



ABRAHAM THE JEW  
*on*  
MAGIC TALISMANS

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To be engraven on the Seals of Rings made  
of various metals, under the influence of the  
Fixed Stars  
and the  
Twenty-eight Mansions of the Moon

*from a manuscript by*

Frederick Hockley



Edited and with an Introduction

*by*

Silens Manus



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## INTRODUCTION

IN common with many of the manuscripts left to us by Frederick Hockley, there is much that remains mysterious about the work entitled *Abraham the Jew on Magic Talismans*.

Only a single copy is known to exist, from which the accompanying facsimile has been reproduced. In its original form the manuscript comprises some forty-two leaves bearing text or illustrations, mostly on the rectos only, as well as numerous blanks. The manuscript is not dated, but what physical evidence there is in the form of the paper, type of binding, and the style of Hockley's writing and illustration, suggests that it was probably executed by Hockley some time after 1850. If so, this would broadly place it within the category of Hockley's "later manuscripts," most of which were created either for himself or for one or other of his friends or acquaintances. In contrast to this, the majority of Hockley's "early manuscripts"—that is, those produced up until the early 1840s—were commissioned by the Covent Garden bookseller John Denley on behalf of various occult enthusiasts and collectors within his clientele.<sup>1</sup>

Frederick Hockley died after a short illness on November 10, 1885. In accordance with his Will a small number of books specifically nominated from his library were presented to particular friends, but the vast majority of his books and manuscripts were sold as a group, with the proceeds distributed amongst his heirs. The purchaser of the collection was George Redway, bookseller and publisher of York Street, Covent Garden. A little over a year and a half later Redway published a catalogue, *List of Books Chiefly from the Library of the late Frederick Hockley, Esq., Consisting of Important Works Relating to the Occult Sciences, both in Print and Manuscript*, in which some 1,068 books and manuscripts were offered for sale.<sup>2</sup> This only represented a small part of Hockley's reputedly extensive collection, the remainder having been presumably sold directly to regular customers, or put out for sale uncatalogued as "shelf stock."

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1. R. A. Gilbert, "Secret Writing: The Magical Manuscripts of Frederick Hockley," in R. A. Gilbert and John Hamill (Eds.), *The Rosicrucian Seer: Magical Writings of Frederick Hockley* (York Beach, Maine: Teitan Press, 2009), p. 1.
  2. [Arthur Machen, Ed.] *List of Books chiefly from the Library of the late Frederick Hockley, Esq., consisting of important works relating to the Occult Sciences, both in print and manuscript...* (London: George Redway [1887]).

Redway's regular customers included one Walter Moseley, of Buildwas Park, Shrewsbury, an Old Etonian and alumnus of Trinity College, Oxford, and "a notable member of the Hermetic Society."<sup>3</sup> Moseley was said to have been both "an advanced student of occult science" and the "owner of an admirable library of old and rare books on that subject,"<sup>4</sup> which we now know included Hockley's manuscript of *Abraham the Jew on Magic Talismans*. There is a possibility that Moseley acquired the manuscript personally from Hockley, but no direct connection between the two is recorded, and it seems most likely that he purchased it from Redway not long after he took possession of Hockley's library, which was probably in late December 1885 or early January 1886.

If this were the case, Moseley did not have great leisure to study the work, for he died only eighteen months later, on July 11, 1887. A. E. Waite was later to observe that Moseley had a tendency to wander "the more dangerous paths" of occultism, and recorded having heard that Moseley's "health was injured seriously by the use of drugs for occult purposes," although there is no evidence that this expedited his demise.<sup>5</sup> Curiously Moseley's library followed more or less the same path as Hockley's, with much of it ending up with the bookseller George Redway. These volumes included the manuscript of *Abraham the Jew on Magic Talismans* which Redway listed as item 307 in a special catalogue comprising some 340 works from the Moseley collection that he published in 1888.<sup>6</sup> In this, apparently the first reference to the manuscript to appear in print, it is described thus:

Manuscript. Abraham the Jew on Magic Talismans to be engraven on the seals of rings made of various metals under the influence of the fixed stars and the 28 mansions of the moon, coloured front., 4to., roan. £1 12s 6d<sup>7</sup>

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3. Edward Maitland, *Anna Kingsford, her Life, Letters, Diary and Work*, edited by Samuel Hopgood Hart (London: Watkins, 1913), Vol. II, p. 213.

4. *Ibid.*

5. A. E. Waite, *The Brotherhood of the Rosy Cross* (1924), p. 569.

6. [Anon.] *Catalogue of a Portion of the Valuable Library of the late Walter Moseley, Esq., of Buildwas Park, Shrewsbury, and other Important Books & Manuscripts relating to Occult Philosophy and Archaeology* (London: George Redway [1887]).

7. *Ibid.*, p. 40. There is a possibility that Hockley made two or even more manuscripts of *Abraham the Jew on Magic Talismans*, and that the one listed by Redway is not the same as that from which the appended facsimile is drawn but, given that no reference to a second copy can be found anywhere, this seems unlikely.

The manuscript was subsequently purchased from Redway by an unidentified buyer and has been resold several times before reaching its present home, in a private library in the United States, over a century later.<sup>8</sup> At this stage nothing further is known of the history of Hockley's manuscript.

Unfortunately Hockley himself does not give any indication of the provenance of the text, other than its titular attribution to "Abraham the Jew." This is presumably no more than a generic designation for "bearer of Semitic wisdom," not dissimilar to that of the legendary "Solomon" whose name graces so many early magical texts and grimoires.

Aside from implying that the text is of Semitic origin, the ascription to "Abraham" also suggests that Hockley's manuscript is a copy of an earlier book or manuscript, and not a work of his own invention. There is no doubt that the text is to a large degree a compilation made from earlier sources, notably Cornelius Agrippa's *Three Books of Occult Philosophy*, but whether it was assembled by Hockley or some unknown predecessor is not known, and I have been unable to locate so much as a reference to another work with similar title and content.

As the title indicates, the work deals with the creation of talismans, and is divided into two parts, the first of which gives details appropriate to their manufacture "under the fixed stars" and the second "under the twenty-eight mansions of the moon." Both sets of concepts were popular in mediaeval and later European astrological and magical practice, having apparently been incorporated into them from Arabic astronomical and astrological treatises composed during the "Golden Age" of Arabic science from the middle of the eighth to the middle of the thirteenth centuries.

The term "fixed stars" was used to designate those celestial objects that have the appearance of rising and setting in the night sky, yet always seem to maintain their position relative to one another. In the astronomical systems of the classical world the term therefore encompassed a vast array of stars and celestial bodies; however, in the Arabic or "Behenian" system favoured

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8. The manuscript has obviously been through the hands of at least one other bookseller, as is indicated by the presence of a listing that has been clipped from a printed catalogue and tipped onto the rear endpaper. It reads: "Hockley's auto. 'Abraham the Jew on Magic Talismans.' A beautifully written MS. on 40pp.. (rubricated) large circular coloured fron. (hand-work) 4to-orig. leather [price removed] c. 185- These Magic Talismans were to be engraven on the seals of rings made of various metals under the influence of the fixed stars, also the 28 Mansions of the Moon (which latter the frontis. illustrates)."

by mediaeval European astrologers and occultists, it signified just fifteen stars.<sup>9</sup> The power of these stars was thought to exercise a potent influence over particular planets. A skilled practitioner of the occult arts, with the requisite knowledge of the stellar attributes, could also harness this force for purposes such as “charging” a talisman.

Although the word Behenian does not appear in *Abraham the Jew on Magic Talismans*, it is that particular subset of the fixed stars to which the first part of the manuscript refers. From the thirteenth century onwards a number of different versions of the teachings concerning the fixed stars circulated in manuscript form in Britain and Europe, generally in texts attributed to the antediluvian patriarch Enoch.<sup>10</sup> One of the best-known of these manuscripts, a fifteenth century Latin work of English origin preserved at the Bodleian Library, is apparently not atypical of the genre and contains a list giving the name of each fixed star, its gemstone, herb, *carectus* (character or sigil), and the “images” or attributes associated with it.<sup>11</sup> The same pattern of “star, stone, plant, character and image” is repeated in Cornelius Agrippa’s *Three Books of Occult Philosophy*, however; in contrast to the earlier texts, Agrippa does not group the “images” and the “characters” with the other attributes,

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9. The European magical tradition generally attributed the teachings concerning the fifteen fixed stars to either Hermes Trismegistus or the mythical patriarch Enoch, although they are almost certainly Arabic in origin. See: Lynn Thorndike, *A History of Magic and Experimental Science During the First Thirteen Centuries of our Era* (New York: Columbia University Press, 1923), pp. 340–341. The term “Behenian” is said to derive from the Arabic *bahman* or “root,” as each of the stars was seen as the point of origin, or root of power, for a number of planets.
  10. In an essay on John Gower’s use of the fixed stars, Tamara F. O’Callaghan cites Lynn Thorndike and Pearl Kibre, *A Catalogue of Incipits of Medieval Scientific Writings in Latin* (Cambridge, Massachusetts: The Medieval Academy of America, 1937) as indicating that “at least eight [such] manuscripts from the thirteenth and fourteenth centuries survive,” a testament to their considerable popularity. See: Tamara F. O’Callaghan, “The Fifteen Stars, Stones, and Herbs: Book VII of the *Confessio Amantis* and its Afterlife” in *John Gower: Trilingual Poet, Language, Translation and Tradition*, edited by Elisabeth Dutton *et al* (D.S. Brewer: Cambridge, 2010) p. 141.
  11. The section of the Bodleian manuscript (identified as MS. e Museo 52, fol. 44–7) that deals with the fifteen fixed stars is reproduced as Appendix G in Joan Evans, *Magical Jewels of the Middle Ages and the Renaissance, Particularly in England* (Oxford: Clarendon Press, 1922) pp. 246–249. Evans also cites “Trinity College, Cambridge, [ms] 1313, fol. 11–25v.” as being a French language version of a similar text. *Ibid.* p. 108, footnote 5.



but instead places them into two separate chapters.<sup>12</sup> Somewhat curiously, Agrippa attributes the “doctrine” to both Hermes and Thebit, the ninth century Arabic polymath, although the “characters” solely to Hermes.<sup>13</sup>

It is to Chapter XLVII of Book II of Agrippa’s work that we must turn our attention in the quest for the origin of the material in this first section of *Abraham the Jew on Magic Talismans*. Even a cursory glance at this chapter, entitled “Of the Images of the fixed Behenian Stars,” is enough to suggest that it, combined with the star names and order given in Chapter XXXII of Book I, is most probably the source for this part of “Abraham’s” text. The similarities are simply too great to ignore, in that the order of the fifteen stars, the description of their images, and their suggested talismanic uses, are all but identical.<sup>14</sup>

A close connection is also apparent between the second part of *Abraham the Jew on Magic Talismans*—which deals with the “mansions of the moon”—and Agrippa’s *Three Books of Occult Philosophy*. Like the concept of the Behenian fixed stars, that of the “Mansions of the Moon” (often “Stations of the Moon”) also entered the European hermetic tradition from Arabic sources, notably the famous magical text the *Ghāyat al-Hakim*, or *Picatrix*. In essence the system divides the monthly orbit of the moon into twenty-eight parts or stations as it works its way through the realms of the various fixed stars. Again particular qualities are ascribed to each of these mansions, and it was thought that a knowledge of them could be used to determine the most auspicious times to undertake various activities, including the crafting of specific talismans.

