

Ikindoki



A Manual of African Witchcraft
and

Brujeria

Kindoki



A Manual of African Witchcraft and Brujería

Afefe Ogo

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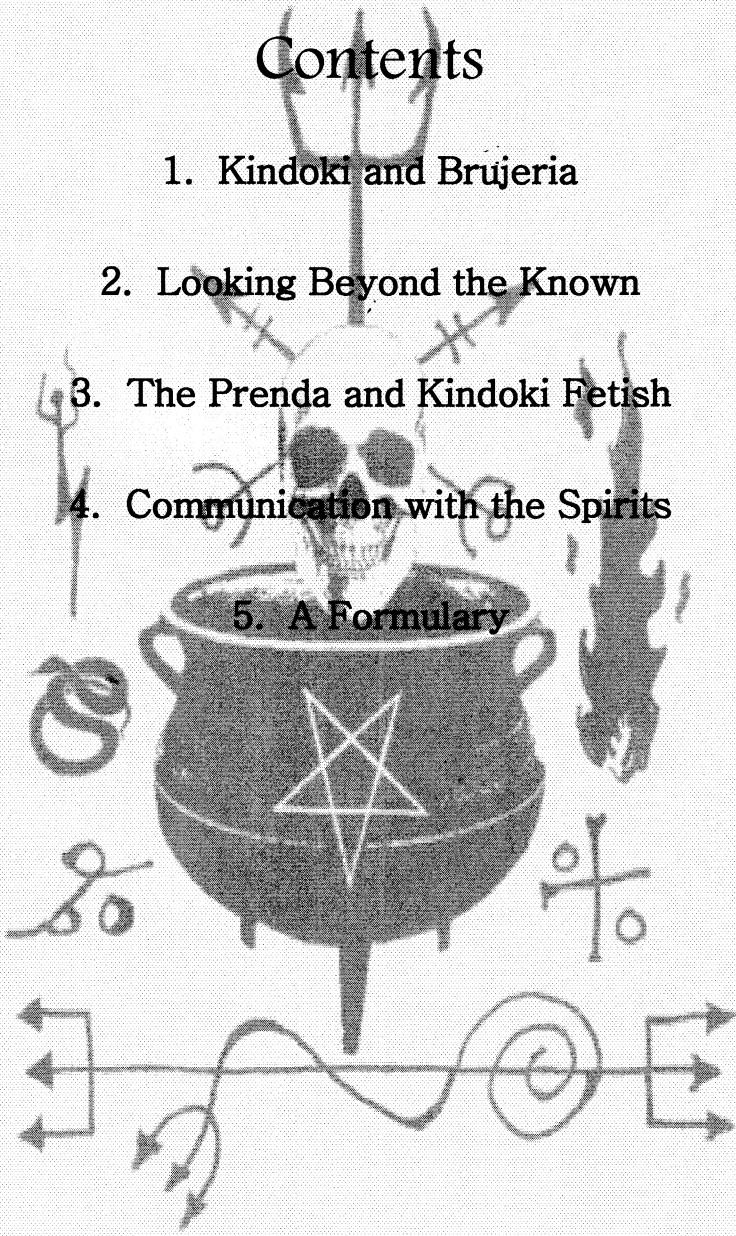
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Kindoki and Brujeria



Kindoki and Brujeria

There is very little that has been written on the subject of authentic African witchcraft, as the essence of true witchcraft cannot be codified or transmitted in a wholly rational manner. Witchcraft or brujeria as it is understood by African and Latino based cultures around the world, is not synonymous with religion or mysticism in the conventional sense.

Witchcraft is also generally considered to be a part of life and everyday existence for millions around the planet. This book is not about Wicca, and I do not intend to explore anything related to that modern religion. I am of the opinion that Wicca is a very recent manifestation based almost wholly on pieced together pagan/Christian ideologies, and filtered through modern expectations of what a nature based religion should be.

The witchcraft that this little tomb is concerned with is that pure magical expression that has made itself known and remained fairly unchanged throughout the ages. It is an elusive essence, and has a strange feel all its own. Those of you who understand this statement already have an unspoken grasp of the twilight, dream energy of the true witch. The witchcraft that I am talking about has remained relatively unchanged in many parts of the world, and it will undoubtedly be a bit difficult for many westerners to grasp in its entirety.

The African witch is considered an individual that lives outside of societal norm, and the witchcraft that they engage in is considered synonymous with criminal activity. Kindoki, being a term that is comparable to Latin American bruja, is both a kind of African based necromantic magic, as well as a naturally occurring power displayed by a select type of individual. This was once also true of the European witch hundreds of years ago.

It is said that Kindoki is almost equivalent to the evil eye, as it is conceived of as the power to unintentionally curse those whom one find disagreeable, or is at odds with. In most cases, the result of this kind of almost accidental witchcraft is a general plague of misfortune for the unwary victim. Certain peculiar children are sometimes said to be the source of this strange power, and there have been cases where whole villages have had to be ritually cleansed in order to remedy problems brought about by these powerful young creatures.

In the realm of Kindoki, one will find certain features that resemble those of other African based religions. This is particularly true of Palo, however Palo Mayombe or Palo Monte are African Congo based religions with a strong ancestral tradition and very unique ritual and ceremonial process. While Kindoki employs elements of Palo, it is only related to it on a very superficial level.

The varying and related traditions of Palo are based around the worship of ancestors that

have been spiritually transformed due to a special relationship that they have with certain elemental deities. These religions are ingrained in ritual and ceremony that have been passed down through spiritual elders and from one spiritual family or house to the next generation of Palo practitioners. Kindoki resembles Palo in that it employs invigorated spirits of the dead, spiritual cauldrons and many of the material components that one will see used by Paleros and Paleras. This is really as far as the relationship between Kindoki and Palo really goes, as Kindoki is truly more related to what has become known as Latin-American or Mexican Brujeria. Brujeria is simply witchcraft, and it is that kind of witchcraft that is devoid of religious dogma and any kind of codified system of morality. Brujeria and Kindoki may be employed by any witch for whatever reason they want, and this purpose is based on personal need and desire rather than some abstract altruistic system of morals. In African-based witchcraft and brujeria, a witch is a witch and they are both feared and revered for the power that they hold.

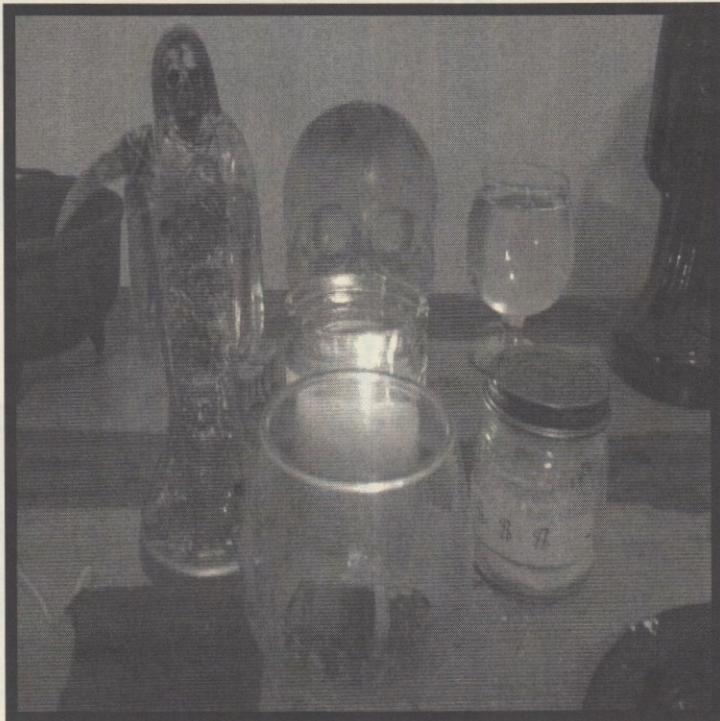
Many times it was far better for witches in these traditions to be feared, and the already superstitious nature of the people that they were surrounded by on a regular basis only increased their power. The witch does already have innate power drawn from their intimate connection with the earth and the spirits that they have formed relations with, but that power is truly magnified by the awareness and attention of those who pay them tribute.

Both brujeria and Kindoki employ spirits to work witchcraft, however Kindoki and Palo rely more on the speed and effectiveness of the spirits of the dead, while brujeria tends to emphasize working with elemental and demonic entities. A mulombe, being a spirit of the dead, can perform acts of witchcraft for the owner or bring misfortune to anyone that their owner so desires. If the owner wants to attack an individual, the mulombe can be sent into the body of a victim. The shadow (ghost body) of a mulombe's victim is devoured/vampirized, killing the victim and part of the energy is reshaped into

another mulombe to serve its owner, so the mulombe multiplies. Of course this is very black magic but it is an example of African Witchcraft. African Witchcraft doesn't have to be this dark but over in Africa it often is, so it is very unpopular. Either way, a witch may choose to emphasize whatever they wish depending upon their need. Once again, religious dogma and archaic rules are not important in witchcraft, as true magical energy is derived from the individual witch's creative process and their connection with those forces that they have developed relationships with.

