |
| Semi-Sextile | ⚺ | Favorable but stressful; mildly supportive |
| Quintile | ⬠ | Promotes creativity |
| Bi-quintile | ⚻ | Mildly positive |

Starting with the Sun, draw lines to the Moon, Mercury, Venus, Mars, Jupiter, etc. Then draw lines from the Moon to the others; then from Mercury, from Venus, and so on. Study and measure these lines to see what aspects are on the chart. They can be listed in a side chart, using various symbols to show what the aspects are.

In addition to the aspects, interpretation follows through all that is on the chart, considering both the planets in the various houses and the planets in the different signs.

## Planets in the Houses

Sun in First House: An inward-looking tendency. Possible selfishness. Well aspected—good health. Afflicted—chance of bad health.

Sun in Second House: Focus is on finances, with an urge to earn more money. There is a desire to gather material wealth; beware of becoming possessive. Try to share with others.

Sun in Third House: A competent writer and fascinating speaker. An interest in education. Communication is important. Develop persistence and try to be more patient.

Sun in Fourth House: Strong family ties. There is a tendency to be introspective. Security is sought after. Well aspected—great happiness in home life. Afflicted—discontent.

Sun in Fifth House: Very positive. Great enjoyment derived from home and family and from life in general. Fondness for children. Don't take risks, especially with family finances.

Sun in Sixth House: Good organizer. Possibility of advancement in business. Well aspected—excellent health. Afflicted—unsuitability for directing others; can be too demanding.

Sun in Seventh House: Excellent for partnerships, though there is a tendency to try to dominate. Social status is important.

Sun in Eighth House: Deep interest in the New Age; metaphysics. Involvement with others' financial affairs. Possible inheritance to come.

Sun in Ninth House: There is a continuing desire to study. Foreign languages come easily. A need for security. Possibility of travel abroad.

Sun in Tenth House: Enjoyment and satisfaction come from absorption in career. Can be power-driven, with a great need to succeed. Afflicted—a tendency to neglect duties.

Sun in Eleventh House: Opportunity to be elected to an important office. Well aspected—well suited for such an office. There will be a chance to demonstrate organizational abilities. Beware of becoming argumentative.

Sun in Twelfth House: Introspective, especially where business is concerned. Good at medical work and secretive work. A time to keep close-mouthed with partners.

Moon in First House: Strong maternal nature. Good imagination. Moody and changeable. A shrewdness in business matters; can be tenacious but beware of becoming too narrow-minded.

Moon in Second House: Instinct to save money. There is a need to learn to budget, especially at this time when there are fluctuations in income.

Moon in Third House: There is a need to communicate. There are changes in educational experiences. Travel-minded. Protective attitude to younger siblings.

Moon in Fourth House: An interest in history with an inclination to worship the ancestors. There is an urge to redecorate and even to relocate. Afflicted—a clinging attitude toward children.

Moon in Fifth House: An interest in gambling. If afflicted—avoid this. There is also a sport interest that could lead to fame. Love of large families and children. Possibility of love affairs.

Moon in Sixth House: Cleanliness in the home, and hygiene, are of great importance. There is reduced vitality. Try not to be too critical of others' work patterns.

Moon in Seventh House: Very status-conscious with a desire for social success. There is a need for a partner, though a tendency to be attracted to moody partners. Well aspected—firmness of business status. Afflicted—unsteadiness in business.

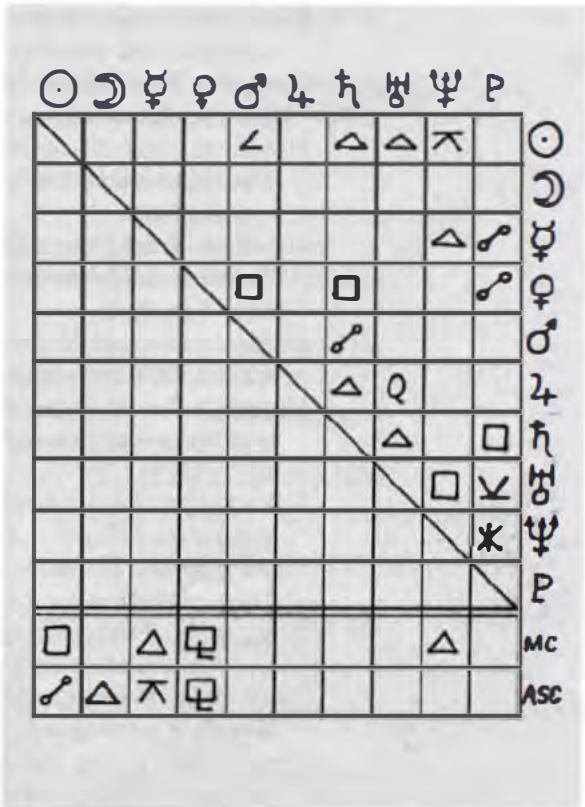
Moon in Eighth House: Preoccupation with sex. Psychic powers. Interest in the afterlife. Possible involvement with public finance.

Moon in Ninth House: Travel-minded. Foreign travel possible; even relocation. There is an attraction to ancient history and dead languages. Consider changing past-held religious ideas.

Moon in Tenth House: Changes in occupation considered. Brief fame possible. Concern with reputation and a desire to seek public recognition. Afflicted—loss of privacy.

Moon in Eleventh House: There is a multiplicity of interests and a large range of friends and acquaintances has developed. Well aspected—deep interest and involvement in various societies and organizations. Afflicted—many passing interests with superficial involvement.

Moon in Twelfth House: Need for retirement, if only temporary. Sabbatical, or some type of respite, is looked for. Strong psychic abilities. Retreating into the imagination: well aspected—beneficial; afflicted—detrimental.




A side chart listing various aspects from a birth chart. *Raymond Buckland*

Mercury in First House: Emphasis on intellectual energy. Highly strung with quick reactions. Excellent communication skills. Afflicted—beware of becoming too self-centered.

Mercury in Second House: Financial skills with strong business aptitude. Excellent bargaining powers. Possibility of becoming an excellent salesperson.

Mercury in Third House: Active yet restless. Looking for travel opportunities and a change in love. Talkative; intellectual. Afflicted—nervous system could become a concern.

Mercury in Fourth House: Tendency to hold on to old, often now-useless items. Could become overly domesticated. Home study and work are all around.

Mercury in Fifth House: Good at games involving mental activity and strategy. Teaching ability; creative. Good rapport with young people.

Mercury in Sixth House: Watch out for mental anxiety but don't become overly concerned with health matters. Possibility of intestinal problems. Afflicted—self-destructive tendencies.

Mercury in Seventh House: An attraction to those younger than self. Scientific, literary, and artistic interests with a need for intellectual stimulation.

Mercury in Eighth House: Interest in the occult. Scientific leanings. Study the fine print before signing anything. Afflicted—preoccupation with death.

Mercury in Ninth House: Broad-minded and intuitive. Interest in travel. There is a need for self-expression and an attraction to languages and higher education.

Mercury in Tenth House: There could be benefit from a connection with the literary world. A career in publishing would be good. Good communications. Keep busy.

Mercury in Eleventh House: Mental stimulation and a lively social life are needed. Afflicted—beware of unreliable friends.

Mercury in Twelfth House: Do not worry too much or be too secretive. There is an attraction to mysticism and a tendency to fantasize. Fix more on reality.

Venus in First House: Charming, good-looking and sexy. Fondness of music and drama. Afflicted—could become lazy and self-centered.

Venus in Second House: Sociable and pleasure-loving. Capable of increasing financial position but extravagant and obsessed with acquisitions.

Venus in Third House: Excellent at expressing ideas, with an ability to study. Good relationships with siblings and a happy disposition.

Venus in Fourth House: Able to express ideas and good at interior decorating. Beware of extravagance. A love of travel exists.

Venus in Fifth House: Inclined to have sexual affairs. Enjoy sports, creativity, and the arts. Musical ability and enjoyment of children.

Venus in Sixth House: Fond of animals. Good health. Get along well with coworkers.

Venus in Seventh House: Well aspected—excellent for starting personal or business partnership relationships. Afflicted—possibility of persecution complex developing.

Venus in Eighth House: Possible inheritance. Strong sex drive: well aspected—satisfied; afflicted—frustrated.

Venus in Ninth House: Good relationships with foreigners and a love of travel. Idealistic and sympathetic. May develop interests in religion. Good marriage.

Venus in Tenth House: Ambitions realized; popular and successful in business. Well aspected—good relationships with parents. Afflicted—problems with parents.

Venus in Eleventh House: Many friendships could lead to advantages and profits. Good time to work with groups and organizations.

Venus in Twelfth House: Interest in the occult. Love of animals. A need to be alone for a while. Possible secret love affair.

Mars in First House: Freedom-loving. Quick responder. A pioneer. Afflicted—quarrelsome and aggressive, with lack of forethought.

Mars in Second House: Can make or lose money very quickly. Don't try to appear to be a big spender. Learn to plan and budget.

Mars in Third House: Don't take so many risks. Not always logical and can be too hasty. Afflicted—could become aggressive.

Mars in Fourth House: Possible real estate losses. Well aspected—hardworking and handy at home. Afflicted—there is a yearning to get away and be independent.

Mars in Fifth House: Beware of self-indulgence and gambling desires. Get along well with children.

Mars in Sixth House: Subject to fevers, inflammations, and small wounds. Keep a careful watch on health. A good, industrious worker, but don't push coworkers too hard.

Mars in Seventh House: Well aspected—good cooperation with partners. Lots of energy. Afflicted—quarrels, disappointments, possible loss of partner.

Mars in Eighth House: Involvement with insurance. An interest in surgery. Well aspected—strongly sexed. Afflicted—legal problems.

Mars in Ninth House: Mentally alert. A good time to indulge in sports. A love of travel, but beware possible danger in foreign travel.

Mars in Tenth House: Ambitious and energetic. Desire to be own boss. Afflicted—trouble with parents.

Mars in Eleventh House: Control impulsive behavior because this could cause loss of friends, despite increased activity with them. Lots of energy and enthusiasm.

Mars in Twelfth House: Very secretive. Well aspected—desire to help others. Afflicted—watch out for treachery; possible loss of reputation.

Jupiter in First House: Great vitality; able to inspire others. Well aspected—optimistic, generous, and loyal. Afflicted—conceited, wasteful and self-indulgent.

Jupiter in Second House: Financially successful but inclined to extravagance. Afflicted—beware of financial carelessness.

Jupiter in Third House: Enjoyment of the learning process, with interest in literature and travel. Good communication and good relationship with family, especially siblings.

Jupiter in Fourth House: Good home conditions. Love of pomp and ceremony but possibility of vanity and lack of perspective.

Jupiter in Fifth House: Pleasure-loving. Ability in sport and enjoyment of art, literature, and theater. Well aspected—good time to take financial chances. Afflicted—stay away from gambling.

Jupiter in Sixth House: Loyal and cooperative. Well aspected—plenty of work can increase finances. Good health, though if afflicted—inclined toward hypochondria.

Jupiter in Seventh House: Good business relationships but not necessarily a happy home life. Afflicted—beware of sexual attraction outside marriage.

Jupiter in Eighth House: Possible inheritance. Ability to handle others' finances. Interest in the afterlife.

Jupiter in Ninth House: Broad-minded, optimistic and logical. Good time for study and travel. Excellent time for lecturing.

Jupiter in Tenth House: Can be influential, especially in politics and business. Good financial success in chosen career. Could do well in the theater.

Jupiter in Eleventh House: Popular. Enjoyment from many friends and acquaintances. Good social life. Plans falling into place.

Jupiter in Twelfth House: Psychic powers come to the fore. Good time to be philanthropic and help others without pushing self forward.

Saturn in First House: Self-confident and persistent. Well aspected—showing to be solid and reliable will be very constructive. Afflicted—don't let inhibitions cramp style. Possibility of ill health.

Saturn in Second House: There is a need to work hard to earn money. Learn to budget. Learn from experiences.

Saturn in Third House: It may be necessary to take on some responsibility for siblings. Possible difficulties associated with education. There is the ability to work at problems and find solutions.

Saturn in Fourth House: Anxiety about approaching old age. A feeling of restriction in the home life. Learn to discipline self.

Saturn in Fifth House: Little sense of humor. Difficulties with father, or another paternal figure, and with children. Afflicted—sexual inhibitions.

Saturn in Sixth House: Although good at chosen work there is little enjoyment from it. Afflicted—possibility of ill health and depression. Try not to be despondent.

Saturn in Seventh House: There will be a delay in partnership plans. Loyal and conscientious, also ambitious, but need to be more affectionate.

Saturn in Eighth House: Psychic powers come to the fore. Well aspected—responsibility demonstrated and ability to handle problems seemingly easily. Afflicted—can become moody and self-opinionated.

Saturn in Ninth House: Frustrated due to lack of education, yet good at studying and have a scientific mind. Afflicted--tend to mental exhaustion. There is a loss connected with long-distance travel.

Saturn in Tenth House: A demand for recognition and a demonstrated ability to hold a responsible position. A feeling of loneliness experienced. Afflicted--handicap self by carrying a grudge.

Saturn in Eleventh House: Friends may be small in number but they are all true and loyal. Frequent wrestling with mental problems.

Saturn in Twelfth House: There is a period of quiet; almost of disenchantment. A feeling of carrying the weight of the world on the shoulders. Possibility of seeking seclusion. Afflicted--feeling morbid.

Uranus in First House: Inventive, with scientific leanings. Independent, freedom-loving, but somewhat erratic. Dislike restrictions and can be eccentric. Afflicted--stubborn and have trouble getting along with others.

Uranus in Second House: Discover unusual ways to make money. There is good financial news. Well aspected—long-lasting advances.

Uranus in Third House: Love of travel. A lot of sudden, inventive ideas. Afflicted—can be too outspoken and ideas too scattered to be effective.

Uranus in Fourth House: Domestic upheavals and a need for emotional security. Possibility of relocation. Afflicted—much disruption.

Uranus in Fifth House: Constantly changing love life with unconventional views on sex. Love of gambling. Ability to inspire others.

Uranus in Sixth House: Highly strung and with the possibility of circulatory problems that may develop suddenly. Afflicted—problems with coworkers.

Uranus in Seventh House: Belief in open marriages and free love. A partner preferred who is eccentric in some way. Beware of entering any partnership too quickly. Afflicted—a tendency to cruelty.

Uranus in Eighth House: Psychic abilities with an unconventional interest in the afterlife. Well aspected—possibility of money coming from unusual and unexpected source. Afflicted—possible financial losses.

Uranus in Ninth House: Possibility of nervous breakdown. Accident prone at this time. Urge to travel: well aspected—could encounter very unusual and exciting events; afflicted—possible accident while traveling.

Uranus in Tenth House: Thoughts of self-employment. Difficult to take orders from others. Interest in unusual careers. Independent and original, with far-sightedness; would make a good leader.

Uranus in Eleventh House: Do not notice friends coming and going. Enjoy organizations and have unusual ideas for reform of groups.

Uranus in Twelfth House: Beware of deceit and treachery. Attraction to the unusual. Afflicted—interests could lead to misunderstanding and jeopardizing of reputation.

Neptune in First House: Need for firmness and decisiveness; it is easy to drift and dream. Plan the future with definite objectives. Think positive.

Neptune in Second House: Finances are uncertain; budget carefully. There is a tendency to spend needlessly.

Neptune in Third House: Imaginative and intuitive, with a great interest in the occult. Develop concentration since there is a failure to express well or display emotions.

Neptune in Fourth House: Increase security and look out for theft. Enjoy artistic surroundings. Afflicted—misunderstandings may arise in family matters.

Neptune in Fifth House: Overindulgence of sensual pleasures, inspired by movies and television. Susceptibility to seduction. Tendency to overlook faults in loved ones.

Neptune in Sixth House: Disorganization. A need to serve others, though a love of being alone. Afflicted—look out for unusual health patterns and beware of food poisoning.

Neptune in Seventh House: There is a need for companionship. Choice of partners is unusual. There is difficulty judging character of others. Afflicted—possibly unexpected problems; disappointment in marriage.

Neptune in Eighth House: Good imagination and powerful intuition. Unexpected fluctuations in finances, especially those involving a partner.

Neptune in Ninth House: Great interest in travel. Strong imagination. Intuitive and form own philosophies.

Neptune in Tenth House: Attracted by unusual careers, there are many possible career changes. Artistic and capable of becoming famous. Good leadership.

Neptune in Eleventh House: Can easily be led astray. Beware of deception and fraud. Idealistic, and open to seduction.

Neptune in Twelfth House: There are artistic abilities, especially strong in the field of poetry. Very creative, intuitive and psychic. Afflicted—tendency to live in a fantasy world and be subject to self-deception.

Pluto in First House: Tendency to skepticism. Idealistic, imaginative, and sensitive. Afflicted—possibility of minor crises.

Pluto in Second House: Unstable finances. Income may come from more than one source. There is an attraction to items for their aesthetic appeal. Don't spend too freely.

Pluto in Third House: Petty jealousies in the family. Don't be too sensitive. A searching, penetrating mind and strong intuition are in evidence.

Pluto in Fourth House: Great interest in family history. Learn to cooperate with the family; avoid being dictatorial. There is a tendency to untidiness in the home. Afflicted—sudden upheavals in family life.

Pluto in Fifth House: Love of adventure. Enjoyment of movies and video games. Beware of gambling tendencies. Afflicted—jealousy and domination in romantic affairs.

Pluto in Sixth House: Interest in the medical field. Don't abuse prescribed drugs. Watch what is eaten; beware of food poisoning.

Pluto in Seventh House: Possibility of a big change due to the influence of another. Possible involvement with a religious or artistic partner. Learn to work well with others.

Pluto in Eighth House: A number of small crises. Seek professional help with finances. There is good intuition and a powerful imagination.

Pluto in Ninth House: Seeker of adventure and travel minded. Involvement with the occult. Afflicted—beware of religious fanaticism.

Pluto in Tenth House: Wide variety of changes and opportunities possible with chosen career. There is a need to exert independence. Guard against scandal and becoming dictatorial.

Pluto in Eleventh House: Possibility of being caught up in cults and mass hysteria. Carefully examine all claims made by others. There is an urge to change the world. There are many friends but some of them could dissipate energies and lead astray.

Pluto in Twelfth House: Extremely sensitive. Try to understand self before judging others. Afflicted, subject to nervous tension and petty jealousies.

### Planets in the Signs

Moon in Aries: An uneven temper and a changeable mind, with a headstrong temperament and dislike of discipline. Much enthusiasm but little patience. Possibility of accidents caused by being impetuous. A dislike of conventionality. Selfishness may be evident.

Moon in Taurus: Stability, with impulsiveness balanced by determination and persistence. Good financial vibrations. Can be fun-loving; generally very sociable and also sensual. Music and the arts may feature. A positive outlook. Afflicted—possessiveness can become a serious problem.

Moon in Gemini: Changeability and physical restlessness, unless balanced by other areas of the chart. Action and desire for action in a number of different areas at the same time. Avid reader and, frequently, a craftsman. Perseverance and decision-making need to be developed. Afflicted—nervous tension may develop.

Moon in Cancer: Strong family feelings with need to protect. Sensitivity and sympathy for others is very strong. A high emotional level with a powerful imagination.

Moon in Leo: Self confident and loyal, with a pleasing disposition. Prominent organizing ability. Prefers sophisticated pleasures. Personal limitations should be acknowledged. Afflicted—ostentatious and conceited.

Moon in Virgo: May be timid and reclusive. Health often affected by tendency to worry. Good business sense, with an analytical mind. Excellent attention to detail, though this can become too much if not carefully monitored. Ability to study and work hard. Beware of becoming overly fussy.

Moon in Libra: Friendly, easygoing and popular, with natural charm, courtesy and diplomacy. Enjoys music and poetry. Works very well with others, sharing decision-making, but needs to work on decisiveness. Afflicted—can be fickle, overly critical, and capricious.

Moon in Scorpio: High emotional levels. Intense, magnetic, and determined. Works and plays hard. Proud, but if afflicted—can become resentful, moody, and possessive. Frequently has inner passion and turbulence.

Moon in Sagittarius: Quickness of movement and giving a sense of urgency are common traits. Although often appearing off-handed, can be a fluent talker with a liking for freedom and a high sense of independence. Enjoys participation in sports to offset need for physical exercise.

Moon in Capricorn: Cautious and prudent with good common sense. Take care that these qualities do not develop into over-caution and austerity. Able to shoulder responsibility. Leans toward ostentation.

Moon in Aquarius: A tendency to value independence and to prefer the unconventional. There may be some eccentricity and even obstinacy. Ingenuity and originality are usually present, with an attraction to science, astrology and astronomy. Afflicted—nervous tension and erratic behavior. Conscious effort must be made to control what could become unpredictability.

Moon in Pisces: Kind, gentle, and amicable. Afflicted—can become lazy, restless and gullible, with a tendency to change his or her mind. Artistically inclined and imaginative but easily discouraged. Can be self-indulgent.

Mercury in Aries: Strong vitality combined with good business sense. Original ideas. Quick mind and speech, but with a tendency to be argumentative and to break into conversations. Need to cultivate tact and patience and to stick with projects. Serious study is usually put off till the last moment.

Mercury in Taurus: Does not like to be rushed. Decisions come slowly but, once made, are stuck to. Generally cheerful and appreciative of art and beauty, but physical pleasure is important. Not a glib talker but needs to become less opinionated and obstinate.

Mercury in Gemini: Versatility; a lively, inventive mind. Clever and shrewd, but with a tendency to become mentally and sexually restless. May be an excellent orator. Capable of scientific investigation. Avoids work that is boring and routine. Needs to check a tendency to be dishonest in presenting facts to others.

Mercury in Cancer: Love of home and family. An excellent memory and sharp mind, but can be overly emotional and super-sensitive. Appreciates praise but could easily be swayed by flattery. Strong tendency to live in the past and not think about the future. Frequently has irrational worries and phobias.

Mercury in Leo: Would make a good executive, though can be arrogant and bombastic. Has high ideals. Cheerful and optimistic, with a love of children. Can be creative and appreciates the arts. Broad-minded; would make a good teacher.

Mercury in Virgo: Intellectual and practical, he or she uses critical judgment freely. Loves to solve mysteries and delve into occult studies. Frequently has literary talent and can be good at linguistics. Also good with figures and may be skilled with his or her hands. Needs to avoid becoming overly critical.

Mercury in Libra: Slow to arrive at a decision but able to look at both sides of a question. Tender feelings and musical voice are characteristic. Frequently involved in charitable acts. Can be tactless and weak-willed.

Mercury in Scorpio: Possesses great vitality and intensity. Tendency to overdo things and then health can suffer from overindulgence. Quick mind but often suspicious. Tendency to sarcasm. May have the gift of healing.

Mercury in Sagittarius: Broad-minded with a zest for living. Has progressive ideas and high ideals, with a natural sense of justice. Frequently possesses a talent for writing. Can be too outspoken and sometimes rebellious. Likes to be the boss.

Mercury in Capricorn: Possesses a patient and practical mind that is not given to extravagance. Conversation is a serious subject, with words carefully chosen. Can be ambitious and patient. Scientific and mathematical abilities usually in evidence.

Mercury in Aquarius: Reluctant to change views once formed. May be eccentric. Interest in metaphysics, astrology and astronomy. Has humanitarian interests and can become devoted to the social welfare of others. Usually is excellent judge of human nature.

Mercury in Pisces: Extremely creative imagination. There is a tendency to be secretive. Charitable and kind, with a flexible mind but with the stumbling block of forgetfulness. There is a talent for entertaining others. Creative writing, such as poetry, is sometimes called for as an outlet for the emotions.

Venus in Aries: Frequently disappointed through having looked for the ideal. Sets very high standards. A natural ability to make friends and is popular with the opposite sex. Has a warm and loving nature and can fall in love quickly, with a strong erotic compulsion. Impulsive toward finances, fre-

quently getting caught up in money-making schemes that come to naught. Afflicted—restless and quarrelsome with loved ones.

Venus in Taurus: Very loyal and devoted lover, but with tendencies to laziness and self-indulgence. Possessive of loved one(s). Makes friends easily. Love of luxury that, over time, may lead to becoming overweight. Lover of the arts, especially music.

Venus in Gemini: Frequently a lighthearted approach to love, with a great deal of flirting. There can be an attraction to a near relative, but nothing serious. Attitude to marriage may not be too serious either. Fickleness is apparent. The idea of love is more real than the actuality.

Venus in Cancer: High emotions and true affection are apparent. Loving can become smothering to the recipient. Homeloving is included in the package, with good housekeeping and usually good cooking. Emotions may need controlling, since they can run high.

Venus in Leo: Domination in love is often the keyword. Jealousy may play a part. There is sincerity in the love and pride in the home, though often with great drama that can lead to domestic scenes. Creative talents are apparent. Little interest in sex outside the marriage. A generous spender on items of quality and artistic merit.

Venus in Virgo: Marriage may come after a long platonic relationship. Can be overly critical of spouse, which may become a hindrance to romance. Minor faults may be seen as major ones when they are not.

Venus in Libra: Happiness and joy may be found in relationships but take care not to leap in too quickly; it is easy to fall in love with being in love. This is a true sentimentalist but sometimes with untidy personal habits.

Venus in Scorpio: Here may be found the extremes of love and hate. Deeply passionate and highly emotional, with a satisfying sex life, but jealousy is common and must be watched and controlled. There may be big business connections that can be lucrative.

Venus in Sagittarius: A desire not to be tied down in love. If the partner can accept an open relationship, the lovemaking can be exceptional. There is a nonchalance about money that needs to be watched, but such ventures as import-export can be rewarding.

Venus in Capricorn: Although faithful in love, can be most undemonstrative, leaving the lover feeling cold and abandoned. Business may come first. There can be a love of music and the arts and there is great money-making potential.

Venus in Aquarius: Sociable and with good artistic taste, personal magnetism may attract but detachment may repel. There is a lack of emotion despite a fondness for the opposite sex. It may be difficult to give the heart to only one. Unconventional in relationships but with a sensible financial attitude.

Venus in Pisces: Totally ruled by the emotions. Although able to show genuine feeling, may be over-sentimental. May also be too submissive, denying basic necessities as a sacrifice for a loved one or for a cause. Very generous with a desire to help the underdog.

Mars in Aries: Great intellectual energy that may be used to the point of strain. Aggression and impulsiveness must be controlled. May be forceful sexually. May be considered "pushy," but can be an inspiring leader. There is a love of independence and frankness.

Mars in Taurus: Although the temper is slow to arouse, it can easily get out of hand and become difficult to control. There is possessiveness and a stubbornness, but a practical approach to life. Financial reward comes from hard work but the money can be spent as quickly as it is earned.

Mars in Gemini: Mentally and physically alert. Frequently talkative. Agile and athletic. There may be a writing ability though this could show itself in personal correspondence rather than with books or short stories. Possibility of employment changes but a tendency to not finish jobs that are started, which must be overcome. Arguments with friends and neighbors should be avoided.

Mars in Cancer: There may be great ambition and tenacity, but also a lack of straightforwardness. There is strong intuition. Grudges are held and there is rebellion against authority. Holding in feelings may result in stomach upsets. There is a high emotional level. Afflicted—easy to become upset and bad-tempered.

Mars in Leo: There is a lot of ambition and enthusiasm that can become a driving force. There is also generosity and affection, and a love of sports and adventure. Emotions may be expressed through artistry and may also bring about a passionate love life. Small-mindedness and pettiness should be avoided if possible. There may be a sorrowful love affair.

Mars in Virgo: With good overseeing there can be excellent work, with a forte in detail work. Although there may be constant obstacles, these are overcome and progress continues. Emotional frustration can lead to tension, but there is lots of enthusiasm.

Mars in Libra: Energy goes up and down, with constant conflicts at work. There can be a need to create harmony that conflicts with a desire to get things done. They may be love disappointments, rivals, and secret enemies. Judgment gets better with age.

Mars in Scorpio: Passionate and highly sexed, this is a practical, hard worker who enjoys dangerous work. There is a love of good living that can run to excess. There are deep emotions that, if kept positive, can bring assured results.

Mars in Sagittarius: Lots of enthusiasm for new projects. Boisterous, with some ideas that seem outrageous. Can be independent. Skepticism is not uncommon and enjoys a good argument. Afflicted—there is a tendency to exaggerate.

Mars in Capricorn: Ambitious with a tremendous drive to carry out goals. There is a desire to be in the public eye. Little toleration for waste and incompetence.

Mars in Aquarius: Lack of patience for change can result in rebellion and fighting for a cause. Can be very unpredictable. Original and ingenious

ideas may lead to great inventions but there is a need to be more open to input from others.

Mars in Pisces: A sensuous and emotional disposition with a desire to work for others. Efforts can be inadequate and confused. Can be overly influenced by others.

Jupiter in Aries: Characteristic are high spirits, generosity, and a love of freedom. Frequently found to be self-sufficient and to have income from more than one source. May hold an important, responsible position. Afflicted—bullying, extravagant, and over-optimistic.

Jupiter in Taurus: A big-hearted lover of good living who works hard for worthwhile causes. Usually devoted to family and home and likes peaceful, harmonious surroundings with little change. Afflicted—self-indulgence and indolence.

Jupiter in Gemini: Intelligence and versatility with broadmindedness. Often marries someone older; may marry twice. Humane and compassionate. Possibility of being superficial, with scattered interests. Can be very clever.

Jupiter in Cancer: Enjoys love of family and friends. Has a high emotional level. Is protective and understanding, charitable and devoted to public work. Interested in travel and enjoys most forms of art and entertainment.

Jupiter in Leo: Intelligent, ambitious, affectionate, and generous. Will make friends wherever he or she may go, garnering confidence from others. Possibility of being appointed to a government position. Afflicted—intolerant, egotistical, and snobbish.

Jupiter in Virgo: Possesses a critical outlook, choosing friends carefully. However, a marriage partner may be unconventional. Scientific and technical ability, with possible success in real estate and foreign interests. Afflicted—absent-minded and careless.

Jupiter in Libra: Gentle and lovable. Very sociable. Dislikes loneliness and seeks partnership. Does not work well, or live well, independently. Well aspected—artistic ability. Afflicted—laziness and self-indulgence.

Jupiter in Scorpio: Capacity for deep emotions. Has sharp, penetrating perception, with high ambition and pride. Stress can come about through too much mental work. Afflicted—tendency to be suspicious, together with conceit. Possibility of scandal.

Jupiter in Sagittarius: Maintains a dignified appearance but is very approachable. Optimistic; cannot bear restrictions. Good leadership qualities. There is a love of horses and other animals.

Jupiter in Capricorn: Conscientious and hardworking, with a resourceful mind and strong sense of responsibility. Popularity and ambition may lead to the gaining of power, though this would come gradually. Afflicted—stubborn and bigoted.

Jupiter in Aquarius: Sociable and cheerful, with empathy for others and feelings of brother/sisterhood. Humanitarian, interested in promoting peace. A good sense of justice. Afflicted—unpredictable, intolerant and tactless.

Jupiter in Pisces: Compassionate and benevolent. Powerful imagination and strong emotions, with an impressionable mind. Identifies with suffering;

would work well in a hospital or similar institution. Possibility of a gift of prophesy. Afflicted—self-indulgent, extravagant and unreliable.

Saturn in Aries: Ambitious and determined, but alternatively strong and weak. Afflicted—impatient, jealous, defiant and possibly cruel.

Saturn in Taurus: Patient and long-suffering, methodical and practical. Functions best when under pressure. Can be stubborn. Afflicted—avaricious and frugal.

Saturn in Gemini: Conscientious and impartial. Has an ability for literature, science, and mathematics. Can be overly serious. Afflicted—skeptical and cold.

Saturn in Cancer: Insecure, with fear of independence. Conservative and opinionated. Good at seeing things through to the end. Concerned with public welfare.

Saturn in Leo: Self-assured with strong will and good sense of humor. Has ability to be a good organizer. Tendency to jealousy. Often seen as standoffish. Has difficulty expressing pleasure.

Saturn in Virgo: Devotion to duty evident. Prudent, discreet and meticulous. Not afraid of hard work; extremely tidy. Tends to find fault with others easily, due to own high standards.

Saturn in Libra: Good judgment, patience and impartiality. A kind and pleasant personality. Good partnership needed for complete happiness. Afflicted—intolerant and over-emotional.

Saturn in Scorpio: Although lacking in flexibility, there is excellent business acumen. There are deep emotions and there may be occult leanings. Possibility of becoming unpopular. Afflicted—possible cruelty and ruthlessness.

Saturn in Sagittarius: Exhibits honest, plain speech, but sometimes shows seemingly contradictory attitudes. An attraction to philosophical and religious subjects. Prudent, fearless and dignified. Sometimes tactless and cynical.

Saturn in Capricorn: Practical and capable, with a sense of discipline. Can be very patient when necessary. Capable of self-sacrifice to achieve goals. There is a love of power. Afflicted—pessimistic and selfish.

Saturn in Aquarius: Freedom loving; interested in ideologies. Scientific interests. Given to studying, since objectives in life are important. Prefers to be independent but dislikes loneliness. Sociable yet reserved.

Saturn in Pisces: Sympathetic and flexible; philantropic and imaginative. Possesses a strong emotional nature that sometimes leads to his or her own undoing. Has a good imagination and has the ability to develop intuition.

Uranus in Aries: Freedom-loving and independent; unconventional and eccentric. Has a lively imagination. Can be impulsive and rebellious.

Uranus in Taurus: Headstrong, opinionated, obstinate and stubborn. Can be intense and resourceful, removing obstacles with force.

Uranus in Gemini: Inventive, versatile, interested in the scientific. Good at writing. May have psychic abilities. Afflicted—nervous tension.

Uranus in Cancer: Eccentric and unpredictable. May be emotionally unstable. Interested in home and domestic issues. Possibility of mediumistic abilities.

Uranus in Leo: Leadership skills that may be unconventional. Can be defiant and arrogant. Very independent.

Uranus in Virgo: Has teaching abilities and a scientific curiosity. Intellectual and critical faculties. May have unusual dietary ideas.

Uranus in Libra: A dual personality, which is sometimes disturbing but at other times quite charming. Very psychic and artistic, with literary abilities.

Uranus in Scorpio: Independent, energetic and emotional. Has original ideas for helping others. Has difficulty expressing emotions.

Uranus in Sagittarius: Revolutionary, desperately seeks freedom. Intuitive and imaginative; loves travel. Can become rebellious and reckless.

Uranus in Capricorn: Good leadership qualities and organizing ability. Has a serious, penetrating mind. Can be highly ambitious.

Uranus in Aquarius: Resourceful with strong mental capabilities. Intuitive and imaginative, liking to be independent. Seeks to change things for the better. A possible interest in mechanics and science.

Uranus in Pisces: Emotional and highly intuitive. Can be secretive. Has unusual dreams and visions. Idealistic with religious interests.

Neptune in Aries: Interested in psychic research. Very sociable. Loves to travel.

Neptune in Taurus: Creative and musical, with a good sense of rhythm.

Neptune in Gemini: Sensitive, imaginative and mystical, with the gift of prophesy.

Neptune in Cancer: Very imaginative, seeking to escape reality. Idealistic, with a love of the sea.

Neptune in Leo: Dramatic, with delusions of grandeur. Artistic and can be magnetic.

Neptune in Virgo: Analytical, intuitive and sensitive. Highly critical of orthodox religion.

Neptune in Libra: Charming and very easygoing. Refined and sensitive. Possibility of an attraction to drugs.

Neptune in Scorpio: Extremely sensitive with feelings and emotions running high. Tends to be secretive. Has mediumistic gifts.

Neptune in Sagittarius: A visionary with a mind of highest caliber. Optimistic in the extreme. Literary interests. Loves to travel.

Neptune in Capricorn: Good business sense based on intuition and inspiration. Practical ability.

Neptune in Aquarius: Searches for the inner meaning of life. Very independent.

Neptune in Pisces: Highly mystical and spiritual.

Pluto, only discovered in 1930, is so slow moving that it stays in each sign approximately twenty-five to thirty years. There is little research material yet available on its influences.

The progressions and the transits are examined. All have meanings and must be interpreted bearing in mind the relationships of one to the other and how some may modify others.

Sources

Dermay, Eugene. *Longitudes and Latitudes throughout the World*. Washington, DC: National Astrological Library, 1948.

George, Llewellyn. *A to Z Horoscope Maker and Delineator*. St. Paul, MN: Llewellyn, 1970.
http://www.awakenings-inc.com/academics/symbols.htm.
Lewis, Ursula. *Chart Your Own Horoscope: For Beginner and Professional*. New York: Grosset & Dunlap, 1976.
MacNeice, Louis. *Astrology*. Garden City, NY: Doubleday, 1964.
Orion, Rae. *Astrology for Dummies*. Foster City, CA: IDG Books, 1999.
Parker, Derek and Julia. *The Compleat Astrologer*. New York: McGraw-Hill, 1971.
Raphael. *Raphael's Astronomical Ephemeris of the Planets' Places*. London: W. Foulsham (annual).

**ASTROMANCY** see Astrology

## AUGURS

The augurs were found in ancient Rome and Greece, as well as in Mexico and Peru. Their job was to read and interpret signs (*auspicia* or *augurria*). They were members of a priestly class and generally performed their task as part of religious observances. The word augur comes from the Latin *augere*, "to increase," possibly indicating original duties tied into fertility rites.

In Rome, there was a large priestly college originally established around 300 BCE by either Numa or Romulus, with three priest/augurs. Originally it is thought that the king made up a fourth, though later he was not directly involved. By the time of Sulla the number had been increased to fifteen augurs and then, in the time of Julius Caesar, there were sixteen. The uniform of the augur was a toga with scarlet stripes and a purple border. This was known as the *trabea*. The augurs developed huge political power, since their pronouncements were unchallengeable. If they felt it necessary, they would not hesitate to give an unfavorable reading. Not unnaturally, the position of augur was highly sought after but it was bestowed only on persons of distinction and was a lifetime honor.

When doing a reading, the augur was accompanied by a magistrate who would verify the results. The magistrate was also the one who was officially entitled to ask the deities for signs. Rather than actually trying to see the future, the object was to ascertain whether or not the deities approved or disapproved of the course of action queried.

The augur used a straight staff bent at the top, known as a *lituus*, which was also a symbol of his office. With this staff, and after due prayer and sacrifice, the augur would mark a large circle, known as a *templum*, on the ground. This then became a consecrated area. A tent would be erected within the space, its entrance facing south. The circle was usually constructed on or near the top of a hill. Seated in the entrance to the tent, the augur would point his staff at the sky and describe a circle, also called a *templum*. It was then expected that the signs would appear within that space of the sky, since this was the domain of Jupiter. The magistrate would be inside the tent, observing. Signs in the eastern section of the sky, which would be to the observer's left, would be considered favorable; those to the west, unfavorable. Signs included shooting stars, thunder, lightning, birds' flight, or anything considered unusual. (In Greece the reading was reversed, with the augur facing north and seeing favorable signs on his right.) Lightning moving from left to right was considered favorable,

while right to left was unfavorable. At the appearance of any form of lightning, however, all business in the public assemblies would be suspended for the day.

If there were proposed public meetings that the augur—or those close to him—did not support, it was not unusual for the augur to claim that he had seen lightning moving from right to left, and no one could doubt him. If, on his first day in office, a new consul or praetor prayed for good omens, then invariably the augur would report to him of having seen lightning flash from left to right.

The usual time for observing auspices was between midnight and dawn. If there was a particular undertaking for which signs were sought, then the augury was done on the morning of that undertaking. This applied to such diverse things as going to battle, building a temple, sitting in the senate, and any major decisions.

There was a book or manual that contained augural ritual, together with a collection of answers to questions that had previously been given to the college of the senate. The augur always announced his finding with a specific set of words, which were duly recorded by the magistrate. The complexity of interpretation of phenomena grew by degrees until it finally became unmanageable and the Roman college had to be abandoned. The Aztecs had a similar college of augurs, known as the *Calmecac*. Their interpretation was mostly limited to the flight and song of birds (see Ornithoscopy).

The term augury, meaning the observation and interpretation of omens, is especially applied to the observation of birds. This parrot in Jaipur, India is being used as a fortune teller. Klaus Aarsleff/Fortean Picture Library.

Sources:

Adkins, Lesley and Roy A. *Dictionary of Roman Religion*. New York: Facts on File, 1996.

Buckland, Raymond and Kathleen Binger: *The Book of African Divination*. Rochester, VT: Destiny Books, 1992

*Encyclopedia Britannica*. Chicago: William Benton, 1964.

Leach, Maria (ed.) *Funk & Wagnalls Standard Dictionary of Folklore, Mythology, and Legend*. San Francisco: Harper & Row, 1972

## AUGURY

The observation and interpretation of omens, or auspices, by the augurs of ancient Greece and Rome; also practiced in India, Africa, South America, and New Guinea.

It was especially applied to observation of the flight and song of birds (*see* **Orniscopy**). The term augury has come to be applied to divination in general, but originally it applied specifically to birds.

## AURA

According to metaphysics, the human body is composed of seven distinct elements. The first three—solid, liquid, and gas—form the physical body. The fourth is the etheric body and interpenetrates the physical. Then there is the astral, the mental, and finally the spiritual body. The last two are virtually impossible to see, since they vibrate at rates too high for normal detection by the physical eye, but the others can be seen by sensitives. These energy patterns are termed the *aura*.

The etheric body, or inner aura, extends slightly beyond the physical, appearing to the adept as a thin, dark line no more than an inch thick. Beyond it extends the astral body, which may be several inches in thickness. The aura extends around the whole body but is most easily seen around the head, where it is termed the *nimbus*. The aura around the whole body is the *aureola*. The nimbus is what is shown in Christian art—especially from the fifth to the sixteenth centuries—as "halos" or "glorias." In paintings of Moslem prophets, the aura is often shown as a ring of flames. Crowns and priests' headdresses symbolize the aura. Some art of Ceylon, **Mexico,** Peru, and of Japanese Buddhism show light extending around the whole body of a holy person. Paracelsus, in the sixteenth century, said, "The vital force is not enclosed in Man, but radiates round him like a luminous sphere."

The aura changes color with the person's health, mood, etc., and so can be used by the sensitive as an instrument of **divination.** A person with a blue or lavender aura, for example, will be in a deeply spiritual state. Love shows as a pink aura, and anger as a vibrant red. Vortexes and holes in the aura or the aureola may indicate health problems and need for attention. Seeing a change of color, for example from dark pink to vibrant red, would indicate that the person's anger was increasing and could explode in the near future.

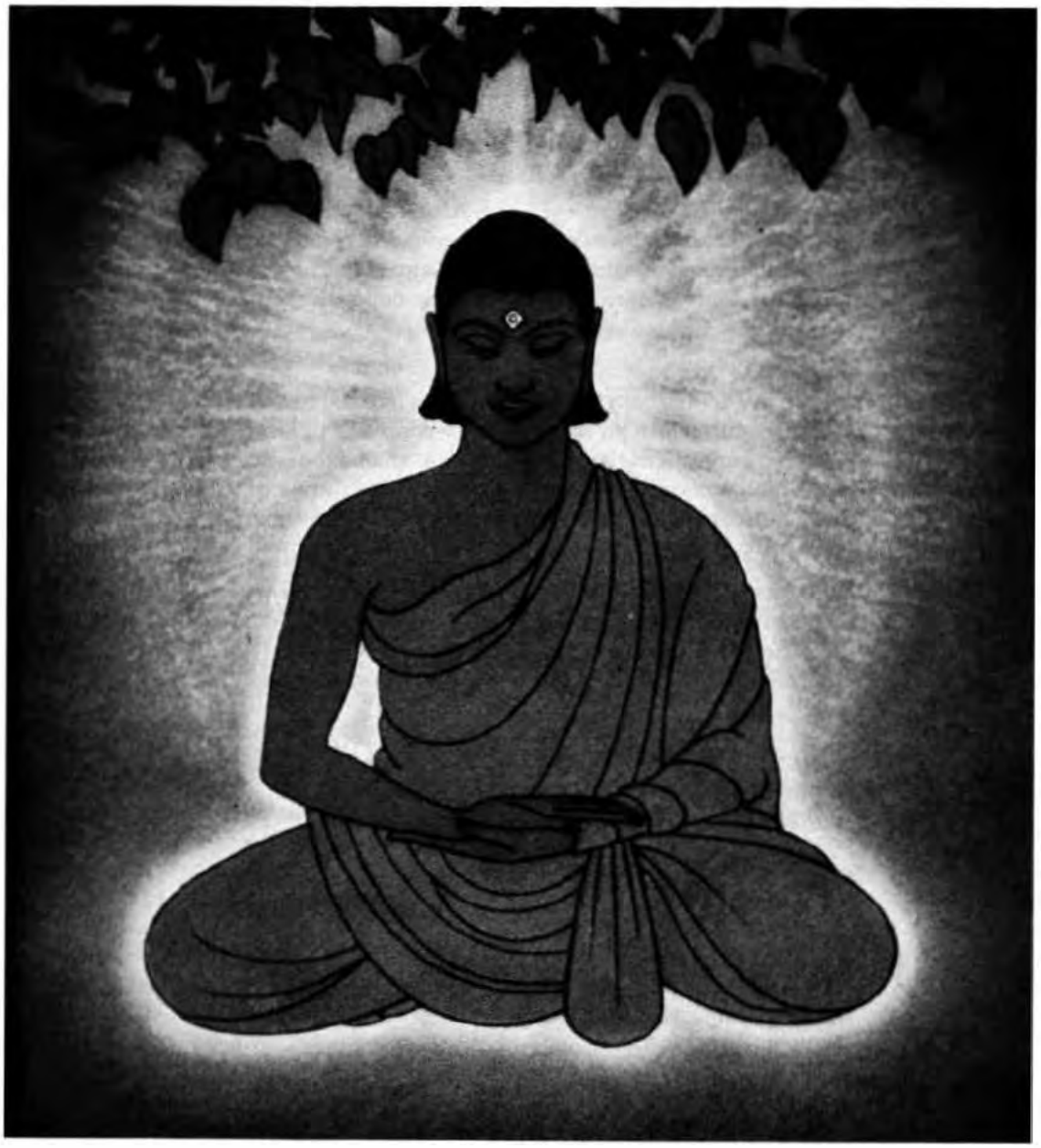
**Sources:**

Buckland, Raymond. *Color Magic Unleash Your Inner Powers*. St. Paul, MN: Llewellyn, 2002.
Butler, W. E. *How to Read the Aura*. New York: Samuel Weiser, 1971.
Cayce, Edgar. *Auras*. Virginia Beach, VA: A.R.E. Press, 1973.
Spence, Lewis. *An Encyclopedia of the Occult*. London :George Routledge & Sons, 1920.

## AURISPICY

**(See also Scapulomancy)**

Knuckle bones, ankle bones (from sheep and goats), and other animal and human bones have been used for centuries in the performance of divination. **Astragalomancy** is one form of this, where small bones are used like dice. Bones being so used have been pictured on jars in ancient Greece and in prehistoric caves in Kiev. In ancient Rome the bones were marked, like present-day dice, although each die was marked only on four sides. West



**This representation of the Buddha shows an aura surrounding the holy man.** ***Fortean Picture Library.***

of the Gulf of Pagasæ in ancient Greece, in Achæa, was the temple of Hercules, where astragalomancy was a common practice. There the diviners would frequently cast bones to see what the future held. The details of such casting are not known, but, with two or three such bones, the possible permutations would allow a wide variety of predictions.

One common method, found with a number of primitive peoples, is to toss a predetermined number of bones into a circle marked on the ground or on a table. Any bones that fall outside the circle are discounted. Of the others, their position in the circle, relationship to each other, and way of lying are significant. The circle itself may be divided—if only in the mind of the diviner—into sections, each with its own significance.

In the Transvaal area of South **Africa,** the Venda's main method of aurispicy divination is by using a bowl that has been made especially for the purpose. The rim of the bowl is decorated with pictures representing god, goddess, home, danger, warnings, movement, sacrifice, injury, caution, and other qualities and objects. In the very center of the bowl is a carved representation of a cowry shell, as a connection to the goddess.

The diviner casts five knuckle bones into the bowl. Each of the bones represents something different, which might be positive or negative. Interpretation is based on the proximity of the bone to the symbols around the edge, and the relationship to the central cowry shell. The relationship of each stone to its neighbors is also of importance. A large number of interpretations can come from any one throw.

Venda tablets are also used by these people. These are usually made of bone, although they may be made of wood, ivory, clay, or rock. They are about an inch to an inch and a half in length and about three-quarters of an inch wide. Four tablets are used, each of which bears a particular symbol on one side. (See the entry on **African Divination** for a detailed explanation of divination using Venda tablets.)

The Bushmen of the Kalahari Desert use fragments of bones—broken pieces of all types—each of which is especially marked. They are simply cast down on the ground, with no central circle, and interpreted by the method in which they fall and their placement. In the Congo, the *Mganga* or *Mufumu*—diviner and magician—uses bones to predict future events such as whether or not a sick person will get better, the state of the coming harvest, or the general lot for the tribe. Favorite bones are the leg bones of goats. These are highly polished and their ends are shaped to resemble the heads of various animals, such as hyenas, lions, and crocodiles. The Mganga will enter into a self-induced trance and, while in that state, vigorously fling down the bones. On coming out of the trance, he will review the bones. Some are often found to be standing upright, their ends imbedded in the ground. This is usually taken as a danger sign if the bones are representations of dangerous animals.

The Zulu bones divination system, used by most Zulu *Sangomas*, or diviners, is worked with a set of oracle bones that are actual bones plus other objects like hoof tips, teeth, or shells. (See the entry on **African Divination** for a detailed explanation of divination using Zulu bones.)

For at least one version of aurispicy found in Africa, fourteen knuckle bones are used, each representative of animal totems. Of the fourteen bones, ten are power animals and the other four emphasize human characteristics, as listed below.

Aardvark—Represents ancestral spirits thought to reside in the burial grounds. The aardvark represents this wisdom since it burrows deep into

the earth to acquire its nourishment. Positive aspect: Look to the wisdom of the past and accept the status quo. Negative: Don't be too rigid or old-fashioned in your approach to things.

Antelope—Represents leadership and warns to not ignore a relationship you might have with a person of power and influence. Positive aspect: Take the lead in affairs and don't hold back. Negative: Do not ignore your superiors or revolt against them.

Baboon—The followers. Some African legends portray baboons as innocents who are easily led. Positive aspect: Follow the majority and don't try to lead. Negative: Don't imitate others and ape their antics.

**Bird**—The seeker. In countless societies the bird is the messenger of the gods. Positive aspect: Look beyond your immediate surroundings and fasten your sights on distant goals. Don't be afraid to follow your dreams. Negative: Don't flit from one idea to another but try to be more down to earth and concentrated.

Chameleon—The prevaricator. This creature represents slow reactions, indecisiveness, changeability, and indecision. Positive aspect: Seize opportunities when they arise, since they won't wait around for ever. Negative: Don't be impatient; observe, be adaptable and ready to act.

Elephant—Force and coercion, representing brute force and animalistic instincts. Resist persuasive forces that try to change your opinions and decisions. Positive aspect: Be strong and resist threats. Negative: Avoid riding roughshod over others.

Hare—Deception. The elusive, swift hare can usually outrun its predators. It can change direction extremely quickly, making its enemies believe it is going one way when it is going another. Positive aspect: Be prudent and secretive, quick and cunning, when necessary. Negative: Beware of broken promises and deception.

Jackal/Hyena—Mercenary actions. This animal is a scavenger and a trickster. Its appearance is an indication that you are becoming mercenary. Positive aspect: Try to be objective. Negative: Don't be inconsiderate of others.

Lizard—Lost opportunities. Tied into psychic visions, the lizard is frequently the bearer of news of a death. Positive aspect: Don't delay in working for your hopes and aspirations. Negative: Face the future head on. Don't prevaricate where important decisions are concerned.

Tortoise—Patience and determination, which will invariably bring victory. Positive aspect: Whatever the obstacles, stick to your plans and persevere. Negative: Don't be stubborn and try to react more quickly.

Senior Male—Authority and control; the father figure representing authority. Positive aspect: Take command and don't prevaricate. Negative: Don't be dogmatic; be open to suggestions.

Senior Female—Care and dependence. Representing motherhood, caring, nurturing, protection. Positive aspect: Be sympathetic without being overly critical. Negative: Don't be over-bearing and dictatorial.

Junior Male—Youthful optimism. Enthusiasm and new ideas. Positive aspect: Willingness to assist, forethought, patience. Negative: Don't fight authority or experience.

Junior Female—Co-operation, adaptability, compromise. Positive aspect: Share your ideas and enthusiasm. Negative: Don't be pressured or influenced against your will.

Sheep bones, and especially the shoulder bones, are thought in some regions to be especially good for divination. They have been used by Bedouins, Mongolians, Icelanders, Scots, and Slavs, among others. In Scotland, one method was to scrape the shoulder blade of a black sheep with a sharp stone. The resultant lines and ridges are interpreted, as is the toughness of the scraping action. In southern England, the way for a young woman to gain the return of an errant lover was to stab a sheep's shoulder blade with a knife and say the words:

It's not this bone I wish to stick,
But (Name)'s heart I wish to prick.
Whether he be asleep or awake
I'd have him come to me and speak.

There are many variations on this spell, many not using a bone. One, for example, involves the woman writing the man's name on a piece of paper, setting fire to it, and scattering the ashes, saying:

It's not this heart I mean to burn,
But (Name)'s love I wish to turn.
Be he asleep or be he awake
May he come to me before daybreak.

A length of kangaroo bone is used by the Australian *kurdaicha*, or diviner, to discover the identity of a murderer. If a murder has been committed in a village and the murderer has made off into the bush, the villagers do not immediately attempt to track down the perpetrator. Instead, they call in the kurdaicha and show him the scene of the crime. He will study it, then sit in the center of the village and sing and chant. As he works himself into a state of *ekstasis*, he comes to his feet and starts to swing the "pointing bone" in a circle about him. It is a length of bone attached, with a tarlike wax, to a length of plaited human hair. Swinging it about him, he causes the bone to point in all directions, thus sending out a projection of the bone to implant itself, invisibly, in the body of the murderer. Only then will the villagers set out to track the criminal through the bush. It is said that they always come upon the dead body of the man, since the pointing bone will have brought about his death.

The **Chinese** were believers in the power of bones to answer questions and to foretell events. This was especially prevalent in the 400–year Han dynasty, where everyone, from nobles to lay persons, used a wide variety of fortune-telling methods.

**Sources:**

Buckland, Raymond and Kathleen Binger. *The Book of African Divination*. Rochester, VT: Destiny Books, Rochester 1992.

Cavendish, Richard (ed.). *Man, Myth & Magic*. London: BPC Publishing, 1970.

Loewe, Michael. *Chinese Ideas of Life and Death*. London: Routledge, 1982.
www.angelfire.com/electronic/bodhidharma/bones.html.

## AUSTROMANCY

Divination from observation of the winds. Winds blowing from the east and the south are generally positive, while those blowing from the west or north are negative, though different areas have different interpretations. In the southern United States, it is said that if the wind blows suddenly and strongly from the east, a heavy rain may be expected.

If a wind blows strongly from one direction then suddenly calms and starts up again from a different direction, it is a forewarning of some dire circumstance coming. Small whirlwinds on a dusty road indicate a coming rain.

The Ashanti of Ghana believe that you can talk to the wind to find out about the future. The wind is everywhere and therefore knowledgeable on all things. If, under the right circumstances, you speak to the wind and ask about the future, you can hear the answer by listening carefully to the sound of the wind blowing.

## AUTOMANZIA

An obscure form of divination using ten straight pins and three bent pins. The exact method is unknown, but it is probably similar to the Romany practice of floating needles in a saucer of **water** and seeing how many of them cross the others. Obviously, the straight pins have a different meaning from the bent ones, with the latter probably indicating misfortune. The number of good to bad, and the relationship, would indicate the probable future.

## AUTOMATIC WRITING/DRAWING/PAINTING

Performing the tasks of writing, drawing, and/or painting without control by the conscious mind is called automatic writing/drawing/painting. It is a not-uncommon phenomenon of **spiritualism.** To focus on writing (drawing and painting follow the same procedures), the operator uses the same muscles that would normally be used but in no way tries to govern what is actually written. The true "director" of the writing is believed to be a departed spirit attempting to communicate. The practice is followed to gain knowledge of the future, with the governing force being thought of as a deity, disembodied spirit, alien, or unknown force, depending upon the beliefs of the person acting as **medium** for the writing.

Looking at the spiritualist form, the operator or medium would take a pen or pencil and sit with a large sheet of paper on the table in front of, or beside, him or her. Because the writing produced is frequently voluminous, many mediums will use something like a roll of wallpaper or wrapping paper to ensure having enough paper available without having to look down or turn pages.

Usually the medium will first sit quietly, perhaps meditating on whose energy might be expected to materialize. Then the hand holding the pen is rested on the

This woman from Italy, although right-handed, holds a pen in her open left hand to write automatically. Messages she writes this way contain information unknown to her. *Dr. Elmer R. Gruber/Fortean Picture Library.*

paper, and the medium directs his or her attention elsewhere. That might be to read a book, watch television, talk with another person, play a game of chess, or anything that will draw focus away from the hand holding the pen.

What usually happens is that the hand starts to move, initially in small movements, and seemingly of its own volition. The movements, of course, cause marks to appear on the paper. Initially these are no more than straight lines, developing into wavy lines, and then squiggles. Gradually it seems the force becomes aligned with the muscles of the hand and arm and able to direct the writing. Squiggles become circles and hooks, which slowly develop into letters and actual writing. As the spirit hand operator becomes more accustomed to the mechanics involved, the writing becomes clearer and is written much more quickly. Some automatic writing is done at incredible speed, with the medium's hand flying across the paper. Many times a normally right-handed medium will use the left hand for automatic writing, or vice versa. Usually the writing that is produced in no way resembles the normal handwriting of the medium.

While a neophyte needs to occupy the mind in order to disassociate from the writing, a medium/diviner who is skilled in automatic writing can separate from what is taking place sufficiently without needing outside stimulus to prevent him or her from influencing what is written. This can be done to the point where it is then possible to look at the paper and to put questions and receive answers through the writing. If necessary, however, a second person may sit beside the medium/diviner and ask the questions, so that the medium cannot see what is written in reply.

There are instances of a medium going into a trance and producing writing, but actually no trance is necessary. From the point of view of divining the future, this is a method that can be used by anyone with a little practice. But it has also produced some fascinating information concerning the past and the present. One classic case was when William Stainton Moses (1839–1892) produced a large number of such writings from various spirits, which were published under the title *Spirit Teachings* (London, 1883). Describing the procedure, Moses said:

> At first the writing was slow and it was necessary for me to follow it with my eye, but even then the thoughts were not my thoughts. Very

> soon all the messages assumed a character of which I had no doubt whatever that the thought opposed my own. But I cultivated the power of occupying my mind with other things during the time that the writing was going on, and was able to read an abstruse book and follow out a line of close reasoning, while the message was written with unbroken regularity. Messages so written extended over many pages and in their course there is no correction, no fault in composition, and often a sustained vigour and beauty of style.

Another, perhaps better-known, automatic writer was Pearl Curran, who produced the writings of an entity calling herself Patience Worth. Pearl Curran was a St. Louis housewife who was persuaded by a friend, Emily Hutchinson, to use a Ouija® board. On July 8, 1913, it started spelling out a message that started, "Many moons ago I lived. Again I come; Patience Worth my name." The spirit identified itself as a seventeenth-century Englishwoman. Pearl Curran progressed from the Ouija board to automatic writing and eventually produced 2,500 poems, short stories, plays, and allegories, plus six full-length novels under the name Patience Worth—a total of over four million words within a period of five years.

Automatic writing has also been produced by such well-known people as Victor Hugo, Goethe, Charles Linton, Professor William James, and Mme. D'Esperance.

Sources:
Buckland, Raymond. *Doors to Other Worlds*. St. Paul, MN: Llewellyn, 2000.
Ebon, Martin. *True Experiences in Communicating with the Dead*. New York: New American Library, 1968.
Fodor, Nandor. *An Encyclopaedia of Psychic Science*. London, 1934.
Moses, William Stainton. *Direct Spirit Writing*. London, 1878.
Mühl, Anita M. *Automatic Writing*. Dresden, Germany: Steinkopff, 1930.

**AXE** *see* **Axinomancy**

## AXINOMANCY; AXIOMANCY

Divination using an axe head and a bed of red-hot coals. According to Sir Thomas Urquhart (*The Third Book of the Works of Mr. Francis Rabelais*, London, 1693): "To have the truth ... disclosed ... by axinomancy: we want only a hatchet and a jet-stone to be laid together upon a fire of hot embers." Possibly an adze could be used as well as an axe.

Two different methods of working with the axe have been suggested. The first method—which is to divine the location of buried treasure—is to build a fire then to stand an axe, or just the head of an axe, in the embers. The axe should be a single-bit axe and must be placed in such a way that the axe head will stand on its back with the blade in the air. When the blade is red hot, an agate stone or a piece of jet is balanced on the edge of the blade. If it remains balanced there, then there is no treasure in the area. However, if the stone should fall and roll into the embers, it must be replaced, and then again replaced if it falls a second time. If, on falling, the stone rolls to the same side each time, then that is an indication of the direction in which treasure lies.

A second method of using an axe, without the fire embers, is as an aid in tracking thieves. The axe is swung so that the head gets stuck into the ground with the handle sticking up in the air. There should be a number of people present and they should take hands and dance around the projecting axe handle until it topples and falls over. When it has fallen, the end of the handle will indicate the direction in which any thieves have gone.

According to Pierre de l'Ancre (*L'incrédulité et mécréance du sortilège*, Paris, 1622), the method was to stick the axe "into a round stake, and by the quivering or movement that it made they judged of thefts or other great crimes."

