The evil eye is a curse believed to be cast by a malevolent glare, usually given to a person when they are unaware. Many cultures believe that receiving the evil eye will cause misfortune or injury.\[1\] Talismans created to protect against the evil eye are also frequently called "evil eyes".\[2\][3]

The idea expressed by the term causes many different cultures to pursue protective measures against it. The concept and its significance vary widely among different cultures, primarily in West Asia. The idea appears several times in translations of the Old Testament.\[4\] It was a widely extended belief among many Mediterranean and Asian tribes and cultures. Charms and decorations with eye-like symbols known as nazars, which are used to repel the evil eye, are a common sight across Armenia, Albania, Turkey, Egypt, Iran, Iraq, Morocco, Greece, the Levant, Afghanistan, Southern Spain, and Mexico have become a popular choice of souvenir with tourists.

### Contents

1 History
   1.1 Classical antiquity
2 Around the world
3 Protective talismans and cures
   3.1 In Islam
   3.2 Assyrians
   3.3 In Judaism
   3.4 Turkey
   3.5 Ethiopia
   3.6 Pakistan
   3.7 Greece
   3.8 Italy
   3.9 Spain and Latin America
      3.9.1 Brazil
      3.9.2 Mexico
   3.10 India
   3.11 United States
4 Media and press coverage
5 Names in various languages
6 See also
7 References
8 Further reading
9 External links

## History

Belief in the evil eye dates back to Classical antiquity. It is referenced by Hesiod, Callimachus, Plato, Diodorus Siculus, Theocritus, Plutarch, Heliodorus, Pliny the Elder, and Aulus Gellius. Peter Walcot's *Envy and the Greeks* (1978) listed more than one hundred works by these and other authors mentioning the evil eye.

### Classical antiquity

Classical authors attempted to offer explanations for the evil eye. Plutarch's scientific explanation stated that the eyes were the chief, if not sole, source of the deadly rays that were supposed to spring up like poisoned darts from the inner recesses of a person possessing the evil eye (Quaest. Conv. 5.7.2–3=Mor.80F-81f). Plutarch treated the phenomenon of the evil eye as something seemingly inexplicable that is a source of wonder and cause of incredulity.

The belief in the evil eye during antiquity varied across different regions and periods. The evil eye was not feared with equal intensity in every corner of the Roman Empire. There were places in which people felt more conscious of the danger...
of the evil eye. In Roman times, not only were individuals considered to possess the power of the evil eye but whole tribes, especially those of Pontus and Scythia, were believed to be transmitters of the evil eye. The phallic charm called *fascinatum* in Latin, from the verb *fascinare*, "to cast a spell" (the origin of the English word "fascinate"), was used against the evil eye.

The spreading in the belief of the evil eye across the Near East is believed by some to have been propagated by the Empire of Alexander the Great, which spread this and other Greek ideas across his empire.\[citation needed\]

**Around the world**

Belief in the evil eye is strongest in West Asia, Latin America, East and West Africa, Central America, Central Asia, and Europe, especially the Mediterranean region; it has also spread to areas, including northern Europe, particularly in the Celtic regions, and the Americas, where it was brought by European colonists and West Asian immigrants.\[citation needed\]

Belief in the evil eye is found in the Islamic doctrine, based upon the statement of Prophet Muhammad, "The influence of an evil eye is a fact..." [Sahih Muslim, Book 26, Number 5427].\[5\] Authentic practices of warding off the evil eye are also commonly practiced by Muslims: rather than directly expressing appreciation of, for example, a child's beauty, it is customary to say *Masha'Allah*, that is, "God has willed it", or invoking God's blessings upon the object or person that is being admired.\[6\] A number of beliefs about the evil eye are also found in folk religion, typically revolving around the use of amulets or talismans as a means of protection.