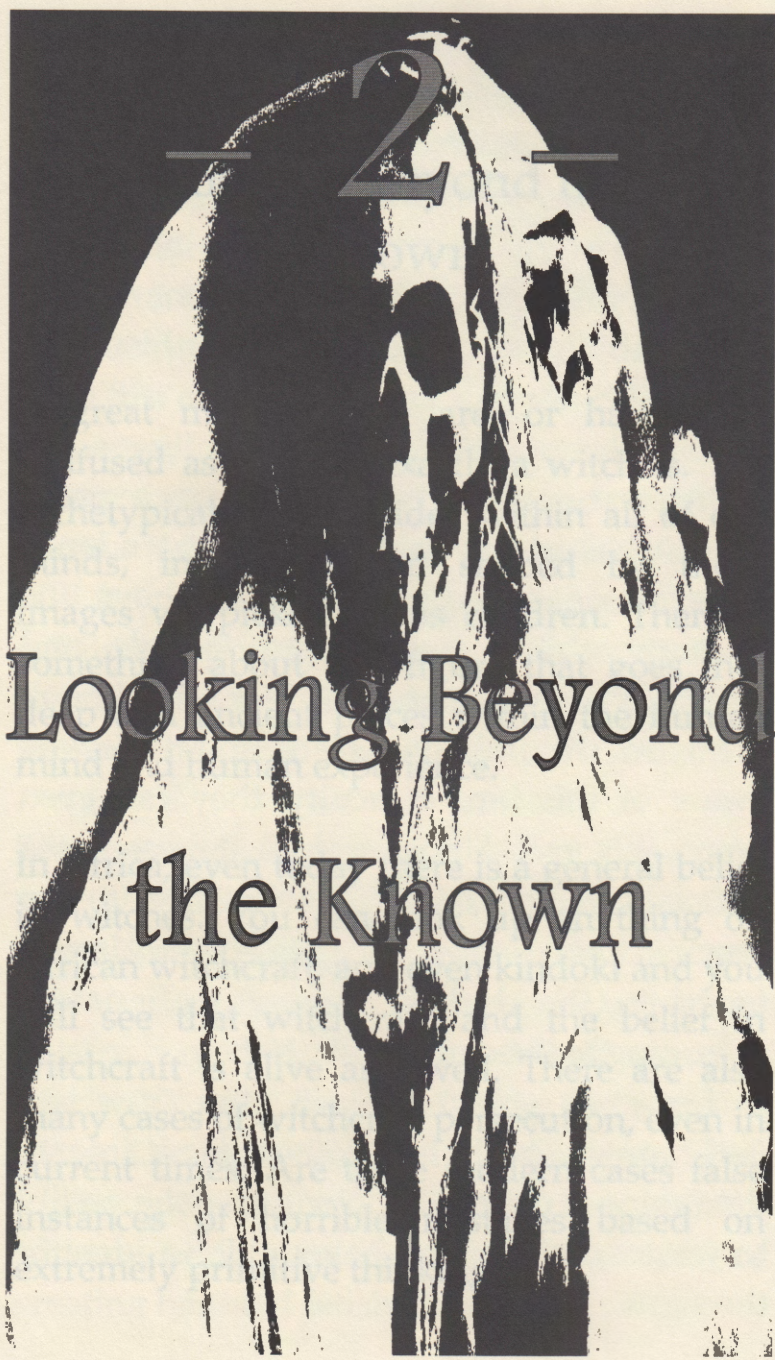
Brujeria and Kindoki are very compatible in that they mix freely with the magical elements of many systems and beliefs structures. A Bruja or Brujo will often use the powers of certain saints along side of darker forces with impunity. The witch does not see things strictly in terms of good and bad, whereas the priest is devoted to the idea of rooting out evil and separating that which is wholesome from that deemed not to be so. Witches tend to see only power in the world,

and the tools of their magical trade as merely props used to channel that power. The many elements of nature are those material manifestations that are most closely connected to this immense ocean of power that I speak of, and they are combined and used in very special ways to manipulate for good or evil, according to the will of the sorcerer.



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Looking Beyond the Known



Looking Beyond the Known

A great many people are, or have been confused as to what exactly a witch is. The archetypical witch resides within all of our minds, influenced and shaped by those images we picked up as children. There is something about this figure that goes into deep and ancient places within the human mind and human experience.

In Africa, even today there is a general belief in witches. You can look up anything on African witchcraft, and even kindoki and you will see that witchcraft, and the belief in witchcraft is alive and well. There are also many cases of witchcraft persecution, even in current times. Are these modern cases false instances of horrible mistakes based on extremely primitive thinking?

I believe that sometimes, yes they are horrific tragedies, however I would be very dishonest if I didn't say that there is the occasional case of a genuine witch being persecuted by their fellow tribesman and women in certain regions of Africa. You see, the ancient African belief in witches is rooted in deep historical truths.

There are certain people among average human beings that have a natural tendency to attract a strange force. They have the uncanny ability to influence people and events in a strange and abstract way though the use of this unknown force, and if they are aware of this innate faculty, they can even hone this weird power until it becomes a defined, refined talent. Witches are in fact much like living magnifying glasses, focusing the hidden powers of nature according to need and will.

Early on in one's life you will be able to determine a natural proclivity for the ability to work witchcraft by being able to identify the signs.

Dreams of a repetitive and unusual nature are a primary indicator. Strange elemental beings and, or the spirits of the dead with give natural witches untold of attention and even affection. This is where the classic understanding and basis for the witch's familiar gets its roots. Some children will have this connection very early in childhood. Some will even be able to translate their power into actual witchcraft and seek out sorcery as an outlet early on in life. Others will be confused by it, or because of their religious upbringing, they will go through many trials and may never come to peace with the power that resides within them.

Some criticize certain Paleros as only practicing Kindoki. These are the ones that know little about the religion of palo and more about sorcery. I have heard some Paleros say that they have Ndoki prendas that work only Brujeria (using the word to mean Kindoki). It's not a popular term, I like it because its not religious, it is strictly sorcery and necromancy and an art of creating haunted fetishes.



A good example of African witchcraft is the mulombe spirit that can be bought from a Witch to act as one's familiar. The spirit dwells in a fetish of plaited sansevieria (devil's tongue/mother-in-laws tongue) that resembles a snake, as mulombe often take the form of snakes. The fetish is haunted by spirits of the dead that nest by rivers, and the owner must give offerings to the spirit so that it doesn't desire to leave the fetish for another home. These offerings must be given

on a regular basis and divination is commonly used to make sure that the offering is acceptable. The mulombe will also call the sorcerer and speak with them in dreams.

I have been personally practicing brujeria since the very early age of eleven. I remember very distinctly my early experiences and how I was drawn to cemeteries and all things having to do with witchcraft and the dead. I also had a very natural capability to cause actual changes within events in the natural world simply by focusing my attention and desire on the world of the unseen.

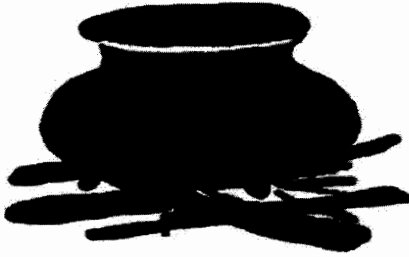
This, in itself is the essence of natural witchcraft and if you find that you are closely aligned with these characteristics, then in all probability, you are also a natural witch. As in all things, this raw talent can be developed and sharpened through use and practice until you grow stronger and stronger in the power of using the energies of the unseen side.

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The Prenda and Kindoki

Fetish



The Prenda and Kindoki Fetish

A great deal of time and energy goes into the preparation, construction and ceremonial vitalization of the witch's fetishes. A Prenda is the term used in Palo to denote the particular housing given to the spirit of a dead individual. This home is usually a large iron cauldron, but this may not necessarily be the case. Some who practice African based witchcraft and necromancy prefer to house their spirits in ceramic containers, specially constructed dolls, chests, baskets, large animal horns and even cloth bags made of various materials.

In Palo, the prenda is dedicated to one of the major spirits of that religion, and has a spirit called ndoki living within it. This is the entity that works personally with the Palero priest. A ndoki is an earthed dead similar to what Paleros call 'perro,' only enhanced through the rituals of Palo, it is a word that can have more than one meaning like when Paleros talk about the balance of Ndoki and Nzambi where the word Ndoki can also mean dark energy. Part of the religious mysteries of Palo entails that when a Palero dies they must become Ndoki, meaning an earthed spirit by the treaties they have made to serve in the religion for a period of time. Often when a Palero is scratched, or initiated into Palo, they are given a firma (signature symbol) so after they die it can be used to call on their own spirit-self like the Ve-ve symbols call on Voodoo spirits.

