

Chapter 1 : Superstition and its Role in Macbeth by Katie Careen on Prezi

Nature and luck are associated with each other from very ancient times. Luck is actually considered a force of nature by some. In fact luck is a combination of natural forces, efforts made by humans and to some extent the effects of star and planet positions on one's birth date.

Catalina Ioana January 21, Science and Superstitions! Science is concrete evidence, a documentary proved. A superstition is fully associated with ignorance which believes in good luck and such other things that one who knows the essence of science is skeptic to adhere to superstitions. It has diverse field to dominate just for the sake of people benevolence. In the primitive or middle ages people had to depend or live on social customs and culture. These had been followed and practiced one after the other generation wise. These superstitions also included a lot of undesirable things which at the age of human civilization were vastly opposite and at the beginning of modern century regarded unlawful in the eye of law. Despite all round development of science and its successful applications in the twentieth century we have not been able to overcome or totally stop such superstitions. Because still we see the advanced nations like U. A, may be said has reached well on top in the present world by dint and its culture, where the black Negroes are pathetically butchered by the white skins. An analysis of such happenings surely associated with superstitions, will only encourage logical arguments in support of their respective defense of the parties involved, even an offender or a defender but it is shameful at the same time pathetic to remind the man of this great century that we live in the era of gigantic development of science which is easing a constant supply of human needs and utility. Either in the field of agriculture or industry, or in the fields of social or culture, in education, in home or outside and everywhere we look around, we see science has spread her wings in service to human needs and benevolence. Superstitions are primarily ignorance. Men due to lack of proper culture and education have one time dependent and to some extent relied upon certain happenings mostly in the nature of unexplainable. They were used to be advocated as custom and law. Now a days when science proved these superstitions are harmful and completely unwanted, they begin to cease, though not completely, from society to a large extent. Science has got her own power of domination and quite able to explain perfectly the reasons are cause of good or bad. Men according to the suitability of such good or bad fulfill their needs which lacked in the age of pre-science. As a result men are not supposed to suffer in a manner of pre-science age. It is due to the fact, science has overpowered in the fight against superstitions. In the age of modernity the civilized and advanced men of the world without being entangled in the useless litigation or antagonism either consciously or unconsciously in superstitions, should lean or constructive thought imposing supreme importance on humanity. You May Also Like.

Chapter 2 : 9 Winter Solstice Superstitions and Their Meanings - Colours of Nature

Superstitions of Nature: This is an list on all animals that I have found to be lucky and unlucky all over the world, I am sure they will be more, Superstition plays.

People who are superstitious will mostly say that 13 is an unlucky number, although others believe 13 to be lucky. Magpies Certain quantities of magpies mean different things to a superstitious person, and there is even a rhyme to remind them of the fate they may face: How is your lady wife today? We thought we should include a picture of two magpies to spread joy and good fortune on our birthday! Bats Bats are believed to be harbingers of death and misfortune in many cultures, although in China and Poland they are thought to be a sign of a happy and long life. There are many ancient myths which say different things about bats, including them being trapped souls or witches in disguise. Some people believe that bats drink human blood, but cases of this are extremely rare. Hematophagous blood-eating bats, such as the common vampire bat , usually feed on cattle or horses. Aye-aye Although it is in fact a Lemur species on Arkive , the strange-looking aye-aye was initially identified as a rodent. Some local Malagasy people believe that if an aye-aye points its middle finger at you, then you will die, and this species is regularly persecuted due to this superstition. The function of the enlarged middle finger of this primate is actually to tap on trees to find hollow areas where insects may be, and to extract any prey items that it finds inside. Mistletoe Mistletoe is a parasitic plant which is shrouded by myth and legend. This plant is a commonly seen decoration at Christmas time, and if a person passes underneath a hung piece of mistletoe, they must kiss the person on the other side or they will remain single for another year. Ancient superstitions state that mistletoe can cure any disease and it was considered sacred and magical. Once mistletoe touches the ground, however, ancient cultures believed it to be bad luck rather than good. Elder The elder is the focus of a rich wealth of folklore, and has many magical associations. This may have arisen from the practice of using the hollow stems of the elder as bellows to encourage fires. Conversely it was said to keep the Devil away if planted close to a house. Some of these old superstitions linger today; many modern hedge-cutters refuse to attack an elder for fear of bad luck. African golden cat Both wild and domestic cats are the subject of much superstition in many areas of the world, and the African golden cat is no exception. Pygmy tribes in Cameroon carry the tail of the African golden cat when hunting elephants to ensure good fortune, and the skin is used in some areas during circumcision rituals. Black cats have as much to do with good as they do with bad luck to superstitious people and it is said that if a couple see a black cat on their wedding day then they will definitely have a happy marriage. Forest owlet The forest owlet faces a serious threat as a result of local superstitions. Its eggs are collected by tribes to bring luck in gambling and the animal itself is killed since owls are locally renowned to feed on human souls. Additionally, killing a young forest owlet is widely considered to boost fertility. They are also considered to be bad luck; however, and in ancient times, people would spit over their left shoulder if they came across a wild rabbit. Striped hyaena One of the greatest threats to the Near Threatened striped hyaena is the misconceptions and superstitions of humans. Believed to be responsible for killing livestock, robbing graves and the disappearance of small children, the striped hyaena is severely persecuted through baiting, tracking and trapping. In the past, some governments have paid bounties for every hyaena killed, and certain governments still organise killings of wolves and striped hyaenas in places where carnivores are thought to be responsible for child disappearances. Despite these amphibians being seen as bad luck in these respects, some people actually see them as good luck and consider a frog coming into your house as being lucky. We might stick to OJ! The good news is that you could prevent this from happening by moving the beetle safely outside. Seems like a no-brainer to us! Are there any superstitions that we have missed from your area of the world? Please share them with us!

Chapter 3 : 5 myths and superstitions about owls | MNN - Mother Nature Network

Superstition Nature Cntr in Apache Junction, reviews by real people. Yelp is a fun and easy way to find, recommend and talk about what's great and not so great in Apache Junction and beyond.