In the Aegean Region and other areas where light-colored eyes are relatively rare, people with green eyes, and especially blue eyes, are thought to bestow the curse, intentionally or unintentionally.\[7\] Thus, in Greece and Turkey amulets against the evil eye take the form of blue eyes, and in the painting by John Phillip, below, we witness the culture-clash experienced by a woman who suspects that the artist's gaze implies that he is looking at her with the evil eye.

Among those who do not take the evil eye literally, either by reason of the culture in which they were raised or because they simply do not believe it, the phrase, "to give someone the evil eye" usually means simply to glare at the person in anger or disgust. The term has entered into common usage within the English language. Within the broadcasting industry it refers to when a presenter signals to the interviewee or co-presenter to stop talking due to a shortage of time.\[8\]

**Protective talismans and cures**

Attempts to ward off the curse of the evil eye has resulted in a number of talismans in many cultures. As a class, they are called *apotropaic* (Greek for "prophylactic" / προφυλακτικός or "protective", literally: "turns away") talismans, meaning that they turn away or turn back harm.

Disks or balls, consisting of concentric blue and white circles (usually, from inside to outside, dark blue, light blue, white, dark blue) representing an evil eye are common apotropaic talismans in West Asia, found on the prows of Mediterranean boats and elsewhere; in some forms of the folklore, the staring eyes are supposed to bend the malicious gaze back to the sorcerer.

Known as *nazar* (Turkish: *nazar boncuğu* or *nazarlık*), this talisman is most frequently seen in Turkey, found in or on houses and vehicles or worn as beads.

A blue or green eye can also be found on some forms of the hamsa hand, an apotropaic hand-shaped talisman against the evil eye found in West Asia. The word hamsa, also spelled khamsa and hamesh, means "five" referring to the fingers of the hand. In Jewish culture, the hamsa is called the Hand of Miriam; in some Muslim cultures, the Hand of Fatima. Though condemned as superstition by doctrinaire Muslims, it is almost exclusively among Muslims in the Near East and Mediterranean that the belief in envious looks containing destructive power or the talismanic power of a nazar to defend against them. To adherents of other faiths in the region, the nazar is an attractive decoration.

A variety of motifs to ward off the evil eye are commonly woven into tribal kilim rugs. Such motifs include a cross (Turkish: Haç) to divide the evil eye into four, a hook (Turkish: Çengel) to destroy the evil eye, or a human eye (Turkish: Göz) to avert the evil gaze. The shape of a lucky amulet (Turkish: Muska; often, a triangular package containing a sacred verse) is often woven into kilims for the same reason.\[9\]

**In Islam**
Evil eye, Isabat al-'ayn, is a common belief that individuals have the power to look at people, animals or objects to cause them harm. It is tradition among many Muslims that if a compliment is to be made one should say "Masha'Allah" (Mas'Allah) ("God has willed it.") and also "TabarakAllah" (Tabarak Allahu) ("Blessings of God") to ward off the evil eye. Reciting Sura Ikhlas, Sura Al-Falaq and Sura Al-Nas from the Quran, three times after Fajr and after Maghrib is also used as a means of personal protection against the evil eye.[10] Still in Islam, Cheikh Ahmadou Bamba Founder of Muridism in Senegal, wrote a Qassida (prayers and duah) called "As Sindidi" ("The Generous Chief"), on which He praises God with these words against evil eye:[11] "Be He, who will protect me against the evil of the Jealous, the mischief of the evil whisperer, from the mischief of the envious when he envies. O Allah! Be my refuge against the evil of the magic, against the evil of the Jinn, and other venomous creatures. O Allah!" (in Arabic transcript).[12]

Assyrians

Assyrians are also strong believers in the evil eye. They will usually wear a blue/turquoise bead around a necklace to be protected from the evil eye. Also, they might pinch the buttocks, comparable to Armenians. It is said that people with green or blue eyes are more prone to the evil eye effect.[citation needed][clarification needed] A simple and instant way of protection in European Christian countries is to make the sign of the cross with your hand and point two fingers, the index finger and the middle finger, towards the supposed source of influence or supposed victim as described in the first chapter of Bram Stoker's novel Dracula published in 1897:

