



Evil Eye

John H. Elliott



Evil Eye:

The Evil Eye Alan Dundes, 1992 The evil eye the power to inflict illness damage to property or even death simply by gazing at or praising someone is among the most pervasive and powerful folk beliefs in the Indo European and Semitic world It is also one of the oldest judging from its appearance in the Bible and in Sumerian texts five thousand years old Remnants of the superstition persist today when we drink toasts tip waiters and bless sneezers To avert the evil eye Muslim women wear veils baseball players avoid mentioning a no hitter in progress and traditional Jews say their business or health is not bad rather than good Though by no means universal the evil eye continues to be a major factor in the behavior of millions of people living in the Mediterranean and Arab countries as well as among immigrants to the Americas This widespread superstition has attracted the attention of many scholars and the twenty one essays gathered in this book represent research from diverse perspectives anthropology classics folklore studies ophthalmology psychiatry psychoanalysis sociology and religious studies Some essays are fascinating reports of beliefs about the evil eye from India and Iran to Scotland and Slovak American communities others analyze the origin function and cultural significance of this folk belief from ancient times to the present day Editor Alan Dundes concludes the volume by proffering a comprehensive theoretical explanation of the evil eye Anyone who has ever knocked on wood to ward off misfortune will enjoy this generous sampling of evil eye scholarship and may never see the world through the same eyes again **The Evil Eye** Frederick Thomas Elworthy, 1895 **The Evil Eye in the Bible and in Rabbinic Literature** Rivka Ulmer, 1994 Jewish belief in the power of the evil eye aroused and energized by emotions such as jealousy and mean spiritedness has been a common concern in Jewish life from earliest times The everpresent fear of its malevolent power is expressed by the common Yiddish expression *kein ahoro* which means literally without an evil eye *Kein ahoro* is intended to ward off any potential evil eye when one speaks of one's favorable prospects Sephardic Jews have been concerned with it as well and like the Ashkenazim their Jewish ritual life has incorporated ways of protecting against it Dr Ulmer's book examines this idea in its many permutations in Rabbinic literature In particular she examines its origin in people's negative emotions and its effects on its victims in many phases of life in causing death and sickness for example or its role in sexual transgression etc The Angel of Death is depicted as having many eyes and early Jewish mystical literature depicts angels in general as covered with eyes On the other hand the good eye has many positive meanings and these are discussed as well Dr Ulmer's study provides the reader with a complete view of the numerous symbolic meanings which this most important sense organ has been given in Jewish culture Book Jacket **Beware the Evil Eye** John H Elliott, 2016-04-28 In the Sermon on the Mount Jesus of Nazareth makes reference to one of the oldest beliefs in the ancient world the malignity of an Evil Eye The Holy Scriptures in their original languages contain no less than twenty four references to the Evil Eye although this is obscured by most modern Bible translations John H Elliott's *Beware the Evil Eye* describes this belief and associated practices its history its voluminous appearances in ancient cultures and the extensive

research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the Evil Eye and its presence in the Bible This is the first of a four volume work on the Evil Eye **Beware the Evil Eye Volume 2** John H. Elliott,2016-01-22 In the present volume Elliott addresses the most extensive sources of Evil Eye belief in antiquity the cultures of Greece and Rome In this period features of the belief found in Mesopotamian and Egyptian sources are expanded to the point where an Evil Eye belief complex becomes apparent This complex of features associated with the Evil Eye human eye as key organ of information eye as active not passive eye as channel of emotion and dispositions especially envy arising in the heart possessors victims defensive strategies and amulets is essential to an understanding of the literary references to the Evil Eye This volume along with chapter 2 of volume 1 sets and illuminates the context for examining Evil Eye belief and practice in the Bible and the biblical communities the focus of volume 3 **The Evil Eye** Antonio Pagliarulo,2023-05-01 A practical modern day exploration of one of the oldest most universal and storied forms of folk magic Antonio Pagliarulo explores the phenomenon of the Evil Eye what it is its origins and causes and most crucially how to avoid repel and remove it Rich with cultural anecdotes and traditions mystical lore and modern concepts The Evil Eye offers practical advice for shielding yourself from the destructive and lingering power of this mysterious and persistent force The book Defines the Evil Eye and traces its roots into antiquity and across an extraordinary breadth of cultures and traditions Shows readers how to diagnose the Evil Eye how to cure it and how to cast it on others Explores the use of amulets and talismans bearing the Evil Eye including its remarkable prevalence in popular jewelry designs Includes the history and use of various talismans such as the Hamsa the Italian cornicello and mano figa the azabache stone the Kabbalah red string mirror pendants and many others

The Evil Eye Elworthy,1895 The Evil Eye Frederick Thomas Elworthy,1982-01-01 **Beware the Evil Eye Volume 3** John H. Elliott,2016-07-26 The Evil Eye is mentioned repeatedly throughout the Old Testament Israel's parabolic writings and New Testament with a variety of terms and expressions The Old Testament Greek Septuagint contains no less than fourteen text segments involving some twenty explicit references to the Evil Eye Deut 15 9 28 54 56 Prov 23 6 28 22 Tob 4 7 16 Sir 14 3 6 8 9 10 18 18 31 13 37 11 Wis 4 12 4 Macc 1 26 2 15 Ep Jer 69 70 At least three further texts are also likely implied references to an Evil Eye 1 Sam 2 29 32 18 9 with some other texts as more distant possibilities The Evil Eye is mentioned also in the Old Testament Pseudepigrapha the Dead Sea Scrolls and the writings of Philo and Josephus all of which are discussed in the following pages Evil Eye belief and practice continued in the early Jesus movement Jesus mentions the Evil Eye on more than one occasion Matt 6 22 23 Luke 11 33 36 Mark 7 22 Paul makes explicit and implicit mention of the Evil Eye in his letter to the Galatians 3 1 4 12 20 Possible implicit references to the Evil Eye are also examined Both the common and the distinctive features of biblical Evil Eye belief are identified along with its operation on multiple levels biological physiological psychological economic social and moral and its serving a variety of purposes The numerous references to the Evil Eye in Israel's rabbinic writings and those of postbiblical Christianity second sixth centuries CE

together with the material evidence from this period are examined in volume 4 **Beware the Evil Eye, 4-Volume Set**

John H. Elliott, 2017-09-20 In the Sermon on the Mount Jesus of Nazareth makes reference to one of the oldest beliefs in the ancient world the malignity of an Evil Eye The Holy Scriptures in their original languages contain no less than twenty four references to the Evil Eye although this is obscured by most modern Bible translations John H Elliott s *Beware the Evil Eye* describes this belief and associated practices its history its voluminous appearances in ancient cultures and the extensive research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the Evil Eye and its presence in the Bible The four volumes cover the ancient world from Sumer to the Middle Ages *Beware the Evil Eye (Volume 3)* John H Elliott, 2017-07-27 In the third volume of his epic exploration of the use of the Evil Eye motif in ancient texts John H Elliott turns his attention to biblical writings A repeated theme in the Old Testament which contains around twenty explicit references mentions of the Evil Eye also appear in the Dead Sea Scrolls as well as in the writings of Philo and Josephus Evil Eye belief and practice continued into the early Jesus movement appearing not only in the Gospels but in Paul s letter to the Galatians The Evil Eye in the ancient world acted in a number of ways physiological psychological economic social and moral and the place it occupied was not easily usurped *Beware the Evil Eye* is a fascinating analysis of one of the most prevalent superstitions in the ancient world and its cultural influence *The evil Eye* Frederick Thomas Elworthy, 1958

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