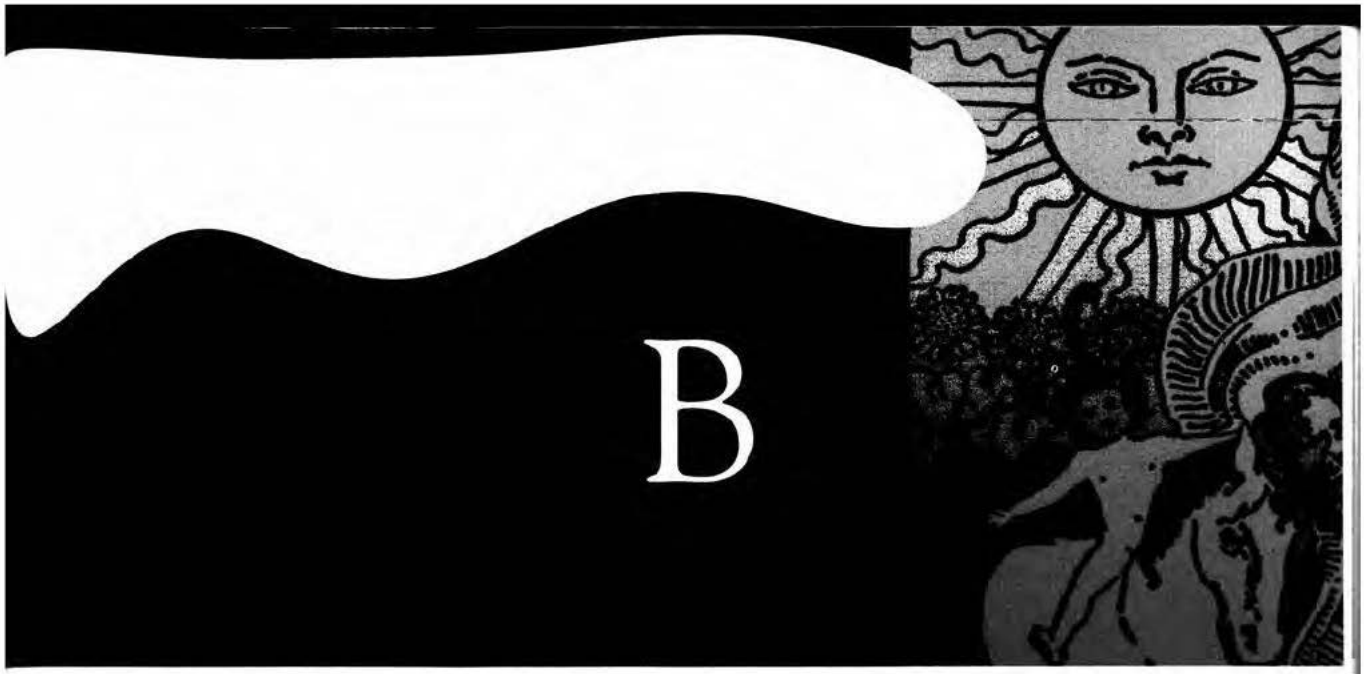
**Sources:**

de Givry, Grillot. *A Pictorial Anthology of Witchcraft, Magic & Alchemy*. London: Spring Books, Ballantyne, 1931.

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

**AZTEC** *see* **Mexico and Central America**



# B

## Babylonian Zodiac

The Babylonians had a good knowledge of the heavens as long as four thousand years ago. They knew that the stars revolved above the earth once a day and that the sun, moon, and various planets also moved around at different speeds. They noted the spring equinox, with equal hours of day and night. Although it was known that the twelve constellations of the zodiac do not occupy equal segments of the sky, for convenience the circle of the zodiac was divided into twelve equal houses and named after those constellations that used to appear in them.

The Babylonians recorded their names for the signs of the zodiac over 2,500 years ago. Modern names are derived from these. They were:

| Modern Name | Babylonian Name | Meaning |
|---|---|---|
| Aries | *hunga* | hireling |
| Taurus | *gudanna* | bull of heaven |
| Gemini | *mastabbagalgal* | great twins |
| Cancer | *allul* | crab |
| Leo | *urgula* | lion |
| Virgo | *absin* | furrow |
| Libra | *zibanitu* | scales |
| Scorpio | *girtab* | scorpion |
| Sagittarius | *Ninurta* | the god of war |
| Capricorn | *kusarikku* | fish-ram |
| Aquarius | *Enkidu* | giant water-carrier |
| Pisces | *zibbati* | tails |

**Sources:**

Headon, Deirdre (ed.). *Quest for the Unknown—Charting the Future*. Pleasantville, NY: Reader's Digest, 1992.

## BAGOE

The Erithryean sibyl or pythoness. Bagoe was believed to have been the first woman to practice the art of divination. She lived in Tuscany and used the diviner's art of bronteomancy—judging events by the sound of thunder. Interpretation would depend upon volume and distance from the sibyl.

**BARLEY** *see* **Aleuromancy; Alphitomancy; Crithomancy**

## BATRACHOMANCY; BATRAQUOMANCY

Divination by frogs, toads, and newts. If a tree toad is heard, it is a sign of a coming rain shower. If a bullfrog's skin turns a dark color, there will be rain within twelve hours. These are old beliefs from the Ozark region of the United States. Frogs, toads, and newts are generally associated with water, so the sighting of such an amphibian would frequently be taken as a sign of approaching wet weather.

During the witch persecutions, many witches were accused of having a pet toad as a "familiar," or magical servant. It was certainly not uncommon for people to encourage toads to occupy space in their gardens to help exterminate insects. With the importance of rain for garden cultivation, many did carefully observe the activities of their toads for any possible indications of weather changes. Predicting weather by the actions of a toad, frog, or even a newt was a personal endeavor, with conclusions varying greatly from one person to the next.

In some areas of Europe the frog and toad are associated with water spirits, or undines. In Acton Barnett, in Shropshire, England, there is an ancient healing well where it is said three blessed spirits often appear in the form of frogs.

Sources:

Buckland, Raymond. *The Witch Book: The Encyclopedia of Witchcraft, Wicca, and Neo-paganism.* Detroit: Visible Ink Press, 2002.

**BELLY** *see* **Gastromancy**

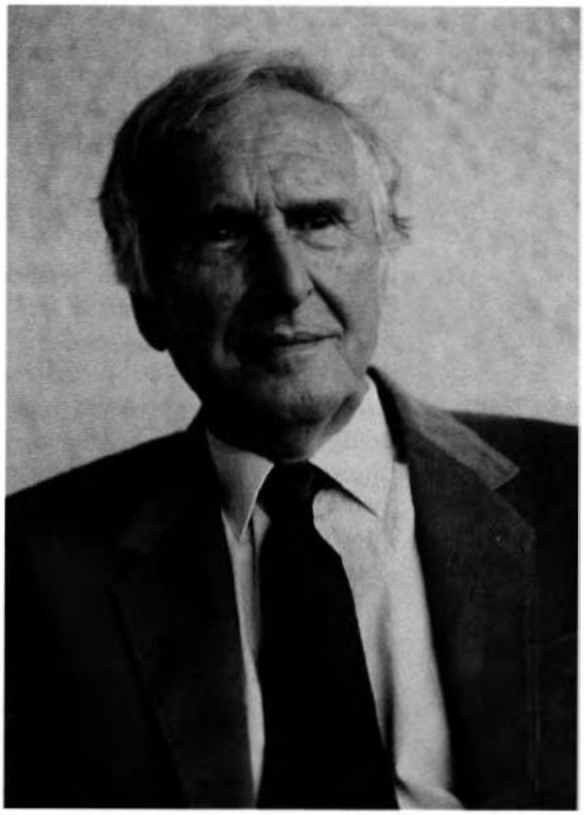
## BELOMANCY; BOLOMANCY

Dating from as far back as the Chaldeans, this is a form of divination done with arrows. It was popular with the Greeks and the Romans, among the latter being especially popular with the soldiers. It was also used by the Arabians, despite being forbidden by the Koran. The *Saturday Review of Science* of 1883 refers to "divining arrows, rods, or the knotched (*sic*) sticks of belomancy."

The arrows could be used in much the same way as the sticks of rhabdomancy. They could be loosely stuck into the ground, and the direction in which they later fell would be of significance. One method was to shoot arrows straight up into the air and see in which direction the shafts leaned when they came down and stuck into the ground. This would indicate the direction in which to go to find, for example, buried

treasure. Another method was to mark various quadrants and circles of a target with different meanings then to shoot arrows or throw darts at the target, noting where the missiles struck. Of course a marksman could simply aim at the answer he wanted, but the majority of diviners were not particularly good archers. Sometimes just two arrows would be used, one marked "Yes" and the other marked "No." They would be shuffled and the diviner would then take an arrow without looking to see which one it was. He would then shoot at a target marked with specific questions. Yet another method was to mark arrows each with a different possible answer to a question. The arrows would be shuffled together and placed in a quiver. One arrow would be drawn out, and that was the pertinent answer.

In the **Bible**, Ezekiel 21:21, it says: "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright [one translation says 'he shakes the arrows'], he consulted with images, he looked in the liver."



Parapsychologist Hans Georg Bender. *Dr. Elmar R. Gruber/Fortean Picture Library.*

Sources:

Headon, Deirdre (ed.). *Quest for the Unknown—Charting the Future*. Pleasantville, NY: Reader's Digest, 1992.

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

## Bender, Hans Georg (1907–1991)

Born in Freiburg, Germany, in 1907, Hans Bender was the son of a lawyer. He studied at a number of European universities and eventually, in 1954, became professor for the border areas of psychology at Freiburg. He was one of the few academics to seriously study astrology and astrologers, testing more than one hundred astrologers by giving them the charts of people unknown to them and asking them to interpret what was shown.

Bender edited the *Journal of Parapsychology and Border Areas of Psychology*. He did a lot of scientific research into the subject of poltergeist activity and wrote the book *New Developments in Poltergeist Research*.

Sources:

Fishlej, Margaret. *The Supernatural*. London: Aldus, 1976.

**BHAL** see Kumalak

## BIBLE

One of the best-known examples of divination in the Bible is the interpreting of **dreams** done by Joseph. In Genesis 41:14–36 he foretold of seven years of plenty coming to **Egypt,** to be followed by seven years of famine. This was based on the Pharaoh's dream of seven fat cows emerging from a stream and going to graze in a meadow. These were followed by seven thin cows that devoured the fat ones, although the second seven remained thin after the feasting. A second dream of the Pharaoh's was of seven fat ears of corn growing on a stalk, which were devoured by seven thin ears of corn. This confirmed Joseph's interpretation of plenty followed by famine.

But prior to that, in Genesis 40:1–23, Joseph had interpreted the dreams of both the Pharaoh's head butler and his head baker, who were imprisoned. The dream of the butler involved three grape vines that developed first leaves, then blossoms, then grapes. The grapes, when pressed, filled the Pharaoh's cup. Joseph showed this to mean that the butler would be released and restored to his place within three days. The dream of the baker was similar but involved three baskets of bread and other baked goods that were eaten by **birds.** This, according to Joseph, showed that the baker would be taken out and hung in three days. Both prognostications came true.

Joseph's dream interpretation had started early. In Genesis 37:5 it says: "And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more." What he dreamed was of a sheaf of wheat that, he felt, represented himself, and other sheaves that represented his brothers. The sheaves representing his brothers all bowed down to his sheaf. Then he had another dream that the sun, moon, and eleven stars "made obeisance to me."

Ancient **Hebrew** literature has a number of examples of portentous dreams. For example, when Jacob was fleeing from the wrath of his brother Esau, he had a dream at Bethel (possibly an ancient Canaanite sanctuary) of a ladder stretching from Earth up to heaven. At the top of the ladder the God of Abraham informed Jacob that he and his descendants would be given the surrounding land. In Judges 7:13–14 there is a man "that told a dream [about a cake of barley bread tumbled into the host of Midian] unto his fellow," which is then interpreted for him by the "fellow."

There are also many references in the Old Testament to casting **lots.** In Leviticus 16:7–9, after telling him to make various burnt offerings and sacrifices, God commands Aaron to take two goats to the Tabernacle door and to cast lots upon them. In Proverbs 16:33 it says: "The lot is cast into the lap; but the whole disposing thereof is of the Lord." In Proverbs 3:16 there is reference to palmistry: "Length of days is in her right hand; and in her left hand riches and honor." And in 1 Samuel 26:18 is found: "What have I done? Or what evil is in mine hand?" Revelation 14:9 has "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." And in Job 37:7: "He sealeth up the hand of every man; that all men may know his work," which, according to Cheiro (**Louis Hamon**), was originally rendered, "God placed signs and seals in the hands of men, that all men might know their works." (Cheiro apparently based this on Louis Isaac Le Maître de Sacy's seventeenth-century translation of the Latin text.)

In 1 Samuel 10:10 is found: "And when they came thither to the hill, behold a company of prophets met him (Saul); and the Spirit of God came upon him, and he **prophesied** among them." Next Samuel called a council at Mizpeh and carefully arranged things so that Saul was chosen "by lot," making use, presumably, of the *Urim* and *Thummim*. These are Hebrew words that translate as "Lights" and "Perfections" and are often mentioned when there is the casting of lots. No one seems to know exactly what were the Urim and Thummim, but it seems most probable that they were a form of lot used for guidance when divining the will of God. Possibly one indicated "Yes" and the other "No." Later, in 1 Samuel 28:6 it says that Saul asked a question of the Lord about the advance of the Philistines, and that he got no answer—"neither by dreams, nor by Urim, nor by prophets." The Revised Standard Version of the Bible, which is fuller and more explicit than the King James Version, in 1 Samuel 14:41 says: "If this guilt is in me or in Jonathan my son, O Lord, God of Israel, give Urim; but if this guilt is in thy people Israel, give Thummim."

In Ezekiel 21:21, it says: "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright [one translation says 'he shakes the arrows'], he consulted with images, he looked in the liver." In making "his arrows bright," and in consulting "with images," he could well have been using the shiny metal for **scrying,** or **mirror-gazing.** Shaking the arrows was **belomancy** or **rhabdomancy.** Looking "in the liver" was obviously **hepatoscopy** or **haruspicy.**

In the New Testament, in Acts 1:26 there is a choosing between Matthias and Joseph Barsabbas, to see which of them will take Judas's place: "And they gave forth their lots: and the lot fell upon Matthias, and he was numbered with the eleven apostles." However, poor Matthias is not mentioned again anywhere in the New Testament after that! In John 19:24, the Roman soldiers are deciding who shall get Jesus's garments and do so by casting lots: "They said therefore among themselves, Let us not rend it but cast lots for it, whose it shall be."

**Sources:**
Asimov, Isaac. *Asimov's Guide to the Bible*. New York: Avon, 1968.
Cheiro (Louis Hamon). *Cheiro's Language of the Hand*. Chicago: Rand, McNally, 1897.
*Holy Bible* various editions.
*Scott's Bible; Old and New Testaments with Notes, Observations, and References*. New York: Samuel T Armstrong, 1827.

## BIBLIOMANCY

**(See also Rhapsodomancy; Sortes)**

One method of **divining** is to open a book at random and to read the first sentence your eye falls upon. That sentence is believed to have some relevance to the question being asked. This was also known as *sortes biblicæ*. Often the **Bible** is used for this (*sortes sanctorum*), but also, at one time, the works of Homer (*sortes Homericæ*) and Virgil (*sortes Virgilianæ*) were very popular. Virgil's *Æneid* was a book commonly used in the Middle Ages. The **Greeks** preferred to take from Homer's *Iliad* and the *Odyssey*, while the **Romans** favored Virgil. Mohammedans practice bibliomancy using the Koran.

The usual method is to close the eyes, possibly say a short prayer, and then open the book at random and place a finger on the page before opening the eyes. The sentence being touched is the one that will relate to the question, give some indication of what the future holds, or suggest some action to be taken. Some diviners will stick the passage with a pin or the tip of a dagger, rather than just with the finger.

One source defines bibliomancy as the "weighing against the Bible" found during the witchcraft persecutions. At that time most churches had huge, heavy Bibles. The accused would be placed on a stool suspended from a pivot, balancing against a platform on which rested the Bible. If the person weighed more than the Bible, he or she was deemed guilty.

**Sources:**

Grand Orient (A. E. Waite). *A Manual of Cartomancy*. London: William Rider, 1912.
*Oxford English Dictionary*, Oxford: Clarendon Press, Oxford 1989.

## BIORHYTHMS

Over the period 1895–1902, Herman Swaboda, a professor of psychology at the University of Vienna, became interested in and worked with human rhythmic cycles. By studying the recurrence of pain and the swelling of tissues, he was able to detail a twenty-three-day cycle, which he termed the "physical cycle," in certain aspects of illness. He found a periodicity in fevers, heart attacks, and the initial outbreak of an illness. He was aware of the female twenty-eight-day menstrual cycle and so considered this twenty-three-day cycle a masculine rhythm. Swaboda published a number of scholarly books on the subject and even produced a slide rule that would easily reveal the critical days of anyone's life, based on their birth date. Independently, Wilhelm Fliess, a nose and throat specialist in Berlin, accumulated a vast amount of research on the same two rhythmic cycles; the twenty-three-day and the twenty-eight-day.

Nearly twenty years later, in 1920, an Innsbruck engineering instructor, Dr. Alfred Telscher, noticed a thirty-three-day periodicity for his students' high and low peaks. This was confirmed, again by independent studies, by Dr. Rexford Hersey at the University of Pennsylvania. There are, then, three basic human rhythms, known as *biorhythms*: a physical twenty-three-day cycle, an emotional twenty-eight-day cycle, and an intellectual or mental thirty-three-day cycle. Since all humans have male and female elements in their makeup, the "masculine" twenty-three-day cycle and the "feminine" twenty-eight-day cycle apply equally to both sexes.

Physicians and psychologists have observed and charted these physical, emotional, and mental changes for many years. They have observed that certain patterns cover these three rhythms and that each rhythm never varies. It therefore became possible to forecast "good" and "bad" days, or high- and low-energy days. More importantly, it became possible to forecast critical days in each of these cycles. These were days when accidents were most likely to happen, when there was the most likelihood of sickness, and when poor decisions were likely to be made. Critical days are the days when a cycle, in a sine-curve presentation, switches from high to low or low to high, crossing the midpoint, or zero, line of the graph. Articles on the subject have been

published in *Psychology Today*, *Business Week*, *Science Digest*, *Human Behavior*, and other journals.

To find your cycles, it is necessary to add up the total number of days from your date of birth to the first of the month for which the chart is being constructed. This total is then divided by twenty-three, twenty-eight, and thirty-three respectively. These divisions indicate how many times each cycle has run a complete span. The remainders show the position of each rhythm on the first day of the month being studied. There are sets of tables, special instruments, and computer programs available for these calculations, although they can be done purely by mathematics.

As to the accuracy of these rhythms over a full lifespan, Thommen says:

> We might say that Nature has devised a way of doing two useful, but somewhat contradictory, things at the same time. First, each infant at birth automatically sets his clock to zero and times his rhythms from that day onward throughout the rest of his life. In this sense, the infants born on the same day, within a few hours of each other, form a human subspecies with their own "standard time." Second, all human beings, whatever their individual starting points may be, unconsciously keep their individual clocks from running fast or slow by daily reference to the twenty-four-hour cycle of light and darkness, activity and quiet, which results from the rotation of the earth on its axis. *Thus, although each individual has his own "standard time," all individuals have equally accurate clocks.*

Based on biorhythms, Switzerland and Japan have managed to reduce bus-driver accidents by over ninety percent by forecasting the critical days for the individuals involved and scheduling them for other than intense driving conditions. George Margolin, a science editor, claims that ninety percent of all accidents happen on biorhythm critical days and that the *Guinness Book of World Records* shows that eighty-four percent of all world records were created when the individual's physical curve was high.

Based on biorhythm charts, it has been proven possible to forecast, or divine with great accuracy, the moods and feelings of every person, including those that could lead to great success or great failure. Thommen's charts show that Carl Jung died (July 26, 1875) during what was a double-critical day for him; William Faulkner died of a heart attack (July 6, 1962) when his chart showed a critical day in his sensitivity rhythm; Robert Frost died (January 29, 1963) when his physical rhythm was at a critical point; General Douglas MacArthur died (April 5, 1964) on a physical critical day. There are many more examples. Muhammad Ali lost to Ken Norton on Ali's critical day; Robert Kennedy was murdered on a critical day; both Judy Garland and Marilyn Monroe committed suicide on their critical days. When planning ahead for some event or considering significant action, it would be well to look ahead and avoid any day that might be critical in any of the three cycles.

Sources:

Anderson, Russell K. *Biorhythms—Man's Timing Mechanism*. Park Ridge, IL: American Society of Safety Engineers, 1973.

Fliess, Wilhelm. *Der Ablauf des Lebens*. ("The Course of Life"). Liepzig-Vienna: Franz Deuticke, 1906.
Gittelson, Bernard. *Biorhythm: A Personal Science*. New York: Warner Books, 1980.
Swoboda, Hermann. *Das Siebenjahn* ("The Year of Seven"). Liepzig-Vienna: Orion-Verlag, 1917.
Thommen, George S. *Is This Your Day?* New York: Crown, 1973.
Ward, Ritchier. *The Living Clocks*. New York: New American Library, 1971.

**BIRDS *see* Augury; Orniscopy**

**BLACK BOXES *see* Abrams, Albert**

## Blavatsky, Helena Petrovna (1831–1891)

Helena Petrovna Blavatksy was one of the best-known and most influential occultists in the world. As a spiritualist medium and a **seeress** she had no equal. With Colonel Henry S. Olcott, she became the cofounder of the world-renowned Theosophical Society.

Helena's father was Colonel Peter Hahn, a Russian officer and member of the Mecklenburg family. Her mother was Helena de Fadeyev, a noted novelist. On her mother's side, she was the granddaughter of the gifted writer and botanist Princess Helena Dolgorukov. Count Sergei Yulievich Witte, a Tsarist prime minister, was her cousin. Helena was born at Ekaterinoslav, a town on the river Dnieper, in southern Russia, on August 12, 1831. After the early death of her mother in 1842, she was brought up by her maternal grandparents at their house in Saratov. Her grandfather was civil governor there. An exceptional child, at an early age Helena was aware of being deeply sensitive and of possessing certain psychic powers. She could see spirits, invisible to her friends, and foresee certain events through various forms of divination. She was a natural linguist, a talented pianist, and a fine artist. She was also a fine horsewoman. According to her sister's memoirs, Helena had frequent bouts of somnambulism, walking in her sleep and speaking in unknown tongues. She could also cause hallucinations in her playmates through her vivid storytelling.

Helena received no formal education and, at seventeen, married a much older man, Nikifor (or Nicephore) Blavatsky, vice-governor of the Province of Erivan in Transcaucasia. Within a few months of the marriage she ran away to adopt a nomadic existence—a life that has been compared to the Victorian equivalent of a hippie—moving through Egypt, Greece, and Turkey. In London by the time she was twenty, Blavatsky met an individual whom she claimed to have known from her childhood visions. He was the Mahatma Morya (or "M," as he became known among Theosophists in later years), an Eastern Initiate of Rajput birth. He told Blavatsky of the spiritual work that lay ahead of her, and from then on she fully accepted his guidance. Later the same year, 1851, she embarked for Canada. Blavatsky then went on to travel various parts of the United States, Mexico, South America, and the West Indies.

In 1852 she went to India, traveling by way of the Cape and Ceylon. She was prevented from entering Tibet and so, in 1853, returned to England. Summer of the following year she again went to America, where she crossed the Rockies with a caravan of emigrants. In late 1855 Blavatsky again left for India, this time going by way of

Japan. On this attempt she succeeded in entering Tibet, doing so through Kashmir and Ladakh. By 1858 she was in France and then Germany, finally returning to Russia in the late fall of that year. She stayed a short time with her sister Vera at Pskov. By this time Blavatsky had developed strong mediumistic abilities and achieved considerable fame as a spiritualist medium with a spirit guide named John King. It was said that whisperings, rappings, and other strange phenomena were heard all over her house. From 1860 to 1865, she traveled through the Caucasus then left Russia again in the fall of 1865, going on to the Balkans, Egypt, Syria, Greece, and Italy.

In 1868 Blavatsky again went to Tibet, this time via India. On this trip she met "the Master Koot Hoomi" (K.H.) for the first time, and she stayed in Little Tibet and also in Great Tibet. She then underwent part of her occult training with her master. She later reported that she had been initiated by the "hidden masters," who were to become her driving force for the rest of her life. By late 1870 Blavatsky was back in Cyprus, then Greece. En route to Egypt, the *Eumonia*, on which she sailed, was shipwrecked on July 4, 1871, near the island of Spetsai. Blavatsky, saved from drowning, went on to Cairo where she tried to form a *Société Spirite*, but it failed. After further travels through the Middle East, she returned for a short time to her relatives at Odessa, Russia, in July of 1872.

In the spring of 1873, Blavatsky was instructed by her teacher to go to Paris and, on further direct orders from him, left for New York City where she landed July 7, 1873. Then forty-two years old and in possession of many spiritual and occult powers, she worked for a while as a dressmaker to earn a living. A year later, on a whim, Blavatsky traveled to Vermont to witness the much-publicized Eddy Brothers, William and Horatio, two spiritualists who produced a variety of phenomena. There she met Colonel Henry Steele Olcott, a man with a reputation for honesty. He had served in the Civil War and then, with distinction, for the U.S. government. Nandor Fodor says of her psychic abilities at this time: "Whereas there is a limit to the phenomena of every spiritualist medium, Mme. Blavatsky apparently knew none. From the materialization of grapes for the thirsty Colonel Olcott in New York to the duplication of precious stones in India, or the creation of toys for children out of nothingness, she undertook almost any magical task and successfully performed it to the stupefaction of her coterie."

Blavatsky launched into journalism, translating Olcott's articles into Russian and writing her own articles on spiritualism. In the opinion of the Mahatmas, or Adepts, Helena Blavatsky was the best available instrument for the work they had in mind, namely to offer to the world a new presentation of the age-old *Theosophia*: "The accumulated Wisdom of the ages, tested and verified by generations of Seers." Blavatsky's task was to challenge both the entrenched beliefs and dogmas of Christian theology and the equally dogmatic materialistic view of the science of her day. On September 7, 1875, Blavatsky and Olcott, together with several others, founded the Theosophical Society. The inaugural address by the president-founder, Colonel Olcott, was delivered November 17, 1875, also considered to be the official date of the founding of the society. They stated the aims of the society to be: "1: To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. 2: To encourage the study of Comparative Religion, Philosophy and Science. 3: To investigate unexplained laws of Nature, and the powers latent in man."

Helena Petrovna Blavatsky, as drawn by Gordon Wain, with the symbol of the Theosophical Society above her head. *Fortean Picture Library.*

In September 1877 Helena Petrovna Blavatsky's first monumental work, *Isis Unveiled* was published, the 1,000 copies of the first printing being sold within ten days. It was her book on the divine wisdom, or body of truth, concerning god, man, and the universe. She claimed that, while writing it, she had glimpsed the goddess Isis herself. On July 8, 1878, Blavatsky was naturalized as a U.S. citizen, and in December of the same year she and Colonel Olcott left for India via England.

They arrived in Bombay in February 1879, and there established their Theosophical Headquarters. Added importance was given to their activities by the reporting of A. P. Sinnett, editor of the *Pioneer*. After a tour of northwestern India, the founders returned to Bombay and started, in October 1879, their first Theosophical journal, *The Theosophist* (still published today), with Blavarsky as editor. From then on the society experienced rapid growth. In May 1882, a large estate was bought in southern India at Adyar, near Madras, and the Theosophical Headquarters was moved there. It is during this period that Colonel Olcott engaged in widespread mesmeric healings until February 1884, when he left for London to petition the British government on behalf of the Buddhists of Ceylon (Sri Lanka). Blavatsky, then in very poor health, went to Europe with him.

Blavatsky produced many seeming marvels at séances she held over an extended period. So much publicity was generated by her mediumship that it provoked the Society for Psychical Research to send an investigator to Adyar. This was Richard Hodgson, who, after a superficial examination, claimed to find nothing but fraud. He also accused Madame Blavatsky of being a Russian spy. Alex and Emma Coulomb, a couple who had been with her since 1880, stated that they had been instruments in perpetrating much of the fakery. Blavatsky wanted to sue the couple but was overruled by a committee of leading Theosophical Society members. In disgust, she resigned as corresponding secretary of the society and, on March 31, 1885, left for Europe, never again to return to India. Blavatsky settled first in Italy and then, in August 1885, at Wurzburg, Germany, where she worked on *The Secret Doctrine*, much of which was written either by automatic writing or by inspirational writing.

The vicious attack on her had a most unfavorable effect on Blavatsky's health. In July 1886, she relocated to Ostend, Belgium, and in May of the following year, at the invitation of English Theosophists, she moved to a small house in London. After

her arrival in England, Theosophical activities immediately began to move rapidly. The Blavatsky Lodge was formed and started publicizing Theosophical ideas. She continued to work on her book, which was finally completed and published in two volumes in October–December 1888. *The Secret Doctrine* was to become the crowning achievement of Blavatsky's literary career. It was an account of the root knowledge out of which all religion, philosophy, and science have grown. Also in October 1888, Blavatsky formed the Esoteric Section (or School) of the Theosophical Society "for the deeper study of the Esoteric Philosophy by dedicated students." In July 1890, she established the European Headquarters of the Theosophical Society in London. It was from there that Blavatsky, who had been suffering from Bright's disease, died on May 8, 1891, during a severe epidemic of flu in England.

**Sources:**

Blavatsky, Helena Petrovna. *Isis Unveiled*. New York: J. W. Bouton, 1877.
Blavatsky, Helena Petrovna. *The Secret Doctrine*. London: Theosophical Publishing Company, 1888.
Fodor, Nandor. *An Encyclopedia of Psychic Science*. London, 1934.
Harrison, Vernon. *H. P. Blavatsky and the SPR: An Examination of the Hodgson Report of 1885*. Pasadena, CA: Theosophical University Press, 1997.
http://www.blavatskyarchives.com/.
Sinnett, A .P. *Incidents in the Life of Madame Blavatsky*. London: George Redway, 1886.
Symonds, John. *Madame Blavatsky: Medium and Magician*. London: Odhams, 1959.
Williams, Gertrude Marvin. *Priestess of the Occult: Madame Blavatsky*. New York: Alfred A. Knopf, 1946.

## BLETONISM

The *Monthly Magazine* of 1821 stated that "bletonism is a faculty of perceiving and indicating subterraneous springs and currents by sensation; the term is modern, and derived from a Mr. Bleton, who for some years past has excited universal attention by his possessing the above faculty." In other words, in the early nineteenth century there was a well-known **water** diviner named Bleton, and his name came to be applied to **dowsing,** or **rhabdomancy.**

**BLOOD *see* Dririmancy; Hæmatomancy**

**BOLOMANCY *see* Belomancy**

**BONES *see* Aurispicy; Ossomancy; Osteomancy**

**BOOK OF CHANGES *see* I Ching**

**BOOKS, RANDOM PASSAGES *see* Bibliomancy; Sortes; Stichomancy**

## BOTANOMANCY; BOTOMANCY

Edmund Chilmead's 1640 translation of Jacques Ferrand's *Treatise discoursing of the essence, causes, and cure of love, or erotique melancholy* includes the description: "Botanomancy is done by the noise or crackling of knee holme, box, or bay leaves when

they are crushed betwixt one's hands or cast into the fire." François Rabelais (c. 1483–1553) mentions "to have the truth of the matter disclosed unto you by botomancy."

Botanomancy also covers having branches of various herbs, such as vervain and briar, carved with questions and then burned. The crackling made by the burning branches is then interpreted, giving answers to the questions.

**Sources:**
*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

## Bouly, Abbé Alex (1865–1958)

Born in 1865, the Abbé Alex Bouly, a Roman Catholic priest, lived on the north coast of France near the English Channel. He became so well known as a **water dowser** that he was contacted to do **divining** work for industrialists in Belgium, Portugal, Poland, and Romania. At the end of World War I the city of Reims employed him to locate unexploded ordnance. Such was his ability with the **pendulum** and rods that he was not only able to locate the shells but could also state whether they were of German, Austrian, or French origin. He was recommended to the Ministry of War in Paris.

Bouly founded the Society of Friends of Radiesthesia. In 1927 he coined the word "radiesthesia" as an alternate for dowsing, taking the Latin *radius* for "radiance" and the Greek *aisthesis* for "sensitivity."

Bouly carried out experiments in the hospitals of Boulogne-Sur-Mer, Berck Plage, Lille, and Liege, where he demonstrated an ability to identify cultures of microbes in test tubes as easily as others did it using microscopes.

In 1950, at the age of eighty-five, Bouly was made a Chevalier de la Legion d'Honneur, France's highest decoration. He died in 1958.

**Sources:**
Lethbridge, Thomas C. *The Power of the Pendulum*. London: Routledge & Kegan Paul, 1976.

## Brahan Seer (d. 1660)

Kenneth Mackenzie, or "Kenneth the Swallow" (*Coinneach Odhar Fiosaiche*) was known as the "Brahan **Seer.**" In Scotland his name is as well known as **Nostradamus** is elsewhere. Kenneth was born at the beginning of the seventeenth century on the Isle of Lewis, at Baile-na-Cille in the parish of Uig. He was a laborer on the Brahan estate but came to be regarded as the greatest of all Highland seers.

The **"second sight,"** the gift of **prophesy** or *an da shealladh*, is a centuries-old belief in the Highlands of Scotland, and the Brahan Seer's prophesies were recited from generation to generation for many years before they were actually fulfilled. Some have been fulfilled in recent years and more have yet to be fulfilled. A Festival of the Brahan Seer still takes place in Scotland every year.

According to legend, Mackenzie had a sharp tongue and a ready wit in his early teens. The wife of the farmer he worked for did not have much of a sense of humor and didn't care for the practical jokes that he sometimes played on her. Nor did

she care for his mockery of her assumed airs. Eventually she came to despise Mackenzie so much that she actually planned to poison him. One day Mackenzie had been out cutting peats, or divots, to be used for fuel. He was very tired from his hard work and lay down to rest while he waited for the farmer's wife to bring out his lunch to the field where he was, as was her custom. Unknown to Mackenzie, he had fallen asleep on the side of a fairy hill.

Mackenzie woke up with a start, and the first thing he noticed was a white stone lying on his chest. When he picked it up he found that it had a hole through it. He held up the stone and squinted through it. Through the hole, he saw the farmer's wife approaching across the fields, bringing his lunch. It turned out to be a fairy stone and, by looking through it, Mackenzie was able to "see" that the food the woman was bringing to him was poisoned. After she had left the food with him and gone away again, Kenneth fed it to a collie. The dog died in agony.

According to one account, Mackenzie lost his sight in the eye he first used to look through the stone. Ever after he could hold up the stone to that blind eye and "see" the future.

Kenneth Mackenzie made a number of famous predictions. He said that "the time would come, and it is not far off, when full-rigged ships will be seen sailing eastward and westward by the back of Tomnahurich (Hill), near Inverness." A hundred years later the Caledonian Canal was built around the back of Tomnahurich Hill. Mackenzie also said that "the day will come when Tomnahurich (or, as he called it, *Tom-na-sithicheon*—the Fairy Hill) will be under lock and key and the fairies secured within." In 1899 the following passage appeared in the *Inverness Advertiser*:

> Tomnahurich, the far-famed Fairies' Hill, has been sown with oats. According to tradition, the Brahan prophet, who lived 200 years ago, predicted that ships with unfurled sails would pass and repass Tomnahurich; and further, that it would yet be placed under lock and key. The first part of the prediction was verified with the opening of the Caledonian Canal, and we seem to be on the eve of seeing the realization of the rest by the final closing up of the Fairies' Hill.

In fact, a short time later a cemetery occupied the top of the hill, with the spirits of the dead securely chained within its gates.

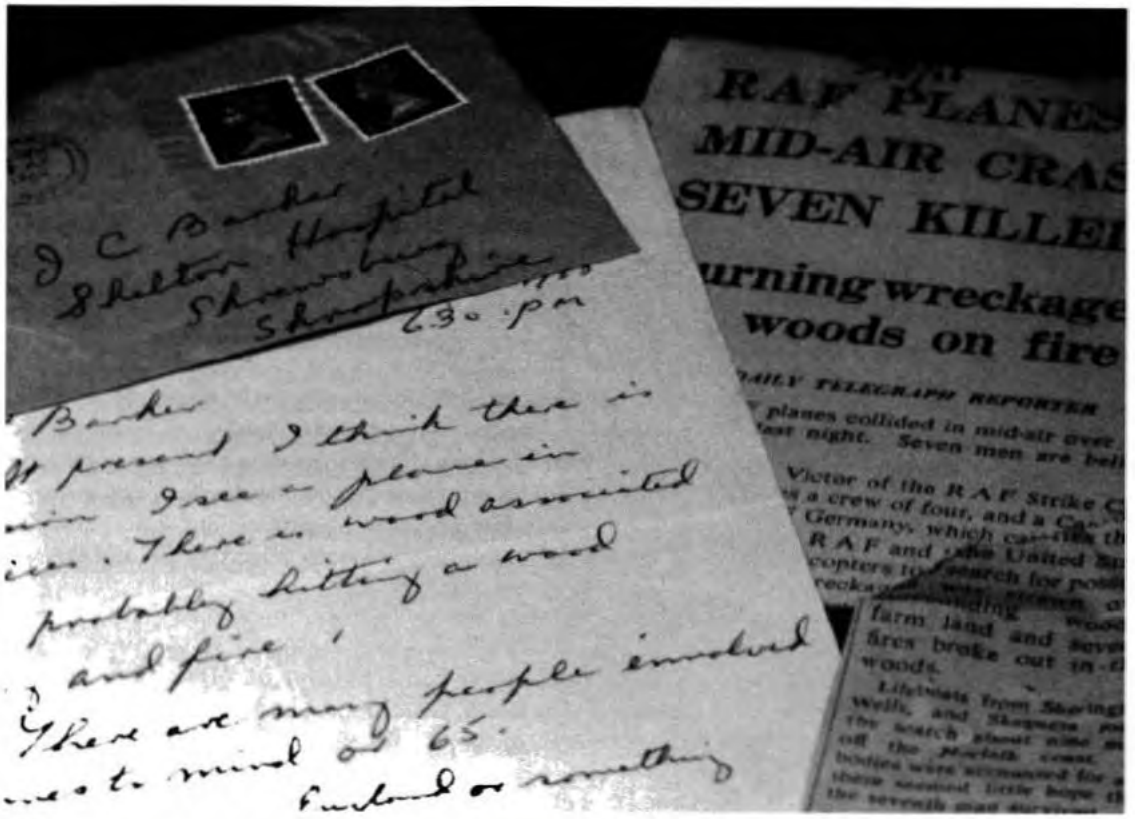
Another prediction of Kenneth Mackenzie: "The day will come when there will be a road through the hills of Ross-shire from sea to sea, and a bridge over every stream." This prediction was made at a time when there were virtually no established roads anywhere in the Highlands. He also prophesied the Battle of Culloden, making the prophesy at Culloden itself: "This bleak moor, ere many generations have passed, shall be stained with the best blood of Scotland. Glad am I that I shall not see the day." The battle eventually took place in 1746, 116 years after Mackenzie had foreseen it. More than five thousand of Bonnie Prince Charlie's soldiers died there.

Strings of black carriages, horseless and bridleless, led by "a fiery chariot" would pass through the Highlands, predicted Mackenzie. It was not to be until Victorian times that this prediction came true, with the introduction of the steam train.

**Memorial to the Brahan Seer at the place where he was burnt to death in a tar-barrel for witchcraft. Andreas Trautmann/Fortean Picture Library.**

He made many predictions about Scottish families: "The day will come when the Mackenzies will lose all their possessions in Lochlash. . . . We shall have a fair-haired Lochiel; a red-haired Lovat; a squint-eyed, fair-haired Chisholm; a big, deaf Mackenzie. . . . The old wife with the footlessstocking will drive the Lady of Clan Ranald from Nunton House." All of these, and many more, predictions came true. But the greatest of them was the foretelling of the fall of the great House of Seaforth.

Mackenzie had become the personal seer to his patron, the Earl of Seaforth. In the 1660s, the earl traveled to Paris on the order of King Charles II. The Countess Isabella did not hear from her husband for many months. She repeatedlydemanded of Mackenzie to know what her lord was doing in Paris. The prophet tried to be evasive but eventually had to tell her what he saw. He saw the third Earl of Seaforth enjoying himself with the ladies of the French court. In her rage at hearing this, the countess had Mackenzie taken away and burned to death as a witch in a tar barrel. However, just before he died, he predicted, in great detail, the end of Seaforth. He said that the last chief of the clan would be born deaf and dumb and would outlive his sons. This came true in 1815, when there were no more heirs on the death of Francis Humberstone Mackenzie, the last of his line."




**Premonitions sent to the British Premonitions Bureau.** *Fortean Picture Library.*

One of the outstanding prophesies of Kenneth Mackenzie is that Highlanders who had gone to other countries would finally return to their home, when "horrid black rains" begin to fall. Time will tell what that could mean.

Sources:

Buckland, Raymond. *Scottish Witchcraft*. St. Paul, MN: Llewellyn, 1992.

Campbell, John Gregorson. *Witchcraft and Second Sight in the Highlands and Islands of Scotland*. Glasgow: James MacLehose, 1902.

Headon, Deirdre (ed.). *Quest for the Unknown—Charting the Future*. Pleasantville: Reader's Digest, 1992.

Mackenzie, Alexander. *The Prophesies of the Brahan Seer*. Inverness, 1882.

**BRAN** see Alphitomancy

## British Premonitions Bureau

This bureau was started in London in 1967 as a direct result of the large numbers of prophetic dreams experienced by people around Great Britain prior to the Aberfan

tragedy, which took place October 20, 1966. On that date, in the little Welsh village of Aberfan, a half-million-ton mountain of coal waste, saturated by days of unrelenting rain, slid down over the village and buried dozens of houses and the village school. Sixteen adults and 128 schoolchildren died.

In Plymouth, on England's south coast, a **psychic** saw the avalanche of coal slag pour down the mountainside onto the village. One man who had never heard of the village dreamed of the word "Aberfan." Another man saw dozens of black horses pulling black hearses down a hill. Another person dreamed of young children's screams coming from a mountain of coal slag. Nine-year-old Eryl Jones of Aberfan told her mother that she had dreamed there was no school—literally no school—that day, but she went off to school anyway and died.

There were so many reports of detailed dreams prior to the tragedy that a London psychiatrist, Dr. J. C. Barker, suggested a survey be conducted. Many of the reported **premonitions** were rejected for lack of authenticating evidence or because they were too vague. At least twenty-six prophetic dreams could be fully documented and confirmed, together with twenty-four non-dream premonitions. Consequently, the British Premonitions Bureau was established, as was the New York Central Premonitions Registry.

**Sources:**
Buckland, Raymond. *Gypsy Dream Dictionary*. St. Paul, MN: Llewellyn, 1999.
Holroyd, Stuart. *The Supernatural: Dream Worlds*. London: Aldus Books, 1976.
*Mysteries of the Unknown: Psychic Powers*. Alexandria, VA: Time-Life Books, 1987.

## British Society of Dowsers

**(See also American Society of Dowsers)**

The British Society of Dowsers was founded in 1933 by Colonel A. H. Bell, who served as its president until 1964. As one of the oldest **dowsing** societies in Great Britain, it attracts a considerable number of overseas members, particularly from the Commonwealth and from English-speaking nations. The stated objects for which the society is established include the search for subterranean watercourses, cavities, tunnels, ores, and other entities, concealed by natural or artificial means; the diagnosis of disease and restoration of health in human beings, trees, and plants; and the quest for lost or missing objects, animate and inanimate.

The society publishes a quarterly journal, *Dowsing Today*, plus other occasional papers and books, and holds lectures, conferences, courses, and meetings. It maintains a register of practicing dowsers and operates a free information service for the benefit of the public who seek the services of a dowser. As part of its charitable endeavors the society raises funds to help source water supplies for people in developing countries. For example, in southern India an outstanding dowser from the society has sited boreholes for more than 1,800 previously dry villages.

The society comprises over 1,400 active members. The mission statement adopted by the council states that The British Society of Dowsers exists to promote, encourage and safeguard the art of dowsing in its widest sense. It recognizes that dows-

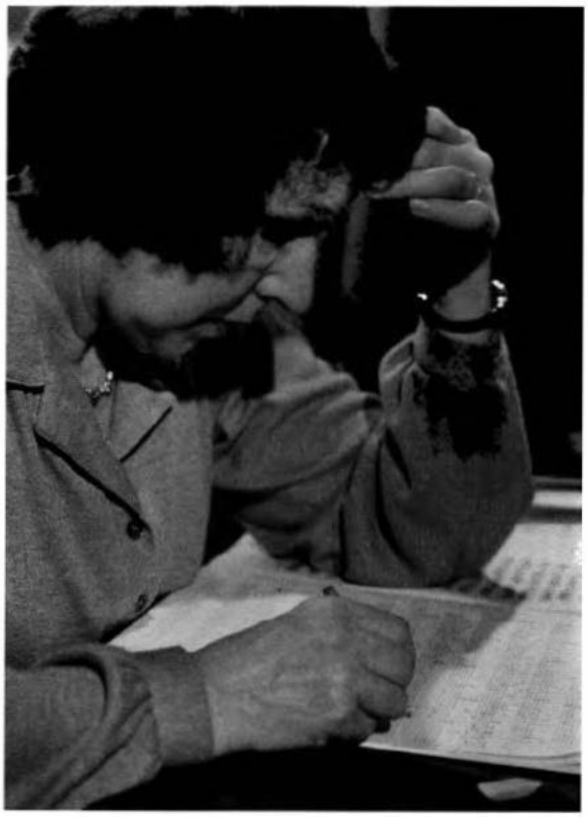
ing is a personal and subjective activity based partly on physical principles, and partly on principles that science has not yet recognized.

Sources:
http://www.britishdowsers.org/.

## Brontomancy

From the Greek word for thunder, brontomancy is divining by thunder. Interpretation depended upon intensity, direction, length, and distance from the observer. Generally, thunder heard to the left was unfavorable and to the right favorable. The longer and louder the rumble, the more ominous it was. Whether or not the thunder was accompanied by lightning made a difference also (see Ceraunomancy).

## Brown, Rosemary (b. 1917)



Rosemary Brown, automatic composer, composing a Mazurka inspired by Chopin, 1980. Gary Lyon Playfair/Fortean Picture Library.

For several decades Rosemary Brown received spiritual messages in the form of music from deceased composers. Brown's mother was supposed to have been a psychic. Brown claimed that since her childhood she has been in contact with such people as Chopin, Liszt, and Beethoven; Franz Liszt (1811–1886) first came to her when she was seven years old. She saw him only as a white-haired old man. It wasn't until ten years later that she saw a picture of Liszt and recognized him as that old man. All of these composers dictated new compositions to Brown, who dutifully copied them down.

In 1964 Brown suffered injuries, including broken ribs, in an automobile accident. She spent a large part of her recuperation sitting at the piano. She had not played for at least twelve years and had little formal musical training, but suddenly she found herself playing. She claims she felt the spirit of Liszt guiding her hands. Liszt went on to introduce Bach, Beethoven, Berlioz, Brahms, Chopin, Debussy, Grieg, Monteverdi, Rachmaninov, Schubert, Schumann, and Stravinsky to her.

On April 14, 1970, CBS television's "Sixty Minutes" carried a segment on Rosemary Brown. Notable musicians, among them André Previn and Virgil Thomson, were impressed with the material she had produced. Previn stated that it would require someone with a great deal of musical knowledge and technique to fake that kind of music, though he added that he felt the quality of the compositions was far below the usual standards of the attributed composers. Others have acknowledged

that the works are in the style of the claimed composers but lack the quality of the masters. Some critics said that what they heard from Brown was simply reworkings of the composers' known works, but they admitted that it would take a person of considerable musical knowledge and ability to pull off such a feat. Brown did not have that ability. In fact, she had great difficulty playing the compositions she wrote down.

In the July 6, 1970, issue of *Time* magazine, British composer Richard Rodney commented: "If she is a fake, she is a brilliant one and must have had years of training. . . . I couldn't have faked the Beethoven."

As word spread about her **mediumship,** Brown started to give public performances. She received more than 400 compositions from the various dead composers. She issued a recording of some of the works in 1970 under the title *Rosemary Brown's Music*. She also authored three books: *Unfinished Symphonies*, *Immortals by My Side*, and *Look beyond Today*.

**Sources:**

Brown, Rosemary. *Unfinished Symphonies: Voices from the Beyond*. New York: William Morrow, 1971.

Fishley, Margaret. *The Supernatural*. London: Aldus, 1976.

Guiley, Rosemary Ellen. *The Encyclopedia of Ghosts and Spirits*. New York: Facts On File, 1992.

Litvag, Irving. *Singer in the Shadows*. New York: Macmillan, 1972.

## BUCHANAN, JOSEPH RHODES (1814–1899)

"The past is entombed in the present, the world is its own enduring monument; and that which is true of its physical is likewise true of its mental career. The discoveries of Psychometry will enable us to explore the history of the earth. There are mental fossils for psychologists as well as mineral fossils for the geologists . . . Aye, the mental telescope is now discovered which may pierce the depths of the past and bring us in full view of the grand and tragic passages of ancient history." So said Joseph Rhodes Buchanan who, in 1842, coined the term "psychometry": the measuring of the soul.

Buchanan was dean of the faculty and professor in the Eclectic Medical Institute in Covington, Kentucky. He was the pioneer of psychometric research. As early as 1838 Buchanan localized the "region of sensibility" in the brain, in which could be found traces of a then-unknown psychic faculty. In 1843 he published a neurological map showing a new distribution of the phrenological organs.

Experimenting with Bishop Polk (General Polk of the Civil War), Buchanan found that various senses could be stimulated by the very presence of atmospheric, electric, and other physical conditions. Bishop Polk could literally taste when there was brass in the vicinity, even in darkness. Through a series of experiments, Buchanan was drawn to the conclusion that some emanation is thrown off by all substances—even the human body—and that certain sensitives can feel and interpret these emanations. To the subtle emanation given off by the human body, he gave the name "nerve aura." Psychometry, to him, was essentially a human faculty that did not involve the intervention of spirits, despite the fact that he was a spiritualist.

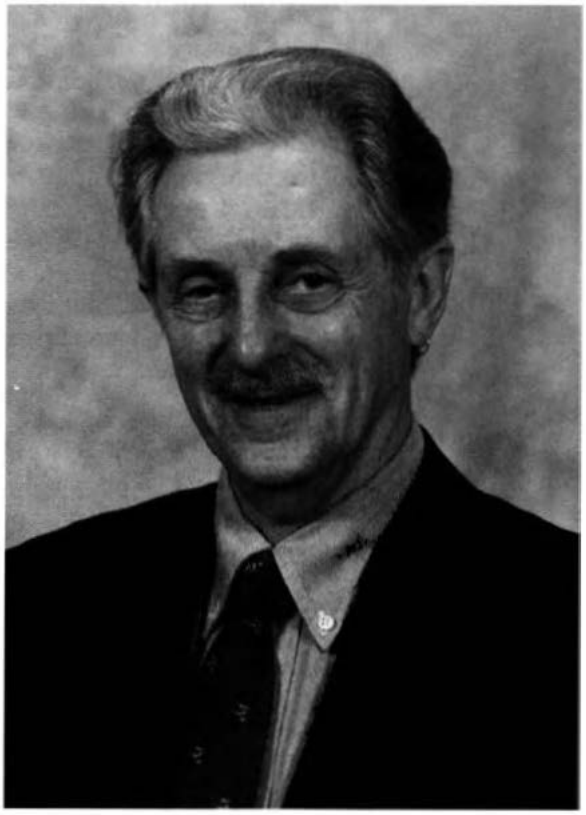
Buchanan's work was picked up by a professor of geology named Denton who, with his sister Ann Denton Cridge, did similar experiments to those done by Buchanan with Polk. Denton wrote a book called *The Soul of Things*, which dealt with the psychometric faculty.

**Sources:**

Butler, William E. *How to Develop Psychometry*. New York: Samuel Weiser, 1971.

Shepard, Leslie A. (ed.) *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

## BUCKLAND, RAYMOND (B. 1934)



Raymond Buckland. *Raymond Buckland.*

Raymond Buckland was born in London, England, on August 31, 1934. At the age of five, Buckland moved to Nottingham where he remained for the war years, returning to the London area in 1949. His father, Stan, a full-blood Romany (Gypsy), was a higher executive officer in the British Ministry of Health. Stan was also a freelance writer of short stories, plays, and music, who encouraged his son to write. At twelve Raymond was introduced to spiritualism by his uncle George, Stan's brother. This was the start of Buckland's interest in all matters of the occult. He read voraciously and, in the 1950s, began to thoroughly research spiritualism. His interests then broadened to ghosts, ESP, magic, witchcraft, voodoo, and all aspects of the occult. Although raised nominally in the Church of England, Buckland's religious interest quickly focused on Wicca. He was educated at Kings College School, Wimbledon. From there he took a job as a structural engineering draftsman. He married in 1955, to Rosemary Moss, and spent two years in the Royal Air Force (1957–1959). He then worked as retail manager and book illustrator for James Brodie Ltd., an educational publishing company in London. Throughout the war years and for some years after, Buckland was heavily involved in both amateur and professional theater, appearing regularly at the People's Theater, Nottingham, and the Nottingham Repertory Theater.

In the late 1950s Buckland began a correspondence with Gerald Gardner and, later, with Gardner's high priestess, Monique Wilson (Lady Olwen). He later became Gardner's spokesman in the United States, emigrating there in February 1962.

At the end of 1963, on a trip to Perth, Scotland, Buckland was initiated into Wicca by Olwen. This was his first actual meeting with Gardner, just before the "Grand Old Man of Witchcraft" left for the winter for what was to be his last visit to Lebanon.

There was a big interest in witchcraft in America in the early 1960s, and Raymond and Rosemary, as the founders and instigators of Wicca in this country, were not short of coven candidates. But, as taught, they were cautious and did not initiate anyone without due process. Such was the demand for Wicca entry at that time that they received a great deal of criticism for this caution. But even today Buckland feels that he did the right thing, pointing to many problems he has seen resulting from indiscriminate initiations. However, many people—impatient and without coven contacts--decided to start their own covens without proper training or initiation, resulting in a number of pseudo-Wiccan groups based solely on misinformation gleaned from such sources as Ira Levin's novel *Rosemary's Baby*, from ceremonial magic, and from other nontraditional sources.

Buckland dedicated himself to straightening popular misconceptions about witchcraft through the press, radio, and television, but he tried to remain anonymous in so doing. *Betrayal*, by Lisa Hoffman, a journalist with the *New York Sunday News*, resulted in his name being published. This, in turn, led to a great deal of persecution for himself, his wife, and their two children. However, Buckland continued his self-appointed task of correcting the misconceptions. Gardner's books had, by this time, gone out of print, so Buckland wrote *Witchcraft from the Inside* (Llewellyn, 1971) to fill the gap. This was to be the first of many such books.

Buckland found his life paralleled Gardner's in many ways. One way was the building of a collection of artifacts that grew into a museum. Gardner had a Museum of Magic and Witchcraft on the Isle of Man, the first of its kind in the world. Buckland's collection, the first of its kind in the United States, formally opened in 1968. For two years prior to that it was housed in the basement of his Long Island home and was open by appointment only. Later, in 1973, it was moved into an old Victorian house in Bay Shore. There it was reviewed in many major newspapers and periodicals and was the subject of a television documentary. Artifacts from the collection were loaned to the Metropolitan Museum of Art for a special exhibit and to the New York Museum of Folk Art. Meanwhile, other covens eventually hived off from the original New York one, slowly spreading the Gardnerian branch of the craft throughout the United States. Gradually other traditions began to appear, joining with the various spurious ones, to establish thecraft as a viable alternative religion in America.

Buckland's writing continued. In 1969, just prior to his witchcraft book, *A Pocket Guide to the Supernatural* had been published by Ace Books. This was followed by *Practical Candleburning* (Llewellyn, 1970), *Witchcraft Ancient and Modern* (HC, 1970), and many more. Buckland has been averaging approximately one book a year since 1969.

In 1973, Buckland's marriage broke up and the running of the New York coven was turned over to another couple. The author moved to New Hampshire and shortly after, in 1974, married Joan Taylor. The museum was established in a new building at Weirs Beach, and he continued with his writing. In 1978 a move was made to Virginia Beach, Virginia. Buckland became Educational Director for the Poseidia Institute, and the museum went into storage. At Poseidia he taught a number of psychic development classes.

While in New Hampshire, Buckland finally admitted to himself that he was not totally happy with the Gardnerian form of Wicca. It no longer met his religious needs, and he was dismayed at the blatant ego trips and power plays displayed by many of its later practitioners. After much thought and research he founded the Seax-Wica, based on a Saxon background. It was more democratically organized than the Gardnerian Degree System tradition. Although originally written for his own personal use, he found there was a big interest in it and was persuaded to publish the rituals in *The Tree: Complete Book of Saxon Witchcraft* (Samuel Weiser, 1974). Some irresponsible writers later suggested that the tradition was written as a joke, but their comments stemmed from ignorance. Buckland insists this is far from the truth, since it is a form of the religion to which he felt very strongly drawn.

By the early 1980s Buckland and his wife found their interests going in different directions and divorced. In 1983 he married his third, and present, wife, Tara Cochran. They lived for two years in Charlottesville, Virginia, where he worked as a licensed real estate appraiser. In December 1984 the couple moved to San Diego. While in Virginia they had founded the Seax-Wica Seminary and published the *Seax-Wica Voys*, a Wiccan magazine. The seminary, as a correspondence school, grew to more than 1,000 students worldwide. Eventually, however, Buckland found it took too much of his precious writing time and had to terminate it.

In San Diego, before turning to writing full time, Buckland worked for a few years for a theatrical and film casting company. He became very close friends with the actor John Carradine, working with him for the last few years of the actor's life. Buckland had also worked with Orson Welles (as technical consultant for *Necromancy*, later renamed *The Witching*), William Friedkin, Bert I. Gordon, and other movie actors and directors. He played character parts himself, appearing as a crazy psychiatrist in the cult movie *Mutants in Paradise*. While in San Diego, Buckland wrote and starred in the video *Witchcraft Yesterday and Today*. There, he also became good friends with Scott Cunningham, a fellow author and Wiccan.

In 1986 Buckland produced the first of a series of books about Romany life and practices. Since he is himself a half-blood Roma, it was a natural attraction. Among other things, he produced a deck of **fortune-telling** cards based on those he remembered his grandmother using. The **cards** became popular but Buckland wanted to do a true **tarot** deck, again based on Gypsy life.

While Buckland was in San Diego, his interest returned to spiritualism, and he did a number of very successful sessions acting as a medium. On various occasions he was able to make contact with the deceased relatives of a number of different people. He eventually wrote a book, *Doors to Other Worlds* (Llewellyn, 1993), detailing the history of spiritualism and the various methods of drawing out and developing **mediumship.**

In search of a house and some land, rather than living in a condominium, in 1992 the Bucklands moved to Ohio (Tara's home state) and bought a small farm. From there Buckland continued his writing, which by then included fiction as well as nonfiction.

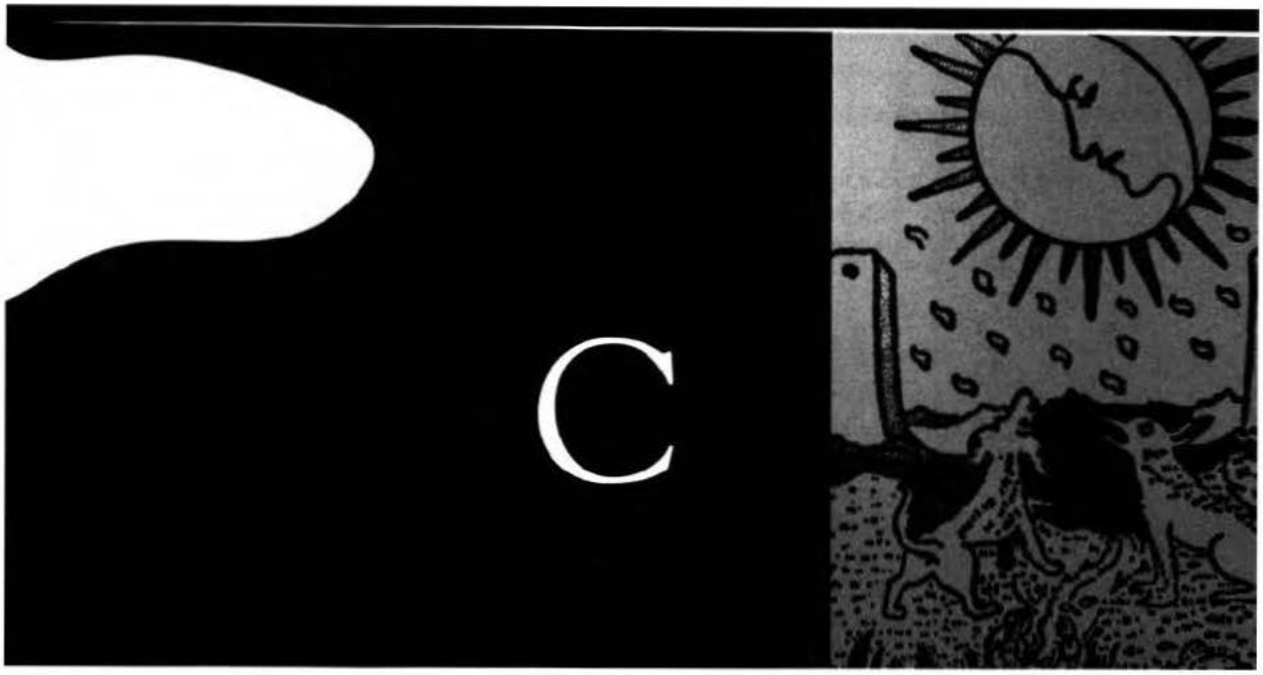
Still wanting to do a full tarot deck, Buckland finally found the right artist to do the cards for him. It was **Lissanne Lake,** who had done the cover for his *Secrets of*

*Gypsy Love Magick* (Llewellyn 1990). In much the same way that **Arthur Edward Waite** worked with **Pamela Colman Smith,** and **Aleister Crowley** with **Frieda Harris,** Buckland got Lissanne to translate his ideas into vibrant cards depicting a wide variety of Gypsy scenes. He wrote a 240-page book to accompany the cards, and they were published at the beginning of 2001, to critical acclaim, as the *Buckland Romani Tarot*. The deck and book were awarded the Coalition of Visionary Retailers' 2002 Visionary Award. The partnership with Lissanne Lake worked so well that the publisher is now awaiting a second deck and book by the pair, this one based on witchcraft and magic.

Buckland's many spare-time interests have included flying ultralight aircraft and building unusual automobiles. He also is part of a musical group organized by Tara. Some of Buckland's best-selling books, from more than thirty written to date, have been *The Witch Book* (2002), *Wicca for Life* (2002), *Buckland's Complete Book of Witchcraft* (1986/2002), *Gypsy Witchcraft and Magic* (1998), *Scottish Witchcraft* (1991), *Doors to Other Worlds* (1993), *Advanced Candle Magic* (1996), and his two novels, *The Committee* (1993) and *Cardinal's Sin* (1996).

## BUMPOLOGY

This is a modern slang term for **phrenology,** reading the bumps on the head.




**CAKE** *see* Crithomancy

## CANDLE

**(See also Lampadomancy)**

Before using any candle, whether for candle-burning rituals or simply as a tool of divination, it should be consecrated, or "dressed." This is done by rubbing it with oil from the center outward toward each of the ends. All surfaces should be lightly covered. The oil used should be pure olive oil, though it is possible to purchase "consecrated" anointing oil from occult supply stores. Consecrated means that the oil has been blessed in some ritual, be it religious or purely magical. While anointing the candle, the operator should concentrate on the purpose for which the candle will be used.