When we started, the crowd round the inn door, which had by this time swelled to a considerable size, all made the sign of the cross and pointed two fingers towards me. With some difficulty, I got a fellow passenger to tell me what they meant. He would not answer at first, but on learning that I was English, he explained that it was a charm or guard against the evil eye.[13]

In Judaism

The evil eye is mentioned several times in the classic Pirkei Avot (Ethics of Our Fathers). In Chapter II, five disciples of Rabbi Yochanan ben Zakai give advice on how to follow the good path in life and avoid the bad. Rabbi Eliezer says an evil eye is worse than a bad friend, a bad neighbor, or an evil heart. Judaism believes that a "good eye" designates an attitude of good will and kindness towards others. Someone who has this attitude in life will rejoice when his fellow man prospers; he will wish everyone well.[14] An "evil eye" denotes the opposite attitude. A man with "an evil eye" will not only feel no joy but experience actual distress when others prosper, and will rejoice when others suffer. A person of this character represents a great danger to our moral purity.[15] Many Observant Jews avoid talking about valuable items they own, good luck that has come to them and, in particular, their children. If any of these are mentioned, the speaker and/or listener will say "b’li ayin hara" (Hebrew), meaning "without an evil eye", or "kein eina hara" (Yiddish; often shortened to "kennahara"), "no evil eye". It has also been suggested[by whom?] the 10th commandment: "do not covet anything that belongs to your neighbor" is a law against bestowing the evil eye on another person.

Turkey

Main article: Nazar (amulet)

A typical nazar is made of handmade glass featuring concentric circles or teardrop shapes in dark blue, white, light blue and black, occasionally with a yellow/gold edge.[16]

As a legacy of the Turkish Ottoman Empire, it is a common sight in Turkey, Romania, Albania, Bosnia and Herzegovina, Bulgaria, Greece, Cyprus, Syria, Lebanon, Palestine, Israel, Egypt, Armenia, Iran, Afghanistan, Iraq and Azerbaijan,[17] where the nazar is often hung in homes, offices, cars, children's clothing, or incorporated in jewellery and ornaments.[18] They are a popular choice of souvenir with tourists.

Ethiopia

Main article: Buda (folk religion)

Belief in the evil eye, or buda (var. bouda), is widespread in Ethiopia.[18] Buda is generally believed to be a power held and wielded by those in a different social group, for example among the Beta Israel or metalworkers. But nowadays, with expansion of science, such backward beliefs are withering away.[19][20] Some Ethiopian Christians carry an amulet or talisman, known as a kitab, or will invoke God's name, to ward off the ill effects of buda.[21] A debtera, who is either an unordained priest or educated layperson, will create these protective amulets or talismans.[19][22]

Pakistan

In Pakistan, the evil eye is called Nazar (نظر). People usually may resort to reading the last three chapters of the Quran, namely Sura Ikhlas, Sura Al-Falaq and Sura Al-Nas. "Masha'Allah" (Mas'Allah) ("God has willed it.") is commonly said to ward off the evil eye. Understanding of evil eye varies by the level of education. Some perceive the use of black color to be useful in protecting from evil eye. Others use "taawiz" to ward off evil eye. Truck owners and other public transport vehicles may commonly be seen using a small black cloth on the bumpers to prevent evil eye.[23]
Greece

The evil eye, known as μάτι (mati), "eye", as an apotropaic visual device, is known to have been a fixture in Greece dating back to at least the 6th century BC, when it commonly appeared on drinking vessels. In Greece, the evil eye is cast away through the process of xenatismos (ξενατισμός), whereby the "healer" silently recites a secret prayer passed over from an older relative of the opposite sex, usually a grandparent. Such prayers are revealed only under specific circumstances, for according to superstition those who reveal them indiscriminately lose their ability to cast off the evil eye. There are several regional versions of the prayer in question, a common one being: "Holy Virgin, Our Lady, if [insert name of the victim] is suffering of the evil eye, release him/her of it." Evil repeated three times. According to custom, if one is indeed afflicted with the evil eye, both victim and "healer" then start yawning profusely. The "healer" then performs the sign of the cross three times, and emits spitting-like sounds in the air three times. A very similar ritual can be found in neighboring Bulgaria.

