

“ALL WITCHES ARE TAUGHT TO BELIEVE IN SIGNS.” [TBoL: 565] – SIGNS & LANGUAGE USED BY SUPERNATURAL BEINGS IN BOOKS AND TELEVISION SHOWS

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1. Signs & D(a)emons, Fairies/Fae, Nephilim, Shifters, Vampires, Werewolves, Witches, etc.

We know that our human world is full of signs. However, as described in an ever-growing number of very popular (fantasy) books, films and television shows that appeared since the mid-1990s, there are not only humans who live on this planet or on other worlds. All these preter- or supernatural creatures are using signs, too.

With regard to the type of texts I will deal with in this paper, we can roughly distinguish two major groups:

(i) texts that belong to the fantasy genre in the strict sense, with the stories situated in some other world and time (even if this time has relations to, or is rooted in, some more or less historical period);

(ii) texts about preter- and supernatural characters who live here and now, among us, with or without our knowing.

Examples of books and shows of the first category would be *Cursed* (Frank Miller & Tom Wheeler 2019; US-Netflix 2021); *The Wheel of Time* (Robert Jordan & Brandon Sanderson, 14 vols. 1990–2013; Rafe Judkins, US-Amazon 2021); the Grishaverse in the *Shadow and Bone* trilogy (Leigh Bardugo 2012–14; Eric Heisserer, US-Netflix 2021); or the various book series written by Sarah J. Maas, like the five books of *A Court of Thorns and Roses* (2015–2021; Ronald D. Moore, cr., planned) or the so far two volumes of the *Crescent City* series (2020–2022).

A quick look at lists covering titles of the second group would show numerous books and their adaptations. To name but a few: *Charmed* (1998–2005; the first primetime show on three witch sisters from an old witch family constantly fighting demons in present day San Francisco); the television show *Buffy the Vampire Slayer* (1997–2003) and its spin-off *Angel* (1999–2004); seven seasons of *True Blood* (2008–2014), based on Charlaine Harris’s series *Southern Vampire Mysteries* (2001–2013); *The Vampire Diaries* (2009–2017) plus the two spin-offs, *The Originals* (2013–2018) and *Legacies* (2018–2022); Jim Butcher’s *Harry Dresden* books, so far seventeen (2000–2020) and one season of a TV show (2007); the four “Elemental ...” series by Elizabeth Hunter (2011–2022); and, finally, so far four novels by Deborah Harkness (she’s currently working on a fifth volume), plus three seasons of the show *A Discovery of Witches*, based on her “All Souls” Trilogy (2018–2022).

2. ‘Witches believe in signs.’ [SoN: 158]

Unlike in the context of semiotic gatherings or publications, talking about signs, let alone semiotics in popular texts, is still an unwieldy topic. Hence, there are hardly any explanations

and clarifications. Nevertheless, "signs" can be found quite often, but when they appear, it's rather within an everyday use and understanding of the word. Following this strategy, I will also stick to this use.

A brief remark on the quotes in the title of my paper and this chapter. Both enunciations are made by Dr. Diana Bishop, the main character of the "All Souls" novels by Deborah Harkness, a historian and witch. Both statements refer to the sensibility of witches towards "signs".

2.1. 'It's a sign of resurrection and hope.' [SoN: 158] — On omens

One of the first associations someone may have with "sign" would be to use it in the sense of *omen, prophetic sign, foreboding*... The best known example, especially with regard to the supernatural, is a line from *Macbeth* [IV, 1]

By the pricking of my thumbes
something wicked this way comes.

No wonder that Diana Bishop makes a similar observation. When her vampire husband Prof. Matthew Clairmont/de Clermont talks to his disavowed, dangerous and murderous son Benjamin on the phone, she feels that "a dull throbbing started in my left thumb." [TBoL: 93] The next time Diana's "thumb pricked in warning", her little son got his own familiar (after casting his first spell), a griffin, and was about to tell his mom the name of the creature.