The candle itself may be of any type other than made from animal fat. (Virtually all candles these days are either paraffin wax or vegetable oil; very few, if any, are made of animal fat.) In many candle-burning rituals, it is the color that is important. If the candle is going to be used to represent a person, then the color (termed the "astral color") is chosen dependant upon the birth date of that person:

Aquarius (Jan. 20–Feb. 18): Blue and/or Green
Pisces (Feb. 19–Mar. 20): White/Green
Aries (Mar. 21–Apr. 19): White/Pink
Taurus (Apr. 20–May 20): Red/Yellow
Gemini (May 21–Jun. 21): Red/Blue
Cancer (Jun. 22–Jul. 22): Green/Brown
Leo (Jul. 23–Aug. 22): Red/Green
Virgo (Aug. 23–Sep. 22): Gold/Black
Libra (Sep. 23–Oct. 22): Black/Blue

Scorpio (Oct. 23–Nov. 21): Brown/Black
Sagittarius (Nov. 22–Dec. 21): Gold/Red
Capricorn (Dec. 22–Jan. 19): Red/Brown

Colors may also represent various qualities and properties, as follows:

Red: Courage, health, sexual love, strength, vigor.
Pink: Honor, love, morality.
Orange: Adaptability, attraction, encouragement, stimulation.
Yellow/Gold: Attraction, charm, confidence, persuasion, protection.
Greenish/Yellow: Anger, cowardice, discord, jealousy, sickness.
Green: Fertility, finance, healing, luck.
Brown: Hesitation, neutrality, uncertainty.
Light Blue: Health, patience, tranquility, understanding.
Dark Blue: Changeability, depression, impulsiveness.
Violet: Healing, peace, spirituality.
Purple: Ambition, business progress, power, tension.
Gray/Silver: Cancellation, neutrality, stalemate.
White: Purity, sincerity, truth.
Black: Confusion, discord, neutrality, loss, nothingness.

In Native American spirituality, the colors represent the following properties:

Red: Communication, faith.
Rose: Motivation, seeing.
Pink: Creativity, working.
Orange: Kinship, learning.
Yellow: all-conquering unconditional love.
Green: Living willfully, will.
Brown: Knowing, self-discipline.
Blue: Intuition, serving, teaching.
Purple: Gratitude, healing, wisdom.
Gray: Friendship, honoring.
White: Magnetism, sharing.
Black: Harmony, hearing, listening.
Crystal: Clarity, wholeness.

According to Asian symbolism, the candles' colors represent the following:

Red: Happiness, marriage, prosperity.
Pink: Marriage.
Yellow: Against evil, for the dead, geomantic blessings.
Gold: Strength, wealth.
Green: Eternity, family, harmony, health, peace, posterity.
Blue: Self-cultivation, wealth.
Purple: Wealth.
Gray: Helpful people, travel.
White: Children, helpful people, marriage, mourning, peace, purity, travel.
Black: Career, evil influences, knowledge, mourning, penance, self-cultivation.

Candles may be lit and the diviner will simply sit and stare into the flame, seeing and divining either by the way the flame flickers or just by the pictures that enter his or her head. Frequently incense is burned as an accompaniment to this scrying.

There are also full rituals to divine the future, and many are done to try to bring influence to bear on future events. These rituals are of the sympathetic magic variety: The candles represent people and things and are manipulated so that the candles' actions will be echoed by those persons and things.

In medieval Europe there was a practice in Jewish communities of using a candle to see into the future for the coming year. For ten days before Yom Kippur a candle would be burned, carefully shielded from any drafts. Traditionally, this was the period when each person's fate for the coming year was decided in heaven. If the candle burned all the way down, without going out, it indicated a year of continued life ahead. However, if the candle went out before burning down, it signified that death would come before year's end. Today if this form of divination is used, the candle is chosen by the astral colors given above, to give it a more personal connection.

Sources:
Buckland, Raymond. *Color Magic—Unleash Your Inner Powers*. St. Paul, MN: Llewellyn, 2002.
Buckland, Raymond. *Practical Candleburning Rituals*. St. Paul, MN: Llewellyn, 1982.
Buckland, Raymond. *Advanced Candle Magick*. St. Paul, MN: Llewellyn, 1996.

## Capnomancy; Captromancy

(See also Lampromancy)

In John Healey's *St. Augustine; of the citie of God, with the learned comments of J. L. Vives* (1616) there is mention that "divination was done by smoke; capnomancy." Unfortunately there is no detail of exactly how it was done. Other works of the seventeenth century through the nineteenth century also mention capnomancy, but none of them gives details.

It seems probable that the smoke would be interpreted according to its volume, density, and the way in which it ascended. The direction it moved would be important, as would the consistency of it: whether it was continuous or sporadic, for example. Broiling, swirling, thick smoke might indicate troubles and problems, while thin, wispy smoke could indicate slight activity of an inconsequential nature. If the smoke assumed unusual shapes, this, too, would be significant.

Frequently the smoke would be from a special fire on which vervain and other special plants and herbs were burned. In ancient Greece the smoke would be from the burning of sacrificial animals. Special portions of the sacrifice were consumed by fire and omens read in the flame or smoke that ensued.

In *Etruscan Magic & Occult Remedies*, Charles Godfrey Leland gives details of a variety that he terms captromancy, where grains of sesame or black poppy were thrown on hot coals. From the smoke rising from it, omens were drawn. In addition to the suggestions of the smoke, "if (the grains) burst or pop well, it is a sign that the crop for the next year will be a good one. And if they do not burst it will be bad."

Psychical researcher Hereward Carrington. *Fortean Picture Library.*

**Sources:**

Lawson, John Cuthbert. *Modern Greek Folklore and Ancient Greek Religion*. New York: University Books, 1964.

Leland, Charles Godfrey. *Etruscan Magic & Occult Remedies*. New York: University Books, 1963.

**CARDS** *see* **Cartomancy**

## CARRINGTON, HEREWARD (1881–1959)

British-born Hereward Carrington had his interest in psychic matters aroused at the age of eighteen. His inclination was to disbelieve reported psychic phenomena, until he read *Essays in Psychical Research* by "Miss X" (London, 1899). Miss X was actually A. Goodrich-Freer, the Marquess of Buze. In 1900, at the age of nineteen, Carrington became a member of the Society for Psychical Research and from then on devoted his life to the study of the paranormal.

Carrington quickly established a reputation for his intellect and common sense. After Dr. Richard Hodgson died and Professor James Hervey Hyslop took over the leadership of the society, Carrington became Hyslop's assistant, a position he maintained until 1908. He was sent to Naples to investigate the medium Eusapia Paladino, on whom he reported favorably, saying: "genuine phenomena do occur and, that being the case, the question of their interpretation naturally looms before me. I think that not only is the spiritualist hypothesis justified as a working theory, but it is, in fact, the only one capable of rationally explaining the facts."

In 1921 Carrington was the American delegate at the first International Psychical Congress in Copenhagen. That year he founded the American Psychical Institute and Laboratory. In 1924 he sat on the committee of *Scientific American* for the investigation of the phenomena of spiritualism.

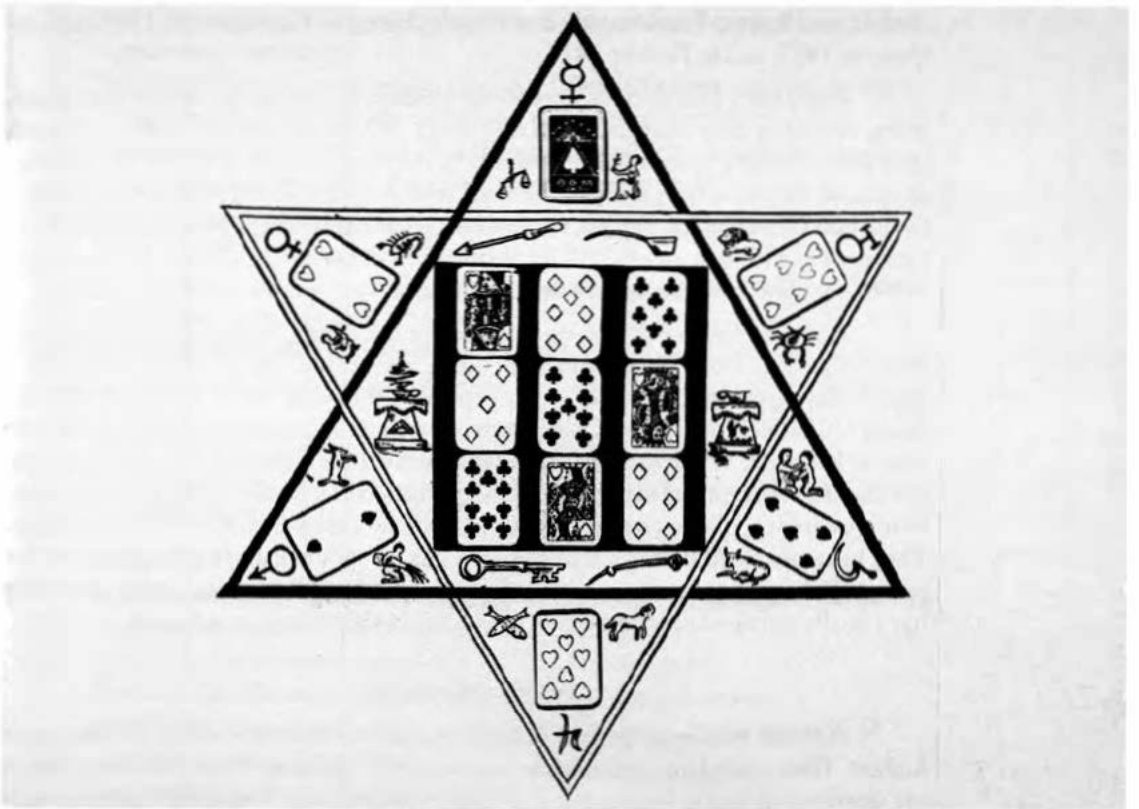
In 1929 Carrington wrote *The Projection of the Astral Body* after becoming acquainted with Sylvan Muldoon, the expert on astral projection. In all, Carrington wrote seventeen books.

**Sources:**

Buckland, Raymond and Hereward Carrington. *Amazing Secrets of the Psychic World*. New York: Parker Publishing, 1975.

Fishley, Margaret. *The Supernatural*. London: Aldus, 1976.

Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.



**Cartomancy is the use of playing cards, such as these laid out in a hexagram, for purposes of prediction. *Fortean Picture Library.***

## CARTOMANCY

*(Note: Although the tarot comes under the general heading of cartomancy, or card reading, it will be looked at as a separate subject.)*

Regular playing cards have been used as tools for divination for hundreds of years, with more methods of using them than can be counted. One theory is that the cards derived from the use of arrows for divination (Belomancy). Certainly arrows were depicted as the symbols of one of the suits on early tarot cards. It is also interesting to note that Korean playing cards always bear a picture of an arrow on the reverse. The earliest playing cards were either Korean or Chinese, existing in that part of the world before the twelfth century. It was not until the fourteenth century that they were introduced into Europe, where they spread rapidly. T. F. Carter, in *The Invention of Printing in China* (1925), cites a reference to playing cards in China as early as 969 CE.

One theory is that playing cards were derived from the minor arcana of the tarot deck, the tarot having been brought from India (perhaps having arrived there from China) by the nomadic Roma, or Gypsies. This certainly seems most likely, since it was at that time that the Roma began to filter into Europe by way of Persia,

Arabia, and **Egypt.** There is record of Gypsies being in Yugoslavia by 1348, in Germany by 1407, and in Paris by 1427.

Many early Indian cards were round in shape and made out of very thin wood, ivory, or cotton fiber that had been lacquered. Wherever playing cards originated, they became firmly entrenched in France. In the register of the *Chambre des Comptes* of Charles VI, there is an entry of the royal treasurer, dated 1392, for money paid to a Jacquemin Gringonneur, painter, for three games of cards "in gold and diverse colours, ornamented with many devices, for the diversion of our lord, the King." These were, in fact, what are known as *atouts*, or tarot cards, as were introduced by the Gypsies.

It seems probable that in the early fifteenth century, English soldiers, who had been fighting in Normandy, Touraine, Poitou, and Anjou, brought back examples of French playing cards. They became very popular to the point where an edict of Britain's Henry VII forbade the use of playing cards by servants and apprentices during the Yule season. However, by the early seventeenth century there were so many card makers in London that they formed a guild under the protection of a royal charter. From their earliest appearance, playing cards were seized upon as a convenient tool for divination. They have remained that way through the years, being small and easily carried on the person. They were certainly so used by the Gypsies from earliest times. Today tarot cards have finally surpassed playing cards in popularity, but the latter are still used.

## Reading the Cards

As with most card games, in reading cards for fortune-telling the ace ranks highest. Then come king, queen, jack, ten, nine, etc. Speaking in general terms, Hearts are usually tied to joy, happiness, and love in all its forms. Diamonds connect with money, but also with delays, excitement, gifts, and insight. Spades are the difficulties of life; problems, disappointments, sickness, and grief. Clubs tie into transformation, hard work, and the process of getting somewhere or achieving a goal. But these are generalizations and, like all generalizations, they can be modified by which specific card of the suit is being looked at and by the position that card has in a particular layout or spread. But if the vast majority of cards in a layout happen to be, for example, hearts, then the reading can be regarded as one focused on joy and happiness.

There are two basic systems used in divining with cards. One uses the full fifty-two cards of the deck; the second ignores those cards below seven, using just thirty-two cards. The fifty-two-card method is often referred to as the English method and the thirty-two-card as the Foreign method.

Before looking at layout, here is a listing of each of the cards and what, traditionally, it represents:

**Hearts**

Ace: The house or home. With Diamonds near, it means money and/or news of distant friends. With Spades near, it means misunderstandings, a possible quarrel to come. With clubs: a celebration.

King: A fair man who is good natured. Beware of rashness and hastiness overruling discretion.

Queen: A fair woman who is affectionate and faithful.

Jack: Can apply to either sex. A dear friend. Attuned to the thoughts of someone who is fair-haired.

Ten: Happiness and good fortune to come. Possible children, or concerning a large family. This card can counteract nearby negative cards.

Nine: Known as the wish card. Wealth and high esteem, or high social position. May be affected by the closeness of negative cards.

Eight: General conviviality. Good food; good friends.

Seven: Beware of a false friend who may betray you.

Six: Credulity; too open-minded and open-handed; an easy prey for swindlers. Can also mean a coming proposal.

Five: Problems caused by unfounded jealousy.

Four: A person who is difficult to please and, consequently, remains unmarried.

Three: Beware of the results of imprudence and lack of tact.

Two: Depending upon the neighboring cards, this could indicate great success and prosperity.

**Diamonds**

Ace: A letter, its contents dependent upon the neighboring cards. This can also signify a ring or paper money.

King: A fair but obstinate man with a quick, violent temper.

Queen: A fair, flirtatious woman who is vain and fond of society.

Jack: A self-opinionated, selfish, near relative. Attuned to the thoughts of someone who is fair-haired.

Ten: Money, family and home.

Nine: A person fond of roving, influenced by those cards near it. Connected with the eight of spades it means a coming quarrel.

Eight: A marriage or partnership late in life that will have its ups and downs.

Seven: Need for caution in all things. No hasty decisions. It could be linked with negative gossip.

Six: Early marriage and equally early death of the spouse. A second marriage should be approached with caution.

Five: Unexpected news, usually good.

Four: Betrayed trust; a breach of security. Trouble caused by those previously considered friends.

Three: Legal and domestic problems. Domestic disagreements.

Two: A love interest strongly advised against by friends.

**Spades**

Ace: Misfortune, which could be personal or business. Spite from a previous friend may be involved. This card is unaffected by nearby cards.

King: A dark, ambitious man who has gained considerable success.

Queen: A dark, malicious woman who might be a widow. She is fond of scandal and open to bribery.

Jack: An inept person who is unready to take action. Attuned to the thoughts of someone who is dark-haired.

Ten: Possible imprisonment; grief. Detracts from any good cards in the vicinity.
Nine: Sickness, trouble, losses, family disagreements.
Eight: Look out for enemies, especially if this card is close to one representing the querier (the enquirer) .
Seven: Loss of a friend, bringing problems and worries.
Six: Hard work is well rewarded.
Five: Curb a bad temper and seek comfort in the arms of your spouse or dear one.
Four: Possible sickness and need for attention to your business.
Three: A journey, plus the possibility of unfaithfulness while on a trip, causing problems with spouse.
Two: A sudden removal, or death.

**Clubs**

Ace: Wealth, peace of mind, general prosperity.
King: A dark, faithful, upright man who is affectionate.
Queen: A dark gentle woman, who is affectionate, charming and trusting.
Jack: A trustworthy, generous friend, who may be a little hasty at times. Attuned to the thoughts of a man who is dark-haired.
Ten: Unexpected inheritance, due to the loss of a dear friend.
Nine: To go against friends' opinions could cause problems.
Eight: Beware of speculation and love of money.
Seven: Good fortune and happiness. Any problems will come from the opposite sex.
Six: Great business success, for yourself and family.
Five: A marriage good for both spouses.
Four: Beware of lying and deceiving.
Three: Remarriage, with chance of increased fortunes.
Two: Possibility of a great disappointment.

**Significance of different cards of the same suit**

Four Aces, either coming together or following one another: Danger, business failure, possible imprisonment. If one or more is reversed it will simply lessen the severity.
Three Aces: Good news. One or more reversed indicates folly.
Two Aces: A plot. If one is reversed, it will not succeed.
Four Kings: An important business meeting with satisfactory results. Any reversed means the results may prove doubtful.
Three Kings: A number of small business meetings with the results uncertain. Any reversed, the results will be unfavorable.
Two Kings: A business partnership. One or both reversed—the partnership will not last long.
Four Queens: A social occasion. With one or more reversed, there will be an embarrassing situation.
Three Queens: Friendly visits from acquaintances. Any reversed indicate an amount of negative gossip.

Two Queens: A meeting between friends. One or both reversed—one or both of the friends needs help with a problem.
Four Jacks: A noisy party composed mainly of young people. Any reversed indicates a drinking problem.
Three Jacks: False friends. Any reversed—a violent quarrel.
Two Jacks: Danger. One reversed—evil intentions involved.
Four Tens: Plans will work out extremely successfully. Any reversed—there will be delays that are very frustrating.
Three Tens: Improper conduct on someone's part. Reversals—a failure to complete something important.
Two Tens: A change of profession. One reversed—the new job is not yet certain.
Four Nines: A big surprise. Reversals—an unexpected public presentation.
Three Nines: Joyful good fortune with excellent health. Reversals—Loss of wealth through poor planning and choices.
Two Nines: A small gain, financially. One reversed—a small loss.
Four Eights: A short journey. Any reversed—a visit from a friend or relative.
Three Eights: Thoughts of marriage. Reversals—a serious flirtation.
Two Eights: A brief love fantasy. One reversed—small pleasures accompanied by small pain.
Four Sevens: Threats and disputes, especially from employees or fellow workers. Any reversals—the threats against you will go back on those who are threatening.
Three Sevens: Sickness and premature aging. Reversals—a number of small sicknesses.
Two Sevens: Levity. One reversed—regrets.
Multiples below Sevens are not especially significant.

Note: With the court cards and with many of the other cards, especially even-numbered ones and most of the diamonds, it isn't possible to tell which is a reversed situation. In such cases it is recommended that you mark the card in some way—perhaps a dot at the bottom.

This table can be used to help remember some of the meanings, grouping together those with similar meanings:

Early marriage: 2 clubs; 3 clubs; 5 clubs; 6 diamonds.
Late marriage: 3 clubs; 8 diamonds.
Wealth: 2 hearts; 9 hearts; 7 clubs; 10 clubs; 10 diamonds.
Prosperity: 2 hearts; 10 hearts; 6 clubs; 7 clubs.
Prudence: ace clubs; 6 spades.
Unfaithfulness: 4 clubs; 7 hearts; 4 diamonds; king diamonds.
Discretion needed: 3 hearts; 2 diamonds; 7 diamonds; 2 clubs; 4 spades.
Possible misfortune: 2, 3, 7, 8, 9, 10 spades; 3 diamonds; 9 clubs.

## Layouts

Various layouts are used for specific purposes. For example, the cards are used one way in instances where the querier is interested in marriage prospects, but a differ-

ent way for questions of inheritance, lawsuits, traveling, and so on. Here we will look at the methods used for marriage and for inheritance as examples, then review some of the various layouts for general prediction.

For marriage, the cards are shuffled and cut three times. If an actual marriage (rather than general exploration) is being looked at, then two cards are withdrawn from the deck to represent the prospective bride and groom. Fair people are represented by diamonds, very fair people by hearts, dark people by clubs, and very dark people by spades. For older men and women, use the kings and queens; for younger people, use the jacks.

With those cards withdrawn, do the shuffling, then lay down the top three cards. If they are all of different suits, put them in a pile to one side for the moment. If there are two or three of one suit, then take the highest-valued one and lay it to the right of the cards representing the bride and groom. Place the others in the "reject" pile. Turn up the next three and do the same thing. Continue doing this until there are fifteen cards to the right of the querier. If you get to the end of the cards without having produced fifteen, then shuffle the reject pile and start going through that again, three at a time.

What is known as a "tierce" is three cards of one suit together in sequence. A tierce major is the three highest cards and a tierce minor is the three lowest cards. A "tierce to the King" is jack, queen, king; "tierce to the queen" is ten, jack, queen; etc. With this in mind, if the querier is the man he will not have his wish regarding the hoped-for marriage unless a tierce to the king in clubs or spades is among the fifteen cards. If the querier is a woman, then not only must there be a tierce to the queen in the suit used to represent the prospective bride, but there must also be an ace of that suit included somewhere in the fifteen cards.

Many other sequences and considerations are considered. For example, if the prospective bride or groom happens to be a widow or widower, then there must be a tierce to the queen of hearts or to the king of spades, respectively, for a favorable reading.

For questions of inheritance, choose a card to represent the querier and place it on the table. Then shuffle and cut the cards. As above, go through the deck in threes and draw off cards to lay out to the right of the querier's card until you have fifteen there. If the ace of spades is among these cards, right side up, this is an indication of an inheritance coming through death of someone close. If there are also the seven, eight, nine, and ten of clubs among the cards, the amount of money will be considerable.

### Past, Present, and Future

A simple method of checking, in detail, past, present, and future may be used with the thirty-two-card deck. The cards must first be shuffled and cut. At the cut, before placing the lower half on top of the upper half, the top card of the lower half and the bottom card of the upper half should be removed and placed to one side. These two are known as the "surprise." The remaining thirty cards are dealt into three equal piles. The pile on the left represents the past; the middle pile is the present; the right-hand pile is the future.

The ten cards in the first (left: past) pile are spread out and read, taking into account the relative positions and whether or not any cards are inverted. Then the second (middle: present) pile is read, and finally the third (right: future) pile. The three cards of the "surprise" are read last. They may have bearing on any of the three piles.

### The Pyramid Layout

This is done for a general reading. A *significator* is first chosen to represent the querier . . . remember: fair people are represented by diamonds, very fair people by hearts, dark people by clubs and very dark people by spades; for older men and women, use the kings and queens; for younger people, use the jacks. This significator is first chosen and laid down on the table, then the rest of the cards are shuffled. The first two cards are taken from the top and laid down below the significator. Beneath them go the next three cards. The next four below them, and so on until there are seven rows (twenty-eight cards in all). The significator is the querier. The second row deals with present strong influences around him or her. The third row is the power that may be drawn upon (i.e. friends, influences, etc). The fourth row is the forces working against the querier. The fifth row shows the past. The sixth row shows hopes, fears and dreams. The bottom row shows the final outcome. When reading these, or any cards, take note of pairs, triplets, quartettes--two, three or four of a kind lying side by side.

Now study the last card in each row, all seven of them. These cards will give a general idea of luck or good fortune for the coming month. Note which suit appears most in those seven cards. If it is hearts then there will be a lot of luck. If diamonds, then quite a bit of luck. Clubs means no more than usual. Spades indicates nothing but bad luck to come.

### Sevens

Using the Foreign deck (the deck of thirty-two cards), shuffle and count out seven cards from the top. Lay just the seventh card on the table and discard the other six. Repeat this, counting out another seven and placing that seventh one beside the first selected card and discarding the other six. Continue through the deck in this fashion, placing each seventh card in a line across the table. After the fourth time there will not be sufficient cards left to do it again, so take up the discards and shuffle them all together with the remaining four cards in your hand. Then again go through, adding every seventh card to the four already on the table. Keep this up until you have a total of twelve cards in the line across in front of you. Study the cards to see if one of them is the card that should be the significator for the querier (see above). If it is not among the twelve cards, gather them all together, shuffle, and start all over. This must be repeated until the traditional significator is one of the twelve chosen cards.

From the twelve cards, take the significator and place it in the center, above the others in the line. Now count seven cards from the left of the line, take that card, and place it above and to the left of the significator. This card will represent the forces that have been at work around the querier in the past. Next take the card on the far left of the original line and the card on the far right, and place these under the significator. These two cards represent the querier's hopes and fears. Again count seven

cards from the left and place that card below the previous two. This represents influences—a person or set of circumstances that will unexpectedly come into play in the near future, greatly influencing the querier.

A total of seven cards are now left in the original line. Take the middle three and place them at the bottom, and place the remaining four above them (below the influences card). The four represent forces now at work around the querier, and the bottom three represent what will be the final outcome.

SEVENS: ORIGINAL LINE OF DRAWN CARDS

Significator

1 2 3 4 5 6 7 8 9 10 11

CARDS DRAWN AND REARRANGED TO THIS PATTERN

There are a great many different layouts, some extremely simple and some very complicated. They have names such as Wheel of Life Spread, Nine Square, Romani Star, Grand Star, and Lucky Thirteen. All cartomancy comes down to there being different meanings for the positions of the cards drawn and then the interpretation of the cards themselves in those positions. That interpretation must take into account the significance and modification, if any, of neighboring cards.

Specific questions can be answered using cards, and they do seem to have a degree of accuracy. That accuracy is perhaps not as great as with tarot cards, where there is far more latitude for the interpretation of each card, but a skilled reader can frequently astonish a querier.

Sources:

Buckland, Raymond. *Secrets of Gypsy Fortunetelling*. St. Paul, MN: Llewellyn, 1988.
Foli, Prof. P. R. S. *Fortune-Telling by Cards*. Philadelphia: David McKay, 1902.
Grand Orient (A. E. Waite). *A Manual of Cartomancy*. London: William Rider, 1912.
Hargrave, Catherine Perry. *A History of Playing Cards*. New York: Houghton Mifflin, 1930.
Sophia. *Fortune Telling with Playing Cards*. St. Paul, MN: Llewellyn, 1996.

## CATOPTROMANCY; ENOPTROMANCY

(See also Mirror-Gazing; Scrying)

Catoptromancy, divination by means of a mirror, is an aspect of mirror-gazing. Sir Thomas Urquhart finds reference to it in *The Third Book of the Works of Mr. Francis Rabelais* (London, 1693), where it says: "Catoptromancy is held in such account by the emperor Didius Julianus," implying that it was practiced in ancient Rome. The

London *Annual Register* of 1758 says: "He understands all the mysteries of catoptromancy, he having a magical glass to be consulted upon some extraordinary occasions."

Pausanius, the fifth century BCE Spartan regent of the Greek forces and admiral of the Greek fleet, described how this form of divination was performed: "Before the Temple of Ceres, at Patras, there was a fountain, separated from the temple by a wall, and there was an oracle, very truthful, but not for all events—for the sick only. The sick person let down a mirror (*of bronze or silver*), suspended by a thread, till its base touched the surface of the water, having first prayed to the goddess and offered incense. Then looking in the mirror, he saw the presage of death or recovery, according as the face appeared fresh and healthy or of a ghastly aspect." The Romans and the Egyptians also used this form of divination.

Another version of catoptromancy is when young girls study the reflection of the moon in a mirror. They time how long it is, in minutes, before a cloud or a bird passes across the face of the moon. That number of minutes represents the number of years they may have to wait for matrimony. Staring into a mirror in the light of the moon will also bring the face of the future husband/lover—to be seen reflected over the girl's shoulder, it was believed. Some say that this last act had to be done at midnight on Halloween.

Mirror magic of one kind or another has been practiced from earliest times. As a tool for divination, the mirror, or any type of reflection, is considered one of the most infallible of methods.

**Sources:**

Leach, Maria (ed.). *Funk & Wagnalls Standard Dictionary of Folklore, Mythology, and Legend*. San Francisco: Harper & Row, 1972.

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

**CAT** ***see*** **Ailuromancy**

**CAUL** ***see*** **Amniomancy**

## CAUSIMANCY; CAUSIMOMANCY

**(See also Xylomancy)**

This is a form of divination by fire. Interpretation is of the speed and general combustibility of objects cast into a fire. If the object does not burn, it is a fortuitous sign. If it burns rapidly and spectacularly it is a sign of trouble and possibly of evil to come.

**CAUSIMOMANCY** ***see*** **Causimancy**

## CAYCE, EDGAR (1877–1945)

Known as "The Sleeping Prophet" because he delivered his predictions while in trance, Edgar Cayce was one of America's most famous **psychics** and seers. He was a photographer by profession, though when his psychic abilities developed fully they left him with little time to pursue that career.

Cayce was born on March 18, 1877, near Hopkinsville, Kentucky. With four sisters, he grew up surrounded by uncles, aunts, and other relatives, all of whom lived close by. From the family background and atmosphere, Cayce developed an early interest in the Bible, an interest that remained with him throughout his life. At the age of six he told his parents that he was able to see visions and even talk with the spirits of dead relatives. His parents didn't believe him. At thirteen he had a vision of being visited by a goddess figure who asked him what he most wanted in life. He replied that he wanted to help others; in particular, he wanted to aid sick children.

For a short period Cayce demonstrated a special talent of being able to absorb knowledge by sleeping on books, papers, etc. He would sleep with his head on a book and, on waking, be able to tell everything about the material in the book, even repeating whole passages word for word.

When the family moved from their farm into the city of Hopkinsville, Cayce found employment in a bookstore. There he met Gertrude Evans, and the two became engaged in March 1897. For a short while he lived in Louisville, but he returned to Hopkinsville by the end of 1899, where he formed a partnership with his father, an insurance agent. Cayce started traveling and selling insurance, supplementing this with the sale of books and stationery. His sales job ended when Cayce developed a severe case of laryngitis, so severe that it lasted for months despite attention from a number of doctors. Having to give up the insurance job, he took a position as assistant to a photographer, where he wouldn't have to try to speak to anyone.

A traveling entertainer named Hart hypnotized Cayce and found that, under hypnosis, the young man's voice could be normal. But when out of a trance, Cayce's laryngitis returned. Hart moved on, but a local hypnotist named Al Layne took over. Cayce put himself into trance and had Layne give him suggestions. Layne asked Cayce what was wrong with his throat and Cayce responded with a full and detailed diagnosis. He further urged Layne to give the suggestion that the throat return to normal. When Cayce woke up, everyone was amazed to find that he now spoke normally for the first time in almost a year. The date was March 31, 1901. This was Cayce's first diagnosis while in a trance.

Al Layne, the hypnotist, had himself long been bothered with a stomach problem. Inspired by Cayce's recovery, he prevailed upon the young man to go into a trance and diagnose for him. Reluctantly Cayce did so, and he prescribed a dietary and exercise regimen to solve Layne's problem. Within a week it had worked, again after a number of doctors had been unsuccessful.

Although Cayce's personal desire was to be left alone to be a photographer and raise a family, he reluctantly gave in to pressure from his father, Layne, and others, and continued to give trance readings for people in need. He cured a five-year-old girl named Aime Dietrich, who had been seriously ill for three years. Cayce did not understand how it worked, having no medical knowledge and frequently, on waking, not remembering what he had said while asleep. But the cures continued.

On June 17, 1903, he and Gertrude married and moved to Bowling Green, Kentucky, where Cayce opened a photographic studio. Later a disastrous fire wiped out everything, and he and his wife, now with a son, returned to Hopkinsville. An

association began with Dr. Wesley Ketchum, a homeopath, which eventually led to Dr. Ketchum reading a paper about Cayce's abilities to the American Society of Clinical Research. The *New York Times* picked up on this and featured an article: "Illiterate man becomes doctor when hypnotized." Soon Cayce was swamped with readings. He had earlier found that the person for whom he was reading did not have to be physically present; all he needed was a name and location of the person and he could focus on that person and the problem.

In the late summer of 1911 Gertrude contracted tuberculosis and almost died. Cayce's diagnosis and recommendation of revolutionary treatment brought about her complete recovery by the end of the year. He was able to perform a similar service for his son, Hugh Lynn, some time later. The family had moved to Selma where Cayce had a new photographic studio. Hugh was playing with flash powder when it exploded in his face. Doctors said that he had severely burned his eyes and recommended removing one of them. Cayce thought otherwise and, from a trance, prescribed for his son. Two weeks later Hugh could see again.

As Cayce's reputation grew, so did a problem with treating people. Doctors were reluctant to follow the diagnoses that the "Sleeping Prophet" recommended. Cayce began to dream of having a hospital, fully staffed with doctors and nurses, that would work solely on the cases he prescribed. He attempted to use his psychic talents to make the money to establish such a hospital, but very quickly it was made clear to him that he could not use his gift for making money.

In 1923 Cayce had to hire a secretary, Gladys Davis, to write down all the information he was producing in his readings. His wife Gertrude was, by this time, conducting the readings and asking him the necessary questions. About this time a man who had received successful readings for two of his nieces asked Cayce for a "horoscope reading." In the course of it, Cayce made mention of a past life that the man had once had. This opened the door to a whole new field of psychic investigation; however, Cayce's personal attachment to Christianity (he read the Bible and taught Sunday school) made him uneasy. Re-reading the Bible in its entirety, he finally realized that the concept of reincarnation was not incompatible with any religion and actually followed his own ideas of what it meant to be a good Christian. So began what became known as the "Life Readings," trance readings that looked at a person's past lives and the relationship to the present life. In time this further expanded into mental and spiritual counseling, philosophy, dream interpretation, and other avenues.

Finally, and very reluctantly, Cayce had to give up his photographic career for lack of time. He also began to accept donations toward the hospital he still wanted to build. Readings that he gave indicated that it needed to be established at Virginia Beach, Virginia. In September of 1925 the Cayce family, with secretary Gladys Davis, moved there; two years later the Association of National Investigators was formed to research the information that was now rapidly growing in volume. In 1928, on November 11, the Edgar Cayce Hospital was opened. Patients came from all over the country and were diagnosed and prescribed for by Cayce. They were then treated by the staff of doctors, nurses, and therapists.

The Depression forced the hospital to close in 1931 when financial backing was lost, but later that year the Association for Research and Enlightenment was formed as a research body for all the information in the readings.

Cayce himself continued to develop psychically, picking up information in the waking state as well as when in a trance, seeing auras around people and even diagnosing from these. With the onset of World War II Cayce was inundated with requests for readings and, despite warnings about his own health (given from his own readings), he began to grow weak from overwork. His readings continuously told him to rest, but he felt obliged to keep going. Finally, in 1944, he collapsed. His last reading was for himself, in September of that year, when he was told that he must rest until either he got better or he died. Shortly after, he had a stroke and became partially paralyzed. Cayce died on January 3, 1945. Within three months, Gertrude also died.

Copies of over 14,000 case histories of Cayce's readings, including all follow-up reports received from the individuals concerned, are available for reference at the Association for Research and Enlightenment, Inc. (A.R.E.), in Virginia Beach. This material represents the most massive collection of psychic information ever obtained from a single source. The organization has grown from a few hundred supporters in 1945 to one that today is worldwide.

Countless individuals have been touched by the life work of this man who was raised a simple farm boy and became one of the most versatile and credible psychics the world has ever known. He has been called "the father of holistic medicine." In history, the Cayce readings gave insights into Judaism that were verified a decade after his death; in world affairs, he saw the collapse of communism nearly fifty years before it happened. Even in the field of physics, a professor and fellow of the American Physical Society theorized a connection between the elementary-particle theory and the way in which Cayce received his information. Repeatedly, science and history have validated concepts and ideas explored in Edgar Cayce's psychic information.

**Sources:**

Cayce, Hugh Lynn. *Venture Inward*. New York: Paperback Library, 1969.
Langley, Noel. *Edgar Cayce on Reincarnation*. New York: Paperback Library, 1967.
Stearn, Jess. *Edgar Cayce: the Sleeping Prophet*. New York: Doubleday, 1967.
Sugrue, Thomas. *There Is a River: the Story of Edgar Cayce*. New York: Dell, 1970.
http://www.edgarcayce.org/.

## Celtic Astrology

Robert Graves first visualized the Celtic lunar zodiac in his book *The White Goddess*. He arrived at the symbol or association of a tree with each of the lunar months. He further connected the thirteen months with the thirteen consonants of the Celtic Beth-Luis-Nion tree alphabet.

The **Celtic** Druids used a thirteen-month calendar working from the phases of the **moon,** which was the basis for their form of **astrology.** Rather than centering around the sun, they centered around the moon. Solar-oriented astrology has dominated Western astrological thought for centuries, yet the Celts had a concept that worked just as well and tied in with their native ideas of deities and mythology.

Rather than symbolizing the signs by the constellations, they were symbolized by tree images; Druids utilized trees in many of their workings. These run as follows:

| Tree | Celtic | Dates |
|---|---|---|
| Birch | *Beith* | Dec 24–Jan 20 |
| Rowan | *Luis* | Jan 21–Feb 17 |
| Ash | *Nuin* | Feb 18–Mar 17 |
| Alder | *Fearn* | Mar 18–Apr 14 |
| Willow | *Saille* | Apr 15–May 12 |
| Hawthorne | *Huathe* | May 13–Jun 9 |
| Oak | *Druir* | Jun 10–Jul 7 |
| Holly | *Tinne* | Jul 8–Aug 4 |
| Hazel | *Coll* | Aug 5–Sep 1 |
| Vine | *Muin* | Sep 2–Sep 29 |
| Ivy | *Gort* | Sep 30–Oct 27 |
| Reed | *NgEtal* | Oct 28–Nov 24 |
| Elder | *Ruis* | Nov 25–Dec 23 |

The zodiac chart is divided by calculating the first twelve signs at 28°, to correspond to the twenty-eight days of the lunar month, beginning with Beith (birch). The thirteenth sign (Ruis—elder) contains the remaining twenty-four degrees. A second division of the zodiac is given by Paterson, which gives 28° each to Beis, Luis, Nuin, and Fearn; 27° each to Saille, Huathe, Druir, Tinne, and Coll; 28° again to Muin, Gort, and NgEtal; and 29° to Ruis.

Important on the zodiacs are the summer and winter solstices (*Alban Hefin* and *Alban Arthuan*) and the vernal and autumnal equinoxes (*Alban Eilir* and *Alban Elfed*). Also significant are the four major feast days of the Celtic calendar: *Samhain* (November Eve), *Lughnasadh* (August Eve), *Beltaine* (May Eve), and *Imbolc* (February Eve).

As Helena Paterson says: "The Druids . . . had observed and developed a zodiac that was both heliocentric and geocentric. . . . Their lunar division of the signs restores the soli-lunar balance and integration of the psyche which is lacking in the astrology of the Greeks. . . . It draws on the vast storehouse of astrological lore already collated by ancient Greek and Roman scholars with those theorems the Druids were apparently most intimately acquainted."

Sources:

Graves, Robert. *The White Goddes*. London: Faber & Faber, 1961.

Orion, Rae. *Astrology for Dummies*. Foster City, CA: IDG Books, 1999.

Paterson, Helena. *The Handbook of Celtic Astrology: The 13-Sign Lunar Zodiac of the Ancient Druids*. St. Paul, MN: Llewyllen, 1999.

## Celts

Celt, or Kelt, is derived from the Greek *Keltoi*, a name used to label a group of people spread across Europe and the Iberian Peninsula. Most authorities recognize the Celts as existing from the Black Sea across to the Atlantic Ocean and from the North Sea and

Denmark down to the Mediterranean. They were known as *Kelten* in Germany and *Celtes* (with the soft C) in France. Much of their expansion was due to their use of iron, rather than bronze, for weapons. The Celts were a distinctive group of people of related tribes who emerged in the eighth century BCE. Their social system was divided into three parts: king, warrior aristocracy, and freemen farmers. They introduced the use of iron to northern Europe. Their inventions and introductions were numerous: chain mail, soap, horse shoes, iron rims for wheels, the shapes of chisels, files, and handsaws.

The Celts measured time in nights rather than days, dividing months, or **moon** spans, into two halves: bright and dark. Even today, the language of the Celts survives in Brittany, Wales, the Isle of Man, and along the west coasts of both **Scotland** and Ireland. In recent years it has been revived in Cornwall, England. The Celtic revival in Cornwall has been intense, with renewal of celebrations of the past and big festivals, including the lighting of balefires on hill tops across the county on the main Celtic feast days.

Each of the various Celtic tribes had its own leader and its own laws, yet there was great similarity among all tribes. Originally the leaders were known as kings, but later, with the exception of Ireland, the title became chieftain. One form of their language, today known as P-Celtic, was spoken in Gaul and Britain while another form, Q-Celtic, was spoken in Ireland.

Although the Celts had knowledge of Greek writing, their laws, histories, and religious beliefs were not committed to writing but were passed on orally. Caesar commented on this when speaking of the Celtic priesthood, the Druids. In his *De Bello Gallico* he said, "(They) learn by heart a great number of verses, and therefore some persons remain twenty years under training."

There were four main festivals in the Celtic year—Imbolc, Beltane, Lughnasadh, and Samhain—which were celebrated at the main sacred site of each tribe. The priests and priestesses for these rituals were the Druids, though little is now known of them. It is known, however, that they were recruited from warrior-class families and were then regarded as of higher rank. The Druids were believed to be not only religious leaders and teachers but also magicians, shape-shifters, and **diviners** or **seers.**

The Celts practiced human sacrifice. Dr. Anne Ross refers to three of their gods, Teutates, Esus, and Taranis, commenting that the Roman poet Lucan told of people being drowned in a vat in sacrifice to Teutates, stabbed and then hung in a tree in sacrifice to Esus, and burned in sacrifice to Taranis. Animals were routinely sacrificed, and the bull-sacrifice (*tarb-feis*) was featured at the crowning of a new king. Anu (or Danu) was the Mother of the Gods. From her came the Irish gods known as the *Tuatha De Danann* (Tribes of the Goddess Danu). It is possible that the goddess Brigit is Danu known by another name. It was a custom to give a number of different names to any one deity, though some of these names were simply epithets.

The priesthood of the Celts was the Druids. The Greeks and the **Romans** first identified them, calling them variously *druidai*, *druids*, *drysidæ*, and *dryadæ*. Pliny the Elder suggested that the name might have derived from "oak tree." The Greek word for oak was *drus*. As Celtic priests, the Druids possessed tremendous knowledge, including knowledge of many forms of divination. These included **augury** by birds

(**orniscopy**), insects, fire (**causimancy, empyromancy,** and **pyromancy**), dreams and visions (**oneiromancy** and **metagnomy**), examination of animals' shoulder blades (**omoplatoscopy** and **scapulomancy**), scrying, sacrifice (**hieromancy**), and water (**hydromancy** and **lecanomancy**).

The Sicilian Greek writer Diodorus Siculus said that the Druids divined by the flight and action of birds. They would note how many species flew within a marked area. Certain birds were considered lucky and others unlucky. Whether flying in from the left or the right would be relevant. The time spent within the designated space would also mean something. Even those birds that flew over the area without actually alighting were noted. The birds' cries were also significant.

John Toland, writing in 1697, related how he met two old Irish men who told him they knew their private business venture was going to succeed because they had seen a raven standing on the road in front of them. It had some white feathers in its plumage, and when it flew off it headed south, uttering a cry. This, they assured him, was all they needed to know their business would be successful. "Raven knowledge" was highly regarded in many parts of Great Britain. In Ireland it was said that if a raven sat on the roof of your house over the position of the head of your bed and cried out, a distinguished visitor would soon be at the house. Depending on the type of cry the bird made, the visitor might be a monk or some other of the clergy. If the raven called from the northeast corner of the house, there was a chance of thieves breaking in. If it called from near the door, there would soon be soldiers or strangers visiting.

In Wales the eagle was the bird of divination. In the north of England it was the cuckoo. In Scotland it was the crow and the rook. The wren was also viewed as a bird to be studied for omens, among the Celts. It was referred to as a *drui-en*, or "Druid bird." In fact, in Wales the name for the wren is *dryw*.

The Celts also considered the movement of animals of various sorts for their divination. The hare was especially auspicious and features in much British folklore. It is said that before Queen Boudicca (or Boadicea) faced down the Romans, she released a hare to see which way it would run.

In Celtic Devonshire, if a swarm of bees alights in a dead tree it means that within a year there will be a death in the house of the family that owns the tree. Even insects were studied. The actions of worms were noted, especially in parts of Scotland. If a certain worm in a medicinal spring in the parish of Strathdon was found alive, it augured the survival of the patient. In a well in Appin there was a similar belief: if a dead worm was found the patient would die; if a live worm, the patient would live.

The Celts would draw omens from the direction of smoke and flames of sacred fires. They would also study the shape of clouds. If an Irish Druid wished to track stolen property, he would sing a particular incantation through his half-closed fist, using it like a trumpet. He would then go to sleep and, in his dreams, would find what was sought.

Scapulomancy is found almost universally. It was practiced by the Celts, where divining by means of studying the shoulder blades of animals was a popular form of

divination, though carried out only by certain people who made a profession of the study. The right blade bone of a black pig or sheep was considered the best for this form of augury. It was thoroughly boiled, so that no flesh remained on it, but was not scraped since it was important that only natural marks should be found. The bone was divided into a number of different sections corresponding to the geographical features of the local area. Author Lewis Spence says:

> Certain marks indicated a crowd of people, meeting at a funeral, a fight, sale, etc. The largest hole of indentation symbolized the grave of the beast's owner and, from its position, the problem of whether he should survive the current year, or otherwise, was resolved. It if lay near the side of the bone, the omen was fatal, but if in its centre, prosperity was indicated.

An unusual method of divining was found in the North of Scotland. It was known as "the swimming of names in water." Spence reports that it was "resorted to in cases of theft, in order to discover the guilty person." The names of those suspected were written on pieces of paper and thrown into a large vessel of water. Whichever one sank was the name of the guilty party.

Both Diodorus Siculus and Tacitus mention a Druidic custom of divining with the entrails of sacrificed victims. Tacitus says: "The Druids consult the gods in the palpitating entrails of men." According to Spence, Strabo describes how they would stab a man in the back with a sword and then observe his convulsive movements and divine from those. Diodorus also mentions this and says that they augured from the posture in which the victim fell, from his contortions, and from the direction in which the spilled blood flowed away from the body (**hæmatomancy**).

**Sources:**

Buckland, Raymond. *The Witch Book: The Encyclopedia of Witchcraft, Wicca, and Neo-paganism*. Detroit: Visible Ink Press, 2002.

Ross, Anne. *Pagan Celtic Britain*. London: Routledge & Kegan Paul, 1967.

*National Geographic*, "The Celts." May, 1977.

Norton-Taylor, Duncan. *The Emergence of Man: The Celts*. Alexandria, VA: Time-Life Books, 1974.

Spence, Lewis. *The Magic Arts in Celtic Britain*. London: Rider, 1945.

Toland, John A. *A Critical History of the Celtic Religion and Learning: Containing an Account of the Druids*. Edinburgh, 1815.

## Ceneromancy

Ceneromancy is divination using ashes. When a ritual fire, or fire built specifically for the purpose of divination (see **Anthracomancy** and **Pyromancy**), had died down, any remaining wood or coal was removed and the state of the ashes was considered. The various ridges—their mounds and valleys—were interpreted with regard to high points and low points, intersections, dead ends, and so on.

## Central Premonitions Registry

This bureau was started in New York in 1968 as a direct result of the large numbers of **prophetic dreams** experienced by people around Great Britain prior to the **Aberfan**

tragedy, which took place October 20, 1966. On that date, in the little Welsh village of Aberfan, a half-million-ton mountain of coal waste, saturated by days of unrelenting rain, slid down over the village and buried dozens of houses and the village school. Sixteen adults and 128 schoolchildren died.

There were so many reports of detailed dreams prior to the tragedy that a London psychiatrist, Dr. J. C. Barker, suggested a survey be conducted. Many of the reported premonitions were rejected for lack of authenticating evidence or because they were too vague. At least thirty-six prophetic dreams could be fully documented and confirmed, together with twenty-four non-dream premonitions. Consequently, the **British Premonitions Bureau** was established in 1967 and the New York Central Premonitions Registry the following year.

**Sources:**

Buckland, Raymond. *Gypsy Dream Dictionary*. St. Paul, MN: Llewellyn, 1999.
Holroyd, Stuart. *The Supernatural: Dream Worlds*. London: Aldus Books, 1976.
http://mainportals.com/precog.shtml.
*Mysteries of the Unknown: Psychic Powers*. Alexandria, VA: Time-Life Books, 1987.

## CEPHALOMANCY; CEPHALONOMANCY; KEPHALONOMANCY

Divination by studying an ass's head after it has been boiled. This was also done with a goat's head or a donkey's head. Sir Thomas Urquhart, in *The Third Book of the Works of Mr. Francis Rabelais* (London, 1693), mentions "Cephalomancy, often practiced amongst the High Germans, in their boiling of an Asses Head upon burning coals."

The head was boiled until all flesh fell from it. It was then carefully studied both for its shape and its condition. Much as the cracks in the shoulder blades of animals are interpreted in **scapulomancy,** so are any cracks or breaks found in the ass's or goat's head in cephalomancy. Unusual shape was also noted, in an art akin to the later **phrenology.** The interpretation of the features found in the animal, were applied to the animal's owner. Thus might be found his past, present, and future.

**Sources:**

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.
Spence, Lewis. *The Magic Arts in Celtic Britain*. London: Rider, 1945.

## CERAUNOMANCY; CERAUNOSCOPY

This is divination by thunder and lightning or by thunderbolt (meteoric iron). The augurs of ancient **Rome** searched the skies for signs of the will of the gods. Along with the flights of birds (known as **orniscopy**), the major class of **augury** was by such sky signs as thunder, lightning, falling stars, and comets. Lightning from left to right was considered favorable but from right to left a presage of ill omen. On the appearance of lightning, whatever its form and whatever its direction, all business in the public assemblies was halted for the rest of the day. Since the official augur could not be questioned as to whether or not he actually saw lightning, this gave him tremendous

power. By stating that he saw lightning, he could stop any public assembly and bring a halt to any meetings. He rapidly became a tool of the political scene of that time. In later republican times, however, this power was considerably curtailed. But when a new consul, prætor, or quæstor was installed and began his first day in office, it was usual for the augur to report seeing lightning, flashing from left to right, so that all might have the day free to welcome the newcomer.

Ceraunomancy is a term also applied to divination from thunderbolts; that is, from examination of lumps of meteoric iron. The shapes of such meteorites were studied and interpreted much as were the shapes assumed by lumps of wax allowed to drop into water in **ceromancy.**

**Sources:**
Adkins, Lesley and Roy A. Adkins. *Dictionary of Roman Religion*. New York: Facts on File, 1996.
*Encyclopedia Britannica*. Chicago: William Benton, 1964.

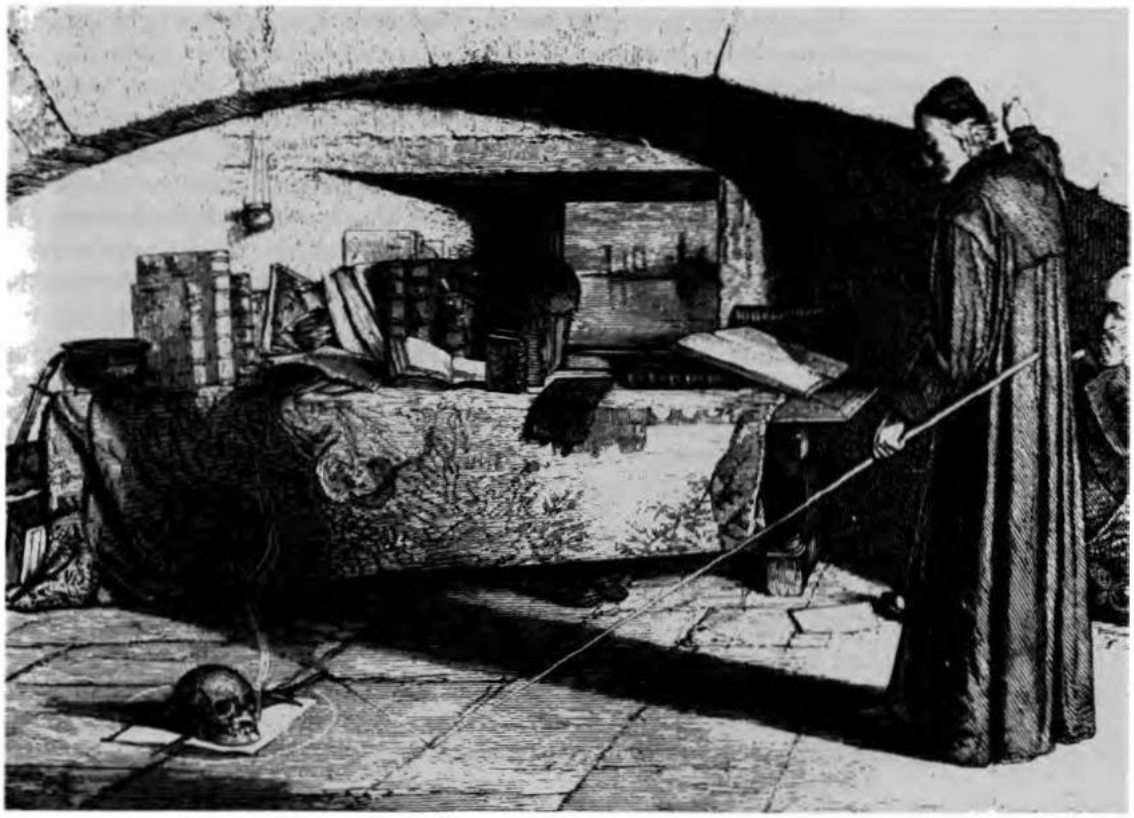
**CERAUNOSCOPY** ***see*** **Ceraunomancy**

## Ceremonial Magic

Ceremonial magic—also known as High Magic or Ritual Magic—is the practice of conjuring spirits (termed variously entities, demons, devils) to do your bidding. Alphonsus de Spina, in 1459, stated that there were 133,306,668 of these entities. This was "corrected" by Johann Weyer, in 1577, to 7,405,926 demons and seventy-two princes. Others tried to count them also, but came up with widely differing totals. Certainly there was a belief in a whole host of entities, all named and in a regular hierarchy, and each was thought to be an expert in a particular field. Depending upon what you wished for, the pertinent entity should be conjured. For example, to be able to speak in tongues, Agares must be summoned. To learn secrets and gain marital love, Furfur must be reached. To discover the whereabouts of buried treasure, Purson is the one.

A number of spirits can help with divining the past, present, and future. One to conjure in order to learn about the future is Amon. He is described as a wolf with a serpent's head and is a marquis in the hierarchy. He can see into both the past and the future. Aina—a duke with three heads: a man's, a cat's, and a snake's—knows all things. Amy specializes in science and can teach **astrology.** The mighty Astaroth, who rides a dragon, knows all of the past, the present, and the future. Aymon is a count who rides on a wolf. He teaches divination. Caim, who appears as a thrush, claims to know secrets of the future. Curson, a king, can tell all of the past, present, and future. Furcus, a duke who appears as an old man riding on a pale horse, teaches astronomy and **cheiromancy.** Gaap is a prince who can tell of the past and the future. Marchosias, a mighty marquis, will truthfully answer all questions. Solas, who appears first as a black raven, is a prince who will teach astrology. Among the thousands of other entities, there are many more who deal with various aspects of divination.

These entities were very unwilling to appear and obey, so they had to be threatened; the magician had to show that he was more powerful than the spirit. Once the spirit acknowledged that superiority, it was forced to obey, albeit reluctantly. To



A magician performing a spell-casting ceremony. Engraving by Stephen Miller after a painting by William Douglas. Forteau Picture Library.

demonstrate his superiority, the magician would conjure with "words of power," usually using the names of God and of the angels and archangels.

A book containing the details of such rituals of the "art magic" was known as a *grimoire*, from the Old French for "grammar." There are a number of these grimoires extant in the libraries and private collections of Europe and America, although many seem to be no more than copies of copies. Some of the most notable grimoires are *The Key of Solomon the King*, *The Lesser Key of Solomon*, *The Arbatel*, *The Heptameron*, *The Grimoire of Honorius*, *The Black Pullet*, *The Pansophy of Rudolph the Magus*, and *The Book of Sacred Magic of Abra-Melin the Mage*.

For the magician there is a great deal of preparatory work to be done before he can start the conjuration. All the instruments used in the work must be made by the magician and constructed to an exacting formula. For example, wood for wands and the handles of knives, etc., must be cut from certain trees on specific days in the hours of specified planets. Everything has to be purified to the utmost, including the magician himself, through fasting, bathing, and prayer. The temple where the conjuration will take place must be carefully prepared and purified.

The Abra-Melin suggests that the magician's "age ought not to be less than twenty-five years nor more than fifty; he should have no hereditary disease, such as virulent leprosy; whether he be free or married importeth little." He must be dressed in special robes, prepared as carefully as the various instruments. He wears a crown of parchment and from his belt and around his neck hang amulets and pentacles. He operates within a large magic circle, carefully constructed and written around with the names of power. Outside the circle is a small triangle, also surrounded with names and words of power. Into this triangle the entity is conjured. Since the spirit is so loathe to appear, he can be very dangerous. Everything done—the tools, robes, circle—is, then, there to protect the magician.

The actual rituals to conjure the spirit are long and demanding, frequently in Latin or Greek. Exhortation after exhortation is made. If the magician is successful, the entity will finally appear in the triangle. Many times he appears "in terrible form," hoping to scare the magician out of his circle of protection. But if he does appear, no matter his form, then he must obey the magician.

Unfortunately it does not end there. When the conjurer has got what he wants, he then has to dismiss the entity. The spirit is not always willing to leave, having been brought there. Again there are many exhortations and threats by the magician. Only when he is absolutely sure that the spirit has gone does the ceremonial magician dare leave his circle of protection.

**Sources:**

Buckland, Raymond. *The Witch Book: The Encyclopedia of Witchcraft, Wicca, and Neo-paganism*. Detroit: Visible Ink Press, 2002.

Buckland, Raymond. *The Anatomy of the Occult*. New York: Samuel Weiser, 1977.

Barrett, Francis. *The Magus, or Celestial Intelligencer; being a complete system of occult philosophy*. London: Lackington, Allen & Co., 1802.

Mathers, S. L. Macgregor. *The Book of Sacred Magic of Abra-Melin the Mage*. De Laurence, 1932.

## CEROMANCY; CEROSCOPY

Divination from the figures produced by dropping melted wax into water. Fine wax shavings were placed in a brass bowl, which was set over a flame. The wax was melted until it was a liquid of uniform consistency. Another large vessel was filled with cold water. Drops of liquid wax were then allowed to fall onto the surface of the water. They would harden into numbers of irregularly shaped discs. The disks would then be interpreted by the **seer.** He or she would interpret based on suggested shapes (as in **tasseography**) together with the proximity of those shapes to one another.

In Sir Thomas Urquhart's *Third Book of the Works of Mr. Francis Rabelais* (London, 1693), it says: "By ceromancy, where, by means of wax dissolved into water, thou shalt see the lively representation of thy future wife."

**Sources:**

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

CEROSCOPY *see* Ceromancy

## CHAIR TEST

This was a test carried out at the University of Utrecht by Professor Willem H. C. Tenhaeff, the Dutch parapsychologist, during his years of testing the famous psychic **Gérard Croiset** of the Netherlands. Professor Tenhaeff had set up an Institute of Parapsychology at the university, similar to the well-known one founded by **Dr. J. B. Rhine** at Duke University. Among Professor Tenhaeff's many tests for Croiset, he devised one where the number of a chair in a lecture hall was chosen at random, days or even weeks ahead of time. The seats could not be reserved and sometimes even the actual venue was not determined till close to the date of the lecture.

Anywhere from a few hours to several days before the lecture, Croiset would describe, and give a number of personal details of, the person who would occupy the chair on the date in question. These were never vague or in any way general, but could include hair and eye color, height, physique, age, dress, even marks on the body. Croiset's **predictions** would be recorded, and the recording would be placed in a sealed bag and locked away in a safe. At the lecture, the recording would be played back and the occupant of the chair asked to stand up and comment on Croiset's observations. Croiset showed incredible accuracy with this test, and with many others.

Occasionally Croiset would seem unable to get any information. On those occasions it turned out that the seat remained empty for the lecture. Sometimes he got very confusing images, which were later explained by the fact that more than one person used the chair.

The first such test was given in Amsterdam in October 1947 in front of the Dutch Society of Psychical Research. By 1951 experts from around the world had been invited to participate and to monitor the conditions, gradually improving the test to make it more severe. In 1961 Professor Tenhaeff published a scholarly collection of records of the tests in a 300-page book titled *De Voorschouw* (**Precognition**).

One of the cases is quoted by Jack Harrison Pollack in his book on Croiset. He calls it "Last Minute Ticket":

> On the afternoon of March 6, 1950, when nosing around for a story, Amsterdam journalist E.K. telephoned Gérard Croiset in Enschede asking for some concrete evidence of his powers, the news of which was then spreading over the Netherlands.
>
> "Well, in two days," replied Croiset, "I am giving a chair test before the Utrecht chapter of the Society for Psychical Research. Please pick a chair number for then. Name any number you want."
>
> "Row 7, third chair from the right," volunteered the Dutch journalist.
>
> "All right," replied Croiset. "Please make a note of these impressions that I am now giving you. I see on this chair will sit a lady with gray hair. She has a slim figure and is a lean type. She likes to help people, but calls everything she does 'Christian social work'."

When these facts were checked under Dr. Tenhaeff's supervision on the evening of March 8, this particular chair was found to be occupied by a Protestant Sister of Mercy, Sister L.B., who, indeed, did Christian social work. Croiset's description of her was a direct hit. It couldn't possibly have fitted anyone else present.

Sister L.B. acknowledged the paragnost's description of her as being accurate. She said that she had almost stayed at home, and her choice of the seat was unpremeditated. . . . Investigator Tenhaeff's later checkup revealed: "Sister L.B. was *not* a member of the Dutch Society for Psychical Research. It was purely accidental that she received an admission ticket as late as 5:40 p.m. on March 8. Croiset gave his information to journalist E. K. when the participants of the test had not yet received their invitations. Moreover, the person who gave Sister L.B. her ticket did not know any of the facts furnished by the paragnost."

**Sources:**
Pollack, Jack Harrison. *Croiset the Clairvoyant*. New York: Doubleday, 1964.
Wilson, Colin (ed.). *The Supernatural: Mysterious Powers*. London: Aldus Books, 1975.

**CHANCE REMARKS *see* Cledonomancy**

## CHANNELING; MEDIUMSHIP

Although mediums are channeling information, they are not "channels" in the nomenclature of the New Age. Similarly, channels are not mediums. The differences are, perhaps, subtle, but there are differences. Looking first at mediums, these are part of the world of spiritualism. They are the intermediaries between this world of the living and the "other" world of the dead. They bridge the gap between those who are still alive and their deceased relatives and loved ones who have "crossed over." Usually, though not always, there is a direct relationship between the two personalities connected through the agencies of the medium. The medium may or may not go into a **trance.** He or she may use **clairvoyance, clairaudience, clairsentience,** direct voice, or any of a number of different ways to bring through the messages from the other side. The messages can, and usually do, come from a wide range of **spirits**—many different people who have lived before. The living receivers are often able to ask questions of the deceased and receive answers, advice, and confirmation of a continued existence.