Another "test" used to check if the evil eye was cast is that of the oil: under normal conditions, olive oil floats in water, as it is less dense than water. The test of the oil is performed by placing one drop of olive oil in a glass of water, typically holy water. If the drop floats, the test concludes there is no evil eye involved. If the drop sinks, then it is asserted that the evil eye is cast indeed. Another form of the test is to place two drops of olive oil into a glass of water. If the drops remain separated, the test concludes there is no evil eye, but if they merge, there is. There is also a third form where in a plate full of water the "healer" places three or nine drops of oil. If the oil drops become larger and eventually dissolve in the water there is evil eye. If the drops remain separated from water in a form of a small circle there isn't. The first drops are the most important and the number of drops that dissolve in water indicate the strength of the evil eye.

There is another form of the "test" where the "healer" prepares a few cloves by piercing each one with a pin. Then she lights a candle and grabs a pinned clove with a pair of scissors. She then uses it to do the sign of the cross over the afflicted whilst the afflicted is asked to think of a person who may have given him the evil eye. Then the healer holds the clove over the flame. If the clove burns silently, there is no evil eye present; however, if the clove explodes or burns noisily, that means the person in the thoughts of the afflicted is the one who has cast the evil eye. As the clove explodes, the evil eye is released from the afflicted. Cloves that burn with some noise are considered to be λόγια - words - someone foul-mouthing you that you ought to be wary of. The burned cloves are extinguished into a glass of water and are later buried in the garden along with the pins as they are considered to be contaminated. (So be careful if you are ever digging in a Greek garden!) Greek people will also ward off the evil eye by saying φτος να μη σε ματιδέξω! which translates to "I spit so that I won't give you the evil eye." The shortened version of this is ftoo, ftoo, ftoo. Contrary to popular belief, the evil eye is not necessarily given by someone wishing you ill, but it stems from admiration. Since it is technically possible to give yourself the evil eye, it is advised to be humble.

The Greek Fathers accepted the traditional belief in the evil eye, but attributed it to the Devil and envy. In Greek theology, the evil eye or vaskania (βασκανία) is considered harmful for the one whose envy infects it on others as well as for the sufferer. The Greek Church has an ancient prayer against vaskania from the Megan Hieron Synekdemon (Μέγας Ιερόν Συνεκδήμος) book of prayers.

Italy

The cornicello, "little horn", also called the cornetto ("little horn", plural cornetti), is a long, gently twisted horn-shaped amulet. Cornicelli are usually carved out of red coral or sheep horn or goat horn but rather like the twisted horn of an African ealand or chili pepper. One idea that the ribald suggestions made by sexual symbols distract the witch from the mental effort needed to successfully bestow the curse. Another is that since the effect of the eye was to dry up liquids, the drying of the phallus (resulting in male impotence) would be averted by seeking refuge in the moist female genitals. Among the ancient Romans and their cultural descendants in the Mediterranean nations, those who were not fortified with phallic charms had to make use of sexual gestures to avoid the eye. Such gestures include the mano cornuta gesture and the fig sign; a fist with the thumb pressed between the index and middle fingers, representing the phallus within the vagina. In addition to the phallic talismans, statues of hands in these gestures, or covered with magical symbols, were carried by the Romans as talismans. In Latin America, carvings of the fist with the thumb pressed between the index and middle fingers continue to be carried as good luck charms.