Diana also speaks this chapter title. When she tells Matthew about witches who "believe in signs", she does so in the context of explaining an omen. After Matthew confessed to Diana that he drank his father's blood (the vampire equivalent of an act of assisted suicide), a white dove flew into the old church, circled the statues and "hovered over Christ's head" after one of its long wing feathers fell down in front of Matthew. Since there had never been a white dove in the church before, Diana says, 'It's a sign of resurrection and hope' [SoN: 158], combining both pagan and Christian meanings of the bird.

Diana herself was born a caulbearer which according to her aunt Sarah is 'a sign of luck'. Matthew adds, "with a lopsided grin", "Much more than luck is associated with the caul. In times past, it was thought to foretell the birth of a great seer. Some believed it was a sign you would become a vampire, a witch, or a werewolf." [ADoW: 459]

After Diana returned home with Matthew, she believes her aunt is about to threaten Matthew and summons witchfire, a rare ability among present day witches. Both aunts calm her down, and Sarah explains why she realized what Diana is about to do, "My mother taught me to recognize the signs for my own protection – the smell of sulfur, the way a witch's arms moved."s [ADoW: 434]

The *omen* aspect of signs can also be found in Karina Halle's *The Blood Is Love*. Skarde, who later becomes the first vampire, was told he will receive three signs to announce the "*noaidi*, a mediator between the human world and the *saivo*, the underworld", signs like an earthquake to show "that the underworld is waking up", and blood rain, "signifying the sorrow and the pain that was to come." [Halle 2021b: 3]

2.2. 'I'm talking about the sign on the house, you great oaf.' [SoN: 428] — House signs

Because of their love (the relationship between a witch and a vampire, is strictly forbidden by the rules of the Covenant), the couple is pursued, Matthew almost killed, and – since Diana is

able to timewalk – they flee to 1590s England where he has lived before as the writer and benefactor Matthew Roydon. Hence, house signs are frequently referred to. In London's Blackfriars area, Diana and Matthew settled down in a house "that represented urban living at its sixteenth-century best" [*SoN*: 230], and it had a sign "decorated with a white deer, its delicate antlers circled with a golden band" [*SoN*: 229], the *Hart and Crown*. Already on their way to Water Lane, she saw "[d]ozens of signs bearing angels, skulls, tools, brightly colored shapes, and mythological figures." [*SoN*: 228]

The number and variety of signs multiplied when they travelled to Prague where they stayed close to the Hradčany (the court of Emperor Rudolf II.). Diana and Matthew lived in the house of the *Three Ravens* that Diana mentioned in the chapter heading. On their way to the castle, they passed "the house of the Red Lion, the Gold Star, the Swan, and the Two Suns." [*SoN*: 430] Later, they tried to meet Edward Kelley, the sryer of Dr Dee, who allegedly lived close by in the house of *The Donkey and Cradle* [cf. *SoN*: 448].

3. "The physical object is only a symbol in any case – a symbol for power" [HD7 DB: 290] — Sigils / crests / insignia

As every semiotician knows, "symbol" is one of the most ambiguous terms when it comes to everyday conception and/vs. semiotic reasoning. Since none of the texts consulted has any ambition to distinguish, let alone define, the various different, sometimes contradictory, views, I will also continue in a rather vague, broad, vernacular use of the term. What most of them have in common, though, is an affinity to the visual aspect.

Let me give a few examples how the term can be found in the texts.

In the *fantasy* world, symbols are often related to ancient but forgotten knowledge, like in the vision Nesta has in *A Court of Silver Flames*, the fifth volume of Sarah J. Maas's "A Court of Thorns and Roses" saga, while listening to the songs of the priestesses. "The mountain itself held two peaks at its very top, and the stones jutting from its sides were carved in strange, ancient symbols, as old as the song itself." [*ACOSF*: 525]

In a long abandoned church, supposed to be a meeting place of dangerous and murderous demons, Clary – the heroine of "The Mortal Instruments" series by Cassandra Clare – finds a book, but "what she'd thought was a bookmark was a black-handled dagger carved with occult symbols." [*TMI4 CoFA*: 232]

During their stay in 1590s London, Diana and Matthew are gifted with two locketts showing their portraits. In Diana's portrait, "[t]he background was the vivid blue common to the work of the Elizabethan limner Nicholas Hilliard. [...] Behind the man, golden flames burned and twisted, a symbol of passion." [*SoN*: 313]

In the final volume of the *All Souls* Trilogy, *The Book of Life*, Diana writes down a spell "to set things alight" using a pictorial representation.