You can find good luck charms everywhere you look. You can find it in nature, symbols, numbers, colors, animals, and much more. Everyone has their own good luck charms so there are no right or wrong good luck charms. When you visit this site, you will see a wide variety of what people consider good luck charms in nature. Apple In the Islamic world, apples are thought to have the power to cure all ills. In many parts of America, you can find out if you are going to be lucky in love by peeling the apple and throwing the whole peel over your shoulder to see what letter the peel represents when it is laying on the ground. That would be the first letter of your intended. The Old Norse legends say the Gods secured eternal life by eating apples. The Greeks thought apples were a good luck food and guaranteed long life. Even though apples were considered as symbols of temptation in the bible, others believe the apple to bring long life, good luck, and knowledge. Apples do have a claim to promote good health. They contain Vitamin C, which aids the immune system. They also contain phenols, which reduce cholesterol. Acorn The Vikings always associated the acorn with Thor, the God of Thunder and Lightning, because oak trees seemed to attract lightening and they thought it was sacred to Thor. The Druids also worshiped the acorn as a symbol of strength and long life. Some believe that carrying a dried Acorn can give the gift of youth to the wearer. The acorn can also be used for wealth and attraction of the opposite sex. The good fortune associated with real acorns extends to those made of gold, silver, or some other substance. Basil Young girls wore sprigs of basil on their chest to signify their virginity in central Europe until a few generations ago. The people believed the basil would wither if the girl were not as advertised. It was also common for married women to wear a sprig of basil in their hair to show their love for their husbands. For bachelors looking for a wife in Elizabethan Europe , they considered carrying basil good luck. In Africa , it was used to cure traumatic shock, to ward off bad spells, and an antidote for scorpion bites. It was thought to give good luck to all the followers of this sect. Basil is a Sacred Herb in some countries, especially in India, where it figures in the worship of the god Vishnu. Soak it in water for three days and sprinkle the water at your doorstep to bring money and success. To the Egyptians, beans were a symbol of immortality and to the Romans; beans had the power to repel ghosts. In many parts of Europe, a bean is baked inside a Christmas cake and the person who finds the bean in their piece will have good luck all year.

Chapter 4 : Superstition | blog.quintoapp.com

Certain quantities of magpies mean different things to a superstitious person, and there is even a rhyme to remind them of the fate they may face: one for sorrow, two for joy, three for a girl, four for a boy, five for silver, six for gold, seven for a story never to be told. If a superstitious.

Weather and climate are significant forces of nature to which man is constantly exposed and which he has overcome somewhat by adapting caves and building homes to shelter him from the weather. Neither weather nor climate are stable and predictable but are subjects to the random and chaotic whims of nature. The dependence of man on weather and the impact of adverse weather on man increased sharply after the Neolithic Revolution because man changed from a mobile nomadic lifestyle to a sedentary one; but more importantly because it involved dependence on agriculture such that crop failure due to adverse weather can have a devastating life or death impact on settled farmers. All references to weather also apply to the longer time scale of climate usually described as thirty years of weather WMO, Climate science holds that Human Caused Climate Change by way of fossil fuel emissions has destabilized the natural climate system such that it is now capable of unusual and extreme weather events. Once this hypothesis is fully accepted it triggers superstitious behavior in humans such that any and all odd and unusual aspects of weather that might otherwise have been accepted as the known irregular and volatile nature of weather, are instead attributed to climate change. Such attribution serves to re-enforce the belief in the dangerous nature of climate change and the urgency of Climate Action to prevent the harm that it might otherwise cause. This aspect of human behavior, where an assumed theory of causation guides the interpretation of data in a way that re-enforces the theory of causation can be described in terms of superstition. A specific issue in the study of superstition is that of confirmation bias in the interpretation of data and events. It is this trickery of the brain that explains why superstition survives and why it plays a significant role in our lives even when what we do appears on the surface to be science. A ubiquitous phenomenon in many guises. Confirmation bias, as the term is typically used in the psychological literature, connotes the seeking or interpreting of evidence in ways that are partial to existing beliefs, expectations, or a hypothesis in hand. The author reviews evidence of such a bias in a variety of guises and gives examples of its operation in several practical contexts. Possible explanations are considered, and the question of its utility or dis-utility is discussed. A relevant issue in the study of superstition in humans is the well documented phenomenon of sorcery accusations and sorcery killings in the highlands of Papua New Guinea PNG. These events demonstrate the application of superstition in a real life setting in the chilling context of life and death. As well, they can be used as real world examples to demonstrate the correspondence between superstition and climate science. An extensive literature exists on these practices and on the role of sorcery in PNG highland culture Lindenbaum, Stephen, Eves, Urame, This power of sorcery is believed to run in the family and so descendants of known sorcerers are readily suspected of practicing the art upon the slightest suspicion Eves, The issue of sorcery killings is complex Urame, It cannot be generalized across Papua New Guinea because it exists in some societies and not in others; and varies greatly in form and severity in communities where it does exist. The situation is rendered even more complex because the practice evolves and changes over time such that in recent times there has been an emergence of young men as the primary accusers and executioners in sorcery killings. However, the complex and changing situation in PNG with respect to sorcery accusations and sorcery killings contains a common logical structure in terms of the superstition that drives this practice. Sorcery related violence derives from a superstitious belief system that is common to most PNG communities. In this belief system, the more unusual the bad thing appears to be the more likely its evil cause Vyse, Urame, Once a tragic event occurs and evil cause is suspected, a logical and well developed investigation procedure, not unlike Event Attribution Science, is activated, first to verify that it is a sorcery event, and second, if the event is verified to be a sorcery event, to identify the sorcerer that manipulated the forces of evil to cause the tragic event. The suspect event may be a sudden and unexpected death, an accidental death, a deathly sickness, a fire, death or loss of farm animals, or it may be a weather event such as temperature extremes, a drought, a flood, or a destructive storm. In all such cases, sorcery

