

logical law soon loses its general importance in variations of local origin. Formerly, in what was called world-history, one had, on the contrary, a very narrow basis, and a prolonged extension of the development; and this, handled too hastily in the comparative manner, without any measurement to interpose a check, led to the slight results of symbolism. Only after the primary points of view have been firmly established by ethnical psychology, after an elementary survey of the germs of thought, can the study of the processes of growth, as the creations of higher culture make their appearance, be carried on in a profitable manner.

¹⁰³ "Calliphanes reports that beyond the Nasamones and the Machlye their neighbors, there are the androgyni of double sex. Aristotle adds that their right breast is that of a man, and the left that of a woman; and Isigonus and Nymphodorus assert that in Africa there are also certain families of enchanters at whose praises the flocks perish, trees wither, and children die. Isigonus adds that there are men of the same sort among the Triballi and Illyrians, who bewitch by a look, and kill those whom they gaze at steadily, especially if with angry eyes; and that young persons suffer more readily than others from their looks. What is more remarkable is the fact that they have two pupils in each eye. Of the same kind, Apollonides says, are certain women in Scythia, called Bithie. Phylarchus asserts that in Pontus the race called Thibii, and many others, are of the same kind, and they have in one eye a double pupil, and in the other the figure of a horse. Moreover, he says, they cannot sink in water, even when weighed down with their garments. Damon mentions a race not unlike these in India, whose sweat causes all bodies that touch it to waste away. Among Roman writers, Cicero is an authority for the fact that all women everywhere, who have double pupils, can injure by a look. So it seems to have been the pleasure of nature, when she had given men the bestial habit of feeding on human flesh, also to cause poisons to be produced in their bodies, and in the eyes of some, that there might be no evil thing of which man had not a share. Not far from Rome, in the country of the Falisci, there are a few families called Iliepi; and these, at a yearly sacrifice to Apollo on Mount Soracte, walk upon a blazing pile of wood without being burned; on which account, by a perpetual decree of the Senate, they are exempted from military duty and all other public burdens. There are persons who have something wonderful about parts of their bodies, as in the case of King Pyrrhus, the great toe of whose right foot cured by a touch those affected with disease of the spleen; and when his body was burned, this toe remained unconsumed, and was placed in a shrine in the temple. But especially do India and the regions of Ethiopia abound in wonders" (Pliny). Among the Bechuans everything unusual and therefore remarkable is called "peku" or fetish; and they have a custom of casting lots (pekulan), made of the astragali of such animals as have been born in an unusual manner or are in some other way extraordinary (Merensky). In Siam, when unburned masses are found in the funeral pile, these are supposed to be the magic substance that produced death.

¹⁰⁴ In the Peloponnesus the face of a newly-born infant is veiled by the midwife to screen it from the evil eye. In Rome, besides the bulla, or heart-shaped ornament, worn until the assumption of the *toga virilis* as a protection against witchcraft, boys also wore an amulet of a crescent shape, called *lunula* (Macrobius and Plantus). When women, visiting a mother who has lately borne a child (in Prussia) on looking at the infant say nothing more than "It is a fine child," they believe that it has been overlooked and will pine away (Gunau).

¹⁰⁵ Bec, a monstrous idol, was figured on the head-rests of the Egyptians, to protect sleepers against the evil genii (Pierret). The evil eye produces disease in men and animals, especially headache, plica polonica, and lameness, and even death (Wuttke). According to German popular superstition, it works most energetically on sleepers.

¹⁰⁶ The evil-eyed can prevent the hurtful effect of his glance by directing it against some lifeless thing. Stigandi ruined a grassy plain by his look, and Svanhilde was protected from the horse by her "sharp eyes." According to Plutarch, Artemis at Pellene with her glance caused the fruits to fall off and the trees to wither. Malevolent beings poison with their look (Godelmann).

¹⁰⁷ "Some persons' eyes are very offensive: *non possum dicere quare*. There is *aliquid diuinum* in it, more than every one understands" (Aubrey). *Bakaiviv*, "to fascinate," relates to evil eyes. The evil eye in Naples is called *jettatura*.

¹⁰⁸ When good men have the evil eye, they can heal the injury by a second look, according to a superstition in Oldenburg.

¹⁰⁹ In Bohemia it is believed that one can acquire the evil eye by finding in a churchyard an old coffin plank with a knot-hole, and using this to look through. See the explanation of "elf-bore" in Jamieson.

¹¹⁰ In the Tyrol it is said that women whom the devil has branded with his seal (a goat's foot) receive the power of the evil eye.

¹¹¹ According to Boguet, witches, who usually have red and bleared eyes, show two pupils in each eye. The Illyrian witches bewitched those at whom they looked, and killed them if the gaze was prolonged. There were witches in Pontus who had two pupils in one eye and the figure of a horse in the other. In Italy there were witches who with a single look could eat the heart out of a man or the inside out of a cucumber (Migne). A Spaniard had an eye so malignant that if he looked steadily at the windows of a house, every frame in them cracked. The Scotch also fear what they call the evil eye.

¹¹² Among the Aleuts, girls at their menstrual periods must wear a broad-rimmed hat, in order not to pollute the sky with their look. In Lauenburg, if any one while going round the altar looks around, whatever he looks upon will splinter (Wuttke).