Fire
Ignite till
Roaring bright
Extinguishing night

She then explains to her (witch) aunt Sarah the structure of the spell, and ends with the observation: "Funny thing is, that the triangle was a symbol many alchemists used for fire." [*TBoL*: 142]

3.1. "The pentacle was a symbol of magic itself, and I had plenty of faith in that" [HD1 *StF*: 116] — Pentagram and pentacle

The best known visual sign in connection to supernatural processes, in particular magic, is the five-pointed star, the pentagram, or the pentacle (when the pentagram is placed inside a circle). One of the oldest signs used, the pentagram dates back at least to 3,500 BCE.

The meanings ascribed to the five points differ depending upon time and context – from five senses to five wounds of Christ, five virtues of knighthood, or the four elements plus the spirit. From Agrippa on, the occult or magic aspect became predominant. As of the mid-1800s, the direction (providing additional meaning) was often discussed: one point showing upwards as a connection to heaven or the spirit, etc., vs. the upside down version depicting the two horns of the goat on top and the beard at the bottom, thus referring to the devil.

An example of this latter representation of the goat inside the pentagram is used as the seal of the Hellmouth in *Buffy the Vampire Slayer*, with Spike (James Marsters) bound on top of it to let his blood from a deep wound drop onto the seal and eventually open it.

How closely the pentagram is rooted in our everyday perception of witchcraft or magic shows a passage in Charlaire Harris's *Midnight Crossroad*, giving Manfred's observations. Fiji, the local witch of the town named Midnight, holds classes in her store for women aged "from twenty-one to sixty. A couple of the younger women had made an effort to look 'witchy' in black dresses or leggings, heavy black eyeliner, and dyed black hair – Goth with pentagrams, [...]". [MTx1 *MC*: 166]

Since he *is* a real wizard and a private investigator, Harry Dresden is also wearing a pentacle around his neck, an heirloom from his mother's, referred to in the heading. His pendant shows "[t]he five-pointed star upright within a circle, the symbol of order, symmetry, balance of power. I focused my will on it, concentrating, and the pentacle began to glow with a faint, gentle light" [HD2 *FM*: 45], and as described by Harry Dresden, the power comes from the wearer's faith in magic and the will they focus on it. In a later book, *Blood Rites*, Harry thinks again of the human will, even represented on his pendant, and recalls the meaning of the five points while using it against a Black Court vampire, "The five-pointed star of the pentacle represented the five forces of the universe, those of air, fire, water, earth, and of spiritual energy, laid into patterns of order and life and bound within a circle of human thought, human will. [HD6 *BR*: 157]

The same explanation is given by Sarah in *The Book of Life*. Diana is a particular kind of witch, a weaver, who works with knots and has the ability to create new spells. At one point the weaver's chords she used during her training vanish and re-appear as colored lines on her palms. On the wrist of her right hand five strips of color from each finger joined and

formed a knot with five crossings – the pentacle. [...]

Sarah looked closely at the colors. Her fingers traced the pentacle-shaped knot with five crossings on my right wrist.

"That's the fifth knot," I explained while Sarah continued her examination. "Weavers use it to cast spells to overcome challenges or heighten experiences."

"The pentacle represents the elements." Sarah tapped my palm where the brown, yellow, blue, and red streaks twined together. "Here are the four colors that traditionally represent earth, air, water, and fire. And the green on your thumb is associated with the goddess – the goddess as mother in particular." [TBoL: 132]

In most of the texts, however, the pentagram is used as a means of communication with the other world, like in a summoning spell.

