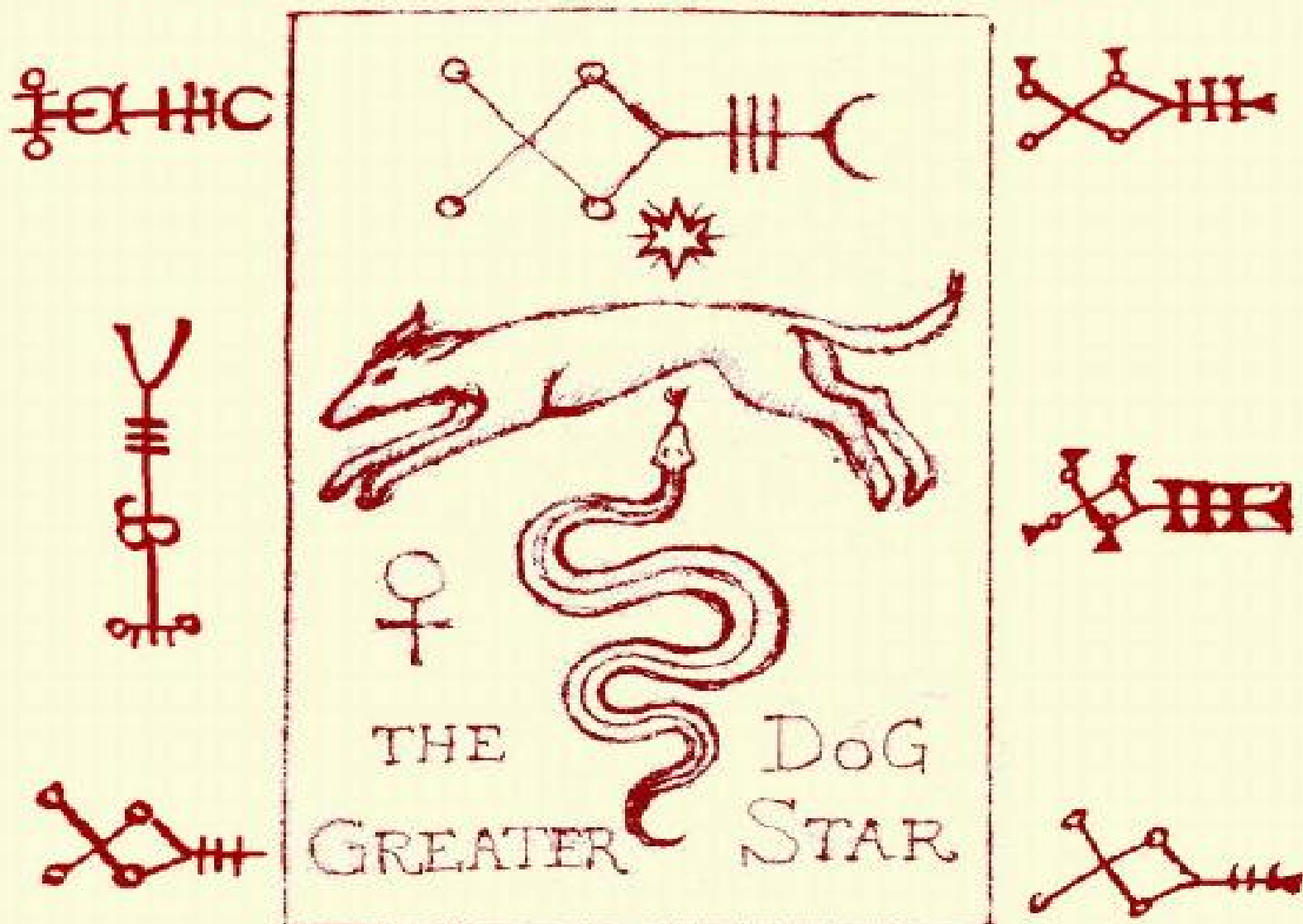


DE QVINDECIM STELLIS

THE COMPREHENSIVE TRANSLATIONS OF
HERMES ON THE FIFTEEN FIXED STARS



TRANSLATED BY
REGULUS HESS

With A COMMENTARY BY
CHRISTOPHER WARNOCK

De Quindecim Stellis

*The Comprehensive Translations of
Hermes on the Fifteen Fixed Stars*

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Renaissance Astrology

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Fixed star sketches by Nigel Jackson

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Translator's Introduction

Of old they tell how Hermes Trismegistus, having received a mighty gift, dispensed it, and handed down to men the book *De Quindecim Stellis*. Says Cyranus: "Hermes Trismegistus, a god known to all men, received from the angels a great gift of God."^[1] This was the gift of wisdom, of which it is written: "All wisdom is from the Lord God, and hath ever been with him, and is before all time."^[2] Now in the days after the Flood this Hermes reigned long in Egypt, and was the first discoverer and promulgator of every art and science, both the liberal and the mechanical; and he was called Trismegistus, or Thrice-great, by reason of the threefold office—Philosopher, Prophet and King—bestowed on him from on high.^[3] By another account, however, he received this title through the superlative extent of his knowledge; and he wrote many books,^[4] so that his wisdom might not lie concealed.^[5]

The chief of those books were forty-two in number, as Clement of Alexandria records, which Egyptian hierophants bore aloft in sacred procession. These, he says, were the indispensable books of Hermes;^[6] but there were many others. Indeed, Seleucus asserts that there were 20,000 of them, while Manetho reckons 36,525.^[7] Let it be understood, however, that these works were not written by the hand of the legendary Hermes himself, but by men as it were imbued with his thought, as says Iamblichus: "The books which are circulated under the name of Hermes contain Hermetic opinions." He adds that they were translated from Egyptian into Greek,^[8] though later Hermetic works would be composed in Greek, rather than translated. And however many there were in truth, nearly all of them perished in the succeeding centuries of turmoil, obscurantism and neglect. Yet some survived: among them was *De Quindecim Stellis*.

Beyond what has been said in our traditional sources, nothing is known of the early history of this work but what might be surmised by

comparison with other ancient books of magic. Damigeron's *De lapidibus*, for instance, is a compilation of gem-lore purportedly derived from an epistle sent by Evax, King of Arabia, to the Emperor Tiberius.^[9] Its descriptions of certain precious stones, which are sometimes to be engraved with celestial forms or combined with vegetable and animal components, bear striking parallels with material from *De Quindecim Stellis*.^[10] Another example is the above-quoted *Cyranides*, a book of talismans and magical experiments which begins with a treatise "on twenty-four stones, twenty-four herbs, twenty-four fishes and twenty-four birds," supposed to have been translated by Cyranus, King of Persia, from an iron stele inscribed by Hermes.^[11] Internal evidence and external references to the authors suggest that both of these works first appeared, in their current forms, during the time between the first and third centuries AD.^[12] One imagines that *De Quindecim Stellis* might have been written in the same period: as is indeed inferred by Arnoldus, a medieval epitomist, who assigns its date to the time of Ptolemy.^[13] What seems certain is that all three of these books were assembled from earlier sources descending out of the crepuscular mists of elder antiquity, and perhaps at last from the hallowed pen of the Thrice-great himself. Let us be done with speculation, however, and consider the recorded facts, which begin with the first flourishing of Islam.

For in the eighth century, at the behest of Caliph Al-Mansur, the Abbasid court astrologer Al-Naubakht was tasked with selecting an auspicious hour for the founding of Baghdad, an undertaking in which he was assisted by other wise men of note, including the Persian Jew Masha'allah. The chosen time was on July 31, 762, at 2:40 pm,^[14] after which the city was soon to become a great center of learning and culture, while the aforementioned Masha'allah would go on till his death in 815 to write numerous treatises on the stars drawn from the riches of Greek learning gathered by the conquering Mohammedans. In his writings he was particularly indebted to the Hermetic books of astrology, one of which—our *De Quindecim Stellis*

—he abridged and translated into Arabic, calling it *The Four-part Book of Hermes*.

A few hundred years later, in 1095, Pope Urban II preached the First Crusade, commencing a centuries-long struggle that would have the indirect result of an outpouring of Greek and Arabic writings into Christendom, including many works on astrology and magic. The *Cyranides*, for example, were rendered from Greek into Latin in the twelfth century; whereas *De Quindecim Stellis* never arrived in Europe in Greek form, but was translated from Masha'allah's Arabic during the thirteenth century,^[15] and given the name *Quadripertitus*, literally the "four fold" book. This is the first and longest recension of *De Quindecim Stellis* to have come down to us. Its title, which it has in common with the Latin name of Ptolemy's *Tetrabiblos*,^[16] signifies its main contents, which are divided into four parts.

The book begins with a prologue containing a series of aphorisms ascribed to Hermes: this portion of the text is fragmentary and disjointed, evidently due to Masha'allah's abridgment. Next is the first part, describing the fifteen stars, which is one of the few surviving ancient accounts of the powers of the fixed stars. The second part enumerates the fifteen stones appointed to the fifteen stars, telling the physical qualities and occult virtues of each. The third part treats similarly of the fifteen herbs, some of which are accorded virtues of their own, while others are merely said to augment the powers of their corresponding stones. There are listed together with the herbs certain other mineral, vegetable and animal ingredients, of which almost nothing is said, save that they are "appended for greater efficacy." Concerning these last, a comparison with other sources reveals that they were, at least in some cases, understood to have specific virtues akin to those of their respective stones and herbs.^[17] The fourth part is a list of the fifteen images and characters belonging to the fifteen stars, and "suited" to the foregoing operations. The work concludes with a scholium by Masha'allah on fifteen suffumigations for good and evil.

Unlike many other Latin spell-books, which were circulated in secret and subsequently lost or only partially preserved in a few imperfect manuscripts, *Quadripertitus* seems to have enjoyed some degree of popularity, as attested by its survival in at least thirty copies. In order to see the reason for this, it is necessary to consider the views of medieval Christian philosophy, or Scholasticism, on magic and the stars, which are oddly at variance with those usually accepted among Christians or even so-called Neo-Scholastics today.

Regarding the heavens, it was the prevailing belief that God ruled all material things below through the power of the things above, the sublunary world of the four elements being conjoined to the stars according to the model laid down by Aristotle, thus: "This world necessarily has a certain continuity with the upper motions: consequently all its power and order is derived from them." To which he adds: "For the originating principle of all motion is the first cause," that is, God.^[18] He states further that there are, subordinate to this first cause, certain spiritual substances "in their nature eternal, and in themselves unmovable, and without magnitude," responsible for the motion of the heavenly bodies.^[19] These substances are in the language of the ancients, "gods," or in that of Christianity, "angels." Whence argues St. Thomas Aquinas: "Assuming, therefore, that angels move the heavenly bodies, no wise man can be in doubt that all the natural movements of the inferior bodies are caused by the movements of the heavenly bodies: and this is proved with reason by the philosophers, made evident by experience, and confirmed by the authority of the saints."^[20] Nor was this view unique to Thomas. On the contrary, a survey of his contemporaries—theologians, poets and philosophers—shows that the existence of celestial influences was as commonly accepted in the Middle Ages as that of electrons or vitamins is today.^[21]

It followed that the heavens worked in part by impressing their forms on the things below, as is told in the pseudo-Aristotelian *Secreta secretorum*:

These etherial bodies are fixed in the heavenly spheres, and the seven governing planets reflect their forms in their own lights, as the eye and polished bodies reflect the forms and images of material objects, and thence they cast down their shadows towards the earth according to the decree of their Painter and Maker. Then everything in the mineral, vegetable or animal kingdom is stamped with those types of which it is capable.[\[22\]](#)

These forms descending from the stars thus imparted special powers or virtues to the things receiving those forms, as St. Thomas makes mention:

“Natural bodies acquire certain occult virtues resulting from their species through the influence of the heavenly bodies.” And: “The natural virtues of natural bodies result from their substantial forms which they acquire through the influence of the heavenly bodies; wherefore through this same influence they acquire certain active virtues.”[\[23\]](#)

Albertus Magnus applies this doctrine to precious stones, saying:

“We find in stones virtues which are not those of any element at all, such as dispelling poison, driving away abscesses and attracting or repelling iron. . .It is the common judgment of all wise men that this power is the consequence of the specific form of this or that stone.”[\[24\]](#)

Thomas makes a similar statement:

“The forms of mixtures, namely of inanimate bodies like stones, metals, minerals, in addition to the powers and activities which they share with the elements of which they are composed, have certain other more noble virtues and activities

arising from specific forms—for instance, gold gladdens the heart and the sapphire stops bleeding.”[25]

While the Schoolmen thus endeavored to explain the origin of these operations according to philosophy, the same had been the object of common belief since time immemorial, and had seen a renewed popular acceptance after the eleventh-century publication of Marbodius of Rennes’ *Liber de gemmis*, a poem loosely based on Damigeron’s *De lapidibus*, describing the marvelous properties of sixty precious stones. Later medieval works, such as those of the encyclopedists Bartholomeus Anglicus, Arnoldus Saxo and Thomas Brabantinus, would rehearse such lore again and again, as a matter of common knowledge.

They also documented the virtues of plants, which were mostly for the cure of bodily ills, according to the herbal tradition of Macer Floridus and Pseudo-Apuleius. Sometimes, however, medicine was mixed with magic, as for example Macer relates of Verbenā:

If, bearing this herb in hand, thou askest one that be ill, “Pray, brother, how farest thou?” and he responds well, He shall live; but if ill, there is no hope for recovery. Yet, concerning other virtues of the same, the poet expresses doubt: Not a little do magicians praise this herb, as Pliny Attests. They say it resists all diseases, And that any might obtain this who, being annointed, shall desire it, That it has the power to acquire friendships withal, And to expel agues and many suchlike things, as they suppose; Which, since nature is potent, one might allow, But to us they seem vain and old-womanish.”[26]

The permissibility of such practices was thus viewed as a matter of private conscience: if the virtue of a thing was deemed natural, its use was considered licit. Hence says Thomas, “There is nothing superstitious or unlawful in employing natural things simply for the purpose of causing certain effects such as they are thought to have the natural power of producing.”[27] And with plants, as with stones,

they received their powers from the power of the heavenly bodies, as Albertus says:

We cannot ascribe these powers to simple properties, for indeed an active or passive property has one or more of these effects from the power of the stars, which are in the species of the plant that brings about the same. Some of these seem to have an effect by means of simple alligation: such as Peony-seeds, which being tied about the neck, are said to be efficacious against epilepsy; or as Cinquefoil which, being tied upon the legs, is said to mitigate weariness; and there are many other such operations.”[28]

He also mentions some strictly magical powers of herbs, albeit cautiously:

But what it behoves to add to this, is that some are likewise seen to have divine effects, for which those who study magic are the more greatly aspersed: as, for example, Betony is said to impart divination; and Verbena, love; and that herb called Meropis, which is said to open closed locks. And there are many such as these, of which it is written in the spell-books of the philosopher Hermes.[29]

Now in order to deal with these matters more clearly, a distinction was made between what came to be called “natural magic,” which performed wonders through the innate virtues of things and was counted a part of natural science;^[30] and “necromancy,” which employed images, characters, suffumigations, sacrifices, etc., and was generally frowned upon by theologians.