experts are brought in to study the situation for telltale signs of sorcery well known to them. Once it has been determined that the suspect event is a sorcery event, the investigation moves to the next stage – that of identifying the sorcerer. Sorcery tends to run in the family such that descendants of known sorcerers are more likely to be sorcerers than descendants of non-sorcerers. Another consideration is that sorcerers often use inanimate objects that are spiritually connected to the suspect by physical or other means. For example, body hair, finger nails, and even feces that are thought to contain the spiritual signature of the subject may be used in casting the magical spell to cause harm to the selected subject. Even objects that were in close contact with the subject may be used for this purpose as for example, clothing or even a footprint carved into the mud by his or her bare feet. Therefore, possession of such items by persons in the community serves as evidence to identify them as potential sorcerers. Other methods of identifying the sorcerer include past interpersonal history between the victim and members of the community that can reveal the motivation of the sorcerer in terms of prior confrontation, unresolved disputes, or interpersonal or inter-family stress. Also relevant in identifying the sorcerer is the practical matter of making the accusation stick which requires the general approval of the community. The family connection at times results in a sorcery accusations against not just one individual but against an entire family thought to be a sorcery family. The suspected sorcerer is seen as a present danger and a threat to the harmony and well-being of the community. Capital punishment is mandatory in this case for the greater good of the community. That risk to the community at large cannot be taken under these circumstances. The precautionary principle is thus invoked and immediate capital punishment is ordered. The judgement is defended and celebrated by the community because the accusers are considered defenders of the community who are providing protection from the power of evil Lindenbaum, Urame, Just as the killing of dogs for consumption in China needs to be painful and cruel to the dogs for a practical matter, that of the secretion of enzymes to enhance meat quality Kerr, , so it is that capital punishment for sorcerers must be a horrific and painful event not only for the sorcerer to bear but also for the community to see, because these horrific events serve as a deterrent against sorcery in the community. This practice is facilitated by a culture of violence in Melanesia particularly in the highlands of PNG but also welcomed by the community as an assurance of protection from sorcery in the future. The torture and killing take various forms with the target of the killing being either an individual sorcerer or a family that has been identified as a family of sorcerers. Some documented killings recorded by Urame, are as follows: Yet, even after such exhibitions of heinous horror, the community remains pliant and compliant and thankful to the accusers and executioners for saving the community from sorcery. This relationship among the accused sorcerer family, the sorcery accusers, the executioners, and the community derives from a shared superstition about sorcery in which the sorcerer is evil and the cause of tragic evil events. In this context, the grotesque anti sorcery action taken by the accusers and executioners is a service rendered to the community for its continued protection from sorcery and therefore of its continued well-being. However horrific the procedure, it is a necessary evil for the best interests of the community at large. Another example of socially accepted violence carried out ostensibly on behalf of the community and rationalized by superstition is described by Dr. Sallie Baliunas Baliunas, The issue arises in the context of bad weather and a culture of witch burning in medieval Europe. Soon thereafter, Europe plunged into a period of cooling that bottomed out in AD at about 0. Canals and rivers were frozen, growth of sea ice around Iceland closed down harbors and shipping, hailstorms and snowstorms were heavy and frequent, and road and water transport was made difficult or impossible. Agricultural failure and consequent starvation and death devastated Europe. To the Europeans of the time used to relative warmth and agricultural wealth, these extreme weather events seemed abnormal, unusual and bizarre and therefore likely to have evil other-worldly causes and explanations. The human tendency to look for cause and effect relationships in extreme weather predicament and their usual solutions Maller, , drove the LIA Europeans to measures not unlike the sorcery killings of Melanesia. Europeans of the time were mostly Christians but their version of religion carried with it superstitions and cultural norms that included sorcery and witchcraft BenYehuda, Since the 13th century and through the ages since then, whenever Europeans faced hardship from extreme weather or disease epidemics or other natural calamities, they attributed their suffering to the forces of evil personified by witches – individuals thought to possess evil supernatural

powers. Concerning the Little Ice Age the conception of witchcraft is of enormous importance. Weather-making counts among the traditional abilities of witches. Because of their unpredictable and dangerous nature, particularly so with regard to their ability to generate hailstorms, the very idea of witches was the subject of controversial discussion around the world. The resurgence of witch hunts in the Little Ice Age revealed the susceptibility of society. Scapegoat reactions may be observed by the early 17th century even though climatologists, thus far, have been of the opinion that the cooling period did not begin until the 14th century. Despite attempts of containment, such as the Calvinistic doctrine of predestination, extended witch-hunts took place at the various peaks of the Little Ice Age because a part of society held the witches directly responsible for the high frequency of climatic anomalies and the impacts thereof. The enormous tensions created in society as a result of the persecution of witches demonstrate how dangerous it is to discuss climatic change under the aspects of morality. Superstition and belief as inevitable by-products of an adaptive learning strategy. Weather, hunger and fear: The European witch craze of the 14th to 17th centuries: *American Journal of Sociology*, *The Ohio Sociologist*, 3. Magical ideation in the judgement of contingencies. *Cognitive Neuropsychiatry*, 2. How superstition won and science lost: Popularizing science and health in the United States. Rutgers University Press, Sorcery and Witchcraft in Papua New Guinea: *Anthropology in Papua New Guinea*, Good practice guidance paper on detection and attribution related to anthropogenic climate change. Articulating Animal Law Reform in China. The witch-hunt in early modern Europe. Biases in the interpretation and use of research results. *Annual review of psychology*, Extraordinary Popular Delusions and the Madness of Crowds. Sources of superstitious beliefs. *The Journal of Educational Research*, Series A, Physical Geography, Witch Trials in Continental Europe – Witchcraft and magic in Europe: The period of the witch trials, Factors affecting extraordinary belief. *The Journal of Social Psychology*, Climatic extremes, recurrent crises and witch hunts: *The Medieval History Journal*, The superstitious and pseudo-scientific beliefs of secondary school students. *International Journal of Science Education*, Believing what we do not believe: Acquiescence to superstitious beliefs and other powerful intuitions.