In the latter case, the figure needn't be drawn out completely, as shown in a scene with Emily (Valarie Pettiford), Sarah's partner, in the second season of the television adaptation of the "All Souls" Trilogy. In order to summon Diana's mother Rebecca, she positions five candles at the five points of an invisible pentagram. Harry Dresden has a similar strategy when summoning a ghost. "Five white candles surrounded my summoning circle, the points of an invisible pentacle." [HD3 *GP*: 231]

In general, pentagrams are used in various different rituals. In *The Vampire Diaries*, for instance, Esther Mikaelson (Alice Evans) has magically made her husband and five of her children into vampires back in the 900s. In 3x15, she tries to reverse the spell together with her eldest son Finn who has drawn a pentagram with salt and lights a torch at each point.

How detailed and ornate a pentagram is drawn depends on the purpose. When it is needed to summon a Greater Demon, as in *Shadowhunters* 1x04, Clary draws a huge and elaborate pentagram on the floor. To perform the ritual, Magnus Bane (Harry Shum Jr.) made Clary (Katherine McNamara), Alec (Matthew Daddario), Jace (Dominic Sherwood), Izzy (Emeraude Toubia) plus himself stand at the five points. However, to create a connection to a demon or another dimension, a simple line drawing suffices as long as it's created with the blood of, or drawn and ignited by, someone who opened this connection before.

3.2. "Their faces turned toward Sept-Tours, where the ancient symbol of eternity and rebirth snapped in the wind." [ADoW: 279–280] — The ouroboros: single or double or coiling

In the "All Souls" universe, the ouroboros is the emblem of the de Clermont vampire family, for example, on the black banner which is raised on the tower of the château in the Auvergne when the villagers need to be warned of malignant vampires in the vicinity. "She raised a forked black banner adorned with a silver ouroboros. It unfurled in the gloomy light, the snake holding its shimmering tail in its mouth." [ADoW: 279]

The ouroboros is another very old sign that dates back to Ancient Egypt, representing the cyclic nature of the year, cyclic time, a process with no beginning and ending. At one point in *Black Sunshine*, Absolon Stavig, the old vampire in the two series "Dark Eyes Duet" and "Dracula Duet" by Karina Halle, speaks with his partner Lenore about the ouroboros, and they discuss different origins. Whereas Lenore knows the origin of the snake in Ancient Egypt when it "represents the cyclical nature of the year" or "Ra-Osiris, Osiris born again as Ra", Absolon mentions that when he "was around, it was known as a symbol for alchemy." [Halle 2021a: 358]

Within the "All Souls" world, the snake carrying its tail in the mouth appears not only on the banner. Like any other crest, it is used on everyday objects, or to mark the entrance to the London house of Matthew and Diana. It appears also on cloaks to show everyone who they're dealing with, or on the de Clermont chair in the Venetian meeting chambers of the Congregation (the ruling body of creatures, composed of three vampires, three witches, and three daemons). Philippe de Clermont also used the snake on his personal signet ring.

Another object that features the snake is the ancient magic mirror in the third book of the book series "A Court of Thorns and Roses" by Sarah J. Maas. Feyre, the heroine of the series, has to look into it in order to obtain it (to get the help of an immortal in the war to come).

The Ouroboros.

It was a massive, round disc – as tall as I was. Taller. And the metal around it had been fashioned after a massive serpent, the mirror held within its coils as it devoured its own tail.

Ending and beginning. [ACOWAR: 604]

Watching Diana's familiar, the fire Drake Corra, sometimes carrying her tail in her mouth, their adopted son Jack created a new emblem by combining the two creatures to represent the new Bishop-Clairmont scion as soon as it was officially recognized, and gives it to Diana for Christmas.