On this latter point, however, a split occurred between those who regarded a certain division of necromancy as lawful, and those who rejected it altogether. At the head of the first group we find again

Albertus, who describes “that part of necromancy which is dependent on astrology” as “good doctrine.”^[31] Says he:

“In considering the craft of making gems and metallic images in the likeness of the stars, the first teachers and professors of natural science recommended that the carving be done at duly observed times, when the heavenly force is thought to influence the image most strongly, as for instance when many heavenly powers combine in it. And they worked wonders by means of such images.”^[32] In the same place he goes on to list the descriptions and virtues of numerous images of the signs, planets and constellations, concluding: “These things cannot be proved by physical principles, but demand a knowledge of astrology and magic and necromancy, which must be considered elsewhere.”^[33] In another work he speaks of the saying of Ptolemy, who assigned in his twenty-second aphorism an astrological import even to the putting on of new garments; in the same way, says Albertus, is the like to be found in the operations of images: “Just as the circuit of the [stellar] rays impresses an order of being and continuance upon natural things, so does it imprint the same upon artificial things: whence it follows that the forms of magical images are imprinted according to the semblance of the stars and are found to be effective.”^[34]

Leading the opposition to this, however, was Albertus’ pupil Thomas, who argues that bodies engraved with celestial forms are no more disposed to receive celestial influences than any other bodies of the same species: “for shape is the principle of neither action nor passion.” Instead, he asserts that magicians used them to communicate with certain entities, saying:

“The conclusion remains, then, that they may use them only as signs, for there is no third possibility. Now we do not use signs except in regard to other intelligent beings. Therefore, the arts of magic get their efficacy from another intelligent being to whom the speech of the magician is addressed.”^[35] With the

same assumption in mind he resorts in his Summa theologiae to the suffrage of St. Augustine, who denounced the celestial daemons of the ancients as “demons” in the narrow Christian sense, and concludes on this precarious basis that the use even of what he calls “astronomical images” constitutes a tacit pact with the Devil.[\[36\]](#)

The Thomistic position seems all the more quaint and inconsistent when we ponder how, in a previously-cited statement, he described the intelligences moving the heavenly bodies as angels. Why, then, should the lesser intelligences descending from those bodies be regarded as devils? However, it is not our business to engage in this debate, but only to show that there was one. And the matter remained an open question through the close of the Middle Ages, as is demonstrated by the following passage:—

It seems to me that astronomical images without characters, not as artificial bodies, but as the effects of the stars (though by human agency), ought not to be condemned. The reason which moves me is that the impression, for example, of the form of a lion in gold, being executed under a like heavenly body, is a corporeal work made subject to the heavens; and the constitution of this image is able to receive the celestial influence: even as the onslaught of war, which is voluntary and consists in our actions, at such a time receives strength from the heavenly bodies. Whence we read of Guido Bonatti of Forli that, having ascertained the hour according to astrology, he made an assault upon the enemy and liberated the fatherland.[\[37\]](#)

The preceding was written by Cardinal Cajetan, a contemporary of Martin Luther and one of the great defenders of Thomistic thought. Yet he felt free in this matter to oppose the Angelic Doctor, propounding instead the Albertist position of a lawful astrological necromancy. For those who are unfamiliar with the stature of Cajetan among theologians and philosophers, we might note as an aside that the commentary in which this extract appears would later be published with full ecclesiastical approval under the auspices of

Pope Leo XIII, alongside the *Summa Theologiae*, as part of the authoritative “Leonine Edition” of the complete works of St. Thomas Aquinas.

Now we have inserted this digression touching on medieval notions about the powers of four things—stars, stones, herbs and images—because these represent the four parts of *Quadripertitus*. Unlike other books of magic, such as the *Picatrix*, it contains nothing of the rituals, sacrifices and petitions that so horrified pious Scholastic sensibilities; or as Masha’allah has it: “Those things which Hermes put in this book are things natural.”^[38] Of these four things, the generality of the Schoolmen would have agreed in rejecting only the magical characters which accompanied the images, as these were held to be signs to spirits (presumed to be evil) rather than representations of celestial forms.^[39] “For,” said Albertus, “it is feared that something lies under the names of the unknown language, that might be against the honor of the Catholic faith.”^[40] There seem for this reason to have been sporadic attempts at censorship—at least on the part of the scribes—as we find, for instance, the following statement in a fifteenth-century German copy of *Quadripertitus*:

Blessed be God forever. Amen. Here endeth the book Quadripertitus of Hermes. It is in three parts: the fourth part on characters, as well as forms, having been omitted, lest there be hidden under the unknown characters that which is against the honor of the Catholic faith.^[41]

However, in practice, scruples and quibbling of this sort were the exception, not the rule, and the manuscripts of both *Quadripertitus* and other works containing characters were circulated freely. Roger Bacon, a contemporary of Thomas and Albertus, would go so far as openly to defend them. He writes:

When the purpose, desire and force of the rational soul, which is nobler than the stars, are in harmony with the force of

the heavens, of necessity either a word or something else is produced of wonderful force in altering the things of the world, so that not only things of nature, but human minds are drawn towards those things which the skillful adept wills, the freedom of the will remaining unimpaired, since the mind can follow the celestial forces fully without compulsion. . . . From this source the use of characters and incantations began. For characters are like images, and incantations are words uttered in accordance with the intention of the rational soul, which receive in the mere act of pronouncing them the force of the heavens. . . . For by this power our bodies are cured, venomous animals are driven off, all brutes are summoned to one's hand, likewise snakes from their caverns and fishes from the depths of the waters. For the matter of the world is changed to many wonderful forms, if those means are correctly employed, and therefore they can be wonderfully effective against malevolent men and against the enemies of the state, just like other actions due to stellar influence, as necessity requires.

He then inveighs against the superstitions of witchcraft, and the harm done by wretched sorcerors who had “abused characters and incantations written by the wise” and moreover introduced “worthless and fraudulent characters, by which men are seduced.” These things, says he, were the cause of the disrepute into which this branch of knowledge had fallen. After which he continues:

I return, then, to the words and acts of the wise, formed by the force of the stars and the power of the rational soul; I shall give an explanation in summary regarding them in accordance with what the wise have taught. For just as a child born and exposed to a strange atmosphere, as it were to a new world, receives the impression of the celestial forces, from which he has a radical complexion which he can never lose;. . . so is this true in regard to everything newly made, since it receives the force of the heavens at the beginning of its existence, and that force which it received at the beginning it never loses until it is deprived of its natural being and is corrupted. Therefore in these

images, incantations and characters, composed by means of the necessary constellation, the forces of the stars are received and retained, so that through them they can act on the things of this world, and when the constellation recedes in which the things of this kind were composed, they recede. And since the rational soul is nobler than the stars, therefore just as the stars and all things impress their forces and species on things external, . . . so then is the rational soul, which is the most active substance after God and the angels, able to impress and does continuously impress its species and force on the body, of which it is the moving impulse, and on the things external, and especially so when it acts with strong desire, definite purpose and great confidence. . . . Therefore things and words of this kind of which I am speaking receive not only a force from the heavens, but also from the rational soul, which is nobler, and for this reason they can have a great influence in altering the things of this world.[\[42\]](#)

With this we turn now to the other recensions of *De Quindecim Stellis* which, as fortune would have it, are three in number, making a total of four, even as Hermes divided his book into four parts. The first of these is *Tabula XV stellarum*, a simple epitome of *Quadripertitus* ignored by the bibliographers but well-known to English-speaking readers through the edition of Joan Evans, which has already been translated by John Michael Greer and published as an appendix to Christopher Warnock's *Fixed Star, Sign & Constellation Magic*.[\[43\]](#) Though historically the least important, it has thus happened to have the greatest influence in recent years. However, we have lately found by consulting Evans' manuscript, that she omitted the conclusion of the text, which attributes this version to one "Arnoldus, famulus of Hermes" in 1357,[\[44\]](#) while a second manuscript places it as a sort of summary at the end of a copy of *Quadripertitus* and features a different, shorter concluding paragraph. The *Tabula* begins, as it is named, with a table of the stars, stones, herbs and characters, followed by a compressed description of "the virtues of the rings"[\[45\]](#) and the conclusions just mentioned, which contain instructions mostly copied from

Quadripertitus. Though clearly not omitted for theological reasons, the images are conspicuous by their absence.

Next is the version entitled *Liber Enoch*,^[46] of whose putative author it is said: "Some would have it that this Enoch was the great Hermogenes whom the Greeks highly commend and praise, and they attribute to him all secret and celestial knowledge."^[47] The origin of this text is unknown. Superficially, it appears to be nothing more than a shorter reworking of the Latin *Quadripertitus*,^[48] but this assessment is found wanting upon closer examination. For example, certain names of stones and herbs have been altered as though by one who had access to the Arabic, most importantly the ambiguous *solsequium*, which has been changed to the more precise name *primula veris*.^[49] Or again, certain details are present which are not mentioned in the other version, such as that a species of Beryl is of "the color of oil," or that Onyx is "sometimes striated in the manner of a fingernail." Many of the images are altered, for better or worse; and there are distinct variations of the characters unique to *Liber Enoch*, suggesting the possibility of an origin or influence altogether separate from the recension of Masha'allah.

This version seems to have been written later than *Quadripertitus*, with none of the manuscripts predating the fourteenth century. The earliest reference to it is by John Gower, where the poet used it in *Confessio Amantis*, a work completed in 1393. It is mentioned again by Abbot Trithemius in 1508, with a (perhaps feigned) religious hostility, as follows: "There is a fictitious book ascribed to Enoch, containing a fabulous narration of the fifteen stars, their herbs and characters, as well as their stones, through the most vain knowledge of which . . . it promises curious things. The folly of the author is perceived from the first, for it begins thus: 'I, Enoch, as one of the prophets and philosophers, do proclaim the grace of the Messiah who is to come after me.' "^[50] From this it would seem, perhaps, that the tract has suffered some attrition, as much of the embellishment recorded above is absent from the incipit of our current text. Following a brief introduction, *Liber Enoch* presents each star, with its stone, herb, image and character, in a single paragraph,

interspersing such instruction as its unknown arranger thought necessary.

Last is *Liber Thebit*, which is in itself the least-known today, but had the strongest influence on late medieval writers. During the century after Masha'allah completed his *Quadripertitus*, another prominent astrologer, the Harranian Sabian Thabit ibn Qurra, independently composed his own recension of *De Quindecim Stellis*, which would come to a similar fate. It was rendered into Latin in 1360, and preserved in this form while the Arabic original was lost. We say it was independently composed, because it presents the obvious structural difference of an alternate order of the fifteen stars: suggesting the possibility again—this time more strongly—that, rather than following Masha'allah, Thabit may have employed another version of *De Quindecim Stellis* altogether. The text also includes some variations of the herbs (such as the exchange of Toxicus for Saffron), and other significant alterations.

It has unfortunately been expurgated by the Latin translator; for despite being written by the author of *De imaginibus*,^[51] it lacks any reference to images or characters. It does, however, include an interesting prayer of consecration which, though clearly Christian in tone and content, may be based on an orison handed down by the pagan author.

The reader will likely recognize *Liber Thebit* as the version employed by Marsilio Ficino in the writing of *De vita libri tres*, and cited after him by Cornelius Agrippa. It is described without comment in the catalogue of Trithemius as follows: “The Book of Thebit, on the Properties of the Fifteen Stars, Stones and Herbs, which begins thus: ‘The first star is named Algol.’ ”^[52] Very few manuscripts have survived. The text is arranged in the same manner as *Liber Enoch*, with stars, stones and herbs grouped together in single paragraphs. There is no prologue besides a lengthy title, beginning, *Tractatus eximii philosophi Thebit*,^[53] and it concludes, after a few laconic instructions and the prayer, with a brief note on the longitudes of the stars.

It remains to be told concerning these works, how five major authors made use of them in writing their own accounts of *De Quindecim Stellis*. First was John Gower, the English poet, whose versified paraphrase of *Liber Enoch* presents the fifteen stars, stones and herbs as a tradition handed down by Nectanebus to Alexander the Great. Next was Marsilio Ficino, the celebrated Dominican Platonist, who, as we have said, worked *Liber Thebit* into the masterful scheme of *De vita*.

Then was Camillo Leonardi, wise man of Pesaro, who seems by certain peculiarities to have used some now-lost recension of *De Quindecim Stellis* in preparing his *Speculum lapidum*. There came after him Francesco Giorgi, Christian Cabalist of the Order of St. Francis, whose account of the fifteen stars is based on both *De vita* and *Quadripertitus*. Last was the famed Cornelius Agrippa, author of *De occulta philosophia*, who strove to compile all that came before him, even as we have striven in assembling the present volume.

Note on the Texts

As no authoritative edition of the original Latin of *De Quindecim Stellis* has ever been published, we have been at some pains to ensure the completeness and accuracy of our translations. For *Quadripertitus* and *Liber Enoch* our base text is the edition prepared by Louis Delatte and published in France in 1942. However, we have also referred as needed to the manuscripts themselves, noting where it was necessary to make corrections or to supply additions. The characters have been traced out according to two manuscripts for each text, and shown side-by-side.

For *Tabula XV stellarum* we have used both Evans' defective transcription of a single manuscript, and the two manuscripts themselves. Some minor additions appear for this reason—words left out of one manuscript, but present in the other—which the studious reader will not find in the printed Latin. We have also noted a few significant errors on Evans' part, while reproducing both versions of the characters, as above.

In the case of *Liber Thebit* no edition of any sort has ever been published. However, we have carefully examined all three known manuscripts, two of which are complete and nearly identical in content, while the third contains but a fragment. All meaningful divergences in the text are included in our notes; and, for the benefit of those who wish to make use of it, the orison of consecration is given in both Latin and the vernacular.

Finally, we have availed ourselves of such editions as seemed proper in translating Ficino, Leonardi, Giorgi and Agrippa, and in reproducing and adapting the Middle English of Gower, as well as translating the relevant portions of his Latin summary.

Quadripertitus

Here beginneth the book *Quadripertitus* of Hermes, on the Fifteen Stars, the Fifteen Stones, the Fifteen Herbs and the Fifteen Images.

Prologue

Among the many other boons which the wisest ancient fathers of philosophy have told, Hermes, the father of philosophers, the most ancient sage, and as one of the philosophers blessed by God, hath put forth this book for Agathodaemon,^[54] and divided the same into four parts, by reason of the powers of the four things principally contained herein, namely, of stars, of herbs, of stones and of forms, giving an example to the wise who would come after him, so that their wisdom might not lie concealed.^[55] Said he, moreover: "He doth not die who giveth life to wisdom." And again: "That man is shown to be holy, whose example is much commended in the present age."^[56] And every wise man of good character is an enlightened philosopher; but he is wise who knoweth things even as they are, and as they can be rightly proven." Whereafter, said he: "I see that every real thing hath appearance, shape, weight and color, so that a man may be perfected in aught by means of the same. Thus is it proven."^[57] Now I behold in whatsoever superficies two measures made across it, and about each thing three dimensions, which are length, breadth and depth.^[58] A thing is enclosed by four sides, and is perfected with the form of a square. But within, according to our understanding, are comprehended infinite intellectual lines." Now spake he: "There are in the world four things which can be neither wholly destroyed nor integrally compounded, and these are called the four Elements."^[59] In like manner are understood the four things established above, which are proven among us to be unalterable, incorruptible and unreachable, that is, which we can neither alter, nor corrupt, nor reach; and these are the

Sun, the Moon, the Stars and the Heavens.^[60] And I see that, with a man who persisteth on but one point of the earth, it is impossible for the four quarters of the world to be unto that man a single portion, even as it is impossible for the four seasons of the year to be of but a single complexion. For I say this by the example of the four noble sciences, namely, Astrology, Medicine, Magic and Alchemy.”^[61]

And spake Hermes: “Blessed is he who learneth what he seeth, and who understandeth what he heareth; and who, thinking, knoweth what he thinketh; and who, seeking, knoweth what he seeketh, and how, and when. And blessed is he who proveth, for proof is the root of all knowledge. All, therefore, are by nature bound to prove; and true proof cometh of the visible, the demonstrable, the tastable, the moveable: save by these, no true proof is found.^[62] And know that every wise man doth strive for knowledge, but he who is stingy and avaricious seeketh riches. And note, too, that superior nature is found fourfold, that is, Generating, Nourishing, Weakening and Corrupting.” And spake Hermes: “There are four Complexions, namely, Blood, Phlegm, Choler and Melancholy; in like manner there are four Elements, namely, Fire, Air, Water and Earth; and there are four things in which all accidents consist, namely, Wealth, Poverty, Life and Death.^[63] And let it be known that there are two things by which we understand whether what we know be good or evil, namely, Malediction and its Opposite.”

Part I: On the Fifteen Stars

Spake Hermes: “I am about to lay down briefly certain matters which I have found according to the sayings of the wise. For I have found that there are fifteen things which cannot be forgone by the wise, that is, by those who wish to effect any work by means of astronomy or magic.^[64] Know therefore, that among the stars called fixed there are fifteen which are of great power and signification. Certain of these are good, and bestow on life felicity and prolongation; whereas others confer a short life and one of poverty. And note that if the Moon shall be with any one of them upon the

ascendant or midheaven during a nativity or question, its power and signification appear according to the nature and signification of its lord, [\[65\]](#) in the same way as when its lord should be by itself in the aforesaid placements.

And know that each fixed star consisteth of two natures, as of the nature of Saturn and Venus, or of Mars and Mercury, or else of Jupiter and Saturn, or of Venus and Mars. Note besides that when any planet should be with a star having in part the planet's nature, it is made more potent by the nature which accordeth with that of the planet, while the nature of the planet is in like manner augmented. For example, let a certain star be of the nature of Mars and Venus: so long as Mars should be with that star, the nature of Mars will conquer in signification; but should Venus be with it, the nature of Venus will predominate. Thus shalt thou understand the various placements. But if any fixed star should consist of a good and an evil nature, and a good planet should be with it, or behold it with a good aspect, this signifieth good; whereas by an evil one shall come the contrary. Know, too, that the luminaries and fixed stars uphold a great share of signification; and that from them, and in like manner from the place of the conjunction of the luminaries, doth depend a great force of judgment."