Channels, on the other hand, are bringing information from "entities" that may or may not have ever lived on this earth and are generally not related in any way to the receivers of the information. Each channel usually produces information from only one particular source, which is frequently delivered as a lecture. Some of these sources claim to be from such origins as ancient Atlantis; some from other planets, other worlds, other universes. This information is imparted using the vocal cords of the channel, who is usually in trance and completely unaware of what is going on. The channel is the direct voice conduit for the entity, who preaches to the audience. A medium usually works with a small, intimate group while a channel may speak in a large auditorium.

There are examples still extant of some of the paraphernalia used by ancient **Egyptian** priests when claiming to channel messages from the Egyptian gods themselves (for example, the mask worn when representing Anubis, the jackal-headed god). In the **Mayan** temples the priests played the part of their gods, giving and relaying instructions, messages, and advice to the people. In **Voodoo,** a possessed worshiper will channel the deity, known as a *loa*. In modern Panchmuda, northwest of Calcutta, India, at the Temple of Manasa during the Snake Festival, the Serpent Mother will take possession of a worshiper, much as in Voodoo, and speak through him or her.

Writers, musicians, and artists have long composed through a process of channeling. Wolfgang Mozart heard music in his head and simply wrote down what he heard verbatim. Many visual artists claim they work the same way, simply putting onto canvas what is processed through them.

"Seth" was an entity channeled by Jane Roberts (1929–1984). Seth defined itself as "an energy personality essence" that was no longer in physical form. It claimed various lifetimes on Earth, though stating that such lifetimes are actually occurring simultaneously because past, present, and future all exist at the same time. Judy "Zebra" Knight, another channeler, claimed to be the instrument for a character she called "Ramtha." He was supposed to have lived 35,000 years ago on the now lost continent of Lemuria. His speech patterns and mannerisms were remarkably like those of Judy Knight herself. Jessica Lansing channeled "Michael," who said he was "of the mid-causal plane" and made up of 1,000 fragments of an entity like himself. Jach Pursel's "Lazaris" says that he has never been in human form; he is a "group form" living in another dimension. Elizabeth Clare Prophet channeled what she described as "ascended masters" no longer living on the physical plane. Darryl Anka's "Bashar" says he is from the planet Essassani, 500 light years away. Interestingly, regardless of the sex of the channel, the entity that comes through always seems to be masculine.

Many of the channels bring "doom and gloom" prophesies, some claiming that the world will end in a certain period of time. Some, such as "Ramtha," appear extremely egotistical and strangely materialistic. Some have urged their followers to give away all their worldly goods or to sell them and donate the proceeds to the organization supporting the channel.

Although there are the charlatans and suspects among the channelers, most of the lectures that come through are positive, leading to a better standard of life. The listener should be prepared to listen and decide for him- or herself what is right, rather than being told what to do.

In the same way, there are many charlatans and those who are self-deceived among the mediums. From the very beginning of spiritualism in the middle of the nineteenth century, there have been frauds who found it easy to prey on those who were bereaved. But—again as with channelers—just because there are fakes does not mean that all are fakes. There have been, and still are, excellent mediums who are above reproach. John Edward is probably the prime example today, doing a regular television program where he contacts the dead relatives of members of his studio audience.

**Sources:**

Bentine, Michael. *The Door Marked Summer.* London: Granada, 1981.

Bentine, Michael. *Doors of the Mind*. London: Granada, 1984.
Buckland, Raymond. *Doors to Other Worlds*. St. Paul, MN: Llewellyn, 1993.
Cook, Mrs. Cecil. *How I Discovered My Mediumship*. Chicago: Lorimer, 1919.
Guiley, Rosemary Ellen. *Harper's Encyclopedia of Mystical & Paranormal Experience*. San Francisco: HarperSanFrancisco, 1991.
Klimo, Jon. *Channeling: Investigations on Receiving Information from Paranormal Source*. Los Angeles: Jeremy P. Tarcher, 1987.

## CHAOMANCY

The word chaomancy is from the Greek *chaos*, which, in Paracelsian language, means "the atmosphere." According to Thomas Blount's *Glossographia* of 1681, it is "a kind of divination by the air."

It is a variation on ceraunoscopy, which deals specifically with thunder and lightning. Chaomancy includes lightning but deals with any and all variations of the air, such as changes in wind direction, force and intensity, squalls, tornadoes, and dust devils.

**CHEESE** *see* Tyromancy

**CHEIRO** *see* Hamon, Count Louis

## CHEIROMANCY; CHIROMANCY; CHEIROSOPHY; CHIROGNOMY

(See also Palmistry)

Cheiromancy, or Chiromancy, is the same thing as palmistry: the reading and interpretation of the hand and the lines and markings on it. It has been subdivided into three parts: cheirognomy—recognizing a person's intelligence from the general shape of the hands; cheirosophy—the study of the comparative value of manual formations; and cheiromancy—the art of divination from the form of the hand and fingers, and the lines and markings on them.

There have been many references to the art over the centuries. John Skelton's *Poetical Works* of 1528 refers to "some pseudo prophets with chiromancy." *Overmatched II*, volume 66 (London) of 1876 says: "The cheiromant of old was an artist, as the augur and astrologer were." In the *Pall Mall Gazette* of September 10, 1883, it says, "He had better betake himself to a regular Chiromant and make himself miserable." One of the most famous palmists was Count Louis de Hamon (1866–1936), who adopted the professional name of Cheiro.

Cheiromancy, or palmistry, was known to exist in ancient Greece and Rome. Even in Celtic Europe there is evidence to show that the hand was seen as a reflection of the whole person. There is also evidence that it was known in ancient China and in Egypt, Babylonia, and Chaldea from at least 4000 BCE. Cheiromancy was popular in medieval times and throughout recent history.

The *Encyclopedia Britannica* describes palmistry as "a predictive system whereby the various irregularities and flexion folds of the skin of the hand are interpreted as

being associated with mental or moral dispositions and powers as well as with the current of future events in the life of the individual." Tradition has it that when Siddhartha Gautama (Buddha) was born, around 563 BCE, his feet bore marks that indicated to the sages of the time that he would achieve greatness. Similarly, Krishna had markings on both hands and feet that foretold coming events. Even today talismans are made and sold that are in the shape of the Buddha's feet, marked with signs and symbols. Both hands and feet can be read but, today at least, the hands are generally more accessible.

Early **Indian palmistry** was closely linked to astrology, and such links are still recognized in all palm reading. The fingers, for example, are linked to planets: the thumb to Venus, forefinger to Jupiter, middle finger to Saturn, ring finger to Apollo, and the little finger to Mercury. The overall shape and size of the hand is significant, as are the respective lengths of the fingers. There has developed a fixed set of meanings for interpreting the map of the hand, but there is still room for personal intuition when reading it.

The hand changes throughout your life. The lines observed today are vastly different from the lines as they appeared some years ago. However, this is less so in the left hand, for it is said that the left hand retains what you were born with while the right hand shows what you have made of your latent abilities. (With left-handed people this is reversed.) Like much of divination, cheiromancy is a diagnostic reading. It can point out the forces that operate within yourself or another, and it can pinpoint the logical result(s) of these forces, but it is up to you whether or not you choose to accept them.

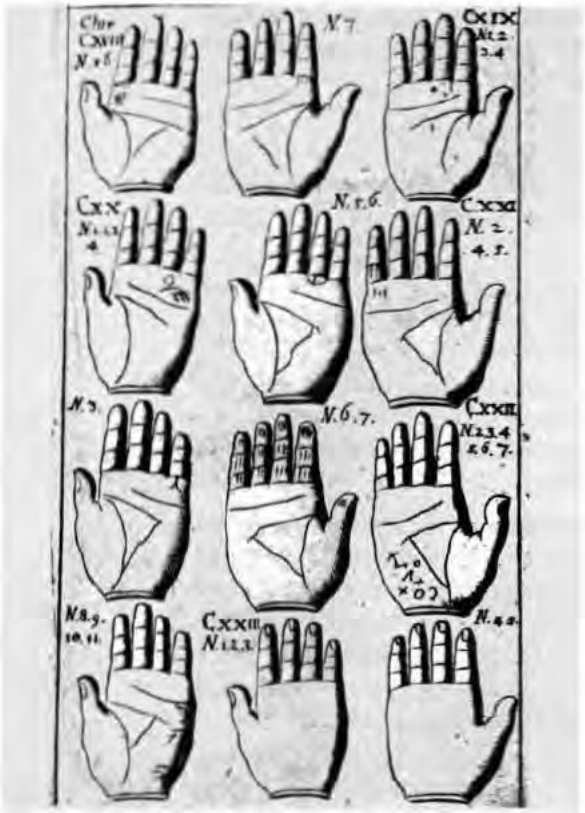
As with all forms of divination, when reading the palms of others it is well to give careful consideration to how you present what you see. Do not blurt out that the person is going to die, for example! Give cautions, especially in the area of health, and recommendations rather than stating that such-and-such an event is definitely going to happen. With divination comes responsibility. The diviner becomes an authority figure whose words carry power to the listener.

It can be a good idea to collect prints of a variety of hands for study and practice. It used to be that the best way to do this was to ink the hand and then press it down on a sheet of white paper. These days, however, a good impression can be obtained by pressing the hand on the glass of a copy machine and making a photocopy. Working this way, you can write comments and make notes on the prints of the various palms.

### First Observation

Many palmists will consider the shape of the hands first. Generally a person with long, articulate hands and fingers will tend toward the contemplative and artistic, while one with short, broad hands and fingers will tend to enjoy doing things and making things without necessarily considering deeper meanings. These are, as mentioned, generalities, and the detailed examination of the palm and fingers help elaborate on them.

If all of the fingers are close together, it is an indication of caution and of being conventional. If the fingers are wide apart, it shows a quick and flexible mind. If the other fingers seem to lean toward the little finger, the subject's life will be ruled by emotions and instinct. If the fingers seem to lean toward the index finger and thumb, then



Cheiromancy engraving from the seventeenth century. *Fortean Picture Library*

this is a sign of potential leadership and of conscious effort in all that is done. A balanced personality has the outer fingers leaning in toward the middle finger.

If the thumb seems widely separated from the fingers, then it indicates a very open mind. If the thumb is held in close to the fingers, there is a tendency to be timid. High mounts at the bases of the fingers indicate a lively mind. If the person can bend back the fingers almost at right angles to the hand, it shows extreme versatility.

For a right-handed person, the left hand shows what the person was born with—the traits and habits that will develop along with the course the life will probably take. The right hand shows what that person has actually done with his or her life, and whether they have lived up to their potential. Very light lines on the right hand would seem to indicate that full potential has not been met. Someone who has constantly tried to improve their lot and avoided leaning on others is likely to have quite a difference between the two palms with strong, deep lines on the right.

If there seem to be a great many lines on the palm, it shows a very complex person—the sort of person who becomes more and more frustrated the more they learn, because they then realize how much more there is to learn! A line in the form of a "chain" indicates a weakness in that which the line symbolizes. The person must pay special attention to that area. In the few cases where a line branches and/or seems to have a parallel of itself, it is a rare condition where the subject has alternate courses available. Care needs to be taken in deciding which is the better course.

In studying the hands, it is best to begin with the left hand, or the "one that shows with what you were born." If the lines of the hand are clear and deep, they indicate a person who experiences and understands much of the pain and joy that will inevitably be encountered in life. But if the lines are light and faint, it indicates a superficial outlook and somewhat colorless personality. The person would gain by getting out and enjoying him- or herself.

## Hand Types

What is known as the ELEMENTARY HAND is very basic, with little shape to the fingers. It has an almost primitive appearance and indicates a somewhat primi-

tive mind. This type of hand usually has hard skin, stiffness, and lines that are few in number and seem more like creases in the hand than actual lines.

The SQUARE HAND is broad, with firm muscles and fingers that are rectangular in shape. They may have rounded tips, of course, but basically there is not a lot of shape to them. This is the hand of the pragmatist: one who is not interested in new ideas or theories but wants to know the basic, established truths. When the fingertips are almost square, there is a love of form such as may be found in builders and, sometimes, architects and sculptors. The person can be very literal-minded.

The CONIC HAND shows versatility and impulsiveness. There is a need in this person to try to make everything touched as attractive as possible. This person has infectious enthusiasm and makes a good companion. Most conic hands have small thumbs, and the fingers have cone-shaped tips.

The SPATULATE HAND has fingertips that are spatulated together with a wide, high, firm Mount of Venus. Either the top or the bottom of the palm is broad to the point of seeming out of proportion to the rest of the hand. The person with such a hand is a lover of action and usually has an original way of thinking.

A long and bony hand, with knots at the joints of the fingers, is a PHILOSOPHICAL HAND. This is a person who likes to examine all angles when pondering a question. This person usually understands other people very well and can be extremely tactful when necessary. Quiet, a need for occasional solitude, reading time, and enjoyment of the country rather than the city are traits of this person.

The PSYCHIC HAND is long, narrow, and delicate, and usually extremely flexible. The skin is very fine and sometimes appears glossy. This is the hand of the poet and the psychic.

## The Line of Life

The Life line is the major line of the hand. It indicates, in general terms, something of the course your life is likely to take. The line curves about the base of the thumb. At the very beginning it is usually joined with the line of the Head. The point at which these two lines separate indicates the relative time at which the person becomes emotionally independent of the parents. If the two lines are never in contact at the beginning, it shows a person who was very independent from the earliest age.

The Life line is the only one on the hand that can be divided up into an approximate scale of years. Doing so, it is possible to foretell major events to within a year or so of their happening. If (with a soft lead pencil) you divide the Life line into four equal parts, they will represent approximately twenty years each. A deep, clear line, running smoothly around its full length, suggests a rich, full life with good health throughout. A line that is in the form of a chain, however, shows continual poor health. If the line is chained only in its lower length, the subject should beware of bad health in later years.

The pad at the base of the thumb, between the Life line and the thumb itself, is known as the Mount of Venus and will be looked at below. If there is a line that runs parallel to the Life line, on the side of the Mount of Venus, it is a good sign showing natural vitality and useful luck.

On most palms there are a number of tiny lines that run from the Head line to the Life line. Each of these indicates a goal of some kind that will be attained. Looking at the time scale marked on the Life line, it is often possible to see, within a year or so, when a major event is going to take place.

About two-thirds of the way down the Life line there may be a triangle formed by two short, minor lines with part of the Life line itself being the third line of the triangle. Its size varies, and it is not always present. But if it is present, then a talent of some sort is possessed from which the person will derive a great deal of satisfaction. An angle or sudden change of direction in the Life line shows a definite change of direction in the course of life. Again, the approximate time of this can be noted. If this is present, then care should be taken around this time since the manner of living could change radically.

Similarly, a branch in the Life line indicates that, at that point or time of life, there will be a choice of two possible courses to follow. This would be a time for careful consideration and planning. A break in the Life line means trouble. If that break is shown on both hands, then it could indicate fatality. But if a new line begins outside the break, or is parallel to the Life line and continues unbroken across the Mount of Venus, then the trouble will not be drastic.

### The Lines of the Head and the Heart

Note the relative lengths of the Head and the Heart lines, for this will tell whether the subject tends more toward things intellectual or whether there is more of a leaning toward the emotions and intuition. For many people these two lines are more or less equal in length, but for others there is an obvious difference. These two lines should always be considered together.

By its length and depth, the line of the Head shows the intellectual capability of the person. The Heart line shows the strength of the emotional and intuitive capabilities. A long, deep, clear Head line shows a clear intellect that can be of great value. If the line is very long but slants downward, rather than straight across, this is a case of having a high intelligence but using it for the wrong goals; in occult terms, being drawn along the "left hand path." Such a person can become very powerful.

There are rare occasions when the Head and the Heart lines join to form a single deep line cutting directly across the palm. There are few barriers that can stand up to such a person; they may well be a genius . . . and very aware of it! However, tight control is called for since there is so slight a distance between the strong, controlled mind and the uncontrolled chaos of mental unbalance.

Someone with a deep and long Heart line is likely to feel, very deeply, both the bad and the good, the joy and sorrow, of his or her life. Emotions will be important to this person and both judgment and hunches will give amazing results.

Interestingly in this modern day, most people have a stronger Heart line on the left, or unconscious, hand than on the right, or conscious, one. Similarly, the Head line will be stronger on the right hand. The reason is that modern civilization, for better or worse, seems to emphasize the intellect over the feelings of the heart.

### The Line of Fate

Sometimes called the line of Luck, the line of Fate does not show up in everybody's hand. Its length and depth will show just how much good fortune you may have. For some the line will run strong and deep from the wrist up to the middle finger. For this person luck will come readily and freely, seemingly with little effort. But for the majority, the line of Luck will be weak or nonexistent. Any "luck" will come only through careful planning and hard work!

If it exists, this line of Fate can give valuable insights into personality flaws that may exist and are not readily apparent. For example, the line of Fate may be deep and unbroken up to the line of the Heart, then break and disappear entirely at that point. A person with such a line would let emotions obstruct much of the good fortune that would normally come their way. Without realizing it, through worry, temper, or similar, they would limit themselves.

Similarly, a line of Fate breaking or terminating at the line of the Head shows a person who gets in their own way by being overly cautious and thinking over things too much. When he or she has finally made up their mind, the opportunity has come and gone. Someone whose line of Fate starts on the Mount of the Moon (the fleshy pad on the outside of the hand, under the little finger) should have a pleasing and peaceful life, finding happiness without trying. If the line starts down at the wristlets, there will be an inheritance of wealth or a rewarding career. If the line of Fate branches near the bottom, with one branch running into the Mount of the Moon, then good fortune will come in the form of a marriage or other attachment.

### The Marriage Line(S)

The Marriage lines start, appropriately enough, above the beginning of the Heart line. The subject may well have more than one such line with possibly as many as four or five. Although called the Marriage lines, they do not necessarily indicate marriages *per se*. Rather, they are great loves felt and experienced throughout the lifetime—encounters that deeply stir the heart. Just how deeply the person concerned has stirred the heart may be gauged by the depth and length of the line. A rough time scale may be derived by noting whether the Marriage line in question is near the Heart line (early in life) or near the joint of the finger (later in life).

### The Wristlets

These are the lines across the front of the wrist at the base of the hand. They can be a general indication of how long a life to expect (and may be compared to the time scale on the line of Life). Each complete, well-formed wristlet shows a complete and full twenty-five years. However, the wristlets will change considerably throughout life and be determined by lifestyle, diet, exercise, and the like.

### The Mount Of Venus

Both the thumb and the large area at its base are under the influence of Venus. The Mount of Venus can give a good picture of the warmth, kindness, and affection in

the person. If the mount is rounded, full, warm, and firm, the person is pleasing as a friend, delightful in love, and one whose kindness to others brings a warm response. However, if the mount is thin, dry, and leathery, the person is cold, probably thin-lipped, tolerating little warmth toward others and receiving little or nothing in return.

It can often be seen that Venus's mount is crossed with many vertical and horizontal lines. This indicates a person who, for all else that the palm says, is not as serene as appears on the surface. Underneath there are cross-currents of emotion that are felt deeply but are kept hidden.

### The Mount of the Moon

The Moon has been linked with the psychic world from ancient times. It is so linked with cheiromancy. The Mount of the Moon is the pad on the outside of the hand, below the little finger. A triangle on this mount indicates some natural talent in one or more fields of the occult. Any lines that arise here will have in them a hint of unconscious magic and of its close relation, love between man and woman. Lines reaching toward the Mount of the Moon from around the edge of the hand will be a prediction of journeys to be made by sea or air.

Finally, the firmness and fullness of this mount gives a general indication of just how well the subject can combine practicality with imagination.

### The Fingers

Square fingers are indicated by the parallel lines of the outside edge of the little finger and the outside edge of the index finger. These would be the two sides of a rectangle. This indicates a practical, methodical person with a love of the functional and utilitarian.

Short fingers are found on people who think quickly and tend to be impatient with details. Long fingers are on those who think in an abstract or analytical manner.

Each finger is associated with an astrological sign and is an indicator of the good and/or bad aspects of that sign. Thumb—Venus; Index finger—Jupiter; Middle finger—Saturn; Ring finger—Apollo; Little finger—Mercury. At the base of each finger is the mount associated with the planetary sign of the finger. The fullness or thinness of the mount shows how strongly that particular sign affects the individual.

Each finger is, in turn, divided into three sections to show the person's relative spiritual, intellectual, and material development, as associated with the particular planet. The lowest section is the material; the middle is the intellectual; the top section is the spiritual. For example, if the lowest segment of a person's little finger (Mercury) is notably larger and more developed than the other two segments of that finger, then there would be action and strength, especially in management and salesmanship (which are associated with Mercury), over and above any interest in spirituality or intellectual pursuits. Similar traits can be derived for each of the other signs, using judgment and intuition with the astrological characteristics given below.

*Venus—thumb:* The thumb can show more about a person than any of the other fingers or any other part of the hand. It shows whether or not the person can

deliberately make the best of their talents and abilities or whether they will simply rely on chance. A short thumb shows lack of strong will power. It is a person ruled by instinct and emotion. A large thumb shows strong will and belongs to someone who works out a plan and sticks to it. Set low on the hand, the thumb is a sign of love of independence. With a waisted phalanx, it indicates great tact. If the tip of the thumb bends backward, there is a tendency toward extravagance.

*Jupiter—index finger:* The "father/mother image," showing drive, leadership, the executive. Principal traits of this sign are pride, ambition, and confidence. It should, ideally, be about the same length as the ring finger. If longer, it shows ambition though can also indicate egotism. If shorter, there is a lack of confidence, especially early in life. If very short, it shows a person who is timid and somewhat afraid of life.

*Saturn—middle finger:* The wise old man or woman, often a personification of old age and the very end of life. It is tied in with restrictions, restraint, and common sense. Principle traits are wisdom, solitude, shyness, melancholy, and solitary bleakness. Usually the longest finger on the hand, if it is exceptionally long the person will have trouble fitting in with others. If short, there will be carelessness and a lack of responsibility.

*Apollo—ring finger:* Associated with the sun and all things bright and good, also with the arts and medicine. It is the finger of beauty and creativity. Principle trait is the love of beauty. Ideally it should be straight. If it should curve toward the little finger, it shows a person who underrates their own creative ability. If it curves toward the middle finger, it shows a person who has sacrificed their own creativity for the mundane.

*Mercury—little finger:* This is known as the finger of communication, since it is named after Mercury, the messenger of the gods. It also relates to activity and to sex, sharpness and quickness of mind, cleverness, and shrewdness. Principle traits are buoyancy, friendliness, skill in management, and commerce. If the finger is straight, it shows the person to be basically honest. If it has a slight curve to it, toward the ring finger, it suggests that the person will suppress their own ambitions in order to further someone else's. Such a finger is often found on caregivers of various sorts.

**Sources:**

Buckland, Raymond. *A Pocket Guide to the Supernatural*. New York: Ace Books, 1969.
Cheiro (Louis Hamon). *Cheiro's Language of the Hand*, Chicago: Rand, McNally, 1897.
*Encyclopedia Britannica*. Chicago: William Benton, 1964.
Spence, Lewis. *An Encyclopedia of the Occult*. London: George Routledge & Sons, 1920.
Squire, Elizabeth Daniels. *The New Fortune in Your Hand*.New York: Fleet Press, 1960.
Webster, Richard. *Revealing Hands*. St. Paul: Llewellyn, 1994.

## Chien Tung

Produced commercially, this is a very basic form of fortune-telling from China that utilizes a number of bamboo sticks in a container. It would seem to have been inspired by the I Ching. To use the Chien Tung for a general reading, the diviner shakes the container of sticks until one of them falls out. The sticks are numbered so the number

**Chinese fortune teller. *Fortean Picture Library.***

on the fallen stick is consulted in an accompanying book and the fortune read. The fortunes generally seem to be on a par with those obtained from fortune cookies.

## China

There are many forms of divination that—at least according to tradition—started in China. Examples include astragalomancy, cartomancy, and cheiromancy. The best-known form that is still most strongly associated with China is the **I Ching**, or Book of Changes. This has been revered for centuries as a source of wisdom and as a cryptic form of the epitome of a truly ancient philosophy.

Of the three historic religions found in China—Confucianism, Taoism, and Buddhism—it was Taoism that most promoted magic and divination. The ancient Chinese system of meditation is best exemplified in the Taoist teachings.

The Chinese call fate *Ming*, meaning "destiny" or "mandate." It is believed that humans are more elevated than animals, receiving the decrees of Heaven. Any who do not understand these decrees cannot become Superior Man, which, according to Confucius, means becoming a Sage. Good fortune or disaster depends upon fate. To

investigate what fate might have in store calls for use of the I Ching or some other form of divination.

## Chinese Astrology

The main classification in Chinese astrology is not by the sun sign but by the year of birth. From the earliest stages of Chinese civilization, in the Shang or Yin period (c. 1766–1123 BCE), the calendar was important. Each of twelve years is named for an animal, starting with the rat and ending with the pig: Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat or Ram, Monkey, Rooster, Dog, Pig, or Boar. This is commonly known as the Chinese zodiac. At the end of the twelve-year cycle the list starts over again. This represents a cyclical concept of time, rather than the Western linear concept of time.

The Chinese zodiac from 1900 to 2007 is as follows:

Rat: 1900, 1912, 1924, 1936, 1948, 1960, 1972, 1984, 1996
Ox: 1901, 1913, 1925, 1937, 1949, 1961, 1973, 1985, 1997
Tiger: 1902, 1914, 1926, 1938, 1950, 1962, 1974, 1986, 1998
Rabbit: 1903, 1915, 1927, 1939, 1951, 1963, 1975, 1987, 1999
Dragon: 1904, 1916, 1928, 1940, 1952, 1964, 1976, 1988, 2000
Snake: 1905, 1917, 1929, 1941, 1953, 1965, 1977, 1989, 2001
Horse: 1906, 1918, 1930, 1942, 1954, 1966, 1978, 1990, 2002
Goat: 1907, 1919, 1931, 1943, 1955, 1967, 1979, 1991, 2003
Monkey: 1908, 1920, 1932, 1944, 1956, 1968, 1980, 1992, 2004
Rooster: 1909, 1921, 1933, 1945, 1957, 1969, 1981, 1993, 2005
Dog: 1910, 1922, 1934, 1946, 1958, 1970, 1982, 1994, 2006
Pig: 1911, 1923, 1935, 1947, 1959, 1971, 1983, 1995, 2007

Each year is also designated as one of the five elements: fire, earth, metal, water, and wood. With twelve animals and five elements there is a different combination each year, which would then not repeat for sixty years. For example, 1905 was the year of the Wood Snake, but 1917 (the next Snake year) was the year of the Fire Snake. Then 1929 was the year of the Earth Snake, 1941 the Metal Snake, and so on.

The month, day, and hour of birth are also considered in Chinese astrology, along with the year. There are twenty-eight constellations considered, plus the five elements already mentioned, five planets (Mercury, Venus, Mars, Jupiter, Saturn), five directions (north, east, south, west, center), five seasons (spring, summer, fall, winter, and the dog days), and the influence of specific stars. The five elements correspond to colors and planets as follows:

| Element | Color | Planet |
|---|---|---|
| Fire | Red | Mars |
| Earth | Yellow | Saturn |
| Metal | White | Venus |
| Water | Black | Mercury |
| Wood | Green | Jupiter |

The twelve animals on the Chinese zodiac are different from those on the Western zodiac. *Fortean Picture Library.*

Chinese astrology is based on the lunar cycle. Each year begins with the new moon in what is Aquarius on the Western astrological setup, somewhere between late January and early February. This date, of course, will vary slightly from year to year. Next in importance, therefore, is the lunar calendar, though the Chinese lunisolar calendar is very different from the Western calendar. The Chinese adopted the Western calendar in 1911, but the lunar calendar is still used for festive occasions such as the Chinese New Year. Many Chinese calendars will print both the solar dates and the Chinese lunar dates.

Chinese astrology is concerned with the relationships of the seven main stars together with twenty-eight major constellations called lodges, or star-spirits. Each has its own auspicious or ominous meaning in terms of the yin-yang balance and the five elements. The lodges move in and out of palaces ruled by the seven main stars. In turn, each palace is associated with one of the twelve moons of the lunar calendar, the twelve earthly branches, and the twelve zodiac animals. Everyone has a main star, according to their year of birth. As the various lodges pass through that star's palace, the person will experience good or bad fortune.

The twelve earthly branches are important, with a tremendously complex set of meanings. They are used to number things that come in series of twelve and are

often referred to as the horary cycle since their original function was to divide the day into twelve 120-minute "hours." The branches also designate the months of the year.

THE TWELVE EARTHLY BRANCHES

| Order | Sign | Direction | Branch | Element |
|---|---|---|---|---|
| 1 | Mouse | N | Zi | Water |
| 2 | Ox | NNE | Chou | Earth |
| 3 | Tiger | ENE | Yin | Wood |
| 4 | Rabbit | E | Mao | Wood |
| 5 | Dragon | ESE | Chen | Earth |
| 6 | Snake | SSE | Si | Fire |
| 7 | Horse | S | Wu | Fire |
| 8 | Goat | SSW | Wei | Earth |
| 9 | Monkey | WWS | Shen | Metal |
| 10 | Rooster | W | You | Metal |
| 11 | Dog | WNW | Xu | Earth |
| 12 | Pig | NNW | Hai | Water |

Much as the **Sun Signs** are generally studied in Western astrology, so are the Year Signs in Chinese astrology:

*Year of the Rat:* People born under this sign are noted for their charm and attraction to the opposite sex. Although easily angered, they are hardworking, like to acquire possessions, and try to achieve their goals. They are basically thrifty. They also love to gossip. They are likely to be perfectionists and have big ambitions, frequently becoming very successful. Compatibility: Dragon, Monkey, Ox.

*Year of the Ox:* These people inspire confidence in others, though they themselves speak little. However, when they do speak, they can be very eloquent. They have great patience. Like Rat people, they anger easily. They also have very bad tempers. They can be eccentric and can also be bigoted. Mentally and physically alert, they are easygoing but can be stubborn. They hate to fail and hate to be opposed. Compatibility: Snake, Rooster, Rat.

*Year of the Tiger:* Capable of great sympathy, Tigers are very sensitive. They are given to deep thinking and earn the respect of others, though they can come into conflict with their elders and with authority. They can be short-tempered. Tigers have difficulty making up their minds. This can result in missing opportunities or in making quick and therefore bad decisions. Courageous and powerful, they are nonetheless suspicious of others. Compatibility: Horses, Dragons, Dogs.

*Year of the Rabbit:* Ambitious, articulate, and talented, Rabbits are also virtuous and very reserved. They have excellent taste in most things, are admired and trusted. Rabbits are clever in business and frequently do very well financially. They always honor a contract made. Although fond of gossip, they are kind and tactful and don't often lose their temper. They seldom gamble, but if they did they would be very successful, always being able to make the correct choice. They are wise and conservative. Compatibility: Sheep, Pig, Dog.

*Year of the Dragon:* Short-tempered and stubborn, Dragons are excitable, energetic, and generally very healthy. They can be brave and are honest and sensitive, inspiring confidence. Dragons are the most eccentric of all the signs. They may be taken advantage of since they are very soft hearted. They do not borrow money themselves. Compatibility: Rats, Snakes, Monkeys, Roosters.

*Year of the Snake:* Possessing great wisdom, enigmatic Snakes say very little but are frequently selfish and vain. They never have financial problems and can be overly thrifty. They try to help those less fortunate than themselves and can show tremendous sympathy. They prefer to do things themselves, having reservations about relying on others through doubting others' judgment. They tend to overdo things, being very determined in their actions and hating to fail. Outwardly calm and serene, inwardly they are intense and passionate. Snakes are usually good-looking but, being fickle, can suffer marital problems. Compatibility: Ox and Rooster.

*Year of the Horse:* One of the most popular signs, Horses are cheerful, perceptive, and good with money. They do tend to talk too much, however. They are independent and rarely listen to advice. Talented and good with their hands, Horses can be very wise. They have a weakness for the opposite sex and are hot-blooded and impatient about most things. They enjoy crowds and entertainment. Compatibility: Tigers, Dogs, Goats.

*Year of the Goat/Ram:* Accomplished in the arts, these people are usually very elegant, giving the appearance of being far better off than other signs. But they are frequently shy and pessimistic, also puzzled about life in general. They can be deeply religious and passionate about what they believe in. They are gentle and compassionate. Their abilities bring financial rewards so they never have to worry about not having the creature comforts they enjoy so much. They are not good speakers and are timid by nature. Compatibility: Rabbits, Pigs, Horses.

*Year of the Monkey:* Clever, skillful, and flexible, these are the erratic geniuses of the zodiac. They can be incredibly original and inventive, solving problems with ease and having great common sense. They like to get things done immediately, and if that's not possible they get discouraged and walk away. Monkeys have good memories and a yearning for knowledge. They are strong willed and are good at making decisions. They very quickly get over their anger but tend to look down on others. Compatibility: Dragon, Rat.

*Year of the Rooster:* Roosters are very capable and talented deep thinkers. Often eccentric, Roosters can have a hard time relating to other people. They like to keep busy and think themselves more capable than they actually are. Consequently, they often get frustrated when things don't work out as they had hoped. They are usually right about things but, even if they're not, they *think* they are! Outwardly adventurous, frequently brave, they can actually be inwardly timid. They are frequently loners, can be selfish and too outspoken. Their emotions, and their fortunes, go up and down. Compatibility: Ox, Snake, Dragon.

*Year of the Dog:* Dogs possess the very best traits of human nature. They have a deep sense of loyalty; they are honest; they inspire others. Dogs can be cold and distant emotionally, seeming very standoffish at parties. But they know how to keep

secrets. They can be eccentric, very stubborn, and somewhat selfish. They always seem to have money though they care little for wealth. Dogs have sharp tongues and can find fault with many things. They make very good leaders. Compatibility: Horse, Tiger, Rabbit.

*Year of the Pig/Boar:* This is the chivalrous, gallant sign of the zodiac. Pigs are extremely loyal and kind. They will move forward at top speed, looking neither to left nor right, but intent on what they are doing. Also, they will not retreat. They are extremely honest and have tremendous fortitude. Pigs don't make a lot of friends, but those they do make are close and loyal and friends for life. Pigs have a thirst for knowledge. They don't talk much but study a great deal, keeping very well informed. They can be quick tempered yet they hate arguments. Whatever problems arise, Pigs try their hardest to work them out. Compatibility: Rabbits, Sheep.

**Sources:**

http://www.c-c-c.org/chineseculture/zodiac/zodiac.html.
http://www.solsticemoon.com/spiritual.
Lau, Kwan. *Secrets of Chinese Astrology*. New York: Tengu Books, 1994.
Orion, Rae. *Astrology for Dummies*. Foster City, CA: IDG Books, 1999.
White, Suzanne. *The New Chinese Astrology*.

## Chinese Buddhist Divination

**(See also Tibet)**

Divination in **China** and in **Tibet** is used within the sphere of Buddhist concepts. It functions in accordance with Buddhist principles such as karma. By looking into someone's future, it is believed that the **seer** may assess the particular situation and recommend how to deal with it. It is recognized that rituals alone will not bring about change, but it is known that the performance of ritual can induce latent positive potential to cause change.

**Sources:**

Tseten, Dorjee. *Tibetan Art of Divination*. Tibetan Bulletin, March-April 1995.

## Chinese Palmistry

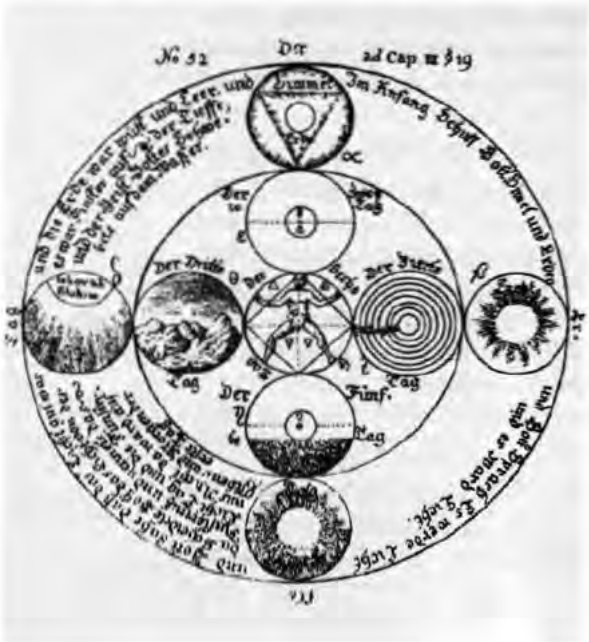
In the Chinese system of **palmistry,** the palm is divided into eight areas known as "palaces." Each palace is associated with one of the eight trigrams that form the backbone of the **I Ching.** There is no regard given to the fingers, wrists, etc., the focus being entirely on the palm. It is said that the art is at least 2,000 years old.

**Sources:**

Headon, Deirdre (ed.) *Quest for the Unknown—Charting the Future*. Pleasantville, NY: Reader's Digest, 1992.

**CHIROGNOMY** *see* **Cheiromancy**

**CHIROGRAPHY** *see* **Graphology**



Model of the microcosmic man according to the Christian qabbalistic system. *Fortean Picture Library.*

CHIROMANCY *see* Cheiromancy

## Christian Qabbalah

The Qabbalah as utilized in medieval times had absorbed a lot of ceremonial magical tradition. Some of this had specifically Jewish traits, but much of it came from international sources. In magic, the sacred names of god and with various sacred letters of those names were considered containers of special knowledge. This preoccupation developed into using those letters and names as sources of power in themselves. Cluistian occultists quickly became attracted to the paraphernalia of ritual magic and to the Qabbalah. Magical amulets, incantations, seals, and magical squares all seemed fascinating. Beginning in the late fifteenth century, a Christian form of the Qabbalah was constructed that was supposed to prove the divinity of Jesus. Even alchemical symbols were incorporated into it.

It was Jews who taught the first generations of Christian Qabbalists. Consequently these early practitioners had a reasonably sound knowledge of the subject. But from the seventeenth century on, enthusiasts became more and more ignorant of the true meanings until eventually the word *Qabbalah* became simply a euphemism for any mixture of alchemy, hermeticism, occultism, Rosicrucianism, and general occult lore. Writers such as Robert Fludd and Thomas Vaughan presented a Qabbalah that combined what Fludd called "theosophical and philosophical truths." Henry More claimed that the Platonists had "more of that Cabala than the Jews themselves have at this day."

Qabbalistic magic became a matter of combining and permuting Hebrew letters and their numerical values throught the use of anagrams, magical squares, and such. By the nineteenth century such non-Jewish occultists as Francis Barrett and Gérard Encausse (Papus) had taken an interest in the Qabbalah, linking it to such things as the tarot and astrology. Dion Fortune referred to it as the "Yoga of the West."

**Sources:**

Fortune, Dion. *The Mystical Qabalah*. London: Ernest Benn, 1935.

Guiley, Rosemary Ellen. *Harper's Encyclopedia of Mystical & Paranormal Experience*. San Francisco: HarperSanFrancisco, 1991.

Scholem, Gershom. *Kabbalah*. New York: New American Library, 1974.

Werblowsky, R.J. Zwi. Man, *Myth & Magic: Cabala*. London: BPC Publishing, 1970.

## Chronomancy

Divination utilizing the passing of time. This is most often used in conjunction with other forms of divination such as ornithomancy. For example, where the flight of a

**bird** is significant based upon its direction, it can also have further significance based on the amount of time it takes for the bird to complete its flight.

## Cicero, Marcus Tullius (106–43 BCE)

Educated in **Rome** and in **Greece,** Marcus Tullius Cicero was a Roman statesman, scholar, lawyer, and writer. He tried to uphold the republican principles at a time when the civil struggles were destroying Rome.

In his book *De divinatione (On Divination)*, Cicero stated that divination was a religious matter since it depended upon a belief in the divine. He said it would be unwise to neglect the Providence that designed a destiny for humankind. According to both Cicero and Plato, there were two kinds of **prophecy,** one of art and the other of nature. He spoke of *entechnos*, or that which could be taught, and *atechnos*, which is not taught. Entechnos was based on the observation of phenomena, while atechnos was a form of madness because it presupposed that a familiar of some kind could enter the diviner and thrown him or her into a trance, thus enabling the foretelling of the future. Cicero had himself been an **augur** and, since augury was state approved, he said nothing against that in his book. However, he did speak out against all other forms of divination.

In 59 BCE Cicero declined Caesar's invitation to join the political alliance of Caesar, Crassus, and Pompey. The following year he also declined Caesar's offer of a place on his staff in Gaul. In 58 BCE Cicero was forced to flee Rome in fear of his life when P. Clodius became tribune. Cicero had derided all paranormal explanations of **dreams** in his book, making fun of those who looked to dreams for prophetic knowledge. Then, while in exile, he himself had a dream of a noble-looking youth who descended from the sky on a chain of gold and stood at the door to a temple. The next day the man he saw in his dream—who turned out to be Octavius, great nephew of Caesar—came to visit him. Cicero was recalled to Rome on August 4, 57 BCE.

**Sources:**

*Encyclopedia Britannica*. Chicago: William Benton, 1964.

Headon, Deirdre (ed.). *Quest for the Unknown—Charting the Future*. Pleasantville, NY: Reader's Digest, 1992.

Holroyd, Stuart. *The Supernatural: Dream Worlds*. London: Aldus Books, 1976.

## Clairaudience

Clairaudience is, literally, "clear hearing." It is homologous to **clairvoyance** and **clairsentience.** Clairaudience is the ability to hear sounds and voices from other dimensions, usually from spirits of the dead, at **séances.** Most clairvoyants seem also to be occasionally clairaudient. A spiritualist medium can receive messages from the spirits in various ways. He may hear, in his head, what the spirits are saying; he may see them and describe what he sees, interpreting actions almost as is done in the game of charades; or he may simply sense what is being passed on to him. There are other forms of communication, but these are probably the three main ones.

Hearing what is communicated can be just like hearing someone whispering in your ear, though no one else physically present will hear any sound. It can also be similar to sensing in that you hear, in your head, the voice and the words themselves yet are not aware of the sound originating externally alongside your ear. Clairaudience can include hearing music, songs, and other sounds.

Clairaudience can also sometimes be experienced when in the hypnagogic and hypnapompic states—those states that occur just as you are falling asleep and just as you are awakening. It can even occur during meditation.

A classic example of clairaudience was in the case of Joan of Arc (see **Jeanne d'Arc**), in the fifteenth century, who heard voices she attributed to God and various angels. In her father's garden, at age thirteen, she first heard a voice she believed came from God. During the next five years she heard voices two or three times a week and was able to distinguish these as being (so she said) Saints Catherine, Margaret, and Michael. Her voices directed her to lead the French army against that of the English in an attempt to restore the Dauphin to his throne.

Throughout history people have been guided by voices they have heard, either internally or externally. Examples are Samuel, Moses, Solomon, and other characters in the **Bible,** who believed they heard God speaking. In the same way, the ancient **Greeks** heard whispered advice from *daimones*, or *genii*, regarded more or less as guardian spirits (Socrates claimed to be advised by a specific daimon). The English poet William Cowper, in the eighteenth century, was advised of upcoming events in his life by voices he heard in his ear. Wolfgang Mozart heard music in his head and simply wrote down what he heard, note for note. Aura May Hollen, in the late 1920s, began to write her many books of poetry and song from what was dictated to her in her head.

Clairaudience is sometimes confused with "direct voice," which is actually quite different. This is when the medium him- or herself speaks with the voice of a deceased spirit or, more accurately, a spirit speaks through the medium, using the medium's vocal cords.

Holding a seashell up to the ear and hearing what seems to be the sounds of the sea is a fascinating child's pastime. Such a **shell** is often used as a tool by beginning mediums as the basis for initiating clairaudience. Listening with a seashell can gradually lead the listener to distinguish human voices, perhaps initially vague and far off. Over a period of time these voices become louder and clearer, until distinctive speech is heard and individual voices are recognized. Another tool for development is a telephone, albeit one that is not connected. Even an imaginary telephone will serve the purpose. The medium takes up the receiver (or imagines holding it) and will hear a voice speaking on the end of the line. Some mediums will use this as their way of "turning on" the mediumistic gift. They will imagine a telephone beside them and know that when it rings (in their head), there will be a spirit waiting to speak to them.

A word of warning to those who experiment with mediumship. If, after working with such exercises over a period of time, you continue to hear "voices" in your head even after you have stopped the experiment, then you need to take a break. The secret—if secret there is—is to not try too hard. Concentrate but do not strain to hear. If voices are to come, they will come. Not everyone can be a good medium, though we

do all have the potential. It may be that clairaudience is not to be your forte, so be prepared to try other mediumistic forms.

**Sources:**
Buckland, Raymond. *Doors to Other Worlds*. St. Paul, MN: Llewellyn, 1993.
Cowan, Tom. *The Book of Séance*. Chicago: Contemporary Books, 1994.
Hollen, Henry. *Clairaudient Transmissions*. Hollywood, CA: Keats Publications, 1931.
Klimo, Jon. *Channeling: Investigations on Receiving Information from Paranormal Sources*. Los Angeles: Jeremy P. Tarcher, 1987.
Owens, Elizabeth. *How to Communicate with Spirits*. St. Paul, MN: Llewellyn, 2002.
Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

## CLAIRGUSTANCE

Similar in many ways to **clairaudience, clairvoyance** and **clairsentience,** clairgustance is the smelling of scents coming from other dimensions. It is frequently lumped under the general heading of clairvoyance but is a separate, distinct form of psychic cognizance.

Many times, at a **séance,** not only the medium but all present will be aware of the perfume of a particular flower of significance to someone at the sitting. Specific pipe tobacco might similarly be smelled. Any odor that is significant to someone at the séance may be detected by any or all present. Not all smells received are pleasant but all are meaningful, frequently tied into some memory of a past event.

**Sources:**
Owens, Elizabeth. *How to Communicate with Spirits*. St. Paul, MN: Llewellyn, 2002.

## CLAIRSENTIENCE

Many mediums receive all their information by means of psychically sensing it. They may sense that words are said, rather than actually hearing them. They may sense that a deceased person is tall and elderly, for example, rather than actually "seeing" them **clairvoyantly.** They may sense the spirit's previous occupation, likes, and dislikes. All of these things and more are sensed, or "picked up," by the medium and relayed to the sitter(s). Clairsentience involves the psychic perception of sights, sounds, smells, tastes, emotions, and physical sensations.

Many people experience clairsentience without realizing that they do. Many people have had a sense, or sense perception, of something about to happen. They might think they have had a "flash," or fleeting impression, of some scene or sound. This is actually clairsentience. Many more people have had a clairsentient moment on meeting someone for the first time; they have felt that they do not like a particular person yet are unable to find any logical reason for the dislike. They just "feel" or "know" that they do not like the person. This sometimes extends to a feeling that the person they dislike is in some way evil. They sense this, and sometimes later investigation brings to light good reasons for the feeling.

Many **psychics,** as opposed to mediums, use clairsentience. They may get initial impressions directly from the person they are reading but then supplement this information with other material they get through clairsentience.

**Sources:**
Buckland, Raymond. *Doors to Other Worlds*. St. Paul, MN: Llewellyn, 1993.
Guiley, Rosemary Ellen. *Harper's Encyclopedia of Mystical & Paranormal Experience*. San Francisco: HarperSanFrancisco, 1991.
Owens, Elizabeth. *How to Communicate with Spirits*. St. Paul, MN: Llewellyn, 2002.

## CLAIRVOYANCE

Clairvoyance is from the French "clear seeing," applied to **psychic** awareness. It is the ability to see—in the mind's eye—people and things in another dimension. Many spiritualist mediums are clairvoyants,actually seeing and describing the spirits of the deceased. In the **Bible** there is reference to the **woman of Endor,** visited by Saul (1 Samuel 28). She is described as "a woman that hath a familiar spirit." In other words, a spirit guide or guardian angel. She is a spiritualist medium (not a witch, as is the common misconception). When Saul meets with her—despite the fact that he tried to get rid of all such mediums—she describes exactly what she sees clairvoyantly: "I *saw* gods ascending out of the earth. An old man cometh up and he is covered with a mantle." This turns out to be Samuel, and Saul is able to speak with him through the agencies of the medium. Similarly, Isaiah had a clairvoyant vision of "the Lord . . . high and lifted up" attended by seraphim (Isaiah 6).

William E. Butler divides clairvoyance into his own divisions of psychological clairvoyance, spatial clairvoyance, astral clairvoyance, and true spiritual clairvoyance, though he tends to combine clairvoyance with clairsentience in many instances. Nandor Fodor divides it into X-ray clairvoyance, medical clairvoyance, traveling clairvoyance, and platform clairvoyance. X-ray clairvoyance is the ability to see what is inside closed objects, from inside sealed envelopes to behind brick walls. Medical clairvoyance is self-explanatory, seeing illnesses and reading auras to diagnose disease. The term is also used to cover medical **clairsentience.** Traveling clairvoyance is also sometimes termed remote viewing and refers to seeing actual people and events at a great distance. Platform clairvoyance is the demonstration of the facility literally on a platform before an audience or in the séance room. Other people have given other breakdowns of the gift.

Lewis Spence makes the distinction of being able to see people and events not only in the present but also from the past. This is certainly valid. One of the most striking examples of this was the case that has become known as the Versailles adventure.

On August 10, 1901, two young Englishwomen traveling in France, Annie E. Moberly and Eleanor M. Jourdain, visited the Petit Trianon at Versailles. Annie Moberly was the daughter of the bishop of Salisbury, and her friend was the daughter of a Derbyshire vicar. As Eleanor Jourdain put it:

> We went on in the direction of the Petit Trianon, but just before reaching what we knew afterwards to be the main entrance I saw a gate lead-

> ing to a path cut deep below the level of the ground above, and as the way was open and had the look of an entrance that was used, I said "Shall we try this path? It must lead to the house," and we followed it. . . . I began to feel as if I were walking in my sleep; the heavy dreaminess was oppressive. At last we came upon a path crossing ours, and saw in front of us a building consisting of some columns roofed in, and set back in the trees. Seated on the steps was a man with a heavy black cloak round his shoulders, and wearing a slouch hat. At that moment the eerie feeling which had begun in the garden culminated in a definite impression of something uncanny and fear inspiring. The man slowly turned his face, which was marked by smallpox, his complexion was very dark. The expression was very evil and though I did not feel he was looking particularly at us, I felt a repugnance to going past him.

The two women went on to describe points of architecture and landscape that seemed to pinpoint the date of the building and its surrounds to around 1770, since alterations were later made to parts of the Petit Trianon. In their perambulations, the ladies saw men in three-cornered hats, a woman with a large white hat, and others in the dress of the eighteenth century. The Petit Trianon was built by Louis XV for his mistress, the Marquise de Pompadour, who was later succeeded by Madame Dubarry. Later, Louis XVI gave the house to Marie Antoinette. This seems to be a fine case of clairvoyance where the mediums were able to see, and later describe in detail, events in a past century.

There is also a well-known case of a Captain Youatt who, in a dream, saw a group of emigrants trapped on a mountain in the snow. Especially obvious was a white cliff-face and other landmarks. He saw this dream repeatedly and related it to a friend who recognized some of the features and believed it to be the Carson Valley Pass, about 150 miles from where they were. A company of men, with mules, blankets, food, and other supplies, set off and actually found the stranded group just as Youatt had described them. This was related in the 1875 volume of *Sunday at Home* magazine. Clairvoyance, then, may manifest in internal or external visions.

Most examples of clairvoyance are connected to the here and now. It can be brought about by mechanical means, using drugs, incense, hypnosis, crystal-gazing, drumming, or any one of a number of methods. It can also be a part of ritual dance and song. Bringing about *ekstasis*, or ecstasy—getting out of oneself—has been a part of ritual for thousands of years, frequently leading to clairvoyant visions. Virtually anyone can develop clairvoyance with suitable training.

**Sources:**

Buckland, Raymond. *Doors to Other Worlds*. St. Paul, MN: Llewellyn, 1993.
Butler, William E. *How to Develop Clairvoyance*. New York: Samuel Weiser, 1971.
Cowan, Tom. *The Book of Séance*. Chicago: Contemporary Books, 1994.
Holroyd, Stuart. *The Supernatural: Minds Without Boundaries*. London: Aldus Books, 1976.
Iremonger, Lucille: *The Ghosts of Versailles* London: Faber & Faber, 1957.
Owens, Elizabeth. *How to Communicate with Spirits*. St. Paul, MN: Llewellyn, 2002.
Shepard, Leslie A. (ed.) *Encyclopedia of Occultism &amp Parapsychology*. New York: Avon, 1978.

Cleidomancy, divination by means of a key, is sometimes called dactylomancy because the key is dangled from the third (ring) finger. Fortean Picture Library.

## Clamancy

From the Latin *clamare*, to cry out. Clamancy is interpreting the unexpected cries that people make under various circumstances. The intensity, length, pitch, unexpectedness, and so on, are all considered by the diviner.

## Cledonomancy; Cledonismancy

Cledonomancy is divining by any chance remarks that are heard by the diviner. For example, in a crowd a number of brief comments may be heard from several different people, none of them complete in themselves. By putting those remarks together, the diviner can see words and phrases pertinent to the person seeking to learn of their future.

Simply hearing a brief remark or small part of a conversation may be seen as meaningful. There is a certain similarity to apantomancy (chance objects at hand) and bibliomancy (random passages in a book). It is believed that the remarks heard are not really heard "by chance" but are meant to come through at that particular time.

## Cleidomancy; Clidomancy

Cleidomancy involves the use of a key, usually suspended on a thread, for divining. One version says that for a question to be answered, the key should be suspended by a thread from the nail of the third finger of a young virgin. The virgin should then repeat the verse from the Psalms: "*Exurge, Domine, adjuva nos, et redime nos propter nomen sanctum tuum.*" If the answer to the question asked is positive, the key will revolve. Some say only that the key will revolve; others say it will revolve clockwise for a positive answer and counterclockwise for a negative answer.

Another method is to hold the key suspended so that it hangs inside the bowl of a wine glass. Questions asked will then be answered by the key swinging and ringing against the side of the glass, once for Yes and twice for No. Longer messages may be obtained by asking a question and then slowly reciting the letters of the alphabet. The key will ring against the side of the glass as each pertinent letter is called out, thus spelling a word or words.

Yet another method, which is used to determine who is a thief, is to place a street door key on the fiftieth psalm and close the book on it. The Bible is held tightly

closed by fastening a woman's garter about it. The book is then suspended from a nail. It is claimed that it will rotate when the name of the thief is said.

According to Edward Smedley's *The Occult Sciences* (1855): "Clidomancy should be exercised when the sun or moon is in Virgo, the name should be written upon a key, the key should be tied to a Bible."

**Sources**

De Givry, Grillot. *A Pictorial Anthology of Witchcraft, Magic & Alchemy*. London: Spottiswoode, Ballantyne, 1931.

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

## Cleromancy

Cleromancy is a form of drawing—or, more specifically, throwing—lots. Black and white beans are used, as are small bones, dice, and stones. Methods vary and are detailed under astragalomancy. When dice are used it is more specifically cubomancy.

CLIDOMANCY see Cleidomancy

CLOUDS see Aeromancy

COAL see Anthracomancy

COCKEREL see Alectromancy

## Coffee Grounds

Coffee was being cultivated in southern Arabia about 500 years ago and was introduced into Europe in the sixteenth and seventeenth centuries. The first London coffeehouse was established in 1652. A form of divination using coffee grounds is sometimes confused with both tasseography and geomancy and was in existence as a divinatory practice in the eighteenth century. Tomaso Tomponelli published what was probably the first treatise on divination with coffee grounds in the eighteenth century, thus suggesting that the practice first appeared in Italy.

The usual method of working is to pour some coffee dregs onto a white, unglazed plate and allow them to settle. The liquid is then carefully poured off, leaving the coffee grounds in a multitude of patterns. The diviner then interprets these patterns much as the tea leaves are interpreted in tasseography.

Tomponelli did specify that a certain ritual be followed when preparing to read the coffee grounds. The coffee should be prepared by the diviner him- or herself. When the water is first added to the coffee in the coffee pot, the diviner should say, "*Aqua borraxit venias canjds*." When the mixture is stirred with a spoon, the words "*Fixum et patricam explinabit torrare*" must be said. And finally, while pouring the dregs onto the plate, *Hax verticalive, pax Fantas marobren, max destinarus, veida porrol*." As with tea-leaf reading, the person being read should take at least three sips of the liquid before the rest is poured away, leaving the dregs.

**Sources:**
De Givry, Grillot. *A Pictorial Anthology of Witchcraft, Magic & Alchemy*. London: Spottiswoode, Ballantyne, 1931.

## COINS

It has been said that the very first example of divination using coins was the first time that someone flipped a coin to choose heads or tails. That choice was made on the assumption that the turn of the coin indicated which would be the more fortunate selection. Using a number of coins, it would follow that a wide variety of choices or decisions could be made on a wide variety of subjects.

Using coins for divination is extremely convenient, for it is seldom that someone doesn't have a few coins in their pocket that can be used. There is no need to seek out and purchase special equipment of any sort. Coins of any type can be used: any denomination, any currency, any metal. Different numbers of coins together can be used for different divinations.

Many people who use coins frequently for divination will keep certain coins for that special application. They will consecrate the coins before use by ritually cleansing them in saltwater and in the smoke of **incense.** The coins will then be kept wrapped in a cloth or special bag for use only in divination. Although any coins can be used, just one example of those that might be of special significance is the ten singold coins of Singapore. These are small gold coins, each bearing an image of one of the twelve animals of the Chinese **zodiac.** People who specialize in coin divination find such special sets to be very attractive and suitable.

Yes-and-no answers are the simplest to obtain and can be got with just a single coin. Traditionally, heads is the equivalent for yes and tails for no. For more than yes/no answers, the coin can be tossed into marked concentric circles, each circle assigned one of a variety of possible answers. Two coins will give four variables: head and tail, tail and head, head and head, tail and tail. Similarly, three coins give eight possibilities, and so on. Each of these combinations can have a separate, different meaning.

A version of **numerology** can be done using five coins. The basis of all numbers and calculations are the numbers one through nine, with any higher number reduced to these primaries. For example, 36 would be 3 + 6 = 9; 387 would be 3 + 8 + 7 = 18 = 1 + 8 = 9. Giving the value of 1 to the heads of the coins and 2 to the tails, five coins can be thrown down and, as an example, might give tail, tail, head, tail, head. This would be the equivalent of 2 + 2 + 1 + 2 + 1 = 8. To further diversify the possible combinations, the five coins are thrown into a marked circle and any falling outside the circle are discounted. From the result obtained, interpretations are given (shown below) that can be answers to questions, analyses of personalities, or suggestions of various sorts, applied to the questioner or to the person about whom the question is being asked:

1: Associated with the Sun. A driving life force; a leader. Ambitious; extroverted; opinionated.
2: **Moon** association. Domestic and sensitive. Can be emotional. Easily influenced. Likes to live near water. Patriotic. Often possesses musical talents.

3: Jupiter. Scientific inclinations. Investigator; seeker. Material rather than spiritual. Good sense of humor. Little interest in money.

4: Uranus. Eccentric. Frequently ahead of his or her time. Drawn to anything out of the ordinary. Good intuition. Can be sarcastic.

5: Mercury. Physically and mentally active. An inquiring mind; a researcher. Fond of reading and writing. Good teacher. Methodical.

6: Venus. Sociable, friendly, gentle, and refined. A peacemaker. Has difficulties with finances. Very good host or hostess.

7: Neptune. Frequently very psychic. An introvert; can appear mysterious. Often knowledgeable in astrology, science, and all aspects of the occult.

8: Saturn. Little sense of humor. Appears cold and unfeeling. Usually pessimistic. Good with money and often connected with real estate and the law. Believes in hard work. Fascinated by the past.

9: Mars. Very emotional. Can be jealous and ruled by the emotions. Impulsive. Loyal and family-oriented. Suspicious of strangers. Afraid of the unknown.

As mentioned, different denominations and different numbers of coins can lead to a wide variety of interpretations. Using ten coins to represent the different planets (Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto), a form of astrological reading can be obtained by tossing the coins onto a drawn chart of the zodiacal houses (see astrology).

House 1 is associated with self-image, and the role adopted in formative years. It is also associated with the head.

House 2 is the house of material possessions, and associated with the neck.

House 3 deals with siblings, short journeys and communications. Body parts are the shoulders, arms, and lungs.

House 4 is the home, roots, and childhood. Also deals with one's mother and one's age. The chest is the body part.

House 5 is creativity, children, love, and entertainment. Heart and circulatory system.

House 6 is health and capacity to work. Upper abdomen.

House 7 deals with partnerships, love and marriage, and business. Lower abdomen and digestive system.

House 8 is birth, death, regeneration. Also, the occult and other people's resources. The generative organs.

House 9 deals with religion, education, philosophy, and travel—especially long journeys. The thighs.

House 10 is of career and social achievement. It also deals with the underworld. The knees.

House 11 is ideals and aspirations, also groups and societies. It also deals with friends, hopes, and wishes. Calves and ankles.

House 12 is the house of things "locked away" in the unconscious mind. Karma and secret enemies are also in this House. Body part: the feet.

By throwing coins you can obtain positions for the planets in the houses. Coins landing heads-up are considered well aspected, while those tail-up are under

affliction. Different planets will give different results depending upon the house in which it falls. Again, see astrology for full details of planets in the Houses.

There are many different forms of divination that can be adapted to working with coins: **tarot, dice,** and **dominoes,** for example. One that was very early adapted was the Chinese **I Ching** (pronounce *yee jing*). Traditionally devised by a legendary Chinese sage named Fu Shi more than 4,500 years ago, it has now become popular around the world. It was originally done with yarrow stalks, but Chinese coins, and later any coins, were quickly substituted.

Throwing down three coins would give either three heads or three tails, indicating an unbroken line, or a mixture of one and two (one head plus two tails or one tail plus two heads), indicating a broken line. Originally it was simply that an unbroken line indicated yes and a broken line indicated no, but it soon became obvious that the majority of questions needed more meaning than this. By throwing the three coins three times, it was possible to obtain what was known as a trigram, or set of three lines. These would be made up of three broken and/or unbroken lines, signified by the heads and tails of the three throws. Doing this a second time would give another set of three lines. Putting the two together (Upper Trigram and Lower Trigram) would give what was known as a Hexagram, which could come in as many as sixty-four different combinations. These Hexagrams were used for giving answers to questions.

Whatever form of divination is performed using coins, anyone who does it regularly usually likes to utilize coins that have been personalized. Some will keep a store of coins of various sizes, or of those from many different countries. Some will adopt and adapt medals, tokens, or the like. Some will even make their own, using blank discs of brass, copper, steel, iron, aluminum, and so on. Electric engravers, or hand engravers, can be used to put personal markings on the coins. Or you can paint the pieces either a variety of colors or with a variety of signs and symbols.

**Sources:**
Blofeld, John. *I Ching: the Book of Change*. New York: Dutton, 1968.
Buckland, Raymond. *Coin Divination: Pocket Fortuneteller*. St. Paul, MN: Llewellyn, 2000.
Da Liu. *I Ching Coin Prediction*. New York: Harper & Row, 1975.
González-Wippler, Migene. *The Complete Book of Amulets and Talismans*. St. Paul, MN: Llewellyn, 1991.

## COLOROLOGY

In 1867 Francis Francis, in *A Book on Angling,* said, "The colorologists argue that it is not necessary to trouble your head . . . with considerations of what is on the water." The colorologists are those who divine by studying color.