Chapter 5 : Superstitions and Their Origins ~

To understand superstitions we need to understand how and why they're born in the human mind. It's a fact of human nature that our psychological repertoire only contains behaviours that benefit us in some way or the other.

Bats Its a well known fact the world over that if bats fly towards you its a omen that someone is trying to place a curse on you, or betray you or bewitch you, its also well know women always fear a bat will fly into there hair and get tangled but we all know that the bat has the best radar system in all of nature. **Bear** The Indians and fronteirsmen of the USA always believed that the bear breeds only once every seven years and it always seems to fall on the time that the cattle would be giving birth to their young, The native americans believe that every part of the bear has great spiritual power. **Beetles** Everyone knows that to stamp on a beetle is bad luck as this causes rain its even more dangerous to stand on one in your home as this causes a death in that home in years to come „sometimes when the beetles walk into your home in countryside that is a forewarning that storm is due that day. **Birds** There is many birds that have omens of good luck and bad luck in the bird families. **Black Cats** We all have said at one time Black cat crossing our path is lucky or unlucky depending on each individual person, to kill a black cat is very much bad luck, its rare to find a real Black cat these days as many have a tinge of ginger or white somewhere on their body then its spell is stopped, most tales of the black cat go back to days of the Egyptians as one of the Gods was a black cat, I could possible write a whole book on the Black cat. **Butterflies** Many country people believe that the butterfly is a sign of bad luck if it lands on you and its claimed that if you accidently kill a butterfly ill fortune will follow you for 12month. **Caterpillars** In Yorkshire country people especially the gypsies believed that if you find a hairy caterpillar and throw it over your left shoulder it will bring you good luck. **Cattle** Have always been one of main targets for the witches and many charms have been made to protect them Irish tinkers told me that they would cover the entrance to a byre with primroses to keep the witches away from their cattle, the other lucky thing to do to keep witches away was to hang a wand made from the Rowan tree and hang it at your door, some Scots farmers in north believed that if you tarred the rear of their ears or at root of their tail that stops witches stealing their milk, **Chickens** Some of the european gypsies told me that if you have a chicken that lays an even number of eggs its better to take one away so that the rest will all lay, if not there is an omen to stop the rest of chickens laying they also stated that if a cockerel is born from the eggs that brings good fortune to the owner and their family. **Cockerels** The cock has always been a protector and held with high regard as it keeps at bay ghosts and evil spirits, thats why we see many of church steeples, to have a white cockerel is very good luck, if you hear a cock crowing as you walk passed it that is supposed to mean that you will have a great day, there is many facts about Cockerels. **Cobwebs** In America Native americans believe that if cobwebs are seen inside your tepee that lets you know that no lovemaking has ocured in there in such a long time, if a girl found a cobweb on her door it let her know that her lover was calling on another girl in same village, some older people believed that if you had a cut and covered it with a cobweb it would heal it. **Cricket**s Crickets are lovely little insects and are said to be bringers of good luck and to kill one would be unlucky for you, if you see one leaving your home it meant there is an illness due in your home,„The Native Americans believe that you can have a great singing voice if you make a drink up of the crickets crushed and boiled. **Crows** From the earliest times all over the world people have always sensed the crow as a sign of bad luck and of evil, as its widely associated with witchcraft, if you see a flock of crows flying from a wood and heading north its a sign of hard times ahead there is old saying by the Cherokee, One crow is sorrow, two crows are myrth, three crows a wedding four crows a birth, and if you see a crow flying towards the sun in the morning means that the weather will be fine all day, but if you see any crows near a river at nights its a sign of a storm brewing. **Curlew** The curlew has always been a bird of bad omen to sailors who have seen them flying overhead and if you hear that call they have means that a storm is brewing and its inadvisable to set sail for the sea ,its also bad to hear a curlew at night that is a sign of bad luck. **Dog** Dogs have always been prone to people to believe that a dog can see ghosts and feel death before it happens, they say a dog can always tell who is a good person and who is a bad person, I have seen that myself when my dog would approach some people and growl at others,