I was stunned to see the image Jack had devised to symbolize our family. It was an entirely new ouroboros, made not of a single snake with a tail in its mouth but two creatures locked forever in a circle with no beginning and no ending. One was the de Clermont serpent. The other was a fire Drake, her two legs tucked against her body and her wings extended. A crown rested on the fire Drake's head. [TBoL: 465]

It does not even need the snake representation to evoke the old symbol. The image of the "perfect circle the flame formed," appears also in *A Hidden Fire*, the first book of Elizabeth Hunter's "Elemental Mysteries" series about vampires who have an affinity to, and can work with, one of the four elements. Giovanni Vecchio, a fire vampire, plays with his element. Despite talking on the phone to a friend, "he was distracted by the perfect circle the flame formed. It reminded him of the ancient symbol of a snake eating its tail. It bent to his will, turning continuously in front of his eyes as he waited for Carwyn's response." [EM1 AHF: 24]

Whereas the ouroboros is usually a positive symbol of eternity, the one that turns up in *The Originals* s4 is the representation of an evil entity called The Hollow. Soon it is found all over the French Quarter of New Orleans. Compared to other visuals, it is a rather cruel malevolent looking snake with hard scales on its body.

In addition to the snake with its tail in the mouth, there is yet another version with the snake coiling into the infinity sign (or lemniscate). It is, for instance, on the cover of the fantasy book series *The Wheel of Time* by Robert Jordan [& Sanderson 1990–2013], – though the poster and the opening title of the television adaptation have a regular ouroboros, multiplied into a mise-en-abyme figure. Another ouroboros twisted in itself to represent the infinity sign is used as the emblem and name of an occult/magic bookshop in the *Shadowhunters* show [3x03].

3.3. "The next time she jumps into a body, she'll be marked with a distinct symbol on the the back of her hand." [TO 2x03] — Triskelion and/or triquetra

The triple spiral or *triskelion*, dating back at least to the Neolithic, is most often related to Celtic traditions. It is said to represent the three different realms: the physical world, the spirit world of ancestors, and the celestial world of sun/moon/stars.

The quote in the chapter heading refers to a scene in *The Originals* 2x03 where a witch from the 900s needs a body to inhabit. Lenore (Sonja Sohn) casts a soul-branding spell that will brand this very symbol on the next person Esther will use. As it turns out, Lenore herself is the next host, the spell works and the triskelion appears on her hand.

The *triquetra*, on the other hand, is a trefoil figure composed of three interlaced arcs, also called "trinity knot". In the world of supernatural television shows it is mostly combined with a circle, thus uniting three moments, persons, entities, different realms,

or representing the triple goddess. One example can be found on the Book of Shadows, the grimoire of the Halliwell family in the *Charmed* show: the book's cover is ornate with the sign which in this special case stands for the "Power of Three" of the sisters – only when united, they can best work their magic.

The Vampire Diaries know the concept of the *Doppelgänger* who appears throughout the centuries, from a woman called Amara in the Greek Antiquity to 15th c. Katerina Petrova/Katherine Pierce, to Elena Gilbert in the present (all played by Nina Dobrev). When the blood of all three falls on a grimoire at the beginning of a ritual, it forms a triquetra.

3.4. 'This is Matthew's seal.' 'It is. It's also the symbol for silver and gold, the moon and the sun.' [SoN: 209] — Insignia, seals, and sigils

This brief dialog between Diana and her father-in-law, Philippe de Clermont, continues with further explanations about what the tinctures and the celestial bodies on his son's personal seal stand for.

Diana does understand "why a witch might be symbolized by the crescent moon and silver – they're both linked to the goddess. But why would anyone use a sun and gold to denote a vampire?" Philippe, the ancient vampire who was already old during Greek Antiquity, knows the reason: "Because we are unchanging. Our lives do not wax or wane, and, like gold, our bodies resist corruption from death or disease." [SoN: 209]

There are more objects related to the Order of the Knights of Lazarus, like the pendant of Dr. Marcus Whitmore/de Clermont, Matthew's son and new Grand Master, showing the resurrected Lazarus leaving his grave. In the second season of *A Discovery of Witches*, Marcus uses this ancient heirloom to convince Phoebe, who didn't believe his story in the first place, that he is indeed a vampire and Grand Master of a chivalric order dating back to the Middle Ages. Both her expertise and that of her colleagues confirm the age. When she later meets another vampire who asks brusquely how she got the pendant, she already believes her lover: "Marcus gave it to me. He's the Grand Master of the Knights of Lazarus." [2x08]

Another secret organization appears both in *The Mortal Instruments* and the television show *Shadowhunters: the Praetor Lupus*, a werewolves' brotherhood founded in the 1800s that helps new Downworlders (= vampires, warlocks, and werewolves) who have difficulties to accustom to their new life. Their emblem is a medallion with their motto *BEATI BELLICOSI* (blessed are the warriors) below a relief of a wolf's head.