The wielder of the evil eye, the jettatore, is described as having a striking facial appearance, high arching brows with a stark stare that leaps from his black eyes. He often has a reputation for clandestine involvement with dark powers and is the object of gossip about dealings in magic and other forbidden practices. Successful men having tremendous personal magnetism quickly gain notoriety as jettatori. Pope Pius IX was dreaded for his evil eye, and a whole cycle of stories about the disasters that happened in his wake were current in Rome during the latter decades of the 19th century. Public
Spain and Latin America

The evil eye or 'Mal de Ojo' has been deeply embedded in Spanish popular culture throughout its history and Spain is the origin of this superstition in Latin America.

In Mexico and Central America, infants are considered at special risk for the evil eye (see mal de ojo, above) and are often given an amulet bracelet as protection, typically with an eye-like spot painted on the amulet. Another preventive measure is allowing admirers to touch the infant or child; in a similar manner, a person wearing an item of clothing that might induce envy may suggest to others that they touch it or some other way dispel envy.

One traditional cure in rural Mexico involves a curandero (folk healer) sweeping a raw chicken egg over the body of a victim to absorb the power of the person with the evil eye. The egg is later broken into a glass with water and placed under the bed of the patient near the head. Sometimes it is checked immediately because the egg appears as if it has been cooked. When this happens it means that the patient did have Mal De Ojo. Somehow the Mal De Ojo has transferred to the egg and the patient immediately gets well. (Fever, pain and diarrhea, nausea/vomiting goes away instantly) In the traditional Hispanic culture of the Southwestern United States and some parts of Mexico, the egg may be passed over the patient in a cross-shaped pattern all over the body, while reciting The Lord's Prayer. The egg is also placed in a glass with water, under the bed and near the head, sometimes it is examined right away or in the morning and if the egg looks like it has been cooked then it means that they did have Mal de Ojo and the patient will start feeling better. Sometimes if the patient starts getting ill and someone knows that they had stared at patient, usually a child, if the person who stared goes to the child and touches them, the child's illness goes away immediately so the Mal De Ojo energy is released.

In some parts of South America the act of ojar, which could be translated as to give someone the evil eye, is an involuntary act. Someone may ojar babies, animals and inanimate objects just by staring and admiring them. This may produce illness, discomfort or possibly death on babies or animals and failures on inanimate objects like cars or houses. It's a common belief that since this is an involuntary act made by people with the heavy look, the proper way of protection is by attaching a red ribbon to the animal, baby or object, in order to attract the gaze to the ribbon rather than to the object intended to be protected.

Brazil

Brazilians generally will associate mal-olhado, mau-olhado ("act of giving a bad look") or olho gordo ("fat eye" i.e. "gluttonous eye") with envy or jealousy on domestic and garden plants (that, after months or years of health and beauty, will suddenly weaken, wither and die, with no apparent signs of pest, after the visitation of a certain friend or relative), attractive hair and less often economic or romantic success and family harmony.

Unlike in most cultures mal-olhado is not seen to be something that risks young babies. “Pagans” or non-baptized children are instead assumed to be at risk from bruxas (witches), that have malignant intention themselves rather than just mal-olhado. It probably reflects the Galician folktales about the meigas or Portuguese magas, (witches), as Colonial Brazil was primarily settled by Portuguese people, in numbers greater than all Europeans to settle pre-independence United States. Those bruxas are interpreted to have taken the form of moths, often very dark, that disturb children at night and take away their energy. For that reason, Christian Brazilians often have amulets in the form of crucifixes around, beside or inside beds where children sleep.

Nevertheless, older children, especially boys, that fulfill the cultural ideals of behaving extremely well (for example, having no problems whatsoever in eating well a great variety of foods, being obedient and respectful toward adults, kind, polite, studious, and demonstrating no bad blood with other children or their siblings) who unexpectedly turn into problematic figures of every type, from poets to gangsters, have had their specialized abilities attributed to the power of their eyes.

