

The Obeah Bible

In *Obeah, Race and Racism*, Eugenia O'Neal vividly discusses the tradition of African magic and witchcraft, traces its voyage across the Atlantic and its subsequent evolution on the plantations of the New World, and provides a detailed map of how English writers, poets and dramatists interpreted it for English audiences. The triangular trade in guns and baubles, enslaved Africans and gold, sugar and cotton was mirrored by a similar intellectual trade borne in the reports, accounts and stories that fed the perceptions and prejudices of everyone involved in the slave trade and no subject was more fascinating and disconcerting to Europeans than the religious beliefs of the people they had enslaved. Indeed, African magic made its own triangular voyage; starting from Africa, Obeah crossed the Atlantic to the Caribbean, then journeyed back across the ocean, in the form of traveller's narratives and plantation reports, to Great Britain where it was incorporated into the plots of scores of books and stories which went on to shape and form the world view of explorers and colonial officials in Britain's far-flung empire. O'Neal examines what British writers knew or thought they knew about Obeah and discusses how their perceptions of black people were shaped by their perceptions of Obeah. Translated or interpreted by racist writers as a devil-worshipping religion, Obeah came to symbolize the brutality, savagery and superstition in which blacks were thought to be immured by their very race. For many writers, black belief in Obeah proved black inferiority and justified both slavery and white colonial domination. The English reading public became generally convinced that Obeah was evil and that blacks were, at worst, devil worshippers or, at best, extremely stupid and credulous. And because books and stories on Obeah continued to promulgate either of the two prevailing perspectives, and sometimes both together until at least the 1950s, theories of black inferiority continue to hold sway in Great Britain today.

Shares the spiritual wisdom of Rastafari through the stories, teachings, and traditions of practicing Rastas in Jamaica • Includes the author's interviews with bush doctors, healers, and Rastafarians gathered during his 15 years of living in Jamaica • Reveals the old ways of the Rastafarians and how their beliefs form an unbroken lineage tracing back to King Solomon • Explains the connection of Rasta beliefs to important biblical passages Tracing their lineage back to King Solomon--the wisest man who ever lived--Rastafarians follow a spiritual tradition of peace and meditation that is more a way of life than an organized religion. During his 15 years living in Jamaica, Gerald Hausman developed deep friendships with Rastafarians and rootsmen, enabling him to experience firsthand the beliefs and traditions of these followers of the Kebra Nagast--the African gospel excised from the King James version of the Bible. He met bush doctors, Rasta preachers, members of the Marley family, and respected elders who knew Marcus Garvey, prophet of the Rasta movement and vocal proponent of the Pan-African movement in America. He also met elders who were present when Haile Selassie I, Emperor of Ethiopia and descendant of the House of David, came to Jamaica in the 1960s. Through interviews with fishermen, mystics, and wise men, as well as direct encounters with spirits and the spiritual, the author reveals the deep wisdom that underlies the "old ways" of the Rastas. He connects their stories, lives, and teachings with important biblical passages as well as reggae songs. He shares their views on the medicinal and meditative powers of cannabis--the sacred herb of Solomon--and explains that while Rastas believe it to be "the opener of the door," they maintain that peace and understanding must be found within. Illustrating the unwavering faith and hope of the Rastafari of Jamaica, Hausman shows them to be a people who, above all, emphasize equality, because the Holy Spirit within each of us makes us all one and the same.

Of all the Living Traditions, Obeah has remained the most elusive. Whilst Vodou and Santeria have had both academic and occult treatment in tomes widely available to the seeker, Obeah has stayed uncompromisingly rooted as a sorcerous tradition veiled in obscurity. In *OBEAH: A SORCEROUS OSSUARY*, Nicholaj de Mattos Frisvold teases open this Caribbean mystery and reveals a crooked path into the hidden world of Papa Bones and Sasabonsam with a short monograph concerning the history of this incoherent cult and the ways in which power is bestowed upon and wielded by the Obeahman. The text includes the Kabalistic Banquette of Lemegeton, the Hypostasis of Abysina Clarissa and the Green Beasts, a Kabalistic Mass for Anima Sola Mayanet, a Call to Papa Bones, a Call to Spirit Guides, a Call to Anima Sola Abysina Clarissa, the Missale Ezekiel Sasabonson or the Conjunction of the Shadow-Self, and the Ritual Reptilica de Anansi, and offers insights into the Obeahman's special relationship with the spirits of wood, water, and bone.