While in late 16th century London, Diana and Matthew also met the astronomer, astrologer and alchemist John Dee in his house in Mortlake. On top of a low shelf, Diana discovers and recognizes the *Sigillum Dei*, and Dee explains, "The designs [are] dictated by the angels, Mistress Roydon, to aid my conversations with them." [ADoW 2x03] The actual *Seal of God*, or Dee's magical disc made of wax, is part of the collection in the British Museum (cf. https://www.britishmuseum.org/collection/object/H_1838-1232-90-a).

4. 'It seemed easier to keep the given name.' [EM1 AHF: 137] — Names & language & writing systems

Given the age of the vampire Giovanni Vecchio, who gave this explanation to Beatrice, or the even older Matthew de Clermont (who has the same strategy in only partly changing names),

it certainly takes some skills to segue from one century to the next, constantly reinventing themselves. What they all have in common, apart from these strategies, is their profound knowledge of many different languages – some are so ancient and long forgotten that the respective supernatural creature is the very last to speak it. The same goes for the various writing systems we encounter in the different texts.

Further research, especially questions concerning how both names and language relate to the identity of the creatures, would go beyond the limits of this paper and will be elucidated upon on another occasion.

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“All witches are taught to believe in signs.”

Signs & language used by supernatural
beings in books and television shows

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‘All witches are taught to believe in signs’ — Signs and language
used by supernatural beings in books and television shows

1. Signs & D(a)emons, Fairies/Fae, Nephilim, Shifters, Vampires, Werewolves, Witches etc.
2. *‘Witches believe in signs.’*
 - 2.1. *‘It’s a sign of resurrection and hope.’* — On omens
 - 2.2. *‘I’m talking about the sign on the house, you great oaf.’* — House signs
3. *“The physical object is only a symbol in any case – a symbol for power”* — Sigils / crests / insignia
 - 3.1. *“The pentacle was a symbol of magic itself, and I had plenty of faith in that”* — Pentagram and pentacle
 - 3.2. *“Their faces turned toward Sept-Tours, where the ancient symbol of eternity and rebirth snapped in the wind.”* — The ouroboros: single or double or coiling
 - 3.3. *‘The next time she jumps into a body, she’ll be marked with a distinct symbol on the the back of her hand.’* — Triskelion and/or triquetra
 - 3.4. *‘This is Matthew’s seal.’* — *‘It is. It’s also the symbol for silver and gold, the moon and the sun.’* — Insignia, seals, and sigils
4. Twenty-four disks, *“each one had a mark burned into the surface, an alphabet for a language that no one spoke anymore.”* — Names, language and writing

1. 'Signs & D(a)emons, Fae, Shifters, Vampires, Werewolves, Witches etc.



Cursed 2019 / 2021



Elemental Mysteries etc. 2011—

A Discovery of Witches 2018–22



ACOTAR 2015–21



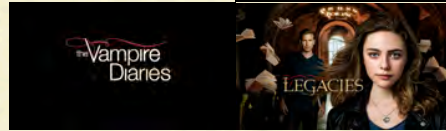
Charmed 1998–2005



Shadow and Bone 2012–14 / 2021



Buffy... 1997–2003



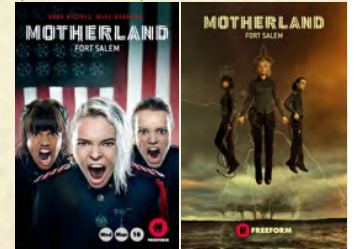
The Vampire Diaries 2009–17
The Originals 2013–18 / *Legacies* 2018–22

Shadowhunters 2016–2019



True Blood 2008–2014

Motherland: Fort Salem (2020–2022)