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12. Cornelius Agrippa, *Three Books of Occult Philosophy*, (London: Gregory Moule, 1651). Agrippa’s description of the fixed stars, their stones, plants, and attributes, is given in Book I, Chap. XXXII (pp. 63–65), their “images” in Book II, Chap. XLVII (pp. 307–308), and their “characters” in Book II, Chap. LII (pp. 321–323). All three are reprinted in the Appendix, *infra*.
  13. References to Hermes and Thebit in Agrippa, *Ibid*. Thebit is Al-Sābi Thābit ibn Qurra al-Harrānī (ca. 836–901), the renowned Arabic mathematician, astronomer, astrologer, and translator.
  14. In her annotated edition of the Latin version of *Three Books of Occult Philosophy*, Vittoria Perrone Compagni identifies the text “*De XV stellis, XV lapidibus, XV animalibus, XV plantis*” attributed to Hermes Trismegistus as the source of all but the last sentence of Agrippa’s Book II, Chap. XLVII. Significant sections of Book I, Chap. XXXII and Book II, Chap. LII identified as from the same source. Cornelius Agrippa, *De Occulta Philosophia, Libri Tres*, edited by V. Perrone Compagni (Leiden: E. J. Brill, 1992), pp. 145–146, 365 & 377.

Cornelius Agrippa's *Three Books of Occult Philosophy* includes two substantial chapters on the mansions of the moon that are drawn from the *Picatrix*.<sup>15</sup> While there is a remote possibility that the relevant section of *Abraham the Jew on Magic Talismans* is derived from another source, a study of the text suggests that it is far more likely to have derived from Agrippa's *Three Books of Occult Philosophy*, or a text that was drawn from it. For example, the opening paragraph of the Hockley manuscript reads:

The Moon Measures the whole Space of the Zodiac in 28 days the Antient Wise Men granted her 28 mansions which being fixed in the 8<sup>th</sup> sphere they possess various names and virtues from the various fixed stars contained in them through which as the Moon wanders it obtains different virtues and properties. And in these 28 mansions do lie hid many wonderful and true operations in Magic as well as many Secrets of the Wisdom of the Antients by which they wrought wonder, on all things which are under the concave of the Moon.

Which would seem to be a composite of both the first paragraph of Chapter XXXIII of Book II, of Agrippa's *Three Books of Occult Philosophy*:

And seeing the Moon measureth the whole Zodiack in the space of twenty-eight dayes; hence is it, that the wise-men of the *Indians* and ancientest Astrologians have granted twenty-eight Mansions to the Moon, which being fixed in the eighth sphere, do enjoy (as *Alpharus* saith) diverse names and proprieties from the diverse Signs and Stars which are contained in them, ....<sup>16</sup>

and a passage from the final sentence of that same chapter:

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15. Agrippa's use of the *Picatrix* as a source can clearly be seen in David Pingree's critical edition of the Latin text: *Picatrix: The Latin Version of the Ghāyat al-Hakim*, edited by David Pingree, Studies of the Warburg Institute, Vol. 39 (London: The Warburg Institute, 1986). See particularly: *Liber Primus, Capitulum 4. De generibus, proprietatibus et compositionibus caeli ad faciendum imagines in 28 mansionibus Lunae*, pp. 8–14 of Pingree's edition.
16. Cornelius Agrippa, *Three Books of Occult Philosophy*, *op. cit.*, Book II, Chap. XXXIII, p. 285. Francis Barrett has appropriated this text, right down to the chapter number, and repeated it (with a few typographical discrepancies), in *The Magus: A Complete System of Occult Philosophy* (London: Lackington, Allen & Co., 1801), Part II, Chap. XXXIII, pp. 153–157.

... and in these twenty-eight Mansions do lye hid many secrets of the wisdom of the Ancients, by the which they wrought wonders on all things which are under the circle of the Moon; .....<sup>17</sup>

In her recent critical edition of the Latin version of Agrippa's book, Vittoria Perrone Compagni indicates that while much of the material in this chapter derives from the *Picatrix*, Agrippa took the opening words from either *De Pluviis* by "Alpharus" [Jafar Indus], or *Liber coniunctionum qui dicitur de mundo, vel de seculo* by Avenarius, [Abraham Ibn Ezra].<sup>18</sup> However, the last few sentences of the chapter, including the section repeated in the opening paragraph of *Abraham the Jew on Magic Talismans* seem to be from Agrippa's own pen, as Perrone Compagni was unable to identify an earlier source. This must surely indicate that the unknown author of *Abraham the Jew on Magic Talismans* had access to a copy of Agrippa's *Three Books of Occult Philosophy* or a work that was derived from it. It therefore follows that the manuscript was written subsequent to the first publication of Agrippa's work (1533), with a strong similarity of wording suggesting that it is based upon—and thus postdates—the first English language edition (1651).<sup>19</sup>

This is not to suggest that the anonymous author of *Abraham the Jew on Magic Talismans* was a simple plagiarist. Clearly he has drawn his work from a number of sources, at least one of which was Agrippa, and there would seem to be much that is original, presumably the result of his own researches.

One point that should be made is that "Abraham's" material does not appear to be taken from Barrett's *The Magus*. As is widely known, much of *The Magus* was reproduced verbatim, but without acknowledgement, from earlier works, including Agrippa's *Three Books of Occult Philosophy*. But while Barrett has reproduced Agrippa's main chapters on the Mansions of the Moon, he has neglected to include much of the material on the fixed stars, notably Agrippa's Chapter XLVII "Of the Images of the Fixed Behenian

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17. Cornelius Agrippa, *Three Books of Occult Philosophy*, *op. cit.*, p. 289.

18. Cornelius Agrippa, *De Occulta Philosophia, Libri Tres*, *op. cit.*, p. 317.

19. The "First Book" was first published in 1531, but the "Second Book"—which contains the chapter "Of the twenty-eight Mansions of the Moon, and their virtues"—did not appear until the three books were published together by Johannes Soter, in Cologne, in 1533. Cornelius Agrippa, *ibid* & p. 350.

Stars” which is central to the Abraham manuscript.<sup>20</sup> Also, whilst Abraham’s work has some variances from Agrippa’s, these are not the typographical mistakes of Barrett, which would seem to confirm that the latter was not his source.

It is also noteworthy that Frederick Hockley did not have a high opinion of either Barrett or *The Magus*, and would have been most unlikely either to use it as a source himself, or to have carefully transcribed a manuscript that relied upon it, had he been aware of it. In notes copied by the occult scholar Gerald Yorke, Hockley observed that Barrett’s book:

.... consists of an unacknowledged compilation from other Authors. In fact, all that is of real value is taken from C[ornelius] Agrippa & the Clavis or Key to unlock the Mysteries of Rabbi Solomon, and an ancient Work on Telesmata of great rarity which only exists in MS of which, however, there are a large number of copies extant.<sup>21</sup>

The mention of manuscript copies of “an ancient Work on Telesmata” in the quotation is tantalising, as it is difficult not to speculate that the reference is to Abraham’s work. Sadly, whether or not this was the case also remains unknown, and must for the time being, remain another of the many unanswered questions that surround Hockley’s “Abraham” manuscript.

Yet one more of these small mysteries concerns the existence of a variant of the frontispiece design to Hockley’s manuscript. Sadly I have little information about the variant in question, other than an old copy of it, which is of insufficient quality to reproduce properly.<sup>22</sup> The variant is clearly taken from

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20. Compare Cornelius Agrippa, *Three Books of Occult Philosophy*, *op. cit.*, Book II, Chap. XLVI, pp. 304–307 with Francis Barrett, *The Magus*, *op. cit.*, Book I, Part II, Chap. XLIV, pp. 165–168, and Agrippa, *op. cit.*, Book II, Chap. XXXIII, pp. 285–289 with Francis Barrett, *op. cit.*, Book I, Part II, Chap. XXXIII, pp. 153–156.

21. From notes copied by the English bibliophile Gerald Yorke from Hockley papers that were in the possession of John Watkins. Quoted in: R. A. Gilbert and John Hamill (Eds.), *The Rosicrucian Seer*, *op. cit.*, p.xx.

22. The image is said to have appeared in a popular “omnibus” work on the occult published in the 1970s, the details of which are not known to me. The text apparently gave no information as to the source of the design, although the juxtaposition of text and image was suggestive of a connection with Francis Barrett. Of course this could simply have been on the grounds that both the image, and Barrett’s *The Magus*, made reference to the “twenty-eight Mansions of the Moon.”

Hockley's frontispiece (or possibly, but less likely, *vice versa*) and appears to be of similar vintage. There is a chance that it might even be Hockley's work—presumably indicating the existence of another “unknown” version of Hockley's manuscript—although the penmanship and design are a little too crude and bold for Hockley, who tended to a softer palette. Even the wording within the central figure seems somehow coarser: it proclaims “Talismans & Magical Images made from The twenty-eight Mansions of the Moon, &c. &c.” whereas our Hockley manuscript has simply “Talismans made under the influence of the 28 Mansions of the Moon,” so it is probable that the variant design is the work of an unknown other.

One further point of interest is that while in actual outline the two drawings are all but identical, they vary considerably in detail. Thus the astrological symbols in the “mystery frontispiece” appear to have been relatively randomly selected, whereas those in the frontispiece of the confirmed Hockley design represent the seven “classical planets” known to the ancient astrologers, along with the then-recently discovered “eighth planet” Uranus. The announcement of the discovery of the latter planet by Sir William Herschel, in March 1781, had caused some discomfit and dissension in astrological ranks, but Hockley's inclusion of it suggests that, like most astrologers of his generation, he had simply accepted it into the planetary host.

In a way, it seems unfortunate to end this piece with so many questions about the manuscript and its history unresolved. However, the first publication of a work such as this is always the beginning rather than the end of a process of discovery, and I look forward to news of the insights that others will bring to it.

Silens Manus  
Nijmegen, 2011

**ABRAHAM**

the

**JEW**

on

**Magic Talismans**

To be engraven on the Seals of Rings made  
of various metals, under the influence of the

**Fixed Stars**

and the

**Twenty-eight Mansions of the**

**Moon**

(MS Page 1)

Talisms<sup>1</sup>  
 Made Under the Influence  
 of the  
 Fixed Stars

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(MS Page 2)

Talismans made under the  
 Influence of the  
 Fixed Stars

Seeing that the Influences of the Heavens are so powerful that every natural thing being rightly exposed to their Influence in the proper and convenient seasons receive from them a wonderful power and operation.

We make seals, images and resemblances—under the Fixed Stars—on plates of metal, rings, stones, skins and such which as visible instruments to act upon sensitive and material bodies by the potent faculty of Occult invisible Agents viz Spirit Intelligences and demons of which these are the signs of causes effects and of the powerful ministry of those spirits concerning all things under the ☾ by a wonderful sympathetic economy.

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(MS Page 3)

The Seal of Algol.

They made an Image during the Rising of this Star which bore the figure of the Head of a Man with a bloody neck. It is to give good success to petitions, make the bearer bold, preserve the laity against Evil accidents witchcraft & reflects wicked contrivances back upon our enemies and this is of all others the most potent & useful talisman.

The Pleiades

Under this Constellation of Pleiades the Image is a little virgin or a lamb.

This is used to Encrease [sic.] the light of the Eyes, to assemble spirits to raise Winds & to reveal secrets and hidden things.

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1. A contraction of Talismans.

(MS Page 4)

### Aldebaran

Aldebaran. The image of a man with wings.

It is to give riches, credit, honor and dignity.

### The Goat

The Goat. A man playing upon Pipes.

It renders the bearer Honored and Exalted, gives favor with Great Men, Princes, & such, and to cure the Toothache.

### Sirius

Sirius. The Great Dog Star. The image is a hound and a little virgin.

It Bestows honor & good will

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(MS Page 5)

and the favor of men and also of the Spirits of the Air. It is potent to pacify the anger of Kings, Great persons, magistrates etc.

### Procyon

The Little Dog Star. Procyon. The Image of a Cock—or else of three little virgins.

It promotes the favor of Spirits and Men—it prevents witchcraft and preserves health.

### Heart of Leo

The Heart of the Lion—and the image of a lion or a cat.

It renders a strong temperament and appeases wrath and gives the favor of persons, particularly women.

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(MS Page 6)

### Tail of Ursa Major

The Tail of Ursa Major. The Image of a pensive Man, or a Bull, or a calf.  
It is good for going [on] journeys and for the security of Travellers.

### Wing of the Crow

Wing of the Crow, the Image of a Raven, or a Snake or a Black man.

This causes Choler, Courage —and induces bad & frightful dreams. It drives away, or Gathers evil spirits—it is powerful against thieves, bad Men, devils and the wind.