Spake Hermes: "Know that some of the fixed stars are of two natures and two complexions, and of the significations of two planets; and that some are of one, whereas others are of natures besides those natures mentioned above: as some possess the nature of the other stars round about them, while another hath that of itself; and there are others which are not merely of one nature, either according to themselves or to the nature of a single planet. But know that the natures of the stars are discerned by their colors because, inasmuch as there are colors in the fixed stars, so must they be joined to the planets. For it is by means of the colors that these five modes of being are united in the nature of a fixed star to the planets: seeing that a reddish color is of Mars, a gray or leaden color is of Saturn, yellow mixed with paleness is of Jupiter, and white is of Venus. In such wise must thou consider the colors of all the stars. [\[66\]](#)

For this is their character and nature according to the four Elements and the colors of the same.^[67] And know that every star red in color is of a Fiery nature and signifieth Choler, and its flavor according to this signification is Bitter. Every star gray or leaden in color is of the nature of Earth and signifieth Melancholy, and of flavors Sour. In like manner every star yellow in color, mixed with paleness, is of the nature of Air: its complexion is Sanguinous, and of flavors it signifieth the Sweet. And again, every star white in color is of the nature of Water: its complexion is Phlegmatic, and it is Salty in taste.^[68] As with the fixed stars, so with the wandering; as with the major stars, so with the middling, and so with the minor. Understand thus, and by the grace of God thou wilt find the truth.”

Having made mention of the above matter concerning the stars, we will tell now of Hermes’ exposition on the fifteen fixed stars. Certain of the stars are brighter than other fixed stars; and the larger and brighter they seem, the greater and stronger is their signification. Fifteen indeed are the stars of which Hermes hath determined to make mention in this book, the names whereof and the significations will, in what followeth, be revealed.

[Aldebaran] 1. Spake Hermes: “When I looked towards Aldebaran,^[69] I saw it in the 15th degree of Aries and the 27th minute,^[70] while in the same place it occupied the midheaven.” And spake he: “This star is fixed, and it is of the nature of Mars and the complexion of Venus. For it is Martial, being brighter than the rest of those standing in the head of Taurus; all the rest are allotted to Venus. This fixed star is the significator of great drought because of Mars, and sometimes of great humidity because of Venus. Concerning which, note that when Mars shall be with this star within one degree and minute, the entire signification thereof will be of Mars, and Venus will have no power therein. And when Venus shall be with Aldebaran within one degree and minute, its signification will be as if Venus were joined to Mars within one degree and minute.

If it befalleth that the Moon be with Aldebaran, and the Moon should be aspecting Saturn or Mars, or else in a square or opposition with the Sun, it will be the same as though it were joined

with Mars. But if the Moon should be with Aldebaran and beholding Jupiter or Venus, or else beholding the Sun with an amicable aspect, it will in like manner possess the same signification as though it were with Venus within the same degree and minute. When, however, this star is on the ascendant or the midheaven and is unfortunate because of Mars, it signifieth wars, contentions, disputes, quarrels, violence and such things as are signified by Mars. And if in the said places it should be fortunate because of Venus, it indicateth mildness, and this because in the same placement the Martial heat is greater than the Venereal. And know that when they are fortunate all the fixed stars signify good; and when unfortunate, evil.”

Now we ought in our day to consider in what positions they should be, and to rectify them according to the passage of time. And note that, after thou shouldst have one star that be rectified according to its latitude or longitude, and its opposition with the Sun, and according to the ascendant, the midheaven and the descendant, and according to the conjunction of any planets therewith: if thou shalt have rectified them as we have said, thou wilt be able to have a beginning from which a good end will follow in rectifying the other fixed stars, and thou wilt have adhered to the true degrees and minutes wherein they shall be, according to the greatness or smallness of the instrument with which thou wert measuring.^[71]

[The Pleiades] 2. Spake Hermes: “The second star among the fifteen fixed stars of which we have made mention is well-known to all who turn their gaze towards the heavens. For this star is called in Hebrew Lampada, by reason that it is formed after the form of a torch;^[72] but it is named in Arabic Choraya;^[73] and in Greek, Virgilies;^[74] whereas in Latin it is named the Pleiades, and among the greater part of western men, the seven Capellas.^[75] For seven are these stars, wherefore they are called the seven Capellas. And this is their fame: when thou shouldst consider the heavens, nowhere else wilt thou be able to see so many stars in such a small space. In the time of Hermes they were found by him upon the 27th degree of Aries and the 20th minute. Now the nature of it^[76] is the nature of the Moon, and its complexion is the complexion of Mars.

And whensoever the Moon should be with Alchoraya, and Venus should behold it from the humid mansion,^[77] and likewise Mercury from the humid mansion, according to the time of the testimony of the Sun, and if it should be with Alchoraya on the ascendant or midheaven, while Mars or the Sun doth behold it from opposition: this signifieth cloudiness of the eyes and violence thereto.^[78] And know that these stars are neither of the first nor the second magnitude: do thou rectify them as is said above, and thou wilt find the truth with God's help."

[Algol] 3. The third star is called Caput Algol:^[79] for it is a bright star, red and clear. It abideth also in the northern region, being a great space distant from the path of the Sun. Its nature is the nature of Saturn, and its complexion is the complexion of Jupiter. Know that this star is one of the mightiest in the entire firmament, both in nativities and in the conceptions of things. And if Mars should be with it on the ascendant or the midheaven, it maketh a man quarrelsome and strong. If the Moon should be with it on the ascendant, while Mars or Saturn behold it from opposition, [it signifieth trouble and the loss]^[80] of the head. "And it hath been in this place in our day," as spake Hermes, "the 9th degree and the 28th minute of Aries." Let the rectification be done as hath been advised.

[Capella] 4. The fourth star is called Alhailoth.^[81] It is a luminous star in the northern region, the movement of which is around the point of the pole; and it is of great power in judgments. Some say it is that which holdeth the bridle, while others say it keepeth the reins.^[82] This star is said to be of the nature of Jupiter and Saturn; and when Jupiter or Saturn should be with it or aspecting it, while the Moon is joined with it, then wilt thou know that its power is doubled and its signification is multiplied. Look thou always at both, and see which surpasseth the signification of the other: then do thou accept here the same as significator.

[Sirius] 5. The fifth star is called in Arabic Alhabor,^[83] and in Latin Canis Major.^[84] This is a star of the south, and it is among all other

stars the greatest and most visible. So too is its power on earth of great efficacy; and it may be that, in the fifth clime, and in the sixth, seventh and eighth, it doth not appear in the circle of the astrolabe, or the latitude of the earth itself. This star is of the nature of Venus: it is a star of fortune,^[85] and through it is the state of the world oft altered to mildness or harshness, to good^[86] or to evil;^[87] but if anyone should have it on the ascendant or midheaven, while the Moon or the Part of Fortune should be therewith in the same degree, it signifieth great favor. And if there be need of an image, its virtue will be for good and for great honor.

[Procyon] 6. The sixth star is called in Arabic Algomeisa,^[88] and in Latin Canis Minor.^[89] This star is near to the circle of the signs, and it is of the nature of Mercury and the complexion of Mars. And this star maketh men bold and reasonable, if it be on the ascendant; and it giveth the power to conquer, if it be on the ascendant or midheaven while the Moon should be with it.

[Regulus] 7. The seventh star is called Cor Leonis,^[90] and among some men the Royal Star,^[91] or the Star of Power Sublime. This star is of two natures and two complexions, and of all the stars in the firmament none is closer to the path of the Sun. Whoso should have it on the ascendant or midheaven or in the radix of his nativity, being free of the aspects of infortunes and with fortunes applying thereto, it signifieth that he will be either a king or else some manner of great lord. For this star is the significator of great honor and great riches, and also of dread, especially when it be near to the Moon rising or on the midheaven. For this star consisteth of the nature of Jupiter and Mars: as therefore those two planets possess the aforesaid powers, so doth this star retain their significations, as hath been said.

[The Wing of the Crow] 8. The eighth star is called Ala Corvi,^[92] and it doth not shine so much as some others of which we made mention above; for it is of the nature of Saturn and Mars, and keepeth in itself many evil significations: and because it is full of misfortune, when the infortunes should be therewith, it signifieth

every evil the signification of which Saturn and Mars possess. And if the Moon should be with it, thou wilt declare it to be in an exceedingly evil signification. Now unless it should be that the fortunes, namely, the Sun, Jupiter and Venus, go to meet it, thou wilt place this star in a work of destruction. And for whom in the radix of the nativity this star is on the ascendant or midheaven, it portendeth the infelicity of the native.

[Spica] 9. The ninth star is called Alchimech Alaazel.^[93] For it is near to the zodiac from the region of the south, and is of the nature of Venus and Mercury: it is called the Star of Beauty and Reason, inasmuch as this is its true disposition in form. Now this star signifieth honesty and goodness in the playing of games, and in those things about which men laugh, jest and are gladdened.

[Arcturus] 10. The tenth star is called Alchimech Alramech,^[94] and also Saltator,^[95] and it is of the nature Mars and Jupiter. When the luminaries behold it with a good aspect with the help of the fortunes, it is of the signification of Jupiter; when things be contrariwise, it is of the signification of Mars.

[Alkaid] 11. The eleventh star is called Benenays, and it is the last of the two stars which are in Cauda Ursae Majoris:^[96] for it is in the end of the tail of the Ox driving the Wain.^[97] For this is one of the seven stars which wheel their course round the pole of the world. By it hath every wise man the ability to take down the hour by night at any time of the year, as by the Sun by day.^[98] None who is well-advanced can dispense with it in any measure, and it availeth none save him who can rightly establish it on the ascendant: and know that few such stars are to be found. Now this star is of the nature of Venus and the Moon. It is far removed from the circle of the signs, and when it shineth much it signifieth the coming of rain near at hand.

[Alphecca] 12. The twelfth star is called Alfeca.^[99] This star is of the nature of Venus and Mercury. It is not indeed a very bright star, but its signification is increased in goodness when it is in a trine or sextile aspect with the Sun; and it giveth honor and exaltation when

it is in the radix of the nativity, and deliverance from evil when on the midheaven or ascendant.

[Antares] 13. The thirteenth star is Cor Scorpionis.^[100] It is a brightly shining star, drawing unto redness, which consisteth of the nature of Mars and Jupiter. It is nigh unto the zodiac. If it be in the radix of the nativity on the ascendant or midheaven, it signifieth exaltation and honor; and its dignity is increased when it is with the fortunes, but it worketh to the contrary when it is in an aspect with the infortunes.

[Vega] 14. The fourteenth star is Vultur Cadens,^[101] and it is of the nature of Venus and Mercury. This star is among those which achieve a greater elevation in the fifth, sixth and seventh climes. Mild indeed is this star in all things, wheresoever I find it, for great is its arc, and great is its appearance. It hath a good signification on the ascendant and a much better one on the midheaven, so long as its goodness be not afflicted by Mars or by Saturn: for if it be afflicted, its signification will be to the contrary.

[Deneb Algedi] 15. The fifteenth star is Cauda Capricorni;^[102] for it is of the nature of Saturn and Mercury, and it is nigh unto the zodiac from the region of the south. This star is greatly unfortunate when it is in conjunction with the Sun; if it be beheld thereby with a square or opposition at the time of nativity, it indicateth corruption and harm. In magic, however, this star is counted according to the misfortune of its lords, Saturn and Mercury, so long as they should behold it while they are retrograde or combust; for at that time, understand thou, its significations are destroyed.

Spake Hermes: "Whoso knoweth how to rectify these fifteen stars according to what is said above concerning the first three of them, let him know that he will be able to attain to the truth of their power. And if anyone wisheth to judge by the fixed stars, it will be needful to know their natures, powers and properties, and in which images^[103] they will be found, in which houses, and what part should fall with them, and what ray^[104] and what sign, as well as which of the

planets are with them and beholding them. Thus, by these means, will he be able discover the truth in all things, even as he will find it through the planets, as it is written in the Book of the Judgments of the Planets.^[105] And know that the fixed stars have fortunes and misfortunes even as do the planets, but their fortune and misfortune arise from the portion of the Sun and of the other six planets, according to the conjunctions and aspects of the same. And know that for every fixed star, by how much greater it is, how much brighter, how much nearer the zodiac, or nearer the point of the pole and the more northerly, the stronger it is in every operation and judgment.”

Part II: On the Fifteen Stones

Spake Hermes: “In the beginning of this book our purpose was concerning four things, [the first part] being about the fixed stars, which are things spiritual, celestial and luminous, whose power is great and wonderful, and closely hidden save from the wise. But now in the second part of this book will be revealed the splendor and power which the Most High himself hath enclosed in precious stones, whose virtues are assimilated to the virtues of the aforesaid stars, and their colors to the colors of the planets.^[106] Know that some of these precious stones are exceeding bright and bring forth great splendor, as doth the Carbuncle; some show plainly their virtue, as do Magnet, Jasper, Sapphire and many others; and some of them are very beautiful, having however few virtues. Now we intend to speak as follows. That there are fifteen stones which agree in color, complexion and nature with the abovesaid stars: the names and colors of which, and also the virtues, and the stars to which they pertain, if God be willing, we will disclose.

Wherefore do we intend to set down in this book the fifteen graven stones, even as we have made mention in the same of the fifteen stars. Each of these ought to be polished and graven or inscribed when the Moon shall be joined with the star pertaining thereto; for when this should be so, their power will be increased a hundredfold. Concerning which, know that the ancient sages

considered the things above and worked in the things below, and they wrought works of power according to their will.”

Spake Hermes;

[Aldebaran] 1. The first of the fifteen stones is called Ruby, and named by some Carbuncle. Its color is as the color of a burning coal; [\[107\]](#) and its virtue is to increase the wealth of him that beareth it, and to bestow great honor upon him. [\[108\]](#) For this stone is of the nature of the Sun, [\[109\]](#) and its fixed star is Aldebaran.

[The Pleiades] 2. The second stone is called Crystal: some say it is Diadocos, [\[110\]](#) which is more tinted than is Crystal. [\[111\]](#) For its virtue is to assemble daemons [\[112\]](#) and the spirits of the dead, [\[113\]](#) to summon the winds, and [to cause] one to know secrets and hidden things. [\[114\]](#) The color of this stone is the color of frozen water, [\[115\]](#) which is clear within and cloudy (or turbid) [\[116\]](#) without. And when thou wilt do aught therewith, do thou work when the Moon is with Alchoraya; for then its power shall appear.

[Algol] 3. The third stone is called Diamond, which is proven the hardest of precious stones, such that all others are cut thereby. [\[117\]](#) Its virtue is to impart mettle [\[118\]](#) and boldness, and to keep the members unharmed. [\[119\]](#) And if anyone would enchant or bewitch him that beareth it, the spell reverteth, or the sorcery doth return, [\[120\]](#) upon him that cast it. [\[121\]](#) The color of it is as the color of shining iron, [\[122\]](#) and the star from which proceedeth its virtue is Caput Algol. [\[123\]](#) Its power is proven when the Moon is with that star.

[Capella] 4. The fourth stone is called Sapphire, [\[124\]](#) whose color is the color of azure, but some of them draw unto whiteness. [\[125\]](#) Its virtue is to exalt a man to honor, and to bring him favor before kings and noblemen. [\[126\]](#) Its star is Alhailoth, and thou shalt operate therewith when the Moon is conjunct with it.

[Sirius] 5. The fifth stone is called Beryl. It is clear after the manner of Crystal or sea-water; and it is as if it were an eye,^[127] and ought to have angles through which its splendor proceedeth.^[128] Its virtue is of great honor and great benevolence in imposing concord among kings and other men; and when the Moon is with Alhabor, then is its virtue augmented, especially if it be on the ascendant or midheaven. And if thou wouldst place it in gold,^[129] do this when the Moon and Venus shall be with Alhabor, and thou wilt profit thereby.

[Procyon] 6. The sixth stone is called Agate. Its color is golden; yet some are found which are black, others white and striated.^[130] Its virtue is to grant favor before God and man;^[131] it giveth a man influence over^[132] the spirits of the air, and imparteth great power against magic.^[133] Its star is Algomeisa, and its virtue is proven when the Moon shall be with the same.

[Regulus] 7. The seventh stone is Jacinth.^[134] Some of these are as red as Garnets, whence they are called Garnets because their color is even as the color of pomegranate kernels.^[135] some of them are thus red, while others are of several colors. Its virtue is to remove wrath and melancholy;^[136] it maketh a man mild, and granteth good favor to him that beareth it.^[137] This stone descendeth from Cor Leonis, or the Royal Star; and whoso wisheth to work by means of it, let him do so when the Moon shall be with Cor Leonis.