The Wheel of Time (1990–2013 / 2021)

The Dresden Files 2000–2020



Gloria Withalm — “All witches are taught to believe in signs.” [15th IASS Thessaloniki 20220902]

2.1. 'It's a sign of resurrection and hope.' — On omens

2 By the pricking of my Thumbes,
Something wicked this way comes:

Macbeth IV, 1

Gloria Withalm — “All witches are taught to believe in signs.” [15th IASS Thessaloniki 20220902]

2.2. 'I'm talking about the sign on the house, you great oaf.' — House signs



ADoW 2x01, Diana and Matthew arrive at the Hart and Crown

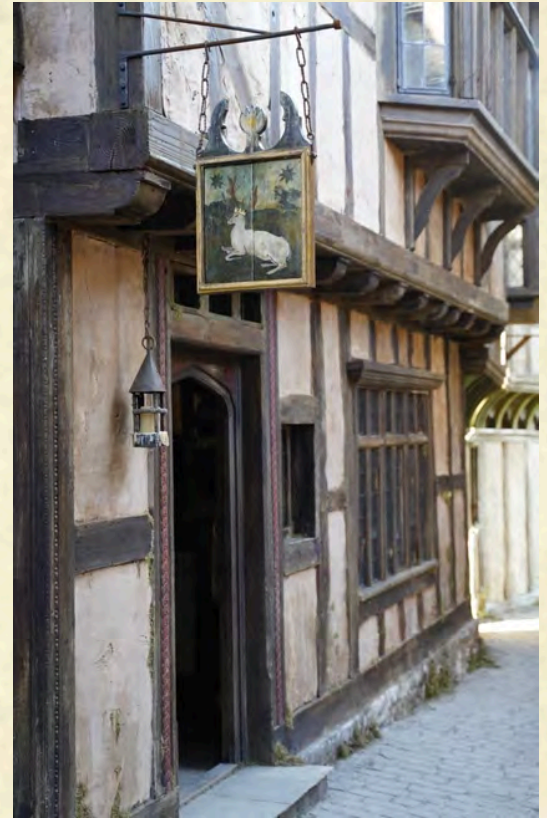


Photo by Deborah Harkness during the shooting of *ADoW* s2

Gloria Withalm — "All witches are taught to believe in signs." [15th IASS Thessaloniki 20220902]

3. "The physical object is only a symbol in any case" — Sigils/crests/insignia



Nicholas Hilliard: Portrait Miniature of an Unknown Man, ~1600 [Victoria and Albert Museum, South Kensington, room 57] = served as a model for the miniature of Matthew, described in *SoN* : 301 & 313

Fire
Ignite till
Roaring bright
Extinguishing night

"It's not *that* bad," Sarah said. When I looked crestfallen, she hastily added, "I've seen worse. Spelling out fire with the first letter of every line was clever. But why a triangle?"

"That's the structure of the spell. It's pretty simple, really—just a thrice-crossed knot." It was my turn to study my work. "Funny thing is, the triangle was a symbol many alchemists used for fire."

TBoL: 142

Gloria Withalm — "All witches are taught to believe in signs." [15th IASS Thessaloniki 20220902]

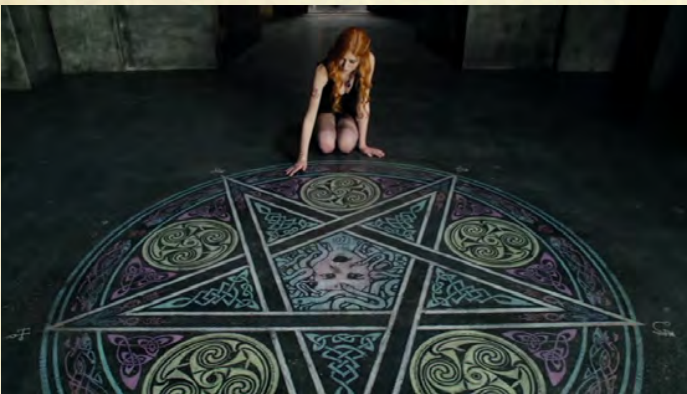
3.1. “The pentacle was a symbol of magic itself, and I had plenty of faith in that”
— Pentagram and pentacle