Pythagoras used color for healing. The ancient Egyptians used it in their temples of healing. The Chinese and the Chaldeans used it, as did the mystics of India who associated color with the seven chakras, as follows: Base chakra (perineum gland)—red; second (supernal)—orange; third (solar plexus)—yellow; fourth (heart)—green; fifth (throat)—blue; sixth (pineal)—indigo; crown chakra (pituitary)—violet.

The apparent color of an object is dependant upon the wavelength of light that it reflects. Light is, in fact, radiant energy traveling in the form of waves. The rate

of vibration is measured in units known as Ångstrom units, measuring one ten-millionth of a millimeter. Colors exert a vibratory influence over human affairs. This is confirmed by physical science.

In astrology, the planets are equated with colors: the Sun with gold, Moon with silver, Mercury with Purple, Mars with red, Venus with green, Jupiter with blue, Saturn with brown or black. The Sun signs are also associated with colors, as follow:

| Astrological Sign | Primary Color | Secondary Color |
|---|---|---|
| Aquarius | Blue | Green |
| Pisces | White | Green |
| Aries | White | Pink |
| Taurus | Red | Yellow |
| Gemini | Red | Blue |
| Cancer | Green | Brown |
| Leo | Red | Green |
| Virgo | Gold | Black |
| Libra | Black | Blue |
| Scorpio | Brown | Black |
| Sagittarius | Gold | Red |
| Capricorn | Red | Brown |

In such things as candle-burning magic, the colors have symbolism as follows:

Red: Courage, health, sexual love, strength, vigor.
Pink: Honor, love, morality.
Orange: Adaptability, attraction, encouragement, stimulation, inspiration.
Gold/Yellow: Attraction, charm, confidence, persuasion, protection.
Greenish-Yellow: Anger, cowardice, discord, jealousy, sickness.
Green: Fertility, finance, healing, luck.
Brown: Hesitation, neutrality, uncertainty.
Light Blue: Health, patience, tranquility, understanding.
Dark Blue: Changeability, depression, impulsiveness.
Violet: Healing, peace, spirituality.
Purple: Ambition, business progress, power, tension.
Silver/Gray: Cancellation, neutrality, stalemate.
Black: Confusion, discord, evil, loss, nothingness.
White: Purity, sincerity, truth.

The human aura is seen as color(s), and from this it is possible to divine a person's health, mood, spiritual state, and so on. In 1858 Baron Karl von Reichenbach, an industrial chemist, discovered that radiations emanate from magnets, crystals, plants, animals, and humans. In 1911, Dr. Walter Kilner of St. Thomas's Hospital, London, devised ways of seeing these radiations. But many psychics can see them without the use of artificial aids, and by studying them can not only read a person's character but can often foretell future actions.

RED is the most forcible of colors, with a constantly active urge. A red aura does not necessarily indicate a headstrong nature, however, for it can be cool and calculating as well as vigorous.

PINK is, of course, a very light shade of red and is more inclined to show the gentleness of love rather than the pure passion of lust. It also indicates a person who is easily hurt.

ORANGE is a color of inspiration. There is a certain lack of warmth, though orange people tend to get what they want. They should, however, learn to recognize their own limitations.

YELLOW is the color of the sun. Wisdom is restrained by caution, though a vivid yellow indicates someone who will always take a chance. A pale yellow embraces timidity.

GREEN shows a very easygoing nature, though a definite firmness when necessary. There is usually a sympathetic ear to be found and there may be a tendency to sentimentality. An olive shade of green shows a weakness and a dullness that can be shaken off if the person is made aware of it.

BLUE shows calmness and someone not likely to panic in any situation. It is a color of devotion and faithfulness. Different shades of blue will produce variations on the basic character. Darker blues will bring in moodiness and coldness, while lighter blues will show a person who tends to be self-centered.

INDIGO shows deep devotion and often a strong religious element. There can be moodiness and mood swings that are frequently downward, tending to pessimism.

VIOLET is a color of grandeur and importance. These are people with high ideals and, frequently, high positions. There is a religious element found here also. with strong views of right and wrong.

There are many variations of colors and combinations of colors, which can be interpreted by a seer who has studied colorology. Another use of color, as applied to the human or animal aura, is to project the colors for healing purposes. There are many who specialize in this field. Color projection through light gels can also be applied to healing.

**Sources:**

Buckland, Raymond, *Color Magic—Unleash Your Inner Powers*. St. Paul, MN: Llewellyn, 2002.

Gibson, Walter B. & Litzka R. *The Complete Illustrated Book of the Psychic Sciences*. New York: Doubleday, 1966.

## COMBE, GEORGE (1788–1858)

George Combe came from a large family of thirteen children. His father was a brewer in Edinburgh, and his family lived at the base of the rock on which Edinburgh Castle stands. Despite the number of brothers, sisters, and servants in the household, as a child George felt he did not get the attention he deserved. This feeling remained with him for many years. At sixteen he took elocution classes so that he might achieve "a higher sphere of intellectual life," as he later wrote in an autobiographical article.

The Combes insisted their children learn their Calvinist religious studies by rote, though they were not actually deeply religious. Later, George rejected the religion. In 1802, Combe began attending classes at Edinburgh University and studied there for two

years before becoming an apprentice to a firm of lawyers in 1804. It was as he advanced in the business world that Combe felt the need to be, and to give the appearance of being, a gentleman. He avidly read all current literature, the *Edinburgh Review*, and began to keep a diary. In a later biographical work, he said: "When yet a child I was animated by the strongest ambition to do some great and good service to my fellowmen, which should render me an object of their love and respect . . . I owe to Phrenology, presented to me by mere accident, a field in which it has been possible for me to pursue this object."

In 1810 Combe joined a small weekly debating society known as the Forum, where the issues of the day were discussed. There he quickly became a leading speaker, known as one who liked to do all the talking. In 1815 the phrenology pioneer Johann Gaspar Spurzheim (1776-1832) visited Edinburgh and spoke on the subject of phrenology. Although Combe first mocked Spurzheim and his subject, he did attend a course of his lectures, met the man, and became fascinated by the subject. Combe ordered plastercasts from London to study. Quickly he became the local expert on the subject. In 1815, Thomas Foster called the work of Spurzheim "phrenology" (*phrenos* is Greek for "mind") and the name stuck.

Combe visited Spurzheim in Paris and even encouraged his younger brother Andrew, a doctor, to study medicine there. Both brothers became firm phrenologists. Back in Edinburgh they met others who had found a similar fascination with this new science, among them Sir George Stewart Mackenzie and David Welsh. At the suggestion of Welsh, in February 1820 they founded the Edinburgh Phrenological Society. It was the first such body ever created and by 1826 had 120 members.

Combe purchased a hall for the society and its ever-growing collection of skulls and casts. He started traveling extensively about Britain and Germany and also visited the United States, speaking on phrenology. His book, *The Constitution of Man* (London, 1836), became one of the best-selling books of the nineteenth century, selling over 350,000 copies between 1838 and 1900. In contrast, Darwin's *Origin of the Species* (1859) sold only 50,000 copies between 1859 and 1900. Combe's work is basically a book of natural philosophy. The first steps of life, it said, were to study and obey the distinct natural laws. The Bible and its teachings were noticeably omitted from the book. This led to much controversy, with Evangelicals founding societies just to oppose the volume and even burning copies of it. This, of course, only drew more attention to the work.

Combe dedicated his life to promulgating the cause of phrenology and to promoting a philosophy of natural laws and a secular society. He died in 1858.

Sources:

Combe, George. *A System of Phrenology*. New York: S.R. Wells, 1876.
http://pages.britishlibrary.net/phrenology/combes.html.

## Conchomancy

(See also African Divination)

The Afro-Cuban religion of Santeria (known to its adherents as *Las Reglas de Ocha de Los Lucumi*) makes use of seashell divination, or *Diloggun*. It utilizes the cowry shells used for trading on the coast of Guinea, in areas of the Pacific, and elsewhere. This is

the *Cypræa moneta* shell, a variety of the gastropodous. For followers of Lucumi/Santeria, seashell divination is a sacred ritual making contact with the spirit world and with the gods, or *orishas*, themselves.

Migene González-Wippler says:

> During the consultation with the Diloggun, the santero (**seer**-priest) searches into the life of his consultant, seeking to discover the source of that person's problems and the best way to solve them. The Diloggun acts in two ways:
>
> 1. It gives a general reading of the consultant's life and special circumstances, focusing on any specific problems faced by the individual.
> 2. It suggests possible solutions to the consultant's problems. Most of the time these solutions necessitate the aid of one or more of the orishas.

The Diloggun is used during all the major ceremonies and all the initiations of Santeria.

The Yoruba are **African** farmers who inhabit a coastal area extending across the southern edges of Ghana, Togo, Benin, and into Nigeria. They make use of a form of divination known as *Ifa*, which also utilizes the cowry shell. The practice has now been adopted by many other areas of Africa. Ifa was actually a man-god who came to earth to put the world right, say the Yoruba. His **oracle** was to be used in helping humankind in sickness and in childbearing and to give guidance in the occult. Yoruba tribes include the Yoruba, Oyo, and Ibadan. Some seven million people speak their language. The Yoruba have an amazing array of deities known as orishas who, as in most of Africa's religio-magical systems, are rooted in nature and could be compared to the **Greek** deities in their pantheon. The system represents division into light versus dark, or good versus evil. Both the white orishas and the dark orishas are anthropomorphic. All may be used in the seashell divination system. There are more than four hundred myths and legends about their lives, and the high priest of Ifa has to know all the stories in order to use them in that system, relating the stories to the patterns obtained from the throw of the shells.

The shells are further related to certain marks that the priest makes on the divination board, or table, known as the "Table of Ifa." This is covered with white sand, grain, or very fine powder. Cowry shells, or sometimes nuts, are used for the casting. When cast, the shells may land on their faces, with the smooth, rounded side uppermost, or on their backs with the smoothly serrated, vulva-like openings (known as the "mouth") upward. To make it easier for the shell to lay flat on its back, many diviners will break an "eye" there.

Combinations of four and sixteen shells are used. They are shaken in the hands and cast into the circle. The number of "mouths" is counted. The original casting was tied in with the myth of Fa, who had sixteen eyes. Fa lived on a palm tree in the sky, from the height of which he was able to see all that went on in the world. Every morning God's son, Legba, climbed the tree to open Fa's eyes. Fa didn't want to speak out loud of what he had seen so he placed nuts in Legba's hands to indicate how many of his eyes should be opened. If men use the nuts (now shells) correctly, they may open all of Fa's eyes to see the future.

A simple form of Ifa divination, using sixteen shells, is as follows. The prepared shells are shaken in the hands and cast onto the board—or they may be cast into a circle drawn on the ground, or on a piece of cloth or paper. As the shells are shaken, the question to be asked is concentrated upon. From the shells that fall within the circle or onto the table, the number of mouths facing upward is counted. If necessary, the digits of this number are totaled to give a single digit (e.g. 15 = 1 + 5 = 6). The answer to the question may now be obtained by referring to the below list:

| Number | First Answer | Second Answer |
|---|---|---|
| 1 | Yes | Freedom, spirit, creation, take charge |
| 2 | No | Partnership, unity, uncontrolled energy, need for diplomacy |
| 3 | Yes | Frustration, caution, learning for happiness, hard work |
| 4 | Not yet | Opportunities, talents, expansion, be with others |
| 5 | Yes, but use power to create or destroy, think before acting caution | |
| 6 | Not yet | Sacrifices, compromises, caring, inner strength |
| 7 | Yes, but use intuition | Victory, love, women, uneasy relationships, caution |
| 8 | Not yet | Learn to plan and communicate, think carefully |
| 9 | Yes | Very emotional, stressed out, need time to think, births |
| 10 | No | Delay necessary, absolutely no |

As can be seen, numbers 4 and 8 are not as simple as Yes or No. Also, all of these answers are actually indicators, or prompts, for the diviner to use his or her intuition and expand on them. First the Yes/No answer is given and then the appropriate advice. It should be borne in mind that if dealing with a reduced number (e.g. 16 reduced to 7), then that is considered a "stronger" form than the simple single number. In other words, 16 is stronger than 7. It therefore gives more of a challenge, or is more positive or negative. As an example, with a question about love life, 7 would indicate victory in love, with somewhat uneasy relationships, but 16 would indicate that the victory might well be hard fought with challenges along the way yet with a very positive outcome. In either case, the person involved should listen carefully to his or her own inner voice.

Sources:

Gonzalez-Wippler, Migene. *Introduction to Seashell Divination*. New York: Original Publications, 1985.

Lele, Ocha'ni. *The Secrets of Afro-Cuban Divination: How to Cast the Diloggun, the Oracle of the Orishas* New York: Inner Traditions, 2002.

**CONVULSIVE TWITCHINGS** *see* Spasmomancy

## Copernican System

In the third century BCE a Greek grammarian named Aristarchus of Samos (c. 220–143 BCE) developed the concept of the heliocentric universe, but no one

believed him. It wasn't until 1543 that Nicolaus Copernicus, or Mikolaj Kopernik (1473–1543), an astronomer and Polish church official, put forward his theory that the sun, rather than the earth, lay in the center of the solar system. Aristarchus's idea had been known to Renaissance scholars but had not been taken seriously.

In Ptolemaic or geocentric astronomy, the term "planet" was applied to the seven heavenly bodies that were seen to change their places as projected against the so-called fixed stars. In the modern or heliocentric astronomy, it is applied to all dark and opaque bodies in revolution around the sun.

In 1530 Copernicus circulated a manuscript, the *Commentariolus*, which was a summary of his ideas on the universe being centered by the sun rather than by the earth. However, the manuscript did not contain any calculations, diagrams, or illustrations. In 1543 he finally published *De revolutionibus orbium cœlestium*—written in six sections—which slowly came to exert a vital influence on astronomy and **astrology.** The final part of the book was published when Copernicus was on his deathbed; he died at Frauenburg on May 24, 1543. He had waited that long to publish the work because he feared the wrath of the Church. His fears were well founded, for as the implications of Copernicus's work became clearer over the next fifty years, the church became very hostile. Giordano Bruno, a supporter of Copernicus, was burned at the stake in 1600, and in 1663 the great Galileo was forced to recant.

**Sources:**
Anderton, Bill. *Fortune Telling*. North Dighton, MA: JG Press, 1996.
*Encyclopedia Britannica*. Chicago: William Benton, 1964.
Parker, Derek and Julia. *The Compleat Astrologer*. New York: McGraw-Hill, 1971.

## COSCINOMANCY; COSQUINOMANCY

A form of divination practiced with a pair of tongs and a sieve. It has been popular from the earliest part of the Middle Ages to the present day. An erstwhile name for it was "spinning the *sas*." Sas was an old word for sieve or strainer.

According to Jean Baptiste Belot in part one of his *Œuvres diverses* (1640), the tongs were supported either on the thumbnails or on the nails of the middle fingers of two people while they gazed into each other's eyes. Of the practice, Curé Belot said, "Since **lots** were permitted in antiquity and when the Church was at her beginning, let it be permitted me also by our masters to give without scandal, following the ancients, the lots of the sieve as our ancestors used from the reign of Charlemagne."

John Potter, in *Archæologiæ Græcæ, or The Antiquities of Greece* (1697–1699), said:

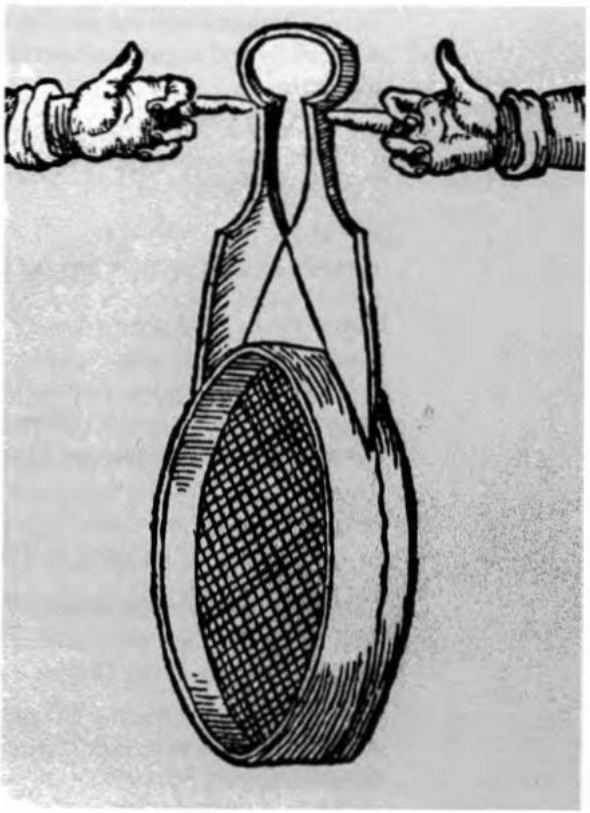
> It was generally used to discover thieves, or others suspected of any crime, in this manner; they tied a thread to the sieve by which it was upheld, or else placed a pair of shears, which they held up by two fingers, then prayed to the gods to direct and assist them; after that they repeated the names of the persons under suspicion, and he, at whose name the sieve whirled round or moved, was thought guilty." In volume two of Cornelius Agrippa's *Opera Omnia* (sixteenth century), there is an

illustration of the manner in which the sheats are held to support the sieve.

Coscinomancy was also used to discover love secrets. It is said that Agrippa, at the end of his works, gives certain mystic words to be pronounced before the sieve will turn. In 1653 Henry More, in *An Antidote Against Atheisme*, mentions "Coskinomancy, or finding who stole this or that thing by the Sieve and Shears." Francis Grose, editor of the *Antiquarian Repository* (1775), says a chapter in the Bible should be read and the appeal made to St. Peter or St. Paul. In 1871 Edward B. Tylor, in *Primitive Culture*, mentions "the so-called coscinomancy, or, as it is described in Hudibras, 'th'oracle of sieve and shears.'"

Leland's *Etruscan Magic & Remedies* quotes the *St. James's Gazette* (without giving a date) as saying that, to find a thief:

> a sieve was suspended from a pair of scissors held by two assistants. The operator, having pronounced the name of the suspected person, repeated a shibboleth consisting of six words—*dies, mies, jesquet, benedoe, fet, dowina*—which neither he nor his assistants understood. If the person whose name was mentioned were guilty, the six magical words "compelled the demon to make the sieve spin round."



**Coscinomancy refers to divination by means of a sieve that turns when an important name is mentioned.** *Fortean Picture Library.*

Sources:

De Givry, Grillot. *A Pictorial Anthology of Witchcraft, Magic & Alchemy*. London: Spottiswoode, Ballantyne, 1931.

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

**COUNTING see Mathemancy**

## Cratippus (First Century BCE)

A Greek peripatetic philosopher who was chosen by Cicero (106–43 BCE) as his son Marcus's instructor. Cratippus's views on divination are outlined in Cicero's *De Divinatione* (*On Divination*), showing that Cratippus argued that the failure of some predictions does not mean that prophesy is not proven, especially if it is matched by even a few successes that cannot be explained by chance.

Cratippus rejected what he thought of as artificial methods of divination, such as astrology and augury, accepting only precognition from dreams or through divine inspiration.

Sources:
*Encyclopedia Britannica*. Chicago: William Benton, 1964.

## CRITHOMANCY; CRITOMANCY

Divination by meal strewn over sacrificed animals. The meal was interpreted much as in other forms of divination, where the shapes it has assumed are seen and interpreted by the seer. Sometimes cakes and other articles of food were used. Critomancy also applied to cakes themselves offered in sacrifice. With these, the cakes were later broken apart and the condition of the flour was observed and interpreted.

## CROESUS (SIXTH CENTURY BCE)

Croesus of the Mermnad dynasty was the last king of Lydia, reigning from 560 to 540 BCE. His wealth was proverbial. Herodotus reported on seeing many expensive gifts that Croesus gave to the Delphic oracle, which Croesus consulted on a regular basis.

There is a story that Croesus consulted the oracle to find out whether it would be advantageous to attack Cyrus the Great of Persia. He was told that he would destroy a mighty empire if he did so. He then asked how long his kingdom would last and was told, "Until a mule is monarch of Media." Croesus's last question at that time was to ask if his mute son would ever speak. The oracle replied that it would be a very bad day for Croesus when he did.

Croesus did invade Persia but was driven back and finally defeated by Cyrus at Sardis. When an enemy soldier came upon him unexpectedly and was about to slay him, Croesus's son cried out in alarm. All of this, supposedly, explained the oracle's predictions. When Croesus attacked Persia a mighty empire was indeed destroyed . . . his own. When his son finally spoke, it was certainly a "very bad day for Croesus." Finally, he was defeated by Cyrus, who was of mixed parentage, which would make him a metaphorical "mule."

Sources:
*Encyclopedia Britannica*. Chicago: William Benton, 1964.
Heaton, Deirdre (ed.) *Quest for the Unknown—Charting the Future*. Pleasantville, NY: Reader's Digest. 1992.

## CROISET, GÉRARD (1909–1980)

Gérard Croiset was born at Laren, the Netherlands, on March 10, 1909. He had an unhappy childhood, being neglected by his parents who were in show business. His father, Hyman, was a prominent actor, and his mother was a wardrobe mistress. The

parents separated (never having been officially married) when Gérard was eight, leaving him to move through a series of orphanages and foster homes.

From the age of six, Gérard had visions and over his early years was frequently punished by his elders when he spoke of them. He dropped out of school when he was thirteen and took a variety of unskilled jobs, none of which he held for very long. He finally got a job as a grocery helper at one of the stores in the Albert Heyn chain. This he managed to keep for several years.

At twenty-five Gérard married Gerda ter Morsche, an Enschede carpenter's daughter, and the following year he opened a grocery store with money loaned by his in-laws. Unfortunately it didn't last long, and Gérard went bankrupt very quickly. But about that time he came into contact with some local **spiritualists** and was finally able to work on developing his **clairvoyant** talents. These developed quickly, and his reputation as a **psychometrist** and **psychic** blossomed. He was instrumental in locating lost children and animals. He found that he also had an inherent healing ability. With the start of World War II he was able to do healing on injured soldiers. He saw a number of scenes from the war before the actual outbreak of hostilities, and he predicted the war at least four years before it began.

During the war, Gérard spent time in a concentration camp but was released in 1943. He was able to aid the Dutch resistance with his clairvoyant powers but was arrested again, by the Gestapo, in October of 1943.

After the war, in December 1945, Gérard attended a lecture on parapsychology given by Professor Tenhaeff. The two men spoke together after the lecture, and Tenhaeff went on to run tests on Gérard. Croiset accompanied the professor to the University of Utrecht, where he was subjected to such tests as the Rorschach personality (ink blots), the Murray Thematic Apperception (storytelling), the Pfister-Heisz (color pyramid), the Luscher color selection (German), and the Szondi (Swiss). One of the most amazing tests, in terms of startling results, was the **chair test.** Professor Tenhaeff reported: "In early 1946 I made many psychoscopic tests with him. I realized fairly soon that he was very gifted. The more I tested him, the more I became persuaded that Croiset was a remarkable subject for parapsychological research." Tenhaeff went on to introduce Gérard to the Dutch Society for Psychical Research. They came to admire his abilities and to look upon him as a talented artist with rare paranormal gifts. Soon nearly all of Holland began to accept this view of Gérard Croiset.

The Croiset cases have been meticulously documented over the years. He worked with the police, private individuals, and with institutions, tracing lost people and objects, tracking down thieves and murderers, and solving numerous puzzles and problems in many countries. He was tested by parapsychologists all over the world and all reached the same conclusions.

Gérard specialized in cases dealing with young children, especially when they were missing. Many of the cases he dealt with over the telephone. He accepted no payment for any of the things he did, though he did accept donations to his healing clinic. At the clinic, it was not unusual for him to deal with more than 100 cases a day. Much like **Edgar Cayce,** Gérard Croiset could sense the condition of a patient, what was wrong and how to correct it, but unlike Cayce he did not have to go into

Cromnyomancy is divination using onions or onion sprouts. Janet and Colin Bord/Fortean Picture Library.Fortean Picture Library.

trance to do so. Gérard Croiset died on July 20, 1980. His son took over the running of the clinic.

Gérard Croiset Jr., second oldest of five children, seems to have inherited his father's talents. From Holland he directed South Carolina police in a search for two missing girls. He drew a detailed map of the area where he saw them to be, at a place called Folly Beach, near Charleston. The bodies of the girls were found in shallow graves in the sand.

Sources:
Guiley, Rosemary Ellen. *Harper's Encyclopedia of Mystical & Paranormal Experience*. San Francisco: HarperSanFrancisco, 1991.
Pollack, J. *Croiset the Clairvoyant*. New York: Doubleday, 1964.
Wilson, Colin (ed.). *The Supernatural: Mysterious Powers*. London: Aldus Books, 1975.

## Cromnyomancy

Divination by using onions and onion sprouts. Names are written on a number of onions and they are laid on the altar on Christmas day. On Twelfth Night they are

taken out and planted. Whichever one first sprouts is the looked-for individual. This could be used for a number of purposes. For example, if a young woman had a number of suitors, she could do this to find which one she would marry. Or, if there was suspicion that one of a number of people was a thief, this would show the guilty party. Obviously, since it could only be done at this one particular time of year, it had its limits. However, laying the onions on the altar for a period of time at any time of year would probably still give results.

Another version of cromnyomancy says that if the onions are laid out on a table on Christmas Eve, each marked with a name, then the one that most speedily sprouts indicates the person who is in the best of health.

Sources:

De Givry, Grillot. *A Pictorial Anthology of Witchcraft, Magic & Alchemy*. London: Spottiswoode, Ballantyne, 1931.

Grand Orient (A. E. Waite). *The Complete Manual of Occult Divination: Volume 1—Manual of Cartomancy*. London: William Rider, 1912.

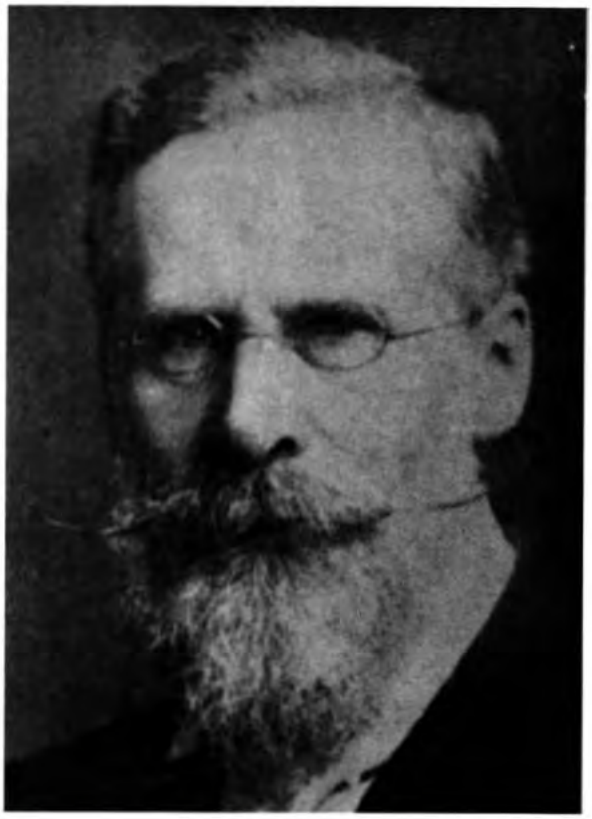
## Crookes, Sir William (1832–1919)

William Crookes was born in London on June 17, 1832. His father was a tailor. As one of sixteen children, Crookes was largely self-taught. At sixteen he enrolled in the Royal College of Chemistry, graduating in 1854. From there Crookes went to Radcliffe Observatory, Oxford, in the position of superintendent of the Meteorological Department. In 1855 he moved on to become professor of chemistry at Chester Training College.

Crookes married Ellen Humphrey in 1856. They had eight children. Five years after marrying, Crookes discovered the element thallium and the correct measurement of atomic weight. He was then elected fellow of the Royal Society, at the age of thirty-one.

Keenly interested in spiritualism and mediums, William Crookes was president of the Society for Psychical Research from 1896 to 1899. As a scientist, Crookes made many important discoveries in addition to thallium. He also invented the radiometer and edited the prestigious *Quarterly Journal of Science*. At different times he was president of the Royal Society, the Chemical Society, the Institute of Electrical Engineers, and the British Association. He was knighted in 1897 and was the recipient of any number of medals of distinction. Crookes is considered one of the greatest physicists of the nineteenth century.

Crookes first came into contact with psychic phenomena in July 1869 at a séance with Mrs. Marshall. He attended this after the death of his youngest brother, Philip. From there he took an interest in J. J. Morse, Henry Slade, and others, and announced his intention of starting a thorough investigation of psychic phenomena. The newspapers and journals of the time were delighted to hear this, presuming that Crookes would do an exposé of spiritualism. They were extremely disappointed, for Crookes did intensive investigations of many mediums and psychics only to endorse them and to endorse most psychic phenomena. After intensive examination of Daniel



Sir William Crookes. *Fortean Picture Library.*

Dunglas Home (1833–1886), the sensational British physical medium, Crooke stated: "Of all the persons endowed with a powerful development of this Psychic Force, Mr. Daniel Dunglas Home is the most remarkable and it is mainly owing to the many opportunities I have had of carrying on my investigation in his presence that I am enabled to affirm so conclusively the existence of this force."

Many years later, in 1917, Crookes told the *International Psychic Gazette:* "I have never had any occasion to change my mind on the subject. I am perfectly satisfied with what I have said in earlier days. It is quite true that a connection has been set up between this world and the next."

Sources:

Fishley, Margaret. *The Supernatural.* London: Aldus, 1976.

Fournier, D'Albe. *The Life of Sir William Crookes.* London: T. Fisher Unwin, 1923.

Guiley, Rosemary Ellen. *The Encyclopedia of Ghosts and Spirits.* New York: Facts on File, 1992.

## Crowley, Aleister (1875–1947)

Born Edward Alexander Crowley in Leamington Spa, Warwickshire, England, on October 12, 1875, Crowley grew up to become a most prolific writer and the best-known occultist in the world. His parents were strict Plymouth Brethren, his father traveling about the country trying to convert others to his religious beliefs. The Crowley family was the manufacturer of Crowley's Ales, which was a major English brand. Detesting his parents, the younger Crowley changed his name to Aleister so that he wouldn't share the same name as his father. Edward Sr. died when Aleister was eleven.

There were daily Bible readings with the family, which Crowley came to despise. But through these readings he became familiar with such characters as the Great Beast of the Book of Revelation, the Scarlet Woman, and the False Prophet. All of these were to play parts in his later life. It was actually his mother, Emily Bertha (née Bishop), who, despairing of his rebelliousness, first called him "Beast 666," thus drawing his attention to the Book of Revelation.

Crowley was educated privately, and then at Malvern and Tonbridge schools before going on to Trinity College, Cambridge. At college he read assiduously and thought of entering the Diplomatic Service, though later abandoned the idea. He published his first poetic works while still at Trinity (*White Stains* and *Aceldama*), followed by *The Tale of Archais*, *Songs of the Spirit*, and *Jephthah*, all privately published in

1898. He also became interested in, and extremely accomplished at, mountain climbing. During 1900–1902 he made a trip around the world by way of New York, Mexico, San Francisco, Honolulu, Japan, China, and Ceylon. Included in the trip was a six-month expedition to the Himalayas where, in 1902, he scaled the Chogo Ri (K2). He spent sixty-five days on the Baltoro Glacier and attained a height of 22,000 feet.

At age fourteen Crowley had his first sexual experience with a maid in the family house. By seventeen he had contracted gonorrhea from a prostitute. While at college he experimented with sex with both females and males.

On November 18, 1898, Crowley joined the London chapter of the Hermetic Order of the Golden Dawn and took the magical name Frater Perdurabo (meaning "I will endure"). Other members at that time were William Butler Yeats, the actress Florence Farr, Oscar Wilde's wife Constance, Allan Bennett, Dr. William Westcott (one of the founders of the British branch of the order), Arthur Edward Waite, and Samuel Liddell "MacGregor" Mathers. The Golden Dawn's contribution to the Western Magical Tradition brought about the synthesis of alchemy, astrology, divination, the Kabbalah, numerology, ritual magic, and tarot into one coherent system. Innumerable magical groups and societies have since sprung from this.

Many of the senior members of the Order looked upon Crowley as something of a juvenile delinquent, so they were not pleased when, in 1899, he demanded to be moved up to a higher magical grade. When this was refused, Crowley went to Paris and talked Mathers into doing the rite. By the following year Crowley had departed the Golden Dawn, leaving chaos behind him.

In 1899 Crowley bought a Scottish estate named Boleskine, on the southern shore of Loch Ness in Inverness-shire, where he privately practiced the magic of Abra-Melin, as originally taught to him by Mathers. He also developed his own versions of Golden Dawn rituals. In 1902 he married Rose Kelly, sister of the artist Gerald Kelly, later Sir Gerald Kelly President of the Royal Academy.

In 1905 Crowley scaled Kangchenjunga, third highest mountain in the world, to a height of 23,000 feet. He walked across China and visited Morocco. The previous year, he and Rose had visited Cairo. There they had a most important experience that was to help shape Crowley's future life. On March 16, 1904, they took an apartment near to the Boulak Museum (now the National Museum). Two days later, almost as though entranced, Rose suddenly came out with the statement that "He who was waiting was Horus." She had, a day or so earlier, made the mysterious statement to Crowley that "they are waiting for you." She went on to say that Crowley had offended Horus and needed to invoke him and beg his pardon. When Crowley asked his wife who Horus was (knowing she knew nothing of Egyptology), she led him across to the museum and, passing a number of images of the deity, took him to one particular display case. It contained an image of Horus in the form of Ra-Hoor-Khuit, painted on a wooden stele of the twenty-sixth dynasty. This was known as the "Stele of Revealing." Rose said, "There he is!" Crowley saw that the number of the exhibit was 666, the number of the Great Beast of the Book of Revelation.

Back at the apartment, at Rose's behest, Crowley went through an elaborate ceremony honoring Horus, which she directed. Crowley's Holy Guardian Angel,

named Aiwass, then came through and stated that "the Equinox of the Gods has come." Crowley was to formulate a link between the solar-spiritual force and humankind. Exactly at noon on April 9, 1904, Aiwass started to dictate to him. Crowley had long been trying to conjure Aiwass and now the **spirit** made itself felt, first speaking through Rose (whom Crowley dubbed Ouarda the Seer). For three days Crowley wrote down what was dictated to him. This produced what became known as the *Liber AL vel Legis* or *The Book of the Law;* a book that was to become the central theme of Crowley's philosophy. It was a series of dithyrambic verses that can be broken down into three principles:

1: There is no law beyond do what thou wilt.

2: Every man and every woman is a star.

3: The only sin is restriction.

The meaning of the first (sometimes rendered as "Do what thou wilt shall be the whole of the law") is along the lines of doing what the Higher Self dictates, rather than just whatever you want to do. The meaning of the last is that everything that inhibits the true will is bad.

Rose gave birth to a daughter whom Crowley wanted to name Nuit Ma Ahathoor Hecate Sappho Jezebel Lilith. Unfortunately she died of typhus in Rangoon in 1906. The following year Rose gave birth to a second child, named Lola Zaza. Also in 1907 Crowley formed the *Argenteum Astrum* (Order of the Silver Star), a magical organization centered around the *Liber AL vel Legis*. Two years later he started publishing what became a ten-volume set of books called *The Equinox*, a biannual publication, largely commenting on the Book of the Law. In 1910, a year after divorcing Rose and abandoning her and Lola Zaza, he was contacted by the head of a German magical order, the *Ordo Templi Orientis* or "Order of the Templars of the East," which had been founded in 1902. They accused Crowley of publishing the secrets of their ninth degree, which featured sex magic. Ultimately Crowley became the head of the English-speaking branch of the O.T.O.

With the outbreak of the World War I Crowley went to America. He stayed at 40 West 36th Street in New York, and later at One University Place, on the corner of Washington Square in Greenwich Village. He met with William Seabrook (for whom he developed a great affection) and traveled to Vancouver, San Diego, New Orleans, and other cities. He spent his own fortune and also those of various women who became attracted to him, as he developed a string of mistresses. Of three of the women Crowley knew while in New Orleans, he described them: "I.S., extremely voluptuous and of the greatest possible skill and goodwill; E.J. claims to be 'pure American' but is, I think, a mixture of negro and Japanese; and A.G., big fat negress, very passionate." One woman he met in Greenwich Village was Leah Faesi, who immediately became his Scarlet Woman. She remained with Crowley for many years. She later had a son whom Crowley named Dionysus; they then had a daughter named Anne Leah, also known as Poupée.

In 1916, Crowley gave himself the magical grade of Magus. After the war, deeply in debt, he returned to England where, for a while, he acquired another mistress, the Australian violinist Leila Waddell (dubbed Sister Cybele).

**Aleister Crowley wearing Uraeus serpent crown and with wand, cup, sword, bell, phial of holy oil, the *Book of the Law* and the *Stele of Revealing*. Fortean Picture Library.**

In 1920, suffering from asthma, Crowley went to Sicily accompanied by Leah and Ninette Shumway and her son. Ninette had been taken on as a governess for Dionysus, but quickly became known by a magical name, Cypris, and also became, in effect, a second wife to Crowley. The two women were extremely jealous of one

another and got into many fights. In April of 1920 Poupée became very ill; she died on October 14. Crowley was heartbroken, having truly loved the little girl.

At Cefalù, Crowley rented an old abandoned farmhouse with the aid of a legacy of twelve thousand dollars. He named it the Abbey of Thelema and it became his *Collegium ad Spiritum Sanctum*, the center for his new religion of Thelema. He wanted it to become a world center for the study of occultism. It was primitive, with no plumbing. Crowley, who had become addicted to both heroin and cocaine, was able to provide almost limitless drugs to his followers and practiced a lot of sex magic, much of it with his disciple Victor Neuberg. While at the abbey, he wrote what he termed his hagiography (the biography of a saint), titled *The Diary of a Drug Fiend*. This was published by Collins, in London, in 1922.

One of Crowley's most loyal followers was Frederick Charles "Raoul" Loveday, an Oxford undergraduate. He later died at the abbey as a result of drinking impure water, though it was rumored he had also been forced to drink the blood of a sacrificed cat. His wife, Betty May, who had always hated Crowley, went back to England and sold a story to a tabloid newspaper, the *Sunday Express*, about the scandalous proceedings at the Cefalù abbey. It was a tale of black magic and sex practices. This was at a time when Benito Mussolini was coming to power in Italy. As a result, Crowley and his entourage were expelled from Sicily in 1923. He was dubbed "the wickedest man in the world," an epithet that has ever after been applied to him.

By the outbreak of the World War II Crowley was taking as much heroin as would kill a dozen men, and had also become an alcoholic. He abandoned his followers and managed to find enough new, rich disciples to support himself. He finally retired to rented rooms in Hastings, on the south coast of England, and there died from myocardial degeneration on December 1, 1947, at the age of seventy-two. His cremation caused another sensation in the press when the novelist Louis Wilkinson (Louis Marlow) read Crowley's *Hymn to Pan*, extracts from *The Book of the Law*, and the Anthem from his *Gnostic Mass*.

Apart from his other material, one of the finest things Crowley left was his ***Thoth*** *Tarot* (pronounced "Toath," the **Egyptian** god of writing and patron deity of knowledge). It was created in London during the early days of World War II. The artwork was done by Lady **Frieda Harris,** an enigmatic figure in the occult world.

**Sources:**

Crowley, Aleister. *The Book of the Law*. Tunis, 1925.
Crowley, Aleister. *The Confessions of Aleister Crowley*. New York: & Wang, 1970.
Crowley, Aleister. *Magick in Theory and Practice*. New York: Castle Books, nd.
Crowley, Aleister. *Diary of a Drug Fiend*. London: W. Collins, 1922.
Crowley, Aleister. *Oeth_____: The Holy Books of Thelema*. York Beach, ME: Samuel Weiser, 1983.
Skinner, Stephen (ed.). *The Magical Diaries of Aleister Crowley*. York Beach, ME: Samuel Weiser, 1979.
Stephensen, P.R. *The Legend of Aleister Crowley*. St. Paul, MN: Llewellyn, 1970.
Symonds, John. *The Great Beast*. New York: Roy Publishers, 1952.
http://www.supertarot.co.uk/adept/friedaharris.htm.

**CROWS** *see* **Ravens**

**CRYSTAL** *see* **Crystallomancy; Spheromancy**

## CRYSTALLOMANCY

Divining using crystal has a number of names, depending upon the method used. **Spheromancy** is specifically using a crystal ball. **Scrying,** although also referring to working with a crystal ball, is a term that covers using virtually any reflective surface. Crystallomancy is the general term referring to any and all of the various methods of working with crystals, be they balls or rough minerals.

It has long been held that crystals of all types possess energies that can be beneficial to humankind. This has been described as electromagnetic energy. Crystals are used for healing, as synthesizers in meditation and prayer, for chakra purification, programming, treating plants and animals, and a host of other things. Crystals of particular minerals—amethyst, jade, obsidian, or tourmaline—are used for specific purposes, but the quartz crystal is the one most generally used and seems to be the panacea.

Since crystals appear to stimulate the senses, they can help bring about awareness of the past, present, and future, contributing as a tool for divination.There can be a noticeable improvement in **mediumistic** abilities when working with a crystal. Here is one method based on that suggested by Dale Walker, an author and lecturer on crystals and their properties. It is used to make contact with the greater consciousness or tap into the universal knowledge.

Sit comfortably in a chair or on the floor. You should be dressed in loose clothing so that there are no restrictions, no tightness to draw your mind away from what you are doing. Hold the crystal in one hand, or cupped in both hands, over your abdomen. Close your eyes and breathe deeply. Picture the crystal in front of you. See it slowly growing in size with each breath. See it growing and growing until it fills the room. Then see it continuing to grow to the size of a house. In your mind, approach the giant crystal and picture a door or entranceway in the side of the crystal. Going through that door, you will find yourself at the end of a corridor leading to a huge room. Enter the room and you will discover that it is like a library of incredible size but instead of books, there are crystals. They are lined up on the shelves, and many of them glow and flicker. If you think of a particular subject, one of the crystals will shine brightly. Going to that crystal, you can pick it up and look into it. You will see something like a computer screen, which will give you any information you desire on that subject. You can then return the crystal to its place and seek out others. When you are finished, return through the corridor to the outside and then find yourself back in your room, holding your crystal.

This is one method that has been used successfully to get information about the past, present, and future. Another is to place four crystals around you, at east, south, west, and north, and to use a crystal ball or other scrying tool in the center of this setup. The crystals at the four cardinal points will act as amplifiers for the energies at work and considerably enhance the scrying.

A number of Scottish families possess amulets and talismans that have been passed down through their families for generations. The Stone of Ardvorlich is pos-

Crystallomancy refers to divination using crystals. *Fortean Picture Library.*

sessed by the Stewarts of that name. It is an egg-shaped rock crystal set in four silver hoops. Legend has it that it was the badge of office of an ancient Arch-Druid. The Stone of the Standard, or *Clach na Bratach*, is also a crystal. It adhered to a clod of earth that stuck to the standard of the Chiefs of Clan Donnachaidh when it was drawn out of the ground at Bannockburn. Other famous stones include the Glenorchy Charm stone (rock crystal), Keppoch Charm rock (rock crystal), the Auchmeddan Stone (a black ball of flint mounted in silver), the *Clach-Bhuai* of the Campbells of Glenlyon, and the *Leug*, or Charm Stone, of the Macleans. With all of these, it is believed that so long as they remain in the possession of the various clans, the families will survive and prosper.

**Sources:**

Besterman, T. *Crystal-Gazing*. London: Rider, 1924.
Buckland, Raymond. *Scottish Witchcraft*. St. Paul, MN: Llewellyn, 1992.
Dalil (Dale Walker). *The Crystal Book*. Sunol, CA: The Crystal Company, 1983.
Grand Orient (A. E. Waite). *The Complete Manual of Occult Divination: Volume 1 Manual of Cartomancy*. London: William Rider, 1912.
Harold, Edmund. *Focus on Crystals*. New York: Ballantine Books, 1986.

## CUBOMANCY

Cubomancy is divination using dice. Dice, along with **dominoes,** have long been used as a tool for reading the future. There are various ways of using them. One is simply to draw or mark a large circle on the ground and then to throw three dice into the circle, three being long considered a "lucky" number. It is said that the **prophetic** answer will come to pass within nine days: three times three.

The circle should be about twelve inches in diameter. Hold the dice in the right hand (or the left, if left-handed) and concentrate on your question. Then cup both hands and shake the dice before throwing them down into the circle. Disregard any die or dice that roll out of the circle. If all of them roll out, it means there will be an argument in the immediate future. You are allowed to throw them again. If all roll out a second time, you must wait at least twenty-four hours to try again.

Of the die or dice that remain in the circle, add together the number of dots. They then have the following meanings:

ONE: Loss; loneliness.
TWO: Love or infatuation.
THREE: A pleasant surprise is on its way.
FOUR: An unpleasant surprise is on its way.
FIVE: You will be influenced by a stranger you will meet.
SIX: You will lose something of value.
SEVEN: You will be involved in a scandal.
EIGHT: A wrong that you did in the past will catch up with you.
NINE: There is a wedding in the near future.
TEN: Business advancement.
ELEVEN: Death of a friend or acquaintance.
TWELVE: A letter of some importance is on its way to you.
THIRTEEN: There will be cause for you to weep.
FOURTEEN: You have a new admirer.
FIFTEEN: Trouble is in the offing; be especially cautious.
SIXTEEN: You will have a happy journey.
SEVENTEEN: Profitable business is coming to you from across the water.
EIGHTEEN: Some very great good is on its way to you.

Another popular method matches up basic questions and set answers. There are thirty-two possible questions from which to choose. The use of just two dice gives a choice of 672 possible answers. No matter which question is chosen, the answer that comes up usually seems appropriate. The two dice are held in the right hand, as in the above working, while the question (chosen from the thirty-two possibilities) is concentrated upon. Then the dice are cupped in both hands, shaken, and thrown down. There is no circle for them to be thrown into. The upturned faces are noted and the answers found from the list, looking for the same number answer as the question.

*Questions*
1: Does the one I love often think of me?
2: Will anyone soon date me?

3: What must I do to please my love?
4: Shall I answer?
5: Shall I agree to what is asked of me?
6: How many admirers will I have?
7: How many times will I be married?
8: What sort of person will my spouse be?
9: What does he (or she) think of me?
10: May I trust him/her?
11: Does he/she love me?
12: Does he/she think the love is returned?
13: Will my heart remain free for long?
14: Will I soon get married?
15: Will I have many adventures?
16: Will I be rich?
17: Will my secret be discovered?
18: Am I considered good looking?
19: Am I thought to be discreet, witty, and interesting?
20: Will I marry the person I'm thinking of?
21: Shall I do it?
22: Shall I soon see my love again?
23: Shall I soon receive a letter?
24: Which of the two shall I choose?
25: Shall I soon receive a gift?
26: Shall I soon make a journey?
27: Will my condition shortly be changed?
28: Will my wish be fulfilled?
29: What is he/she doing at the moment?
30: What will my spouse be?
31: Will it prove a blessing to me?
32: Shall I soon receive the news I'm waiting for?

*Answers to 1–1 Combination*

1: They think of you as much as you think of them.
2: Tomorrow morning, about eleven o'clock.
3: Whatever you do, do it gracefully and especially always treat them with respect.
4: Yes, but word your reply discreetly.
5: No. You must not.
6: A dozen at least.
7: One.
8: Young, slender, and fair complexioned.
9: That you are a very special person.
10: No, you may not, for they are not good at heart.
11: They cannot help themselves.
12: You have shown it plainly enough.
13: You know very well that it has not been free for a long time.

14: In a week.
15: Your life will be as peaceful as a quiet lake.
16: You will always have all you need.
17: It would be a good thing if it were discovered.
18: All except your nose.
19: Discreet indeed, but not witty, and only interesting at times!
20: No.
21: Why not?
22: Tomorrow.
23: Not as soon as you would wish.
24: The one who has the longest nose.
25: Very soon, and it will be a kiss.
26: Yes. A very long one.
27: Yes, to your joy and happiness.
28: It will.
29: Busy attending to his or her own affairs.
30: Very rich.
31: It will lead to the greatest happiness.
32: Sooner than you expect.

*Answers to 1–2 Combination*

1: Not in the least.
2: Much too soon, as it will turn out.
3: Always dress well. Never have bare arms unless absolutely necessary.
4: It is hazardous.
5: Yes, without the slightest fear.
6: As many admirers as you will have spouses.
7: Twice.
8: Fat and round as a ball. But of a very sweet disposition.
9: That you have stolen their heart.
10: Haven't you already had enough proof of this?
11: They are yours, heart and soul.
12: There are doubts.
13: Tomorrow, when you first go out, you'll meet someone who will become very special to you.
14: In two years.
15: Your life will move along like a foaming torrent.
16: As rich as you are at present.
17: No, but it would be good to disclose it as soon as possible.
18: When you are pleasant and friendly, but not when you're ill-tempered.
19: To one person at least, very interesting.
20: If you really want them.
21: If you wish; it will do no harm.
22: Within three weeks.
23: Yes, but not the one you had hoped for.
24: The darker one.

25: Yes.
26: You will soon be seeing cities you never expected to see.
27: When you shall wish it changed.
28: If it is really your wish.
29: Looking through books and papers.
30: An engineer.
31: No, that's impossible.
32: Not for quite a while.

*Answers to 1–3 Combination*

1: Are you not fascinating?
2: Yes, but be careful. It is a rogue who will be next.
3: Show a little more kindness to other human beings.
4: Frankly and without affection.
5: It would be too cruel to refuse.
6: Only one. But that one will admire you more than all others put together.
7: Once.
8: Very homely, but in your eyes very handsome.
9: That it would be dangerous to trust you.
10: Oh, yes. With all your heart.
11: Haven't you noticed how they blush when looking at you?
12: Without a doubt.
13: At the next social event you attend, your heart will be touched.
14: Never.
15: Too many by far.
16: You'll have so much wealth you won't know what to do with it.
17: It is discovered already.
18: Not greatly so, but somewhat.
19: Mischievous.
20: Yes, and others.
21: Do what you can't help doing.
22: Very soon.
23: The one you would like to receive, you will never receive.
24: The one with the long hair.
25: Very soon.
26: Yes. One that you are looking forward to.
27: It will depend entirely on you.
28: It will. Certainly.
29: Dining with someone else.
30: A lawyer.
31: It will bring you joy and happiness.
32: Perhaps within the year.

*Answers to 1–4 Combination*

1: They would like to but dare not.
2: When you stop worrying about it.
3: Show your appreciation of their friendship.

4: It would never do to keep silent.
5: You can't do otherwise.
6: Four; possibly five.
7: Once, and it will be the joy of your life. Name begins with a "G."
8: Very tall with a light complexion. Wears spectacles and is very friendly to everyone.
9: That they can understand neither your actions nor your words.
10: You can believe what they say and discount the gossip.
11: You can find that out next time you pass them a drink. If, in taking it, they touch your hand, then there is love.
12: Yes, and is flattered by it.
13: At the moment your heart is *not* free. Examine it.
14: Within a year.
15: Very many. Mostly with rogues and robbers.
16: Rich in love and friendship but not in money.
17: You think that it's a secret but it never has been one.
18: Passably so.
19: You are thought to be capricious.
20: It's very doubtful.
21: It will do no harm, and no good either.
22: If you send an invitation; otherwise, no.
23: Very soon, a very tender one.
24: The one who first reaches out to touch you.
25: Yes, a living one.
26: Yes, but not the one you're presently thinking of.
27: Not so very soon.
28: Yes, but not as soon as you'd like.
29: Sleeping.
30: A doctor.
31: Only so long as you keep your heart pure and true.
32: Yes, in a few hours.

*Answers to 1–5 Combination*

1: As often as circumstances permit.
2: You will have wrinkles before that happens to you.
3: Don't be so terribly affected. Try to be more natural.
4: Yes, just as your heart prompts you.
5: Be very careful. You might be laughed at.
6: Seven, at least.
7: Once, to a dear, good, and amiable friend.
8: Friendly and cheerful, of a romantic turn, somewhat poetical, but just a trifle weak.
9: That you are the guiding star of their existence.
10: You can tell by looking into those honest eyes.
11: Only as a brother or sister would.
12: If you keep giving those tender glances, they can hardly doubt it.

13: At the moment you love one, but you will soon love another.
14: Within four years.
15: Your life will be a very weary one.
16: If you are careful and watch your money.
17: There is one person who knows it but will not tell it.
18: Some think so . . . others do not.
19: You are generally thought to be heartless and soulless.
20: You know yourself that is impossible.
21: Think what your family would say.
22: Yes, in the not too far distant future.
23: Yes, but it will bring sad news.
24: The one who blushes most often.
25: You must be patient for a while.
26: Not as soon as you hope.
27: Very soon, and in a particular way.
28: It will be fulfilled, but not completely and not quite as you had hoped.
29: Spending time with an older person of the opposite sex.
30: A merchant.
31: If you take it as it is meant.
32: Probably within a month.

*Answers to 1–6 Combination*

1: Yes, and regrets it.
2: Congratulate yourself if you don't, for there are few worth having.
3: Don't get so sentimental, don't talk so much, and try to use a little more common sense.
4: What is spoken, vanishes; what is written, remains.
5: You may grant all that is asked, for nothing unworthy will be requested.
6: Over 20; five of whom are already in love with you.
7: Three times.
8: A large person in love with him- or herself.
9: That you would like to bring them to despair.
10: Consult your best female friend about this.
11: Their heart has long belonged to another and they would never be unfaithful.
12: No, but they think how pleasant it would be if you did.
13: Your heart is free at present but won't be for much longer.
14: Not until you love a certain person more tenderly than you do at present.
15: Yes, and they will prove too exciting for you.
16: So long as you make good use of the money.
17: No, it will not.
18: If you wear more subdued clothing and improve your complexion.
19: Discreet, but very vain and proud.
20: Yes, if you are not already engaged.
21: Of course. You would be a fool not to.
22: Not very soon.

23: Yes, and the paper will be wet with tears.
24: The one with the larger ears.
25: Someone will offer you one but you would do well to reject it.
26: An important and joyful occurrence will prevent it.
27: Not very soon.
28: That will depend on you. Act prudently.
29: Hurrying to see you.
30: A government worker.
31: If you keep your presence of mind.
32: Not for some time.

*Answers to 2–2 Combination*

1: Always.
2: Aren't you always surrounded by admirers?
3: Treat them with frankness and honesty.
4: It would be better if you didn't.
5: Yes, but do it prudently.
6: Five.
7: Once, to a very jealous person.
8: Loving and tender.
9: That you are very hard-hearted.
10: You don't need to be so mistrustful.
11: Can't you tell from their face?
12: Hope so, but has many doubts.
13: At five o'clock tomorrow afternoon love's arrow will strike!
14: In six weeks.
15: Many thrilling adventures.
16: Quite wealthy.
17: It will unless you are always on your guard.
18: Quite attractive.
19: Reasonably so.
20: Yes.
21: If it will give you pleasure.
22: No, you are separated for ever.
23: There is one on the way right now.
24: The one who always gazes upon you with such a shrewd expression.
25: Yes, but from someone other than the one you thought.
26: A short, sentimental one.
27: Yes, but you won't benefit from it.
28: It you do everything you can to bring it about.
29: Reading a book.
30: Very spiritual.
31: It will bring you both joy and sorrow.
32: Never.

*Answers to 2–3 Combination*

1: They are far too busy with other things to keep thinking of you!

2: If you would treat a certain person with a little more regard, they would be happy to do so.
3: Don't pay so much attention to others.
4: Answer as it deserves to be answered.
5: Follow your heart.
6: Many, but most of them you'll find boring.
7: Once, to a very unromantic person whose name begins with a "B."
8: Very tall and of dark complexion; somewhat quarrelsome, jealous, but with the best of intentions.
9: That it would be very dangerous to see you often.
10: Inquire what others say about them. There's a lot of truth on what's said.
11: With heart and soul.
12: Since the last time you were together, they are sure of it.
13: You know very well that right now you are in love.
14: In five months.
15: No. Very few.
16: You will have money, which is not necessarily the same as being rich.
17: If you tell no one . . . no.
18: If you could be a little less self-conscious you would be thought so.
19: Many people think you are a genius but, because of that, think you have many faults.
20: Yes, you will.
21: Certainly not.
22: At a time when you least expect it.
23: Yes, and it will make you very happy.
24: The one with the largest hands.
25: Not soon.
26: Yes, the one you are thinking of.
27: Not in the way you wish.
28: Yes, and sooner than you expect.
29: Arguing with someone.
30: Connected with science.
31: Yes, though it won't appear so at first.
32: Within three days . . . or never.

*Answers to 2–4 Combination*

1: Yes, as well you know.
2: Yes, but you won't be serious about it.
3: Do not be over-sweet.
4: It would be best if you would.
5: Yes, if you can do it without blushing.
6: Two; one dark and one fair.
7: More than once, and none of them good.
8: A small person, full of conceit and vanity.
9: That you are as near perfect as possible.
10: It is well to be prudent.

11: Yes, but they also love many others.
12: Not exactly, but they think it would be easy to win your heart.
13: For a year yet, but no longer.
14: In six years. No sooner, no matter how hard you try.
15: Many, but none especially interesting.
16: You will have plenty of money, but if you or your spouse should gamble you will lose it all.
17: You will betray yourself.
18: A lot of people think you are homely, some few think you are pretty, and one or two think you beautiful.
19: You are thought to be quick at repartee but not really witty.
20: Yes, if you succeed in winning their heart within two weeks.
21: Do it, even though there's someone it will greatly displease.
22: You will have to wait awhile.
23: Yes, a very long one.
24: The more modest of the two.
25: Very soon, and one that will delight you.
26: Yes, but one that will cost you many tears.
27: Soon, and by an unexpected occurrence.
28: Yes, and more fully than you have reason to expect.
29: Preparing witticisms to speak in your presence.
30: A broker.
31: It will cost you many tears at first, but will turn out well.
32: Very soon.

*Answers to 2–5 Combination*

1: All the time.
2: Yes, but it won't bring you happiness.
3: Just enjoy life; relax and be yourself.
4: Without hesitation.
5: Go to your mother for advice.
6: Two. The initial of one of them is "L."
7: Only once.
8: Young and handsome, with rosy cheeks.
9: That you have been deceitful.
10: Yes, but not too far.
11: From the moment you first met.
12: They think that at least you would like to love them.
13: The next journey you take, you will fall in love.
14: Within two years.
15: Some pleasant ones; and kind friends will protect you from the unpleasant ones.
16: No, never.
17: No one even thinks of asking about it.
18: Yes.
19: You are thought to be thoroughly charming.

20: You would, if it were not for a false friend.
21: Certainly. You can't do better.
22: They are working on how to bring that about.
23: A very foolish one quite soon.
24: The one with the large mouth.
25: A splendid one, very soon.
26: You will have the opportunity, though you may not take it.
27: Yes, in the way you expect.
28: It will be your own fault if it's not.
29: Practicing what to say to you.
30: A professional person.
31: It will be the prelude to the fulfillment of your warmest wishes.
32: You will soon receive it and shed tears of joy.

*Answers to 2–6 Combination*

1: Frequently.
2: Yes, a plain looking person with a good sense of humor.
3: Pay a little more attention to them.
4: Answer what your heart dictates.
5: No.
6: About a dozen.
7: Once, or possibly not at all.
8: A great favorite, especially of the opposite sex.
9: That you don't like him, or her.
10: Have they ever done anything to make you distrust them?
11: With great longing.
12: Did so once but no longer.
13: In about six weeks, by starlight, your heart will be softened.
14: In a year or two.
15: A reasonable number.
16: Labor always to be rich in contentment of mind.
17: It is half discovered already.
18: Absolutely beautiful.
19: In every respect.
20: No, so don't expect to.
21: If you don't, you're lost.
22: In a few weeks.
23 Yes, in eight days.
24: The one who gives you a gift.
25: One that you will soon wish you never got.
26: Yes, in the company of someone of the opposite sex.
27: In a very agreeable manner.
28: An unexpected accident will prevent it.
29: Contemplating a change of job or lifestyle.
30: A business person.
31: If you are strong enough to suppress all vanity.

32: Not as soon as you'd like; there will be a wait.

*Answers to 3–3 Combination*

1: Thinking of you now and very tenderly.
2: Quite a number.
3: Work on your hair.
4: Place a poppy under your pillow tonight and you will dream of what you should.
5: Ask advice of your closest friend.
6: One older man, whom you won't care for.
7: Twice.
8: A person of strong character; high-minded and energetic, with wit and humor also.
9: That you have broken many hearts.
10: No one better deserves confidence.
11: They are a true friend to you; that is all.
12: They have never thought about it at all.
13: It will always be free enough.
14: Very soon.
15: Many, and most of them interesting.
16: If you keep from speculating.
17: If you can refrain from babbling!
18: If you didn't wrinkle your nose when you laugh you would be better looking.
19: Some people think you peculiar, but there are a few who really understand you.
20: If you truly love them.
21: Yes, it will give you both great pleasure.
22: Not until you both have gray hair!
23 Not soon, but when you do it will be a very tender one.
24: The least pretentious one.
25: At the moment no one is thinking of giving you anything.
26: One that will give you much pleasure.
27: Soon, and in a way you would never have dreamt of.
28: Sooner than you expect.
29: Sighing over the low state of their finances.
30: A farmer.
31: If you can always stay cheerful and optimistic.
32: You should know when you may expect it.

*Answers to 3–4 Combination*

1: Yes, but not in the way you would like.
2: You will soon have more than you can accept.
3: Get a good sun tan.
4: Yes, but make it clear you are not happy about it.
5: Only in part.
6: Many, but few of them attractive.
7: If you accept all that offered, it would be twenty-five times at least!

8: Tall and thin as a beanpole.
9: "You do not deserve my love."
10: Fully and frankly.
11: Yes, but resist it thinking you do not return the love.
12: Not that you truly love, just that you are a little smitten.
13: It will be a long time before you give away your heart.
14: Within the year.
15: No.
16: Gold will rain upon you.
17: You had better be on your guard or it will leak out.
18: Don't think about it.
19: Good natured enough but rather vain.
20: If you flirted less with others, they would be a lot more interested in you.
21: People will laugh at you but don't let them stop you.
22: It will only happen by accident.
23 Yes, but you won't understand it.
24: The one who agrees with you.
25: Yes, one with which you will be delighted.
26: A sad occurrence will prevent it.
27: Yes, but not in the way that you expect.
28: Wicked people will prevent it.
29: Thinking how boring life can be.
30: A literary person.
31: It will give you initial pleasure but later tears.
32: Yes, and you know who it will be from.

*Answers to 3–5 Combination*

1: More than you think of them.
2: No one worthy of having.
3: Not eat so heartily.
4: There's no danger in it.
5: If you do, you will bring joy to one heart and break another.
6: Two, both good looking.
7: Once, and that will be one too many.
8: A drunkard and a gambler.
9: "They have caused me so much suffering I can never forgive them."
10: Yes, but keep your wits about you.
11: As much as possible, but that may not be much.
12: No. They think your feelings are those of a brother or sister.
13: Is your heart really your own now?
14: Within three years.
15: Only a few.
16: You will have gold by the bushel.
17: Not if you are discreet.
18: You roll your eyes too much, your ears are not well shaped, but your hands are well formed.