[Wing of the Crow] 8. The eighth stone is called Onyx, and many of these are found. Its color is black.^[138] This maketh a man wrathful, mettlesome and bold, evil of thought and evil of speech;^[139] it causeth the dreaming of perverse dreams,^[140] and it putteth daemons to flight and gathereth them together.^[141] Its star is Ala Corvi.

[Spica] 9. The ninth stone is called Emerald, whose color is green.^[142] Its virtue is to increase the wealth of him who, having placed it in gold, shall have conducted himself worthily;^[143] it maketh

one wholly to conquer in causes,^[144] and it delivereth a man from difficulty^[145] and distress.^[146] Its star is Alchimech Alaazel: look thou, how the virtue of the Emerald hath proceeded from this star.

[Arcturus] 10. The tenth stone is called Jasper, and it hath divers colors, as some are green, some are red, and some are spotted.^[147] Its virtue is greatly to remove agues, and some of them stanch bleeding.^[148] Its proper star is Alchimech Alramech, and thou shalt work therewith as is told above.

[Alkaid] 11. The eleventh stone is called Magnet, whose color is as the color of shining iron,^[149] well-polished. Its virtue is to attract iron to itself, and to show the part of the heavens wherein revolveth Benenays, and to show the world's pole in the region of the north.^[150] And with this stone magicians work many wonders.^[151]

[Alphecca] 12. The twelfth stone is called Topaz, whose color is yellow like unto pure gold.^[152] Its virtue is cold and maketh a man chaste;^[153] it giveth friendship and love among men.^[154] Alfeca is its star, which is called Corona.^[155]

[Antares] 13. The thirteenth stone is Sard, and with it is Amethyst.^[156] The color of Sard is red,^[157] the color of Amethyst is like a drop of rose-tinted wine.^[158] The virtue of Sard is to grant a good color;^[159] the virtue of Amethyst is to bind daemons and to put them to flight,^[160] and malign spirits do not hinder him who beareth it. Their star is Cor Scorpionis, and thou shalt operate therewith when the Moon shall be with the aforesaid star.

[Vega] 14. The fourteenth stone is Chrysolite, whose color is as the color of shining gold and doth seem as though it projecteth rays as rays of fire; others are likened to the water of the sea.^[161] Its virtue is great in affrighting daemons;^[162] and as Magnet beholdeth the north, so doth Chrysolite the east: in like manner its virtue is such that it represseth nocturnal phantoms and fears.^[163] Its star is Vultur Cadens.

[Deneb Algedi] 15. The fifteenth stone is Chalcedony, whose color is in the middle between Jacinth and Beryl: I speak of the Jacinth which is as it were white.^[164] Its virtue to grant favor in causes to him that beareth it.^[165] Its star is Cauda Capricorni: when the Moon shall be therewith, thou shalt operate as we have said.

Now I admonish thee that when the Moon shall be conjunct with the star to which pertaineth a stone, on the ascendant or midheaven, let this stone be placed in gold or silver or iron or lead or whatever metal is suited thereto, and thou wilt profit much, by God's grace. And let it be noted, that whoso knoweth well how to unite the works of the stars with the works of stones, will have the power to profit well in every work of good and evil. And we ought always to add thereto the herbs we are able to hold together with them, which are in harmony with their complexions and natures. And when we shall have these three, we will require the fourth, so that that which we laid down in the beginning of this book may be completed, with God's aid, wholly and without diminution. Thus will we be able to attain to an understanding of the four powers that are requisite in what is natural.

Part III: On the Fifteen Herbs

Spake Hermes: "Having shown the natures and virtues of the fifteen stars and fifteen precious stones, and the colors and complexions of both, we intend in the present part to disclose the names of the fifteen herbs and from which stars they receive their virtues. And inasmuch as lower things are ruled by the higher, and as whatever is below doth receive nature and complexion from its like in nature and complexion above, so may they now be revealed in what followeth, according to the compass of our abilities."

[Aldebaran] 1. The first herb is called Spurge or Euphorbia.^[166] This herb is hot and, if it be taken, strongly corrupteth the body of man.^[167] Its star is named Aldebaran. Should the seed thereof be placed beneath Ruby, the virtue of the stone is most certainly doubled.

[The Pleiades] 2. The second herb is Fennel, whose virtue is to augment the eyesight,^[168] and it is opposed to the births of animals. Its star is Alchoraya. Should the seed of it be placed beneath Crystal, together with Frankincense^[169] and Quicksilver, its virtue of guarding the sight is made twofold.

[Algol] 3. The third herb is called Black Hellebore, a cruel herb, strong and deadly.^[170] If thou puttest a little of this beneath Diamond,^[171] together with an equal amount of Mugwort, thou wilt be able to obtain vengeance whithersoever thou wouldst. But thou shalt operate when the Moon shall be with the star called Caput Algol.

[Capella] 4. The fourth herb, which is named Prasium or Horehound,^[172] doth take away the toothache^[173] and is exceeding medicinal. If thou puttest the seed of it beneath Sapphire, together with a little Mint, Mugwort and Mandrake, through this ring^[174] thou wilt know wonders and great favor. Do this when the Moon shall be with Alhaioth.

[Sirius] 5. The fifth herb is Savin. This ought to be placed beneath Beryl, together with Mugwort, Dragonwort and a bit of the tongue of a Serpent;^[175] and let it be done when Alhabor shall be on the ascendant or midheaven, the Moon being joined thereto. Know thou that whoso should have this ring, he will have favor with the spirits of the air and the peoples of the earth; and he will have the power to send a great peace among kings other earthly rulers, and between quarreling husbands and wives.^[176]

[Procyon] 6. The sixth herb is Primrose,^[177] called in Greek Eliotropium. Should the flower of it be placed beneath Agate with the flower of Pennyroyal, this ring keepeth a man in health.

[Regulus] 7. The seventh herb is Celandine. If it should be placed beneath crimson Jacinth, together with Mugwort and Mastic,^[178]

while the Moon shall be with Cor Leonis, the virtue of the same is known to be multiplied if it be in a ring or a solid image.

[Wing of the Crow] 8. The eighth herb is called Greater Burdock. If the seed thereof, with the leaf and also the root, should be laid beneath Onyx, together the tongue of a Frog, when the Moon shall be in conjunction with Ala Corvi, it profiteth much against men and daemons and evil winds.

[Spica] 9. The ninth herb is called Sage, which is exceeding useful and medicinable. This being joined with Trefoil, Periwinkle, Mugwort and Mandrake, causeth the bearer to accumulate much wealth. Thou shouldst work when the Moon shall be with Alchimech Alaazel, and let them be placed beneath Emerald.

[Arcturus] 10. The tenth herb is called Plantain. If thou puttest the leaf or seed or root thereof beneath Jasper, it is held to be a most reliable febrifuge;^[179] and every physician ought to bear Jasper,^[180] especially if it be of a green color.^[181] Thou ought to work with the aforesaid stone when the Moon shall be conjunct with Alchimech Alramech.

[Alkaid] 11. The eleventh herb is called Chicory. Inasmuch as the star Benenays revolveth around the pole of the north, so doth the flower of Chicory revolve towards the Sun; and even as Magnet attracteth the iron, so doth the Sun attract the flower of Chicory.^[182] And this thou shalt join with Mugwort^[183] and the flower of Periwinkle, placing on top of them a well-polished Magnet;^[184] and whithersoever thou wouldst, thou wilt be able to go safely. This ring is potent against all enchantments and for being taken from one place to another, and it is said to profit much against sorcery.^[185] And if the tooth of a Wolf be added thereto, it will profit those who would be ravishers.^[186] Let this be done when the Moon shall be joined with Benenays.

[Alphecca] 12. The twelfth herb is called by some men Adal^[187] and by others Rosemary. This must be placed beneath Topaz with a

little Trefoil and Ivy when the Moon shall be with Alfeca; for by this working shall the bearer be good and pure, and esteemed in the sight of God and men.

[Antares] 13. The thirteenth herb is Long Birthwort, or Thora,^[188] the flower of which is red and the taste exceeding bitter. Put thou this beneath the stone Sard with a bit of Toxicus:^[189] it causeth whoso beareth it about him to be of good understanding; and though he should be not wise, yet he will appear so. Let this be done when the Moon shall be with Caldalacrab, that is Cor Scorpionis, on the ascendant. This working keepeth a good color in man;^[190] it keepeth the memory sound in him that beareth it; and it affordeth a man advancement and understanding.

[Vega] 14. The fourteenth herb is called Savory. Take thou a small part of this and an equal amount of the herb called Fumitory,^[191] and a bit of the stone called Turquoise.^[192] For he that beareth it will obtain great influence over beasts, and will ever be kept clean of the scab. Now let this working be accomplished when the Moon shall be with Vultur Cadens.^[193]

[Deneb Algedi] 15. The fifteenth herb is called Marjoram, and among the Arabs Mundadux.^[194] Put thou a little thereof with Chalcedony, and know that the house in which it shall abide will ever be improved and unharmed.^[195] And I found it affirmed likewise in a certain book, that whoso beareth about him Chalcedony with Mugwort, Catnip^[196] and Marjoram (and these in his armpit, with a Mandrake-root to guard them),^[197] then will his wealth be increased omnimodously. And let this be done when the Moon shall be with Cauda Capricorni on the ascendant.

Know therefore, that though there be many herbs of great virtue, as we have made mention of only fifteen, let this suffice; and though those which are more than fifteen are, according to our intention, appended for greater efficacy, we affirm, lest we should seem to

certain cavilers as needlessly exceeding the first of those we have named, that of each chapter the principal herb is enough.

Part IV: On the Fifteen Images and Characters

Since, in accordance with what we said in the beginning of this book, we have presented for exposition four things without which no wise man hath the power to bring his work wholly to completion, and as at this point it hath treated fully of but three, let us consider now the fourth, lest this opusculum should be seen to be lacking in any way.

Spake Hermes: "Divers are the images and characters which must be graven upon the aforesaid stones, when the Moon shall be joined to the same star which is suited to this work."

Images

[Aldebaran] 1. The first image is as God, or a man quarreling; and the first character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)



[The Pleiades] 2. The second form is as a torch or a maiden; and this is the second character, which said to be from the First Book of the Seraphim.

(Royal MS 12.E.25)

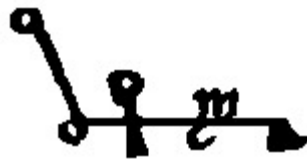


(Corpus Christi MS 125)



[Algo] 3. The third image is as the head of a man with a long beard and a bit of blood about the neck; and the third character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)

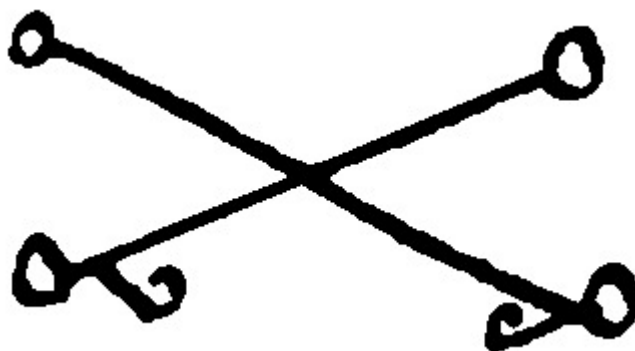


[Capella] 4. The fourth is as a man who would rejoice with instruments; and the fourth character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)



[Sirius] 5. The fifth is as a harehound, or a maiden well-disposed; and the fifth character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)



[Procyon] 6. The sixth is as the smallest cock, or three maidens; and the sixth character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)

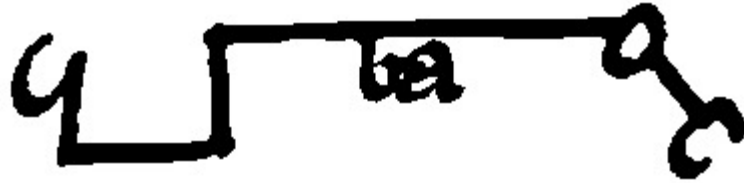


[Regulus] 7. The seventh is as a cat or a lion, or as the form of an honored man seated; and the seventh character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)

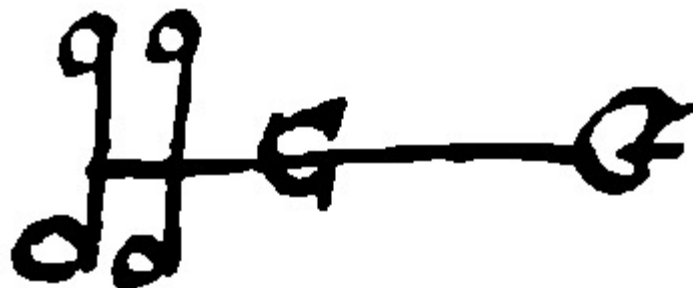


[Wing of the Crown] 8. The eighth is as a raven, or a serpent, or a black man clothed with black cloth; and the eighth character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)

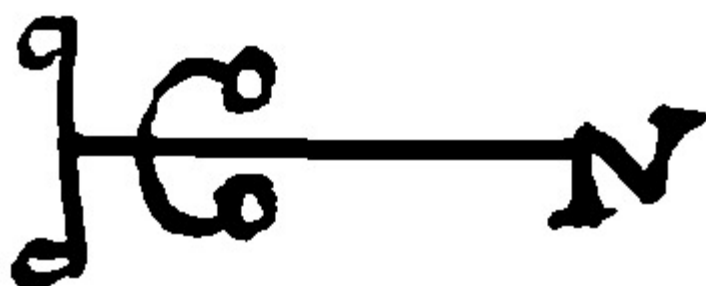


[Spica] 9. The ninth is as a bird, or a man bearing goods or such things as are to be sold; and the ninth character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)



[Arcturus] 10. The tenth is as a man dancing and who would disport himself, or as a horse or a wolf; and the tenth character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)



[Alkaid] 11. The eleventh is as a bull or a bull-calf, or as a man who thinketh much; and the eleventh character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)



[Alphecca] 12. The twelfth is as a man elevated and crowned, or as the semblance of a hen; and the twelfth character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)

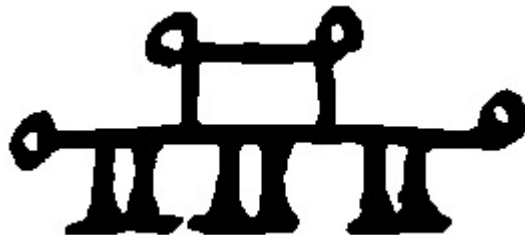


[Antares] 13. The thirteenth is as a man armed or clad in mail and about to do mischief with a sword in his hand; and the thirteenth character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)

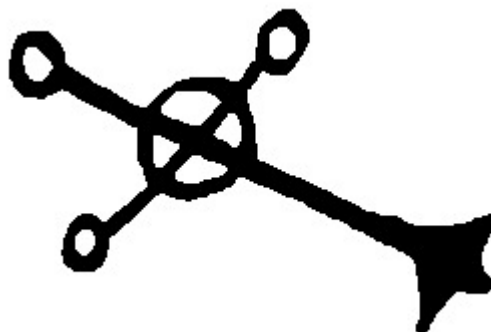


[Vega] 14. The fourteenth is as a man who would make his way forward, or as a vulture or a hen; and the fourteenth character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)



[Deneb Algedi] 15. The fifteenth is as a beast, a stag or a he-goat, or a man who seemeth wroth; and the fifteenth character is this.

(Royal MS 12.E.25)



(Corpus Christi MS 125)



Conclusion

Now have we completed in this fourth part what we proposed to lay down concerning the fifteen stars, and what fifteen stones are suited thereto, and what herbs are in harmony with the same, and likewise what images of men or of animals ought to be graven on the stones, and what characters.

Spake Hermes: "Know that I neither devised nor wrote this book save for those who know the course of the stars, being introduced to and advanced in the books of magic and astronomy.^[198] And note that by this book thou wilt have the power to rule the fixed stars, and to obtain a knowledge of stones and herbs and the virtues of both: after which, whatever thou wouldst, thou wilt be able to conceive and

to fashion it. Thus wilt thou be able to rectify thy knowledge of magic.”

Scholium

Spake Messalah concerning the words of Hermes in this book, which he hath divided into four parts: “I wish to add certain matters wherein, if Hermes wert living, he would count me a companion in so great a work. As therefore those things which Hermes put in this book are things natural, so I wish to append thereto things accidental and spiritual. A star is a celestial thing, and a prayer is a spiritual; but the will is an accidental bath and a natural mundification, and a stone [is made spiritual] with its suffumigation.”^[199] Spake Messalah: “For every good, precious and fragrant suffumigation cheereth the will and the aerial spirits, even as the drinking of good wine cheereth the heart;^[200] and every foul suffumigation hindereth and banisheth men and spirits in like manner.”