Buffy 7x09, Spike on top of the Hellmouth Seal



Jim Butcher: *Storm Front* [graphic novel, cropped]



Shadowhunters 1x04, Clary draws a pentagram



ADoW 3x08, Em summons Rebecca's ghost

Gloria Withalm — “All witches are taught to believe in signs.” [15th IASS Thessaloniki 20220902]

3.2. “Their faces turned toward Sept-Tours, where the ancient symbol of eternity and rebirth snapped in the wind.” — The ouroboros

“She raised a forked black banner adorned with a silver ouroboros. It unfurled in the gloomy light, the snake holding its shimmering tail in its mouth.”

[*A Discovery of Witches*: 279]



ADoW 3x01, Clairmont House



ADoW 2x06, Philippe de Clermont's signet ring

“The Ouroboros

It was a massive, round disc – as tall as I was. Taller. And the metal around it had been fashioned after a massive serpent, the mirror held within its coils as it devoured its own tail.

Ending and beginning.”

[*A Court of Wings and Ruin*: 604]

Gloria Withalm — “All witches are taught to believe in signs.” [15th IASS Thessaloniki 20220902]

3.2. "Their faces turned toward Sept-Tours, where the ancient symbol of eternity and rebirth snapped in the wind." — The ouroboros



Double ouroboros (Abraham Eleazar's *Uraltes Chymisches Werck*, 1735) ~ Jack's emblem



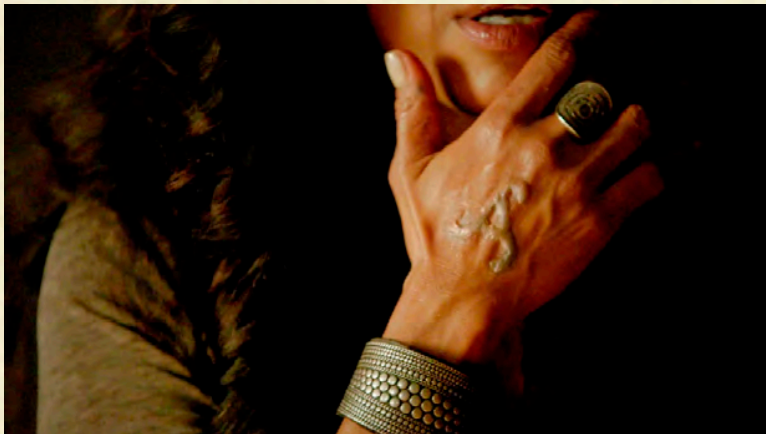
Robert Jordan: *The Eye of the World* (= The Wheel of Time. 1) ouroboros = infinity sign & ouroboros on the show's poster



TO 4x02, Ouroboros on the wall in New Orleans

Gloria Withalm — "All witches are taught to believe in signs." [15th IASS Thessaloniki 20220902]

3.3. 'The next time [...] she'll be marked with a distinct symbol on [...] her hand.' — Triskelion and/or triquetra



The Originals 2x03, Esther/Lenore with the triskelion mark



The Vampire Diaries 5x07, Blood spell to separate the *Petrova Doppelgängers*

Gloria Withalm — "All witches are taught to believe in signs." [15th IASS Thessaloniki 20220902]

3.4. "This is Matthew's seal." — 'It is. It's also the symbol for silver and gold, the moon and the sun.' — Insignia, seals, and sigils



ADoW 1x05, Matthew's seal



ADoW 2x08, Marcus's Lazarus pendant



Shadowhunters 3x13, the *Praetor Lupus* medallion



ADoW 2x03, John Dee's *Sigillum Dei*

Gloria Withalm — "All witches are taught to believe in signs." [15th IASS Thessaloniki 20220902]



...thank you for your attention

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Gloria Withalm — "All witches are taught to believe in signs." [15th IASS Thessaloniki 20220902]