Conjure, also known as Hoodoo or Rootwork, is an old, powerful, and increasingly popular system of North American folk magic. Conjure's roots derive primarily from West and Central African spiritual traditions, but it has also been influenced by Christianity, Jewish mysticism, and Native American practices. Hoodoo Sen Moise has been studying this tradition and working with Conjure for over 35 years. Here in *Working Conjure*, he explores Conjure's history, principles, fundamentals, and ethics, while simultaneously providing a practical how-to guide to actually "working" Conjure and making Conjure work for you. This book: Explores the primary materials of Conjure Features spells, rituals, and workings for various purposes Guides readers to learn how to bring this profound school of magic to life

The long-awaited paperback reissue of the acclaimed Jamaican author's debut novel.

This book is an expos from Gods record in the Bible of what is happening in the spiritual realm that is causing families and nations to be torn apart. God states that he is against manipulation and oppression and calls it witchcraft. The book awakens ones awareness of the contrasts of darkness versus light. It addresses modern-day family dynamics and outlines my personal journey as a victim of manipulation and how I was able to overcome it when I accepted Jesus Christ, the light of the world, as my personal Savior. My Heavenly Father warned me through a series of dreams and visions about the devils plans to destroy my life and taught me through his precious Holy Spirit how to overcome it. This is my opportunity to expose the plans that the devil has for families nationwide and worldwide, thereby giving those who have lost their way an opportunity to receive healing, deliverance, and restoration.

"Every island of the Caribbean is the site of a deep haunting. Before Columbus, the various indigenous peoples - the Arawaks, the Caribs, the Tainos - lived in relative harmony with the land, the sea and each other. Everything changed in 1492: the Amerindian people quickly were decimated, their presence erased by disease, wars and overwork. These are the Caribbean's oldest ghosts, almost invisible in history yet still present in the form of place names, fragments of language, ancient foods, and pockets of descendants speckling the islands. . . ."Given the history of the Caribbean, it is not surprising that much of the region's literature bears a haunted quality: ghosts are everywhere, be they of the Amerindians, the African ancestors, the slaves, the planters, the indentured workers, the victims of dictatorships, foreign invasions and natural disasters, or the modern exiles. To a large extent,

Caribbean fiction in general is a collection of ghost stories, tales of haunted people, memories and places. . . ."This book brings together some of the region's leading contemporary authors, from the anglophone, francophone and hispanophone Caribbean, as well as the United States and Canada, and constitutes a unique, transcultural anthology in which living authors evoke the dead, the undead and the dying, the ghosts that haunt their experiences and their works as modern writers of the Caribbean."--From the introduction by Martin Munro

Addresses interplay of diverse spiritual, religious and cultural traditions across the Caribbean.

Bringing together ethnographic exposition with philosophical concepts and arguments and effectively transcending disciplinary boundaries between cultural and linguistic anthropology, the essays collected in this volume explore the ethical entailments of speech and action and demonstrate the centrality of ethical practice, judgment, reasoning, responsibility, cultivation, commitment, and questioning in social life.

Rather than focus on codes of conduct or hot-button issues, they make the cumulative argument that ethics is profoundly 'ordinary', pervasive - and possibly even intrinsic to speech and action. In addition to deepening our understanding of ethics, the volume makes an incisive and necessary intervention in anthropological theory, recasting discussion in ways that force us to rethink such concepts as power, agency, and relativism. Individual chapters consider the place of ethics with respect to conversation and interaction; judgment and responsibility; formality, etiquette, performance, ritual, and law; character and empathy; social boundaries and exclusions; socialization and punishment; and commemoration, history, and living together in peace and war.

A sacred text to Ethiopian Christians and Jamaican Rastafarians, *The Kebra Nagast* tells of the relationship between King Solomon and the Queen of Sheba and their son Menyelik, who hid the Ark of the Covenant in Ethiopia. This edition of the Ethiopian text is edited by Gerald Hausman, with an introduction by Ziggy Marley.

A popular grimoire (black book) of spirit evocation noted for its multiplicity of seals and sigils. Although attributed to the biblical Moses and his brother Aaron, the earliest appearance of the work can only be traced as far as the 18th century.

Whether fact or fiction, the supernatural world of obeah is entwined into Jamaican life. In this collection of short stories centred on the practice of obeah, Brailsford delves into its traditions, spells, rituals and amulets, which are said to have the power to bring forth numerous misfortunes and even death. However, some of these tales reveal that these unexplainable incidents can be rationalised with common sense. This collection looks at Caribbean religious history from the late 18th century to the present including obeah, vodou, santeria, candomble, and brujeria. The contributors examine how these religions have been affected by many forces including colonialism, law, race, gender, class, state power, media representation, and the academy.