The Native Americans believe a dog falling asleep with its paws all drawn up and its rear legs stretched out and tail straight is a sign of a death, the good omen is when a dog eats grass, have you also noticed that if a dog knows thunder is coming or a storm is due it will hide in a corner or hide under the table, Donkeys If you look at all donkeys they have a cross on their back and that was given by God from the time that the Christian Jesus was carried on its back, it's even well known that if a donkey is dying it always walks away in a corner to be by itself and if a donkey bays quite a lot and ears twitch it's a certain sign of bad weather. Dove Tradition has always said that the dove is only a bird that the devil cannot harm and cannot enter its soul,, a superstition by many miners was that if a dove was sitting anywhere the mine shaft no one would go down the mine until it had left, The Indians also believe it is the soul of someone close to them and it's forbidden to kill any. Dragonfly If a man is fishing and a dragonfly comes along and hovers near the man that is an area where to fish as they are there in abundance, it's also said that if the man has a poor attitude to life and cares for none but himself the Dragonfly takes him to a spot where there is no fish. Duck A duck's egg can be an omen of great bad luck for its owner if there are dark coloured many people believe if a duck lays any unusual eggs it's better to kill the duck and celebrate its death by eating it to cure the problem in the other ducks. Eagle The eagle is protected all over the world and in USA is held in high regard by all Native Americans as that is said to be the Creator flying over all the land, it's a bad omen for anyone to steal an eagle's egg, and also if an eagle drops a feather there has to be a lifted only by a Native American holy man and there is a special ceremony for a feather of the eagle not everyone can hold an eagle's feather. Geese Many people think the goose is a silly bird as you hear many say your a silly goose, the bird is said to give warnings of death and also protects you also there was another superstition that depending on colour of the breast bone told what the weather would be like the following year. Goats The goat has always been taken in regards to superstition as many think its relation to the Devil,, many houses of pagans have goats in their gardens to protect the house from illness. Golden Plover In Wales they say it's a death omen to hear the whistling of the Plover in the mornings, it's said to contain the souls of Jews who died at same time as the Christian Jesus, Greyhound All greyhound owners believe that a greyhound with a white spot on front of its head is a guaranteed winner. Hedgehog The hedgehog is said to also be bearer of bad luck, many country people say it's best to kill it before it brings bad luck towards you, but as it's a protected animal I don't think many will be harmed, some farmers used to believe that the hedgehog sucked the milk from cows lying sleeping in fields, it's a well known fact that if a hedgehog just comes out of hibernation eats and then curls up in a ball it's stating rain is due soon, Hen Some of the oldest superstitions come from the country folk all over UK, some say that to hear a woman whistling and a hen crowing at same time is not good for the people who hear it, some people believe the devil is in the bird, many country people just married always had a hen inside their home as they then had prosperity. Herring Scottish Fishermen say that if you eat one which has been salted bones and all in three mouthfuls you must then go straight to bed, without uttering a word to anyone or without taking a drink, then you will dream of your future and many fishermen feel that if the first fish they lift of the season is a female that means all catches from then on will be more than plenty. Jackdaw In UK the jackdaw is also a bad omen as it's a member of the crow family, if there is a flock of them flying around in a circle that is a sign that it will rain soon. Kingfisher The Kingfisher is one of God's beautiful birds and got its plumage from Noah it was the first bird set free from the Ark, it's a belief in certain parts of Europe if you stick feathers of the bird in your clothes great fortunes will come to you. Lambs Omens from the lambs are same as they are in reference to the sheep, Lapwing Or Peewit as it's called in Scotland to see one flying overhead making a screeching noise is ill fortune is soon to come, they say that souls of men never to find rest are within these birds. Lark In Scotland every child at one time has lain in long grass on their back and lay quiet and looked up to the sky and heard the Lark whistling a song for you to show off its song it's said that God placed it on earth so all children could enjoy nature in the summer by lying on their backs staring to the sky. I know personally how unlucky it is to see only one magpie, myself I have a book in my car that has pics of 2 magpies so that if I have misfortune to see one I just look at book and see 3, and then the spell is broken. Martin Known in UK as the house martin is a lucky bird it's said that any house it builds its nest on is forever blessed with happiness. Mice Are said to be souls of murdered people, there are many superstitions relating to the mouse, I suggest you see how many you can find. Mole The mole is a good luck

animal to see Moths Some countrys believe that White Moths are souls of lost people seeking the way to heaven, Black Moths are evil omens, and if one flies into your face means that a letter is on the way to you. Nightjar In various parts of England I was told from some country people that the Nigtjar is known as the Corpse Fowl, and is well known as a bird of ill fortune, to hear at night is an eerie sound you wont forget. Peacock These birds have the same references as the cats have ,in fact in some parts of Ancient Greece they were kept in temples of the Gods to rob a feather from these birds was punishable by death as they were kept in Temples and were there for the spirits to reincarnate from. Pig Many actions of the pig foretell the future, if you see one with straw in its mouth running around its sign there is to be heavy storm with rain, its a belief in some countrys that a pig crossing your path is very much bad luck, but if you meet a sow with a litter and they walk in front of you good fortune is set to meet you soon. Pigeon Old superstitions are similar to Dove except for one if a person is dying its said to place a pillow with pigen feathers below their head and they will make a recovery. Porpoise Sailors of the sea say that porpoises are good luck bringers, and when seen jumping and playing around a ship it means it will be a clear and safe voyage if they are veiwed going North the storm is in the opposite direction. Rabbits In UK its believed to say white rabbits three times very quickly on the first of each month will ensure you have good luck the rest of the month, some miners used to believe if they saw a white rabbit when going to the pit they would know there was to be an accident and not go down the pit, its also well known if you have a rabbits foot its unlucky to lose it, some gardeners in european countrys hang rabbits foots from tree branches to insure a good harvest of their fruit. Rats Most of superstitions are related to shipping in ref to rats and there is far to many to list here,I am sure if you seek you can find out all you wish to know. Raven This bird is said to be a bird that gives Prophecys, The Native Americans call it the Messenger of Death, The bird belonging to the crow family also is a bird of ill omen Robin This little bird got its red breast when it pulled a thorn from the head of Christ aand its breast got red blood from Jesus, The Irish gypsies believe if you kill a Robin a large lump will grow on your right hand and cause you lots of discomfort, when you see the first robin of the season make a wish and it will come true. Swans Its unlucky to kill a swan and they are protected birds in UK they belong to the Queen, a swan cannot hatch its eggs unless there is a storm, In Scotland if you see 3 swans flying together there is a prophesy of a disaster to happen. Toad Toads are suppose to be connected to witchcraft and can be turned into old witches on a new moon ,there is superstition by old burglars that if they carried a toad in their pockets they would never be caught, if you are being wed and a toad crosses your path you and husband will enjoy forever happiness. Tortoise In some countrys the tortoise is sign of long life and strength, The Native Americans believe that the tortoise creates earthquakes as it carries the world on its back.

Chapter 6 : Tozer Devotional | Sneaky Superstition

Superstitions date back to early man's attempt to explain Nature and his own existence. There was a deep belief that animals, nature and objects held a connection to spirits and the spirit world. In order to have a feeling of appeasing these forces, different behaviors or customs arose that would dictate a favorable fate and good fortune.