As opposed to the spiritual prenda of the Palero, a kindoki fetish is a receptacle, purposely created to house a spirit of the dead. All the ingredients in the Kindoki fetish have radiations, memories and possess

a living spirit. Nothing is purely symbolic everything is used and has a very specific purpose. Branches and leaves have vibrations that filter the energy of the fetish's energy and allow the spirit of the dead to access the essential energy of the individual trees or plants. Crystalline stone and other rocks are also vibration amplifiers and a spirit of the dead can access a crystal's particular energy for a specific working, the same can be said of certain minerals like mercury but this substance is dangerous to work with due to its toxicity. Expended bullet shells or live bullets possess an energetic memory of the force of a gun, likewise other inanimate objects can possess energetic or collective memories that the spirit of the fetish can access. Stones from a mountain, river or earth from forests can give the spirit access to the elemental vibrations of those localities and the spirit of the kindoki fetish can even employ spirits that haunt those localities if special pacts and treaties are made with them.

Earth from burial grounds and graveyards give the spirit of the fetish access to the spirits that haunt those locations or can create contact with entities in those locations due to their connection with the remains they have left behind. Hair, fingernails and toenails give the spirit your particular scent so they can follow you and access you at any time. There are many methods of helping to strengthen the connection between the kindoki spirit and the sorcerer. Spiritual cauldrons are popular with some Cuban spiritualists and may be of interest. Even though they were invented in the 1970's, they are Ancestral pots that are filled with tree branches, earths and other ingredients but do not include a skull. Many of these methods entail setting up an arrangement where the kindoki spirit will be able to interact with the sorcerer in dreaming. Much magic can be accomplished through dream magic with one's kindoki fetish.

As previously mentioned, cauldrons do not have to be used to hold the ingredients as baskets, carvings, dolls just about anything

that serves this purpose can be used. Animal remnants like hides or bones, particularly those not dead for long before placed in the fetish give the spirit of the dead access to the deceased animal's ghost bodies. The heart of the kindoki fetish is where the spirit of the dead resides (best, but not always housed in a skull.) This is the spiritual and material anchor that is used to communicate with the rest of the elemental forces. The spirit of the fetish is a spirit that has made a pact with the sorcerer of life.

A spirit that is feed blood monthly or annually depending on the treaties made. An Ancestor spirit can be used rather than a spirit of the dead and can be earthed like a spirit of the dead by feeding it blood. The main ingredients are collected making treaties and reciting pacts as this is done. For example, taking earth from a sacred site may include making treaties with spirits that haunt the locality to aid you in your work. This includes food offerings. For example, a branch from a tree may require doing so respecting the spirit of the tree and giving

them offerings (although many people just buy Palos / branches, earths, etc from a botanica, or magical supply outlet).

First one has a relationship with the dead and makes treaties with them, secondly the ingredients are collected sometimes making treaties as this is done. For example taking earth from a sacred site may include making treaties with spirits that haunt the locality to aid you in your work this includes offerings, a branch from a tree may require doing so respecting the spirit of the tree and giving them offerings (although many people just buy Palos / branches, earths, etc from a botanica). Once constructed the dead is invited to inhabit the fetish and it is but not always baptized and given birth by a libation of blood. Prendas look nothing like most of the minkisi fetishes of Africa from which they derive but they work on the same principles, I think a lot can be found in the practice's African roots. Palo has innovated a lot from other traditions, for example Kimbiza takes elements from Freemasonry not to mention all the borrowing from

Lukumi and Taino traditions. And all of this innovation was done through treaties with the spirits to establish new traditions, and this is seen as completely acceptable in the Congo worldview. I think the founders of Palo were a lot less dogmatic than the Paleros of the present day, then again they draw a lot of strength from the established treaties.







Constructing a
Kindoki Fetish

The process of constructing a Kindoki witchcraft fetish is highly personal, yet there are a few general traditional rules that anyone involved in this kind of sorcery should follow. First, one must realize that a genuine Kindoki fetish is the home to a spirit, usually a muerto or spirit of the dead. A Kindoki fetish that houses a muerto can differ from a fetish that contains a spirit elemental or familiar spirit. The earth bound dead are everywhere in the invisible realm and will readily respond to the witch if you simply give them some time and attention. I have found this to be very true, as the earth bound dead get very little from the living and will grant much loyalty and hard work for those who employ them.

In order to construct a fetish that will employ the spirit of an earthbound dead, one needs to first question individuals entities in order to find the right one to inhabit the fetish. Now, this process can also be very personal and often one's kindoki spirit will manifest through very particular dreams, showing the witch their desire to work with them in a

Sorcery relationship or kind of pact. Some witches will even have an earthbound dead following them from childhood, waiting for the witch to discover them and finally have them seated in a fetish, bringing them greater corporeality and focused consciousness.

In cases where the spirit presents itself through one's dreams, you should directly question the entity, asking it to provide information through dreaming as to how it would like to be seated in a fetish. Believe it or not, this method is by far one of the best ways to create the most powerful of kindoki fetishes, and as your familiar spirit grows stronger through seating and ritual use, it will be capable of even greater communication through dreams. Eventually you will be able to hear the dead walking throughout your abode and feel its presence as if a living being were standing in the room.

I should also say at this point that it would be most wise to set aside a special room or ritual area to keep your kindoki fetish in.

Much like the prenda of Palo, a kindoki fetish will exude dynamic energy, and there are few individuals that would be comfortable keeping in in their sleeping area, or in other places dedicated to more mundane daily activities. Having an outdoor building such as a small shed or garage is ideal for housing fetishes of this type and it makes it much easier to take care of them.

As I have already stated, the vessel that houses the spirit fetish is always simply a personal preference, but there are some traditional vessels that I present for consideration. The iron cauldron is an ideal vessel, as it is extremely sturdy and spirits seem to respond to the earthy vibrations, however they can be very expensive and difficult to find. If you want to use the traditional iron cauldron, I recommend one of medium size because the larger you go the more difficult it will be to move around. Cauldrons of decent size can be found in some botanicas dedicated to selling the ingredients of brujeria and Afro-Caribbean religions. You may even be able to find one

For sale on the internet, but shipping could be expensive due to the weight of the object. A very good substitute for a large iron cauldron is a ceramic cauldron or pot of some type. These ceramic vessels have become very popular for use in Palo over the last decade primarily because they are easy to procure and come in a variety of colors and styles.

Using a medium to large dried gourd is also another traditional means of housing a fetish, and it is used widely in many African based religions and witchcraft traditions. The gourd can be bought or found and may be painted any way that the fetish spirit would find pleasing or invigorating. Often, a spirit will present a special ponto or symbol that it wants the witch to use in order to call it, and this symbol can be painted on the gourd. Typically, a kindoki gourd should be hung from the ceiling with some kind of rope or even a small chain. When utilizing a kindoki fetish made out of a gourd, it is best to have a small area inside the house where you can bring the fetish and hook it to the ceiling for

Ceremonial use inside one's home. This is the advantage of having a fetish that can be moved around.

A basket may be used with all the elements of the fetish wrapped up in black cloth, or an elaborate cloth bag. The only disadvantage to this method is that when conducting any type of feeding or sacrifice to the fetish, one will have to take out the components and feed them in another place such as a large bowl or tub.

The construction should begin at the grave site of the spirit chosen to inhabit the fetish. Next you should add the ingredients from the following list in this order and this may be done after bringing the fetish back to your home as the cemetery dirt should be added directly after forming the agreement with the spirit over their grave site. The initial cemetery earth should be placed inside a small jar and then into the vessel, as it need to be kept separate from the other earths that follow. The amount of each of these ingredients will be a personal matter and depend on the size

of the desired fetish vessel.

1. Earth from a four way cross roads.
2. Earth from an abandoned house.
3. Earth from the forest
4. Earth from a courthouse
5. Earth from a police station
6. Earth ritually collected from 9 cemeteries
7. One Machete or large knife
8. Three railroad spikes
9. A few human bones
10. Three dried scorpions
11. Three dried hummingbirds
12. Three large dried spiders
13. One dried crab or crab shell
14. Three dried bats
15. One dried toad
16. Three Dried chameleons
17. Three Dried Hornets
18. One Dried venomous snake
19. One small mirror
20. One large Indian arrowhead
21. One large stone from the cemetery
22. Load of 21 palos (order this from a botanica)

(If you can afford part of or a whole human skull, this would be ideal and placed on top of the vessel after completed).