And spake Messalah: “In every working for evil, use thou a stinking suffumigation; for good use the opposite.”^[201] Spake Messalah:

The fifteen suffumigations to be used for good are these: aloeswood, civet, amber, spikenard, frankincense,^[202] mastic, saffron, thymiana, storax, musk, clove, cinnamon, white beeswax, labdanum and galbanum.^[203]

The evil and heavy suffumigations are these: sulphur, nitre, myrrh, red sandalwood, dregs of oil, ordure, pitch, wool of black sheep, hoof of goat, dregs of bees,^[204] atramentum, rotten fruit, vinegar with rotted and coagulated wine, gall-nut, and arsenic with lees of wine.^[205]

Here endeth the Book of Hermes.

Quadripertitus Editions and Manuscripts

Edition

Louis Delatte, *Textes latins et vieux français relatifs aux Cyranides*, pp. 237–275.

Delatte's Manuscripts

Oxford, Bodleian Library, Ashmole 341, ff. 120v–128r.

Berlin 963 lat. fol. 192, ff. 105r–106v.

Oxford, Bodleian Library, Ashmole 1471, ff. 50r–55v.

Paris, Bibliothèque nationale de France, Latin 7440, ff. 13v–16v.

London, British Library, Royal 12 E XXVI, ff. 160v–164r.

Additional Manuscripts

Oxford, Corpus Christi 125, ff. 69r–75r

Rome, Vatican Latin 4082, ff. 219r–222v

Tabula XV stellarum

A Table of the Fifteen Stars, Stones, Herbs and Characters

<i>Star</i>	<i>Stone</i>	<i>Herb</i>
1. Aldebaran Carbuncle or Ruby 1 Gemini 6 Northerly	Spurge or Euphorbia	

(MS e Musaeo 52) (Trinity MS O.1.58)



2. Pleiades Crystal

Fennel

(MS e Musaeo 52)

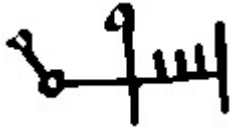
(Trinity MS O.1.58)



3. Caput Algol DiamondBlack Hellebore

18 Taurus 23 Northerly

(MS e Musaeo 52)



(Trinity MS O.1.58)



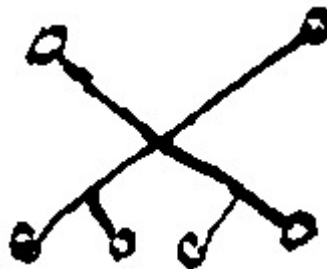
4. Alhayhoch [Capella] Sapphire Prassium or Horehound

14 Gemini 23 Northerly

(MS e Musaeo 52)



(Trinity MS O.1.58)



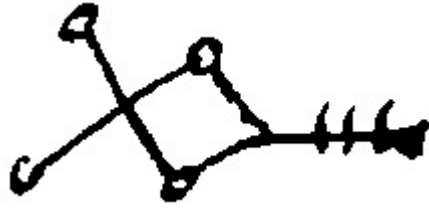
5. Canis Major [Sirius] Beryl Savin

6 Cancer 40 Southerly

(MS e Musaeo 52)



(Trinity MS O.1.58)



6. Canis Minor [Procyon] Agate Primrose

18 Cancer 17 Southerly

(MS e Musaeo 52) (Trinity MS O.1.58)

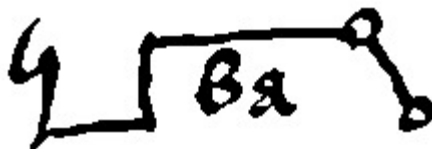


7. Cor Leonis [Regulus] Jacinth or Garnet Celandine

12 Leo 1 Northerly

(MS e Musaeo 52)

(Trinity MS O.1.58)

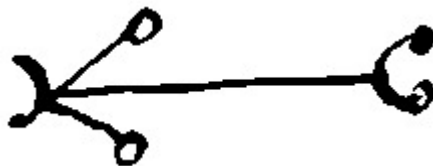
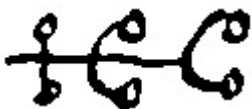


8. Ala Corvi [Wing of the Crow] Onyx Greater Burdock

2 Libra 15 Southerly

(MS e Musaeo 52)

(Trinity MS O.1.58)

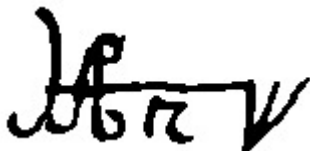


9. Spica Emerald Sage

15 Libra 2 Southerly

(MS e Musaeo 52)

(Trinity MS O.1.58)

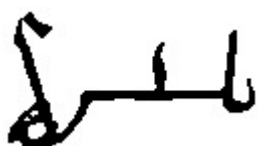


10. Arcturus Jasper Plantain

12 Libra 31 Northerly

(MS e Musaeo 52)

(Trinity MS O.1.58)

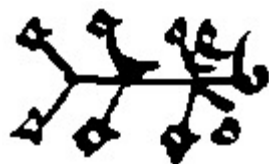


11. Cauda Ursae Majoris [Alkaid] Magnet Chicory

18 Virgo 54 Northerly

(MS e Musaeo 52)

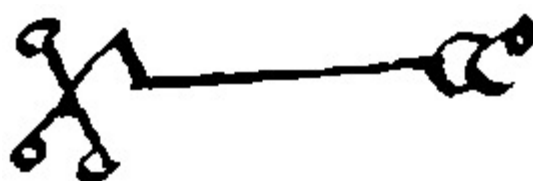
(Trinity MS O.1.58)



12. Lucida Corone [Alphecca] Topaz Rosemary

Scorpio 45 Northerly

(MS e Musaeo 52) (Trinity MS O.1.58)



13. Cor Scorpionis [Antares] Sard with Amethyst Long Birthwort

1 Sagittarius 4 Southerly

(MS e Musaeo 52)

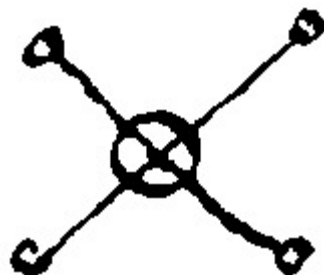
(Trinity MS O.1.58)



14. Vultur Cadens [Vega] Chrysolite Savory

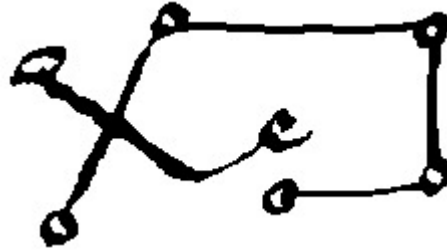
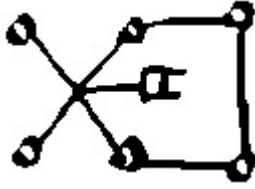
6 Capricorn 62 Northerly

(MS e Musaeo 52) (Trinity MS O.1.58)



15. Cauda Capricorni [Deneb Algedi] Chalcedony Marjoram

(MS e Musaeo 52) (Trinity MS O.1.58)



*These are the Virtues of the Rings, Ordered
According to the Teaching of Hermes.*

[Aldebaran] 1. The seed of Spurge being put under Carbuncle with the character shown, the Moon being joined to Aldebaran on the ascendant or midheaven, doth increase the wealth of him that beareth it and bestow great honor upon him.

[The Pleiades] 2. The seed of Fennel being placed under Crystal with Frankincense and Quicksilver, together with the corresponding character, the Moon being conjunct with the Pleiades on the ascendant or midheaven, doth preserve the eyesight, assemble daemons and the spirits of the dead, summon the winds, and cause one to know secrets and hidden things.

[Algo] 3. Black Hellebore being put under Diamond with a like measure of Mugwort, together with the proper character, etc., doth impart mettle and boldness, keep the members unharmed, and wreak vengeance on whomever thou wouldst.

[Capella] 4. The seed of Horehound being placed under Sapphire with a little Mint, Mugwort and Mandrake, etc., doth exalt a man to

honor, and bring him favor before kings and noblemen; and it taketh away the toothache and is exceeding medicinable.

[Sirius] 5. Savin being placed in gold under Beryl with Mugwort, Dragonwort and a bit of the tongue of a Serpent, etc., doth grant favor with the spirits of the air and the peoples of the earth; and it sendeth peace and concord among kings and other rulers, and between husbands and wives.

[Procyon] 6. The flower of Primrose being placed with the flower of Pennyroyal, etc., doth bestow favor before God and men; it giveth a man influence over the spirits of the air, imparteth power against magic, and keepeth a man in health.

[Regulus] 7. Celandine being placed with Mugwort and Mastic, etc., doth remove wrath and melancholy, make a man mild, and grant good favor to him that beareth it.

[The Wing of the Crow] 8. The seed of Greater Burdock being placed with its root and leaf, and with the tongue of a Frog, etc., doth make a man wrathful, mettlesome and bold, evil of thought and evil of speech; it causeth the dreaming of perverse dreams, putteth daemons to flight, and profiteth against men, daemons and evil winds.

[Spica] 9. Sage being placed in gold with Trefoil, Periwinkle, Mugwort and Mandrake, etc., doth increase and accumulate wealth, conquer causes, and deliver a man from difficulty and distress.

[Arcturus] 10. The leaf of Plantain, with the seed or the root, being put under Jasper, especially the green, etc., doth remove agues and stanch bleeding.

[Alkaid] 11. Chicory being put with Mugwort and the flower of Periwinkle, etc., doth avail against all enchantments and sorcery,^[206] and give safety in travel. And if the tooth of a Wolf be put with the same, it will profit ravishers.

[Alphecca] 12. The herb called Rosemary being put with a little Trefoil and Ivy, etc., maketh a man chaste and giveth friendship and honor before God and men.

[Antares] 13. Long Birthwort being put with a little Toxicus, etc., doth cause a man to be well-colored and advanced in memory and understanding, and to appear wise; and it putteth daemons to flight.

[Vega] 14. Savory with a like measure of the herb called Fumitory and a little of the stone called Turquoise, etc., doth give influence over beasts; it defendeth against the scab, and it availeth^[207] against daemons and nocturnal phantoms and fears.

[Deneb Algedi] 15. Marjoram being placed under Chalcedony with the proper character, the Moon being conjunct with Cauda Capricorni on the ascendant, doth give favor in causes; it improveth the home in which it is kept and maketh it safe from all harm; and it increaseth wealth omnimodously.

Conclusion

(MS e Mus. 52)

Each of these fifteen stones ought to be polished and graven or inscribed when the Moon shall be joined with the star pertaining thereto; for when this should be so, the virtue of the same will be increased a hundredfold. Now let the stone be placed in gold or silver or iron or lead or whatever metal is suited thereto, when the Moon shall be joined with the star to which the stone pertaineth on the ascendant or midheaven. And though more herbs than fifteen are set down in this place, yet the fifteen here principally appointed are enough, while the rest are added by the heavens for greater efficacy. The characters ought to be graven upon the aforesaid stones when the Moon shall be with whichever of the stars is suited thereto. The places in longitude are here written for the year of Christ 1357, by the addition of eighteen degrees and ten minutes beyond

their longitudes according to the time of Ptolemy; and their latitudes^[208] were taken down by Arnoldus, famulus of Hermes.

Alternate Conclusion

(Trinity MS O.1.58)

And note that these fifteen stones ought to be polished, graven or inscribed, and placed in gold, or silver, or a metal which is suited thereto, together with the appropriate herbs, the Moon being conjunct with the corresponding star while on the ascendant or midheaven. Then will even the meanest virtue of these be increased beyond measure. And note thou how all of these fifteen stars have great virtue and efficacy when the Moon is with them on the ascendant or midheaven, especially if the Moon should at that time be waxing,^[209] and also while a luminary or fortune are beholding them.

Tabula XV stellarum Editions and Manuscripts

Edition (Partial)

Joan Evans, *Magical Jewels of the Middle Ages and the Renaissance*, pp. 246–249.

Evans' Manuscript

Oxford, Bodleian Library, e Musaeo 52, ff. 44r–47v.

Additional Manuscript

Cambridge, Trinity O.1.58, ff. 116v–119r.

Liber Enoch

Enoch, as one of the prophets, hath put forth this book on four things, in which he purposed to determine the following, namely, concerning the fifteen stars, the fifteen herbs, the fifteen precious stones and the fifteen forms to be graven on those stones. Hence spake Enoch: "He doth not die who giveth life to knowledge."^[210] For there are fifteen stars without which stones may not be perfectly enclosed in rings, nor herbs, nor the roots and seeds of herbs, beneath those stones."

[Aldebaran] The first star, brighter, stronger and greater than the other stars, is called Aldebaran; it is placed in the 20th degree of Taurus,^[211] and it is great, bright and shining. It is of the nature of Mars and the complexion of Venus. When Mars is with Aldebaran within one degree, then hath Mars the greater power, not Venus. And when Venus is with Aldebaran within one degree, then is its virtue such as though Venus and Mars were within one degree. And when the Moon is with Aldebaran and Mars beholdeth it from opposition or with a square aspect, then hath it the same virtue as though it were with Mars within one degree. But when the Moon is with Aldebaran, and Venus, Jupiter or the Sun behold it with a good aspect, then hath it the same power as though it were with Venus within one degree. When Aldebaran is on the ascendant or the midheaven, and Mars is with it, it signifieth wars; and this same is what Mars doth signify by itself. And when it is with Venus, it signifieth mildness. It hath more of the color of Mars than of Venus.

Hence let us appoint thereto a stone similar in nature, color and virtue, that is, the Ruby: others call it Carbuncle, for it resembleth a burning coal. Its virtue is to increase the wealth and honors of him that beareth it, and it is of the nature of the Sun. Likewise let us appoint an herb resembling the star and the stone, under which it is placed and borne in a ring. This is an herb suited thereto in virtue, which is called Spurge: it is of a hot nature, and if it be eaten improperly, it corrupteth and destroyeth a man. Its seed is put in a ring beneath the stone called Ruby, and its virtue is greater when the Moon is with Aldebaran on the ascendant or midheaven.

And because Enoch saw the power in characters and images, he chose fifteen forms to be graven on stones when the Moon was in their hours. But the first form must be graven on the first stone when the Moon is with the first star, that is, Aldebaran. It is as God or as men who do battle,^[212] with this character.

(BnF Lat. MS 13014)



(MS Clm 667)



[The Pleiades] The second star is called by some Clota, by others the Pleiades, by yet others the Capellas;^[213] and it is in the 2nd degree of Taurus. It is of the nature of the Moon and the complexion of Mars. Now when the Moon shall be with it within one degree, while Venus and Mercury should behold it

from an evil aspect^[214] with the testimony of the Sun, and while it be on the ascendant or midheaven, the Sun or Mars being in opposition, it signifieth cloudiness of the eyes or violence thereto.

The stone resembling it is Crystal: called by some Diadoco, for this resoundeth more^[215] than doth Crystal. Its virtue is to bring together daemons and the spirits of the dead, and it causeth one to know secrets. Its color is as frozen water, which is clear within and turbid without. And whatever thou wouldst to do therewith, do it when the Moon is with Clota. Its herb is Fennel, whose virtue is to enlighten the eyes when the Moon is with Clota. Put thou the seed of Fennel beneath Crystal, together with Frankincense and Quicksilver: whoso beareth this ring, his eyes will be clarified. Its form ought to be as a torch *omatipa berggi*,^[216] and its character is this.

(BnF Lat. MS 13014)

(MS Clm 667)



[Algol] The third star is Algol, and it is red, bright and shining; it is in the 19th degree of Taurus. It is of the nature of Saturn and the complexion of Jupiter, and of all the stars in the firmament it is the worst: ^[217] it is evil in questions and in nativities and in the inceptions of all affairs. If Mars be with it on the ascendant or midheaven, it maketh men strong and bellicose. And if the Moon be with it on the ascendant or midheaven, while Mars or Saturn behold it with an evil aspect, it signifieth trouble and the loss of the head.^[218] Its stone is Diamond, which is a stone harder than the rest of precious stones. Its virtue is to make a man great of heart,^[219] and it guardeth a man from sorcery. Its color is as iron polished and clear. And its virtue is greater when the Moon is with this star. Its herb is deadly Black Hellebore. If thou puttst a bit of this herb and an equal amount of Mugwort beneath Diamond when the Moon is with Algol, thou wilt have the power to judge as thou wouldst.^[220] The form which is suited to it is as the head of a man with a long beard and somewhat of blood about the neck, with this character.