¹¹³ "I know not what eye bewitches my tender lambs" (Vergil). When cattle are sick, they say "an evil eye has done it" (Grimm). The evil eye of old women, Jews, etc., causes men and cattle to pine away or die, and sometimes affects fruit trees and crops in a similar manner (Wuttke). In Guiana, before attempting to shoot a cataract for the first time, or on the first sight of any new place; every time a sculptured rock or striking stone or mountain is seen, the Indians avert the ill-will of the spirits of such places by rubbing red pepper (capsicums) into their eyes, to avoid attracting the attention of the malignant powers. The Tih-rangi ("those who have clear eyes") fast with such rigor for a year that their faces become emaciated and haggard. Then a juice is expressed from certain acrid herbs and dropped into their eyes. They imagine that in everything there is a spirit which sometimes becomes offended with them, and afflicts them with various evils (De Matha).

¹¹⁴ A death by small-pox in Scotland was attributed to the evil eye in Dalryell's time, who adds, "There is now a woman in the lowlands whose look, according to her neighbors, curdles milk, makes the goats barren, and sometimes even kills cattle" (v. Migne).

¹¹⁵ "Burning eyes" (*urentes oculos*), Persius calls them. They "overlook" by witchcraft. So the *jettatura*, or *sionhverfing*. They may be averted by exhibition of the *fascinum*. In Japan the *xé-mi*, or evil look, is a squinting glance.

¹¹⁶ The evil eye is often congenital, but may be obtained by special magic formulas (Wuttke). In Bohemia it is often said that one has an evil look when he gives another a dark sidelong glance, or looks at him with unwashed face, or (in Carinthia) fixes a staring, envious look upon him. The eyebrows are consecrated to Juno as Lucina, because it is through the eye that we enjoy light (*luce fruimur*, Festus).

¹¹⁷ The sacred eye, or eye of Horus, was expressed in hieroglyphics by the word *oudja*, signifying "safety." It plays a great part among Egyptian talismans; and the amulets in the form of the *oudja* are innumerable (Pierrot). The eye of Osiris or symbolic eye (*uta*) was generally given to that deity and to Ptah, when under the emblem of stability (Wilkinson).

¹¹⁸ Just as the words which signify magic: *βασκανιον* (*ποβασκανιον*), *fascinum* (*præfascinum*), also designate the remedy and counter-charm, so the evil eye, whose influence is feared, is itself employed as an amulet. "Those who are said to fascinate, and to have a fascinating (*βασκανιον*) eye" (Plutarch). "When he flies from the dog-eyed gods of the avenging fates to the image of Pallas, she scares away the hideous dragons, spreading her shield over his head" (Euripides).

¹¹⁹ In the Vedic marriage-ritual, one must look upon the bride with friendly and favoring eye, as she is led around veiled to avoid the evil look. In Oldenburg he will win at play who lets some one who has a "good look" see his cards.

¹²⁰ In Leipzig by "looking at" children, they were protected from a monster who drags them about in bed (Prætorius).

¹²¹ Mayuhn was smitten by El Ain ("eye") with an evil look; wherefore children wear ornaments of gold in their foreheads to avert the glance.

¹²² It was believed that Pope Pius IX. had an evil eye, and women who knelt as he passed, made under their cloaks a counter-charm by extending the fore and little finger and closing the rest. Wherever the Rabbis turn their eye to punish, follow poverty and death, according to Chagiga; and in this way many have died by the look of holy Rabbis. The Tasmanians believe in the power of their wise men to destroy numbers by a judicious employment of the evil eye (Bonwick). There is a certain something which, even according to the views of the heathen, is to be feared, and it is called the evil look, the unlucky issue of too great praise and fame. We often blame that in the devil, because he hates all that is good; but sometimes we ascribe it to God, because he judges pride, exalts the humble, and casts down the high (Tertullian on veiling virgins). Thor brings back the holy eye of Horus, taken away from the enemy. Bog, of the Servians, is called Stari kronick, the old blood-shedder. Frauenlob calls him "the old Friedel." Dressing in skin (*veβpίζειν*) was associated with eating raw flesh in the Dionysian cultus. The Hametze, among the Quakuilla in Vancouver's Island, on whose masks a skull is fastened whenever they feast in human flesh, fasten rings to those of the Nutlomata. The Brazilians gave their prisoners women, whom they fattened for the cannibal feast (Coreal).

¹²³ In East Prussia it is believed that the evil eye may be averted if one steps behind the dangerous person, and beckons thrice behind his back with the left hand, or (in Bohemia) if one rubs his temples thrice, or tells him to his face that he is harming us. One may protect himself or others by concealing bread and salt in the clothes. Children and cattle are protected by a red ribbon around their necks (Wuttke). In China children put on hideous masks on the last day of the year, to secure them from the dangerous glance of the small-pox deity.

¹²⁴ In Bavaria women made a gesture with their hands to avert the evil eye, and wear a coral fig or a rosary attached to the bodice. The *fascinum* was kept by the Vestals, and when it was borne in procession crowns were worn. The *linga-dharin* carry the *linga* in a box called *koshtha*, hung from the neck. The *deus fascinus* not only protected young children from witchcraft, but the conqueror in his triumph, against "Fortune the butcher of glory." In Berachoth it recommended, as a protection from the evil eye, to thrust each thumb into the opposite hand, like the *higa* of the Spaniards, "The look being drawn aside by a diversion, so as to injure less those who may suffer from it" (Plutarch). The mere look of the Elbe has magic power like a blight; and this in the old tongue was called "intoehan," "to look grimly," in middle high German "entsehen," and to follow it out leads into the region of morals.