### Virgins Spite

The Image of a Bird or of Man laden with merchandize. It prevents famine, sarcity [*sic*—scarcity], family contentions, evils & mischief.

(MS Page 7)

### Alchameth

Alchameth. The image of a horse or of a wolf or the figure of one dancing.  
It cures fevers & the bloody flux.

### Elpheia

Elpheia the Image of a hen or of a man crowned.  
It bestows good will, friendship, & modesty.

### Scorpio's Heart

Scorpio's Heart. The image of an armed man or scorpion. It gives understanding and memory & aids against evil Spirits and to bind them.

(MS Page 8)

### The Vulture

The image of a Vulture or a hen or of a Man Walking.  
It makes one powerful over beasts and devils.

### Tail of Capricorn

Tail of Capricorn, the Image of a Hart, or a Goat, or an angry Man.  
It bestows prosperity but increases angers, malice, & the quarrels of friends.

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(MS Page 9)

Talismans  
Made  
under the Influence  
of the  
Twenty-eight mansions of the Moon

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(MS Page 10)

Description of Talismanic Images  
To be engraven on the Seals  
Of rings made of var-  
-ious metals under  
The particular  
Influence  
Of the 28 Mansions of the ☾.

The Moon Measures the whole Space of the Zodiac in 28 days the Antient Wise Men granted her 28 mansions which being fixed in the 8<sup>th</sup> sphere they possess various names and virtues from the various fixed stars contained in them through which as the Moon wanders it obtains different virtues and

properties. And in these 28 mansions do lie hid many wonderful and true operations in Magic as well as many Secrets of the Wisdom of the Antients by which they wrought wonder, on all things which are under the concave of the Moon.

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(MS Page 11)

Now there are attributed to every Mansion, its resemblances, Images and Seal likewise their presidents and intelligences by which they worked after various methods—some of the most curious examples are here set down. And the Theurgic Operator must proceed in the manner which we have faithfully laid down and in these if he would produce any effect he must neither doubt fear nor despair of bringing to pass what he desires but proceed with a constant and firm faith and strength of mind thereby adding virtue to all operations and experiments.

Each Mansion contains 12 degrees 51' and Almost 26".

The General rule to be observed in respect of these talismans is that that the Images or figures must be engraved upon Small plates of Metals.

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(MS Page 12)

Such as Seals, rings, etc in the same hour that the Moon ascends posited in its respective Mansion and in the express manner we have delivered. These talismans may be worn on the neck or we may deliver impressions made on wax at the same convenient Season from any of the seals to those whom we would cure of any disease or for any other use.

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(MS Page 13)

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Mansion 1<sup>st</sup>

Alnath

Begins from the Head of Aries ♀ 0.0.0.

The angel ruling this Mansion.

Geniel

Causes discord and journeys. They make a Talisman in this Mansion for the destruction of any one. In a ring of Iron, the Image of a Black Man in a garment made of Hair and a girdle around, casting a small lance with his right hand.

They sealed it with black wax. Perfumed it with black Storax or liquid Storax. Wishing evil to it.

(MS Page 14)

⚡

Mansion 2<sup>nd</sup>

Allothaim or Albothan

Begins ♀ 12°. 51'. 22"

Enodiel

The Finding of Treasures & retaining of captives—Against the anger of Princes and Great Men and for reconciliation with them.

The Image of a king crowned and sitting on a throne—which must be sealed in white wax and Mastic and perfumed with Lignum Aloes.

For Finding of Treasure make the Image of a Man digging on a Ring of Gold—which must be worn by the finder & sealed occasionally upon virgin wax—perfume it with red sanders.

(MS Page 15)

Mansion 3<sup>rd</sup>

Achaomazon or Athoray

♃ 25°. 42.' 51''

Anixiel

Good for Mariners sailing, Huntsmen, & Alkymists.

It is made in a silver ring whose table is square the figure of a woman well clothed sitting on a chair her right hand lifted upon her head. Sealed and perfumed with musk ambergris and calam[us] arom[at]ic[us] — this gives a fortunate issue, and every good thing.

For Mariners they made an image of a Mermaid on a silver ring or on coral and perfumed it with Seaweed and spermaceti — this causes safe and prosperous voyages, health etc.

(MS Page 16)

Mansion 4<sup>th</sup>Aldeboran<sup>2</sup> or Aldelamen

♃ 7°. 25.' 43.''

Azariel

For destruction of Buildings and the hindrance of architecture likewise to destroy fountains, wells, gold mines and the flight of creeping things and begets discord.

For Revenge separation enmity & ill will the image of a Man or soldier sitting on a horse holding a Serpent in his right hand and Perfume it with red Myrrh & Storax.

Also the Image of a vessel of copper perforated which they made in a copper ring — seal both in red wax.

2. Agrippa has Aldebaram

(MS Page 17)

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Mansion 5<sup>th</sup>Alchataye or Albachaye<sup>3</sup>

♃ 21°.25.'40."

Gabriel

Causes Speedy return of a Messenger or from a Journey, helps the instruction of scholars, confirms edifices & gives health & Goodwill. They made a Talisman of Mercury with a caduceus engraven upon Silver and sealed in white virgin wax.

For gaining the favor of Kings & Great Men & for hospitality wherever one goes—they made the head of a Man & perfumed it with Sanders.

For confirming buildings—the figure of Atlas sustaining the globe engraved in brass and sealed in red wax.

(MS Page 18)

𐤍

Mansion 6<sup>th</sup>

Alhanna or Alchaya

♃ 4°.17.'9."

Dirachiel

Conduces to hunting. Besieging towns, revenge of Princes, destroys harvests and fruit trees & Hinders the physician.

For hunting the figure of a winged horse in Silver sealed in red wax & Perfumed in musk.

For besieging towns the figure of a Man with a torch engraven on iron & perfumed in sulphur and sealed in black wax.

For Causing love engrave two images embracing each others [sic] and perfume with Lignum aloes and musk and amber and sealed in virgin wax.

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3. Agrippa has Alchatay or Albachay.

(MS Page 19)

†

Mansion 7<sup>th</sup>

Aldimiach or Alarzach

II 17°.8.'34.”

[Schiel<sup>4</sup>]

For gaining Friendship Love unity etc. the Image of a Man well clothed holding up his hands to heaven as it were supplicating.

To destroy flies wasps etc. The image of a naked virgin with a horn distributing fruits etc. the perfume is musk & amber civet spices & spermaceti—Seal in silver.

(MS Page 20)

‡

Mansion 8<sup>th</sup>

Alnaza or Anatrachya

☉ 1°.0.'0.”

Schiel<sup>5</sup>

Causes Love friendship Society of Travelers. In a Seal of Silver the image of two children hand in hand & perfumed with myrrh and frankincense.

For victory in war on a seal of tin the image of an Eagle with the face of a man perfumed [sic] it in Brimstone.

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4. It would seem that having completed the rest of the body of the manuscript, Hockley then went through it, intending to add the names of the angels of each of the Mansions to the appropriate page in an ornate script. However he somehow “skipped” this page and omitted to fill in the name of the angel of the 7<sup>th</sup> Mansion (Schiel) and instead incorrectly inserted it on the following page, under the 8<sup>th</sup> Mansion. He then—presumably unwittingly—continued this error for each of the subsequent pages, with the name of the angel of the 8<sup>th</sup> Mansion appearing as that of the 9<sup>th</sup> Mansion, and so on up until the 17<sup>th</sup> Mansion, where he obviously realised his error and returned to the correct sequence. This transcription follows Hockley’s manuscript, although I have supplied the correct name for each of the angels in a footnote.

5. Should be Amnediel.

(MS Page 21)

Mansion 9<sup>th</sup>

Archaam or Arcaph

☉ 12°. 51.' 22.”

Amnediel<sup>6</sup>

Hinders harvests and traveling etc makes discord between Men.

Make in a leaden Seal. The image of a man wanting his privy parts with his hands over his eyes.

Perfume it with resin of the pine or turpentine.

(MS Page 22)

☿

Mansion 10<sup>th</sup>Algelioche or Algebb<sup>7</sup>

☉ 25°. 42.' 57.”

Barbiel<sup>8</sup>

It strengthens Buildings, yields Love [&] Benevolence helps to prevail against enemies—it facilitates childbirth and cures all diseases of the sick.<sup>9</sup>

Make the Image of a Lion, upon a Seal of Gold, perfume it with amber.

---

6. Should be Barbiel.

7. Agrippa has Algebbh.

8. Should be Ardefiel.

9. The final word in this sentence is almost illegible in Hockley's manuscript. However, we know from Agrippa that it should be "sick" (Cornelius Agrippa, *Three Books of Occult Philosophy*, London: Gregory Moule, 1651, Book II, Chap. XLVI, p. 305)



(MS Page 23)

Mansion 11<sup>th</sup>Azobra or Ardaff<sup>10</sup>

♁ 8°.0.'0."

Azdefiel<sup>11</sup>

Propitious for voyages, merchandizes and redemption of slaves.  
It causes fear reverence worship.

Make the image of a Man riding on a lion, holding the ears in his left hand—upon his right hand holding forth a bracelet.

Make it upon Gold and perfume it with good odours and saffron.

(MS Page 24)

Mansion 12<sup>th</sup>

Alzarpha or Azarpha

♁ 21°.25.'40."

Neciel<sup>12</sup>

This gives prosperity to harvests and plantations [and] is good for changing of servants and slaves, captives and company, but it hinders Mariners.

For the Separation of lovers they made an Image of Black Lead which was a dragon fighting with a man and they perfumed it with the hairs of a lion and asafetida.

---

10. Agrippa has Arduf. Curiously Francis Barrett has Ardaf. Given that Barrett almost certainly took his material from Agrippa, this was presumably a typographical or copying error on his part.

11. Should be Neciel.

12. Should be Abdizuel.

(MS Page 25)

Mansion 13<sup>th</sup>Alhair<sup>13</sup>

4 °.7.'9."

Abdizuel<sup>14</sup>

This is prevalent for gain, benevolence, harvest, voyages and freedom of Prisoners.

In this Mansion for the agreement of Married couples and for dissolving all charms against copulation they made on two seals the images of a man and woman and sealed the man in red wax and the woman in white and pressed the figures together—perfuming them with Lignum Aloes and amber.

(MS Page 26)

Mansion 14<sup>th</sup>

Alchuveth—Arimet  
Arimeth—Alhumech<sup>15</sup>

17°.8.'34."

Jazeriel<sup>16</sup>

It causes the love of Married Couples, cureth the sick, fortunate to sailors but hinders journeys by Land.

The image of a dog biting his tail in a seal of red copper and perfumed it with the hair of a black dog and black cat. This causes divorce or separations of Men and women.

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13. Agrippa has Alhaire.

14. Should be Jazeriel.

15. Agrippa has "Achureth or Arimet, by others Azimeth or Alhumech or Alcheymech."

16. Should be Ergediel.

(MS Page 27)

♃

Mansion 15<sup>th</sup>

Agrapha or Algarpha<sup>17</sup>

♌ 0°.0.'0."

Ergediel<sup>18</sup>

Profitable for the extracting of treasures and digging of pits, it also forwards divorce, discord, and the destruction of houses of enemies and hinders traveling.

To obtain Friendship and good will Make the figure of a man writing Letters in silver and perfume with frankincense and nutmegs.

(MS Page 28)

♄

Mansion 16<sup>th</sup>

Azubene or Ahubene

♌ 12°.51.'22."

Atliel<sup>19</sup>

This Mansion hinders journeys and wedlock and Harvest and Commerce. It prevails to redeem captives and prisoners.

For Gain, In a seal of silver make the image of a man sitting in a chair with a balance in his hand perfumed with well smelling spices and this is to gain much by merchandize.

17. Like Hockley, Agrippa has Algarpha, whereas Barrett has Agrapha. This was presumably a typographical or copying error on his part.

18. Should be Atliel.

19. Should be Azeruel.

(MS Page 29)

Mansion 17<sup>th</sup>

Alchil

♁ 25°.42.'57.”