(BnF Lat. MS 13014)

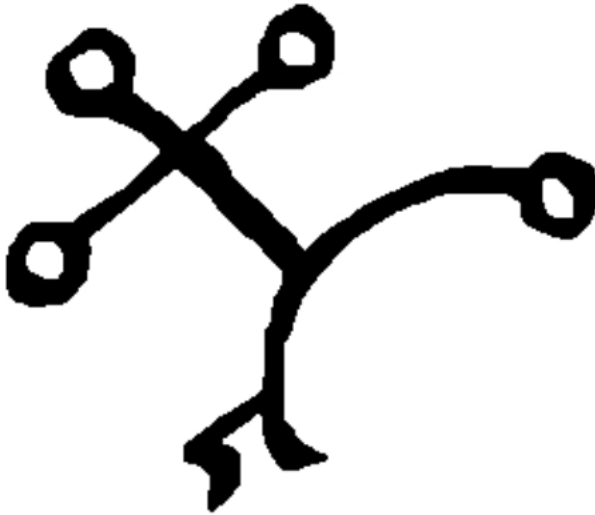
(MS Clm 667)



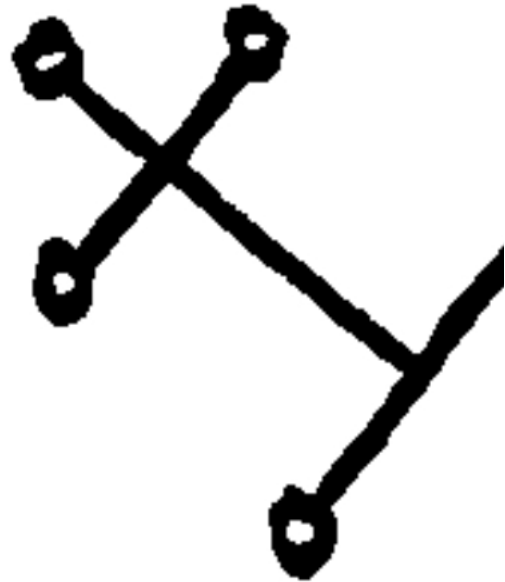
[Capella] The fourth star is Alhailoth, which is great and very bright, and it is in the 13th degree of Gemini. This star is of the nature of Jupiter or Saturn. Its virtue is great in judgments and in inceptions.

Now when Jupiter or Saturn is with it or beholding it, and the Moon is with it at the same time, its power is doubled; and consider thou always with which it shall be, either Jupiter or Saturn, and remember the signification of the same. Its stone is Sapphire, the color of which is as azure, and some draw unto whiteness. Its virtue is to exalt a man and to grant favor before the great. The herb agreeing with the star is Horehound. This conquereth the toothache and is exceeding medicinable. If thou putttest a bit of the seed of Horehound and a bit of Mint, Mugwort and Mandrake beneath the stone Sapphire when the Moon is with Alhailoth, and bearest this ring, know that thou wilt have favor among men. Its form is as a man who would rejoice with instruments, and its character is this.

(BnF Lat. MS 13014)



(MS Clm 667)



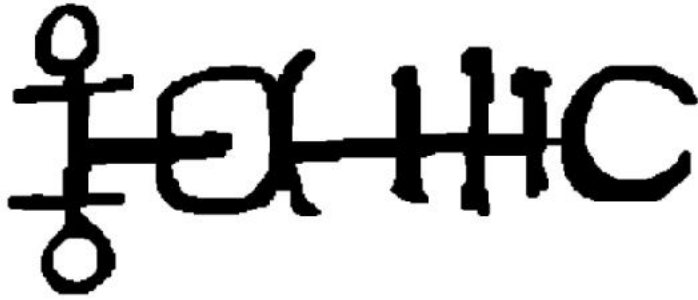
[Sirius] The fifth star is Canis Major. It is great, white and bigger than the rest: its power is greater than others, and it is in the 4th degree of Cancer. It is of the nature of Venus, and is of great fortune. Through it is the state of the world oft altered to mildness or harshness, to good or to evil. And if anyone should be born when it abideth on the ascendant or midheaven, he will be well-fortunate, especially if the Moon [or] the Part of Fortune should be [with it]:^[221] a ring being made or a form being graven or described under the same will be well-fortunate. Its stone is Beryl, which is clear as Crystal or sea-water or the color of oil,^[222] and it ought to have angles in which appeareth its clarity. Its virtue is to cause him that beareth it to be loved,^[223] and it imposeth peace among kings. When the Moon is with Canis Major, then is its strength the greater: thou wilt fashion an engraving thereof when the Moon and Venus are with it. Its herb is Savin. A bit of this and bit of Mugwort, Dragonwort and the tongue of a Serpent wilt thou put beneath Beryl, when the Moon is with Canis Major. He who beareth this hath the favor of spirits and the power to make peace among the great and between husbands and wives. Its form is as a hare^[224] or a beautiful virgin,^[225] and its character is this.

(BnF Lat. MS 13014)



(MS Clm 667)

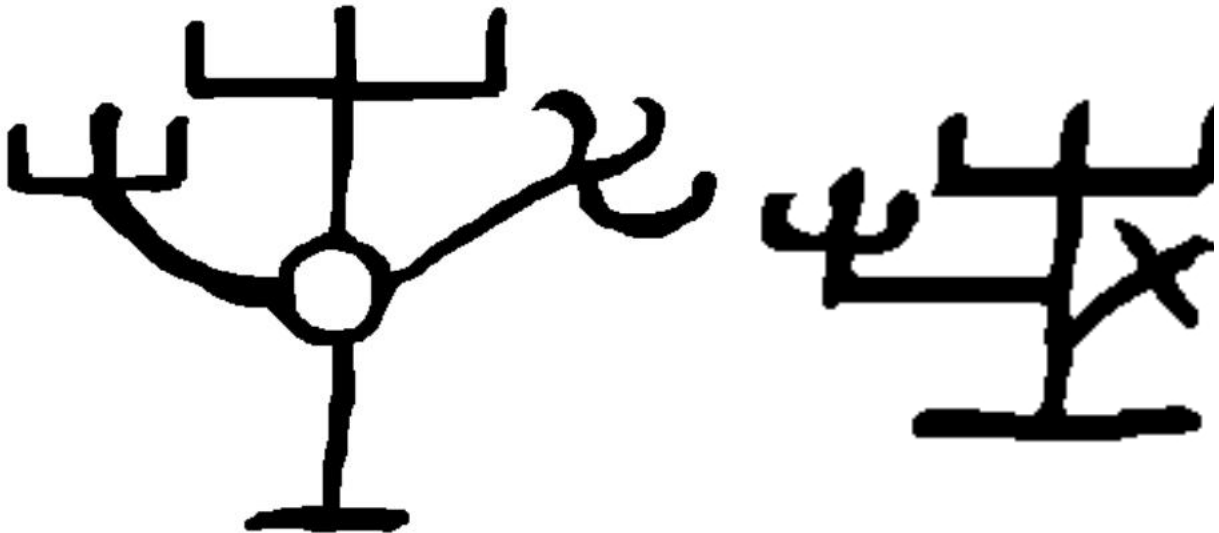




[Procyon] The sixth star is Canis Minor, and it is in the 15th degree of Cancer. It is of the nature of Mercury and the complexion of Mars. This star maketh a man bold and eloquent^[226] when it is on the ascendant, and it giveth the power to deceive^[227] when the Moon is with it on the ascendant or midheaven. Its stone is Agate, which hath a color like wax;^[228] though it is sometimes found of a black color, sometimes of a white color striated. Its virtue is to grant the favor of God, of men and of spirits; and it hath great power in^[229] the art^[230] of magic.^[231] The herb pertaining thereto is Primrose. Put thou the flower of this together with the flower of Pennyroyal beneath Agate when the Moon shall be with Canis Minor: this ring doth make him that beareth it sound of body. Its form is as a cock^[232] or three maidens, with this character.

(BnF Lat. MS 13014)

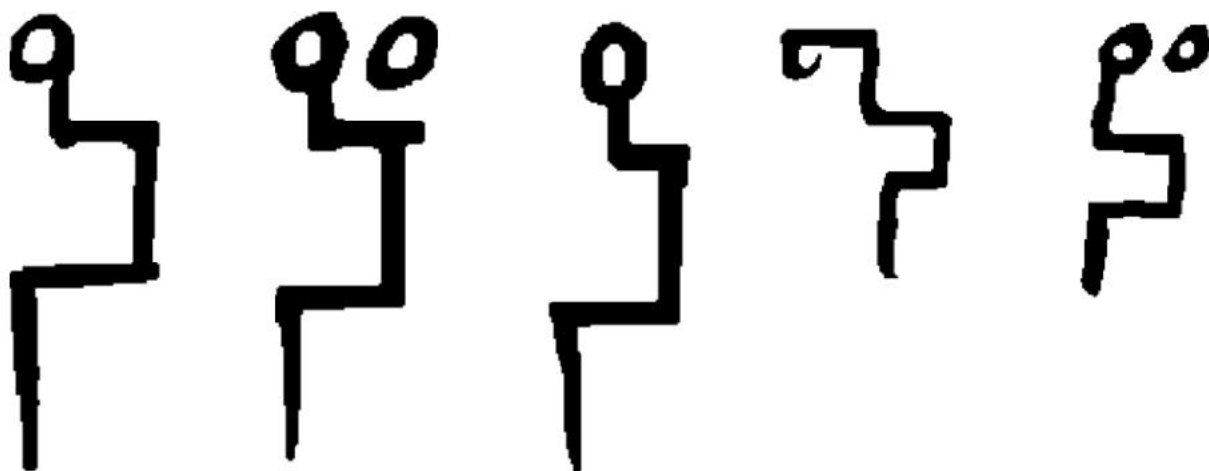
(MS Clm 667)



[Regulus] The seventh star is Cor Leonis, called by some Arexal.^[233] This is a star of great power: it is placed in the 19th degree of Leo, and it is of two natures and two complexions. This star giveth honor and riches, and it causeth a man to be feared when it is on the ascendant or midheaven. And its virtue is greater when the Moon is with it and it is beheld by the fortunes. It is of the nature of Jupiter and Mars. Its stone is Jacinth, which is called Garnet. Now some of these are very red, and they are called Garnets because they resemble the kernels of pomegranates; and some are redder than others. Its virtue is to take away wrath and melancholy, and it maketh a man mild and granteth good favor: whatever might be done with it, this star ought to be on the ascendant or midheaven. Its herb is Celandine: if thou putttest which with Mugwort and Mastic beneath crimson Jacinth when the Moon is with Cor Leonis, its virtue will be multiplied. Its form is as a cat or a lion or the shape of a man seated pondering,^[234] with this character.

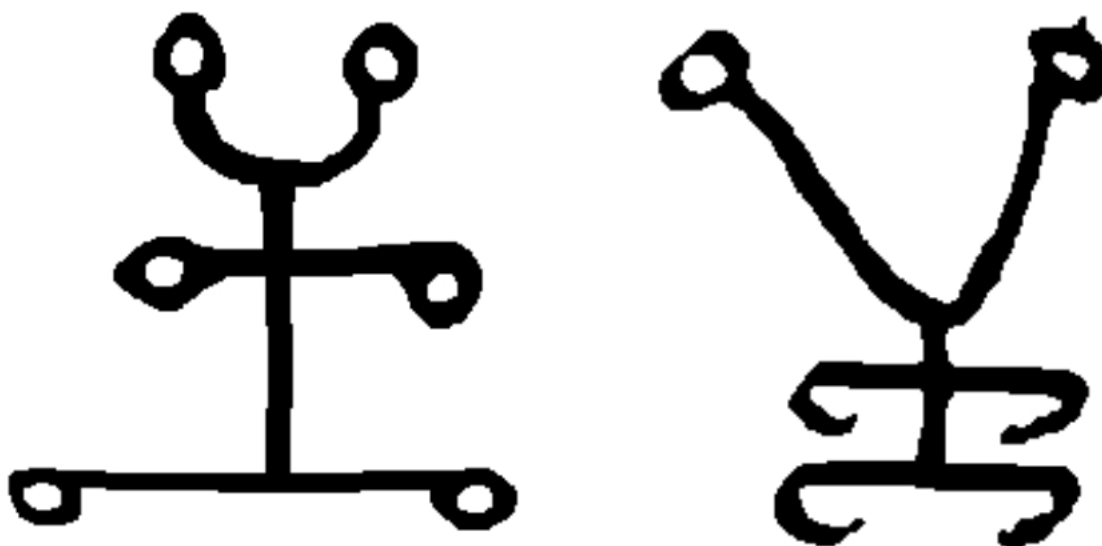
(BnF Lat. MS 13014)

(MS Clm 667)



[Wing of the Crow] The eighth star is Ala Corvi, which is in the 3rd degree of Libra and is of the nature of Saturn and Mars. It hath many evil significations and is full of every evil; and when the infortunes are with it, it signifieth as many evils as do Saturn and Mars. When the Moon is with it, its signification is surpassingly evil; and if Jupiter, Venus or the Sun observe it not, this star hath the power to work for every evil. The stone pertaining to this star is Onyx, and many are found. Its color is black and sometimes striated in the manner of a fingernail.^[235] Its virtue is to make a man wrathful and bold, perverse of thought and evil of speech; and it putteth daemons to flight and assembleth them, whenever one wilt. Its herb is Greater Burdock; and if thou putteth the seed of this, or the leaf or the root, with the tongue of a Frog beneath Onyx when the Moon is with Ala Corvi within one degree, this ring availeth greatly against enemies,^[236] daemons and evil winds. Its form ought to be as a raven or a serpent or a black man clothed with black vesture, with this character.

(BnF Lat. MS 13014) (MS Clm 667)

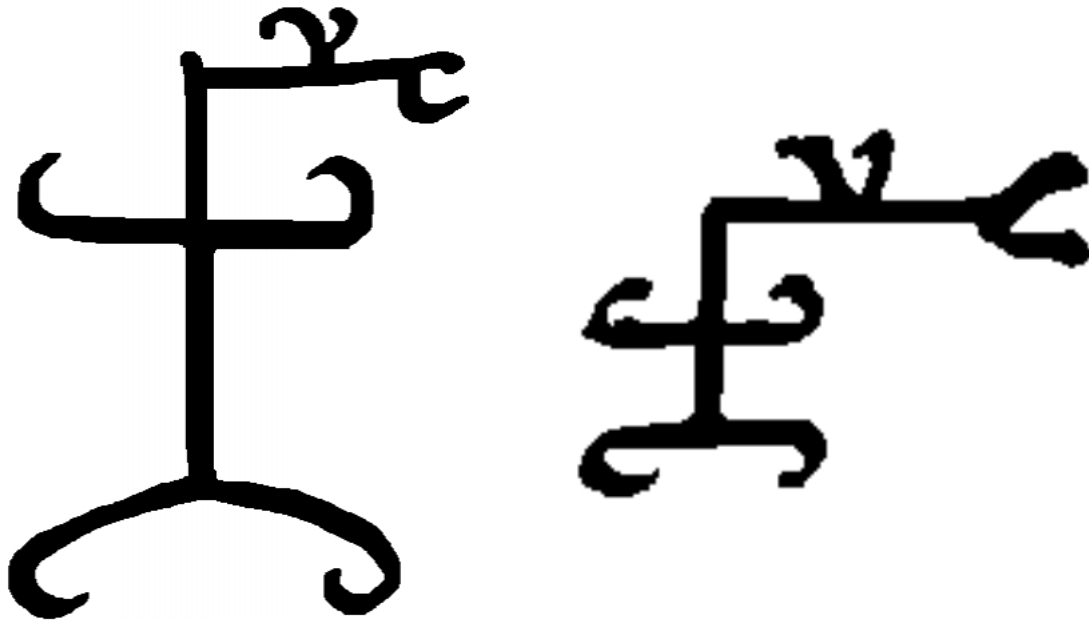


[Spica] The ninth star is Alaazel, and it is in the 13th degree of Libra. It is of the nature of Venus and Mercury, and is called the Star of Beauty and Reason. This star signifieth honesty and goodness, and the wise make use of it when they would bring about aught of merriment. The stone which is ascribed thereto is Emerald, whose color is exceeding green. Its virtue is to increase the wealth of him that

beareth it worthily, set in gold. It conquereth causes in the court of law, and extricateth a man from distress and difficulties: this virtue hath it from its star, even as all the others have theirs from their proper stars. Its herb is Sage, which is most wholesome and medicinable. Thou shalt put this with Quitchgrass^[237] and Periwinkle beneath Emerald when the Moon is with Alaazel: it will make him that beareth it very rich. (However, it is found in the book named Brel,^[238] that Periwinkle, Mugwort and Mandrake are placed under the Emerald.) The form befitting it is that of bird or of a man bearing goods to be sold; and the character is this.