Behaviorism perspective[edit] In , behavioral psychologist B. Skinner published an article in the Journal of Experimental Psychology, in which he described his pigeons exhibiting what appeared to be superstitious behaviour. One pigeon was making turns in its cage, another would swing its head in a pendulum motion, while others also displayed a variety of other behaviours. He then extended this as a proposition regarding the nature of superstitious behavior in humans. To be more precise, this effect means that, whenever an individual performs an action expecting a reinforcement, and none seems forthcoming, it actually creates a sense of persistence within the individual. If there is a strong survival advantage to making correct associations, then this will outweigh the negatives of making many incorrect, "superstitious" associations. A recent theory by Jane Risen proposes that superstitions are intuitions that people acknowledge to be wrong, but acquiesce to rather than correct when they arise as the intuitive assessment of a situation. Her theory draws on dual-process models of reasoning. In this view, superstitions are the output of "System 1" reasoning that are not corrected even when caught by "System 2". In sporting events, for example, a lucky ritual or object is thought to increase the chance that an athlete will perform at the peak of their ability, rather than increasing their overall ability at that sport. Psychologist Stuart Vyse has pointed out that until about , "[m]ost researchers assumed superstitions were irrational and focused their attentions on discovering why people were superstitious. Preliminary work has indicated that such rituals can reduce stress and thereby improve performance, but, Vyse has said, " So there is no real magic, but there is a bit of calming magic in performing a ritualistic sequence before attempting a high-pressure activity Any old ritual will do. People are more likely to attribute an event to a superstitious cause if it is unlikely than if it is likely. In other words, the more surprising the event, the more likely it is to evoke a supernatural explanation. When no natural cause can explain a situation, attributing an event to a superstitious cause may give people some sense of control and ability to predict what will happen in their environment. This is called negative agency bias. More commonly, people are more likely to perceive their computer to act according to its own intentions when it malfunctions than functions properly. In the classical era , the existence of gods was actively debated both among philosophers and theologians, and opposition to superstition arose consequently. The poem *De rerum natura* , written by the Roman poet and philosopher Lucretius further developed the opposition to superstition. Where Cicero distinguished *superstitio* and *religio*, Lucretius used only the term *religio*. A new, more rationalistic lens was beginning to see use in exegesis. Opposition to superstition was central to the Age of Enlightenment. The first philosopher who dared to criticize superstition publicly and in a written form was Baruch Spinoza , who was a key figure in the Age of Enlightenment.

Chapter 7 : Nature's Lucky Food Superstitions and Symbols

Many birds are steeped in lore but the owl is a raptor with no shortage of superstitions. Here are five of our favorites: Owls are famous for their exceptional eyesight and it was thought that you.

Superstition has had different meanings in different cultures and epochs. One thing binding these meanings together is that they are usually negative—superstition is a concept defined principally by its self-declared opponents. A second is that superstition is defined as the opposite of something praiseworthy—usually true religion or true science. The ancient Greeks referred to superstition as *deisidaimonia*—fear of the spirits or daimons. This term was originally used positively, in the sense of "God-fearing. After Theophrastus, negative uses of *deisidaimonia* became much more common, although positive uses never entirely ceased. He argued that atheism was in every way superior to superstition, as it was a lesser insult to the gods to assert that they did not exist than to assert that they were cruel. The atheist was insensitive, but the superstitious person lived in constant terror. Plutarch included a wider range of religious behavior in the category of superstition than had Theophrastus, including human sacrifice, Jewish observance of the Sabbath, fear of punishment in the afterlife, and belief in the literal truth of Greek myth. Unlike Theophrastus and many other ancient writers, Plutarch emphasized the grim rather than the comic aspects of superstition. The word superstition itself originates with the ancient Romans, who used the term *superstitio* mainly as a pejorative for those religions and religious practices they found barbarous, including Judaism and Christianity. Superstition was the opposite of religion, the decorous and pious worship of the gods. The antiquary Varro distinguished between the superstitious man, who feared the gods as his enemies, and the religious man, who was devoted to them as his parents. Christians countered accusations of superstition by accusing their pagan opponents of both superstition and *deisidaimonia*. Christian polemicists particularly emphasized the superstitious nature of pagan "idolatry. The conversion of the Roman Empire to Christianity in the fourth century and the growing Christianization of Roman institutions led by the fifth century to Roman laws referring to all non-Christian religions as "superstition. Superstition and the Medieval and Early Modern Catholic Church Thomas Aquinas—provided a meticulous and influential definition of superstition in the *Summa Theologica*. Aquinas followed Plutarch in claiming that superstition was a vice of excess of religion, as impiety was a vice of deficiency of religion. Varieties of superstition included erroneous worship of the true God Aquinas gives the example of someone in the Christian era who worships according to the old Law, i. Another variety of superstition was idolatry, worship directed to inappropriate objects—that is, anything other than God. Divination and other magical practices, which Aquinas claimed involved an implicit or explicit agreement with demons, were also superstitious in violating the religious precept that man should learn from and trust in God. Even practices outwardly pious, such as wearing the relic of a saint, were superstitious if they relied on practices having nothing to do with piety, such as the particular shape of the reliquary. The Catholic campaign against superstition in the Middle Ages and early modern periods were not merely theoretical. Church reformers preached and campaigned against what they identified as superstitious religious practices, the wearing of charms and talismans and other non-Church sanctioned activities. Catholic authorities defined superstitious practices as those that did not rely either on nature or on divine power for their effectiveness. Superstition was not only a threat to the laity. Parish priests were often seen as tolerating superstition or even practicing it themselves, and many of the leading campaigners against it were friars operating outside the diocesan hierarchy of the church. Early modern Spain produced a particularly rich literature on superstition from the pens of Catholic priests, ranging from the vernacular works of the sixteenth-century friars Pedro Ciruelo— and Martin de Castanega to the Scholastic Latin writings of the eminent Jesuit theology professor Francisco Suarez— All superstition, Ciruelo claimed, was based either on the desire for illicit knowledge or material gain. Superstitions aimed at gaining knowledge were necromancy and divination; those aimed at gain were enchantment and witchcraft. Ascribing outcomes to other causes was superstitious. The general tendency of the Spanish literature on superstition from the sixteenth to the eighteenth century was to circumscribe the area of direct divine action and ascribe more and more events to natural causes. Superstition and Its Foes in