Adriel<sup>20</sup>

Good for bettering a bad fortune, makes love durable, strengthens buildings, and helps Seamen.

Against thieves and robbers engrave in an iron seal the image of an ape which seal in black wax and perfume it with the hair of an ape.

(MS Page 30)



Mansion 18

Alchas [or] Altob or Antares<sup>21</sup>

♃ 8°.0.'0.”

Egibiel

Causes discord sedition conspiracies and revenge but helps to free captives and helps buildings.

Against fevers and violent pains of the belly—or to put serpents snakes vermin and such from the place where it is buried. Make the image of a snake with the Tail above his head on a seal of copper and perfume it with Hart's horn.

---

20. Adriel is correct as the name of angel of the 17<sup>th</sup> Mansion. It was clearly at this point that Hockley realised that he had been mistranscribing the names of the Angels of the Mansions, and began to copy them down correctly. Oddly he did not go back and correct his earlier mistakes, though of course he may have intended to do so and simply not got around to it.

21. Agrippa gives “Alchas or Altob” but does not mention Antares.

(MS Page 31)

P

Mansion 19<sup>th</sup>Allatha or Achala<sup>22</sup>

Hycula or Axala

♃ 21°.25.'40."

Amutiel

Conduces to besieging and taking cities and towns and driving persons from their places of abode. The destruction of Mariners perdition of captives.

For facilitating childbirth make a Talisman of Copper being the Image of a woman with the hand, upon her face and perfume with liquid Storax.

(MS Page 32)

Q

Mansion 20<sup>th</sup>

Abnahaya

♄<sup>↑</sup> 4°.17.'8."

Kyriel

This causes the taming of beasts, good for strengthening prisons and compelling a person to come to any place.

For hunting the seal is of tin with the image of Sagittarius and performed with the hair of a horse or a wolf.

22. Agrippa has "Allatha or Achala, by others Hycula or Axala," (my emphasis).

(MS Page 33)



Mansion 21

Abedah<sup>23</sup> Abeldach<sup>24</sup>
 $\times^{\nearrow} 17^{\circ}.8.'34."$ 

Bethnael

Good for harvests, gain, Buildings, travelers but causes divorce.

To injure and cause the destruction of any one make the image of a Man with a double face before and behind perfume it with jet brimstone and put it in a brass box and with the hair of him to be hurt, and with them Brimstone and jet.

(MS Page 34)


Mansion 22<sup>nd</sup>

Sadahacha. Zodeboluch [or] Zandeldena

 $\Upsilon\text{S } 0^{\circ}.0.'0."$ 

Geliel

This promotes the flight of servants and captives and forwards the curing of diseases.

For the Security of Runaways they made an image of Iron on which was engraven the figure of as a Man with wings on his feet with a helmet on his head and perfumed with Quicksilver.

23. Agrippa has Abeda.

24. Agrippa has Albeldach.

(MS Page 35)

7

Mansion 23

Zabadola or Zobrach

∴ 12°.51.'22."

Requiel

It conduces to divorces, liberty of captives, health of the Sick.

A Talisman may be made in this mansion which infallibly causes destruction and wasting etc. The Image of a bat with a dog's head and perfumed with the hairs of a dog's head and to be buried where the hurt is to be done.

(MS Page 36)

7

Mansion 24<sup>th</sup>Zadabad<sup>25</sup>

Chadezoad

∴ 25°.42.'51."

Abrinael

It prevails for the happiness of Married folk and for the victory of soldiers, but it hurts the executive government & hinders the exercise of it.

For the increasing of herds of cattle—they sealed burning in an iron seal in the cattle they would increase, upon the horn or ear the image of a woman giving suck to her son, they hung it upon the neck of the Leader of the flock or herd.

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25. Agrippa has Sadabath.

(MS Page 37)

Mansion 25<sup>th</sup>

Sadalabra [or] Sadalachia

≈ 8°.0.'0."

Aziel

This Mansion helps besieging and revenge, it destroys enemies, makes divorce, conforms prisons and buildings, hastens messengers, conduces to spells against copulation and so binds every member of man that it cannot perform its duty.

For preserving trees and harvests they sealed in the wood of a fig tree the figure of a man planting and perfumed with the flowers of a fig tree hanging it on the tree.

(MS Page 38)

Mansion 26<sup>th</sup>

Alpharg [or] Phragal Mocaden

✕ 21°.25.'40."

Tagriel

It promotes union among men and conduces to the health of prisoners but destroys prisons and buildings.

For Love and favor they sealed in white wax and mastic the image of a woman combing her hair and perfume it with fine odors.



(MS Page 39)

Mansion 27

Alcharya or Alhagalmoad

 $\text{X} 4^{\circ}.17.'9."$ 

Atheniel

This increases harvests, revenues, gain and heals infirmities but hinders building, prolongs imprisonment, causes dangers to seamen and heaps mischief on whom you please to do it.

To destroy fountains, pits and medicinal water they made of red earth the image of a man winged, holding in his hand an empty vessel perforated and burnt, they perfumed it with asafetida buried it where they would damage.

(MS Page 40)

Mansion 28<sup>th</sup>

Albotham or Alchaley

 $\text{X} 17^{\circ}.8.'34."$ 
Annuirid<sup>26</sup>

It increases harvests and merchandizing, it is security for travelers through dangerous places; it makes for the joy of married couples but it strengthens prisons houses and causes loss of treasure and property.

To attract fish. Make a Talisman of the Fishes in a seal of a copper being the image of a fish. Perfume with the skin of sea fish and cast it into the water.

*Finis*


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26. Agrippa has Amnixiel.

Chapters from  
*Three Books of Occult Philosophy*  
by  
Cornelius Agrippa  
relevant to  
*Abraham the Jew on Magic Talismans*

THREE BOOKS  
OF  
Occult Philosophy,  
WRITTEN BY  
*Henry Cornelius Agrippa,*  
OF  
NETTESHEIM,  
Counsellor to CHARLES the Fifth,  
EMPEROR of Germany:  
AND  
Iudge of the Prerogative Court.

Translated out of the Latin into the  
English Tongue, By *J. F.*



*London,* Printed by *R. W.* for *Gregory Monle,* and are to  
be sold at the Sign of the three Bibles near the  
West-end of *Pauls.* 1651.

## Book I. Of Occult Philosophy.

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## CHAP. XXXII.

*What things are under the Signes, the fixed Stars, and their Images.*

THE like consideration is to be had in all things concerning the figures of the fixed Stars: so they will have the Terrestiall Ram to be under the rule of the Celestiall *Aries*: and the Terrestiall Bull, and Ox to be under the Celestiall *Taurus*. So also that *Cancer* should rule over Crabs, and *Leo* over Lyons: *Virgo* over Virgins, and *Scorpio* over Scorpions. *Capricorn* over Goats. *Sagittarius* over Horses, and *Pisces* over Fishes. Also the Celestiall *Ursa* over Bears, *Hydra* over Serpents, and the Dog-star over Dogs, and so of the rest. Now *Apuleius* distributes certain and peculiar Hearbs to the Signes, and Planets, *viz.* to *Aries* the Hearb Sange, to *Taurus* Vervine that grows straight, to *Gemini* Vervine that growes bending, to *Cancer* Comfrey, to *Leo* Sowbread, to *Virgo* Calamint, to *Libra* Mug-wort, to *Scorpio* Scorpion-grass, to *Sagittarius* Pimpernell, to *Capricorn* the Dock, to *Aquarius* Dragon-wort, to *Pisces* Hart-wort. And to the Planets these, *viz.* to *Saturne* Sen-green, to *Jupiter* Agrimony, to *Mars* Sulphur-wort, to the *Sun* Marygold, to *Venus* Wound-wort, to *Mercury* Mulleine, to the *Moon*, Peony. But *Hermes*, whom *Albertus* follows, distributes to the Planets these, *viz.* to *Saturne* the Daffodill, to *Jupiter* Henbane, to *Mars* Rib-wort, to the *Sun* Knotgrass, to *Venus* Vervine, to *Mercury* Cinquefoile, to the *Moon*, Gooft foot. We also know by experience that *Asparagus* is under *Aries*, and *Garden-basill* under *Scorpio*; For of the shavings of Ramf-horn sowed, comes forth *Asparagus*, and *Garden Basill* rubbed betwixt two stones, produceth *Scorpions*. Moreover I will according to the doctrine of *Hermes*, and *Thebit* reckon up some of the more eminent Stars, whereof the first is called the head of *Algol*, and amongst stones, rules over the *Diamond*, amongst Plants, black *Hellebor*, and *Mugwort*. The second are the *Pleiades*, or seven Stars,

Stars, which amongst stones, rule over Crystall, and the stone Diodocus; amongst Plants, the Hearb Diacedon, and Frankincense, and Fennill: and amongst Metals, Quick-silver. The third is the Star *Aldeboran*, which hath under it, amongst stones, the Carbuncle, and Ruby: amongst Plants, the Milky Thistle, and Matry-silva. The fourth is called the Goat-Star, which rules, amongst stones, the Saphir, amongst Plants, Horehound, Mint, Mugwort, and Mandrake. The fifth is called the great Dog-star, which amongst stones, rules over the Berill: amongst Plants, Savin, Mugwort, and Dragonwort: and amongst Animals the tongue of a Snake. The sixth is called the lesser Dog star, and amongst stones, rules over Achates: amongst Plants the Flowers of Marigold, and Penyroial. The seventh is called the Heart of the Lyon, which amongst stones, rules over the Granate; amongst Plants, Sallendine, Mugwort, and Mastick. The eighth is the Taile of the lesser Bear, which amongst stones, rules over the Loadstone, amongst Hearbs, Succory, whose leaves, and Flowers turn towards the North, also Mugwort, and the flowers of Perwinckle; and amongst Animals the tooth of a Wolf. The ninth is called the Wing of the Crow, under which, amongst stones, are such stones as are of the Colour of the black Onyx stone: amongst Plants the Bur, Quadragnus, Henbane, and Comfrey; and amongst Animals the tongue of a Frog. The tenth is called Spica, which hath under it, amongst stones, the Emerald: amongst Plants, Sage, Trifoile, Perwinckle, Mugwort, and Mandrake. The eleventh is called Alchamech, which amongst stones, rules over the Jasper: amongst Plants the Plantain. The twelfth is called Elpheia, under this, amongst stones, is the Topaze; amongst Plants, Rosemary, Trifoile, and Ivy. The thirteenth is called the Heart of the scorpion, under which, amongst stones, is the Sardonius, and Amythist; amongst Plants long Aristolochy, and Saffron. The fourteenth is the Falling Vultur, under which, amongst stones, is the Chrysolite: amongst Plants Succory, and Fumitary. The fifteenth is the Taile of Capricorn, under which, amongst stones, is the Chalcedone: amongst Plants, Majoram, Mugwort, and Nip, and the root of Mandrake.

More-

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 Book I.                      Of Occult Philosophy.
 

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Moreover this we must know, that every Stone, or Plant, or Animall, or any other thing is not governed by one Star alone, but many of them receive influence, not separated, but conjoynd, from many Stars. So amongst Stones, the Chalcedony is under *Saturne*, and *Mercury*, together with the Taile of *Scorpion*, and *Capricorn*. The Saphir under *Jupiter*, *Saturne*, and the Star *Alhajoht*; Tutia is under *Jupiter*, and the *Sun* and *Moon*, the Emerald under *Jupiter*, *Venus*, and *Mercury*, and the Star *Spica*. The Amethyſt, as saith *Hermes*, is under *Mars*, *Jupiter*, and the Heart of the *Scorpion*. The Jasper which is of divers kinds is under *Mars*, *Jupiter*, and the Star *Alchamech*, the Chryſolite is under the *Sun*, *Venus*, and *Mercury*, as also under the Star which is called the falling Vultur; the Topaze under the *Sun*, and the Star *Elpheia*: the Diamond under *Mars*, and the Head of *Algol*. In like manner amongst Vegetables, the Hearb Dragon is under *Saturne*, and the Celeſtiall Dragon, Maſtick, and Mints, are under *Jupiter*, and the *Sun*; but Maſtick is also under the Heart of the Lyon, and Mint under the Goat ſtar: *Hellebor* is dedicated to *Mars*, and the Head of *Algol*, *Moffe*, and *Sanders*, to the *Sun*, and *Venus*: *Coriander* to *Venus*, and *Saturne*. Amongst Animals, the Sea Calf is under the *Sun*, and *Jupiter*; The Fox, and Ape under *Saturne*, and *Mercury*: and Domestiſtall Dogs under *Mercury*, and the *Moon*. And thus we have ſhewed more things in theſe inferiours, by their ſuperiours.