First, through divination with the coconut or shells, find a large stone from the woods, river or cemetery and place it over the grave of the dead that you wish to inhabit the fetish. If you are not employing a dead spirit for this particular fetish, the question the spirit in their natural home in nature. Throw the coconut and ask the if they will inhabit that stone which will be placed in their new home; your kindoki fetish. If the answer is yes, feed the stone with a small offering right then and there. The offering in the African traditions is typically a black chicken, but if you are opposed to the practice of animal sacrifice you may simply spray rum from your mouth onto the stone, light a cigar and blow the smoke onto it and then drizzle some honey on it. Light a candle on top of the gawe and take the stone with you. Be sure to take a good amount of earth from the cemetery as well.

Cemetery earth can be ritually gathered by placing 9 pennies at the front gate of the cemetery for Oya and the other spirits who own this realm. Next, dig the earth you

you require from the ground and in the remaining hole spray some rum, cigar smoke and leave 9 more pennies. Last, drizzle some honey around the hole and then plant a small candle in the covered up hole. Light the candle and continue with your work. Store the cemetery earth in a dark glass or painted vessel as it should not be exposed to the light of the sun. I myself have a black velvet lined hinged box in which I store all my sensitive witchcraft items that need to be kept out of direct sunlight.

When you finally have all these basic items, put them in front of the pot or other chosen Kindoki fetish vessel. Remember, there are many other powerful ingredients that you may add as time goes on. Also, the spirit of the fetish will often show you what to add in dream so do not over fill the fetish right away as you will not have enough room for the future.

Place the main spirit rock on a plate in front of the vessel and spray rum and cigar smoke on it again. Never wash the rock with soap

and only use clear cool water when you do wash it. Next, spray the rum and cigar smoke directly into the vessel to prepare it for the rock. Lay the foundational rock inside and then begin placing all the items listed into the vessel one at a time. I recommend first inserting the Palos one by one around the far edge of the vessel so the rest of the items will hold them in place and you can access them for your spells. Once the vessel had been packed with the items, wrap the whole thing in black or red cloth. Tie it at the top and dig a hole in the earth large enough to bury the Kindoki fetish in. Place the fetish in the hole and bury it. This should take place at night between 12:00am and 3:00am. You can dig the hole at any time. After the fetish has been buried, light a small candle on top of the earth and leave the area. Take a cleansing bath and proceed to bed. Pay particular attention to your dreams on this night as the spirit will be very restless at this point.

When the three days have elapsed, dig up the Kindoki fetish and place it in its dedicated area. It is best to either keep in a

small shed or garage outside of the house or at least in an area where you can perform your works in front of it; perhaps a small room or closet. When working with the dead, it is best to keep your tools and fetishes in a room reserved just for necromantic witchcraft. Do not keep your fetish in the room where you sleep, as many people find that the dead disturb their sleep and there will be times that you will purposely sleep in front of the fetish in order to facilitate communication between you and the spirit of the Kindoki fetish.

If you have any firmas, ve-ves or other symbols that you want painted on the vessel, this should be done before its construction and burial. Also, if this spirit has communicated a particular personal symbol that they want you to identify them with, you may paint in inside the bottom of the vessel before you place the items within it.

Bring the fetish to its place and feed it again with the previous items describes. The traditional way is to say some type of

invocation in front of the fetish and then sacrifice a dark colored chicken's blood to it; pouring the blood directly into the fetish. Then spray the rum and cigar smoke. In the traditional manner then you would drizzle a small amount of honey over the fetish and then pluck a few feathers from the chicken and allow them to fall on the fetish. After feeding the spirit, cover it with a black or other dark colored cloth and light a seven day glass candle in front of it. Leave the spirit to feed in peach for one day. Your Kindoki witchcraft fetish is now fully ready to work for whatever goals you have in mind.

The Palos

These are the major palos used in the practices of Kindoki and Brujeria. Each palo has its own essential nature and some have their own special ways of being collected and prepared. Palos are often powdered or used to make potent tinctures for works of sorcery. When they are powdered, they are usually mixed with a variety of other powdered substances, as you will see in the brujeria formulary at the end of this section. Palos must be collected with respect and ritual. Most forget these palos originate from tropical trees, however the power of using palos is not limited to just these. European trees like oak, rowan, yew, elm, cedar, pine are good too because of their strong vibrations. There are a few Northern American Paleros who use European trees with great results.



Palo de Ceiba

(*ceiba pentandra* or *bombax ceiba*) also known as the silk cotton tree or kapok, is the most sacred Palo, it is powerful and can be used for both good and evil. Palo de ceiba is used in all the Prendas and these Palos are all that is needed in constructing a Prenda if no other Palos can be obtained. This is the sacred tree of most African based religions and witchcraft.

Palo Cedro

(*cedrus sp.*) also known as a cedar and is a spiritual Palo used for finding one's spiritual center. Although its vibrations are not as strong as the ceiba it is sometimes used as a

substitute that can work to the same potency in the hands of a good sorcerer. It is sacred to Nsasi Nkita and can be placed in all Prendas.

Palo Diablo

(*capparis cynophallophora* or *capparis cynophallophora*) also known as the Jamaican caper, is used for works of extreme aggression and can give a spirit of the dead a strong nature that is needed in times of tribulation and war.

Palo Dagame

(*calcophyllum candidissimum*) its vibrations help ward and protect from opposing spiritual forces, it can be used in all the Prendas.

Palo Ramon

(*trophis racemosa*) also known as the Maya bread nut is used to help harness the strong spiritual forces of the dead and can give a powerful atmosphere to a fetish. It is sometimes used to make a hair net that is worn by the Palera/o when working with the dead.

Palo Dulce

(*glycyrrhiza glabra*) is also known as liquorice root and is used to dominate individuals and enhance the dead's ability to manipulate others. It is especially useful when dealing with violent individuals who are endangering the lives of others. It is also used in very potent lust spells.

Palo Caja

(*allophyllus cominia*) is used in charms to punish or to help fight against acts of witchcraft and in baths when one has suffered greatly under witchcraft. It is used in occult warfare to take human life and is sacred to Nsasi Nkita.

Palo Santo

(*guaiacum sp. or bursera graveolens*) also known as *lignumvitae* is used in charms and spells to forcefully dominate or control people, not unlike a Palo dulce and can be used in all the Prendas. It may also be used

in all the Prendas. It may also be used as sacred incense to be burned over a brazier to clear away negativity and create a spiritual atmosphere.

Palo de los muertos

(*psidium guajaba*) is also known as a guava tree and is sacred to Lucero Del Mundo. It is used in dealing with ancestors or the dead and is also used in works of divine justice. This Palo is usually placed on Bovedas (altars for the dead) and can be used in all Prendas.

Palo Pino

(*pinus sp.*) Also known as the pine tree, can be used in charms to bring sickness or heighten one's analytical abilities depending on how it is utilized. This palo has a wide variety of uses and it would be wise to consult many other sources.

Palo Hueso

(yellow flowered *tecoma*) is used in charms to attract money or wealth and can be used in all the Prendas particularly Madre de Agua's

who always has 7 within her Prenda. Palo Hueso is a very powerful ingredient used in wealth spells and amulets. I have made several money drawing amulets with this palo with amazing results. Can also be powdered with other ingredients and spread around the work place to draw money and opportunity.



Palo una de Gato

(*uncaria tomentosa*) also known as cat's claw and is used in works of Ndoki (a sinister witchcraft with roots in Palo Mayombe). Amazonian shamans have been known to use its vibrations for curses and its medicinal values for healing. Used in combination with other hexing and cursing palos, especially palo santo, dulce and mulambo.

Palo Cocuyo

(*paralabatia dictyneura*) is used to control the weather or to attract powerful spiritual vibrations into one's life. A magnifier of the witch's intent.

Palo Blanco

(*simarouba gluaca* or *simarouba* sp.) also known as paradise tree is often powdered and used in spiritual baths. It is an ingredient used in the Prendas made for Tiembla Tierra.

Palo Bronco

(*malpighia sp.*) is used in charms to protect against evil influences. It is sacred to earth energies of the Mpamba Nzila (sacred land) and is often made into protective walking sticks.

Palo Caballero

(*phoradendron rubrum* or *phoradendron sp.*) possesses vibrations that can send or reverse black magic.

Palo Cenizo

(*pithecellobium obovale* or *pithecellobium sp.*) its natural radiations bring stability and balance to the mind, body, soul and any situation.

Palo Moro

(*psychotria brownei*, *psychotria sp.* or *chlorophora tinctoria*) is used in powerful charms for luck or love. Helps the user attain whatever goal they have in mind. Wear as an amulet around the neck or use in a mojo bag and carry at all times.

Palo Amargo

(*picramnia reticulata*, *picramnia sp.* or *aspidosperma megalocarpan*) its vibrations bring success in overcoming negative individuals who encourage one's unhappiness or misfortune. The Palo's bark is often removed so that the Palo can be used as wands of healing to increase the life force. Its leaves, roots and bark are used in baths to free an individual from works of witchcraft.