19: More or less so.
20: You don't really wish it.
21: If you are prudent it can do no harm.
22: By the end of next summer.
23 Not the one you wish. That will be delayed.
24: The one who is polite and well mannered.
25: Yes, over which you will shed tears of joy.
26: Very soon, and in pleasant company.
27: Yes, and exactly to your wishes.
28: It will, and it will bring you great happiness.
29: Counting the hours till seeing you again.
30: A mechanic.
31: Everything is a blessing. Sometimes we misinterpret.
32: Not soon. Don't be impatient.

*Answers to 3–6 Combination*

1: Only as one thinks of a small, insignificant creature.
2: Yes, a sailor. But this sailor is heir to a fortune.
3: Do what is asked of you.
4: No! It would turn out very badly.
5: Better not to, though it would do no real harm.
6: Three; one rich and two poor.
7: Once, to someone who will remain completely under your thumb.
8: A wearying person, with little energy.
9: That you are fairly attractive and that if they could love anyone, it would be you.
10: Although a flirt, toward you the intentions are honorable.
11: You are their first and only love.
12: At times they imagine it's possible, because they desperately want it to be so.
13: For at least two more years.
14: Within five years.
15: When you are traveling; not any other time.
16: If you always watch the pennies.
17: Nothing is so carefully hidden that it doesn't eventually come to light.
18: You are considered near perfect in looks.
19: Somewhat thoughtless but good at heart.
20: Yes, and you will live happily ever after.
21: There is certainly danger in it but, if you are careful, there's no real reason why you should not.
22: This very day.
23 Not before you have written one.
24: The first to confess love to you.
25: Yes, from someone you can't stand.
26: You will certainly have the opportunity.
27: Not for a very long time.
28: Yes, but it will break someone's heart.

29: Writing a letter, but not to you.
30: A wealthy person.
31: Yes.
32: This very day.

*Answers to 4-4 Combination*

1: Don't expect too much.
2: The first person you meet tomorrow.
3: Argue with them a little, but not too much.
4: Yes, but choose your words carefully.
5: Ask the advice of a close relative.
6: One. A slow, fair-haired person with a large mouth.
7: As many times as you have already had lovers.
8: Attractive and in the prime of life.
9: That you are amusing.
10: Trust no one blindly in this world.
11: Yes, and hopes that it is returned.
12: They think that you are dying of love for them.
13: You have already been in love a dozen times. You may be another dozen.
14: In three to four years.
15: Storms and calms by the score.
16: You will never want, so long as you remain industrious.
17: No, but by keeping it secret you will bring upon yourself many disagreeable consequences.
18: You would look better if you smiled more often.
19: Witty and amusing.
20: If not it will be through no fault of your own.
21: Yes, but as quietly as possible.
22: At the next party you attend.
23 Not for a long time.
24: The one with the soft eyes.
25: Very soon, from the one you love.
26: Yes, and it will have a decisive effect on your life.
27: If you act prudently in a critical moment that is at hand, it will.
28: Yes, and you'll wish it hadn't been.
29: Writing a love letter.
30: A politician.
31: If it happens without our interference, it will bring much happiness to you.
32: It will come one day, but not yet.

*Answers to 4-5 Combination*

1: You are in their thoughts by day and dreams by night.
2: Not for a very long time.
3: Be gentle and patient and do not contradict.
4: It's now immaterial—tears will flow whether you do or not.
5: If you do you will later regret it.
6: One tall, slender, handsome person with dark eyes.

7: Once, to a real tyrant.
8: Congenial but apt to overeat.
9: That you are still quite childish in many ways.
10: You would deeply hurt them if you didn't.
11: You cannot imagine just how much.
12: Yes . . . you along with all the rest!
13: You will fall in love very soon, after some unhappiness.
14: Within six years.
15: Yes, many.
16: Not very.
17: Not for a while.
18: Your face is considered your greatest asset.
19: Possibly.
20: If it were not for a very bitter enemy of theirs.
21: If you do, there will be many tears . . . both of sorrow and of joy.
22: Only if you make the first move.
23: No, the people you want to hear from are all preoccupied.
24: The one who will stumble when next with you.
25: Yes, but an insignificant one.
26: You will certainly not want for invitations.
27: Not in any matter of importance.
28: Yes, but it will make many enemies.
29: Buying new clothes.
30: A military person.
31: No.
32: Tomorrow possibly, if not then by next week.

*Answers to 4–6 Combination*

1: Yes, and affectionately.
2: Why do you ask? They are already on their knees before you!
3: Try not to make a joke out of everything. Some things need to be treated seriously.
4: Reflect on what that might lead to.
5: Do so as though it's unimportant and you'll come to no harm.
6: At least three.
7: One short, one tall, and one medium.
8: Short, with a large nose.
9: You were always thought to be an angel but now it appears there's a bit of a devil in you!
10: Try for as long as you feel you honestly can.
11: Without you all would be darkness.
12: Yes, but it is thought that you also love others.
13: Very soon you will fall in love with someone you thought you couldn't stand.
14: Not for seven years.
15: Many, and when you least expect to.
16: For a short time, but your foolishness will impoverish you.

17: No.
18: At times, with certain expressions, you are captivating.
19: No one would dispute it.
20: Yes, but you won't be as happy as you thought possible.
21: It really doesn't matter one way or the other.
22: There has been a misunderstanding that will take time to heal.
23: Very soon. A very nice letter.
24: The stoutest.
25: Not for some time.
26: A very long one.
27: When you decide it should be.
28: Yes, but it will cause envy and that will bring you sorrow.
29: Making plans that do not include you.
30: Someone connected with the sea.
31: A blessing to you and a delight to your friends.
32: Not the wished for, but very different news.

*Answers to 5–5 Combination*

1: Not yet.
2: Someone desperately wants to, and hopes to.
3: Whatever you do, you won't be able to do enough.
4: Meditate on whether it would be right.
5: If it will give you pleasure, yes.
6: Three, one whose name starts with a "W."
7: Once, to someone you already know; whose name starts with a "J."
8: A very funny person, full of tricks and jokes.
9: "If I only knew what to do to gain favor."
10: Test carefully first before trusting completely.
11: In secret, but may never say so aloud.
12: Yes, but is afraid you may not.
13: It's not free at the moment, but will be free again very soon.
14: This year.
15: One big one very soon.
16: Yes, but you must handle money carefully or you will lose it.
17: Very soon.
18: You look better in the evening than you do earlier in the day.
19: You can sometimes be very silly but people generally overlook that, knowing you will grow out of it.
20: No, for they will never marry.
21: Do it and enjoy it.
22: It's possible that you may never meet again.
23: In a few days.
24: The one who laughs most easily.
25: Possibly tomorrow, though there may be a delay.
26: Yes, across the ocean.
27: Somewhat, and agreeably.

28: That will depend upon your behavior.
29: Thinking of you and longing to be with you.
30: A medical person.
31: It will, at least, cause you many happy hours.
32: Unless you work toward it, no, never.

*Answers to 5–6 Combination*

1: Yes, but with some bitterness.
2: Someone you will meet within the next three days.
3: Whatever you like, for there's really no pleasing them.
4: At least wait for a letter to arrive before answering.
5: If you do, the person who asked will then laugh at you.
6: Two; one distantly related.
7: Once, to the person you now consider the least likely.
8: A good-for-nothing who will bring you nothing but trouble.
9: That you are an enigma.
10: Not too much. Be cautious.
11: Truly and faithfully.
12: They are too jealous to be certain.
13: No, it will shortly be stolen.
14: Before next winter.
15: Not soon, but in due course.
16: You could become so if you put your mind to it.
17: You have nothing to fear.
18: Only by your lover.
19: Your heart is pure and your mind is clear.
20: Of course!
21: First consider whether or not anyone would get harmed.
22: Yes, very unexpectedly.
23: Tomorrow.
24: The one with the snub nose.
25: Yes, very soon.
26: A delightful journey westward.
27: Not as soon as you expect nor in the way that you expect.
28: If you really wish it, yes.
29: Reading one of your letters.
30: A tradesperson.
31: It is extremely doubtful.
32: Very soon, but not all your expectations will be gratified.

*Answers to 6–6 Combination*

1: Yes, though they are afraid of getting carried away with such thoughts.
2: An older person.
3: Let your love see that you return the love.
4: Yes, but in a cheerful, laughing way.
5: It will be a step with important consequences.
6: Many, but none of them serious.

7: However many times, it would be better if it were none.
8: Handsome and brilliant. You will be made for each other.
9: That you are overly sentimental.
10: Who else if not?
11: As much as you love them.
12: They think it's impossible, yet hope it isn't.
13: Not for more than a year.
14: When acts lay eggs!
15: You are too cautious.
16: You will always have as much as you have at present.
17: There is someone among your friends who will betray you.
18: As a beautiful flower.
19: You are thought to be thoughtless.
20: Don't let go. In the end there will be surrender.
21: If you can without being embarrassed.
22: Before the spring.
23: In a few weeks, a long one.
24: The one you met by chance.
25: Someone is considering giving you one, but is undecided.
26: Yes, to Europe.
27: Very soon and drastically.
28: Not entirely.
29: Longing to be with you.
30: An artist.
31: Decidedly. You will be very happy because of it.
32: The tidings are close at hand and will be more agreeable than you could hope.

**Sources:**

Buckland, Raymond. *Secrets of Gypsy Fortunetelling*. St. Paul, MN: Llewellyn, 1988.
Gibson, Walter B. & Litzka R. *The Complete Illustrated Book of the Psychic Sciences*. New York: Doubleday, 1966.
Gypsy Queen, A. *Zingara Fortune Teller*. Philadelphia: David McKay, 1901.
Line, David and Julia. *Fortune Telling by Dice: Uncovering the Future through the Ancient System of Casting Lots*. London: Aquarian Press, 1984.

**CURAN, PEARL *see* Automatic Writing**

## CYCLOMANCY

Divining from a turning wheel. This was performed much like television's *Wheel of Fortune*. A wheel would have possible answers to questions, or names, written around its rim. A marker would be placed alongside the rim. The wheel would then be spun and whichever item stopped alongside the marker was deemed the pertinent one.

A variation was to mark the wheel of a wagon, with a mark on the side of the vehicle alongside the rim of the wheel. The horse or ox pulling the wagon would be

urged forward and then left to stop when it would. When it did stop, the information next to the marker was read.

## CYLICOMANCY

**Divining** using cups of **water,** in much the same way as is done with a crystal ball for **scrying.** A silver cup or clear glass is filled to the brim with fresh water taken from a well or spring. The **seer** relaxes and gazes into the water. It is important to have the right attitude of mind and to be in the right mood. A comfortable seat will help, as may the burning of incense, which seems to help establish the right atmosphere for the practice.

There should be absolute silence, if possible, so that the seer is not distracted by sounds. A series of deep-breathing exercises before starting, to help calm body and mind, is a help. Then the seer relaxes and gazes into the cup of water without straining.

If some particular information is sought from the scrying—where a person is at that time, or what is happening in some area—then the question is concentrated upon for a few moments before starting the scrying. Then it is put out of the mind and the scrying done allowing anything to come into the picture that may.

Pictures of people and events are seen in the water, which can magnify them. These pictures may be colored or monochrome, still or moving. Sometimes what is seen is purely symbolic and needs to be interpreted. Sometimes only signs and symbols are seen, these too needing interpretation.

**Sources:**

Besterman, T. *Crystal-Gazing*. London: Rider, 1924.
Buckland, Raymond. *Doors to Other Worlds*. St. Paul, MN: Llewellyn, 1993.
Hill, Douglas. *Man, Myth & Magic: Scrying*. London: BPC Publishing, 1970.

## DACTYLIOMANCY

This is a form of divination performed by means of rings. There are a number of variations of it; one is with the rings placed on the fingernails. These were rings of gold, silver, copper, iron and lead; one on each fingernail starting with the gold on the thumb. There is little detail to be found on this, though Samuel Purchas mentions it in his *Pilgrimage* (1613), saying only, "Dactyliomancie was a divination with Rings." Similarly, Edward B. Tylor, in his *Primitive Culture* (1871), says, "These mystic arts . . . are rude forms of the classical dactyliomancy." Apparently this divination was done according to certain conjunctions of the planets.

One form was to set up a circular table with the letters of the alphabet arranged around the edge. A ring is then suspended over the center and it will swing out, as a pendulum, over the letters, spelling out answers to questions. This is basically a form of radiesthesia.

Another form of dactyliomancy—which, again, is a type of radiesthesia and of cleidomancy—is to suspend a ring so that it hangs inside the bowl of a wine glass. Questions asked will then be answered by the ring swinging and ringing against the side of the glass, once for Yes and twice for No. Longer messages may be obtained by asking a question and then slowly reciting the letters of the alphabet. The ring will tap against the side of the glass as each pertinent letter is called out, thus spelling a word or words.

**Sources:**

De Givry, Grillot. *A Pictorial Anthology of Witchcraft, Magic & Alchemy*. London: Spottiswoode, Ballantyne, 1931.

Spence, Lewis. *An Encyclopedia of the Occult*. London: George Routledge & Sons, 1920.

**DACTYLOMANCY** *see* Dactyliomancy

## DACTYLS

There was a Herakles who was a wizard, and was also known as Dactyl (literally, "finger"). The *Encyclopedia Britannica* states that it was he who founded the Olympic Games, but gives no further details. There was also a group of sorcerers in Phrygian Ida who were known as the Dactyls. Originally there were three of them: Celmis, Damnameneus, and Acmon, though later their number increased. Acmon was the most powerful. In the caves of the mountains they practiced the "art of Hephæstus," which was metalworking. From Phrygia they went to Crete, where they taught the inhabitants to work with metals.

The Dactyls have been described as conjurers, exorcists, magicians, **soothsayers,** and sorcerers. Pausanias says there were five of them; Perecydes says fifty-two; Orpheus the Argonaut just mentions "a large number." They have been credited with many things including discovery of musical notes, the introduction of musical instruments into Greece, the discovery of minerals, and the introduction of fire into Crete. They were said to be good runners, **seers,** excellent dancers, and skilled in science.

**Sources:**
*Encyclopedia Britannica*. Chicago: William Benton, 1964.
*Larousse Encyclopedia of Mythology*. London: Paul Hamlyn, 1965.
Spence, Lewis. *An Encyclopedia of the Occult*. London: George Routledge & Sons, 1920.

## DAPHNOMANCY

Divination by means of a branch of laurel. If the branch was placed in a fire, the way in which it burned could be interpreted. It is mentioned by Thomas Blount in his *Glossographia* (1681). By crackling as it burned, it signified good fortune. If it burned silently, it was a bad **omen.** The time it took for it to crackle was also significant (see **Chronomancy**).

**DEAD SPIRITS** *see* **Necromancy; Psychomancy**

## DEE, DR. JOHN (1527–1608)

English mathematician and **astrologer** to Queen Elizabeth I, Dee made many contributions to the scientific knowledge of his time. He claimed that he was descended from Roderick the Great, Prince of Wales, and also that his family was from the old Welsh noble house of Nant y Groes of Radnorshire. John Dee was born in London on July 13, 1527, and at fifteen attended St. John's College, Cambridge. After two years there he received his bachelor of arts degree. Dee was made a Foundation Fellow of Trinity College in 1546. He later studied in Brussels and Paris, where he lectured on the principles of geometry.

On his return to England, Dee received a pension from the young Edward VI in 1551, being granted the rectory of Upton-upon-Severn, in Worcestershire. But in 1553 he was accused of attempting to take the life of the new Queen Mary by magical means

and was imprisoned at Hampton Court. He remained there until 1555. Mary's successor, Queen Elizabeth (whose astrological chart Dee had done when she was still a princess), released him and asked him to name the most propitious day for her coronation. Dee later spent some time giving lessons in metaphysics to the monarch.

Dee spent thirty years of his life giving advice and instructions to mariners regarding navigation and piloting, and he developed a large scientific and mathematical library. He took a great interest in alchemy and also in scrying, or crystal gazing. His *Diary* records that he first saw "spirits" in his crystal on May 25, 1581. His experiments with the crystal had been preceded by his preoccupation with dreams, both his own and those of his wife, Jane Fromond. One day, in November 1582, Dee was on his knees in prayer when he became aware of a brilliant light in the west window of his laboratory. In the middle of the light he saw the angel Uriel (or so he claimed). Dee was rendered speechless. Uriel smiled at him and presented him with a convex piece of crystal, telling him that when he wished to communicate with the beings of another world, he had only to gaze into it and they would immediately appear and reveal to him the mysteries of the future. Uriel then vanished. Dee called the glass the "shew stone" or "angelical stone."

John Dee, seventeenth-century engraving. *Fortean Picture Library.*

Despite his excitement and his interest in scrying, Dee was not adept at the practice himself. He found that he could not keep in his head what it was the spirits told and showed him; he therefore decided to employ other crystal gazers to scry for him. Unfortunately Dee was not a good judge of character and at least two turned out to be charlatans. The first of these was Barnabas Saul, and the second was Edward Talbot, who later changed his name to Edward Kelley. Kelley was supposed to see angels in the crystal and report to Dee on what they instructed. Kelley claimed that they communicated in their own language, called *Enochian*.

In 1583 Dee was introduced to Count Albert Laski, a representative of the King of Poland, who was visiting Queen Elizabeth. Laski was interested in all that Dee did and especially in the prognostications revealed, by way of Kelley, in the shew stone. Among other things, Kelley implied that Laski would become the head of a vast European monarchy governing the world. Subsequently Dee and Kelley moved to Poland as guests of Laski, and Dee did not return to England until 1589. During that time Dee and Kelley traveled extensively and were everywhere entertained both royally and by royalty.

There have been many stories of Dee spying for Elizabeth, of using scrying to obtain money from various rulers and aristocrats, and of conducting alchemical and necromantic experiments. To the Church, at that time, there was a difference between what they considered "natural" or white magic and black magic, which was essentially of the devil. The view was that natural magic was permissible. Yet on May 6, 1586, the Papal Nuncio submitted a document to the Emperor Rudolph II, with whom Dee and Kelley were staying, accusing Dee of necromancy. This resulted in the pair being expelled from Prague.

Kelley was subject to fits of temper and sometimes refused to scry for Dee. Kelley also lusted after Dee's young, attractive wife. Eventually, on one occasion in 1587, Kelley did scry and reported that the angels had ordered that he and Dee should share their wives in common. Dee and Jane were not willing initially, but eventually they gave in and did so rather than lose the services of the scryer. Shortly thereafter, however, Kelley left the employ of John Dee.

After Dee's return to England in 1589, he was given the post of warden to Christ's College, Manchester, in 1595. He had been a member of the "School of Light," a group that met secretly at the home of Sir Walter Raleigh, to discuss occult subjects. He held the post for ten years. But Dee did not fare well under James I, who had succeeded Elizabeth in 1603. In 1608 Dee died, penniless, at his home in Mortlake.

**Sources:**

Buckland, Raymond. *The Witch Book: The Encyclopedia of Witchcraft, Wicca, and Neo-paganism.* Detroit: Visible Ink Press, 2002.
Deacon, Richard. *John Dee.* Muller, 1968.
*Encyclopedia Britannica.* Chicago: William Benton, 1964.
Spence, Lewis. *An Encyclopedia of the Occult.* London: George Routledge & Sons, 1920.

## DELPHI

**(See also Pythia)**

Delphi was the site of the most celebrated of all **oracles** in ancient **Greece.** It was located at the Temple of **Apollo** in Phocis, on the southern slope of Mount Parnassus. Its history is complicated and little is known about the early period of its existence. It seems certain that the shrine was not originally Apollo's. The site was formerly known as Crisa. There was an ancient oracle to Gæa already at that place, guarded by a female dragon/serpent named Python. Apollo slew the dragon and built his own shrine there, making this the Oracle of Delphi, with the **diviners** known as **Pythia.** In looking for someone to administer his new temple, Apollo spied some Cretan sailors passing in their ship. He appeared to them in the form of a dolphin and conjured great winds to drive their ship ashore at the site of the temple. There he revealed himself to them. Since he had first appeared as a dolphin, they called him Apollo Delphinius (the Greek word for dolphin) and the site of the oracular temple became known as Delphi.

According to Æschylus (*Eumenides*), the original giver of oracles at this site was Earth. Earth was succeeded by her daughter Themis, and Themis later succeeded by Phœbe, who gave the shrine to Apollo as a birthday gift. This ties in with the idea

that the oracles come from the earth-goddess herself. Delphi is ancient and the worship of goddesses was prominent in pre-Hellenic cults.

The most sacred object at Delphi was the omphalus, or navel of the earth; the very center of the earth (which was conceived of as flat). No less sacred than the omphalus was the tripod on which the Delphic priestess sat while giving her divine utterances. The tripod was, as its name implies, a three-legged seat and was formed with a circular slab on which a laurel branch would be laid when the priestess was not present.

It has been said that Pythia gave her answers to questions in a state of trance, induced by intoxicating fumes. According to Justinian (Flavius Anicus Iustinianus, 483–565 CE): "In a dark and narrow recess of a cliff at Delphi there was a little open glade and in this a hole, or cleft in the earth, out of which blew a strong draft of air straight up and as if impelled by a wind, which filled the minds of poets with madness." In fact, geologically and architecturally this is impossible. There is no crack or cleft and the local strata have never been capable of producing any kind of gas. However, that the Oracle went into a trance is more than likely.

*Consulting the oracle at Delphi*, painting by Kaspa. Fortean Picture Library.

Sources:
*Encyclopedia Britannica*. Chicago: William Benton, 1964.
Spence, Lewis. *An Encyclopedia of the Occult*. London: George Routledge & Sons, 1920.

## Dement, William Charles (b. 1928)

Born in Wenatchee, Wisconsin, William Charles Dement qualified as a doctor at the University of Chicago. He rapidly developed an interest in dream research, and by 1960, when he was working at Mount Sinai Hospital in New York, he began to seriously experiment with dreams.

In 1963 Dement became director of the Sleep Laboratory at Stanford University Medical School and, seven years later, director of the Sleep Disorders Clinic. In his research, Dement discovered that dreams are essential to psychological and physical health. He found the correspondence between a sleeper's eye movements and the images in dreams.

Sources:
Pashley, Margaret. *The Supernatural*. London: Aldus, 1976.

DEMONS *see* Demonomancy; Emonomancy

## DEMONOMANCY

Demonomancy is based in **ceremonial magic,** where spirits or demons are conjured and made to appear. This was a practice popular in the Middle Ages, requiring a great deal of knowledge (especially of Greek and Latin), lots of time, and a good financial backing. The people who had all three of these things, usually in some abundance, were the ecclesiastics. Many bishops, archbishops, even some of the popes, indulged in ceremonial magic.

Also known as high magic, this is the practice of conjuring spirits (termed variously entities, demons, devils) to do your bidding. Alphonsus de Spina stated in 1459 that there were 133,306,668 of these demons. This was "corrected" by Johann Weyer (1577) to 7,405,926 demons together with seventy-two princes. Others tried to count them also, but came up with widely differing totals. Certainly there was a belief in a whole host of entities, all named and in a regular hierarchy, and each was thought to be an expert in a particular field. Depending upon what was wished for, the pertinent entity should be conjured. For example, to be able to speak in tongues, Agares must be summoned. To learn astronomy, **astrology** and philosophy, Furcus must be reached. To destroy cities and prominent people, Raym is the one. With the right demon, the past, the present, and the future all could be probed, making the magician a **seer** of sorts.

These demons were very unwilling to appear and obey, so they had to be threatened; the magician had to show that he was more powerful than the spirit. Once the demon acknowledged that superiority he was forced to obey, albeit reluctantly. He would then have to answer any questions, including foretelling the future and divining situations and answers to problems. To demonstrate his superiority, the magician would conjure with "words of power," usually using the names of god and of the angels and archangels.

A book containing the details of such rituals of the "art magic" was known as a *grimoire*, from the Old French for "grammar." There are a number of these grimoires extant in the libraries and private collections of Europe and America, though many seem to be no more than copies of copies. Some of the most notable grimoires are *The Key of Solomon the King*, *The Lesser Key of Solomon*, *The Arbatel*, *The Heptameron*, *The Grimoire of Honorius*, *The Black Pullet*, *The Pansophy of Rudolph the Magus*, and *The Book of Sacred Magic of Abra-Melin the Mage*.

**Sources:**

Barrett, Francis. *The Magus, or Celestial Intelligencer; being a complete system of occult philosophy*, London: Lackington, Allen & Co., 1802.

Buckland, Raymond. *The Anatomy of the Occult*. New York: Samuel Weiser, 1977.

Macgregor Mathers, S. L. *The Book of Sacred Magic of Abra-Melin the Mage*. De Laurence, 1932.

## DENDROMANCY

Dendromancy is foretelling the future with **trees.** Because it is specifically connected to oaks and mistletoe, there would seem to be a further connection to the Druids.

Druidic temples were outdoors, frequently in a grove of oak trees. They were usually circular or oval in form, sometimes enclosed by a palisade or bank and ditch.

In the center was a large stone representing deity. W. B. Crow thinks that Druidism was a tree cult, since Europe was, at that time, mainly covered with extensive forests; the predominant tree being the oak. It is certainly known that an object of their veneration was mistletoe; a semi-parasitic plant growing on trees and particularly prevalent on the oak tree. Mistletoe was also held sacred by the Teutons. The Druids would cut the mistletoe from the tree with a golden sickle, allowing it to fall into a cloth held out below to catch it, since it was not allowed to touch the ground. The only detailed account we have of this ceremony comes from Pliny, who stated that the mistletoe was cut on the sixth day of the **moon.** He also said that two white bulls were sacrificed after the cutting, and a feast was held.

Whether or not the mistletoe was plentiful indicated the probable state of the coming year. If the mistletoe was scarce then the gods needed to be either appeased or supplicated to ensure good harvests.

**Sources:**
Crow, W. B. *A History of Magic, Witchcraft, & Occultism*. London: Aquarian Press, 1968.
Piggott, Stuart. *The Druids*. London: Thames & Hudson, 1968.
Spence, Lewis. *The Magic Arts in Celtic Britain*. London: Rider, 1945.

**DESTINY *see* Fate**

## DEUNOV, PETER (1864–1944)

Also known as Beinsa Douno, Peter Deunov was a Bulgarian **prophet** who liked to be known as "the Master." He was born near the Black Sea on July 12, 1864. His father was a Bulgarian Orthodox priest. Deunov studied theology and medicine in the United States from 1888 to 1895, making a very favorable impression those with whom he came into contact. When he returned to Bulgaria, he retired into the mountains to prepare himself for what he felt was his mission.

He began his teaching work in 1897. The following year he issued a "Call to My People." He claimed to have descended to Earth from "Alfeola, the Star of Stars," and said that he was here to pave the way for the coming "Age of the Slavs." In 1900 he set up the "Fellowship of Light," based on divine love, goodness, truth, justice, and wisdom. He traveled the country before setting up his headquarters in Sofia. He died December 27, 1944.

**Sources:**
Cavendish, Richard (ed.). *Encyclopedia of the Unexplained*. London: Routledge & Kegan Paul, 1974.
Webb, James. *The Occult Liberation*. London: Alcove Press, 1973.
http://www.esotericpublishing.com/pr/deunov.html.

## DICE

**(See also Astragalomancy; Cleromancy; Cubomancy)**

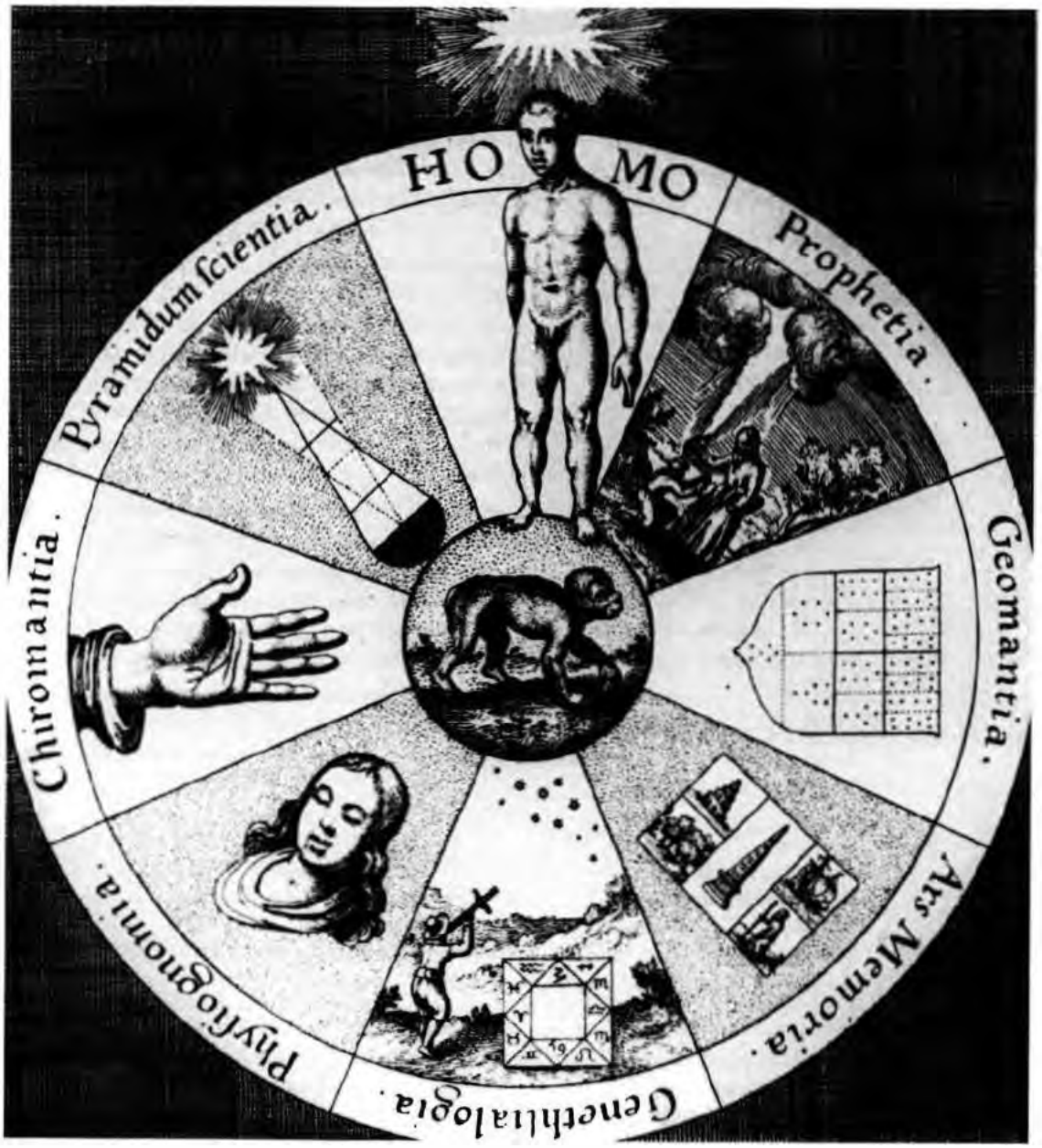
Divination by the throwing of dice is called **cubomancy.** It is a form of sortilege but specifically using dice. The dice are thrown down after being mixed or shaken togeth-

Divination by the throwing of dice is called cubomancy. *Adam Hart-Davis/Fortean Picture Library.*

er. Their relationship on landing is interpreted, as may be the area where they land, which may be subdivided into pertinent sections. The face of the dice is significant.

## Divination

Divination is so called because it is considered a gift of the divine—a gift from the gods. It is the art of foretelling the future—of obtaining knowledge of the unknown—using omens, portents, visions, and divinatory tools. It is an art that many have perfected over the years, in its various forms. Most Gypsies, for example, are experts at one or more branches of divination, favorites including cartomancy (card reading), cheiromancy (palm reading), casting runes or dice, crystal gazing (scrying), and more. They recognize what is important in what they see and present it to the person questioning. But divination was originally a tool of royalty, used to determine disasters, wars, plagues, and lines of succession. The Babylonians and the Chaldeans had priests who spent their whole time in divination. The Chinese had court diviners who threw the yarrow stalks (I Ching). The ancient Egyptians had priests who did nothing but attempt to dream the future for the pharaohs.




**The eight divinatory arts, according to Robert Fludd (1574–1637), from *Utriusque Cosmi Maioris*, 1617. *Fortean Picture Library.***

There are possibly hundreds of methods of divining, ranging from observing dust (abacomancy) to observing the behavior of animals (zoomancy). Pyromancy, or gazing into the flames of a fire and "seeing" pictures, is something that many people

have done, probably without realizing that they were indulging in divination. But whatever tools are used, they are only that—tools. They serve as a focal point for the psychic senses. It is the interpretation of what is seen that is important. The diviner must see and then interpret the signs, awakening in him or herself the psychic ability to do so and to recognize what is important to the person for whom the reading is being done. There may be warnings of danger, illness, or even death. In the case of the latter, it is up to the reader to determine how best to present what is seen so as not to alarm the querier.

Divination has, for thousands of years, been a tool of priests, **seers, shamans, astrologers,** medicine men, Gypsies, and wise men and women. It is frequently referred to in the **Bible.** Even when divination extended beyond strictly royal use, in many civilizations it was still only a special class of people who were allowed to divine. The ancient **Greeks** had the **oracles** and **sibyls;** the **Romans** had **augurers,** a special priest class. The ancient Egyptians also had special priests. The **Celts** had the Druids. Divination was done both for the individual and for a group, often being used to determine the fate of kingdoms and countries.

In its simplest form, divination can be gauging what the future may hold judging by the flight of a bird or birds. A complex form might be throwing down yarrow stalks to form hexagrams for the ancient Chinese practice of I Ching, or mathematically working through **numerology.** There are enough types of divination, ranging from very basic to very complex, that most people can achieve some sort of results with practice.

It has been said that divination falls into three categories: interpretation of natural phenomena, interpretation of artificial phenomena (such as the casting of lots), and direct communication with deity through such means as dreams, visions, or trance.

**Sources:**

Anderton, Bill. *Fortune Telling*. North Dighton North Dighton, MA: JG Press, 1996.
Buckland, Raymond. *A Pocket Guide to the Supernatural*. New York: Ace, 1969.
Foli, Prof. P. R. S. *Fortune-Telling by Cards*. Philadelphia: David McKay, 1902.
Gibson, Walter B. & Litzka R. *The Complete Illustrated Book of the Psychic Sciences*. New York: Doubleday, 1966.
Grand Orient (A. E. Waite). *The Complete Manual of Occult Divination*. London: William Rider, 1912.
Gray, Magda (ed.). *Fortune Telling*. London: Marshall Cavendish, 1974.
Guiley, Rosemary Ellen. *Harper's Encyclopedia of Mystical & Paranormal Experience*. San Francisco: HarperSanFrancisco, 1991.

**DIVINING ROD *see* Dowsing; Rhabdomancy**

## DIXON, JEANE (1918–1997)

Jeane Dixon was one of the best-known, if controversial, **psychics** of recent times. It was her possible **prediction** of the death of President John F. Kennedy that catapulted her into the limelight.

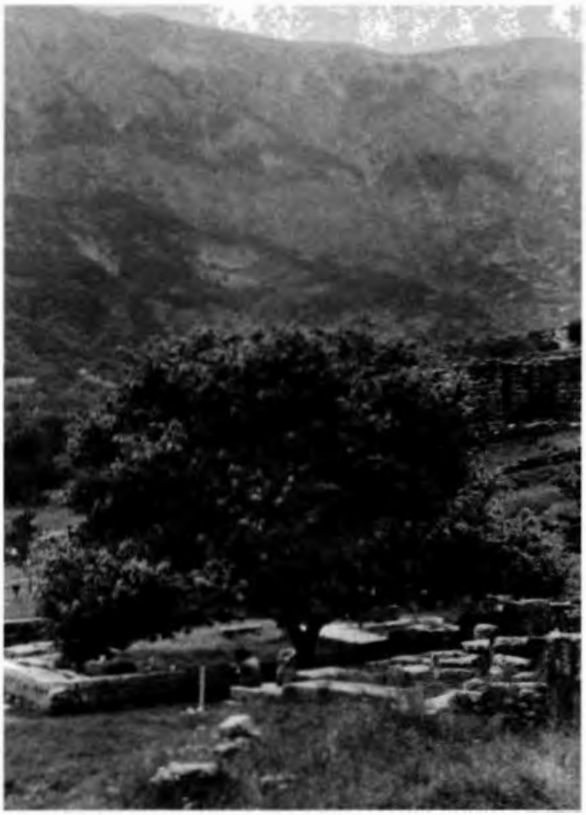
American psychic Jeane Dixon. *Fortean Picture Library.*

She was born Jean Pinkert on January 3, 1918, in Medford, Wisconsin, to a wealthy lumber family. When she was still young, the family moved to California. At the age of eight she had her fortune told by a Gypsy, who said that she would become a famous seer. Jeane attended high school in Los Angeles and took some training toward being an actress and singer. In 1939, at twenty-one, she married James L. Dixon, an automobile dealer. They moved to Detroit and started a real estate business.

During World War II, Dixon entertained servicemen by making predictions. This she did through the Home Hospitality Committee, organized by Washington socialites. When the couple moved to Washington, D.C., they continued in real estate, and Dixon herself continued with her predictions.

A devout Roman Catholic, Dixon saw no problem with giving predictions, saying that "a revelation is something special. Sometimes two, three, or even four years go by without God granting me a revelation, and then some mornings I wake up and feel inspired and know that something great is going to happen." She goes on to say: "Another but a less certain way through which I receive knowledge of future events is what I call the 'psychic way.' Often when I meet people and shake their hands, I feel vibrations. But sensing and interpreting these vibrations, I can tell many things about that person. I 'see' even more if I have a chance to touch their hands with the tip of my right hand. My fingers are supersensitive, and many times a gentle touch enables me to pick up an individual channel of communication with eternity." She claimed she could see the past, present, and future.

It was Ruth Montgomery's trumpeting of Jeane Dixon's claimed prediction of the assassination of President Kennedy that brought her most firmly to public attention. Ruth Montgomery was a newspaper political columnist who wrote the book *A Gift of Prophesy: The Phenomenal Jean Dixon*, published in 1965. The book sold more than three million copies and launched Dixon on the lecture circuit. But the basis of the book left many in doubt. In a 1956 article in *Parade* magazine, it was stated: "As for the 1960 election, Mrs. Dixon thinks it will be dominated by labor and won by a Democrat. But he will be assassinated or die in office." However, Dixon also said that the occurrence would "not necessarily [be] in his first term." At another time she made the statement: "During the 1960 election, I saw Richard Nixon as the winner." At that time, she went on to add that "John F. Kennedy would fail to win the presidency." She also predicted that World War III would start in 1958, that there would be a cure for



Sacred oak growing out of remains of the Temple of Zeus in Dodona, Greece. *Kristen Lawson/Fortean Picture Library.*

cancer found in 1967, and that the Russians would put the first man on the moon. In 1956 she said that Indian Prime Minister Nehru would be ousted from office, yet he served until his death in 1964. She also said that Fidel Castro would be overthrown.

However, Dixon did make some very dramatic, and accurate, predictions. She warned Carole Lombard not to travel by air just a few days before the actress died in a plane crash. She similarly predicted the death of Dag Hammarskjöld, also in a plane crash. But most of her predictions were couched in such a way that she could claim to have been right no matter what happened.

**Sources:**

Bringle, Mary. *Jeane Dixon: Prophet or Fraud?* New York: Tower Books, 1970.

Dixon, Jeane. *My Life and Prophesies.* New York: Bantam, 1970.

Montgomery, Ruth. *A Gift of Prophesy.* New York: Morrow, 1965.

http://www.cnn.com/SHOWBIZ/9701/26/dixon/.

http://www.news-journalonline.com/2002/Jun/10/NOTE1.htm.

DIZZINESS see Dyscrasia

## DODONA

The first prophetic center in Greece was at Dodona, in Epirus, Greece, where a shrine to Zeus was established. Contact was kept between this oracle center and that of the Egyptian god Amon's, in the Libyan desert, by using doves. The earliest mention of Dodona is by Homer in the *Odyssey*.

There was a tree at Dodona that was reputed to give oracles. This was done by interpreting the rustling of its leaves. Herodotus mentions priestesses there who gave the oracles. Plato classes them with the Delphic prophetesses, speaking of them prophesying while in ecstasy.

Thanks to excavations at the spot, it is known that questions were written on lead tablets and in such a form that a simple Yes or No would answer them. However, longer answers were sometimes given by the oracle.

**Sources:**

*Encyclopedia Britannica.* Chicago: William Benton, 1964.

Heaton, Deirdre (ed.). *Quest for the Unknown —Charting the Future.* Pleasantville, NY: Reader's Digest, 1992.

## Dog

(See also Ololygmancy)

In ancient Mesopotamia, it was believed that if a white dog lifted his leg against a man it indicated that hard times were coming. However, if it was a brown dog then the man would receive great happiness. In the Ozark region of Missouri and Arkansas there are many old superstitions still alive. One of these is to do with dogs and their ability to foresee events. It is believed that after a dog rolls on the ground in front of the main door to a house, when it gets up its nose will point in the direction from which a stranger is approaching. It is also believed that a person who does not make friends with a dog is a suspicious person. A dog chasing its tail and running around in circles signifies that that there is a storm brewing, either a wind storm or a storm of words.

Sources:
Randolph, Vance. *Ozark Superstitions*. New York: Dover, 1964.
Sagger, H. W. F. Man, *Myth & Magic: Mesopotamia*. London: BPC Publishing, 1970.

## Dominoes

Many Gypsies have a superstition that they should not touch the "dotted ivories" on a Monday or a Friday. Also, they believe that the dominoes should not be consulted more than once in a moon's span (once a month). They do, however, believe that the tiles are very prophetic. In some ways they are read in a similar way to dice. One thing that is unique about dominoes is that they can be used to tell the fortune of more than one person at a time.

Generally speaking, all sixes are connected with good luck. Fives generally refer to jobs and careers. Fours deal with financial matters. Threes are connected to love. Twos refer to family and close friends. Ones indicate journeys to be taken. All blanks refer directly to the querier.

One way to give a very quick reading is for the dominoes to be spread out face down and thoroughly mixed. Up to three people may each draw three dominoes, which they place face up in a line, horizontally, in front of them. The tile on the left represents the past; that in the center, the present; and that on the right, the future. With just the broad meanings given above, a general reading can be given. For example, if the drawn dominoes are Two/Three, One/Five, and Four/Blank, then it could be said that in the past the querier had a number of very close friends and family, with much love around. At present, there is some travel to be undertaken, connected with his or her employment. And in the future, there are going to be some financial matters that will affect the querier personally.

More detailed meanings need to be considered, however. These are shown in the "doubles":

*Double Six:* The marriage of the querier. If already married, then there will be good fortune coming as a result of that marriage.
*Double Five:* A job promotion to a better-paid, higher position.
*Double Four:* Unexpected money coming in a dramatic way.

*Double Three:* The querier will unexpectedly fall in love.
*Double Two:* There will be new friends who will become close and dear.
*Double One:* A wonderful, and very enjoyable, vacation journey is on its way.
*Double Blank:* Extreme caution needs to be exercised. This domino can be a serious warning.

Apart from these short meanings, much longer interpretations can be read from just one of the dominoes. Many diviners will therefore have the querier pick only one. (Again, in this way, many people can pick a tile from the full deck at the same time.) The upturned dominoes have the following meanings, for this more in-depth **divination:**

*Double Six:* A happy marriage, with children. Riches by speculation. This is not a good tile for farmers so far as crops are concerned, but it does indicate a rise in land values.

*Six/Five:* If you're looking for a job, persevering will bring you to a good one. Similarly, if you are looking for love, don't be discouraged by rebuffs; success awaits you. This tile indicates luck in purchasing real estate but the possibility of being cheated buying jewelry, silverware, or a watch. If you are waiting on a possible inheritance, there's a good chance you will get it.

*Six/Four:* Early marriage followed by much happiness. Children will be equally divided between boys and girls. When grown, they will all leave home early—the girls to get married and the boys to jobs. Neither wealth nor poverty is indicated with this tile.

*Six/Three:* A domino for constancy and affection. It shows an early marriage with much happiness and no troubles to mar it. There will also be honors and riches. There is a slight possibility of death in middle age but, if you survive that, you will live to a ripe old age.

*Six/Two:* Excellent domino for lovers, foretelling a happy marriage. Those looking for luck in business will find more profits than they expected. However, if there are any dishonest schemes, they will be "rewarded" with disaster.

*Six/One:* To young married people, this tile indicates that they will be better off in later life than they are now. It can also indicate that there will be a second marriage that will be better than the first.

*Six/Blank:* This tile is an indicator of death to someone near to you, be it a close friend or an acquaintance. It may also indicate the death of an animal.

*Double Five:* This is lucky in all ways: finances, job, marriage. It does not mean you will become rich, but it does signify good luck.

*Five/Four:* This is not a good tile where money is concerned. If you have money, you may lose it or you may find that you owe more than you realized.

*Five/Three:* You will never be poor, but you may never be rich. You will always have sufficient. If you already have money, you will not gain much more. It indicates much the same where love and sex is concerned—status quo.

*Five/Two:* This is a reasonably fair card for women but not so for men. If in love, or married, the woman may turn out to have a short temper. A marriage may

turn out to appear happy and successful on the outside but will deteriorate and be unhappy in the end. Financial speculation for a man will not be successful.

*Five/One:* For those fond of excitement, this is a good tile. There is the possibility of an invitation to an event that will thrill you. If money is expected, there will be disappointment. A young woman may find an admirer who is rich but rough. She will discard him and marry another.

*Five/Blank:* To a man, this tile implies that there is a certain amount of dishonesty present, with a tendency to gambling or sex. To a woman, this indicates an unhappy love affair.

*Double Four:* A good, smooth sign for lovers, farmers, and all laborers. But for professional people this indicates hard times to come. There is also a wedding in the near future.

*Four/Three:* Those who turn this tile will marry young, live happily, and will not have more than one child. There is neither poverty nor riches here. Married persons who have children already will face the possibility of a long separation and even a second marriage.

*Four/Two:* There will be a change in your circumstances, which could be for the better or for the worse. It may be something slight or something that will be very traumatic. If you have offended anyone dear to you, this tile shows that you will soon make up with them.

*Four/One:* Referring to married couples, the more children in the marriage, the more the financial position will deteriorate. Those who are unmarried may soon get married, with the same results. If there are no children, the bank account will grow.

*Four/Blank:* This is an unfortunate tile for lovers. It foretells arguments and quarrels; possibly separations. If you should trust a friend with a secret, the secret will not be kept. There is also an indication that your partner is a believer in the occult.

*Double Three:* Nothing to do with love or matrimony but does indicate the accumulation of riches. There is no indication of any unhappiness associated with the buildup of wealth.

*Three/Two:* This is a good tile for the following: love-making, marriage, recovery of stolen property, travel, speculation, collecting on a debt, planting a crop. It is, however, a bad tile for gamblers.

*Three/One:* A young woman turning this tile will be likely to lose her virginity. A married woman will be approached by a man with a view to having an affair. For a man, this foretells the loss of money through illicit sex. It is not a favorable domino for anyone.

*Three/Blank:* Your sweetheart is artful and deceitful. If you are married, the wife will be shrewish and vain; the husband will be dull, slow, and not very bright. This tile may also indicate that you will be invited to a party where you will be attracted to someone, but it will end with a violent quarrel.

*Double Two:* Success in love matters and much happiness. Success in any undertaking. No great riches but there will be comfort.

*Two/One:* A woman will marry young and her husband will die young, leaving her wealth and property. She will later remarry. A man will have a life of luxury, will never marry, but will be a favorite of the ladies. Not a good tile for business people, since it foretells losses by failures.

*Two/Blank:* Poverty and bad luck. This is a tile of good luck for thieves and dishonest people, indicating success in shady dealings. In reference to any possible journey, it indicates a safe passage.

*Double One:* Affectionate constancy and happiness in the married state. This is an excellent tile to turn, both for lovers and for married people.

*Double Blank:* The worst tile of the whole set. Bad luck to everyone except the dishonest and unscrupulous, for whom it means rewards. Unfavorable for love and business.

The first record of dominoes comes from twelfth-century **China.** They were probably used there for divination rather than for gaming. One theory is that they were designed to reflect all the possible throws of two dice (Chinese dominoes have no blanks). They are still widely used in Korea and **India** today. It is possible, though not certain, that they made their way to the West from China. Dominoes were certainly found in France, Italy, and England by the middle of the eighteenth century.

**Sources:**

Buckland, Raymond. *Secrets of Gypsy Fortunetelling.* St. Paul, MN: Llewellyn, 1988.
*Encyclopedia Britannica.* Chicago: William Benton, 1964.
Gibson, Walter B. & Litzka R. *The Complete Illustrated Book of the Psychic Sciences.* New York: Doubleday, 1966.
Gypsy Queen, A. *Zingara Fortune Teller.* Philadelphia: David McKay, 1901.

**DONKEY *see* Cephalomancy**

**DOTS *see* Geomancy**

## DOWSING

Dowsing is a branch of **rhabdomancy.** It primarily involves using a largely unconscious human response in order to make contact with **water,** oil, metal, minerals, cables, pipes, and other underground materials. The term "dowsing" is usually only applied to searching for non-living materials. It is distinct from **radiesthesia,** which, although also used for dowsing, can be applied to finding lost people and objects, health diagnosis, and many other applications. Dowsers use rods, sticks, and **pendula,** though the traditional tool is a Y-shaped wooden stick. Radiesthetists favor the pendulum.

**Divining** rods were used by the Greeks, Romans, Persians, and Scythians. In the **Bible** Moses dowsed for water in the desert, using his staff as a divining rod (Exodus 17; Numbers 20). Marco Polo found rods in use throughout the orient in the late thirteenth century. Georg Agricola gave the first printed description of a dowsing, or divining, rod in his book *De re metallica* (Basel, 1556). His interest was primarily with mining and in locating minerals, but the techniques he describes are the same as those used for water divining or water witching. A well-known illustration from his book

Hamish Miller dowsing in Cornwall. *Paul Broadhurst/Fortean Picture Library.*

shows a variety of men both digging and walking about with Y-shaped rods in their hands. One man is in the act of cutting a forked branch from a tree. In Sebastian Münster's *Cosmographia universalis* (Basel, 1544) is another illustration of a man divining with a forked stick and showing a cross-section of the ground beneath him, where miners are at work. There is a bas relief in the Shantung Province of China showing Yu, a "master of the science of the earth and in those matters concerning water veins and springs." He is shown holding a forked instrument.

The hazel twig seems to have been the favorite, especially for water, but for finding metals popular woods were: hazel for silver, iron and steel for gold, ash for copper, and pitch pine for lead and tin. Other popular general purpose sticks are of ash, rowan or willow. The method is for the operator to hold the two ends in his or her hands and walk over the area thought to be the probable source for the water or mineral. As the operator crosses the underground source, the twig twists in the hands, often with such force that any bark may be stripped from the wood.

Modern dowsers have developed such sensitivity and skill that they are able to measure the actual depth at which the substance will be found and, in the case of water, the rate of flow. According to the British Society of Dowsers, although no

thorough scientific explanations for dowsing have yet been found, it is generally acknowledged that there is some correlation between the dowsing reaction and changes in the magnetic flux of the site being dowsed. German scientist Baron Karl von Reichenbach, in 1910, said that the movement of the rod was due to earth force fields sending out radiations and vibrations that are picked up by the dowser.

As well as branches, many dowsers today use tools as varied as bent wire coat-hangers, pendula (with cavities for a "witness"—samples of what is being sought), and commercially produced, swinging rods especially designed for the job. Many modern well-drilling companies employ a dowser on their force. Some even guarantee that if they can't find water, there will be no charge.

Some dowsers will work with a map before going out to the actual site. A finely pointed pendulum is used for this type of dowsing. The map may be a commercial one or a rough sketch map drawn by the dowser or the person wanting the water. Dowsers have been widely employed around the world. The Government of India had an official water diviner who, between 1925 and 1930, traveled thousands of miles and located numerous wells and bore holes. In more recent years, the British Society of Dowsers had one of their experts go to India where, in southern India, he sited boreholes for more than 1,800 previously dry villages.

As with any form of psychic skill, everyone has within them the inherent ability to dowse. But, again as with any other psychic skill, it is by practice and constant use that that skill is developed. As with so much in the field of psychic development, young children seem to be able to draw upon the skill very easily and naturally. To try dowsing, cut two lengths from a wire coat-hanger and bend each of them into an L-shape. Hold the short legs of the L, with the longer legs pointing away from you at an angle parallel with the ground and parallel to each other. Hold the wires with just sufficient pressure to keep them pointing straight ahead and not waving about uncontrollably. If you find it difficult to keep the ends from swinging wildly, angle down the ends just a little, so that they stabilize. Then walk forward slowly over the ground, concentrating on water (or whatever is being sought; it is probably best to start out with water). As you reach the point where there is water, the two ends will swing in toward one another, finally crossing. If you back up, they will gradually uncross. Mark the ground where they cross and then repeat the procedure from a different direction—perhaps from opposite where you were. You will find that the pointers will again swing together when you reach that point. If there is a water line running along underground, you will find that if you are walking parallel with it, but to (for example) the right of it, the two pointers will both swing toward the left, to point to the water pipe source.

One rough method for judging the depth of the water is to walk away from the target point to where the pointers fully uncross. That distance, from the target to the uncrossing point, is equal to the depth of the water. There is an individualism to the dowsing process, so you may find certain idiosyncrasies regarding how the pointers react. Over a period of time these will become apparent and will remain constant.

**Sources:**

De Givry, Grillot. *A Pictorial Anthology of Witchcraft, Magic & Alchemy*. London: Spottiswoode, Ballantyne, 1931.

Guiley, Rosemary Ellen. *Harper's Encyclopedia of Mystical & Paranormal Experience*. San Francisco: HarperSanFrancisco 1991.
http://www.britishdowsers.org/.
Maury, Marguerite. *How to Dowse, Experimental and Practical Radiesthesia*. London: Bell, 1953.
Mermet, Abbé. *Principles and Practice of Radiesthesia*. London: Watkins, 1975.
Pike, S. N. *Water-Divining*. London: Research Publications, 1945.
Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

**DREAMS** *see* Oneiromancy

**DRESS, MANNER OF** *see* Stolisomancy

## Dririmancy; Drymimancy

When there was a ritual sacrifice of an animal (or of a human), the way in which the blood dripped from the altar was often considered by the priest/soothsayer. Divining in this way was known as dririmancy. This form of divination might also be employed on the battle field. Dririmancy was a form of haematomancy.

**DRUIDS** *see* Celts

**DRYMOMANCY** *see* Dririmancy

**DUNG, SEEDS EMBEDDED IN** *see* Sterquimancy

## Dunne, John William (1875–1949)

John William Dunne put forward a theory about the nature of dreams and the possibility of being able to see past, present, and future through experiencing time on different levels.

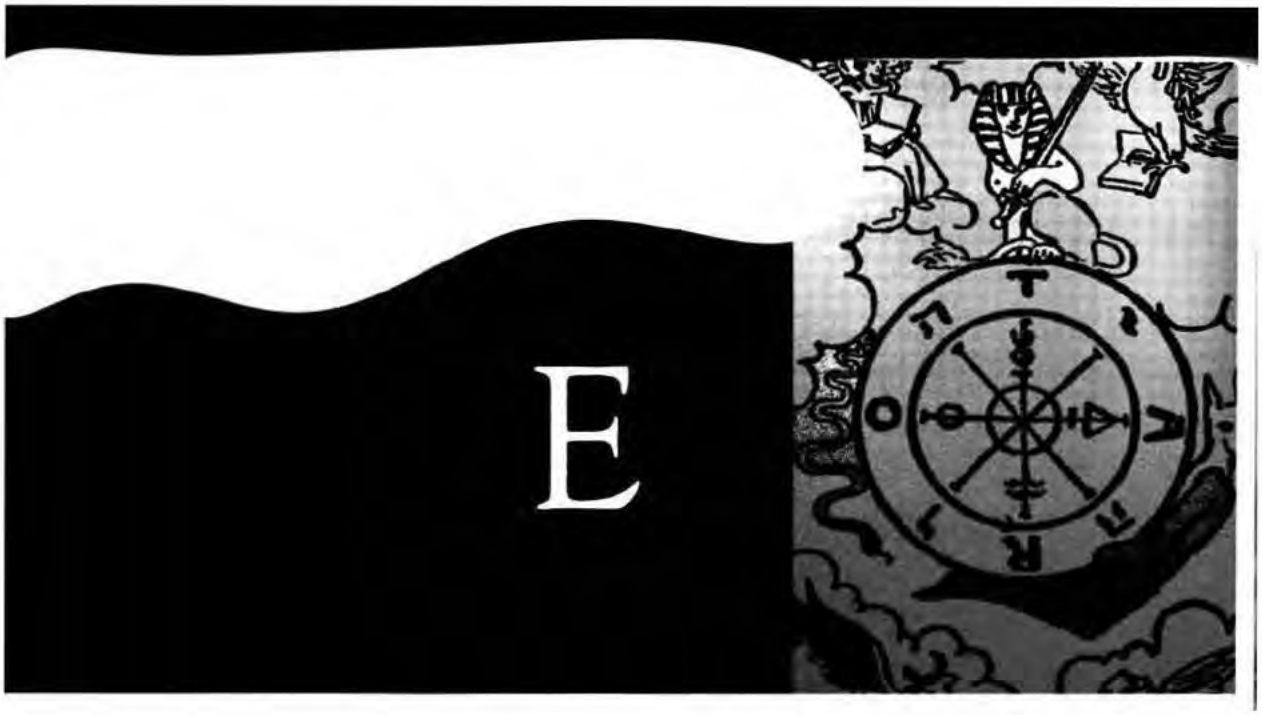
Dunne was the son of General Sir John Hart Dunne. He served in the Boer War and, in World War I, designed Britain's first military aircraft. He was a fellow designer of S. F. Cody and believed that the best way to achieve stability in flight was with a V-wing tailless configuration. With official support, he built an airplane designated D1. It flew, as a glider, in 1907. Two years later it was flown as a powered biplane and was so successful that he could fly it "hands off" while he sat back and wrote his report!

Dunne had been interested in dreams from as early as 1899, at which time he started recording his own dreams. In late 1916 he had a dream so strange and moving that he recorded it in great detail. It was of an explosion in a London bomb factory. In January 1917 there was just such an explosion, killing seventy-three workers and injuring more than one thousand others. Dunne worked out a theory that human beings experience time on several different levels. One of those levels allows the individual to see backward to the past and forward to the future. He wrote of this theory in a book called *Experiment with Time* (London, 1927). After its publication Dunne started receiving hundreds of letters from people who had also had prophetic dreams. In 1934 he followed up with another book, *The Serial Universe*, and in 1938 with *The New Immortality*. He referred to his first book as "the first scientific argument for

human immortality." His theories influenced such writers as J. B. Priestley and W. Somerset Maugham.

**Sources:**

Fishley, Margaret. *The Supernatural*. London: Aldus, 1976.
Taylor, John W. R. *A Picture History of Flight*. London: Hulton Press, 1955.



# E

EGGS *see* Oomancy; Ovomancy

## Egyptians, Ancient

In ancient Egypt there were various orders of priests, ranked according to their particular office. The priest who offered sacrifice and libation in the temple was the highest of the priests and was generally called the **prophet**. He dressed in a leopard skin fitted over his linen robes. He was a very eminent personage and sometimes carried a special name. For example, the high Theban pontiff was "First Prophet of Amon in Thebes," while the one in Heliopolis was "He who is able to see the Great God" (later changed to "The great one with visions of the god Re"). The duty of the prophet was to be well versed in all religious matters, the laws, the worship of the gods, and the discipline of the whole order of the priesthood. He presided over the temple and the sacred rites.

Other priests were known as *horologues* (priest-timekeepers) and **astrologers**. The astrologers had to know the mythological calendar and to be able to explain all the important dates. Each day of the year was labeled as either good, neutral, or bad, according to events of the past that had occurred on those days. In magical papyri there can be found instructions not to perform certain ceremonies on particular days, since hostile powers would be present and prevent the sought-after outcome. In the last epochs of the Egyptian civilization, the astrologer-priests tied in the destiny of every person to the cosmic circumstances of his or her birth, drawing a horoscope to show the astral influences. However, in Egypt astrology did not hold the place that it did in Babylonia. References made to its use were few and meager.

Priests known as *pastophores* were bearers of sacred objects and slayers of sacrificial beasts. Then there were those the Greeks called the *oneirocrites*, who interpreted dreams. For a period there was a custom of spending a night in the temple in order to receive guidance from the gods. This guidance came in the guise of dreams, which had

**In ancient Egypt there were various orders of priests and prophets.** *Fortean Picture Library.*

to be interpreted by the oneirocrites. But the Egyptians believed that even without sleeping in a temple, people could learn the will of the gods through dreams, and great importance was attached to dreams that included figures of the gods. The skill to interpret dreams was cherished. There are many examples, in the Egyptian texts, of

important dreams that were interpreted by the priests. Those of Thothmes IV, king of Egypt c. 1450 BCE, and of Nut-Amen, king of the Eastern Sudan and Egypt c.670 BCE, are especially notable.

Since prophetic dreams were desired, the priests devised methods to encourage them. This included the drawing of magical pictures and the reciting of magical words. Papyrus No. 122, in the British Museum, contains the lines:

> To obtain a vision from Bes. Make a drawing of Bes, as shown below, on your left hand, and envelope your hand in a strip of black cloth that has been consecrated to Isis and lie down to sleep without speaking a word, even in answer to a question. Wind the remainder of the cloth round your neck. The ink with which you write must be composed of the blood of a cow, the blood of a white dove, fresh frankincense, myrrh, black writing ink, cinnabar, mulberry juice, rain water, and the juice of wormwood and vetch. With this write your petition before the setting sun, saying: "Send the truthful seer out of the holy shrine, I beseech thee, Lampsuer, Sumarta, Baribas, Dardalam, Iorlex: O Lord send the sacred deity Anuth, Antuh, Salbana, Chambré, Breïth, now, now, quickly, quickly. Come in this very night."
>
> Here is another example, from the same papyrus:
>
> To procure dreams: Take a clean linen bag and write upon it the name given below. Fold it up and make it into a lamp wick, and set it alight, pouring pure oil over it. The word to be written is this: "Armiuth, Lail-amchoüch, Arsenophrephren, Phtha, Archentechtha." Then in the evening, when you are going to bed, which you must do without touching food, do thus. Approach the lamp and repeat seven times the formula given below: then extinguish it and lie down to sleep. The formula is this: "Sachmu . . . epaëma Ligotereënch: the Æon, the Thunderer, Thou that hast swallowed the snake and dost exhaust the **moon,** and dost raise up the orb of the sun in his season, Chthetho is thy name; I require, O lord of the gods, Seth, Chreps, give me the information that I desire."

**Sources:**

Budge, Sir E. A. Wallis. *Egyptian Magic*. New York: Bell Publishing, 1991.
Rawlinson, George. *History of Ancient Egypt*. New York: Dodd, Mead & Company, 1881.
Sauneron, Serge. *The Priests of Ancient Egypt*. New York: Grove Press, 1960.
Wilkinson, Sir J. Gardner. *The Ancient Egyptians: Their Life and Customs*. New York: Crescent Books, 1988.