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## CHAP. XXXIII.

*Of the Seals, and Characters of Naturall things.*

**A**Ll Stars have their peculiar Natures, properties, and conditions, the Seals and Characters whereof they produce through their rayes even in theſe inferiour things, *viz.* in Elements, in Stones, in Plants, in Animals, and their members, whence every thing receives from an harmonious diſpoſition, and from its Star ſhining upon it, ſome particular Seal, or  
F
Character

Character stamp upon it, which is the significator of that Star, or harmony, containing in it a peculiar vertue differing from other vertues of the same matter, both generically, specifically, and numerically. Every thing therefore hath its Character pressed upon it by its Star for some peculiar effect, especially by that Star which doth principally govern it: And these Characters contain, and retain in them the peculiar natures, vertues, and roots of their Stars, and produce the like operations upon other things, on which they are reflected, and stir up, and help the influencies of their Stars, whether they be Planets, or fixed Stars, and figures, and Celestiall signes, *viz.* as oft as they shall be made in a fit matter, and in their due, and accustomed times. Which ancient wise men considering, such as laboured much in the finding out of the occult properties of things, did set down in writing the images of the Stars, their figures, Seals, Marks, Characters, such as nature her self did describe by the rayes of the Stars, in these inferiour bodies, some in stones, some in Plants, and joynts, and knots of boughs, and some in divers members of Animals. For the Bay-tree, the Lote-tree, the Marygold are Solary Plants, and in their roots, and knots being cut off, shew the Characters of the Sun, so also in the bone, and shoulderblades in Animals: whence there arose a spatulary kind of divining (*i. e.*) by the shoulder-blades, and in stones, and stony things the Characters, and images of Celestiall things are often found. But seeing that in so great a diversity of things there is not a traditionall knowledge, only in a few things, which humane understanding is able to reach: Therefore leaving those things which are to be found out in Plants, and Stones, and other things, as also, in the members of divers Animals, we shall limit our selves to mans nature only, which seeing it is the compleatest image of the whole universe, containing in it self the whole heavenly harmony, will without all doubt abundantly afford us the Seals, and Characters of all the Stars, and Celestiall influencies, and those as the more efficacious, which are les differing from the Celestiall nature. But as the number of the Stars is known to God alone, so also their effects, and Seals upon these inferiour things:

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things : wherefore no humane intellect is able to attain to the knowledge of them. Whence very few of those things became known to us, which the ancient Philosophers, & Chyromancers attained to, partly by reason, and partly by experience, and there be many things yet ly hid in the treasury of nature. We shall here in this place note some few Seals, and Characters of the Planets, such as the ancient Chyromancers knew in the hands of men. These doth *Julian* call sacred, and divine letters, seeing that by them, according to the holy Scripture is the life of men writ in their hands. And there are in all Nations, and Languages alwaies the same, and like to them, and permanent; to which were added, and found out afterwards many more, as by the ancient, so by latter Chyromancers. And they that would know them must have recourse to their Volumes. It is sufficient here to shew from whence the Characters of Nature have their originall, and in what things they are to be enquired after.



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which it diversely issueth forth in these Inferiors, according to the diverse complexion, motion, situation, and different aspects to the planets and others Stars; and though it receiveth powers from all the Stars, yet especially from the Sun; as oft as it is in conjunction with the same, it is replenished with vivifying vertue, and according to the aspect thereof it borroweth its complexion; for in the first quarter, as the Periparetickes deliver, it is hot and moist; in the second, hot and dry; in the third, cold and dry; in the fourth cold and moist; and although it is the lowest of the stars, yet it bringeth forth all the conceptions of the superiors; for from it in the heavenly bodies beginneth that series of things which *Plato* calleth the Golden Chain, by the which every thing and cause being linked one to another, do depend on the superior, even untill it may be brought to the supreme cause of all, from which all things depend; from hence is it, that without the Moon intermeduating, we cannot at any time attract the power of the superiors. Therefore *Thebit* adviseth vs, for the taking of the vertue of any Star, to take the stone and herb of that plant, when the Moon doth either fortunately get under or hath a good aspect on that Star.

## CHAP. XXXIII.

*Of the twenty eight Mansions of the Moon, and their vertues.*

And seeing the Moon measureth the whole *Zodiack* in the space of twenty eight dayes; hence is it, that the wisemen of the *Indians* and ancientest Astrologians have granted twenty eight Mansions to the Moon, which being fixed in the eight sphere, do enjoy (as *Alpharus* saith) diverse names and proprieties from the diverse Signs and Stars which are contained in them, through which while the Moon wandreth, it obtaineth other and other powers and vertues; but every one of these Mansions according to the opinion of *Abraham*, containth twelve degrees, and one and fifty minutes, and almost  
twenty

twenty six seconds, whose names and also their beginnings in the *Zodiack* of the eight sphere, are these. The first is called *Al-nath*, that is the horns of *Aries*; his beginning is from the head of *Aries* of the eighth sphere; it causeth discords, and journeys; the second is called *Allothaim* or *Albochan*, that is the belly of *Aries*, and his beginning is from the twelfth degree of the same sign, fifty one minutes, twenty two seconds compleat; it conduceth to the finding of treasures, and to the retaining of captives; The third is called *Achaomazon* or *Athoray*, that is, showing or *Pleiades*; his beginning is from the twenty five degrees of *Aries* compleat forty two minutes, and fifty one seconds; it is profitable to Sayers, Huntsmen, and Alchymists; The fourth Mansion is called *Aldebaram* or *Alde-lamen* that is the eye or head of *Taurus*; his beginning is from the eight degree of *Taurus*, thirty four minutes, and seventeen seconds of the same *Taurus* being excluded; it causeth the destruction and hindrances of buildings, fountains, wels, of gold-mines, the flight of creeping things, and begetteth discord. The fifth is called *Alchatay* or *Albachay*; the beginning of it is after the twenty one degree of *Taurus*, twenty five minutes, forty seconds; it helpeth to the return from a journey, to the instruction of scholars, it confirmeth edifices, it giveth health and good will, the sixth is called *Alhanna* or *Alchaya*, that is the little Star of great light; his beginning is after the fourth degree of *Gemini*, seventeen minutes, and nine seconds; it conduceth to Hunting, and besieging of Towns, and revenge of princes, it destroyeth Harvests and fruits, and hindreth the operation of the Physitian. The seventh is called *Aldimiach* or *Al-arzach*, that is the Arm of *Gemini* and beginneth from the seventeenth degree of *Gemini*, eight minutes and thirty four seconds, and lasteth even to the end of the sign; it conferreth gain and friendship, its profitable to Lovers, it scareth flies, destroyeth Magisteries. And so is one quarter of the heaven compleated in these seven Mansions; and in the like order and number of degrees, minutes and seconds, the remaining Mansions in every quarter have their severall beginnings; namely so, that in the first signe of this quarter three Mansions take their beginnings

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ginnings, in the other two signs two Mansions in each; Therefore the seven following Mansions begin from *Cancer*, whose names are *Alnaza* or *Anatrachya* that is misty or cloudy, viz. the eighth Mansion; it causeth love, friendship, and society of fellow travellers, it driveth away mice and afflicteth Captives, confirming their imprisonment. After this is the ninth called *Archaam* or *Arcaph*, that is the eye of the Lyon; it hindreth Harvests and travellers, and putteth discord between men. The tenth is called *Algelioche* or *Albgebh*, that is the neck or forehead of *Leo*; it strengtheneth buildings, yeeldeth love, benevolence and help against enemies; the eleventh is called *Azobra* or *Arduf*, that is, the hair of the Lyons head; it is good for voyages, and gain by merchandize, and for redemption of Captives; the twelfth is called *Alzarpha* or *Azarpha*, that is the tayle of *Leo*; it giveth prosperity to Harvests, and Plantations, but hindreth Seamen, but it is good for the bettering of servants, Captives and companions. The thirteenth is named *Alhaire*, that is Dogstars, or the wings of *Virgo*; it is pravalent for Benevolence, gain, voyages, Harvests, and freedom of captives; the fourteenth is called *Achureth* or *Arimet*, by others *Azimeth* or *Albumech* or *Alcheymech*, that is the spike of *Virgo*, or flying spike; it causeth the love of marryed folk, it cureth the sick, its profitable to Saylor, but it hindreth journies by land; and in these the second quarter of Heaven is compleated. The other seven follow, the first of which beginneth in the head of *Libra*, viz. the fifteenth Mansion, and his name is *Agrapha* or *Algarpha*, that is, covered, or covered flying; its profitable for the extracting of treasures, for digging of pits, it helpeth forward divorce, discord, and the destruction of houses and enemies, and hindreth travellers. The sixteenth is called *Azubene* or *Abubene*, that is, the Horns of *Scorpio*, it hindereth journies and Wedlock, Harvests and Merchandize, it prevaileth for redemption of captives. The seventeenth is called *Alchil*, that is the Crown of *Scorpio*, it bettereth a bad fortune, maketh love durable, strengtheneth buildings, & helpeth Seamen; The eighteenth is called *Alchas* or *Altob*, that is the Heart of *Scorpio*; it causeth discord, sedition, conspiracy against princes and mighty ones,

ones, and revenge from enemies, but it freeth captives and helpeth edifices ; the nineteenth is called *Allatha* or *Achala*, by others *Hycula* or *Axala*, that is the tayle of *Scorpio*; it helpeth in the besieging of Cities and taking of Towns, and in the driving of men from their places, and for the destruction of Seamen, and perdition of captives. The twentieth is called *Abnabaya*, that is a beam; it helpeth for the taming of wild beasts, for the strengthening of prisons, it destroyeth the wealth of societies, it compelleth a man to come to a certain place. The one & twentieth is called *Abeda* or *Albeldach* which is a desert ; it is good for Harvests, gain buildings and travellers, and causeth divorce; & in this is the third quarter of Heavē compleated. There remaineth the seven last Mansions compleating the last quarter of heaven; the first of which being in order to the two and twentyeth, beginneth from the head of *Capricorn*, called *Sadabacha* or *Zodeboluch*, or *Zandeldena*, that is a pastour; it promoteth the flight of servants and captives, that they may escape, and helpeth the curing of diseases ; the three and twentieth is called *Zabadola* or *Zobrach* that is swallowing ; it maketh for divorce, liberty of captives and the health of the sick ; the twenty fourth is called *Sadabath* or *Chadexoad*, that is the Star of fortune; it is prevalent for the Benevolence of married folk, for the victory of souldiers, it hurteth the execution of Government, and hindreth that it may not be exercised ; The twenty fifth is called *Sadalabra* or *Sadalachia*, that is a Butterfly or a spreading forth; it helpeth besieging and revenge, it destroyeth enemies, maketh divorce, confirmeth prisons and buildings, hasteneth messengers, it conduceth to speis against copulation, and so bindeth every member of man, that it cannot perform his duty; the twenty sixth is called *Alpharg* or *Phragal Mocaden*, that is the first drawing ; it maketh for the Union and love of men, for the health of captives, it destroyeth prisons and buildings ; The twenty seventh is called *Alcharya* or *Althalgalmoad* that is the second drawing ; it increaseth Harvests, Revenues, Gain, it healeth infirmities, but hindreth buildings, prolongeth prisons, causeth danger to Seamen, and helpeth

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helpeth to infer mischiefs on whom you shall please; the twenty eight and last is called *Albotham* or *Alchalcy*, that is *Pisces*; it increaseth Harvests and Merchandize, it secureth travellers through dangerous places; it maketh for the joy of marryed couples, but it strengthenth prisons, and causeth los of treasures; and in these twenty eight Mansions do lye hid many secrets of the wisdom of the Ancients, by the which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every Mansion his resemblance, Images, and seals, and his president intelligences, and they did work by the vertue of them after diverse manners.