Palo Mulatto

(*excothea paniculata*, *zanthoxylum sp.* or *xanthoxylum sp.*) also known as a prickly ash is sacred to Mama Chola but can be placed in all Prendas. It is used in works of witchcraft.

Palo Rompe Hueso

(*casearia sylvestris*) breaks down all forms of barriers and obstacles. Is said to actually break peoples bones when it is used in black magical attacks.

Palo Yaya

(*ozandra lanceolata*) it possess vibrations that reverses negativity sent to the one under the intoxication of the Palo's natural radiations.

Palo Tengue

(*poepigia procera* or *poepigia sp.*) protects and strengthens.

Palo Yamao

(*guarea trichiloides*) makes powerful staffs and rods for summoning spiritual forces and can be used in all Prendas.

Palo Moruru

(*pithcellobium arboreum* or *abarema sp.*) aborts betrayal and covers ones tracks. It is sacred to Kabila and can be used in all Prendas.

Palo muerto

(*galphimia glauca*, *galphimia humboltiana*, *galphimia sp* or *thryallis glauca*) also known as a tryallis or thryallis a extremely dangerous Palo used in forms of killing magic.

Palo Cuaba

(*amyris balsamifera*) often used in black magic as it can aid in the manipulating of people's minds and changing opinions by verbal means. Often made into a hair net to be hidden under a hat or a small piece is placed in the mouth to act as the magnifier of the sorcerer's intent.



Palo Abre Camino

(*trichilla havanensis* or *trichilla sp.*) opens and closes the doors of opportunity or keeps paths hidden from adversaries.

Palo Justica

(*justica sp.*) Placed within all male Mpungo Prendas and can be used in charms to manipulate or seek favour in the justice system.

Palo Jabon

(*quillaja brisiliensis*) also known as soap tree and is used to cleanse and purify.

Palo Jeringa

(*moringa oleifera* or *moringa sp*) also known as horseradish tree and is sacred to Madre De Agua and Mama Chola. It is used in seduction and can be placed within all Prendas. It is often powdered to make a dust that is spread around the bedroom to spice up one's sex life and induce lust in the opposite sex.

Palo Amansa Guapo

(*schaefferia frutescens* or *schaefferia sp.*) subdues men or keeps them faithful and is often used in love spells or to spice up existing marriages. Used to bewitch one's mate or dominate their sexual energy.

Palo Comito

(*chrysophyllum cainito*) also known as star apple, keeps things hidden and unseen.

Palo Negro

(*hybanthus concolor* or *hybanthus* sp.) overcomes all obstacles and is made into a powder that is blown into a vicinity where obstacles may be present.

Palo Canpeche

(*haematoxylon campeachianum*) dispels and reverses enchantments.

Palo Jobovan

(*cedrela* sp.) also known as a Chinese cedar or box cedar and helps influence the justice system and can be placed in all Prendas.

Palo Malambo

(*canella alba*, *canella axillaris* or *canella* sp.) also known as white cinnamon, Dutch cinnamon or wild cinnamon. Often used in black magic as it can act as a magnet or

multiplier of the sinister forces found within both the natural and supernatural worlds. Its power is often harnessed within Ndoki-Prendas.

Palo Tocino

(*acacia paniculata* and closely related *acacia* species) used in occult warfare.

Palo Guaramo

(*cecropia arbustifolia*, *cecropia peltata* or *cecropia* sp.) also known as a trumpet tree or cecropia. Wards against unwanted spiritual forces and can be used in all the Prendas.

Palo Guama

(*lonchocarpria latifolius* or *lonchocarpria* sp.) makes staffs and rods that open gateways to the spiritual residences or to the infernal. Basically used to open gates to Hell.

Palo Guasimo

(*guazuma ulmifolia*) keeps mouths shut, prevents gossip.

Palo Vencedor

(*schinopsis balansae*, *schinopsis lorentzii* or *schinopsis sp.*) is used to aid in all forms of battle from the physical to the spiritual. It is placed within all masculine Mpungo Prendas.

Palo Guinda

(*prunus cearsus*) also known as sour cherry and is a spiritual Palo that can be used in works of dark witchcraft; usually dominating individuals or groups.

A close-up, dark photograph of a crocodile's mouth, showing its teeth and eyes. The word "EXU" is written in a white, serif font at the top center of the image.

EXU

Lord of the Crossroads

No work on African based witchcraft would be complete without a word concerning the spirit Exu. This is the common Brazilian spelling but he is also called Ellegua, Esu, Eshu and Met Kalfu or Carrefour in some of his darker manifestations. The spirit Exu originates in Western Africa and is common to many tribes and Western regions. He is an Orisha that was brought to the Western world during the African slave trade. In most of the Caribbean he retained his name Eshu and also Ellegua, but In French dominated Haiti, he became the Loa Papa Legba. In Brazill he became the Orixá Exu and in each of these specific cultures he became identified with various Catholic saints and the Christian devil himself.

Exu is such a powerful spirit that his essence extends across countries and traditions. He is the lord of the crossroad; the place where sorcerers go to perform their deeds, and the place where worlds meet. In most traditions, no act of witchcraft can truly be effective if Exu is not consulted or given a small symbolic sacrifice first. He is the owner of all

Doorways, and as such he is the spirit that can open or close them depending upon his will. I will not go into great length of detail concerning all the paths or manifestations of this spirit because there are a multitude of works out there for anyone curious enough to look. My advice is to find a few good books about Santeria, Voodoo or Candomble and read as much as you can concerning the Lord of the Crossroads.

For our purposes we need to understand how Exu relates to the cult of witchcraft and how he may be implemented in our work. First, I advise developing a good relationship with Exu by initially giving him a small sacrifice in the form of a coconut and red black or white candle set by the front door of one's home. After the candle burns out, leave the coconut there for three days and then bring it along with 21 pennies and a lit cigar to a crossroads and leave them there for Exu. He will take notice for sure, and you will be well on your way to developing a good working relationship with him. Now, if you have access to a Santero or Palero you may

Want to see if they will ceremonially create a genuine Exu for you so that you can actually have this spirit living within your home and work with them in all matters. Some priests will gladly give you your own Exu for a price, while others will demand that you be initiated into the tradition that they are a part of. Remember that each lineage in these Afro-Caribbean traditions practices these religions in their own way and some are more open to outsiders than others.

Some sorcerers and witches make their own Exu's, but I do not recommend this as there are true secrets that go into his fabrication. If one is not able to obtain an Exu of their own, then it is best to serve him in his natural abodes which are the crossroads, the woods and the front doors of homes. Sacrifices can be left at these places and divination can be done as well. Exu is lord and master of withcraft and should be at least acknowledged before any undertaking. He controls all the energy in the universe and can feely transmute energy to conform to the sorcerer's will. This he will do if he is pleased.

You can also purchase Exu statues that are handmade in Brazil and use them on your altar. Typically, the representation of Exu will be kept on a small table or on the floor near your Kindoki fetish. He will oversee the spirit residing within and ensure that all your witchcraft is carried out properly and in a timely fashion.

In Santeria Ellegua has 121 Paths or aspects that are almost considered each individual spirits of their own. Brazilian Candomble and Palo also retain this concept. Here are a few statues representative of Exu from the Candomble tradition.