**EMANATIONS** ***see*** **Aura**

**EMONOMANCY** ***see*** **Demonomancy**

## EMPYROMANCY

Divination using objects placed in a sacrificial fire. After burning, they would be inspected to see what shapes they had assumed and how the form had changed.

This name is also sometimes applied to divining from the smoke that comes from burning laurel and other sacred leaves (a form of **capnomancy**). The smoke would be interpreted according to its volume, density, and the way in which it ascended. The direction it moved would be important, as would the consistency of it: whether it was continuous or sporadic, for example. Broiling, swirling, thick smoke might indicate troubles and problems, while thin, wispy smoke could indicate slight activity of an inconsequential nature. If the smoke assumed unusual shapes, this too would be significant. Empyromancy was favored by the Pythagoreans, who would not practice **haruspicy** because of their dislike of bloodshed.

**Sources:**

Rakoczi, Basil Ivan. *Man, Myth & Magic*. London: BPC Publishing, 1970.

## ENCAUSSE, GÉRARD ANACLET VINCENT—"PAPUS" (1865–1916)

Encausse was born at La Coruña in Spain on July 13, 1865. His mother was Spanish but his father, Louis, was a French pharmacist. When Gérard was four, the family moved to France and he was educated in Paris. As he grew up, Encausse spent a lot of time at the Bibliothèque Nationale, where he studied alchemy, **tarot,** the **Qabbalah,** and magic. He was particularly intrigued by the writings of Eliphas Lévi. Completing his education, Encausse became a physician. He received his doctor of medicine degree from the University of Paris in 1894.

Encausse joined the French Theosophical Society but later left it because of its emphasis on Far Eastern material. In 1888 he published his first work, *Traité élémentaire de science occulte* (*Elementary Treatise on Occult Science*), which he wrote under the name "Papus." He took the name from Eliphas Lévi's *Nuctemeron of Apollonius of Tyana* (a supplement to his *Dogme et Rituel de la Haute Magie*). The name meant "physician."

That same year Encausse and his friend Lucien Chamuel founded the Librarie du Merveilleux, and started its monthly journal *L'Initiation*, which continued for twenty-six years. The year 1888 proved eventful for Encausse. In that year he also joined the Marquis Stanislas de Guaita, de Guaita's secretary Oswald Wirth (a disciple of Lévi), Joséphin Péladan, and the Marquis Joseph Alexandre Saint-Yves d'Alveydre (1842–1910); together they founded the Kabbalistic Order of the Rose-Croix. Encausse also founded the Independent Group for Esoteric Studies.

In May of 1891, in the midst of the "magical wars" between de Guita and his rival the Abbé Boullan, Encausse was involved in a saber duel with Jules Bois, a writer who had attacked de Guaita in print. Both Encausse and Bois were injured in the duel, neither of them badly. Later in the year Encausse founded yet another organization, this one called *l'Ordre des Supérieurs Inconmnus*, commonly known as the Order of the Martinists, which was based on the teachings of Louis Claude de Saint-Martin (1743–1803). This organization became a primary focus for Encausse and is still in operation today.

In 1897, after the death of de Guaita, Encausse became the head of the Kabbalistic Order of the Rose-Croix. Four years earlier he had also been consecrated as a bishop of *l'Église Gnostique de France* and in 1895 was one of the synod of three bish-

ops who took over control of this French Gnostic Church. In March of 1895 he also joined the Ahathoor Temple of the Golden Dawn, in Paris.

Encausse is probably best known for his works on the tarot. In 1889 his *Le tarot des bohemians* (*The Tarot of the Gypsies*) appeared, and in 1909 his *Le tarot divinatoire* (*The* ***Divinatory*** *Tarot*). His other works were *Traité méthodique de science occulte* (1891), *Traité méthodique de magie pratique* (1932) and *Le science des nombres* (1934). He died of tuberculosis while serving in a military hospital in World War I, on October 25, 1916. Three of his later books were edited by his son, Philippe Encausse.

**Sources:**
Cavendish, Richard (ed.). *Encyclopedia of the Unexplained*. London: Routledge & Kegan Paul, 1974.
Crow, W. B. *A History of Magic, Witchcraft and Occultism*. London: Aquarian Press, 1968.
Papus. *The Tarot of the Bohemians: Absolute Key to Occult Science*. New York: Arcanum Books, 1958.
Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.
http://www.hermetic.com/sabazius/papus.htm.

## ENDOR, WOMAN OF

**(See also Sciomancy)**

In the **Bible** there is reference to "the woman of Endor" (Samuel 1:28), described as "A woman that hath a familiar spirit at Endor." Endor is a small hamlet on the northern slope of a hill, four miles south of Mount Tabor. Saul, despite the fact that he had tried to purge the land of her sort, went to consult her on the eve of the battle of Bilboa because he was afraid of the massed armies of the Philistines. She immediately recognized him despite his disguise, but Saul assured her he would cause her no harm. The woman of Endor—who was actually no more than a **spiritualist medium**—was able to connect Saul with the spirit of Samuel. She described to Saul, in detail, what she saw **clairvoyantly.**

In the King James translation of the Bible, James headed the chapter: "Saul, having destroyed all the witches, and now in his fear forsaken of God, seeketh to a witch," yet nowhere in the actual passages is the word "witch" used. The woman is simply described as having a "familiar spirit," and there is no physical description of her, of her age, or of her house. Yet later writers continue to refer to her as a witch and depict her as an old hag living in a hovel. Indeed, Montague Summers, a supposed "authority" on witchcraft, says, "In a paroxysm of rage and fear the haggard crone turned to him (Saul) and shrieked out: 'Why hast thou deceived me?'" Where he gets this from we do not know. Reginald Scott, as early as 1584, doubted the existence of witches and suggested that Saul actually saw nothing but "an illusion or cozenage."

**Sources:**
Buckland, Raymond. *The Witch Book: The Encyclopedia of Witchcraft, Wicca, and Neo-paganism*. Detroit: Visible Ink Press, 2002.
Scot, Reginald. *Discoverie of Witchcraft*. London, 1584.
Summers, Montague. *The History of Witchcraft and Demonology*. University Books, 1956.

**ENOPTROMANCY** ***see*** **Catoptromacy**

Saul consults the Woman of Endor, who raised Samuel's ghost. Fortean Picture Library.

**ENTRAILS** *see* **Anthropomancy (human); Extispicy; Haruspication (animal)**

**EROMANCY; EROMANTY** *see* **Aeromancy**

## ETRUSCANS

Like the Maya of **Mexico,** the Etruscans of ancient Italy held sacred the role of diviner-priest, whose prognostications were considered to represent the destiny of the people.

The diviners of the Etruscan civilization used **haruspication** to foretell the future. There is an extant bronze, dating from about the fifth century BCE, decorated with the scene of an Etruscan priest examining the entrails of a sacrificed animal. Generally it was the liver that was examined, though other organs might also be studied.

Dropping hot lead or tin into water was another method occasionally employed by the Etruscans in a version of **molybdomancy,** much like **ceromancy.** Charles Godfrey Leland gives details of how the Etruscan method proceeded: "The ceremony consisted of melting the lead (wax was also used), dropping it into water, and inferring future events from its shapes. Then these were taken to bed by the person for whom the **oracle** was destined, when, by the influence of the image, a **dream** would confirm what its appearance predicted." As Leland points out, many other people make use of varieties of ceromancy, but few go on to take the figure to bed in order to invoke dreams. This seems to be a peculiarly Etruscan practice.

Akin to dropping the molten metal into **water** is the Etruscan practice of dropping an egg into water, again described by Leland: "Take a glass of water at midnight exactly. Let fall into it the white of an egg, and say:

*Faccio quest' uovo,*
Perche che tu maladetta strega
La fortuna tu possa darmi
Un spiegazione
Sopra questo uovo,
Te lo lascio fuori di finestra
Venti Quattro ore
Chet u abbia il tempo
Di farmi vedere
La mia fortuna!
I show this egg, curst witch, to thee,
That I in turn my fate may see.
For a day at thy command,
On the window it shall stand,
That my fortune I may know.

"After twenty-four hours consider it closely. If it shall have taken the form of a burying-ground, it means a death in the family; if it shows a church and a priest giving the benediction, it means a wedding. Stars presage happiness. And if the lineaments of any person can be traced, it means good fortune from that particular person."

The Etruscans also practiced divination by oil. Three small drops of oil were allowed to drop into a glass of water. If they combined immediately, it was a good omen or an affirmative answer to a question. If the three drops remained apart, it was a negative sign. If the negative was received, then there was a chance to change it by dropping a teaspoonful of salt into the glass. If the oil then turned a whitish color, all would go well.

**Sources:**
Leland, Charles Godfrey. *Etruscan Magic & Occult Remedies*. New York: University Books, 1963.
Spence, Lewis. *An Encyclopedia of the Occult*. London: George Routledge & Sons, 1920.

## EXTISPICY; EXTISPEX

**(See also Haruspication)**

Akin to **haruspicy,** extispicy is the act of studying the entrails of sacrificed animals and humans for the purposes of **augury.** The extispex (*pl.* extispices) was the one whose duty it was to do the inspection. *Chambers's Cyclopædia of English Literature* of 1751 states the following: "extispex: In Italy the first extispices were the Etrurians." In Sir Thomas Urquhart's *The Third Book of the Works of Mr. Francis Rabelais* (London, 1693) it says: "Will you have a trial of your fortune by the art of aruspiciny? By augury? Or by extispicine?"

**Sources:**
*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

## EXTRASENSORY PERCEPTION

Extrasensory Perception, **PSI,** paragnosis, or ESP as it is more generally known, is accepted by many as fact. This is mainly due to the work of Dr. **Joseph Banks Rhine,** one of the pioneers of parapsychology. Thanks should also go to Dr. **Samuel George Soal,** who for many years conducted parapsychological studies in **mediumship** in its many forms and statistical experiments in telepathy, in England. In later years Soal was found guilty of fraud in some of his telepathic experiments, be it conscious or unconscious. This certainly tarnished his image, yet he had done outstanding work in the field for decades.

Serious investigation of possible "thought transference" dates from the late nineteenth century, when a number of experiments were conducted in England by Mrs. A. Verrall and C. P. Sanger. By the late 1920s, in similar experiments, Miss I. Jephson and R. A. Fisher had found that the everyday playing cards previously relied upon were not ideal for testing purposes. This led to the introduction of the **Zener** deck consisting of twenty-five cards—five each of five different designs. The black-and-white designs were very basic: circle, square, cross, star, and wavy lines. Today these cards are used almost exclusively for testing ESP.

The point of ESP testing is to ascertain whether or not a person can know what is in another person's mind a greater number of times than could be explained purely by chance. With one person looking at the twenty-five Zener cards, it is known that a second person would guess correctly which card was being looked at five times out of the twenty-five, if it was simply by chance. Going through the deck a number of times, the

average correct guesses would be five per twenty-five cards. Scores above that would, then, be notable. As an example of what has been achieved in such tests, a Hubert E. Pearce Jr., when tested at Duke University guessed correctly 3,746 cards out of 10,300. In London, B. Shackleton guessed correctly 1,101 cards out of 3,789. Shackleton guessed not the actual card being looked at, but the card that was going to be looked at next! Such scores, carried out in laboratory conditions, would seem to prove beyond doubt that extrasensory perception is a fact.

In one reported case of ESP, Joicey Hearth, five years old in 1955, followed her father and brother to the movies in Cedarburg, Wisconsin. Her mother suddenly felt Joicey had had an accident, rang the theater, and was told that Joicey had been hit by a car. Fortean Picture Library.

If two people sit down facing one another at opposite sides of a room, with one holding the cards in front while the other tries to guess which card is being looked at, this would not be "laboratory conditions." No matter how impressive the scores, they would not be considered seriously. Many minor factors could contribute to the guesser's choices. The cards may have odd marks, such as spots, specks, scratches, or other visual clues, on their backs. If only unconsciously, these could help the guesser differentiate one card from another. Another factor might be the face of the sender. Again, an unconscious facial movement might trigger the choices. For the results to be truly under laboratory conditions, many precautions must be taken. The two participants must not be in the same room. Moving on from one card to the next should be signaled by a flashing light or a buzzer. Even the cards should not be picked by the sender; they should be shuffled by a machine and put into truly random order. Every possible precaution should be taken, and even then, if your mind is set against it, you can discount the results. If a person guesses, for example, 8,000 correct cards out of 10,000 (astronomical odds against chance), who is to say that if they went on to try another 10,000 they might not be so far off that the overall score would be no more than chance? Just where is the line drawn?

Without going to such lengths, there are simple experiments, described below, that can be done at home to test your ESP. For these you can use Zener cards, ordinary playing cards, or just plain pencil and paper.

In the laboratory, the two people are termed the "agent" and "percipient"; at home we'll call them simply "sender" and "receiver." It should be remembered, by the way, that the person concentrating to send the image has just as important a role as the person trying to pick up the image.

Start with the two people in the same room, on opposite sides, with their backs to one another. A curtain or screen can be placed between the two. In front of the receiver should be a picture of each of the cards: circle, square, cross, star, and wavy lines. In addition to the sender and receiver, there should be a supervisor. Records are all important in any aspect of parapsychology and especially so in testing ESP. The supervisor takes a deck of Zener cards, shuffles them, and then makes note of the order of the cards (on a sheet of paper that is folded and put away) before passing them, face down, to the sender. At the word "start" from the supervisor, the sender turns up the top card and concentrates on it, thinking hard about the design. The receiver points, without speaking, to the design he thinks it is. The supervisor records the guess and calls for the next card. (An alternate method, without supervisor, is for the receiver to write down his or her guess at each card and to signal, with a ring of a bell, to move on to the next card.) This is continued through all twenty-five cards. The supervisor will then reshuffle, note the order, and pass them back to the sender for another run through. The deck is gone through a number of times in this way before checking any scores. The fact that the record of the cards' order is kept in the pocket of the supervisor ensures that the receiver is not "picking up" from anyone other than the sender.

Checking the score for one run might give results similar to this:

| **Card** | **Guess** |
|---|---|
| Square | Square |
| Wavy lines | Star |
| Circle | Cross |
| Circle | Wavy lines |
| Cross | Circle |
| Square | Star |
| Star | Star |
| Wavy lines | Cross |
| Star | Square |
| Square | Wavy Lines |
| Star | Star |
| Circle | Circle |
| Square | Circle |
| Cross | Square |
| Circle | Cross |
| Wavy lines | Wavy lines |
| Star | Square |
| Circle | Circle |
| Cross | Cross |
| Cross | Wavy lines |
| Wavy lines | Star |
| Square | Square |
| Star | Circle |
| Wavy lines | Cross |
| Cross | Wavy lines |

This shows a total of eight correct guesses out of twenty-five. Although above what would be expected by chance, it doesn't mean much at the moment. The next

run might produce only three correct out of twenty-five. This is why it is important to do as many runs as possible. The more that are done; the truer the picture.

But suppose that on checking it was found that there was a result like this:

| Card | Guess |
|---|---|
| Square | Wavy lines |
| Wavy line | Circle |
| Cross | Wavy lines |
| Circle | Cross |
| Circle | Star |
| Square | Circle |
| Star | Square |
| Wavy lines | Star |
| Star | Wavy lines |
| Square | Cross |
| Star | Square |
| Circle | Square |
| Square | Circle |
| Cross | Star |
| Circle | Cross |
| Wavy lines | Circle |
| Star | Wavy lines |
| Circle | Cross |
| Cross | Star |
| Cross | Cross |
| Wavy lines | Wavy lines |
| Square | Square |
| Star | Square |
| Wavy lines | Star |
| Cross | Circle |

This gives a total of only three correct guesses out of twenty-five. On the face of it this is not at all impressive. But look at the results again. The second card looked at was Wavy lines. The receiver incorrectly guessed a Circle. But when the next card, a Cross, was studied, the receiver came up with the Wavy lines. The guess was one card behind. Similarly, the sixth card was a Square against the seventh guess of a Square; the seventh card was a Star, against the eighth guess of a Star. *Each guess was one card behind.* Looking at the full run again, and comparing "second" to the drawn cards, there is a score of twelve correct out of twenty-five . . . very much more impressive. Similarly, as in the above-quoted example of B. Shackleton's guesses, the receiver may guess *ahead* of the sender, knowing what is going to be turned up next. Or it could be two behind or two ahead. Or even in completely reverse order! But again, these results should not be studied alone but should be part of a large number of runs through the deck, with the results studied in total.

Actually, getting very low scores consistently is significant. A theory is that the unconscious is trying to avoid revealing the possession of E.S.P. and in so doing is purposefully giving incorrect guesses.

The above home experiment could—in fact should—be tried again but with stricter limitations. The sender and receiver should be in separate rooms, with the advance of cards signaled by bell or by running a line of wire with a small bulb that can be flashed. An even greater challenge and precaution would have the two participants in different houses with the contact by telephone or similar object.

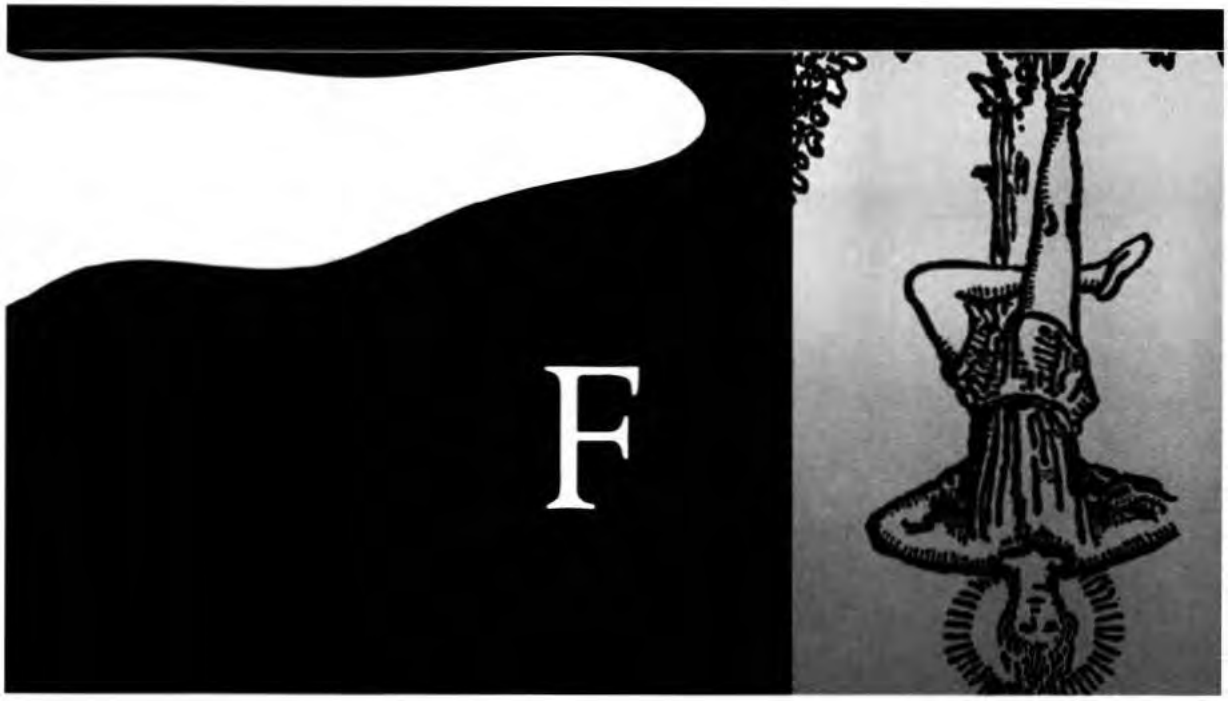
A further, and often significant, aspect of the receiver's guesses is how strongly they are felt. For this reason it may be a good idea to have a notetaker/secretary beside the receiver, who can record the guesses and also note whether the "signal" is strong, average, or weak. A "chance" score of five out of twenty-five would be more impressive if all of those five were very strong feelings, rather than just average. Recording would then look like: 1: Circle—weak. 2: Star—weak. 3: Star---strong. 4: Wavy lines—strong. 5: Square---average. And so on.

If you cannot get Zener cards, there is no reason why you should not start off with regular playing cards. In fact, there are many ways of working that will make the whole experiment more interesting. With a deck of tarot cards, for example, there are seventy-eight cards in the deck, so you would not need to go through them anywhere near as many times.

Other possibilities for testing are numbers (perhaps using dominoes), words from a dictionary opened at random, sketches done by both sender and receiver, clipped-out advertisements, etc. If a number of people in a group are interested, there is no reason why the above experiments should not be carried out using two small groups. One group would act as senders and the other group as receivers. Later, the positions could be reversed.

Sources:
Buckland, Raymond. *A Pocket Guide to the Supernatural*. New York: Ace Books, 1969.
Ebon, Martin. *True Experiences in Telepathy*. New York: Signet, 1967.
Rhine, Joseph Banks. *New Frontiers of the Mind*. New York: Farrar & Rinehart, 1937.
Spraggett, Allan. *The Unexplained*. New York: New American Library, 1967.

EYE see Oculomancy




FACE *see* Anthroposcopy; Metopomancy; Physiognomancy

## Fate; Destiny

In Greek mythology, the three Fates (otherwise known as the Moerae; to the Romans, Parcae) are Clotho, the spinner of destiny who personifies the thread of life; Lachesis, the weaver of chance and the element of luck that humankind feels it has a right to expect; and Antropos, the inescapable Fate who cuts the thread of life. They are the ones who apportion to each mortal his or her share of good and evil. The Fates sat in the assemblies of the gods and possessed the gift of prophesy. In the Germanic and Scandinavian traditions, the Fates were known as the Norns. They were seen as wise women who sat at the foot of the Tree of Life, Yggdrasil.

Although many view fate as inescapable, as something preordained, there is still a fascination with it; hence the perennial enthrallment with divination. Whether or not one's destiny can be changed is a question that has been asked for thousands of years. Many do believe that the future can be changed; that there is free will. Others think in terms of karma; that what lies ahead is predestined based on actions in past lives. Some have a strong feeling of personal destiny; that they were created to fulfill a particular task and that nothing can change that.

Most modern-day fortune-tellers will advise that all they do is show what is most *likely* to happen if things continue as they are. They will emphasize that things *can* be changed. Tarot card readers, palmists, and astrologers all seem to share that belief. The Chinese I Ching is known as the "Book of Changes" because it reflects that all life does change. But the question remains: does it change because of a predetermined pattern or because we are constantly changing it?

Sources:

Guirand, Félix. *Greek Mythology*. Paul London, 1963.

Wheel of Fortune as a symbol of destiny, 1490. The wheel is turned by an angel, and the persons on the wheel are personifications of the planets. *Fortean Tomes Library.*

Rakoczi, Basil Ivan. *Man, Myth & Magic*. London: BPC Publishing, 1970.

## FATIDICENCY

Foretelling the future; any method of divination. Sir Thomas Urquhart's *The Third Book of the Works of Mr. Francis Rabelais* (London, 1693) says: "Let us make trial of this kind of Fatidicency." The word is from "fate" and means simply to test fate. It can therefore be applied to any form of divination.

**FECES** *see* Scatomancy; Spodomancy

**FEET** *see* Podomancy

**FIGS; FIG LEAVES** *see* Sycomancy

**FINGERNAILS** *see* Onychomancy

**FIRE** *see* Causimancy; Empyromancy; Pyromancy

**FISH** *see* Ichthyomancy

**FLAME** *see* Lampadomancy

**FLIGHT OF BIRDS** *see* Ornithomancy

## FLOROMANCY

This is divination by flowers. Plucking the petals from a flower while saying the words "She (or he) loves me; she loves me not," until the last petal, is a form of floromancy. Finding the first flower of spring has relevance also. To find it on a Monday means good fortune for the rest of the season. Finding it on a Tuesday means your greatest efforts will be rewarded. On a Wednesday: there is a coming marriage. A Thursday: be cautious; this is a warning. A Friday: wealth is on its way. A Saturday: there will be misfortune. A Sunday: nothing but good luck for the whole of the spring.

If the first flower found is a wildflower, then someone with the same initial as the flower will be attracted to you. For example, if you find a daisy, it will be someone whose name starts with a D. If you find a buttercup, it will be someone whose name starts with B.

The term floromancy is also applied to the belief that flowers have feelings and emotions. They are living, breathing, communicating creatures. In experiments, a plant attached to a lie detector showed violent reaction when threatened with having one of its leaves burned. Similar reactions have been found showing responses to anger, love, affection, cruelty, and so on.

**Sources:**
Telesco, Patricia. *A Victorian Grimoire*. St. Paul, MN: Llewellyn, 1992.
Tompkins, Peter and Christopher Bird. *The Secret Life of Plants*. New York: Avon, 1973.

**FLOUR** *see* **Alectromancy**

**FLOWERS** *see* **Anthomancy; Floromancy**

## Fodor, Nandor (1895–1964)

Nandor Fodor was born in Beregszasz, Hungary, on May 13, 1895. He studied law at the Royal Hungarian University of Science in Budapest, where he received his doctorate in 1917. Four years later he went to New York, getting a job as a journalist. After reading **Hereward Carrington**'s book *Modern Psychic Phenomena* (1919), Fodor contacted Carrington and quickly became friends with him. Carrington introduced him to Sir Arthur Conan Doyle. Some years later Fodor and Carrington coauthored *Haunted People* (in Britain titled *Story of the Poltergeist down the Ages*). While in New York, Fodor interviewed Sandor Ferenczi, an associate of Sigmund Freud's. Fodor believed that psychoanalysis could throw light on psychic phenomena. Freud later came to support Fodor and his work.

Fodor moved to England in 1929, working for newspaper tycoon Lord Rothermere. Five years later he became an editor of *Light*, the oldest British journal of **spiritualism**. Fodor had become seriously interested in spiritualism while in New York, having been to a **séance** given by direct voice **medium** William Cartheuser. In England, Fodor started to investigate seriously all forms of psychic phenomena, visiting sites of hauntings, poltergeist activity, levitations, and materializations. In 1934 he wrote his most important book, *Encyclopedia of Psychic Science*. Sir Oliver Lodge was sufficiently impressed with Fodor's work that he contributed a preface to the book. In 1935 Fodor became London correspondent for the **American Society for Psychical Research**. In 1939 he resigned that position but returned to the United States to live in New York.

For many years Fodor was on the teaching staff of the Training Institute of the National Psychological Association for Psychoanalysis and one of the editors of the *Psychoanalytic Review*. He was a member of the New York Academy of Science. He was also an honorary member of the Danish Society for Psychical Research and the Hungarian Metaphysical Society. Other Fodor books include *On the Trail of the Poltergeist* (1958), *The Haunted Mind* (1959), *Mind over Space* (1962), and *Between Two Worlds* (1964).

**Sources:**
Fishley, Margaret. *The Supernatural*. London: Aldus, 1976.
Guiley, Rosemary Ellen. *The Encyclopedia of Ghosts and Spirits*. New York: Facts on File, 1992.
Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

**FOOTPRINT** *see* **Pedomancy**

**FOOTSTEPS** *see* **Ichnomancy**

Magical ring of astrologer Simon Forman, from a sixteenth-century manuscript. Fortean Picture Library.

FOREHEAD see Metopomancy

## FORMAN, SIMON (1552–1611)

Simon Forman, astrologer and diviner, was born December 30, 1552, in Quidhampton, England. He received some small education at a school in the Salisbury area but left there on the death of his father in December 1563. For ten years Forman was an apprentice to Matthew Commin, a merchant who dealt in herbal medicines, salt and cloth. Forman moved to Oxford in 1574, where he spent an unhappy year at Magdalene College. By 1579, after a number of jobs including that of schoolteacher, he decided to focus his mind on the occult.

At age forty Forman moved to London and set up an alternative medical center in Billingsgate. He based his diagnoses and prescriptions on astrology. He had an ongoing battle with the Royal College of Physicians, who did not want him practicing, but eventually, in 1603, he received his license to practice from Cambridge University.

Forman was a good example of a seer who kept detailed records of all his predictions, thus enabling historians to determine his accuracy. He recorded his successes—of

which there were many—and his failures. Forman used both astrology and geomancy. His casebooks can be seen at the Bodleian Library at Oxford University, England.

One example of his predictions is the case of a military exercise ordered by Queen Elizabeth I. The queen sent the Earl of Essex to Ireland to put down the rebels there. It was presumed that this would be undertaken without much difficulty. However, Forman wrote in his diary that the exercise would result in "treason, hunger, sickness, and death." Of the Earl of Essex, Forman said specifically, "The end will be evil to himself, for he shall be imprisoned . . . He shall find many enemies on his return and have great loss of goods and honour." Forman wrote this in his diary on March 19, 1599. It wasn't until a month later that the expedition left for Ireland.

Ignoring the queen's orders, Essex made a bad truce with the rebels. When he returned to England, despite having been the queen's favorite, Essex was stripped of his office and all his property was confiscated. He was imprisoned and eventually beheaded for high treason.

Forman foretold his own death a week before it transpired, which was in September 1611. He was crossing the river Thames at the time and collapsed in his boat. His death was documented by the famous astrologer William Lilly.

Sources:

Hendon, Deirdre (ed.). *Quest for the Unknown—Charting the Future*. Pleasantville, NY: Reader's Digest, 1992.

http://www.mysteriousbritain.co.uk/occult/drforman.html

## FORTUNA

An Italian goddess who later became identified with the Greek Tyche, daughter of Oceanus and Tethys and divinity of chance, or lot. The original Italian deity was the bearer of increase and prosperity so was, in effect, a fertility deity. Called Fors, then Fors Fortuna, she represented fate with all its unknown factors. Her symbols are the cornucopia and the rudder, and she is usually depicted standing on a ball. The cornucopia represents the giving of abundance. The rudder shows that she is the controller of destinies. The ball on which she stands indicates the uncertainty of fortune.

Fortuna was worshiped in Italy from earliest times. There was a temple to her outside Rome, on the right bank of the Tiber, set up in 204 BCE. There were also numerous shrines to her throughout the city. Of those beyond Rome, the most famous was at Præneste, in Latinum. There her shrine was an oracular one. A man named Numerius Suffustus, digging in a cliff, discovered some oak tablets inscribed with mysterious formulas. By means of these tablets, oracles could be delivered. When someone came to Fortuna with a problem, a child would randomly draw one of the ancient wooden tiles. The message on it would always relate to the problem presented.

The shrine at Antium (detailed in Horace's *Odes*, i:35) had two Fortunae who gave responses by mysterious movements of their statues.

Anyone who had especially good, or bad, luck would have a statuette of Fortuna in the home. A gold statuette of her was always kept in the sleeping quarters of Roman emperors.

Fortuna, engraving by John Spilsbury, c. 1781. Fortean Picture Library.

Sources:

*Encyclopaedia Britannica*. Chicago: William Benton, 1964.

*Larousse Encyclopedia of Mythology*. London: Paul Hamlyn, 1965.

## Fortune Cookies

The origin of the fortune cookies served in most Chinese restaurants has long been argued. They were most likely invented in 1914 by Makoto Hagiwara, a Japanese American. At his Japanese Tea Garden in Golden Gate Park, San Francisco, Hagiwara introduced cookies containing thank-you notes. He also served them at the 1915 Panama-Pacific Exhibition, which was San Francisco's world's fair of that time. However, David Jung, founder of the Hong Kong Noodle Company in Los Angeles, also claims to have invented them in 1918. He offered them as a treat for the post-World War I unemployed who gathered in the streets.

Whoever did invent the fortune cookies—and they could have been introduced by both men quite independently—the Chinese restaurant owners on the West Coast quickly saw them as a way of satisfying American customers who looked for dessert with their meal. Desserts were an alien concept to the Chinese.

Fortune cookies themselves were unknown in China until 1993, when the Wonton Food Company opened a factory for them. They were advertised there as "Genuine American Fortune Cookies." The project was short-lived, since the cookies did not catch on with the Chinese.

Some believe, however, that fortune cookies dates back much further: to the thirteenth and fourteenth centuries, when China was occupied by the Mongols. At that time, traditional moon cakes made of lotus nut paste were used to hide secret messages regarding a plot to rise up against the invaders. It is said that a patriotic revolutionary, Chu Yuan Chang, disguised himself as a Taoist priest and distributed the cakes, thus spreading the word that led to the successful uprising.

It was in the days of the California gold rush and the railroad boom that the cakes made their transition to today's fortune cookies. When the Chinese '69ers were building the great American railroads through the Sierra Nevada to California, they put happy messages inside biscuits, rather than cakes, to exchange at their Moon Festival. There is also a Chinese custom that when a child is born, the family will send out cake rolls with a birth announcement inside.

Fortune cookies were made by hand until 1964, when the first automated production began, thanks to a machine invented by Edward Louie. The world's largest fortune cookie factory is today located in New York. It is the Wonton Food Company, based in Long Island City. They produce 2.5 million fortune cookies a day.

**Sources:**
http://www.jrn.columbia.edu/studentwork/cns/2002-04-03/320.asp

## Fortune-Telling in Popular Culture

It seems certain that divination was a part of human existence from earliest times; humankind having a desire to know what the future might hold and to develop methods that might indicate that future. There is evidence that some form of fortune-telling was practiced in ancient Babylonia, Chaldea, **China,** and **Egypt** at least six thousand years ago. Fortune-telling has often been an integral part of religion and medicine, and was frequently a prerogative of the priesthood.

During the Middle Ages important people had their own personal **soothsayers,** who often also practiced alchemy and/or **ceremonial magic. Astrologer** Michael Scot (1175–1232) was tutor and adviser to the emperor Frederick II, and Nostradamus (1503–1566) was adviser to Catherine de Medicis. Dr. John Dee (1527–1608) worked for England's Queen Elizabeth I, as astrologer, alchemist, **scryer,** and necromancer.

When the **Gypsies** descended on Central Europe in the fourteen and fifteenth centuries, they sparked a tremendous interest in fortune-telling. As nomads, they had to fend for themselves and find ways to make a living. They found that wherever they went, people were interested in fortune-telling, so the Gypsies gave the people what they wanted. It is most likely that they were responsible for introducing the **tarot** cards into Europe. They certainly popularized **cartomancy, palmistry,** and **crystal-gazing.** Even today, 1,000 years after they first came out of the northern part of India, they are found telling fortunes around the world.

From the turn of the twentieth century through the 1930s, fortune-telling booths at vacation resorts were very popular. They were usually manned by Gypsies or by those who passed themselves off as Gypsies. They offered everything from **cheiromancy** to **tasseography,** crystal-gazing to astrology. Newspaper and magazine horoscope columns became popular and remain so. Few readers seemed to stop to think that not everyone born in the same month, all across the country, could possibly have the same horoscope! In the 1960s and 1970s a number of specialty horoscope magazines were produced and sold well.

In the 1930s, coin-operated fortune-telling machines began to appear in amusement arcades. They remained popular until well after the World War II. There was something of a revival of interest in them in the 1970s and, in fact, the occasional one can still be found. These machines varied from very simple to elaborate and artistic. There were "palm-reading" machines where the player placed his or her hand on a grid of metal studs that, on insertion of the coin, moved up and down under the palm. A card finally dropped out of the machine with the cheiromantic fortune on it. There were **zodiac** machines, where the player turned a dial or heavy metal arrow to point to

alence of fortune-telling in popular culture is evidenced in this 1991 Festival of Mind, Body and
ty Lyon Playfair/Fortean Picture Library.

his or her date of birth. A card with a horoscope printed on it dropped out. Frequently the card also offered "lucky numbers" and "lucky days."

A machine known as the "Mystic Pen" wrote out a special fortune for the player. Exhibit Supply's "An Answer from Beyond" had players select questions and then gave answers from an ancient Egyptian mummy named "Ramasees." There were Magic 8 Balls, Gypsy Fortune-Tellers, and Grandmother Fortune-Tellers. These last were elaborately produced, life-size figures, shown from the waist up, inside mahogany and glass cases. They would hold cards or gaze into crystal balls. There were also beturbaned mystics. Some of these in later years, such as the Zoltan figures of the 1970s, offered a telephone headset for the player to listen in and hear the fortune. One of the most memorable machines in the 1970s was Bacchus's "Madame Morgana." This was a mannequin-type figure with a blank face. A woman's face was then projected onto it by movie projector inside the case, giving the illusion that the figure actually looked at the player and spoke with lips moving.

By the 1960s the "occult explosion" found a vast number of people taking an interest in tarot cards, astrology, numerology, and similar, not just as recipients of the

information but as dispensers. The term "New Age" came into popular use, albeit applied to ancient wisdom. However, it did serve to calm those previously frightened by the term "occult." With this great interest in the field, many people found that there was no special "gift" to divination; anyone could do it, with a little practice. Today there is such an interest in tarot, for example, that as many as 2,000 different decks are available, with more being produced all the time. Books on all aspects of divination and fortune-telling are readily available, as are classes in the different disciplines.

In England the Vagrancy Act had been passed in 1824 (extended to **Scotland** and Ireland in 1871), providing that anyone pretending to tell fortunes with intent to deceive was liable to imprisonment "as a rogue and a vagabond." In 1951 this was replaced by the Fraudulent **Mediums** Act, which extended to embrace fraudulent mediums, **spiritualists,** telepathists, and **clairvoyants.** In America many cities and states still have laws against fortune-telling.

Fortune-telling falls into two categories. It is divining the future, but it is also reading a person's character and determining how that character has been shaped by events of the past. Fortune-telling takes two basic forms: *natural* and *operational*. Natural divination consists of observing occurrences in the natural world, such as cloud formations, lightning, and **bird**'s flight. Operational divination involves the use of tools, such as cards, **dice,** smoke, and **water.**

Fortune-tellers often provide outlets for people with overburdened minds. Where it might be difficult for a person to confide his or her problems to a family member or close friend, it is often possible to tell a complete stranger (in the guise of a fortune-teller) what has become a major problem. The astute diviner will then reassure and reinforce where necessary. **Telepathy,** whether conscious or unconscious, can be very much a tool of the fortune-teller's trade, allowing a close rapport with the client. It is significant that fortune-telling flourishes in times of national and international insecurity.

**Sources:**

Cunningham, Scott. *Pocket Guide to Fortune Telling*. Crossing Press, Freedom 1997.
*Encyclopedia Britannica*. Chicago: William Benton, 1964.
http://www.yesterdayland.com/popopedia/shows/arcade/ag1256.php.
http://www.geocities.com/wolfreader/FunPage.html.

**FOSSILS** ***see*** **Oryctomancy**

**FOUNTAINS** ***see*** **Pegomancy**

## Fox, Oliver (1885–1949)

"Oliver Fox" was a pseudonym of Hugh G. Callaway, a British pioneer exponent of **astral projection.** He was born in Southampton on November 30, 1885. He studied science and electrical engineering at Harley Institute in Southampton. He experienced his first astral projection at the age of seventeen.

In 1907 Callaway/Fox married Bertha Knight. He briefly joined a theatrical touring company then invested in two unsuccessful business ventures. In 1910 Fox

inherited a small legacy and started writing poetry and short stories, with some success. In 1919 the couple moved to London and Fox's writing took an occult emphasis. After publishing a number of articles in the *Occult Review*, he finally had his book *Astral Projection: A Record of Out-of-Body Experiences* published. It was the first major British publication on the subject. He died April 28, 1949.

**Sources:**

Fox, Oliver. *Astral Projection: A Record of Out-of-Body Experiences*. London: Rider, 1939.
Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

**FROGS** ***see*** **Batrachomancy**

## GALGAL

The word *galgal* (plural: *galgalim*) is from the Hebrew meaning "whirling." It refers to the Sephiroth, which are the western equivalent of the eastern chakras, as they exist within the human aura.

Galgal, as a system of divination, was first published in 1972. It is a set of divination cards related to the tarot and astrology. It is loosely based on the Qabbalah and, as such, works with organizing the Hebrew letters through a complex system of the Tree of Life.

## GALL, FRANZ JOSEPH (1758–1828)

Franz Joseph Gall was born in Tiefenbrunn, Germany, in 1758. As a boy, he made the observation that many of the brighter students in his school seemed to have very distinctive head shapes, often with prominent eyes. From this he formulated a theory that the noticeable lumps on their heads had to be related to the brain power they possessed.

Gall practiced medicine in Vienna but spent some years visiting lunatic asylums, prisons, and schools, measuring heads with calipers and recording what he found. He also examined and measured innumerable skulls. As a physician, he had a detailed knowledge of the brain and the nervous system.

Gall lectured on his findings in Vienna and then, between 1805 and 1807, traveled and lectured on the anatomy of the brain and the elements of phrenology. His theories were mostly greeted with derision. In 1807 he settled in Paris, dying there in 1828. His pupil, J. K. Spurzheim, continued Gall's work in both England and America.

Sources:

Chambers, Howard V. *Phrenology*. Los Angeles: Sherbourne Press, 1968.

Jeanette Garrett, trance medium. Fortean Library.

Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology*. New York: Avon, 1978.

## GARRETT, EILEEN JEANETTE (1893–1970)

In his introduction to Eileen Garrett's autobiography, Allan Angoff says: "Eileen Garrett holds no professional degrees and has no license to practice any of the healing arts, but she has helped and apparently cured hundreds of physicians, scientists, writers, editors, secretaries, psychiatrists, psychologists, bereaved parents and children, and the prime minister of a very large country."

Born on March 17, 1893, in County Meath, Ireland, Eileen Jeanette Vancho Lyttle showed psychic abilities from a very early age. Suffering from tuberculosis and bronchial asthma, she spent many long weeks confined to her bed. As a young child, she claimed that she was able to speak with the dead. Her mediumship started in earnest following the end of World War II. She came to be considered one of the greatest mediums the world has ever known.

During the war, and after a failed marriage to a young architect named Clive Barry, Eileen ran a hostel for wounded soldiers. She had precognitive visions of many of the men with whom she came into contact, often seeing them killed on returning to action. One of the soldiers she saw die in this way was a man who, as she nursed him, she agreed to marry.

At the end of the war, in 1918, she married James William Garrett, another wounded soldier. Like her two previous marriages, this one did not last long. After it ended in divorce, Garrett did not marry again.

One day Garrett joined a group of women who were doing table tipping. In the middle of the session, she went into a trance and started speaking of seeing dead relatives of the women around the table. The women were so surprised that they shook her awake. Garret was persuaded to consult with a man who would help her understand this aspect of herself. When the man put her into a light hypnotic trance, a spirit "control" named Uvani came through and stated that Garrett would be active as a trance medium for the next several years. This turned out to be true. It took a while for her to come to terms with this new role, but eventually—through the agencies of people like James Hewat McKenzie and the British College of Psychic Science—she accepted her gift.

Garrett came to work with people like Hereward Carrington, Nandor Fodor, Sir Arthur Conan Doyle, and Sir Oliver Lodge. In 1931 she was invited to visit the American Society for Psychical Research. While in America she also worked with other notable mediums, including Dr. J. B. Rhine, and Dr. Anita Muhl. In 1938 she wrote a book titled *My Life as a Search for the Meaning of Mediumship* (London: Rider, 1939) that was published and successful. Shortly after its appearance, she traveled to Juan-les-Pins, France. At the beginning of the World War II she tried to remain in France to help orphaned children but eventually had to leave.

On March 8, 1941, back in New York, Garrett was inspired by the name of the Life Extension Building to start a publishing company at its location on East 44th Street. On impulse she rented two rooms on the eighteenth floor and planned to launch a magazine, to be called *Tomorrow*, which would deal with serious investigation of the paranormal. The proceeds, she decided, would go to the starving children of France. She actually started by publishing two books, one on Nostradamus by Lee McCann, and one of her own called *Telepathy*. These were under the banner of her publishing company, Creative Age Press, though this name was later changed to Helix Press. The first issue of *Tomorrow* appeared on September 1, 1941. In 1947 Garrett became a U.S. citizen.

In 1951 Garrett founded the Parapsychology Foundation to promote organized scientific research into parapsychology. The foundation published the *International Journal of Parapsychology*. Garrett was always somewhat uncertain about psychism generally, and her own in particular, and she allowed herself to be subjected to numerous tests at such institutions as Johns Hopkins University and the New York Psychiatric Institute.

Eileen Garret died on September 15, 1970, in Nice, France, following a long illness. She has been acclaimed as one of the world's greatest mediums.

Sources:
Angoff, Allan. *Eileen Garrett and the World beyond the Senses*. New York: William Morrow, 1974.
Garrett, Eileen J. *Many Voices: The Autobiography of a Medium*. New York: G. P. Putnam's, 1968.

## GASTROMANCY

Gastromancy is defined as "divination by the belly." It seems there were two types of this form of divination. The first was aligned with ventriloquism, indicating that in some way rumblings coming from the belly might be taken for words. Low sounds, even words, might be heard coming from the source. Edward Smedley, in *The Occult Sciences* (1836), says, "Gastromancy, or divination from the belly, is now generally explained by ventriloquism." However, John Gaule's *The Magastromancer, or the magicall-astrologicall-diviner posed and puzzled* (1651) says: "Gastromancy; divining by the sound of, or signes upon the belly," indicating that marks on a person's belly (see moleosophy) might also be interpreted by the diviner.

The second type of gastromancy deals with the "" of a glass vessel. It seems to be a type of scrying, for John Healey, in *St. Augustine of the citie of God* (1610) says: "Hydromancy . . . done in a glass bottle full of water, wherein a Childe must looke

(and this is called Gastromancy of the glasses belly)." Samuel Purchas agreed, in *Pilgrimage* (1614): "Gastromancie procured answers by pictures, or representations in glasse-vessels of water, after the due Rites." There was, then, a particular ritual that was performed leading up to this scrying. The bottle holding the water was probably stood in a circle, or semi-circle, of lit candles. Incense would burn, and the **seer** would be a young child. For scrying, young boys seemed to be favored over young girls, though both could do the duty. The diviner would ask questions and the child would say what was seen in the glass belly of the bottle.

> **Arthur Edward Waite,** writing as "Grand Orient," put it this way:
>
> It is performed in the following manner. Place some globular vases, filled to the brim with clear water, between a number of lighted waxen tapers. Make an invocation of the angelical or planetary intelligences—such as Israfel, Gabriel, or Metron, the spirit of the north—and direct the natural magician, who should be a boy or a girl of absolute and assured virginity, to gaze intently into the vases, when they will behold upon the surface of the water, amidst the reflected light of the tapers, a pictorial reply to the questions proposed by the consulters of the "**oracle.**"

**Sources:**

Grand Orient (A. E. Waite). *The Complete Manual of Occult Divination: Volume 1—Manual of Cartomancy*. London: William Rider, 1912.

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

Spence, Lewis. *An Encyclopedia of the Occult*. London: George Routledge & Sons, 1920.

## GELOSCOPY; GELOTOSCOPY

This was a way of **divining,** or discovering, the character of a person based on the way in which they laughed. It was an offshoot of **phrenology, physiognomy,** and similar methods.

**Sources:**

Headon, Deirdre (ed.). *Quest for the Unknown—Charting the Future*. Pleasantville, NY: Reader's Digest, 1992.

## GEMATRIA

Based on **numerology,** this is a cabbalistic method of interpreting the **Qabbalah** and Hebrew scriptures by interchanging words whose letters have the same numerical values when added. There is a related cabbalistic system known as *notarikon*, where new words are made up from letters taken from the beginning, middle, or end of the words in a sentence and then combining them to make a new word.

## GEMOLOGY

Stones, both precious and semi-precious, have at times served as **divining** agents among various peoples. Beliefs in the magical power of gems sprang from the **color** affinities.

An early cuneiform tablet gives a list of precious stones that supposedly facilitate conception and birth and can also induce love and hate. Belief in the power of stones continued from earliest time through to the nineteenth century; even today there are those who swear by their efficacy. In 315 BCE Theophrastus suggested that gems could be either male or female and would reproduce if placed in the ground. The Hindus believe that it is only the most perfect gems that have any virtues, with lesser ones inducing bad luck and misfortune. In **India,** gems are viewed as most effective when used in traditional combinations, such as the five-gem *pa'charatna,* which is amethyst, diamond, emerald, gold and pearl.

Occult uses of precious and semi-precious stones are as follows:

Agate (chalcedony variety): grounding, healing, discovering the truth.
Amazonite (feldspar): creativity, joy, **psychic** expander.
Amber (burmite, pimetite, puccinite, ruminite): harmonizing, soothing, awakens the kundalini.
Amethyst (quartz): dispels illusion, healing, meditation, promotes psychic abilities especially **channeling,** protective.
Beryl: discipline, humor, patience.
Bloodstone (heliotrope): reduces emotional and mental stress, stimulates the kundalini, is a psychic healer.
Carnelian (chalcedony): aligns and grounds.
Chrysolite (peridot, olivine): purifies, prevents nightmares, increases psychic awareness.
Coral (calcium carbonate): positiveness, stabilizer.
Diamond: Panacea; covers everything in psychic and spiritual matters.
Emerald (beryl): **dreams,** meditation, tranquility, contact with the higher self.
Garnet: compassion, grounding, general stimulant.
Jade: courage, protection, wisdom, dispels negativity.
Lapis Lazuli (lazurite): promotes psychic abilities, contact with higher self.
Lapis Linguis (azurite): meditation, promotes psychic abilities.
Lapis Lingurius *(malachite):* protection from the "evil eye."
Moonstone (adularia variety of orthoclase): compassion, relieves stress, governs the affections.
Opal: enhances intuition, amplifies the chakras, protects.
Pearl: meditation, soothing.
Quartz Crystal: amplifier, purity, spiritual protector, assists channeling.
Rose Quartz: creativity, self-confidence, eases tensions.
Ruby (corundum): integrity, regeneration, spiritual devotion.
Sardonyx (cryptocrystalline quartz): soothes emotions.
Topaz (alumino-fluoro-silicate): inspiration, soothing, calming, tranquility, emotional balance, stops nightmares.
Tourmaline (black): protection, imagination, intuition, **clairvoyance,** overcomes fear.
Tourmaline (pink/green): regeneration, balance, harmony, compassion, rejuvenation.

Turquoise (copper-and-aluminum phosphate): calming, loyalty, communication, peace of mind.
Zircon (hyacinth): self-esteem, strength, storage of psychic power.

**Sources:**
Buckland, Raymond. *Advanced Candle Magick*. St. Paul, MN: Llewellyn, 1996.
Leach, Maria (ed.). *Funk & Wagnalls Standard Dictionary of Folklore, Mythology, and Legend*. San Francisco: Harper & Row, 1972.

## GENETHLIALOGY

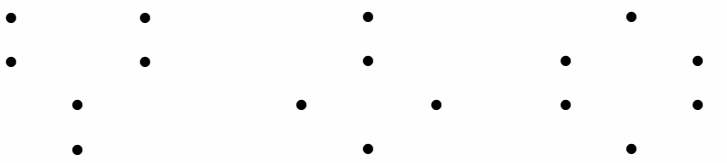
Genethlialogy is the science or art of casting an astrological birth chart showing the position of the stars at the moment of birth. Traditionally **astrology** is divided into *natural* astrology, which is basically astronomy since it deals with the movements of the heavenly bodies, and *judicial* astrology, which interprets those movements in terms of terrestrial life. There are many subdivisions within judicial astrology, one of which is genethliacal or natal astrology—the erecting and interpreting of individuals' horoscopes. (*See* **astrology**)

**Sources:**
MacNeice, Louis. *Astrology*. Garden City, NY: Doubleday, 1964.

## GEOMANCY

Also known as gemensye, geomesye, and geomanty, this is divination by means of signs derived from the earth, such as by studying the figure(s) assumed when a handful of earth is thrown down on a hard surface. An extension of this is to jab a stick into the ground a number of times at random (or jot down, with pencil and paper, a series of random dots). In fact geomancy was also known as the "art of the little dots." In Madagascar, geomancy is known as *sikidi*. On the west coast of Africa it is *djabe* or *fa*.

As the frontispiece to the second volume of Robert Fludd's *Utriusque cosmi historia* (1619), there is a schematic figure showing various forms of divination including geomancy. This is represented by a shield-shaped figure divided into fifteen segments, with numbers of dots in each segment. In his 1533 book *De occulta philosophia*, Agrippa gives an interpretation of three of these, as follows:



Great fortune, great help, commencing tutelage

Beardless youth

Prison, constraint

At that time there were sixteen basic shapes recognized for geomancy. This came from a formalization of the art. Whereas originally the dots—whether produced

Girl practicing geomancy, Arabic style, using shells and pebbles. *Fortean Picture Library.*

by thrown earth or by conscious pencil marking—were interpreted in much the same way that tea leaves would be interpreted in tasseography, the formalization was based on the dotting-by-pencil method. Rather than having the inspirational uttering of a diviner inspired by his study of shapes and near-shapes, cut-and-dried meanings were catalogued to be read from a standard list. As explained by John Michael Greer in his book *Earth Divination Earth Magic*, if you make four lines of dots across a piece of paper, you will end with either an odd number of dots in any one line or an even number. To construct the figures of geomancy, these four lines are reduced with lines containing an odd number of dots being represented by a single dot in the final figure and lines containing even number of dots represented by two dots. There are sixteen possible combinations that can come from this, and these are the figures used in formal geomancy:

| Number of Dots | Meaning |
|---|---|
| 1<br>1 | Boy---destruction; energy; rashness; violence. |
| 2<br>1 | Generally unfavorable except in love and war. |

1 Loss—of short duration; loss; outside one's grasp.
2

1 Favorable for love but not for material things.
2

2 White—purity; peace; wisdom; favorable but weak.
2

2 Good for beginnings and for business ventures.
1
2

2 People—a gathering of people; a multitude.
2

2 Neutral—good with good and/or evil with evil; neither favorable
2 nor unfavorable.

2 Greater Fortune—great good fortune and inner strength.
2

1 Figure of power and success; favorable for any competition.
1

2 Conjunction—recovery of things lost; combination of people or
1 things.
1

2 Neutral; neither favorable nor unfavorable.

1 Girl—harmony; happiness.
2
1
1 Favorable in nearly all things.

2 Red—fierceness; passion; power; vice.
1

2 Evil in all that is good; good in all that is evil.
2

2 Gain—success; gain; profit; things within one's grasp.
1
2

1 Favorable in nearly all things.

1 Prison—delay; limitation; restriction; imprisonment.
2
2

1 An unfavorable figure.

2 Sorrow—illness; pain; suffering; sorrow.
2

2 An unfavorable figure except in questions relating to building
1 and the earth.

| | |
|---|---|
| 1<br>2<br>2<br>2 | Joy—health; happiness.<br><br><br>A favorable figure. |
| 1<br>1<br>1<br>2 | Dragon's Tail—an exit; doorway out.<br>Brings good with evil and evil with good.<br>Favorable for endings and losses but unfavorable in most questions. |
| 2<br>1<br>1<br>1 | Dragon's Head—an entrance; doorway in.<br>Brings good with evil and evil with good.<br>Favorable for beginnings and gain;<br>neutral in other questions. |
| 1<br>1<br>2<br>2 | Lesser Fortune—outward strength; help from others.<br><br>Good for anything where a person wishes to proceed quickly. |
| 1<br>1<br>1<br>1 | Way—movement; change; change of fortune.<br><br><br>Favorable for journeys and voyages. |

In modern times, geomancy can be practiced easily by using a coin, which can be tossed to produce a Head or a Tail. If a Head is designated One and a Tail is designated Two, then four tosses will give a geomancy figure. However, this does rather defeat the spirit of geomancy, which is working with the earth. In various parts of the world, different methods are used to obtain the four lines from which the geomantic figures are derived. Straight lines may be randomly scratched in the dirt with a stick, giving long or short lines that are assigned One or Two. Straight lines and wavy lines may be done the same way, and distinguished to give the necessary figures. Or a large number of dots may be made and then counted, to get odds and evens. In the African *fa*, a number of palm kernels are passed from the left hand to the right. From the original total of eighteen, the number remaining in the left hand is counted to see if it is an even or odd number.

For a fuller reading, the dots of geomancy may be placed to form a horoscope. This is done using the more ancient square-and-triangles form of chart. In this there are twelve triangles spread around a central square. They represent the twelve houses: the first house is the middle triangle on the left; the triangle immediately below it is the second house; the third is next to that, and so on counterclockwise around the square. The houses have slightly different meanings from the regular astrological houses, according to medieval and Renaissance handbooks on geomancy:

*First House* is the querier him- or herself.

*Second House* is material wealth, business transactions, material desires, stolen property.

*Third House* is siblings, close neighbors and environment, short journeys, communications, rumors.

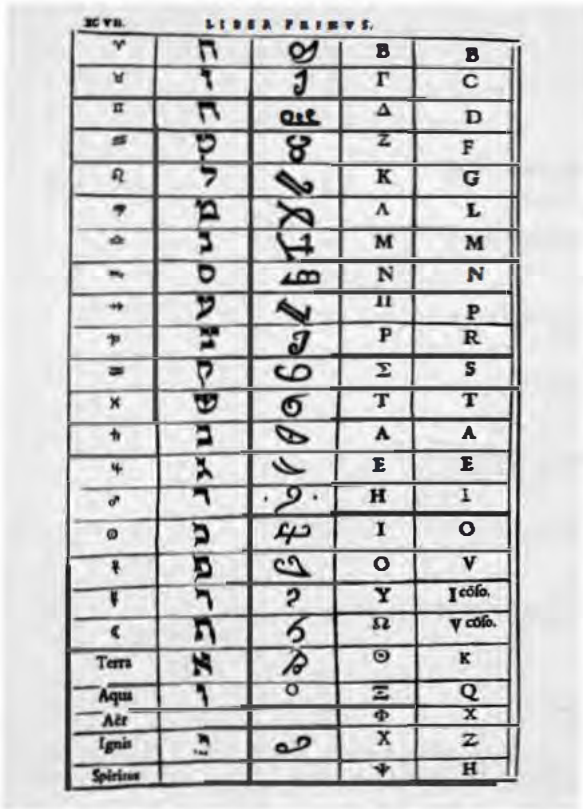


Table of geomantic characters, with the equivalent zodiacal, Hebraic, Roman, Greek, and English letters, 1534. *Fortean Picture Library.*

*Fourth House* is parents, inheritances from parents, land, agriculture, buildings, treasures, anything underground or hidden, ancient places and things.

*Fifth House* is children, pregnancy, entertainment, bodies of water, and rain.

*Sixth House* is employees, small animals, injuries, and illness.

*Seventh House* is spouse or lover, love relationships, partnerships, quarrels, any unidentified person.

*Eighth House* is suffering, danger, death, inheritances other than from parents (which are in Fourth House).

*Ninth House* is religion, philosophy, education, the arts, wisdom, long journeys, divination.

*Tenth House* is employment, position in society, people in authority, courts, judges, the weather.

*Eleventh House* is friends, sources of help, good fortune, hopes and desires.

*Twelfth House* is enemies, suffering, difficulties, imprisonment, secret matters, large animals, fears.

According to James Sanford's 1569 translation of Cornelius Agrippa's *Of the vanitie and uncertaintie of arts and sciences*, "There is also another kind of Geomancie the which doth divine by certaine conjectures taken of similitudes of the cracking of the earth." So in addition to studying the images formed from thrown earth, the science or art could also be applied to study of the natural fissures and cracks in a particular area of earth. Arthur Edward Waite, writing as "Grand Orient," says of this:

> Bituminous exhalations, which issue from the bowels of the earth and are fraught with the tenebrous mysteries of the "concentrated centre of Nature," are, however, comparatively uncommon, but there is yet another method of geomantic magic, which may be performed by tracing lines and circles on the ground, and then exercising the clairvoyant faculty upon their various combinations.

Henry Cornelius Agrippa (1486–1535) wrote about geomancy in his *Three Books of Occult Philosophy* (Graphæus, Antwerp, 1531–1533). There was also a spurious *Fourth Book of Occult Philosophy* (London, 1655) attributed to him that included some geomantic material.

Sources:

Buckland, Raymond. *Coin Divination: Pocket Fortuneteller*. St. Paul, MN: Llewellyn, 2000.

Greer, John Michael. *Earth Divination Earth Magic: A Practical Guide to Geomancy*. St. Paul, MN: Llewellyn, 1999.

Innes, Brian. *Mysteries of Mind Space & Time: The Unexplained*. Westport, CT: H. S. Stuttman, 1992.

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

Tyson, Donald (ed.). *Three Books of Occult Philosophy written by Henry Cornelius Agrippa of Nettesheim*. St. Paul, MN: Llewellyn, 1993.

**GHOSTS** ***see*** **Sciomancy**

**GOAT** ***see*** **Cephalomancy**

**GRAND ORIENT** ***see*** **Arthur Edward Waite**

## GRAPHOLOGY; GRAPTOMANCY

Graphology, or graptomancy, is the interpretation of character and personality traits by means of handwriting. Empirical interpretation of handwriting goes back to ancient times. Gaius Suetonius Tranquillus, the **Roman** biographer and antiquarian (c. 70–122), noted that the Emperor Octavius Augustus ran all his words together, without separating them. From this he concluded that the emperor was "showing himself neglectful of detail in forming a picture of a whole situation." Aristotle said that he could define the soul of a person by their way of writing. As early as the eleventh century, the **Chinese** drew attention to the relationship between personality and handwriting. The first recognition of graphology in print was in 1622 when an Italian physician and college professor, Camillo Baldi, wrote a treatise on the subject titled *De Signis ex Epistolis*. Baldi categorized the analysis of handwriting into its elements, which later gave impetus to the French school of Abbé Hippolyte Michon and Crepieux-Jamin. Michon was the one who originated the term "graphology." But it was not until the nineteenth century that graphology started to emerge as a science or pseudo-science. In France, Abbé Flandrin (1809–1864) began a study of people's autographs. In 1872 Adolphe Desbarolles published his book on the subject, *Les mystères de l'écriture; art de juger les homes sur leurs autographes*. Further books and much study followed in France, England, and other parts of Europe.

The slope of the writing, the size and formation of the letters, how letters are joined or not joined, and the degree of ornamentation gives indications of the personality. Yet many graphologists admit that there is far more to it than the cold clinical analysis of the letters; there is a **psychic** element involved. Although writing is a learned activity, it has been found that the preschool scribblings of a young child can show enough individual characteristics to identify that child with its writing at a later age.

Although it is not always possible to tell sex, age, and/or intelligence from examination of writing, such estimates have been made by experts with results far better than chance. Today, some businesses have job applicants' writing analyzed by a graphologist to determine suitability for a particular job. For example, unusually large handwriting is said to characterize the ambitious, imaginative person while very small handwriting shows a pedantic personality.

Some of the basics of graphology are as follows: If the lines of writing go "uphill," sloping up from lower left to upper right, then the person is usually optimistic. If the writing slopes "downhill," from upper left to lower right, then the person tends to be pessimistic. If the lines seem to be very exact and rigid, wandering neither up nor down, then there may be a tendency to be too strict and dogmatic. This could also indicate a domineering, perhaps even unreasonable person. The opposite would be lines that wander up and down, never really becoming level for any great length. This would be a person who needs some balance in their life, a changeable person with a weak disposition.

If there is wide spacing between the lines, proportionately larger than the size of the letter formations, then the person is generous in attitude. If the lines are close together, with little space between the words or the lines, then the person is cautious in spending money and has a cautious view toward other people. If there are many breaks, not only between words but also between letters, it shows an intuitive mind and a person who gets spontaneous reactions to new people and ideas. If the letters are all connected, then the writer is not apt to rely on intuition but prefers to work more logically.