Mexico

Mal ojo often occurs without the dimension of envy, but insofar as envy is a part of ona it is a variant of this underlying sense of insecurity and relative vulnerability to powerful, hostile forces in the environment. In her study of medical attitudes in the Santa Clara Valley of California, Margaret Clark arrives at essentially the same conclusion:
Among the Spanish-speaking folk of Sal si Puedes, the patient is regarded as a passive and innocent victim of malevolent forces in his environment. These forces may be witches, evil spirits, the consequences of poverty, or virulent bacteria that invade his body. The scapegoat may be a visiting social worker who unwittingly ‘cast the evil eye’ ... Mexican folk concepts of disease are based in part on the notion that people can be victimized by the careless or malicious behavior of others. [citation needed]

Another aspect of the mal ojo syndrome in Ixtepeji is a disturbance of the hot-cold equilibrium in the victim. According to folk belief, the bad effects of an attack result from the "hot" force of the aggressor entering the child's body and throwing it out of balance. Currier has shown how the Mexican hot-cold system is an unconscious folk model of social relations upon which social anxieties are projected. According to Currier, "the nature of Mexican peasant society is such that each individual must continuously attempt to achieve a balance between two opposing social forces: the tendency toward intimacy and that toward withdrawal. [It is therefore proposed] that the individual's continuous preoccupation with achieving a balance between 'heat' and 'cold' is a way of reenacting, in symbolic terms, a fundamental activity in social relations."[31]

### India

**Main article: Nazar Battu**

In North India, the evil eye is called "Drishti" (meaning gaze or vision) or more commonly as *Buri Nazar*. A charm bracelet, tattoo or other object (*Nazar battu*), or a slogan (*Chashme Baddoor* (slogan)), may be used to ward-off the evil eye. Some truck owners write the slogan to ward off the evil eye: "buri nazare wera tera muh kala" ("O evil-eyed one, may your face turn black").

In general in India, if gone through time up to historical myths, babies and newborn infants will have their eye adorned with kajal, or eyeliner. This would be black, as it is believed in India that black wards off the evil eye or any evil auras. In South India (Andhra Pradesh), people call it as 'Disti' or 'Drusti'. To remove Disti people follow several methods based on their culture/area. Items used to remove Disti either Rock salt or Red chilies or Oiled cloth. Taking one of this item, people remove Disti by rotating their hand with one of the item above around the person who affected by Disti and they will burn the item.[32]

### United States

In 1946, the American magician Henri Gamache published a text called *Terrors of the Evil Eye Exposed!* (later reprinted as *Protection against Evil*), which offers directions to defend oneself against the evil eye.[33]

### Media and press coverage

In some cultures over-complimenting is said to cast a curse. So does envy. Since ancient times such maledictions have been collectively called the evil eye. According to the book *The Evil Eye* by folklorist Alan Dundes,[34] the belief's premise is that an individual can cause harm simply by looking at another's person or property. However, protection is easy to come by with talismans that can be worn, carried, or hung in homes, most often incorporating the contours of a human eye. In Aegean countries, people with light-colored eyes are thought to be particularly powerful, and amulets in Greece come by with talismans that can be worn, carried, or hung in homes, most often incorporating the contours of a human eye. In Greece and Turkey are usually blue orbs. Indians, Muslims, and Jews use charms with palm-forward hands with an eye in the eye. In Aegean countries, people with light-colored eyes are thought to be particularly powerful, and amulets in Greece come by with talismans that can be worn, carried, or hung in homes, most often incorporating the contours of a human eye.