## CHAP. XXXIV.

*Of the true motion of the heavenly bodies to be observed in the eight sphere, and of the ground of Planetary hours.*

**W**Hosoever will work according to the Celestiall opportunity, ought to observe both or one of them, namely the motion of the Stars, or their times; I say their motions, when they are in their dignities or dejections, either essentiall or accidentall; but I call their times, dayes and hours distributed to their Dominions. Concerning all these, it is abundantly taught in the books of Astrologers; but in this place two things especially are to be considered and observed by us. One that we observe the motions and ascensions and windings of Stars, even as they are in truth in the eight sphere, through the neglect of which it happeneth that many err in fabricating the Celestiall Images, and are defrauded of their desired effect; the other thing we ought to observe, is about the times of choosing the planetary hours; for almost all Astrologers divide all that space of time from the Sun-rising to setting into twelve equall parts, and call them the twelve hours of the day; then the time which followeth from the setting to the rising, in like manner being divided into twelve equall parts, they call

about with a Serpent; and afterwards finding the Magicall virtue fixed in the girdle, for this cause he forsook his wife.

#### CHAP. XLVI.

##### *Of the Images of the Mansions of the Moon.*

They made also Images for every Mansion of the *Moon*; in the first for the destruction of some one, they made in an Iron ring the Image of a black man in a garment made of haire, and girdled round, casting a small lance with his right hand; they sealed this in black wax, and perfumed it with liquid Storax, and wished some evil to come. In the second, against the wrath of the Prince, and for reconciliation with him, they sealed in white wax and masticke, the Image of a king crowned, and perfumed it with Lignum Aloes; In the third, they made an Image in a silver ring, whose table was square, the figure of which was a woman well clothed, sitting in a chair, her right hand being lifted up on her head; they sealed it and perfumed it with muske, Camphire and *Calamus Aromaticus*. They affirmed that this giveth happy fortune and every good thing. In the fourth, for revenge, separation, enmity and ill will, they sealed in red wax the Image of a souldier sitting on an horse, holding a Serpent in his right hand; they perfumed it with red myrrhe, and Storax; in the fifth, for the favor of Kings and officers, and good entertainment, they sealed in Silver the head of a man, and perfumed it with Sanders; in the sixth, for to procure love betwixt two, they sealed in white wax two Images imbracing one another, and perfumed them with Lignum Aloes and Amber; in the seventh, for to obtain every good thing, they sealed in *Silom* the Image of a man well clothed, holding up his hands to heaven as it were praying and supplicating, and perfumed it with good odors; In the eight, for victory in war, they made a seal of Tin, being an Image of an Eagle, having the face of a man, and perfumed it with Brimstone. In the ninth, to caule infirmitics, they made a seal

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seal of Lead, being the image of a man wanting his privy parts, shutting his eyes with his hands, and they perfumed it with Rosin of the Pine. In the tenth, to facilitate child-bearing, and to cure the sick, they made a seal of gold, being the head of a Lyon, and perfumed it with Amber: In the eleventh, for fear, reverence and worship, they made a seal of a plate of gold, being the image of a man riding on a Lion, holding the ear thereof in his left hand, and in his right, holding forth a bracelet of gold, and they perfumed it with good odours and Saffron. In the twelfth, for the separation of Lovers, they made a seal of black lead, being the image of a Dragon fighting with a man, and they perfumed it with the hairs of a Lion, and *Assa fetida*. In the thirteenth, for the agreement of married couples, and for the dissolving of the charms against copulation, they made a seal of the images of both, of the man in red Wax, of the woman in white, and caused them to imbrace one another, perfuming it with *Lignum Aloes* and *Amber*. In the fourteenth, for divorce and separation of the man from the woman, they made a seal of red Copper, being the image of a Dog biting his tail, and they perfumed it with the hair of a black Dog, and black Cat. In the fifteenth, for to obtain friendship and good will, they made the image of a man sitting, and inditing of letters, and perfumed it with Frankincense and Nutmegs. In the sixteenth, for to gain much Merchandizing they made a seal of Silver, being the image of a man sitting upon a Chair, holding a ballance in his hand, and they perfumed it with well smelling spices. In the seventeenth, against Theeves and Robbers, they sealed with an Iron seal the Image of an Ape, and perfumed it with the hair of an Ape. In the eighteenth, against Feavors and pains of the belly, they made a seal of Copper, being the image of a Snake, holding his tail above his head, and they perfumed it with Harts-horn, and reported the same seal to put to flight Serpents, and all venemous creatures from the place where it is buried. In the nineteenth for facilitating birth, & provoking the menstrues, they made a seal of copper, being the image of a woman, holding her hands upon her face, and they perfumed it with *Liquid Storax*. In the twentieth,

for hunting, they made a seal of Tin, being the image of *Sagittary*, half a Man, and half an Horse, and they perfumed it with the head of a Wolf. In the twentieth one for the destruction of some body, they made the image of a man with a double countenance, before and behinde, and they perfumed it with Brimstone and Jet, and did put it in a box of brasse, and with it Brimstone and Jet, and the hair of him whom they would hurt. In the two and twentieth, for the security of Runaways, they made a seal of Iron, being the image of a man with wings on his feet, bearing an helmet on his head, and they perfumed it with *Argent vive*. In the three and twentieth, for destruction and waisting, they made a seal of Iron, being the image of a Cat, having a Dogs head, and they perfumed it with the hairs of a Dogs head, and buried it in the place where they did pretend to hurt. In the four and twentieth, for the multiplying of Heards of Cattle, they took the horn of a Ram, Bull, or Goat, or of that sort of cattle which they would increase, and sealed in it burning with an Iron seal, the image of a woman giving suck to her son, and they hanged it on the neck of that cattle who was the leader of the flock, or they sealed it in his horn. In the five and twentieth, for the preservation of Trees and Harvests, they sealed in the wood of a Fig-tree, the image of a man planting, and they perfumed it with the flowers of the Fig-tree, and did hang it on the tree. In the six and twentieth for love and favor, they sealed in white Wax and Mastick the image of a woman washing and combing her haire, and they perfumed it with things smelling very well. In the seven and twentieth for to destroy Fountains, Pits, Medicinal Waters and Baths, they made of red Earth the image of a man winged, holding in his hand an empty vessel, and perforated, and the image being burnt, they did put in the vessel *Assa fetida*, and liquid *Storax*, and they did overwhelm and bury it in the Pond or Fountain which they would destroy. In the eight and twentieth, for to gather Fishes together, they made a seal of Copper, being the image of a Fish, and they perfumed it with the skin of a sea fish, and did cast it into the water, wherefoever they would have the fish to gather together.



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ther. Moreover together with the foresaid Images, they did write down also the names of the Spirits and their Characters, and did invoke and pray for those things which they pretended to obtain.

## CHAP. XLVII.

*Of the Images of the fixed Behenian Stars.*

**B**UT now for the operations of the fixed stars, according to *Hermes* opinion, under the head of *Algol*, they made an image whose Figure was the head of a man with a bloody neck; they report that it bestoweth good success to Petitions, and maketh him who carrieth it bold and magnanimous, and preserveth the members of the body sound: also it helpeth against Witchcraft, and reflecteth evil endeavors and wicked incantations upon our adversaries. Under the constellation of *Pleiades*, they made the image of a little Virgin, or the Figure of a Lamp; its reported to increase the light of the eyes, to assemble Spirits, to raise Winds, to reveal secret and hidden things: Under *Adleborā*, they made an image after the likeness of God, or of a flying man; it giveth riches and honor: Under the Goat they made an image, the Figure of which was, as it were, a man willing to make himself merry with musical instruments; it maketh him who carrieth it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the teeth: Under the greater *Dog-star*, they made the image of an Hoind and a little Virgin; it bestoweth honor and good will, and the favor of men, and Aerial spirits, and giveth power to pacifie and reconcile Kings, Princes, and other men: Under the lesser *Dog-star* they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of spirits, and men; it giveth power against Witchcrafts, and preserveth health: Under the Heart of *Leo*, they made the image of a Lion or Cat, or the Figure of an honorable Person sitting in a Chair; it rendreth a man temperate, appeaseth

wrath, and giveth favour : Under the tail of *Vrsa Major* they made the image of a pensive Man, or of a Bull, or the Figure of a Calf; it availeth against incantations, and maketh him who carrieth it secure in his travels : Under the wing of *Corvus*; they made the image of a Raven, or Snake, or of a black Man clothed in black; this maketh a man choleric, bold; courageous, full of thoughts, a backbiter, and causeth naughty dreams; also it giveth the power of driving away evil spirits, and of gathering them together; it is profitable against the malice of Men, Devils and Winds : Under the Spike they made the image of a Bird, or of a man laden with Merchandize; it conferreth riches, and maketh one overcome contentions, it taketh away scarcity and mischief : Under *Alchameth* they made the image of an Horse or Wolf, or the Figure of a man dancing; it is good against Feavers, it astringeth and retaineth the bloud : Under *Elphrya*, they made the image of an Hen, or of a man crowned and advanced; it bestoweth the good will and love of men, and giveth chastity. Under the Heart of *Scorpio* they made the image of a man armed, and with a coat of Mail, or the Figure of a *Scorpion*; it giveth understanding and memory, it maketh a good colour, and aideth against evil spirits, and driveth them away, and bindeth them : Under the Vulture, they made the image of a Vulture or Hen, or of a traveller; it maketh a man magnanimous and proud, it giveth power over devils and beasts. Under the tail of *Capricorn* they made the image of an Hart, or Goate, or of an angry man; it bestoweth prosperity, and increaseth wrath. These are the images of some of the fixed stars which they command to be ingraven on their stones under them.

## CHAP. LII.

*Of Characters which are drawn from things themselves by a certain likeness.*

WE have spoken above of a certain manner of Images made not after the likeness of Celestial Images, but according to the emulation of that which the minde of the Operator doth desire. In like manner also it is to be understood of Characters; for such like Characters are nothing else then images ill dearticulated; yet having a certain probable similitude with the Celestial images, or with that which the mind of the Operator desires, whether that be from the whole image, or from certain markes thereof expressing the whole image. As the Characters of *Aries* and *Taurus* we make thus from their horns  $\Upsilon$   $\Sigma$ . Of *Gemini* from imbracing  $\Pi$ . of *Cancer* from a progress and regress  $\ominus$ , of *Leo*, *Scorpio*, and *Capricorn*, from their tail  $\Omega$   $\mathfrak{M}$   $\mathfrak{W}$  of *Virgo*, from Spike  $\mathfrak{M}$   $\mathfrak{W}$


of *Libra* from a ballance  $\mathfrak{L}$  of *Sagittarius* from a dart  $\mathfrak{A}$ , of *Aquarius* from Waters  $\mathfrak{W}$  and of *Pisces* from Fishes  $\mathfrak{F}$ . In like manner the Character of *Saturn* is made from a Sickle

$\mathfrak{H}$   $\mathfrak{F}$  of *Jupiter*, from a Scepter  $\mathfrak{C}$   $\mathfrak{T}$  of *Mars* from a bolt  $\mathfrak{B}$  of the Sun from roundness, and a golden brightness  $\odot$   $\mathfrak{R}$  of *Venus* from a Lookingglass  $\mathfrak{L}$ , of

*Mercury* from a Wand  $\mathfrak{W}$   $\mathfrak{M}$  of the *Moon* from her horns of increasing and decreasing  $\mathfrak{C}$ . Besides, of these, according to the mixtions of Signs and Stars, and Natures, are made also mixed Characters, as of a fiery triplicity  $\mathfrak{V}$   $\mathfrak{I}$   $\mathfrak{W}$



of Earthly  $\mathfrak{S}$   $\mathfrak{P}$  of Aiery  $\mathfrak{I}$   $\mathfrak{M}$  of Watery

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Watery  also according to the hundred and

twentie conjunctions of Planets, result so many compound Characters of various Figures; as of Saturn and Jupiter, viz. thus,

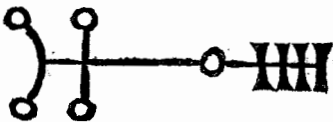
 or thus  or thus of Saturn and Mars,

 or thus  of Jupiter, and Mars 

or thus  of Saturn, Jupiter and Mars,  or thus

 And as these are exemplified by two and three, so also

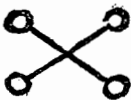
of the rest, and of more may they be framed: after the same manner may the Characters of other Celestial images ascending in any face or degree of signs, be compendiously drawn after the likeness of the images, as in these which are made according to the way of imitation of that which the minde of the Operator desires, as to love, the figures be mixed together imbracing and obeying one the other, but to hatred, on the contrary, turning away the one from the other; contending, unequal, loosed. But now we will here set down those Characters which *Hermes* assigned to the fixed stars, and Behenii, and they are these,



The head of *Algol*.