Exu Tranca Ruas



Exu Marabo



Exu Morte



Exu Capa Preta



*A small pocket Exu
for traveling.*

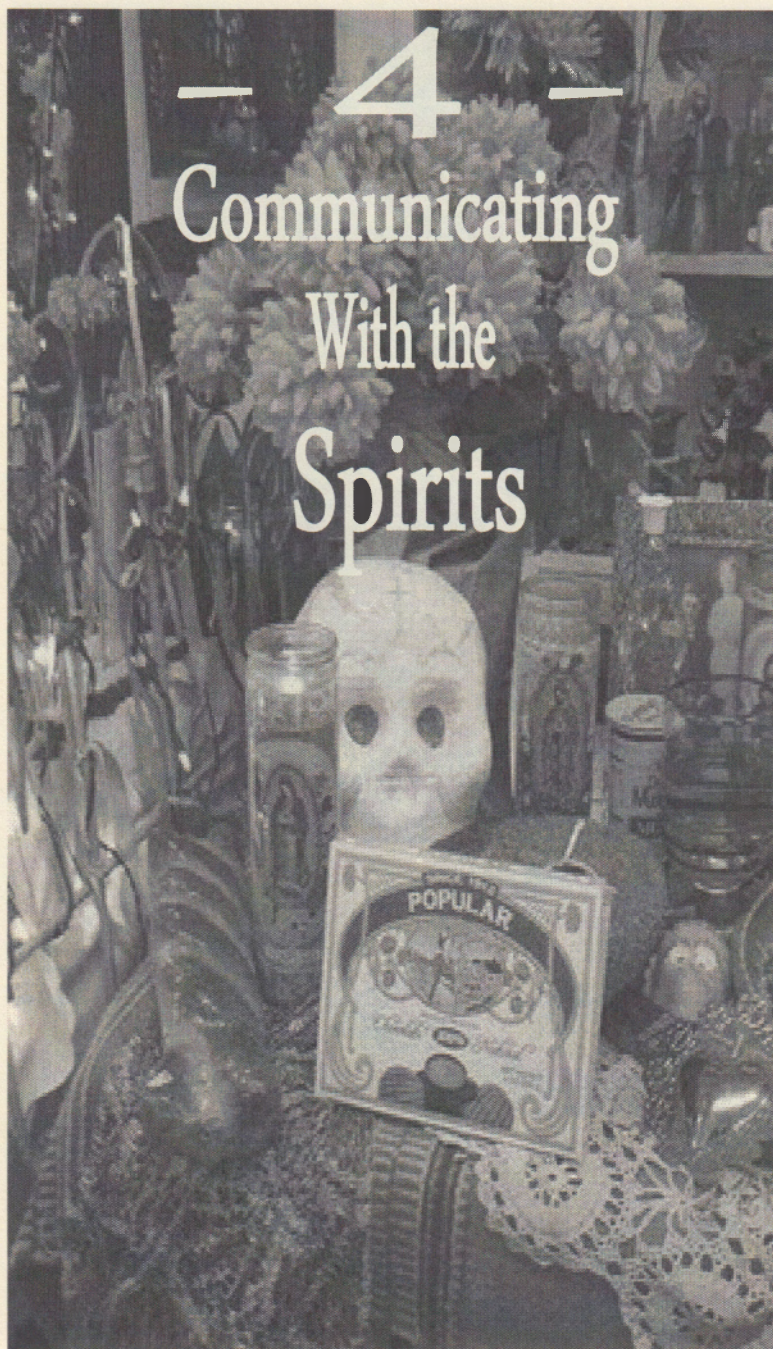
These Exu statues and many more like them can be found in Botanicas (spiritual supply stores catering to Afro-Caribbean traditions) or even on eBay and they are very affordable.

There are several other deities that are concerned with witchcraft in general, but I do recommend working with Exu even if you do choose to also work and employ other spirits. Typically any working will consist of first propitiating Exu with some rum and a cigar and perhaps a candle or other more complicated sacrifices, and then moving on to rouse the spirit of your Kindoki fetish for the execution of the actual spell.

I have said enough as there is so much material out there concerning the spirits. Just know this, the Orisha/Loa are very REAL and they may take you down a path in life from which you cannot return. I have never seen this manifest as a bad thing, but these spirits do demand some level of discipline and attention.

— 4 —

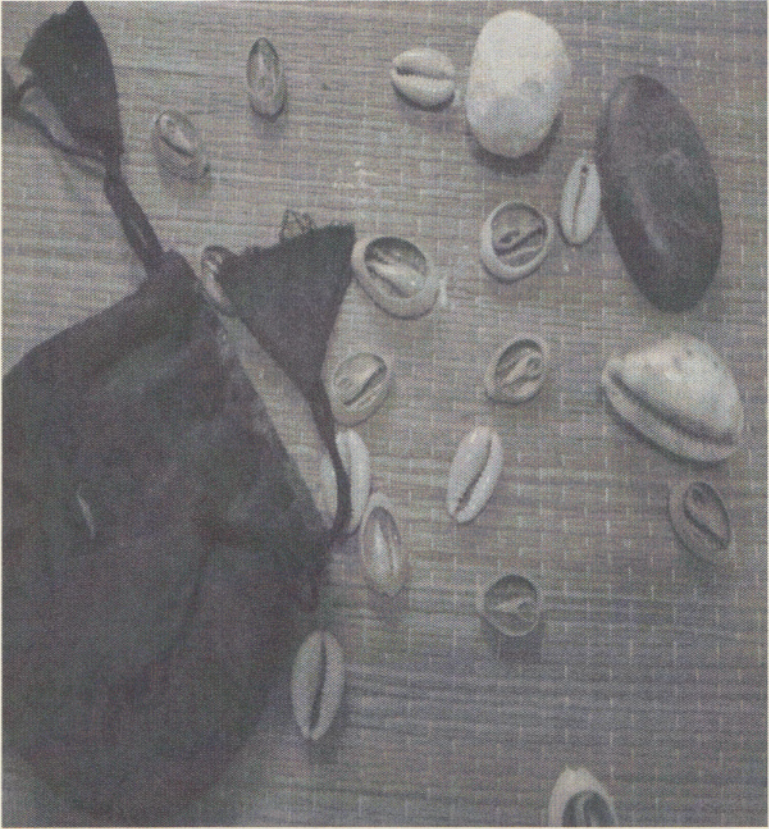
Communicating
With the
Spirits





One of the first steps one must take in necromantic sorcery/kindoki is to establish a strong relationship with the dead and makes treaties with them. There are those of us who were born with a special talent for communication with the dead; natural necromancers and special types of witches who the spirits come to easily and frequently. When I was a child, I began having regularly recurring dreams of those who were deceased. The dead came to me in all manner of forms and shapes. I dreamt of vast cemeteries on a weekly basis. It was not until I learned how to communicate and work with the spirits that I was able to attain any kind of stability in my life.

There are many ways you can choose to communicate with the spirits of the dead, or elemental entities used for your sorcery. One or more of these may naturally manifest itself to you, or you may even dream about the appropriate way a certain spirit wishes you to communicate with it.



*Cowry Shells used in the system
of Dilogun, a much more complicated
method of African Divination.*

Paleros use a fetish type of telescope (to put it in non-traditional terms) as a scrying tool to communicate with the spirit of the prenda, and also to look through the spirit's eyes. It's consists of a cow horn filled with vibrational ingredients that are secret, and a piece of glass or mirror acts as a stopper to hold the ingredients inside the horn. So when one looks into the horn they see the mirror or glass which acts like a scrying tool. This goes back to the Congo African practices of placing mirrors or reflective surfaces in fetishes.

Witches and sorcerers also use meditation, or a mild altered state to allow the spirit of the fetish to communicate through mental images, feelings or voices. The chamalongo or Obi is commonly referred to as coconut divination and nkobo four cowrie shell divination are used as well but are not thought to initiate as intimate a relationship with the spirits as coconut divination. This is because in the religion of Santeria, the coconut is an actual living spirit called Obi.

Dreams are also said to be bridges of communication. Ndozi (dreaming) is a word used to describe the spirit world and how the spirits move, a movement which is lightning fast and can travel great distances in seconds.

The Congo spirits prefer to communicate in the nightly hours I was told by one palo priest, but another Tata said one can work with them in day as well. Different Palo houses seem to have a number of universal elements in their practices but also can differ in certain practices depending on the Rama (branch/tradition.) Even individual munansos (houses) within a Rama can have varying practices. A lot of them have been greatly influenced by the works of Alan Kardec, the true founder of spiritism in both the United States and Europe, and use a boveda (ancestral table altars) and spiritual meditations. I prefer a combination of communication through dreams, spirit seances and divination with coconut. Dream divination is best induced by lighting a candle to your kindoki fetish, spraying some rum and cigar smoke on it and then going to

sleep in the same room. Often, you will feel almost as if you cannot sleep because of the spiritual turbulence in the room and the flickering of the candle, but this is normal, and you will have the best visions in a sort of half sleep.

Coconut divination is simple and easy. You break open a coconut saying "ago Obi." This is a way of asking the Orisha Obi for permission to conduct the divination and a sign of respect. Next, cut the rinds into four square or round pieces. Hold them in your hand and approach your kindoki fetish. Give the spirit rum and cigar smoke again and invoke its presence by knocking on the floor or a table with the horn of a cow or bull. Take some fresh water and sprinkle it on the coconut, the floor and the fetish.

Say some personal evocation to the spirit in the fetish, ask your question and then let the coconut fall from your hands a few inches from the ground. The pattern that falls will indicate the answer. Here are the interpretations of the patterns.

A typical altar for the dead



Alafia

All white sides facing up: the answer is yes with blessings and a lot of support from the spirit of the fetish.

Etawa

Three white sides facing up and one brown side up: something is missing from your work. Further questioning is needed to find out what is missing.

Eyife

Two white sides facing up and two brown sides facing up: A definite yes.

Okana

Three brown side facing up and one white side facing up: Simply means no, but ask at another time conditions will change.

Oyekun

Four brown sides facing up: A very strong no! Do not ask again and additional sacrifices or cleansings may be required.