### Names in various languages

In most languages, the name translates literally into English as "bad eye", "evil eye", "evil look", or just "the eye". Some variants on this general pattern from around the world are:

- **In Albanian** it is known as "syri i keq" (Standart and Tosk), or as "syni keq" (Gheg) meaning "bad eye". Also "mësysh" is used commonly, meaning "cast an evil eye".
- **In Arabic**, "اَيْن الْحَاسَدُ" (عين الحسد) is also used, literally translating to "hot eye".
- **In Armenian**, չար աչք (char atchk) "evil eye" or "bad eye". Regarding the act of giving an evil gaze, it is said (directly translated), "to give with the eye" or in Armenian, "atchkov tal".
- **In Azerbaijani**, "Göz dayması" – translating as being struck by an eye
- **In Chinese** it is called (Hant) / (Hans) (xié è zhī yǎn, literally "evil eye")
- **In Dutch**, it is called "het boze oog", literally "the malicious eye" or "the angry eye"
- **In Galician**, it is called "meigallo", from meiga, "witch" (and maybe -allo, diminutive or augmentative suffix; or contracted with either ollo, "eye"; or allo, "garlic").
- **In German**, it is called "böser Blick", literally "evil gaze".
- **In Greek**, to matiasma (ματιασμα) or mati (μάτι) someone refers to the act of casting the evil eye (máti being the Greek word for eye); also: vaskanía (Βασκανία, the Greek word for jinx)[36]
- **In Hebrew**, "アイン हार (עין ה-ר) "eye of evil"
- **In Hindustani and other languages of South Asia**, (Hindi: nazar (नज़ार); nazar lagna (नज़ार लगन)) means to be afflicted by the evil eye. (However, it generally has no evil connotations because a doting mother’s eye can...
supposedly also cause harm.) In **Urdu**, another variant of Hindustani, **nazar** (ناظر) means to be afflicted by the evil eye.

- In **Hungarian**, **gonosz szem** means "evil eye", but more widespread is the expression **szemmelverés** (lit. "beating with eye"), which refers to the supposed/alleged act of harming one by an evil look.
- In **Irish**, the term **drochshúil** is used for the 'evil eye', being a compound of 'droch' (bad, poor, evil, ill) and 'súil (eye). This can also be used to refer to someone with weak eyesight.
- In **Italian**, the word **malocchio** refers to the evil eye.
- In **Japanese** it is known as "結実" ("jashii").
- In **Kannada**, it is called "drishti". (But cf. "Drishti (yoga)".)
- In **Ke/Tz Luo**, it is called "Sihoho/Juog wang".
- In **Macedonian** it is known as **урокливо око**.
- In **Malayalam** it is known as **kannu veykkuka** – to cast an evil eye while "kannu peduka" means to be on the receiving end of the malefic influence. "kannu dosham" refers to a bad effect caused by an evil eye.
- In **Neapolitan** it is known as "o mma'uocchje" which translates literally into "the evil/bad/maleficent eye", which afflicts people, especially women and children who are supposedly the most vulnerable, with multiple issues and problems, stemming from pre-natal issues, miscarriages, early childhood death or sickness or death of a mother during birth, as well as afflicting women with infertility, sexual problems, early widowhood, etc., while afflicted men suffer from cancer, laziness, greed, gluttony, and other diseases, disabilities and ailments.
- In **Persian** it is known as "چشم شور" (omen eye) [37] "Cheshmeh Hasood", meaning Jealous eye, or "Cheshme Nazar" meaning evil eye.
- In **Polish** it is known as "złe oko" or "złe spojrzenie".
- In **Pashto** it is known as "نظر هوله" (bado stargo wahal) and also "نظر هوله" (Nazar wahal)
- In **Portuguese**, it is called "mau olhado", ou "olho gordo" (literally "fat eye"). The first expression is used in **Portuguese** and second one is more common in **Brazil**.
- In **Romanian**, it is known as "deochi", meaning literally "un-eye".
- In **Russian**, "злой глаз" (durnoy glaz) means "bad/evil eye"; "чрез глаз" (sglaz) literally means "from eye".
- In **Sanskrit**, an ancient **Indo-Aryan language**, it is called "drishti dosha" (द्रिष्टिः दोषः) meaning malice caused by evil eye. (But cf. "drishti (yoga)".)
- In **Serbo-Croatian** (Serbian, Croatian, Bosnian and Montenegrin), it is called **Uroki jivo oko** (**Сир. Урокливо око**). [38] First word is adjective of the word **uroki**/**jivokr**, which means spell or curse, and the second one means eye.
- In **Somali**, it is called "il", or "Ilacja" or "Qumayo" (first word literally meaning "eye" and the other two words meaning envy eye)
- In **Spanish**, **mal de ojo** literally means "evil from the eye" as the name does not refer to the actual eye but to the evil that supposedly comes from it. Casting the evil eye is then **echar mal de ojo**, i.e. "to cast evil from the eye". [39]
- In **Tamils**, "k Annam @ (kan padudhal) literally means "casting an eye" (with an intention to cause harm).
- In **Turkish** **kem göz** means evil eye and the cure is having a "nazır boncuk", the nazar amulet.