(BnF Lat. MS 13014)

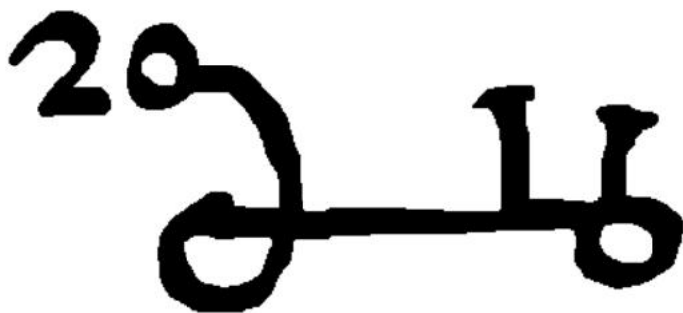
(MS Clm 667)



[Arcturus] The tenth star is Alrameth. It is in the 16th degree of Libra, and is of the nature of Mars and Jupiter. When the Sun or the Moon behold it with a good aspect, or when it is with the fortunes, its signification is of Jupiter; and when they behold it with an evil aspect, then is its signification of Mars. Its stone is Jasper, which is of divers colors: some are green, others red, and others spotted. Its virtue is to take away agues and to stanch bleeding. Its herb is Plantain. Put thou the leaf of this, or the seed or the root, beneath Jasper when the Moon shall be with Alrameth: whoso beareth this ring will be protected from agues.^[239] Every physician ought to carry it, and that which is the greenest is the most potent. Its form is as a man who danceth or disporteth himself, or as a horse or a book;^[240] and its character is this.

(BnF Lat. MS 13014)

(MS Clm 667)

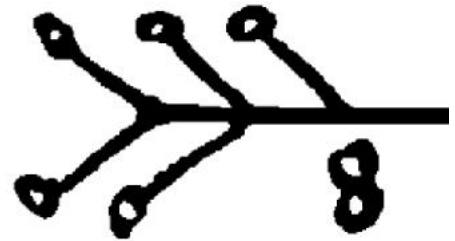
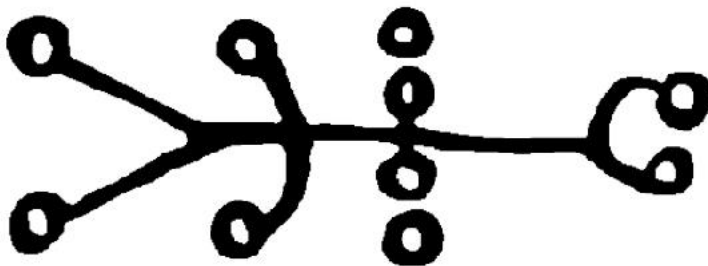




[Alkaid] The eleventh star is Benenays. It is in the 21st degree of Libra, and is of the nature of Venus and the Moon. Its stone is Magnet, which hath a color that shineth like iron brown and well-polished. Its virtue is to attract iron (which showeth the region wherein standeth Cor Leonis):^[241] it showeth the region wherein revolveth the star Benenays and showeth truly the star whereby mariners navigate. And it availeth greatly in the casting of spells. Its herb is Chicory. Put thou therefore a bit of Chicory-flower, Mugwort, Periwinkle and the tooth of a Wolf beneath Magnet when the Moon shall be with Benenays: he who beareth this ring will be able to go securely whither he will, and no man will be able to enchant him or hinder him with sorcery. Its form is as a bull or as a circle,^[242] or as a man thinking much; and its character is this.

(BnF Lat. MS 13014)

(MS Clm 667)



[Alphecca] The twelfth star is Alpheta. It is in the 1st degree of Scorpio, and because it is northerly, its signification is increased in goodness. When the Sun beholdeth it with a good aspect, this star bestoweth honor and exaltation when it is in the radix of the nativity and unafflicted, or on the midheaven or the ascendant.^[243] Its stone is Topaz, which hath the color of pure gold. Its virtue is to impart coldness and chastity. Its herb is Rosemary. Put thou the same with a little Trefoil and Ivy beneath Topaz when the Moon shall be with Alpheta: he who shall bear this ring will be good and chaste, and beloved by God and men. Its form is as a man crowned or the form of a hen; and its character is this.

(BnF Lat. MS 13014)

(MS Clm 667)



[Antares] The thirteenth star is Cor Scorpionis. It is of the nature of Mars and Jupiter. When it is on the ascendant it exalteth a man, and when it is on the descendant it humbleth him. Its stone is Sard, and with it is Amethyst. The color of Sard is as dusky red,^[244] the color of Amethyst is as the color of a drop of rosy wine. The virtue of Sard is to bind daemons, the virtue of Amethyst is to give a good color; and he who beareth these jewels will not be hindered by daemons and evil spirits.^[245] Its herb is Long Birthwort, which is a red flower, bitter of taste. Put thou the same beneath Sard with a little Toxicus when the Moon shall be with Cor Scorpionis: this ring giveth a good understanding, a good color and a good memory. Its form is as a man armed with mail, and with a sword in his hand [as though] he would do mischief; and its character is this.

(BnF Lat. MS 13014)

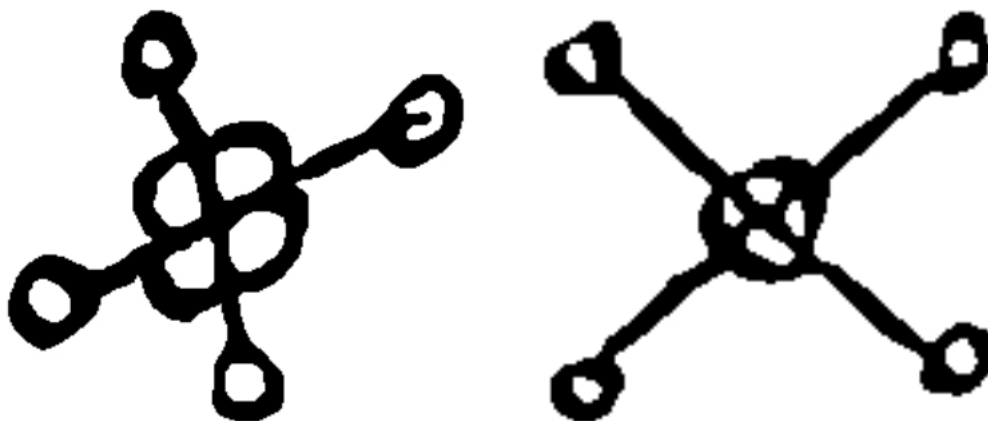
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[Vega] The fourteenth star is Botercadent. It is in the 3rd degree of Capricorn, and is of the nature of Venus and Mercury. This star is mild in all things. It is good on the ascendant and better on the midheaven; it imparteth much good when it is not with Mars or Saturn, and much evil when it is with them. Its stone is Chrysolite, whose color is as shining gold, but it seemeth as though it emitteth rays like fire and resembleth the water of the sea. Its power is over spirits. And as Magnet pointeth northward, so pointeth this in the direction of the east; and he that carrieth it will not fear phantoms. Its herb is Savory. Put thou the same beneath Chrysolite with Fumitory and a little Turquoise,^[246] when the Moon shall be with Botercadent: he who beareth this ring will have the favor of beasts to be ridden. Its form is as a vulture or a hen, or as a man who would proceed forward; and its character is this.

(BnF Lat. MS 13014)

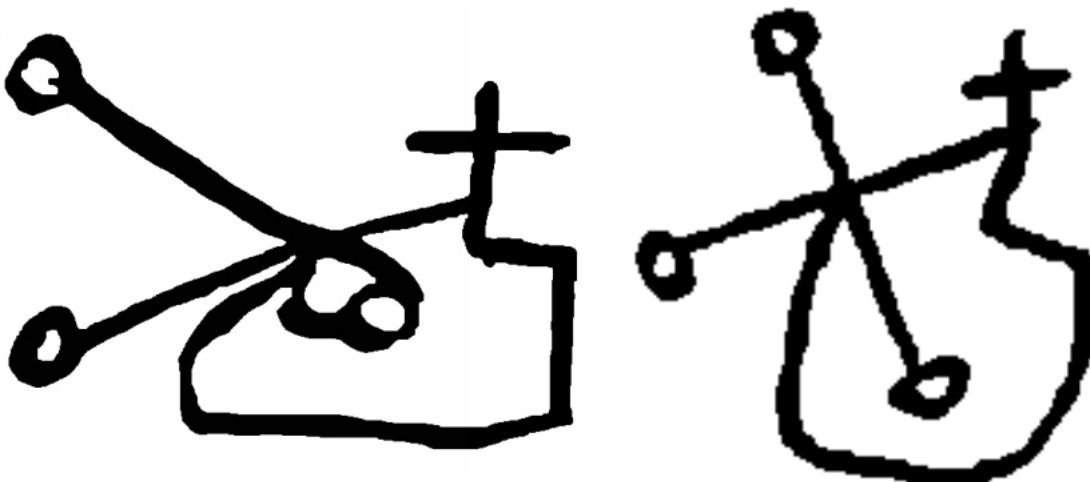
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[Deneb Algedi] The fifteenth star and the last of the Book of Enoch is Cauda Capricorni. It is in the 2nd degree of Aquarius, and is of the nature of Saturn and Mercury. This star is evil when it is with the Sun or when the Sun beholdeth it from opposition or a square. This star is counted evil beyond measure in the art of magic when Saturn and Mercury behold it while retrograde: and note thou that all retrograde aspects are exceedingly evil.^[247] The stone which receiveth the impression of this star is Chalcedony: it hath a color in the middle between Jacinth which draweth unto whiteness and Beryl. Its virtue is in causes and in giving and receiving judgments.^[248] And note that when the Moon is with the same star which pertaineth to a stone on the ascendant or midheaven, then ought thou to place it and set it in gold or in silver or in a metal which pertaineth to the stone: then will its power be perfect. The herb which receiveth its virtue from the star and is suited to the stone is Marjoram. Put thou a little of this beneath Chalcedony therefore, when the Moon shall be on the ascendant with Cauda Capricorni: and know that the house where this ring should be kept will be greatly improved, and that they will be sound of body who dwell therein. And it is found written that he who beareth Chalcedony set with Mugwort, Catnip and Marjoram will be increased in wealth without doubt. But the form which is proper and prescribed to this star and stone and herb is as a she-goat^[249] or a he-goat or a man wroth; and its character is this.

(BnF Lat. MS 13014)

(MS Clm 667)



These forms and^[250] characters must be written or graven or fashioned in stones, or in rings where they can be better graven or described. Thus have we fulfilled our promise to determine the fifteen stars: we have shown the fifteen precious stones which are appropriated to these stars: we have named

the herbs which agree with these stars and stones: and we have written and portrayed images of men, beasts and birds, and their parts, and the characters which are graven upon the stones.

Here endeth the little Tract of Enoch on the Fifteen Stars, the Fifteen Stones and the Fifteen Herbs. Blessed be the name of the Lord. Amen.

Liber Enoch Editions and Manuscripts

Edition

Louis Delatte, *Textes latins et vieux français relatifs aux Cyranides*, pp. 277–288.

Delatte's Manuscripts

Erfurt, Stadt- und Regionalbibliothek, Ampl. 4° 381, ff. 43r–45v.

Paris, Bibliothèque nationale de France, Lat. 13014, ff. 174v–176r.

Wolfenbüttel, Herzog August Bibliothek, 76.1 Aug. 2° (2725), ff. 83r–94v.

Additional Manuscripts

Rome, Vatican Latin 4087, ff. 72v–74r.

München, Bayerische Staatsbibliothek, Clm 667, ff. 66r–68r.

Liber Thebit

The Tract of the Excellent Philosopher Thebit on the Properties of Certain Stars, and the Agreement of the Same with Certain Stones and Herbs

[Algol] The first star is named Algol, and it is in the 23rd degree and the 7th minute of Taurus. Its stone is Diamond, and its herb is Mugwort.[\[251\]](#) The virtue of this ring is to confer mettle and boldness, and victory in the midst of enemies; it maketh a man secure, whithersoever he wisheth to go; it keepeth the members from harm; and if anyone would cast a spell on him that beareth said ring, the spell will rebound upon the spell-caster.

[The Pleiades] The second star is named the Pleiades. Its stone is Crystal or Dyacodos, and it is in the 21st degree and the 52nd minute of Taurus. Its herb is Fennel-seed with Frankincense[\[252\]](#) and Quicksilver. The virtue of this ring is to bring together daemons and the spirits of the dead, and in consequence[\[253\]](#) to make known hidden and secret things; and it imparteth good vision.[\[254\]](#)

[Procyon] The third star is named Algomesia, and it is in the 17th degree and 21st minute of Cancer. Its stone is Agate; its herb is the flower of Primrose, with the flower of Pennyroyal. Its virtue is to grant favor before God and men, and it giveth influence over the spirits of the air and great power against magic.

[Alkaid] The fourth star is named Benenam, and it is in the 18th degree and the 10th[\[255\]](#) minute of Virgo. Its stone is Magnet; and its herb is the flower of Chicory, with Mugwort-flower and Periwinkle.[\[256\]](#) Its virtue is against all spells; and, whithersoever he wisheth to go, it maketh a man secure. And if the tooth of a Wolf be added thereto, it greatly profiteth those who would be ravishers.

[Wing of the Crow] The fifth star is named Allacorvii, and they are two. One is Ala Dextra^[257] in the 2nd degree and 24th minute of Libra; the other is Ala Sinistra^[258] in the 10th degree and 28th minute of Libra. Its stone is Onyx;^[259] and its herb is the root, leaf and seed of Burdock, with Henbane^[260] and the tongue of a Frog. Its virtue is to make a man mettlesome, bold and evil of thought; it induceth the dreaming of evil dreams, and greatly profiteth against daemons, wicked men and evil winds.

[Vega] The sixth star is named Vultur Cadens, and it is in the 5th degree and 37th minute of Capricorn. Its stone is called Chrysolite, whose color is as shining gold. Its herb is Savory: put thou this with Fumitory under Chrysolite. He who shall bear this ring will have the gift of enchanting beasts. Now this star is of the nature of Venus and Mercury: it is mild in all things, and good on the ascendant and better on the midheaven.

[Sirius] The seventh star is named Alabor, and it is in the 5th degree and 57th minute of Cancer. Its stone is Beryl; and its herb is Savin with Mugwort, Dragonwort and a bit of the tongue of a Serpent. Its virtue is to impose peace among kings and noblemen, between husbands and wives and among all other men; and it conferreth favor with the spirits of the air and with all peoples.

[Capella] The eighth star is named Alaior, and it is in the 13th degree and 17th minute of Gemini. Its stone is Sapphire, and its herb is the seed of Horehound with a little Mint, Mugwort and Mandrake. Its virtue is to exalt a man greatly, and to procure favor before kings and rulers and men of great rank.

[Aldebaran] The ninth star is named Aldebaram, and it is in the 57th minute of Gemini.^[261] Its stone is Ruby, and its herb is Euphorbia or Honeysuckle^[262] with the seed of the same. Its virtue is to increase the wealth of him that beareth it, and to bestow great honor upon him.

The tenth star is named Cor Leonis, and it is in the 11th degree and 47th minute of Leo. Its stone is Garnet, and its herb is Celandine with Mastic. Its virtue is to repress melancholy and make a man mild, and it giveth good favor.

[Spica] The eleventh star is named Azimor, and it is in the 14th degree and 57th minute of Libra. Its stone is Emerald; its herb is Sage with Trefoil, Promarulla,[\[263\]](#) Mugwort and Mandrake: and these are affixed in Gold. Its virtue is to increase wealth, to conquer all causes, and to extricate and deliver a man from distress and difficulty.

[Alphecca] The twelfth star is named Corona, and it is in the 2nd degree and 57th minute of Scorpio. Its stone is Topaz, and its herb is Rosemary with a little Trefoil and Ivy. Its virtue is to grant the friendship and love of peoples; it imparteth chastity, and maketh one pure and upright in the sight of men.

[Antares] The thirteenth star is named Cor Scorpionus, and it is in the 57th minute of Sagittarius.[\[264\]](#) Its stone is Sard, and with it is Amethyst; its herb is Long Birthwort with a little Saffron. Its virtue is to impart a good color and to bind daemons; it giveth the bearer understanding and joy; and though he be not wise [he will appear so],[\[265\]](#) and he will have the power to be of sound memory.

[Deneb Algedi] The fourteenth star is named Cauda Capricorni, and it is in the 14th degree and 37th minute of Aquarius. Its stone is Chalcedony; and its herb is Marjoram, with Catnip, Mandrake-root and Mugwort. Its virtue is to grant favor in causes, and to increase wealth if it be borne under the left arm; and the dwelling in which it is kept will abide unharmed.

[Arcturus] The fifteenth star is named Alchameth, and it is in the 15th degree and 17th minute of Libra. Its stone is green Jasper with bloody spots;[\[266\]](#) its herb is Plantain, with root, leaf and seed. Its virtue is to stanch bleeding and to banish all agues.