This system of divination or communicating with the spirits is the best way to get direct answers and work with your kindoki fetish. It is not necessary to needlessly complicate the system. Also, instead of using a fresh coconut every time that you want to speak with your spirit, you can also keep four cowry shells of a desirable size around. The shells must have their rounded backs taken off and filed down in order to ensure that the shells lay flat when they are cast just like the coconut rinds. Now, if you so choose to use shells you should make sure that you wash them in river water and feed them along with the kindoki fetish during its creation. They should then be kept in a small, ornate looking cloth bag inside of the kindoki fetish.

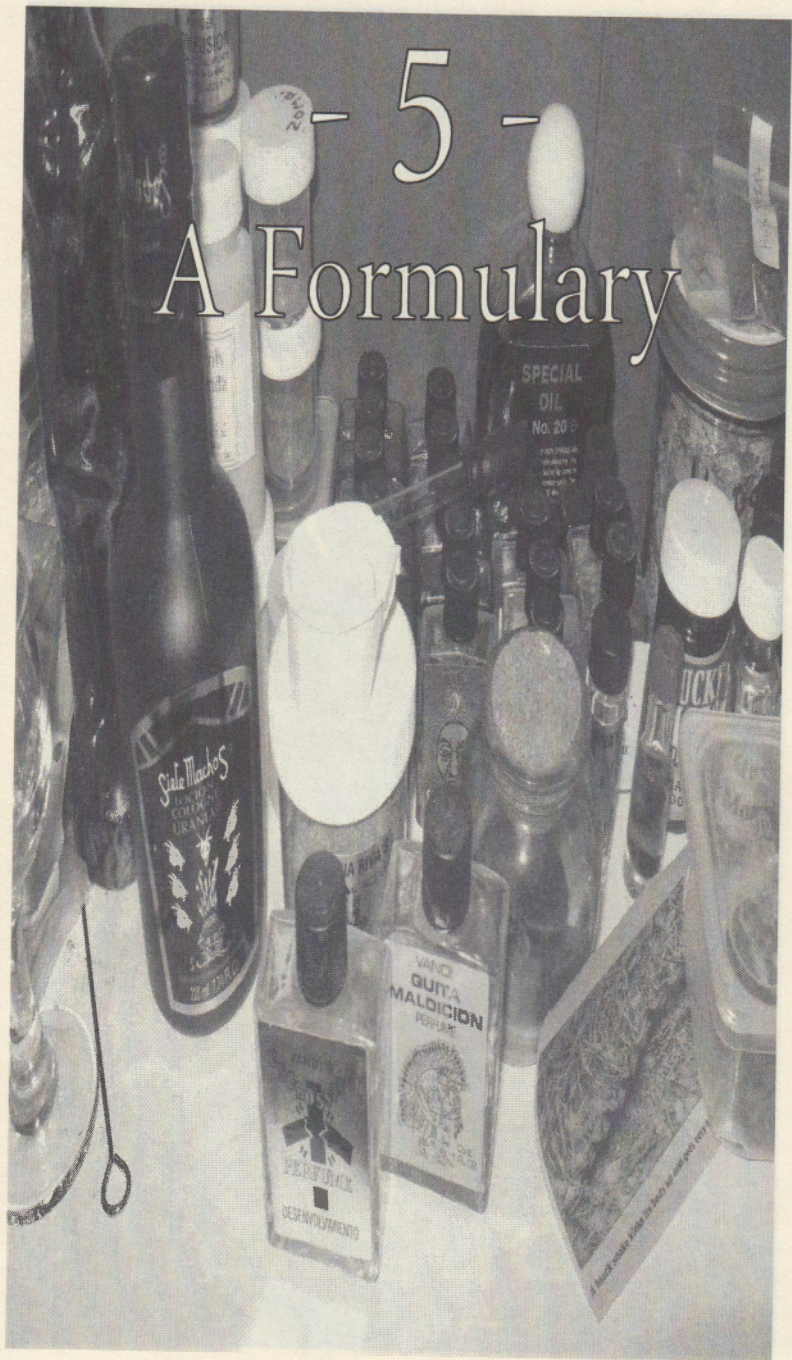
As for witchcraft, I will emphasize the fact the dreams are the best and most useful way to communicate with the spirit of your fetish. In dreams they can often give complicated instructions, so you should also supplement the dreaming method with using the coconut divination or the cowry shell divination.

In all cases of working with the fetish, a horn from a horned animal should be used to tap on the fetish to arouse the spirit within. It can be a deer antler or the typically preferred horn from a bull.



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A Formulary





Trabajos

Spells

The following pages contain a few trabajos , or spells for conducting with your Kindoki fetish. Remember to always ask the spirit of the fetish if they are willing to carry out the spell before proceeding. They have far greater supernatural knowledge and will be able to tell if the conditions are right for the particular spell that you desire to perform. After the successful completion of the spell, be sure to give the spirit some form of offering. A cup of back coffee and a cigar will usually do, however in cases where the spell was complex and the situation was difficult be sure to give them a good food offering perhaps consisting of a small plate of fruit and some rum.



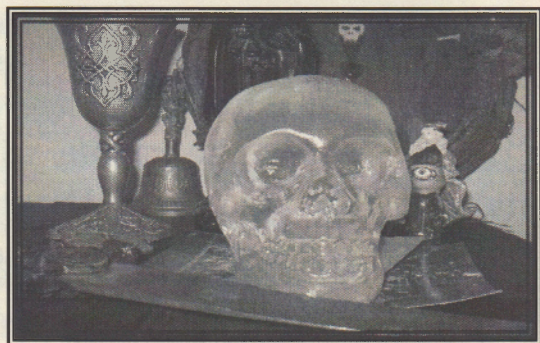
To Destroy an Individual

Materials: A large onion
9 rusty nails
1 black candle
Sea salt
Chili powder
Black Arts oil

Take the onion and evenly slice off a portion of each end so that it will sit up on its side. Take the large onion and cut it in half. Hollow out a small space in the middle section of the onion. Take a small picture of your enemy or target individual and place it inside the hollow space. Take a small piece of paper and write the target's name on it and place this inside the space with the picture. Put the two halves of the onion together and drive the rusty nails through both ends in the middle so that the nails hold the onion together. Set the onion on a plate and inscribe the target's name on the black candle. Next

Make a small recess in the top of the onion to place the candle in. Place the candle in the top of the onion and spray some rum from your mouth onto the onion. Blow some cigar smoke onto the onion. Invigorate the kindoki fetish by also spraying rum and blowing cigar smoke onto it.

Light the black candle and place the onion on the plate in front of the kindoki fetish. Take your spirit calling horn and gently tap the side of the fetish while saying over and over the target individual's name and that you want the spirit of the fetish to completely destroy them. Let the candle burn a third of the way down and then snuff it out. Repeat this for the next two nights and then place the onion in a bag and leave it at the gates of the cemetery along with nine pennies.



To Dominate an Individual's Mind

*Materials: One 3 inch piece of Palo Una de Gato
Rum
Black precipitate powder
One black figure candle
Red thread
Nine pins
Dirt from where the individual walks
Large masonry jar
Domination oil
9 small red candles*

Take the black figurine candle of the appropriate sex and inscribe the individual's name on the candle. Anoint the candle with the domination oil. Take the palo and tie it to the figure candle with the red thread. Insert the nine pins into the eyes, head and heart region

of the figure candle. At this point concentrate on piercing the target's mind, heart and spirit with your potent influence. You will totally dominate them. Add the dirt from where the person regularly walks to the bottom of the jar. Next, place the figure into the masonry jar. Spray rum and cigar smoke on the figure then pour the rum into the jar to cover the figure. Add a whole capsule of black precipitate powder. Add a few drops of the domination oil and seal the jar. Place the jar in front of the kindoki fetish and light one of the red candles on top of the jar. You can actually place a small plate on the jar and burn the candle on the plate. Arouse your spirit by tapping gently with the horn on the side of the fetish while asking for the spirit to help you completely dominate the individual. Burn one candle each day for the next eight days, repeating the same process of evocation with the fetish. When this is done you can either bury the jar over the grave of the kindoki spirit's origins if you want a long and indefinite domination, otherwise when you have been satisfied, take the figure out, let it dry and safely burn it as a candle

To Separate Lovers or Friends

Materials: Chili powder

Separation Powder

Burned pulverized cat fur

Burned pulverized dog fur

Two black figure candles

Palo Muerto powder

Powered bone

Take each black figure candle and inscribe each individual's name on it. Place a picture of each individual or a piece of paper with their names on to a large tray in front of your kindoki fetish. Make sure the pictures are next to each other and touching. Place the figure candles on top of the pictures but facing away from one another. Light the figure candles and tap the fetish gently with your horn. While the candles burn slowly

Sprinkle the powdered chili peppers on both candles. Next, slowly sprinkle the powdered bone and palo onto the figures and then the separation powder. After the candles have been burning for a few minutes and you have asked the spirit of the fetish to help you separate the two people, you should snuff out the candles and then move them away from each other about a half an inch in opposite directions. Take all of the previously applied powders and sprinkle a thick line separating the two figures down the middle. Last sprinkle the pulverized cat and dog fur over the figures and generously down the line of powder in the middle. This barrier will cause the separation of these people to begin immediately. Leave the area and return every night for the next eight nights. Each night light the two figure candles, call the kindoki spirit and then let the candles burn for a while. Blow out the candles and move the figures farther apart. After the candles are completely burned down, place the remnants of the working into a bag and bury the bag close to where the individuals frequent.