### See also

- **Amulet**
- **Baler of the Evil Eye** – a character in **Irish** legend
- **Basilisk** Death glance/petrifying glance
- **Cockatrice** Death glance/petrifying glance
- **Cornicello** Italian amulet used to ward off the evil eye
- **Envy**
- **Eye bead**
- **Eye of Horus** – an **Egyptian symbol** of **protection and power** against evil.
- **Eye of Providence** – a symbol showing an eye surrounded by rays of light or a glory, and usually enclosed by a triangle.
- **Eye of Sauron** – a fictional eye from *The Lord of the Rings* by **J. R. R. Tolkien**
- **Hamsa**
- **Harmal**
- **Lashon hara** – Jewish concept of the "evil tongue"
- **Matthew 6:23** "If thine eye be evil" – The evil eye as ungenerosity of spirit, hence darkness / blindness / evil itself. (A saying of **Jesus**.)
- **Medusa** and **Gorgon Petrification** glance (Stone glance), picture also used on as protection from evil eye.
- **Mirror armour**, which is believed as protection not from only cold steel and arrows, but also from evil eye.
References

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Further reading

- Mal de ojo

External links

- This article's use of external links may not follow Wikipedia's policies or guidelines. Please improve this article by removing excessive or inappropriate external links, and converting useful links where appropriate into footnote references. (March 2017)
- Look up evil eye in Wiktionary, the free dictionary.
- Wikisource has the text of the 1911 Encyclopædia Britannica article Evil Eye.
- Wikimedia Commons has media related to Evil eye.

- The Evil Eye Protection in History
- The Evil Eye Meaning
- A Discourse on the Worship of Priapus by Richard Payne Knight (1786), mentions phallic charms against the Evil Eye in ancient Rome.
- The Evil Eye at Fortean Times
- The Evil Eye by Frederick Thomas Elworthy
- Evil Eye by Hakim Bey
- What is an “Ayin Hara” (evil eye)? – “Ask the Rabbi” at Ohr Somayach

Superstitions

<table>
<thead>
<tr>
<th>Main topics</th>
<th>Amulet · Evil eye · Luck · Omen · Talismans · Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lists</td>
<td>List of lucky symbols · List of unlucky symbols · Sailors' superstitions · Theatrical superstitions</td>
</tr>
<tr>
<td>Africa</td>
<td>Buda · Gris-gris · Sampy · Sleeping child</td>
</tr>
<tr>
<td>Americas</td>
<td>Ascalapha odorata · Carranca · Curupira · Djucu · Fortune cookie · I'moGo tied · Witch window</td>
</tr>
</tbody>
</table>
Malocchio is the third studio album by electronicore band, Abandon All Ships released on February 11, 2014. The band has so far released two out of three studio updates made during the development of the album, the first entitled, "Traces" was released on September 4, 2013, and the second, "Disposition" released on November 8, 2013. This is the band's first release with new drummer Melvin Murray and the second with guitarist Kyler Browne. The album's first single, "Reefer Madness" was released on