the Islamic World Campaigns against "superstitious" practices emerged independently in the Islamic world. Muslims who venerated shrines of deceased holy men or celebrated "mawlid"â€”the birthday of Muhammadâ€”were condemned for practices that were non-Koranic and directed worship to persons other than God, the crime of "shirk" or idolatry. Among the most important medieval Muslim intellectuals to campaign against superstitious practices was the brilliant and uncompromising Syrian jurist of the Hanbali school of Sunni legal interpretation, Taqi al-Din Ibn Taymiyya â€” , and his disciple Ibn Qayyim al-Jawziyya â€” Ibn Taymiyya and Ibn Jawziyya saw the first three centuries of Islam as free from superstitious practices but the Muslims of their own time as corrupted by them, linking prayer at graves with the practices of pre-Islamic Arab polytheists and contemporary Christians. The Wahhabi movement of Islamic reform, which emerged in eighteenth-century Arabia , recognized Ibn Taymiyya as a precursor and carried on a vigorous struggle against the "superstitious" veneration of tombs and shrines, destroying many of them. Similar Islamic reform movements, such as the Indian movement founded by Sayyid Ahmad Barelwi â€” , would also denounce superstition. Indian Islamic reformers often linked "idolatry" to the influence of Hinduism.

Superstition in the Protestant and Catholic Reformations The concept of superstition as a religious error was very influential during the Reformation, when Protestants defined many aspects of traditional Catholic worship, including pilgrimages, prayers for the dead, the cult of the saints, and the veneration of the consecrated host, as superstitious. Francis Bacon â€” in his essay on superstition quoted Plutarch and followed him in believing atheism preferable to superstition, a position he particularly emphasized by placing the essay on superstition immediately after the one on atheism. Bacon listed as superstitions "pleasing and sensual rites and ceremonies; excess of outward and pharisaical holiness; [and] overgreat reverence of traditions," recapitulating common Protestant anti-Catholic rhetoric. The charge of superstition was also a polemical weapon in intra-Protestant battles. Bacon also hinted that there was a "superstition in avoiding superstition, when men think to do best, if they go furthest from the superstition, formerly received" a veiled thrust at the extreme Protestants of his day Bacon, p.

Catholic accusations of superstition against Protestants were less common, as the principal charge they made was heresy. Heresy differed from superstition in that it resulted from willful error rather than ignorance. In common usage, superstition also differed from heresy in that it was focused more on practices than beliefs. These writers included superstitions among other false beliefs. Although in many places endorsing the theory that superstitions had been handed down from ancient pagans, Browne and his successors had more interest in cataloging and analyzing individual superstitions than did the theologians and religious polemicists. Their work contributed to the later development of the anthropological study of superstition.

The Spectator on Superstition and Enthusiasm In an issue of the Spectator dated 20 October , Joseph Addison distinguished between superstition and enthusiasm, linking superstition with Catholicism, enthusiasm with Protestant Dissent, and "masculine piety" with the group he himself was a member of, the Church of England. Enthusiasm has something in it of Madness, Superstition of Folly. Most of the Sects that fall short of the Church of England have in them strong Tinctures of Enthusiasm, as the Roman Catholick Religion is one huge overgrown Body of childish and idle Superstitions. The Roman Catholick Church seems indeed irrecoverably lost in this Particular. If an absurd Dress or Behaviour be introduced in the World, it will soon be found out and discarded: A Gothic Bishop perhaps, thought it proper to repeat such a Form in such particular Shoes or Slippers. Another fancied it would be very decent if such a Part of publick Devotions were performed with a Mitre on his Head, and a Crosier in his Hand. To this a Brother Vandal, as wise as the others, adds an antick Dress, which he conceived would allude very aptly to such and such Mysteries, till by Degrees the whole Office has Degenerated Into an empty Show. Their Successors see the Vanity and Inconvenience of these Ceremonies; but instead of reforming, perhaps add others, which they think more significant, and which take Possession in the same manner, and are never to be driven out after they have been once admitted. I have seen the Pope officiate at St. Nothing is so glorious in the Eyes of Mankind, and ornamental to Human Nature, setting aside the infinite Advantages which arise from it, as a strong, steady masculine Piety; but Enthusiasm and Superstition are the Weaknesses of human Reason, that expose us to the Scorn and Derision of Infidels, and sink us even below the Beasts that perish. Superstition in the Enlightenment and Romantic Periods Enlightenment thinkers like David Hume â€” and Joseph Addison â€”