Voodooos and Obeahs examines the history of these beliefs and traditions in the Caribbean, specifically in Jamaica and Haiti. It also traces them back to their roots in Africa and discusses the influence that imperialism, slavery, and racism had on their development.

The Magus, or Celestial Intelligencer; being a Complete System of Occult Philosophy is a handbook of the occult and ceremonial magic compiled by Francis Barrett and published in 1801. This book facilitated the modern revival of magic by making information from otherwise rare books readily available. It may have influenced novelist Edward Bulwer-Lytton and occultist Eliphas Levi. More controversially, it has been identified as an influence on Joseph Smith, Jr., founder of the Latter Day Saint movement, in Reed C. Durham, Jr.'s speech "Is There No Help for the Widow's Son?" *Reproduction of 1801 Edition.*

After his father leaves their family, twelve-year-old Uton Hinds, known as Tall T, tries to earn extra money in his Jamaican village and tries to further his education as he ponders how he feels about his father's behavior.

"Voodoo Hoodoo" is the unique variety of Creole Voodoo found in New Orleans. *The Voodoo Hoodoo Spellbook* is a rich compendium of more than 300 authentic Voodoo and Hoodoo recipes, rituals, and spells for love, justice, gambling luck, prosperity, health, and success. Cultural psychologist and root worker Denise Alvarado, who grew up in New Orleans, draws from a lifetime of recipes and spells learned from family, friends, and local practitioners. She traces the history of the African-based folk magic brought by slaves to New Orleans, and shows how it evolved over time to include influences from Native American spirituality, Catholicism, and Pentecostalism. She shares her research into folklore collections and 19th- and 20th- century formularies along with her own magical arts. *The Voodoo Hoodoo Spellbook* includes more than 100 spells for Banishing, Binding, Fertility, Luck, Protection, Money, and more. Alvarado introduces readers to the Pantheon of Voodoo Spirits, the Seven African Powers, important Loas, Prayers, Novenas, and Psalms, and much, much more, including: Oils and Potions: Attraction Love Oil, Dream Potion, Gambler's Luck Oil, Blessing Oil; Hoodoo Powders and Gris Gris: Algier's Fast Luck Powder, Controlling Powder, Money Drawing Powder; Talismans and Candle Magic; Curses and Hexes

Upon the passing of her grandmother, Melody receives instructions to take her ashes to the bayou country of southern Louisiana for rites based on an ancient West African religion. This leads to a crossroads of her culture and beliefs. Melody is challenged by her new perceptions of reality.

What is a grimoire? The word has a familiar ring to many people, particularly as a consequence of such popular television dramas as *Buffy the Vampire Slayer* and *Charmed*. But few people are sure exactly what it means. Put simply, grimoires are books of spells that were first recorded in the Ancient Middle East and which have developed and spread across much of the Western Hemisphere and beyond over the ensuing millennia. At their most benign, they contain charms and remedies for natural and supernatural ailments and advice on contacting spirits to help find treasures and protect from evil. But at their most sinister they provide instructions on how to manipulate people for corrupt purposes and, worst of all, to call up and make a pact with the Devil. Both types have proven remarkably resilient and adaptable and retain much of their relevance and fascination to this day. But the grimoire represents much more than just magic. To understand the history of grimoires is to understand the spread of Christianity, the development of early science, the cultural influence of the print revolution, the growth of literacy, the impact of colonialism, and the expansion of western cultures across the oceans. As this book richly demonstrates, the history of grimoires illuminates many of the most important developments in European history over the last two thousand years.

Jamaican-born novelist and sociologist Erna Brodber describes *Myal* as "an exploration of the links between the way of life forged by the people of two points of the black diaspora—the Afro-Americans and the Afro-Jamaicans." Operating on many literary levels—thematically, linguistically, stylistically—it is the story of women's cultural and spiritual struggle in colonial Jamaica. The novel opens at the beginning of the 20th century with a community gathering to heal the mysterious illness of a young woman, Ella, who has returned to Jamaica after an unsuccessful marriage abroad. The Afro-Jamaican religion *myal*, which asserts that good has the power to conquer all, is invoked to heal Ella, who has been left "zombified" and devoid of any black soul. Ella, who is light skinned enough to pass for white, has suffered a breakdown after her white American husband produced a black-face minstrel show based on the stories of her village and childhood. This cultural appropriation is one of a series Ella encountered in her life, and parallels the ongoing theft of the labor and culture of colonized peoples for imperial gain and pleasure. The novel's rich, vivid language and vital characters earned it the Commonwealth Writers' Prize for Canada and the Caribbean. The novel links nicely with Brodber's coming-of-age story, *Jane & Louisa Will Soon Come Home*, also from Waveland Press, for its similar images, themes, and specific Jamaican cultural references to colonialism, religion, slavery, gender, and identity. Both novels are Brodber's way of telling stories outside of published history to point out the whitewashing and distortion of black history through religion and colonialism.