Margins can also be important: left, right, top, and bottom. Basically, a wide margin indicates generosity while a narrow one shows thriftiness. If the writer leaves a wide margin on the left hand side of the paper, with a relatively narrow one on the right, it is a sign of conflict between generosity and thrift. They start out wanting to be generous but the basic need to be thrifty takes over. Similarly, if there is a narrow left-hand margin and a wide right-hand one, they start out trying to be thrifty but their inherent generosity gets the better of them. These attributes are also reflected in a writer who starts out with a wide left margin, for example, which gradually gets narrower as the writing moves down the page. The right margin stays consistently close on the right hand sign. Conversely, they might start with a narrow left margin that progressively gets wider as they move down the page, again with the right margin remaining consistent.

A line of writing may appear, at first glance, to be straight across the page. But if you draw a line across the paper, underneath the words, you may find that they are written either in a concave curve (dipping down in the center) across the page, or in a convex curve (rising up in the center). The concave writing shows a person who starts out in a pessimistic, hesitant way but then gains confidence as they go, becoming more and more optimistic. The convex example is the reverse: the person starts out with an attitude of optimism, but can quickly revert back to pessimism if results are not soon forthcoming.

Most people's writing slopes forward, to the right. Some have their writing slope back, to the left, while still others have theirs upright. There are found, of course, many degrees of slope, and the slope is not dependent upon whether or not the person is left-handed. Vertical writing, without a slope, shows an individual who is well controlled and who strikes an even balance between heart and head. This person may not be very demonstrative where love is concerned but is very loyal and devoted.

Handwriting that leans forward slightly from the vertical is one of the most common. It shows friendliness and affection and looks for that in return. When the slope becomes a little more pronounced, the person is more ardent and extroverted.

An extreme forward slant shows a very emotional person, someone who doesn't like to be tied down.

Handwriting that slopes backward slightly from the vertical is a sign of the introvert—someone who is very reserved, perhaps shy. With the backward slope a little more pronounced, the person is inclined to pull back from other people and does not show emotions, keeping them instead under strict control. A very strong backward slope is a person who, although they may be as ardent and emotional as someone with a strong forward slant, keeps those emotions very tightly bottled up. Extreme slants, backward or forward, indicate someone not necessarily easy to understand, whose emotions or inhibitions may be carried to the extreme.

When just one or two letters slope the opposite way to the rest of the writing, and do so consistently, it indicates a person who is unsure of him or herself and who permits small things to grow out of proportion to more important things. Such a person may become very stubborn over minor details.

Sometimes a person will use a lot of underlining, multiple exclamation marks, dashes, and so on. This is the sign of a person who loves to dramatize and to exaggerate. It may be a good idea to take everything such a person says with a grain of salt. This person is frequently also a compulsive talker.

One of the notable signs in handwriting analysis is the way the writer crosses the letter "t." If the basic cross stroke is placed proportionately to the upright, and extends for equal lengths on either side, this shows a person who is careful with details and who likes to have everything in its allotted place. This person is not a risk taker and will not start something that may not get finished. If the cross stroke is all behind the upright, not crossing it at all, then this is a sign of a procrastinator. If that same cross stroke is sloping downward, toward the upright stem, then the person is not only a procrastinator, but also extremely stubborn. When the downward-sloping cross stroke does go across the upright, equally on each side of it, the person is not only stubborn but also skeptical and cautious of other people's ideas.

When you see hooks on the end of the cross stroke of the "t," the person can be extremely persistent but cautious and will not proceed with any plan unless certain that it is the right time to carry it out. Graceful curves at the end of the stroke show a romantic individual, though conventional and respectful of tradition. The very long cross stroke, usually going off to the right, shows an assertive person and someone who can be very enthusiastic about new ideas. When this long stroke goes upward, from low left to high right, is shows that there are aspirations that may start on a practical level but quickly gain momentum, reaching toward spiritual satisfaction.

The stroke that crosses above, and not connected to, the main upright of the "t" is a sign of a wild imagination, with enthusiasm for the unattainable. This writer does not like to be tied down to routine. When this stroke is in the form of a curve, making the letter like a little umbrella, it shows a sensitive person who has difficulty showing feelings and emotions. This person is a serious thinker and can often be very inventive. When the cross stroke is curved upward, in an arc," the person may easily be influenced by stronger personalities. When one long stroke is used to cross through several "t's" in one word, it indicates a quick mind that can be very resourceful.

A graphologist examining a fourteenth-century astrological manuscript. *Fortean Picture Library.*

Another notable indicator is the way of dotting the "i" (this also applies to "j"). If the dot is omitted, at least most of the time, it indicates a person who has little concentration and may even be absent-minded. A regular dot placed over the letter in good alignment shows a person good with details, who is not impulsive and is in good control of his or her emotions. It also shows a cautious approach to life. A small circle in place of a dot can mean an artistic flair, good taste in fashion and decorating, and a desire to be surrounded by beauty. It can also, or alternatively, mean a desire for attention, with the writer trying to obtain admiration from others. Some people also use a small circle instead of a period at the end of a sentence for the same reasons.

Loops--as in b's, h's, and l's—that rise well above the rest of the letters show someone trying to reach upward and away from the material side of life. They frequently have high aspirations for spiritual and intellectual satisfaction. If the loop is also very wide and rounded, there is a need for attention and recognition. Very small upper loops indicate someone who is very reserved and is neither fickle nor frivolous. They do not let their ambitions get out of hand. This person can be very loyal.

Lower loops--which fall well below the other letters as in y's, f's, and g's--show someone who has materialistic aspirations. It can also indicate physical activity and an

enjoyment of active surroundings. A very small lower loop is a sign of hesitancy to proceed on the person's own initiative. The writer has modest ambitions.

Very tiny, neat writing is a sign of an artistic personality, or someone with a literary talent who gives great attention to detail. There is great economy of time and energy. Small, rather than tiny, writing shows a scholar or person of keen observation who will usually do very well in his or her chosen field. Very large writing shows an active, often restless, nature, with a desire to accomplish bigger things in life. These are also frequently big-hearted people. Huge writing, however, belongs to the person who is full of him- or herself, egotistical, and unable or unwilling to accept any criticism.

Sources:

*Encyclopedia Britannica*. Chicago: William Benton, 1964.

Gibson, Walter B. & Litzka R. *The Complete Illustrated Book of the Psychic Sciences*. New York: Doubleday, 1966.

Martello, Leo. *Your Pen Personality*. New York: Hero Press, 1961.

Sara, Dorothy. *Personality & Penmanship: A Guide to Handwriting Analysis*. New York: HC Publishers, 1969.

Shepard, Leslie A. (ed.). *Encyclopedia of Occultism & Parapsychology* New York: Avon, 1978.

## Gray, Eden (1902–1999)

Born Priscilla Partridge (changing her name for the stage), Eden Gray was born in 1902 to Florence (Mimi) and Albert Partridge. Her father was son and heir to a Chicago real-estate mogul. They had homes in Florida, the Bahamas, the Hamptons, and Switzerland. Gray did not do at all well in school, failing to graduate. At eighteen she eloped to New York City to marry Lester Cohen, a bohemian poet from a respectable Jewish family. Gray's parents disowned her because of the marriage.

Cohen became a writer and Gray turned to the stage, breaking into Broadway. The two traveled extensively, with Cohen eventually making it big as a screenwriter. Gray got some walk-on parts in Hollywood and acted with Frederic March, Brian Aherne, and Katharine Cornell, among others.

During World War II Gray put her acting career on hold to become a lab technician with the Women's Army Corps and, later, earned a doctorate of divinity degree from the First Church of Religious Science in New York.

During the 1950s, Gray owned a bookstore and publishing house—Inspiration House—in New York City. These she had for ten years, publishing books and later also teaching classes on the tarot. For three years she had her own radio program.

Gray had not always had an interest in the tarot. It was through ordering tarot books for her customers that she developed an interest. At her country home in Mount Kisco, New York, she taught herself to use the cards. She quickly learned that what few books were available on the subject, such as those of A. E. Waite and Papus, were written in esoteric, veiled terms. They were hard to read and comprehend, which made the acquiring of knowledge of the subject a hard task. Her customers echoed this criticism. Finding there were no books on the tarot that were easy to use, Gray decided to write her own. The result was three of the best books on the subject, which probably did

more than any others to make the cards popular. The books were *The Tarot Revealed* (1960), *Mastering the Tarot* (1970) and *The Complete Guide to the Tarot* (1971).

Gray also started teaching classes on card reading. She later branched out and taught "Science of the Mind" at New York's First Church of Religious Science. It has been said that Gray started a tarot revolution, "moving the cards out of the cloistered salons of metaphysical scholars and into everyday use." She moved to Vero Beach, Florida, in 1971, where she became a member of the Vero Beach Art Club and Riverside Theater and Theater Guild. She died January 14, 1999, in Vero Beach, at age ninety-seven.

**Sources:**
Gray, Eden. *The Tarot Revealed*. New York: Inspiration House, 1960.
Gray, Eden. *A Complete Guide to the Tarot*. New York: Crown, 1970.
http://www.denelder.com/tarot/tarot013b.html.
http://www.tarotsociety.org.

## GREECE

**(See also Delphi and Pythia)**

The **Oracles** of Greece were of great antiquity. They featured divination and **prophesy** inspired by various means. The Oracles of **Delphi,** Dodona, Epidaurus, and Trophonius were most famous, though there were many others.

At Epidaurus the temple was dedicated to Æsculapius the Healer and Dreamsender. There people would go to sleep in the temple and have **dreams** that would tell them how to heal their sickness. At Trophonius there were a great many caverns. In them it was reported that the sounds of underground waters could be heard, while vapors rose up from them. Seekers would sleep in these caverns for several days and nights. When they were awakened by the priests, they would be questioned. Most of them woke feeling they had terrible sorrow and melancholy.

The Oracle at Dodona, which was dedicated to Pelasgic Zeus, was the oldest of the Oracles and lasted for 2,000 years. There divination was done by interpreting the rustling of leaves in the sacred groves, the sound of wind-blown chimes, and the sound of **water** rushing and falling over rocks. The three priestesses there were known as *Peliades*, meaning "doves." Their titles signified "Diviner of the Future," "Friend of Man," and "Virgin Ruler of Man."

Delphi is probably the best known of all the Oracles. It was located in Phocis on the southern slope of Mount Parnassus. Although dedicated to **Apollo,** it seems certain that the shrine was not originally Apollo's. The site was formerly known as Crisa. It has been said that the Oracle was built above a volcanic chasm and that the **Pythia** gave her answers to questions in a state of trance, induced by intoxicating fumes. According to Justinian (Flavius Anicus Iustinianus 483–565): "In a dark and narrow recess of a cliff at Delphi there was a little open glade and in this a hole, or cleft in the earth, out of which blew a strong draft of air straight up and as if impelled by a wind, which filled the minds of poets with madness." However, both geologically and architecturally this is impossible. There is no crack or cleft, and the local strata have never been capable of producing any kind of gas.

Apart from the seers and sibyls of the Oracles and the various temples, there was a class of diviners known as interpreters who would divine by the flights of birds, and by entrails, thunder, lightning, dreams, and the various other methods common to the area. They would accompany armed forces, if necessary, so that they could advise the commanders before battle. They also advised the government, to prevent uprisings or revolts of any kind.

Æschylus (c. 525–456 BCE), the earliest and perhaps greatest Greek tragic poet, in a passage in his work *Prometheus Vinctus*, has Prometheus tell of the subjects in which he first instructed humankind. He lists dreams and their interpretation, chance words overheard, chance meetings on the road, auspices, observation of the flight of birds, augury from entrails and from visions seen in the fire. To these, "Suidas" (compiler of the *Suda Lexicon* of c. 1000 CE) adds what he terms "domestic divination"—the interpretation of various trivial incidents of domestic life. He also lists palmistry and divination from the twitching of any part of the body. Within his domestic divination were such events as the appearance of a weasel on a roof (bad omen), a snake (good omen), or the spilling of oil (bad—poverty to come), honey, wine (good—success to come), water, or ashes (both indications of misfortune to come). The crackling of logs on a family fire could also be pertinent. Generally it meant that a good friend or good news was coming; but if accompanied by sparks jumping out into the room, it meant that trouble and anxiety were on the way.

In ancient Greece divination from hearing chance words (cledonomancy) was a well-established, popular religious form of divination. Lawson relates how an enquirer at the temple of Hermes Agoæus would burn incense before the statue of the god, fill bronze lamps with oil and light them, place a certain bronze coin on the altar, then whisper his question in the ear of the statue. The petitioner would then immediately put his hands over his ears and leave the temple. Once outside he would remove his hands and the first words he heard spoken he would accept as the god's answer to his question. At Thebes, Apollo Spodios gave his answers in the same way.

Similar to that is xenomancy: divining by the actions of strangers met by chance on the road. For example, it was always unlucky to meet a priest; this more unlucky for men than for women. Worse still is if the priest is riding on a donkey. Meeting a cripple is also a presage of bad luck to come. But to meet someone obviously insane was thought to be lucky, as was meeting a woman and child. This latter indicated that the future would bear fruit.

One of the major forms of divination in ancient Greece was haruspicy and extispy, the inspection of the entrails of animals. Along with this went capnomancy, the study of the smoke when certain parts of the sacrifice were burned.

Sources:

Halliday, W. R. *Greek Divination*. London: William Rider, 1913.

Lawson, John Cuthbert. *Modern Greek Folklore and Ancient Greek Religion*. New York: University Books, 1964.

Lissner, Ivar. *The Living Past*. New York: Capricorn Books, 1961.

Spence, Lewis. *An Encyclopædia of the Occult*. London: George Routledge & Sons, 1920.

## GROUNDHOG

One of the old pagan festivals was Imbolc, also known as Oimlec, Candelaria, and Lupercus. It was celebrated on February 2. As with so many pagan festivals, this was later claimed by Christianity, who renamed it Candlemas. Originally being marked with the lighting of bale fires on hilltops across Europe, it was a celebration of the movement through the winter months toward the spring. The festival is still celebrated around the world, as in Sweden with the Lucia Queen and her crown of candles.

There is an old English song that says:

If Candlemas be fair and bright,
Come, Winter, have another flight.
If Candlemas brings clouds and rain,
Go Winter and come not again.

A similar Scottish song goes:

If Candlemas Day be dry and fair,
The half o' winter to come and mair (more).
If Candlemas Day be wet and foul,
The half of Winter's gone at Yule.

This was a time of year when animals were starting to emerge from their hibernation. In Europe the hedgehog was especially noticed. It is said that if the animal came out of hibernation and saw its shadow, indicating that the sun was shining, it would take this as an indication that there would be more weeks of winter to come. If it emerged to find the day overcast, giving no shadow, this would indicate that winter was almost over. You may well think that this is a complete reversal of what might be expected: that sunshine would be an indication of the end of winter and an overcast indicate continuing winter. But such are the vicissitudes of folklore! Tradition held that if the weather was fair at Imbolc, the second half of winter would be stormy and cold.

In America, the animal most noticed in this context of emergence was the groundhog, or woodchuck. According to a Punxsutawney Web site:

> In 1723 the Delaware Indians settled Punxsutawney, Pennsylvania, as a campsite halfway between the Allegheny and the Susquehanna Rivers. . . . The Delawares considered groundhogs (their) honored ancestors. According to the original creation beliefs of the Delaware Indians, their forebears began life as animals in "Mother Earth" and emerged centuries after to hunt and live as men.

By the late 1700s the Germans had settled in Pennsylvania, bringing with them their tradition of Candlemas. An old German couplet went this way:

For as the sun shines on Candlemas Day
So far will the snow swirl until the May.

The earliest reference to Groundhog Day as such is found in the diary of a Morgantown, Pennsylvania, storekeeper named James Morris. For February 4, 1841, his entry reads: "Last Tuesday, the 2nd, was Candlemas day, the day on which, accord-

ing to the Germans, the groundhog peeps out of his winter quarters and if he sees his shadow he pops back for another six weeks."

Groundhog Day as a time for divining the coming weather was not exclusive to Pennsylvania. An amusing article in Missouri's *Springfield Leader* for February 4, 1936, stated: "Groundhog saw no shadow here and a large faction says it makes no difference whether the hog saw a shadow or not on February 2, as the correct date for such an observation is February 14. The second-of-February faction claim that those who stand by the fourteenth have mixed the date up with Valentine's Day. A great many people are neutral on the subject, or pretend to be in order to avoid making enemies." Interestingly--at that time at least--the majority of the Missourians seemed to believe February 14 to be the correct date.

Since records began to be kept in the early 1800s, it seems that the "official" groundhog, Punxsutawney Phil, has been accurate only 39 percent of the time.

**Sources:**
Randolph, Vance. *Ozark Superstitions*. New York: Dover, 1964.
http://www.groundhog.org/.

## Gypsies

The Gypsies are a nomadic population who originated in northern India. A mass exodus from that area began about the middle of the ninth century as large groups departed their homeland and moved westward, driven out by successive armies of invaders: Greeks, Scythians, Kushites, Huns, and Mohammedans. The Gypsies passed through Pakistan, Afghanistan, and Persia, eventually reaching the Caspian Sea, north of the Persian Gulf. There they split into two distinct groups, one going northward through Turkey and, by way of Byzantium, into Bulgaria; the other, smaller band, going southward, sweeping down through Jordan into Egypt. By 1348 the nomads were in Serbia with others heading north, through Walachia and into Moldavia. By the turn of that century they were to be found as widely spread as in Peloponnesus and Corfu in the south; Bosnia, Transylvania, Hungary, Bohemia; and, in the early 1400s, in Central Europe. They were in Germany by 1417 and England and Wales by 1430.

As they spread across Europe and other areas, the local populations wondered where these travelers had come from. With their dark, swarthy skin and colorful dress, many people believed that they were descendants of the ancient Egyptians. The idea caught on and they were referred to as "Egyptians." This was sometimes shortened to "Gyptians" and eventually to "Gypsies." The Gypsies themselves played up to this idea, claiming to have originated in "Little Egypt."

Gypsies—more correctly Romanies, or Roma—were in many places equated with witches and sorcerers. They were wrongly accused of engaging in black magic and dealing with the devil. In many countries they were banished. But they managed to hang on, tenaciously. They had to do whatever they could in order to survive. Along with making metal and wooden objects, weaving baskets, and mending pots and pans, they trained animals to dance and to do tricks. They also told fortunes. Everybody was interested in trying to learn what the future held, so fortune-telling

A Gypsy fortune teller reads the hand of the wife of the Dutch artist, Teniers, early eighteenth century. Fortean Picture Library.

was a big attraction. Not being great mathematicians, the Gypsies seldom got into astrology or numerology, but they did do a great deal of cheiromancy, tasseography, phrenology and cartomancy. People treated them as mystics, and the Gypsies filled

that role. They carried with them tarot cards, and they would work magic, do spells, and perform divination. The author known as Papus (Gérard Encausse) said that the Gypsy "has given us the key which enables us to explain all the symbolism of the ages. . . . In it, where a man of the people sees only the key to an obscure tradition, [are] discovered the mysterious links which unite God, the Universe, and Man."

The Gypsies were probably most responsible for the spread of tarot cards across Europe, since they traveled and took the cards with them wherever they went. They have their own ways of reading the cards (see *The Buckland Romani Tarot*), which is extremely effective and accurate. In the days when it was difficult to get tarot cards, they would work with regular playing cards as the minor arcana and add their own handmade cards for the major arcana.

Charles Godfrey Leland (1824—1903), the scholar and litterateur who was founder and first president of the Gypsy Lore Society, wrote that "next to the Bible and the Almanac there is no one book which is so much disseminated among the millions, as the fortune-teller in some form or other." Leland also says that "Gypsies have done more than any other race or class on the face of the earth to disseminate among the multitude a belief in fortune-telling, magical or sympathetic cures, amulets and such small sorceries as now find a place in Folklore. . . . By the exercise of their wits they have actually acquired a certain art of reading character or even thought, which, however it be allied to deceit, is in a way true in itself, and well worth careful examination."

Sources:

Buckland, Raymond. *The Buckland Romani Tarot: The Gypsy Book of Wisdom*. St. Paul, MN: Llewellyn, 2001.
Buckland, Raymond. *Gypsy Dream Dictionary*. St. Paul, MN: Llewellyn, 1999.
Buckland, Raymond. *Gypsy Witchcraft and Magic*. St. Paul, MN: Llewellyn, 1998.
Buckland, Raymond. *Secrets of Gypsy Fortunetelling*. St. Paul, MN: Llewellyn, 1988.
Clébert, Jean-Paul. *The Gypsies*. Penguin, 1967.
Fraser, Angus. *The Gypsies*. Oxford: Blackwell, 1992.
Leland, Charles Godfrey. *Gypsy Sorcery & Fortune Telling*. Fisher-Unwin, 1891.

## Gyromancy

A form of divination where a person walks, or whirls, continually around in a circle until he or she becomes dizzy and falls down. The circle would be marked around its perimeter with letters, possible answers to questions, or even marked as the houses of an astrological chart. Omens were read depending upon the area of the circle where the person fell. Often the person would get up and go on around, to fall time and again, and so give a number of letters or other responses. The object was to ensure that the places where the person fell were pure chance and not premeditated.

Another form of gyromancy was simply to induce a state of prophetic delirium. As part of religious rites, the participants sometimes spun around repeatedly, on one or both feet, with arms outstretched. There is a similarity here to the Whirling Dervishes, the sect of Islam that originated in Konya on the Anatolian plateau of Turkey. The sect was founded by Jalal al-din Rumi in the thirteenth century. The object of the Whirling Dervishes was to pass into an ecstatic trance, part of the sacred ceremony known as *sema*.

In Sir Thomas Urquhart's *Third Book of the Works of Mr. Francis Rabelais* (London, 1693) he mentions gyromancy when he says: "Have you a mind to have the truth of the matter more fully and amply disclosed unto you . . . by giromancy, if thou shouldst turn round circles thou mightest assure thyself from me, that they would fall always on the wrong side."

Edward Smedley, author of *The Occult Sciences* (1855), says: "Gyromancy was performed by going round continually in a circle, the circumference of which was marked by letters."

**Sources:**

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.
Spence, Lewis. *An Encyclopedia of the Occult*. London: George Routledge & Sons, 1920.

## Hæmatomancy

Divination using blood. This was an adjunct of drinimancy, or interpreting signs read from the dripping of blood from a sacrifice or even from a casualty wounded or killed in battle. The quantity of blood, direction of flow, and shape it assumed as it congealed were all things taken into account.

## Halomancy

From the Greek *halo*, meaning "salt," and *manteia*, meaning "divination," this is divination using salt. It is done by interpreting random patterns in the salt when it is poured or spread over a surface. Ridges indicate problems and obstacles while depressions and valleys show delays and frustrations.

The idea of spilled salt bringing bad luck comes from the association of salt with life. Salt symbolizes semen, so to spill it is to spill life itself. Consecrated water, such as that used for baptism, is simply water with salt in it.

**Sources:**

Jones, Ernest. *The Symbolic Significance of Salt*. New York: Spring Publications, 1995.

## Hamon, Count Louis—"Cheiro" (1866–1936)

Described as one of the most famous and colorful figures of the early twentieth century, Count Louis Hamon was actually born William John Warner in Bray, south of Dublin, Ireland, on November 1, 1866. Little seems to be known about his early life except that he took the name Louis Hamon and assumed the title of Count. When he got into palmistry, he also added the name "Cheiro" (from cheiromancy).

Count Louis Hamon, who worked as a palmist under the pseudonym of Cheiro. *Fortean Picture Library.*

Hamon did not confine himself to palmistry; he was also proficient in numerology, astrology, and other fields of the occult. During his life he was a lecturer, war correspondent, newspaper editor, and author. One of his books, *World Prediction* (1928), was a best seller despite the fact that it contained few predictions that came true.

Cheiro had many famous clients, including Oscar Wilde, Lord Kitchener, Lord Charles Russell, and King Edward VII. He seemed to have been much more successful and accurate predicting the fate of individuals rather than world events. Cheiro predicted the exact date of Queen Victoria's death and the month of Edward VII's death. He also accurately predicted the execution of the czar of Russia.

Cheiro based most of his work on that of medieval writers and modeled his hand classifications on those of Count Casimir D'Arpentigny, a nineteenth-century French palmist. He died October 8, 1936, in Hollywood, California, having predicted the day and time.

**Sources:**

http://www.solsticepoint.com/astrologersmemorial/cheiro.htm

**HANDLING OBJECTS** see Psychometry

**HANDS** see Chiromancy

**HANDWRITING** see Graphology; Graphomancy

## HARRIS, FRIEDA (1877–1962)

Frieda Harris was born Frieda Bloxam in 1877. Little is known of her life other than for the few years surrounding her association with Aleister Crowley. She learned metaphysics from him, worked with him on producing the acclaimed Thoth tarot deck, and became one of the executors of his will. She moved to India after the death of her husband, where she died in Srinagar in 1962.

As a young woman, Frieda Harris had something of a reputation as a "party girl," vivacious, outgoing, and living life to its fullest. In apparent contradiction to this lifestyle, she married the very staid Sir Percy Harris, Britain's parliamentary chief whip of the Liberal party. He knew, and sternly disapproved of, Aleister Crowley, who had been labeled "the wickedest man in the world" by the media. But as he had with so

many women, Crowley seemed to attract Frieda Harris. She knew of him through mutual friend Greta Valentine. Crowley had a large number of affairs with a wide variety of women over the course of his life (though apparently not with Valentine). There is no concrete evidence that he had an affair with Harris, but it would seem completely out of character if he did not, having worked with her for so long.

Harris was interested in metaphysics. She was a member of Co-Masonry, an offshoot of the Theosophical Society. Unlike regular Freemasonry, in Co-Masonry women have equal status with men. As an artist of some talent, Harris painted a number of esoteric "floor cloths" or "tracing boards," also sometimes known as the "carpet." This is a framework of board or canvas on which the emblems of any particular Masonic degree are inscribed for the assistance of a master giving a lecture. It is so called because it was originally the custom to draw these designs on the floor with chalk, which could then be wiped clean when the Lodge was closed. The designs, as Frieda rendered them, were intricate and colorful.

Lady Frieda Harris was introduced to Crowley in 1937, fourteen years after he had been expelled from Sicily by Mussolini because of his infamous abbey at Cefalù. Sir Percy was well acquainted with Crowley's reputation—especially his reputation as a womanizer—but was not able to keep his very independent wife from becoming a student of the "great beast." She was formally introduced to Crowley by Clifford Bax, the author and playwright. Bax knew that Crowley was looking for an artist and had originally intended to introduce Meum Stewart and Leslie Blanche to him, but when they missed an appointment he took Frieda along to Crowley's lodging at 93 Jermyn Street, Picadilly. Crowley had been looking for an artist to work on his concept of a tarot deck. Harris seemed an ideal candidate. He envisioned it as a three-month project. It lasted five years.

Beginning officially on May 11, 1938, Crowley started teaching Harris occultism, though she had already been studying anthroposophy at Rudolf Steiner's school. Crowley also led her through his own books. She was no stranger to ritual from her Co-Masonry work, and it wasn't long before Crowley initiated her into his own magical order of the A.A. (*Argentum Astrum*). She took the magical name Tzaba, meaning "Hosts." According to Olive Whicher, who gave Harris some art lessons, she dyed her hair bright red at about this time. This was interesting in that Crowley always referred to his mistresses as "scarlet women."

Harris started sending Crowley money on a regular basis, since he was always desperate for funds. He sometimes asked for more, to the point where, in one of her letters to him (written from Morton House, Chiswick, on May 10, 1939), she had to say: "I am sorry to have to write plainly to you, because I enjoy our friendship & your instruction very much, but it is entirely spoilt by your attempts to use me as your bank & financial adviser. I have frequently told you that I have nothing but a weekly allowance, & that out of it I have given you all I can spare." She went on to say: "If you are expecting the Tarot to be a means of getting money, or my position as useful for pushing it—I am sorry I am not the right vehicle for such an enterprise as I intent to remain anonymous when the cards are shown as I dislike any notoriety."

She worked diligently on the cards, reworking some of them as many as eight times, according to Crowley. Her comments on the work included the following

observations: "I have done the 10 of Swords & promptly Russia takes up arms. Where are we going!" She also wrote:

> I do not find the names of the Cards in the Index you have sent me at all illuminating in fact it took me hours to sort which was which. They are much too flamboyant, & I prefer the old names don't you. I hate all those rushing words & feel I've alighted in Taliesom. What am I to print in the surrounds, because I won't do them wrong; it is very hard work. . . . Have you seen that all the Sephiroths in the Index are spelled wrong, at least nearly all

Later Harris makes the remark:

> Do you think there was ever "a woman satisfied"? With what a smirk she would greet the dawn. But, all the same, I want to finish all the experimental work first, tho Mercury is yelling to re-enter the Womb & Incarnate with his Companions. . . . I have acted, however, on the indications afforded by your sketches. Freud would deduce a great deal from your preference.

Crowley, writing from 57 Petersham Road, Richmond, Surrey, responded with:

> "My experience of satisfied women is that they do greet the dawn with a smirk; if not the dawn, any time up to five o'clock in the afternoon, and only when it wears off does one have to start all over again."

**Sources:**

Crowley, Aleister. *The Book of Thoth*. London: The O.T.O., 1944. http://www.geocities.com/Athens/Acropolis/1896/crowhar.html.

## HARTLIEB, JOHANN (C. 1400–1468)

Johann Hartlieb was born about 1400, in Bavaria, on the Danube. His father William was cellar master to Duke Ludwig VII of Bavaria. At age twenty-three, Johann made a pilgrimage to Rome and on his return took up a position with Duke Ludwig as his representative in a lawsuit against Heinrich von Valbert. In 1432, sponsored by the duke, Hartlieb got his degree then went to Vienna. Between 1433 and 1435 he wrote a book on **geomancy.** By 1440 he had a doctorate and, disillusioned with Vienna, went back to Bavaria where he went into the service of Duke Albrecht III of Munich. As adviser and physician, he gained a lot of influence, even in religious affairs. Hartlieb continued his writing on a variety of subjects, including an herbal book. In 1444 he married Sibilla, daughter of Albrecht and Albrecht's first wife Agnes Bernauer of Augsburg. Agnes had been executed in 1435 as a witch.

Shortly after his marriage, Hartlieb opened a pharmacy and did international business. In 1448 he published his work *Chiromantie;* the first book on the subject of **palmistry.** He wrote many books during his lifetime, among them his *Book of All Forbidden Arts* (1456), in which he detailed the arts forbidden by the Church. In 1465 he was appointed physician to Duke Sigmunds. In the next two years he translated an anonymous work on gynecology titled *Of the Secrets of Women*. He was taken ill in 1467, made a temporary recovery, but died on May 18, 1468. The Catholic Church honored his memory as a "fighter against paganism."

**Sources**

Headon, Deirdre (ed.). *Quest for the Unknown—Charting the Future*. Pleasantville, NY: Reader's Digest, 1992.

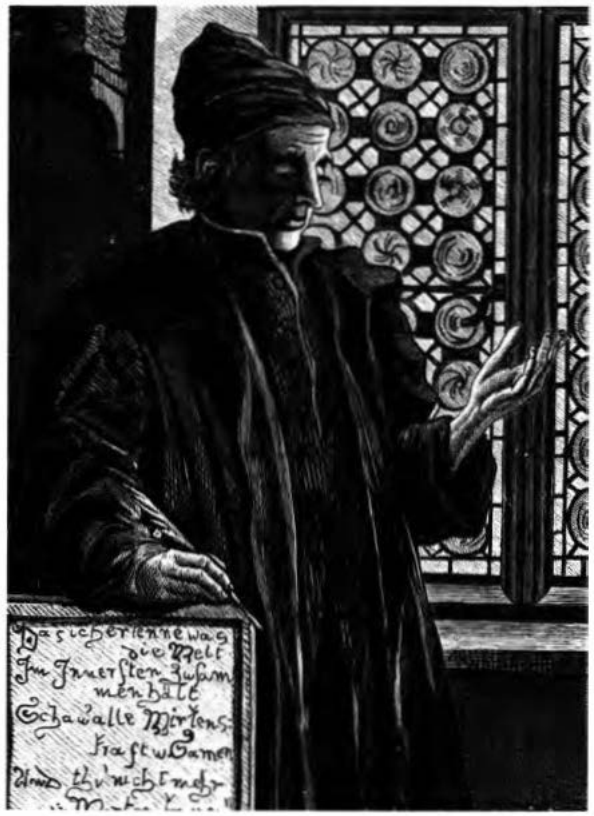
http://www.esonet.at/groups/hardieb.html

# HARUSPICATION; HARUSPICY; HARUSPEX

(See also Extispicy and Hepatoscopy)

In Sir Thomas Urquhart's *The Third Book of the Works of Mr. Francis Rabelais* (London, 1693) it says: "Will you have a trial of your fortune by the art of aruspiciny? By augury? Or by extispicine?"

Aruspiciny, or haruspication, is divining from the entrails of animals, especially from the liver. (The inspection of entrails from *human* victims of sacrifice is anthropomancy.) An extant Etruscan bronze of the fifth century BCE shows a priest examining an animal's entrails. There is another Roman relief from Ostia, dating from the third century CE, that shows a haruspex (pl. haruspices)—a specialist in haruspicy—standing with the entrails of an animal. Haruspicy goes back far beyond Biblical times. In Ezekiel 21:21 it says: "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver."



Palmist Johann Hardeib examining his own hand, 1885. Fortean Picture Library.

The overall shape of a liver was examined, as were any discolorations or deformities. A swollen gallbladder indicated an increase in power. A depression in the liver-gate (the *porta hepatic*) was a lessening of power. Vein markings and colorings were interpreted according to their resemblance to symbols and to weapons.

In both Babylon and Hittite there have been found clay models of livers that were probably used for training purposes. The oldest of these dates from around 2000 BCE. They are divided into sections and bear markings and inscriptions. One, a representation of a sheep's liver, is divided into fifty-five different sections, reflecting the divisions of the heavens. Another, an Etruscan bronze from Piacenza, is of a liver divided into forty sections, each aligned with a different deity or one of the elements. Etruscan augurers were supposed to be especially adept at interpreting from entrails and were employed in both Greece and Rome.

It is not known precisely why so much credence was put into the divination of entrails. One theory states that the anatomical construction of the victim was directly affected by the prayers and religious rites to which it had been subjected. Another

held that when an animal is sacrificed to a god it is, in a sense, absorbed by that god. Therefore, to examine the animal is to examine the god, which is a means of ascertaining the divine will and the course of future events. Another theory held that the internal symptoms were so inexorable that only divine agency could fill the diviner's mind in his choice of animal and the interpretation of its entrails. Plato offered yet another view: that the liver was like a divine mirror on which the visions contemplated by the soul were left recorded.

Gregory of Tours (538–594), in his *Historia Francorum*, reports an occasion when an emissary of King Guntchramnus consulted the haruspices "in a barbarous manner." Hepatoscopy and extispicy (another name for examination of all the entrails) were used by the Romans from about 200 BCE through until the fifth century CE. By the end of the first century BCE, a haruspex was an established permanent member of the staff of a commander-in-chief and was consulted on campaigning tactics and policies.

Haruspication continued in various areas to the eleventh century. The Incas practiced it using the viscera of llamas; white llamas were favored for this. In relatively recent times haruspication has been practiced in areas of Africa, Borneo, and Southeast Asia.

Sources:

de Givry, Grillot. *A Pictorial Anthology of Witchcraft, Magic & Alchemy*. London: Spottiswoode, Ballantyne, 1931.

Headon, Deirdre (ed.). *Quest for the Unknown—Charting the Future*. Pleasantville, NY: Reader's Digest, 1992.

Lawson, John Cuthbert. *Modern Greek Folklore and Ancient Greek Religion*. New York: University Books, 1964.

McIntyre, Loren. *Incas and Their Timeless Land*. Washington, DC: National Geographic Society, 1975.

*Oxford English Dictionary*. Oxford: Clarendon Press, 1989.

**HEAD** *see* Phrenology

**HEARING** *see* Clairaudience

## Hebrew

The origins of Jewish mysticism are obscure. Although many of the visionary and prophetic passages in the Old Testament played a considerable role in subsequent mystical lore, they were not a part of a continuous esoteric tradition. Some Jewish writings not in the Old Testament suggest the existence of groups that cultivated mystical disciplines. The Qumran sect, for example, had a secret lore of magic. The Zohar, or "Book of Splendor," was written in the late thirteenth century. In due course it became the classical main text of the Qabbalah.

The idea that the Hebrew alphabet enshrines the secrets of the universe is one basis of modern numerology. In the Old Testament, One is the number of god. Two is a female, and evil, number; the exact opposite of One. In the tarot, the twenty-two cards of the major arcana are frequently linked with the twenty-two letters of the

Hebrew alphabet. The cards are also often laid out for a reading in the pattern of the Hebrew Tree of Life, as depicted in the Qabbalah.

The Old Testament of the Bible is full of miraculous events and examples of prophesy, divination, dowsing, precognition, and dreams. Examples are Moses's dowsing for water in the desert, Saul's meeting with the Woman of Endor, and the dreams experienced by Joseph and by Jacob.

In the series *Mysteries of Mind Space & Time: The Unexplained*, David Christie-Murray says: "The prophets aimed not so much at foretelling the future as at describing what they saw as the will of God in the circumstances of their time. But in doing so, their prophesies were fulfilled, often in ways more profound and long-lasting than they ever imagined."

**Sources:**

Cave, Janet, Laura Foreman, and Jim Hicks (eds.). *Mysteries of the Unknown: Ancient Wisdom and Secret Sects*. Alexandria, VA: Time-Life Books, 1989.

Christie-Murray, David. *Mysteries of Mind Space & Time: The Unexplained*. Westport, CT: H. S. Stuttman, 1992.

Werblowsky, R. J. Zwi. *Man, Myth & Magic: Cabala*. London: BPC Publishing, 1970.

## HEPATOSCOPY

**(See also Extispicy and Haruspication)**

Practiced by the Babylonians in the fifth century BCE, this was the art of divining by interpretation of signs and symbols seen in the liver from a sacrificed animal, usually a sheep. To the Babylonians, the liver, rather than the heart, was the center of life and as such was a sacred organ.

The liver is divided into four lobes, which could be interpreted or associated with the four elements or any other significant quadrisection. The surface was then divided into fifty squares. There were also significant layers within the body of the liver, each with its own esoteric interpretation.

Hepatoscopy was essentially the same thing as haruspicy, though the latter might be applied to divination from any of the entrails while hepatoscopy applied only to divination from the liver. Hepatoscopy was also sometimes known as liver-gazing, and involved gazing at the shiny surface of the liver to perform a type of scrying. The Babylonian priests known as the baru were experts at this form of divination.

**Sources:**

Cavendish, Richard (ed.). *Man, Myth & Magic*. London: BPC Publishing, 1970.

**HERBS see Botanomancy**

**HEXAGRA see I Ching**

## HIEROMANCY

Hieromancy is divination from the observation of objects offered in religious sacrifices, or from sacred things. This could be observing the movements of sacrificed ani-

mals or humans (**spasmatomancy**), examining their entrails (**anthropomancy, extispicy, haruspicy, hepatoscopy**), and divining from their blood (**hæmatomancy, dririmancy**). In the case of inanimate things, it would cover anything used in a religious context, be it candles, arrows, lots, or anything else.

## HIEROSCOPY

Hieroscopy is divining by observing the movements of victims—be they animal or human—as they are in the process of being led to sacrifice. Fear, anger, horror, despair, frustration—all would be considered and interpreted. Ephraim Chambers's *Cyclopædia; or an universal dictionary of arts and sciences* of 1728 defines it as "a kind of divination, performed by considering the victim and observing every thing that occurs during the course of the sacrifice."

## HIPPOMANCY

Observing the actions of a horse, and interpreting them as **omens** of the future, is known as hippomancy. This was a practice of the **Celts,** who had a horse goddess named Epona. They kept white horses in a consecrated, sacred grove for the express purpose of foretelling future events. The toss of the horse's head, the spontaneous prancing, and leading with left or right foreleg were all significant. The Germans similarly kept sacred horses—not necessarily white—for the same purpose. They were kept in a consecrated circle and, when released, it was noted whether the horse crossed the line of the circle with left or right leg first. The right leg was regarded as propitious; the left leg as foretelling inauspicious events.

There is nothing religious about the hippomancy found still existing in the Ozark regions of Missouri and Arkansas. Here various events are looked for following actions observed with horses. One long-held belief is that to see a red-haired woman or girl riding on a white horse is a very good omen. To see such a rider on a mule presages the utmost in good fortune to come. When horses are observed running about their pasture and neighing for no obvious cause, it means that someone in the immediate vicinity is dying. When horses' tails suddenly appear to be very large and bushy, it means that rain is on the way. This is especially so if there has been a drought.

**Sources:**

Randolph, Vance. *Ozark Superstitions*. New York: Dover, 1964.
Spence, Lewis. *The Magic Arts in Celtic Britain*. London: Rider, 1945.

## HOROSCOPE; HOROSCOPY

**(See also Astrology)**

Horoscopy is the art of casting a horoscope. A horoscope is an **astrological** natal chart, or birth chart. In effect, it is a map of the configuration of the planets at the very moment of birth of the individual for whom it is drawn. That individual is referred to as the "native." Its accuracy depends on knowing the time of birth—year, month, day,

Astrologer casting a horoscope. *Fortean Picture Library.*

hour, minute—and the place of birth. From this information, the positions of the planets can be placed in the twelve houses of the chart, each of which governs certain events and characteristics, which are drawn in the circle of the horoscope.

To astrologers, the natal chart is a cosmic mirror showing the native's personality, physical features, natural abilities, hopes, fears, worries, and potential for the future.

Sources:

Anderton, Bill. *Fortune Telling*. North Dighton, MA: JG Press, 1996.

**HORSE** *see* **Hippomancy**

**HOWLING (DOGS)** *see* **Oholygmancy**

## Hurkos, Peter (b. 1911)

Peter Hurkos was born Pieter van der Hurk in Dordrecht, the Netherlands, in 1911. He was a member of the Dutch underground movement in occupied Holland during World War II. Prior to the war he was a merchant seaman.

In 1943 Hurkos fell off a ladder while painting an army barracks. He landed on his shoulders and on his head and was unconscious for three days, in a hospital in the Hague. When he finally recovered, he claimed that he had developed psychic abilities, including psychometry.

Hurkos has told many stories of his own heroic exploits during the war but, unfortunately, none of them can be documented. In fact, some of them seem totally fictitious because of errors in supposed facts he gives. After the war he and his showman brother started giving stage performances of "clairvoyance." From reports it seems that it was pure illusion. When Hurkos was investigated by Professor Albert Gessemans, an investigator of the paranormal and also an expert in stage conjuring, Hurkos failed miserably. Undeterred, Hurkos visited Britain in 1950 but again researchers, including the notable Dr. Eric John Dingwall, found no evidence of paranormal powers.

Various of Hurkos's later claims turned out to be untrue, including one impressive one that he had received a written commendation from the Pope for helping solve the murder of a priest in Amsterdam—a murder that never happened. Others of Hurkos's claimed solving of police cases have also proven untrue.

Hurkos emigrated to the United States where he became a citizen in the 1950s. There his showmanship impressed people in Hollywood, and soon he had a following of credulous celebrities. However, with the exception of Dr. Andrija Puharich, not a single recognized psychic investigator has been impressed with Hurkos's performances.

Sources:

Hoebens, Piet Hein. *Mysteries of Mind, Space & Time: The Unexplained*. Westport, CT: H. S. Stuttman, 1992.

## HYDATOSCOPY

(See also Pegomancy)

Hydatoscopy is Hydromancy using rainwater. Many considered rainwater to be more "divine," since it fell from the heavens.

## HYDROMANCY

Divination by means of signs derived from water, of which there were many forms. It could be done with water from various sources. Done with rainwater it was termed hydatoscopy and with water from a spring, pegomancy. Scrying using water was common in ancient times. Any basin of rock filled by rain or by running water would serve as a reflective surface, as would any small pool, pond, or lake.

A common method of working hydromancy was to fill a bowl with water and to suspend a ring on a thread or a fine chain and hold it so that it hung, like a pendulum, beside the bowl. It would then be swung so that it struck the side of the bowl. This would cause ripples to move across the surface of the water, and these would be interpreted. This is described by Martin Antoine Del Rio in his *Disquisitionum Magicarum* of 1599. He also mentions another form, which was for three pebbles to be thrown into standing water and observations drawn from the circles that formed.

**Nineteenth-century print showing the divination of the future from light cast on a bowl of liquid.** *Fortean Picture Library.*

According to Rimual in *Consilia in causis gravissimis* (1845), one method of finding a thief was to light a consecrated white candle and place it on an altar next to a basin filled with water. A virgin then had to say: "Angelo bianco, Angelo santo, per

In 1943 Hurkos fell off a ladder while painting an army barracks. He landed on his shoulders and on his head and was unconscious for three days, in a hospital in the Hague. When he finally recovered, he claimed that he had developed psychic abilities, including psychometry.

Hurkos has told many stories of his own heroic exploits during the war but, unfortunately, none of them can be documented. In fact, some of them seem totally fictitious because of errors in supposed facts he gives. After the war he and his showman brother started giving stage performances of "clairvoyance." From reports it seems that it was pure illusion. When Hurkos was investigated by Professor Albert Bessemans, an investigator of the paranormal and also an expert in stage conjuring, Hurkos failed miserably. Undeterred, Hurkos visited Britain in 1950 but again researchers, including the notable Dr. Eric John Dingwall, found no evidence of paranormal powers.

Various of Hurkos's later claims turned out to be untrue, including one impressive one that he had received a written commendation from the Pope for helping solve the murder of a priest in Amsterdam—a murder that never happened. Others of Hurkos's claimed solving of police cases have also proven untrue.

Hurkos emigrated to the United States where he became a citizen in the 1950s. There his showmanship impressed people in Hollywood, and soon he had a following of credulous celebrities. However, with the exception of Dr. Andrija Puharich, not a single recognized psychic investigator has been impressed with Hurkos's performances.

Sources:

Hoebens, Piet Hein. *Mysteries of Mind, Space & Time: The Unexplained*. Westport, CT: H. S. Stuttman, 1992.

## HYDATOSCOPY

(See also Pegomancy)

Hydatoscopy is Hydromancy using rainwater. Many considered rainwater to be more "divine," since it fell from the heavens.

## HYDROMANCY

Divination by means of signs derived from water, of which there were many forms. It could be done with water from various sources. Done with rainwater it was termed hydatoscopy and with water from a spring, pegomancy. Scrying using water was common in ancient times. Any basin of rock filled by rain or by running water would serve as a reflective surface, as would any small pool, pond, or lake.

A common method of working hydromancy was to fill a bowl with water and to suspend a ring on a thread or a fine chain and hold it so that it hung, like a pendulum, beside the bowl. It would then be swung so that it struck the side of the bowl. This would cause ripples to move across the surface of the water, and these would be interpreted. This is described by Martin Antoine Del Rio in his *Disquisitionum Magicarum* of 1599. He also mentions another form, which was for three pebbles to be thrown into standing water and observations drawn from the circles that formed.

**Nineteenth-century print showing the divination of the future from light cast on a bowl of liquid. Fortean Picture Library.**

According to Rimual in *Consilia in causis gravissimis* (1845), one method of finding a thief was to light a consecrated white candle and place it on an altar next to a basin filled with water. A virgin then had to say: "Angelo bianco, Angelo santo, per

la tua santità e per la mia virginità, mostrami che ha tolto questa cosa." This meant: "White angel, holy angel, by thy holiness and by my virginity show me who has stolen this thing." Immediately the water would reflect a picture of the thief, as though it were a mirror with the thief standing in front of it.

One method was to study the actions of the sea and interpret by its agitation and color. There was also divination of fountains; the fountains of Palicorus in Sicily were some of the most famous for consultation.

Allowing a single drop of oil to fallon the surface of water contained in a silver or glass cup allowed scrying of the reflective spot it gave. Clemens Alexandinus (fifth century CE) claimed that the women of Germany gave prophetic interpretation based on the sources, whirls, and courses of rivers. This was also commented upon by Juan Luis Vives (1492–1540) in his commentary of St. Augustine's *De Civitate Dei* (Basel 1522). He also stated that diviners in Italy would write the names of three suspected thieves on each of three small balls and toss them into a pond of blessed water. Whichever one first floated back to the bank was the guilty party.

Sources:

de Givry, Grillot. *A Pictorial Anthology of Witchcraft, Magic & Alchemy*. London: Spottiswoode, Ballantyne, 1931.

Grand Orient (A. E. Waite). *The Complete Manual of Occult Divination: Volume 1—Manual of Ceromancy*. London: Rider, 1912.

Spence, Lewis. *An Encyclopedia of the Occult*. London: George Routledge & Sons, 1920.

## HYPNOMANCY

Hypnomancy is described as divination by means of sleep. In this it would cover dreams and their interpretation. Also under this general heading could come spasmatomancy, which is specifically interpretation of the twitching of the limbs. This, however, could be applied to any twitching that a sleeping person might make while being observed by a diviner.

## I Ching

I Ching (pronounced Yee Jing), Yi King, or Yik-Kim--also known as the "Book of Changes"—was devised as a form of divination more than 4,500 years ago, by a legendary Chinese sage named Fu Shui (or Fu Hsi). China's oldest history book, the *Shu Ching*, states that the I Ching was consulted by ancient governments, its judgment superceding that of the emperor. The I Ching expounds a classical Chinese philosophy based on the dual cosmic principles of Yin and Yang. It has been consulted since long before the days of Confucius (540–480 BCE), who claimed to have used it so much that he wore out three sets of leather thongs that held together his copy of the book.

The ancient Chinese philosophers did not believe in a motionless universe; they felt it was constantly changing, hence the name the "Book of Changes" for this oracular method. Changes happen constantly in life, depending upon the operation of fate. However, if the future may be viewed, then fate may be influenced. The I Ching allows that to happen. As with the seasons of the year, the changes are cyclical: joy—sorrow—joy—sorrow; wealth—poverty—wealth—poverty; success—failure—success—failure; and so on. The I Ching can tell where you are in the cycle so that it is possible to see ahead and plan accordingly.

The main body of the book consists of sixty-four sections, each headed by a diagram of a hexagram. A hexagram is a figure made up of six lines. These are of two types: broken and unbroken. In earliest times the oracle worked with great simplicity—an unbroken line signified Yes and a broken line signified No—but it eventually became obvious that more than Yes/No answers were needed. The broken and unbroken lines were therefore joined in combinations of three, which gave eight possible arrangements, or trigrams. A meaning was given to each of these:

**A woman consults the I Ching with the aid of sticks.** ***Fortean Picture Library.***

| Trigram | Name | Meaning |
|---|---|---|
| ⚊ | Ch'ien | Heaven. Male. Creative. Active. |
| ⚋ | K'un | Earth. Female. Passive. Receptive. |
| ☳ | Chên | Thunder. Peril. Movement. |
| ☵ | K'an | Unstable Water. Pit. Danger. |
| ☶ | Kên | Mountain. Arresting progress. |

Sun — Wood. Wind. Gentle penetration.

Li — Fire. Beauty. Brightness.

Tui — Lake. Marsh. Satisfaction.

If two of the trigrams are placed one above the other (upper trigram and lower trigram), it forms a hexagram. This will give a total of sixty-four possible combinations, and these are what are used for answering divination questions.

Traditionalists throw fifty yarrow stalks to arrive at the necessary hexagrams of interpretation, building them up line by line. More recently coins have also been used, which is understandable when the intricacies of using the yarrow stalks are considered. For example, using the yarrow stalks, they are first passed through the smoke of burning incense then one is returned to the container in which they are kept. This leaves forty-nine, which are laid down on the ground, or on one of two trays. With his right hand, the diviner quickly separates the sticks into two piles; one now on each side of the first tray. Taking one stick from the right side, the diviner places it between the last two fingers of the left hand. Then the left pile is diminished by pushing away four sticks at a time until only one, two or three remain. This remaining number is placed between the next two fingers of the left hand. Now the right pile is diminished by fours until there is a remainder which goes into the left hand. There will now be, in the left hand, a total of either five or nine sticks. These are laid down in a heap on the second tray. The remaining sticks on the first tray are then bunched together and the whole process is repeated, this time giving a total of four or eight sticks. These are also placed in the second tray, though separate from the first ones. Again the process is repeated with all the remaining sticks on the first tray. This time the result will again be either four or eight. From these three processes, the second tray will contain one of the following combinations: 5 or 9, plus 4 or 8, plus 4 or 8. That will determine whether the bottom line of the hexagram (they are built from the bottom upward) is unbroken or broken, hence a yin or yang line. It will also indicate whether the line is "moving" or not (see below). From here the forty-nine sticks are again bunched all together to begin working on the second line. It can be seen that to work with three coins can be much simpler.

Any three coins of equal size can be used, though three of the traditional Chinese ones—round with a square hole in the center, to allow them to be carried on a square stick—are preferred by many people. The hexagram is built by throwing down the coins. Heads score 3 and tails score 2. A throw might give three tails for the following equation: 2+2+2 = 6. Sixes and nines are what are known as a "moving" line, which is shown as __X__ or ___ . If the coins give two heads and one tail, that is 3+3+2 = 8. Eight is a broken line: . Even totals are Yin and the odd totals are Yang. Here, then, are the possibilities:

| Coins | Score | Representation |
|---|---|---|
| 3 tails | 6 | __X__ (yin, moving line) |
| 2 tails, 1 head | 7 | _____ (yang) |
| 1 tail, 2 heads | 8 | _____ _____ (yin) |
| 3 heads | 9 | _____ (yang, moving line) |

A moving line is said to be in the process of change, with the change being to its opposite. For example, a 9 moving line, although a yang (all heads), is in the process of changing to a yin; from 9 to 8. Similarly, a 6 moving line is a yin in the process of changing to a yang; from 6 to 7. This all means that although the coins (or stalks) have been thrown to obtain a hexagram (and therefore an answer to a question) then if there are one or more moving lines in that hexagram, that question is actually unsettled; it is in the process of change. If the moving lines are then changed to their opposites (to the next progression, up or down . . . 6 to 7 or 9 to 8), then a different hexagram is obtained. The interpretation for this one is read, which will give indications of changes that will be coming up in the future.

The coins, like the yarrow stalks, should be held in the smoke of incense before starting the ritual. They should then be shaken up in the hands rather than in a container, since the vibrations of the questioner will then be absorbed. When thrown, the result should be written down. The first throw is the bottom line of the hexagram, and the other lines are worked upward from there. Each of the hexagrams has a number, which is then looked up in the Book of Changes. That will give the answer to the question.

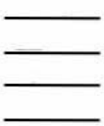
Here is a chart for finding the number of a particular hexagram. Look along the top for the upper trigram and down the left side for the lower trigram. Where they meet on the chart is the number of the hexagram. For example, K'un (on the top line) and Sun (left column) give the hexagram 46.

### Hexagram Chart

| | Ch'ien | Chên | K'an | Kên | K'un | Sun | Li | Tui |
|---|---|---|---|---|---|---|---|---|
| Ch'ien | 1 | 34 | 5 | 26 | 11 | 9 | 14 | 43 |
| Chên | 25 | 51 | 3 | 27 | 24 | 42 | 21 | 17 |
| K'an | 6 | 40 | 29 | 4 | 7 | 59 | 64 | 47 |
| Kên | 33 | 62 | 39 | 52 | 15 | 53 | 56 | 31 |
| K'un | 12 | 16 | 8 | 23 | 2 | 20 | 35 | 45 |
| Sun | 44 | 32 | 48 | 18 | 46 | 57 | 50 | 28 |
| Li | 13 | 55 | 63 | 22 | 36 | 37 | 30 | 49 |
| Tui | 10 | 54 | 60 | 41 | 19 | 61 | 38 | 58 |

### Hexagrams

1: Ch'ien—the creative principle; Grandfather—double creativity, activity, heaven



Ch'ien

A complete set of unbroken lines shows that the "superior person" is capable of benefiting from any endeavor, as long as they are firm in that endeavor. You are powerful enough not to have to call on anyone else's aid. However, it is important that you remain on the straight and narrow path, and that you are correct in all dealings and true in all friendships. This is the best indication of success, no matter what you are trying to achieve. Health, wealth, luck, and good fortune are indicated.

2: K'un—the passive principle; Grandmother—double earth, devotion, receptivity

K'un

K'un

The full set of broken lines indicates harmony, but *passivity* is the keyword. You may go astray at the start of projects but will get your bearings and return to the true path. It is necessary to submit to recognized authority, so initiative should be kept at a low ebb. You should be cautious in relations with youngest sons, yet strive to cultivate relations with oldest daughters. Open up your mind and embrace all things.

3: Chun—initial difficulty; Oldest son/second son—thunder, movement; unstable water, a pit, danger

K'an

Chên

Caution is the watchword. Progress and success will be gained by being firm. Nothing should be undertaken lightly. Be wary and you will be able to see the danger ahead and avoid it. Exercise patience. Don't hesitate to seek advice, from any and every quarter. This may be the time to reexamine your priorities and your plan of action. Try to come up with a better plan for the future.

4: Mêng—youthful inexperience or immaturity; second son/youngest son—unstable water, a pit, danger; mountains, delay

Kên

K'an

Be resolute in your conduct. New projects need to be carefully nourished. Be wary of ignorance, stubbornness, youthful pride and arrogance, inexperience, and scorn of knowledge. Do not seek out youth to teach, but if youth approaches you, then give advice. However, do so only once; don't waste time and effort in repetition. With the right attitude, you will be assured of success.

5: *Hsü*—waiting; father/second son—creativity, activity, heaven; unstable water, a pit

There will be great success if you are sincere in what you do, but you need to be patient and to wait, even though you may feel you need to act right away. Changes are in the process and are all about you. Shifting forces will generate new ideas and fresh opportunities. Good fortune comes with firmness and persistence. Advancement brings achievement. Look at the present situation and procedure as a learning process.

6: *Sung*—conflict; second son/father—unstable water, a pit, danger; creative, active

Caution; your present path could lead you to conflict. It will not be advantageous to "cross the great stream," be it a stream of thought, consciousness, or tradition. Good intentions alone are not enough. It could help to visit a "great man," someone with power and influence. You need an inner adjustment; a new outlook on life. In your personal life, try to stay away from open confrontation at this time.

7: *Shih*—the army (battle; competition); second son/mother—unstable water, a pit, danger; earth, receptivity

There is some optimism. Weakness is in the lines, but harmony is also there. A seasoned leader is needed; someone who is firm and exact. Nourishment and feeding of the people is the best way to have an army of good soldiers in readiness. In other

words, prepare well in advance for future contingencies. Be aware of others' needs and thoughts. Be firm in your resolve and know that what you are doing is right.

8: *Pi*— mother/second son—earth, receptivity, devotion; unstable water, a pit, danger

Reexamine your values and intentions. If you are on the true path, and your resolve is firm, then you will succeed. If you are hesitant, success will be slow in coming. If you are too slow in acting, failure will be the result. There is a chance that you have been chosen to be a special leader and to take people forward on a positive course. If this is so, you must be absolutely certain of your own feelings and desires and must be sure that you are working for the common good.

9: *Hsiao Ch'u*—restraint from lesser powers; father/eldest son—creative, active, heaven; wind, wood, gentleness

It will seem as though your best efforts are thwarted and you are making no progress. There will eventually be progress leading to success, though not quite as you had envisioned it. Although there are indications of possible further problems, they will not manifest. When you do attain success, it will be advantageous not to proclaim it loudly. Relations with eldest sons can be helpful.

10: *Lü*—treading carefully; youngest daughter/father—lake, marsh, joy; creativity, activity, heaven

You may accidentally "tread on the tiger's tail," but you will be lucky in that it will not bite. A hazardous position, but no failure as a result. You may, then, be cautiously optimistic. Success awaits you. This can be a very inspiring time for you if you conduct yourself well. Beware of chaos and disorder.

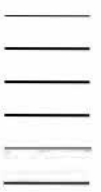
11: *T'ai*—peace; father/mother —creativity, activity, heaven; earth, receptivity, devotion

Good fortune and success. The small and bad are gone; the good and the great have come. The hexagram is enigmatic. The active and bright principles of yang lie within while the dark, passive forces of yin are without: there is strength within and acceptance without. Expectation of slow but steady progress is indicated. At the moment, ideal conditions exist for new awakenings. Tread carefully and plan well. A good time for the start of new projects.

12: *P'I*—stagnation; mother/father—earth, receptivity, devotion; creativity, activity

There is a negative omen, though it is more of an impasse than an outright failure. There is little expectation of good luck, but nothing is set in concrete. A great deal of patience and obedience is necessary at this time. There are strong counterforces present. The "superior person" must not slacken from righteous persistence.

13: *T'ung Jên*—fellowship with humankind; second daughter/father—fire, brightness, beauty; creativity, activity




A harmonious union is to come. If your goal is pursued with no taint of selfishness, then it will be achieved. The results will be long-lasting. It will be favorable to make a journey of some sort, though one involving the crossing of water will be especially efficacious. Do not slacken your righteous persistence.

14: *Ta Yü*—abundance; father/second daughter—creativity, activity, heaven; fire, brightness, beauty

Great progress and absolute success. The "superior person" suppresses what is evil and gives distinction to what is good. Prosperity and abundance are indicated, for families as well as for individuals. This is undreamed of. The only possible downfall could come from excessive pride, but this is extremely unlikely.

15: Ch'ien—humility; youngest son/mother—mountain, delays; earth, receptivity, devotion

Modesty and humility bring success especially with new projects, which show great promise. Make modesty and moderation your special goals. Forces at work around you are in the process of balancing out, so extremes of any sort are not in evidence. Moderation should therefore be your keyword. Watch your reactions to people and events, and try not to overreact.

16: Yü—enthusiasm; Mother/oldest son—earth, receptivity, devotion; thunder, movement

Happiness and preparation, plus enthusiasm. This is a condition of harmony, pleasure, and satisfaction; there is much optimism here. This is a time to install helpers and to start armies marching; however, beware of showing too much enthusiasm when starting new projects. This is a good sign for musicians and entertainers of all sorts.

17: Sui—following; oldest son/youngest daughter—thunder, movement; lake, marsh, joy

The balance in the lines of this hexagram indicate long-range goals. If there are long, verbose discussions, it is essential that decisions are made shortly after these discussions. Firm and consistently correct behavior is equally essential. There is no possibility of error. Plan ahead for the distant future, laying in stores in case of any futureshortages.

18: *Ku*--stop decay; oldest daughter/youngest son—wind, wood, gentleness; mountain, delay

It is important to proceed with plans and, if necessary, to make a journey in connection with those plans. Conditions may not be good now, but they will improve. Some duties will be viewed as annoying, even painful, but they must be completed and brought to a satisfactory conclusion. Try to learn lessons from any such problems.

19: *Lin*--approach; youngest daughter/mother—lake, marsh, joy; earth, receptivity, devotion

Righteous persistence brings rewards. Cautious optimism may be allowed. Favorable results through the proper use of authority. Inspect, comfort, then rule. You are in a wonderful position to successfully carry out your plans and to help others carry out theirs. Watch for misfortune in the eighth month.

20: *Kuan*--contemplation and observation; mother/oldest daughter--earth, receptivity, heaven; wind, wood, gentleness

The ablution has been made but the offering has not yet been given. Inspire trust and respect through sincerity and dignity. There is a division between those in authority and those under them. If you are the one in authority, put yourself in the