The *Pleiades*.

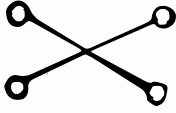
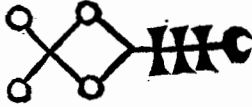
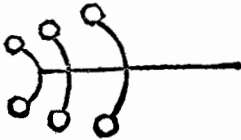
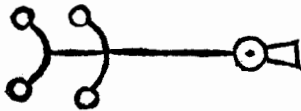


*Aldaboram*.

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The *Goat Star*.The greater *Dog-star*.The lesser *Dog-star*.The heart of the *Lion*.The *Tail of the Bear*.The *wing of the Crow*.*Spica*.*Alcamesh.*

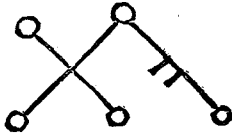
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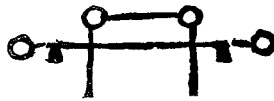
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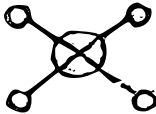
*Alcameth.*



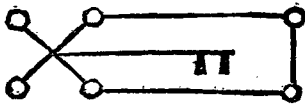
*Elpheia.*



*The heart of the Scorpion.*



*The Vulture falling.*

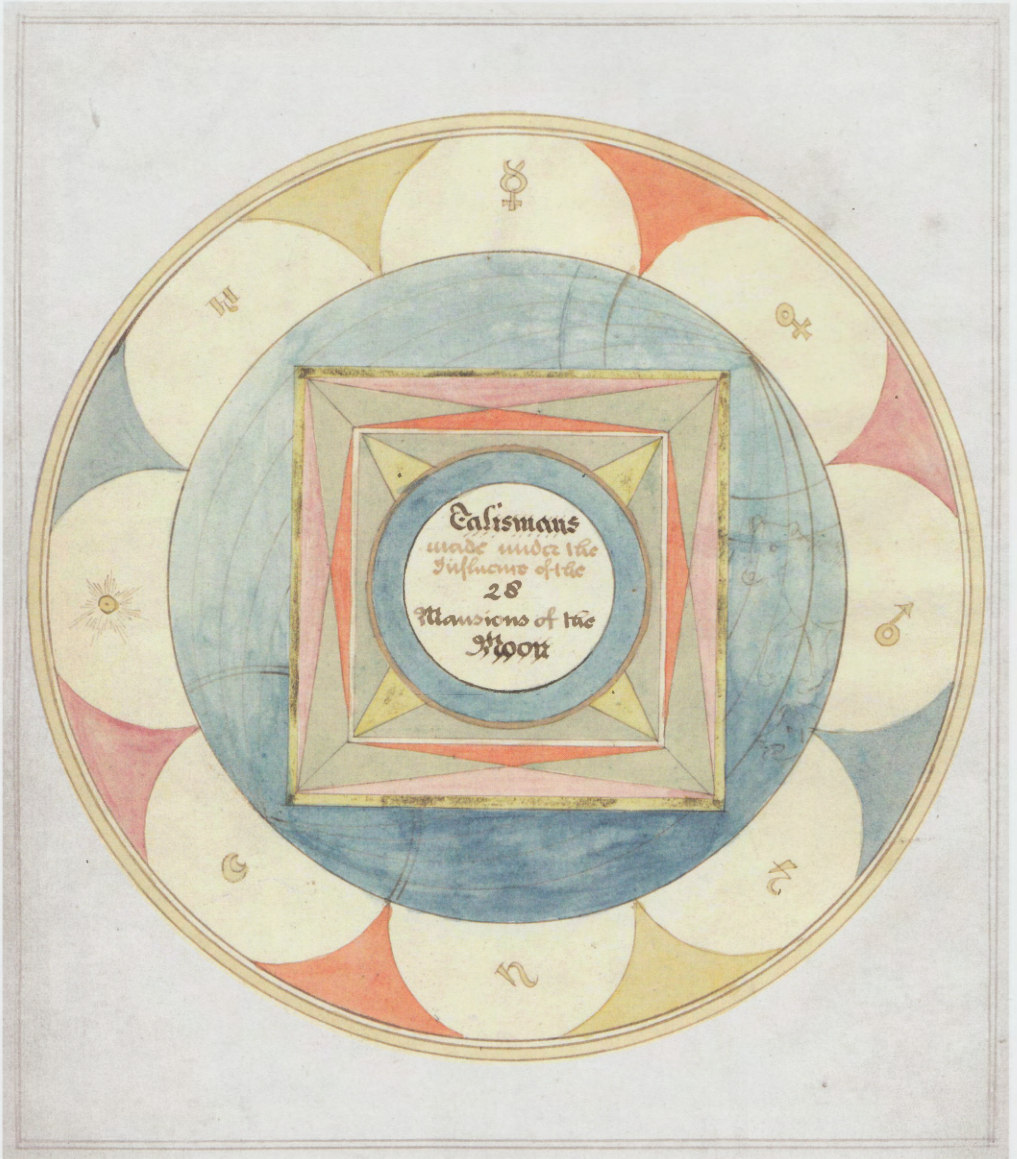


*The tail of Capricorn.*

Abraham the Jew  
on  
Magic Talismans

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a facsimile of  
the manuscript by  
Frederick Hockley



Ensismons  
made under the  
Influence of the  
28  
Mansions of the  
Moon



ABRAHAM

the

JEW

on

Magic Calistmans

To be Engraven on the Seals of Kings made  
of various Metals. under the Influence of the

Fixed Stars,

and the

Eventy eight Mansions of the

Moone

---

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*Calisms*

*Made under the Influence  
of the*

*Sixed Stars*

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Talismans made under the  
Influence of the  
Fixed Stars

Seeing that the Influences of the  
Heavens are so powerful that every  
natural thing being rightly exposed  
to their Influence in the proper and  
Convenient seasons receive from them  
a wonderful power and operation.

We make Seals Images and  
resemblances / under the fixed Stars / on  
Plates of Metal, Rings, Boxes, Skins  
which as visible Instruments to act  
upon Sensitive and material bodies by  
the potent faculty of Occult Invisible  
Agents viz. Spirits, Intelligences and  
Demons of which these are the Signs  
of causes Effects, and of the powerful  
Ministry of those Spirits governing all  
things under the ☉ by a wonderful  
Sympathetic Economy. #

## The Head of Algol

They made an Image during the Rising of this Star which bore the figure of the Head of a man with a bloody neck, It is to give good Success to petitions, make the hearer bold, preserves the body against evil accidents Witchcraft reflects wicked Contumaces back upon our enemies and this is of all others the most potent & useful Talisman.

## The Pleiades

Under this Constellation of Pleiades the Image is a little virgin or a Lamb

This is used to Encrease the light of the Eyes, to appease Spirits to cause Winds to reveal Secrets and hidden things &c.

# Aldebaran

Aldebaran the Image of a man  
with wings

It is to give riches credit  
Honor and dignity

# The Goat

The goat. A man playing upon  
Pipes.

It renders the beaver Honored &  
Battered gives favor with Great men  
Princes he. d to cure the Toothache

# Sirius

Sirius the Great Dog Star the Image  
is a Horned and a little virgin

It Bestows honor & good will

and the favor of chere. and also of  
the spirits of the air. It is potent  
to pacify the anger of Kings Great  
persons Magistrates &c.

## Prorion

The Little Red Star. Prorion. The  
Image of a Cock. - or else of three  
Little ~~stars~~ Virgins

It promotes the favor of  
Spirits and chere - it prevents witch:  
craft. and preserves health.

## Heart of Leo

The Heart of the Lion - The Image  
of a Lion or a Cat

It renders a sharp Temperate  
appeases wrath. and gives the favor  
of persons, particularly women.

## Tail of Urso Major

The Tail of Urso Major. The Image  
of a Pensive Man, or a Bill. or as  
Balt.

It is good for going Sommes  
and for the Security of Travellers

## Wing of the Crow

Wing of the Crow, the Image of a  
Raven, or a Snake or a Black man

This causes Choler, Comage -  
It induces bad frightful dreams. it  
drives away or gathers ~~things~~. Evil  
Spirits - It is powerful against -  
thieves bad sheep, Devils & the Winds

## Virgins Spite

The Image of a Bird or of a sheep

7

Laden with Merchandize

It prevents famine, Laziness,  
family contentions evils & mischiefs

### Alchametta

Alchametta The Image of a horse  
or of a wolf. or the figure of one  
dancing

It cures fevers & the Bloody flux

### Elphicia

Elphicia The Image of a hen or of  
a man crowned.

It bestows good will, friendship  
& modesty.

### Scorpions Heart

Scorpions Heart The Image of an armed  
man or a scorpion, it gives understanding



binds memory - darts against evil  
Spirits - He binds them.

### the Culture

The Image of a culture or a steers  
or of a man walking

It makes one powerful over  
beasts & devils.

### Earl of Capricorn

Earl of Capricorn The Image of a  
Hart, of a Goat, or an angry sheep

It bestows prosperity but encreases  
Anger, malice & the quarrels of friends



# Calligraphy

Made  
under the Influence  
of the

Everlasting Mansions of the Moon

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Description of Talismanic Images  
to be engraven on the Seals  
of Rings made of var-  
ious Metals under  
the particular  
Influence

Of the 28 Mansions of the Moon

---

The Moon traverses the whole Space  
of the Zodiac in 28 days the Ancient  
wise Men granted her 28 Mansions  
which being fixed in the 8<sup>th</sup>. Sphere  
they possess various names & virtues  
from the various fixed Stars contained  
in them. Through which as the Moon  
travels it obtains different virtues and  
properties And in these 28 mansions  
do lie hid many wonderful & true  
Operations in Magic, as well as  
many Secrets of the Wisdom of the  
Ancients by which they wrought wonder  
on all things which are under the  
Concourse of the Moon.

Now these are attributed to every Mansion its resemblance Images & Seals likewise their presidents and Intelligences. by which they worked After various Methods - Some of the most curious examples are here set down, and the Theurgic Operator must proceed in the manner which we have faithfully laid down. In these if he would produce any Effect, he must neither doubt fear nor despair of bringing to pass what he desires but proceeds with a constant and firm faith & strength of mind thereby adding virtue to all operations and Experiments

Each Mansion contains 12 degrees 51' & almost 26".

The General Rule to be observed in respect of these Tablismans is that that the Images or figures must be Engraved upon small plates of Metals

Just as Seals rings sep. in the same  
 time that the moon ascends posited in  
 its respective Mansion and in the expre  
 chamber we have delivered these Seals  
 may be worn on the necks  
 or we may deliver Impressions  
 made on wax at the same  
 convenient Season from  
 any of the Seals  
 to those whom  
 we w<sup>o</sup>uld

of any  
 Descend or for any other Use

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+  
 +  
 +  
 +  
 +

Mansion 1<sup>st</sup>.