Deception, witchcraft, and occult practices reign worldwide and these evils have even infiltrated the Christian church! So, fasten your seatbelt as you read the most provocative book of our time, in which you will learn to recognize: Ministers who use intimidation and fear

Controlling power in families Spiritual discernment and its many uses Manipulative media techniques Distractions coming from Satan It's time to take a stand and engage in spiritual warfare. Bishop Bloomer shows how to prevent others from unfairly taking advantage of you.

Creolization—the coming together of diverse beliefs and practices to form new beliefs and practices—is one of the most significant phenomena in Caribbean religious history. Brought together in the crucible of the sugar plantation, Caribbean peoples drew on the variants of Christianity brought by European colonizers, as well as on African religious and healing traditions and the remnants of Amerindian practices, to fashion new systems of belief. *Creole Religions of the Caribbean* offers a comprehensive introduction to the syncretic religions that have developed in the region. From Vodou, Santería, Regla de Palo, the Abakuá Secret Society, and Obeah to Quimbois and Espiritismo, the volume traces the historical-cultural origins of the major Creole religions, as well as the newer traditions such as Pocomania and Rastafarianism. Chapters devoted to specific traditions trace their history, their pantheons and major rituals, and their current-day expressions in the Caribbean and in the diaspora. The volume also provides a general historical background of the Caribbean region. *Creole Religions of the Caribbean* is the first text to provide a study of the Creole religions of the Caribbean and will be an indispensable guide to the development of these rich religious traditions and practices. With 23 black and white illustrations

Author and illustrator S. Aldarnay presents each of the Pentacles given in the Key of Solomon, redrawn and with explanations of the divine names, the names of spirits, as well as the vesicles in English, Latin and Hebrew, in an attempt to make the individual's use of the seals more effective. By presenting the pentacles in full the author hopes that people will be inclined to experiment more with them, as the seals are able to bridge the gap between the high magic of angelic conjuration and divine names, and the folk magic which utilizes psalms and spiritual assistance for more day to day concerns.

Bat Wing is the first Paul Harley detective story. Harley is called on to investigate a mysterious case in the heart of London, involving voodoo, vampirism and macabre murder. This series is considered one of Rohmer's best outside his famous Dr. Fu Manchu series.

Study of the importance of debates about obeah, and state suppression of it, for Caribbean struggles about freedom and citizenship.

For review see: Joseph M. Murphy, in *HAHR : The Hispanic American Historical Review*, 78, 3 (August 1998); p. 495-496.

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Historical overview of demonology and the occult defines witchcraft and examines ceremonial practices, the casting of spells and conjuring, celebration of the Black Mass, and much more. A masterfully written, highly readable work.

The secrets of Santeria, Voodoo and Obeah are among the oldest enigmas in the world. Their roots go back to pre-historic Africa - perhaps even beyond that. From the 16th century onwards, the slave trade brought these ancient mysteries to the West, where they blended strangely with traditional Christianity: the ancient African gods became identified with legendary saints. This integration of the two faiths slowly evolved to form the many varieties of Santeria, Obeah and Voudoun that are widely practiced throughout the world today. Their characteristic dancing and drumming seem able to invoke strange states of mind in which almost anything is possible. Even stories of zombies - the walking dead - still persist. Is there a rational explanation for them? Contemporary Voudoun priests, priestesses, magicians and enchanter use rare herbs and spices as well as charms, dolls and talismans to control the natural world in ways that science cannot always explain. Accounts of their inexplicable successes are examined in depth. Most intriguing of all are the claims that are made for their love philtres and aphrodisiacs. What powers do these old religions still possess?

What are the secrets of Obeah? This Caribbean magical tradition strikes fear into the hearts of many. Now at last its secrets are revealed. The Obeah Bible was originally published as *The Great Book of Magical Art, Hindu Magic and East Indian Occultism* in 1898 by L.W. de Laurence. This text is taken from the 1915 edition. The Great Book became an influential text in the practice of certain African-derived magic systems, including hoodoo, Voodoo and Obeah. The Great Book, along with all other books published by the De Laurence Company, remain banned in Jamaica due to strong associations with Obeah practice. This has earned The Great Book its nickname The Obeah Bible.

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