To Make an Individual Sick

Materials: Nine black candles

Large mouthed jar

Palo pino

Palo malatto

Thirteen earth worms

Water from a puddle on a dirty street

Rum

Begin by placing a picture of the target individual into the jar. Add all the dry ingredients to the jar and then add the dirty puddle water, then the worms and finally the rum. Cover the jar. Place the jar in front of the kindoki fetish and light one of the black candles on top of the jar. Begin your incantations to evoke the fetish spirit to help sicken the individual. After repeating this ritual for

Nine days, take the jar and candle stubs, put them in a bag and bury them in a cemetery over a grave. The only way for this spell to be broken is for the target individual to be ritually cleansed by someone proficient in the arts of sorcery such as a witch, priest or shaman.



Talisman to Draw Money

*Materials: One two inch piece of Palo Hueso
9 different colored threads
1 two dollar bill
Powdered Palo namo
Marjoram herb
Pumpkin seeds
Boton de oro herb
Parasio herb
Money drawing oil
Powdered bone
1 silver dollar coin
Green mojo bag
1 green seven day candle*

Take the palo hueso and the two dollar bill and tightly wrap the bill around the piece of palo. Begin from one end of the palo and

Start wrapping the threads around the palo one at a time until you have created nine colored bands of thread going down the palo.



Light the green seven day candle and when some melted wax has formed dip both ends of the wrapped palo into the wax to help seal the threads. Place the palo which is the heart of the talisman into a small glass and pour a generous amount of the money drawing oil over it. Sprinkle some of the powdered palo namo over the palo and do the same with the powdered human bone. Leave the heart of the amulet to sit in the glass of oil for three

Days on a small working table in front of your fetish. After the time has elapsed, take the heart of the amulet and place it in the green mojo bag. Add all of the dried herbal ingredients as well as the silver coin. Sprinkle some additional powdered bone and palo namo into the bag. Light a cigar. Spray some rum from your mouth into the bag and blow some cigar smoke in it. Do the same to the fetish. Additional, if you are an Orisha priest as I am, you may use a few drops of the water from your Oshun soperá and drop them into the bag as well. The amulet should then be hung inside your fetish and brought with you when you go out in search of business opportunities. You can also take the amulet after a few days and hang it next to your front door as this will help it to attract wealth into your home. This is a particularly powerful amulet and I'm sure you will be surprised at how fast it works. Refresh the amulet with some money drawing oils and fresh powdered palo namo and bone every so often and also place it inside your fetish after doing this for a few days.

Spell to Cause Crossed Conditions

Materials: Small bottle

Mercury (just a drop)

Red palm oil

Rum

21 small hot red peppers

1 small red candle

This spell is done under the aegis of both the kindoki fetish and Eshu. Take a picture of the target individual or their name written nine times on a piece of paper and smear the hot peppers all over it so that the juices get on it. Place the picture and peppers into the bottle and then add the red palm oil, mercury and rum. Seal the bottle and leave it in front of your kindoki fetish and your image of Exu if you have obtained one. Light the small red candle next to the bottle and wait until the

Hour of midnight and proceed to a deserted crossroads. Take the bottle and smash it at the crossroads and immediately leave the area.

Kindoki Oil Lamp for Destruction

Materials: A dried hollow gourd

Three dried venomous spiders

2 rooster claws

A small dead crow

One dried bat

White birch bark

Powdered Palo Muertos

Powdered Palo Mullato

Powdered Palo Una de Gato

Olive oil

Floating oil wicks

Take all the ingredients and incinerate them all together in a pot or cauldron over a fire somewhere safe outdoors. When they have been turned to ashes take these ashes and put

them inside the gourd. Take a small ring of aluminum foil to set the gourd on so that it will not tip over. Next, place a black plate on top of the gourd and a small black bowl on top of the plate. Fill the bowl with the olive oil and place a picture of the individual in the bottom of the bowl. Light a floating wick in the center of the oil bowl.

Burn this lamp in front of your kindoki fetish for three days in a row, making sure that you tap the fetish gently on its side with your evoking horn and call the spirit to aid in the complete destruction of the individual.

After the three days, take the picture of the individual and place it in the gourd along with the ashes. Take the entire gourd and wrap it up in a piece of black cloth. Bury the cloth package inside a cemetery, being sure to leave the customary nine pennies at the front gate. After you have buried the package over a grave, light a black candle on top of the grave over where the package is buried.

To Cause a Person to Loose Their Job

Materials: Powdered bull's horn

Black thread

Red thread

1 black candle

6x6 piece of black cloth

3inch piece of Palo Diablo

3inch piece of Palo Muerto

Salt or black salt if available

Take a picture of the individual and wrap it tightly around the Palo Muerto and Palo Diablo. If you cannot obtain a picture of the person, simply take some paper and write their name 9 times and use that. Wrap the black thread around the palos and then the red thread, keeping the picture in place. Next, place the palos on to the square of black cloth and sprinkle the powdered bull's horn onto the palos. Wrap the palos up in the

black cloth. Place the bundle into your kindoki fetish and light the black candle in front of it. Tap the fetish and call the spirit requesting that the individual loose their job. Let the black candle burn completely down and then take the bundle out of the fetish. Bring the bundle to the workplace and secretly hide it in a place where it will never be discovered. Within days the individual will surly loose their job.

Spell to Incite Lust

*Materials: One red figure candle of the right sex
Dried hummingbird
Powdered Palo Dulce
Small piece of Palo Dulce
Casarillia (egg shell powder)
Honey
Cinnamon
Perfume or cologne
Red mojo bag
Elongated rock/penis charm
Or medium sized cowry shell*

Take the red gender candle and place it on a work table in front of your kindoki fetish. Next place a picture or the name of the individual you want to arouse to passion in front of the candle on a small plate. Take the dried hummingbird and place it in a small metal cauldron. Sprinkle it in some of the perfume or Florida water until it is wet. Light the hummingbird on fire and let it burn to ash. Pulverize the ash and mix this powder with the cascarrilla, cinnamon and powdered Palo Dulche. Next, inscribe the name of the individual into the figure candle, then smear it with honey. Then smear honey over the face of the person's picture or on their name. Light the red figure candle and sprinkle the powder you made all over the candle and the picture. Tap your fetish and speak your will. As you let the candle burn down anoint the small rock, fallace or cowy shell with honey and place it into the bag. After the candle has burned completely down place the picture into the bag. Sprinkle some powder of the bag, and also put a generous amount of the powder into the perfume or cologne. Carry the bag with you and wear the cologne the

Next time you plan on seeing the individual.

Powder to Curse

Materials: Earth from over a grave

A crab shell

Powdered human bone

Dried bat

Pica Pica herb

Incinerate all the ingredients in a iron cauldron or pot over a fire in the night. When the ingredients are completely reduced, put them in a mortar and thoroughly powder them. When they have been reduced to powder, store them in a dark glass jar or bottle as you do not want the sunlight to touch the powder. You must then place a small amount of the powder in the vicinity of where the target individual frequents. Also, it is ideal if you can get this powder into their clothes or shoes while they are unaware.

Zombie Powder

Materials: Powdered sage
Powdered damiana
Powdered human bone
Earth from nine cemeteries
Black coffee
Powdered Palo Santo
Powdered bull horn
Powdered toad

This powder must be mixed together on a night with no moon in a cemetery. Place on the victims photo and burn a black candle over top of it on a small black plate. This will help magically enslave them to you. Also, place some of the powder over the threshold of where they live if you have access to this place.



*My personal Zombie Powder
during Consecration Ritual.*

Potent Wealth Drawing Powder

Materials: Powdered Palo Hueso

Powdered Palo Namó

Cascarilla

Green or yellow precipitate powder

Powered herba Buena

Powdered parasio herb

Powdered pumpkin seeds

This is a very effective all purpose money drawing powder that can be used for any working dealing with wealth. You can rub the powder on your hands before gambling or place it in any kind of mojo bag. You can also sprinkle it over client's pictures or those of other people you are seeking to help in money matters.

Afefe Ogo says "... true magical energy is derived from the individual witch's creative process and their connection with those forces that they have developed relationships with" and in Kindoki the reader will learn to wield potent methods that indeed foster such a connection with those 'forces' that have helped Magicians / Sorcerers / Witches / Shaman apply their magical energies for thousands of years.