## Mnath

Begins from the Head of Aries & 0.0.0

The Angel ruling this Mansion

## Geniel

causes Disorders and Sicknesses. They  
 make a Talisman in this mansion  
 for the destruction of any one in a  
 ring of Iron the Image of a Black  
 Man in a Garment made of Hair  
 and a Girdle round casting a  
 Small lance with his right hand  
 They Sealed it with black  
 Wax. - Perfumed it with black Storax  
 or liquido Storax. wishing evil to it.

‏  
Mansion 2<sup>nd</sup>

Allothaim or Albothan

Beginis  $\approx 12^{\circ} 51' 22''$

Euodiel

For Finding of Treasures pertaining  
of Captives - Against the Anger of  
Princes Great Men. & for reconciliation  
with them.

The Image of a King crowned  
sitting on a throne - which must  
be sealed in white wax. Anastic and  
perfumed with Lignum Aloes

For Finding of Treasure make ye  
Image of a Man digging for a ring  
of Gold - which must be worn by the  
finder sealed occasionally upon virgin  
Wax. - perfume it with red Sanders

Mansion 3<sup>d</sup>

Achaomazon or Athoray

or 25° 42' 57"

Quissiel

Good for Mariners Sailing, Mountmen  
& Alkymists

It is made in a silver ring  
whose Table is Square the figure of a  
woman well clothed sitting on a chair  
her right hand lifted upon her head  
Sealed & perfumed with Musk Ambergis  
& Calam Aromat - this gives a fortunate  
Issue & very good thing

For Mariners they made an  
Image of a Mermaid in a silver ring  
or on coral & perfumed it with Seaweed  
& Spermaceti - this causes safe & prosperous  
voyages health &c.



7  
Mansion 4<sup>th</sup>

Aldaboran or Aldelamere

87 25 43

Azrael

For Destruction of Buildings the  
hindrance of Architecture likewise to  
destroy fountains Wells Gold mines &  
the flight of creeping things & begets  
Discord

For Revenge Separation Enmity  
fill with the Image of a man or  
Soldier sitting on a horse holding a  
Serpent in his right hand. Specified  
it with red starch Horax -

Also the Image of a vessel  
of Copper perforated which they made  
in a copper ring - Seal both in red  
Wax

Mansion 5<sup>th</sup>

Kohataye or Albachaye

8 21. 25. 40"

Gabriel

Causes Speedy return of a sleepers  
 is from a Somney helps the instruct<sup>n</sup>  
 of Scholars Confirms edifices & gives health  
 & good will. They made a talisman of  
 a Mercury with a caduceus engraven upon  
 silver sealed in white virgin Wax

For Gaining the favor of  
 Kings Great others for hospitality  
 wherever one goes. - they made the head  
 of a man performed it with Sanders

for Confining buildings - the  
 figure of Atlas Sustaining the globe  
 Engraved in Brass sealed in Red  
 Wax. P

Mansion 5<sup>th</sup>

16

Khanna or Hehaya

II 4° 17 9'

Dirathiel

Conduces to hunting, Begging for  
Revenge of Princes, destroys Harvests  
fruit trees blinds the Physician  
For hunting the figure of a  
winged horse in Silver sealed in  
red wax. Perfumed in musk

For begging for the figure  
of a man with a torch engraven on  
Iron perfumed in Sulephim sealed  
in black wax.

For causing love Engrave two  
Images embracing each others perfume  
with Linum Albes musk & Amber,  
Sealed in Virgin Wax.

1

19

Manson 7<sup>th</sup>

Aldimach or Alarach

II 17° 8' 34"

For gaining Friendship Love unity &  
the Image of a Man well clothed  
holding up his hands to heaven  
as if were supplicating

To destroy flies wasps &c  
The Image of a staked virgin  
with a horn distributing fruits &c  
The perfume is chuske Amber Civet  
Spices Spermacti - Seal in Silom

7  
 Mansion 8<sup>th</sup>

Alnaxa or Anatractya

5 1° 0' 0"

Sithiel

Causes Love friendship Society of  
 Travellers, In a Seal of Silver the  
 Image of two children hand in  
 hand performed with unity and  
 frankmeene

For Victory in War on a Seal  
 of Silver the Image of an Eagle  
 with the face of a man performed  
 it in Brimstone.

Manson 9<sup>th</sup>

Archaam or Arcaph

12. 51. 22

Amuediel

Hinders Harvests & Travelling &  
 makes Discords between them

Make in a Leaden Seal  
 the Image of a man wanting  
 his privy parts with his hands  
 over his Eyes.

Perfume it with Rosin of the  
 pine or Turpentine

D

Mansion 10<sup>th</sup>

Algeioche or Algebb

25. 42. 51

Barbicl

It Strengthens Buildings yields  
 Love Benevolence helps to prevail  
 against Enemies - It facilitates  
 Childbirth Homes all diseases of  
 the Urine.

Make the Image of a Lyon  
 upon a Seal of Gold. perfume it  
 with amber.

Mansion 11 <sup>th</sup>

Azobro or Ardaff

or 8° 0' 0"

Ardafiel

Propitious for voyages merchandizes  
redemption of Slaves.

It causes fear reverence worship

Make the Image of a Man  
riding on a Lion holding the reins  
in his left hand - upon his right  
hand holding forth a Bracelet

Make it upon Gold & perfume  
it with good odours & Saffron.



5

Mansion 12<sup>th</sup>.

Azarpha or Azarpha

Q 21. 25. 40

Keriel.

This gives prosperity to Harvests  
 Plantations is good for Changing  
 of Servants Slaves. Captives Accompany  
 but it breeds Marmes

For the Separation of Lovers  
 they made an Image of Black  
 Lead which was a Dragon fighting  
 with a Man they perfumed it  
 with the hairs of a lion and  
 Asafetida

Mansion 13

Chair

noe 4 17. 9

Abstract.

This is prevalent for Gain Benevolence  
Harvest voyages, Freedom of Prisoners

In this mansion for the agreement  
of Married Couples and for dissolving  
all Charms against Copulation they  
made on two Seals the Images of a  
Man & Woman and Sealed the Man in  
Red Wax & the woman in White & pressed  
the figures together - perfuming them  
with Siquim Aloes & Amber

1  
 Mansion 14

Alcureth - Arimet  
 Arimeth or Alimeth

me 17. 8. 34

## Gazriel

It Causes the Love of Married Couples  
 Cureth the Sick - Fortunate to Sailors  
 but hinders Journeys by Land.

The Image of a Dog biting  
 his Tail in a seal of Red Copper &  
 performed it with the hair of a  
 Black dog & black Cat. This Causes  
 Sworce or Separation of chere Women

Mansion 15<sup>th</sup>

27

Algrapha. or Algarphas

⚔ 0.00

## Egyediel

Profitable for the Extracting of  
Treasures and digging of Pits it also  
Breaks Curses discords and the des-  
truction of houses & enemies & hinder  
Travelling

To obtain Friendship & goodwill  
make the figure of a man writing  
Letters in Silver & perfume with  
Frankincense & Nutmegs

Mansion 16<sup>th</sup>

Arubene or Abubene

2 12. 57. 22

## Offical

This Mansion Linders Comneys &  
Medlocks Nawests Hommer

It prevails to redeem Captives  
and Prisoners

For Gain In a seal of  
Silver make the Image of a  
Man sitting in a chair with a  
balance in his hand perfumed with  
well smelling Spices This is to  
gain much by merchandize

5

Manion 17.

Alchil

25. 42. 57

Orich

Good for Bettering a Bad fortune  
 makes Love durable, Strengthens  
 Buildings & helps Seamen.

Against Thieves & Robbers  
 Engrave in an Iron Seal the  
 Image of an Ape which Seal in  
 Black wax & perfume it with the  
 hair of an Ape

Mansion 18

Alchas Altab or Antres

m. 8, 00

Egibiel

Causes Discord Sedition Conspiracies  
 Revenge - but helps to Free Captives  
 helps buildings

Against Fevers Violent Pains  
 of the Belly - or to put Serpents Snakes  
 Vermin &c from the place where it is  
 buried. Make the Image of a Snake  
 with the Tail above his head on a  
 Seal of Copper perfume it with Hawks-  
 Horn.

Mansion 19.

Atlatha or Achalas  
 Hyculps or Ayalas

m<sub>a</sub> 21. 25. 40

## Omutil

Conduces to besieging and taking  
 Cities and Towns and driving persons  
 from their places of abode. The  
 Destruction of charmers Expedition of  
 Captives.

For facilitating Childbirth make  
 a Salusman of Copper being the  
 Image of a woman with her hands  
 upon her face perfume with Liquid  
 Arrax.



Mansion 20.

Abrahaya

4 4 11 9

Pyriel

This causes the Taming of Beasts  
 Good for Strengthening Prisons Compels  
 a person to come to any place

For Taming the Seal is of  
 tin with the Image of Sagittarius  
 performed with the skin of a horse  
 or a wolf.

7

Hanson 21

Abedah or Abeldach

A 17. 8. 34

## Bethuach

Good for Harvests Gain Buildings  
Travellers but causes divorce

To Sryine Cause the des-  
truction of any one make the  
Image of a man with a double  
Face before behind perfume it with  
Set Brimstone & put it in a Brass  
Dre with the hair of him to be hurt  
with them Brimstone & Set.

Mansion 22

Ladakhachap. Lodeboluch. w Landeleng

W. O. O. O.

# Goliel

This Promotes the flight of Servants  
Captives towards the burning of  
diseases

For the security of Annawayo  
they made an image of Iron on  
which was Engraven the figure of a  
man with wings of his feet with  
a helmet on his head & perfumed  
with Quicksilver.

7

Mansion 23

Zabadola or Zobrach

vy 12. 57. 22

# Requiel

It conduces to Quores liberty of  
Captives Health of the Sick

A Talisman may be made in  
this Mansion which infallibly causes  
destruction strating in. The Image  
of a bat with a dogs head performed  
with the hairs of a dogs head &  
to be buried where the hurt is to be  
done

Mansoor 24<sup>th</sup>

Zadabad or Chaderoad

W 25. 42. 51.

## Abrimacl

It Prevails for the happiness of  
 Married folk. For the victory of  
 Soldiers, but it hinders the executive  
 government hinders the exercise of it

For the Encreasing of Herds of  
 Cattle - They Sealed burning in an  
 Iron seal in the Cattle they would  
 encrease upon the Horn or ear the  
 the Image of a woman giving Suck  
 to her Son they hang it upon the  
 neck of the Leader of the flock or  
 Herd.

D

37

Mansion 25.

Sadalabry or Saldalackia

~~xxx~~ 8°. 0'. 0'

Oriel

This Mansion helps Besieging & Revenge, it destroys Enemies, makes divorce confirms Prisons & Buildings hastens chepneys conduces to Spells against Copulation so binds every member of man that it cannot perform its duty.

For preserving Trees & Harvests they sealed in the wood of a Fig tree the Figure of a man planting & perfumed with the Flowers of a Fig tree hanging it on the tree.

Manson 25

Alpharg or Anagal Mocaden

III 21. 25. 40

## Cagriel

It promotes union among men  
and conduces to the health of  
prisoners but destroys prisons and  
buildings

For Love and favor they seated  
in white wax stamatic the image of  
a woman combing her hair perf<sup>d</sup>  
it with fine odors.

Mansion 27.

Alchargo or Almagalmond

It is 17. 7

## Allicuic

This Encreases Harvests Revenues Gain  
 Heals infirmities but hinders building  
 Prolongs imprisonment Causes danger  
 to Seamens Helps mischief on whom  
 you please to do it.

To Destroy Poyntains Pits and  
 Medicinal waters they made of  
 Red Earth the Image of a man  
 winged holding in his hand an Empty  
 vessel perforated and burnt they per-  
 formed it with acetetidas Heved it  
 when they would damage.



2

November 28

Albostham or Allchaley

A. D. 1783

## Ammitid

It Encreases Harvests Merchandizing  
it is Security for Travellers through  
dangerous places; it makes for the  
Joy of married Couples but it strengthens  
prisons & causes Loss of Treasure and  
property

To attract Fishe make a Talisman  
of the Fishes in a Seal of a Copper  
being the Image of a Fish perfume  
with the Skin of Sea fish & cast it  
into the Water

I finish