adapted the "virtue of the mean" model of superstition by defining the opposite extreme not as atheism or irreligion but as enthusiasm or fanaticism. Hume considered the different social consequences of the two extremes. Hume claimed that superstition originated in the fear of the unknown and that people undertook superstitious activities to propitiate unknown forces and thus protect themselves. Superstition sprang from excessive fear, enthusiasm from excessive confidence. However, Hume claimed that superstition was far more dangerous to society than enthusiasm. Superstitious people, afraid to approach the divine directly, handed over authority to priests, whereas enthusiasts refused to admit any intermediary between themselves and God. Superstition encouraged timorousness, and enthusiasm encouraged fearlessness—therefore despotic government and political passivity naturally accompanied superstition. Socially, eighteenth-century thinkers identified superstition with marginalized groups—peoples outside Europe, the European masses, and women, particularly old women. Some radical Enlightenment philosophers broadened the concept of superstition until it described all organized religions. Both Voltaire and Hume hinted that the inevitable superstition of the masses might not be altogether a bad thing, if it kept them quiescent. The Romantic era saw a more positive valuation of superstition, part of the reaction against Enlightenment rationalism and the growing interest in "folk" culture. The English poet John Clare viewed superstition in his country as a remnant of the culture of the Anglo-Saxons and Normans and spoke of it almost rhapsodically. The human sciences that emerged in the nineteenth century considered superstition and particular superstitions part of their subject matter, and anthropologists and folklorists collected and analyzed them while psychologists sought the root of superstition in the human mind. Superstition in the Modern World Superstition in the modern era is less likely to be contrasted with true religion and more likely to be viewed as the opposite of science, reason, or modernity. Campaigns to abolish superstition have continued but have not usually been motivated by interest in purifying religion. The early twentieth-century Chinese government in its efforts to modernize Chinese culture employed a new concept, *xin*, usually translated as "superstition," to denote many aspects of popular religion previously called *xie*, "heterodoxy. The decree distinguished between cults, which remained permissible, mostly those of deified humans such as Confucius and the Buddha, and "superstitious" cults, which were outlawed, mostly those of nature deities such as the god of rain. It was followed by several other antisuperstition edicts attacking divination and other magical practices. Even when lacking the coercive power of a state or church, rationalist and scientific polemicists continue to describe the beliefs of their opponents as superstitious. Psychologists have investigated the human propensity for superstitious beliefs, attempting to identify those populations most and least likely to adopt superstitions. The causes for superstition they have put forth include the human propensity to ascribe meaning to coincidence or to assert control over uncontrollable events. The idea of "superstition" has even been broadened beyond human beings; B. Skinner, in his paper on "Superstition in the Pigeon," gave a behaviorist interpretation of superstition. Skinner claimed to have produced in pigeons a tendency to repeat behavior associated with food getting, even when there was no real causal connection between the behavior and the appearance of food. He suggested that superstitious beliefs in humans could originate in the same way. Anthropologists and folklorists have continued their studies of superstition, producing a myriad of studies of superstitions in particular geographical areas, among particular subcultures such as actors or baseball players, and concerning particular subjects, such as cats or fertility. The Essays or Counsels Civil and Moral. Edited with an introduction and notes by Brian Vickers. Oxford University Press, Some Reflections Based on the Literature of Superstition ca. Translated by Eugene A. Fairleigh Dickinson University Press, Parish, Helen, and William G. Religion and Superstition in Reformation Europe. Manchester University Press, In the Vicinity of the Righteous: The Psychology of Superstition. Burns Pick a style below, and copy the text for your bibliography.

Chapter 8 : Nature and Luck - Associated with each other from Ancient Times

Superstitions are surprisingly widespread, including a fear of Friday the 13th and a belief in good-luck charms.

Click image through to Amazon for more Info Nature and luck are associated with each other from very ancient times. Luck is actually considered a force of nature by some. Trees, plants, fruits, water bodies, rainbows, rain, clouds landmarks and many other things related with nature are considered to bring good luck or bad luck. Visualization Creative visualization of the things around you makes you actually feel lucky or unlucky in life. One is very much affected by the things one is surrounded with. Visualization is a very powerful source towards bringing luck at your doors. Oak Tree and Acorn The oak tree is considered to be a great symbol of good luck. Hence the fruit of the oak tree which is called acorn is considered sacred. Some people even wore acorns as charms and amulets around their necks to ward off evil and misfortune. It is also said to keep away thunder and lightning to strike the house where acorns are hung on the window sills. Rain and Rainbows Rain has always been a symbol of good fortune. It is a sign of cleanliness and purity. Rainbows are also bringer of luck relating to wealth and fortune. Eggs Another superstition is about eggs being a powerful source of luck. Being a symbol of eternity, it is said that giving a white egg as a gift to a new mother brings good luck to both the child and the mother. A brown egg is said to bring happiness whereas a white brings both happiness and luck. Salts Salts are considered to be a bad luck omen if they are spilled. It is thought to be an insult to the Gods if the salt is touched to the ground. Apples Apples can cure any illness, according the Islamic religion. Hence they are symbols of luck for them. And the Greeks say that it ensures longevity. They are also said to have the power to bring good luck and knowledge. Basil Leaves The basil leaves are also known to be epitomes of good luck. In Europe, women wore basil leaves on their hair to bring luck into their married lives and basil leaves were also symbols of love luck for the bachelors. This herb is believed to have luck bringing properties and so it is grown and worshiped in every Hindu Indian homes. Coal, Beans, and Peas Finding a piece of coal on the roadside is considered to be lucky in various parts of the world. The people of England place little pieces of coal on their doorsteps on the last day of the year. This is done to bring good luck into the house with each person who enters the house brings a piece of it into the house along with him. Beans, another gift of nature, are known to be the sparks of life. The Egyptians believe it to be a sign of immortality whereas the Romans believe it to be the symbols to ward off evil.

Chapter 9 : 4 major reasons why people believe in superstitions

And what better day to revisit the nature of superstition than Friday the 13th? Superstition, it seems, is one thing that binds all of humanity throughout history and across cultural divides.

They just do their thing. In reality, however, the game may have nothing to do with the crash but the crash may have been caused due to some other problem in your OS. False cause bias is the backbone of most superstitions. Soon after that he met with an accident and broke his leg. As he lay dismayed in the hospital room, he was convinced that the cat caused the accident. Smiling and wondering what miracles the amulet would unleash, she finally wore it around her neck. Seconds later she got a call from her husband who announced the great news of his promotion at work. As we saw in the false cause bias, we can attribute causes to certain events that have no causal relation to each other whatsoever. Abid wondered why he was having such a bad day. Then suddenly he remembered that on his way to college that morning, he had ignored a beggar who then cursed him out of frustration. He also pleaded the beggar pray for him and remove the curse. Confused, the beggar did as told. What we can explain, we can usually control. When we have control, we feel powerful. He had to find a way to restore in himself the illusion of control. He was feeling powerless before life so he had to do something to regain that lost power. I have successfully restored control and regained power over my life. By persuading the beggar to remove the curse, I can change my fate now. How very reassuring and comforting! We have several ego defense mechanisms that kick in whenever our ego is threatened. A person may cling to his superstition just because it helps him protect his ego. A self-reinforcing cycle At its root, a superstition is nothing but a false belief. So it works just like any other belief. Unless he questions his superstitions or is forced to question them, he may carry them in his psyche all his life.