Saying of Thebit[\[267\]](#)

Note thou that each of the aforesaid stones must be set when the Moon is conjunct with its star bodily or with a good aspect, pronouncing this orison while setting the stone.

Orison

O altissime Conditor omnium, Alpha et Omega, qui fecisti caelum et terram, mare et omnia quae in eis sunt: et his omnibus virtutem tribuisti qui Filio tuo ima summis erit conciliasti. Nunc ergo, clementissime Pater, superna imis et ima supernis virtualiter coniunge et coaduna ut virtus utriusque quam opto sit in hoc annulo. Amen.

O most high Creator of all, Alpha and Omega, who didst make heaven and earth, the sea and all things that are in them:[\[268\]](#) thou hast vouchsafed to all these the virtue wherein it shall be that, by thy Son, thou hast reconciled the lowest with the highest. Now therefore, most merciful Father, do thou in potency conjoin and coadunate what is above with what is below, and what is below with what is above, so that the virtue of both may be present in this ring as I implore. Amen.

This orison pertaineth to the fifteen stars or rings of Hermes, and was composed by Thebit.[\[269\]](#)

Conclusion

Here endeth the opusculum of Thebit on the properties of certain stars. Note thou that the places of the stars have been verified in the year 1360, and therefore, because of the lapse of time, thou wilt not find them thus in the tract of the aforesaid philosopher.

Liber Thebit Manuscripts

Paris, Bibliothèque nationale de France, Latin 7337, pp. 128–129.

Florence, Biblioteca Medicea Laurenziana, Plutei 89, cod. 38, ff. 1r–3v.

London, British Library, Sloane 3847, f. 99v.

Confessio Amantis^[270]

John Gower
(1393)

Lib. VII On the Fifteen Stars

Three Books on Life

De vita libri tres^[277]

Marsilio Ficino

(1489)

Lib. III, Cap. VIII On the Virtues and Use of the Fixed Stars

The astrologers tell of certain major stars found by Mercurius^[278] to have the greatest power.

Of this kind is Mercurial and Venereal Umbilicus Andromedae^[279] in the 22nd degree of Aries.

Such likewise, in the 18th degree of Taurus, is Caput Algol, possessing the nature of Saturn and Jupiter, to which they would have it that Diamond and Mugwort are subject, and that it procures boldness and victory.

In the 22nd degree of the same sign are the Pleiades, a Lunar asterism and a Martial, to which are subject Crystal, the herb^[280] Diacedon and the seed of Fennel: they deem it to contribute to the sharpening of the sight; but whereas they say moreover, that it conduces to the summoning of daemons, I adjudge this to be a figment.^[281]

Aldeboran in the 1st or 3rd degree of Gemini is Martial and Venereal. They would have it that Ruby, Spurge and Honeysuckle are subject thereto, and that it increases riches and glory.^[282]

Hircus^[283] in the 13th degree of the same is Jovial and Saturnine. To this they subject Sapphire, Horehound, Mint, Mugwort and Mandrake: these they trust as helping towards greatness and the favor of princes, unless perchance they be deceived in their opinion.

In the 6th or 7th degree of Cancer is Venereal Canis Major [Sirius], which rules over Beryl, Savin, Mugwort and Dragonwort: it grants

favor.

In the 17th degree of the same is Mercurial and Martial Canis Minor [Procyon], to which they would have it that the stone Agate and the herb Primrose, and Pennyroyal, are subject, and that it bountifully grants favor.

In the 21st of Leo is Cor Leonis [Regulus], the Jovial and Martial Royal Star. To this they consider that the stone Garnet, and Celandine and Mastic are subject, and that it represses melancholy and makes a man mild and gracious.

In the 19th of Virgo is Venereal and Lunar Cauda Ursae Minoris [Alkaid]. They deem that its stone is Magnet, and its herbs, Chicory and Mugwort, and that it guards against ravishers^[284] and sorcerors.

In the 7th of Libra is Ala Corvi Dextra [the Wing of the Crow], and in the 12th or mayhap the 13th degree of the same is Ala Sinistra, both being Saturnine and Martial. They affirm that its herbs are Burdock and Henbane with Frog's-tongue,^[285] that it increases boldness, and will be noxious.

In the 15th or 16th of the same is Venereal and Mercurial Spica, which is attended by Emerald, Sage, Trefoil, Promarulla, Mugwort and Mandrake: it might make an increase of wealth and victory and deliver one from difficulty.

In the 17th or 18th of the same sign again is Alcameth [Arcturus], to which they make subject Jasper and Plantain: it is supposed to stop bleeding, and to expel all agues.

In the 4th of Scorpio is the Venereal and Martial Elpheia [Alphecca]. But according to another reckoning, in the 5th thereof is Cornea,^[286] perchance the same star, which presides over Topaz, Rosemary, Trefoil and Ivy: it is considered to make an increase of favor, chastity and glory.

In the 3rd of Sagittarius is Martial and Jovial Cor Scorpionis [Antares], presiding over Sard, Amethyst, Long Birthwort and Saffron: it is held to impart a good color, to make the mind joyful and wise, and to repulse daemons.

In the 7th of Capricorn is Vultur Cadens [Vega], which is attended by Chrysolite, Savory and Fumitory. Mercurial and Venereal is this star,

and temperate. It does good when on the ascendant or midheaven. Now though they say it confers the power of exaltation, I account this as nought.

In the 16th of Aquarius is Saturnine and Mercurial Cauda Capricorni [Deneb Algedi], which is attended by Chalcedony, Marjoram, Catnip, Mugwort and Mandrake: it is held to grant favor in causes, to increase wealth, and to keep a man and his home unharmed.

In the 3rd of Pisces is Jovial and Martial Humerus Equi. [\[287\]](#)

The philosopher Thebit teaches, if thou wouldst capture the virtue of any of the aforesaid stars, take thou the stone and herb of the same, and making a ring of gold or silver, let the stone be set therein with the herb underneath it, and bear it upon thee. Do this, however, when the Moon draws near to the star, or beholds it with a trine or sextile aspect, while that star traverses the midheaven or the ascendant. . .

Speculum lapidum^[288]

Camillo Leonardi
(1502)

Lib. III, Cap. XVIII The Seals or Images of Hermes

Hermes tells of fifteen images in the little book *Quadripertitus*: because it is possible to obtain knowledge of these, I will make mention of the same.

1. [Algol] The head of a man with a long beard and a bit of blood about the neck. If this image be found graven upon Diamond, know that it contributes to victory and boldness, and preserves the body from injuries. It avails in obtaining favor from kings and princes.^[289]

2. [Pleiades] A virgin or maiden, or a torch. If this be found graven upon Crystal, know that it has the virtue of guarding the eyesight.

3. [Aldebaran] A man quarreling, or the form of God. If thou findest this graven upon Ruby, it contributes to honors and riches.

4. [Capella] The likeness of a man who would make merry with instruments. If this should be graven upon Sapphire, it exalts a man and causes him to be favored by all.

5. [Sirius] The form of a harehound. This being graven upon Beryl, know that it avails in acquiring the greatest of honors, and fame and good-will.

6. [Procyon] The image of a cock, or of three girls. If this be found upon Agate, it causes a man to be favored before God and men; it gives power over aerial spirits; and it avails in the art of magic.

7. [Regulus] The form of a lion or a cat. If this shall be graven upon Garnet, it imparts riches and honors: it cheers the heart and expels sadness.

8. [Wing of the Crow] The image of a stag or a serpent. If it be graven upon Onyx, know that it grants mettle to him that bears it; it puts daemons to flight, and binds and assembles them; and it abates noxious winds.

9. [Spica] The form of a man in the likeness of a merchant bearing goods to be sold, or of a man seated under a centurion.[\[290\]](#) If this be found upon Emerald, it bestows riches; it grants victory, and raises one up from difficulty and distress.

10. [Alkaid] The image of a bull or a bull-calf. If this be found upon Magnet, he who bears it will be able to pass through all places unmolested; it avails, too, against all enchantments and sorcery, and for being taken from one place to another.

11. [Arcturus] The form of a horse or a wolf. If this be found upon Jasper, it banishes agues and stanches bleeding.

12. [Alphecca] The form of a man elevated or crowned. If this be fashioned in Topaz, it causes the bearer to be upright, of good character, and acceptable before God and men: it affords honors and dignities.

13. [Antares] A man armed, with a sword in his hand. If this image be found graven upon Sard or Amethyst, it causes the bearer to obtain a good and perfect memory, and it makes him wise.

14. [Deneb Algedi] The form of a stag or a he-goat. If this be found graven upon Chalcedony, it will by its virtue produce an increase of wealth if it be kept in the money-box.[\[291\]](#)

[The fifteenth is omitted.]

De harmonia mundi^[292]

Francesco Giorgi
(1525)

Cant. I, Lib. IV, Cap. XXXI What Things in Particular Should Resonate with Certain Particular Stars

Not content with the influence of the planets, those who wish to operate in natural things have undertaken also to attract the affluxions of the stars: of such, that is, to the knowledge of which they have been able to attain. For we find in a particular tract ascribed to Mercurius, and among not a few later authors, that certain lower things are in agreement with some of the greater fixed stars, and that these superior things seem to have a more manifest force with the inferior ones: and they are studious to connect all these things together, so that their power and working may be more efficacious.

Now in the 18th degree of Taurus is Jovial and Saturnine Caput Olgol,^[293] bestowing boldness and victory: under which are Diamond, Black Hellebore and Mugwort.

In the 22nd degree are the Pleiades, or Vergiliae, of the nature of the Moon and the complexion of Mars: to which corresponds Crystal, but better is Diadocus, like unto Beryl in color, and Fennel-seed with Frankincense.

There is Hircus [Capella] in the 13th degree of Gemini, which affords Sapphire and Horehound, and also Mugwort and Mandrake.

Aldebaran, of the nature of Mars and the complexion of Venus, is in the 25th degree of Aries according to Hermes,^[294] though others place it in the 1st or 3rd degree of Gemini: there pertain to this Ruby, Euphorbia and Honeysuckle, and an increase of riches and glory.

In the 6th or 7th of Cancer is Canis Major [Sirius], of the nature of Venus: which claims for itself Beryl, Savin and Dragonwort, and the boon of favor.

In the 17th of the same is Canis Minor [Procyon], of the nature of Mercury and the complexion of Mars: it bestows Agate, Primrose and Pennyroyal, and the gift of favor.

In the 21st of Leo is Cor Leonis [Regulus], a Royal Star indeed, Jovial and Martial: this rules Jacinth or Garnet, Celandine and Mastic: it represses black bile^[295] and makes one mild.

In the 19th of Virgo is Venereal and Lunar Cauda Ursae Majoris [Alkaid]: of it are Magnet and Chicory, the leaves and flowers of which revolve towards the north.^[296] All these joined together defend against ravishers, sorcery and enchantments, as Hermes writes.

Saturnine and Martial, Ala Corvi Dextra [the Wing of the Crow] is in the 7th of Libra, Ala Sinistra in the 12th: there follow these black Onyx, four-cornered^[297] Burdock, Henbane and Frog-tongue: and they protect against wicked men, daemons and evil winds.

In the 15th of the same is Venereal and Mercurial Alaazel, or Spica: to which are appointed Emerald, Sage, Trefoil and Mandrake. And these assuredly bestow honesty, joy, an increase of riches, and victory.

In the 17th of the same again is Alchameth [Arcturus], of the nature of Jupiter and Mars: but it shall be of the one when the luminaries behold it with a good aspect, and of the other when they do so with the contrary. And to the same are dedicated Jasper and Plantain, the stoppage of bleeding and the expulsion of agues.

In the 4th of Scorpio is Venereal and Martial Elpheia [Alphecca], of which are Topaz, Trefoil, Ivy and Rosemary (which in fact pertains to another than is vulgarly held),^[298] and these make a man pleasing to God and men, by reason of causes not known to many. Whence Rosemary was not infrequently employed in sacrifices under the Old Law, which is called in Hebrew עִזּוֹב, or Ezob: but they have supposed it to be Hyssop because of the similarity of our word.^[299]

In the 3rd of Sagittarius is Cor Scorpionis [Antares], of the nature of Mars and Jupiter together, presiding over Sard, Amethyst, Long Birthwort and Saffron, and a good color, a joyful spirit, wisdom and the banishment of daemons.

In the 7th of Capricorn is Vultur Cadens [Vega], exceedingly mild, and of the nature of Venus and Mercury: which possesses Chrysolite, Savory and Fumitory.

In the 6th of Aquarius is Saturnine and Mercurial Cauda Capricorni [Deneb Algedi]: of which are Chalcedony, Marjoram, Catnip and that called Calamint^[300] which resembles Pennyroyal; also favor in causes, the increase of riches and the gift of freedom from harm.

These few from Hermes are as naught in consideration of those which could be adduced in this matter. For there is power in each and every herb and stone, but more greatly in each star, implanted by nature, beyond which every inferior unites itself *greatly* to its superior: *surpassingly* to the presiding Intelligences: and *most of all* to the Supreme Cause, to which all things respond in a unique and consummate harmony, whereby ever with their songs of praise and tuneful concord do they laud their Creator, invited by the holy youths chanting in the Chaldean furnace: "O ye mountains and hills, bless the Lord. O all ye things that spring up in the earth, bless the Lord. O ye fountains, seas and rivers, and all that move in the waters, and all ye fowls of the air, ye beasts and cattle, together with ye sons of men, bless the Lord. And the angels praise their Creator and Lord."^[301]

How beautifully are all these things depicted in the Ark, as well as by the proclamation of the heavens!

Three Books of Occult Philosophy

De occulta philosophia libri III^[302]

Cornelius Agrippa
(1533)

Lib. I, Cap. XXXII On what Things Are Under the Fixed Stars and Their Images

I will enumerate here the several most prominent fixed stars according to the teaching of Hermes and Thebit. The first is called Caput Algol: it presides over Diamond among stones, and over Black Hellebore and Mugwort among herbs.

There follow the Pleiades, presiding over Crystal and Diodoco among stones, and Diacedon,^[303] Frankincense and Fennel among herbs; moreover, they would have Quicksilver to be under the same among metals.

Thirdly, Aldebaran has under it Carbuncle and Ruby among stones, and Euphorbia and Honeysuckle among plants.

The fourth is called Hircus [Capella]: this has Sapphire among stones, and Horehound or Prasium, Mint, Mugwort and Mandrake among plants.

The fifth is Canis Maior [Sirius]: this has under it Beryl among stones, Savin, Mugwort and Dragonwort among plants, and Serpent's-tongue among animals.

Sixthly, Canis Minor [Procyon] has Agate among stones, Primrose and Pennyroyal among plants.

Seventhly, Cor Leonis has Garnet among stones, Celandine with Mugwort and Mastic among plants.

Eighthly, Cauda Ursae Maioris [Alkaid] has Magnet among stones; Chicory, the leaves and flowers of which turn to the north,^[304] and Mugwort with the flower of Periwinkle among plants; and the tooth of a Wolf among animals.

The ninth is called Ala Corvi [Wing of the Crow]: under this are black Onyx among stones; four-cornered^[305] Burdock, Henbane and Comfrey^[306] among plants; and, in truth, Frog's-tongue among animals.

Tenthly, Spica has under it Emerald among stones; Sage, Trefoil, Periwinkle or Promarulla, and Mugwort and Mandrake among plants.

The eleventh is called Alchamech [Arcturus]: it presides over Jasper among stones, and Plantain among plants.

The twelfth is Elpheia [Alphecca]: under this is Topaz among stones; it presides over Rosemary, Trefoil and Ivy among plants.

The thirteenth is called Cor Scorpionis [Antares]: under this are Sard and Amethyst among stones, Long Birthwort and Saffron among plants.

The fourteenth is Vultur Cadens [Vega]: under it are Chrysolite among stones, Savory and Fumitory among plants.

The fifteenth is called Cauda Capricorni [Deneb Algedi]: this has Chalcedony among stones; Marjoram, Mugwort and Catnip among plants, and that called Calamint which resembles Pennyroyal, and Mandrake-root.

It is moreover^[307] to be understood that every stone, or plant, or animal, or other thing, is not ruled by a single star, but by several: indeed they receive an influence from many, and this not so much separate, as conjoined.

Thus among stones, Chalcedony is under Saturn and Mercury, with Cauda Scorpionis^[308] and Cauda Capricorni; whereas Sapphire is under Jupiter and Saturn, and the star Alhayoth; Tutty, under Jupiter and the luminaries; Emerald, under Jupiter, Venus and Mercury, as well as Spica; Amethyst, according to the author Hermes, is under Mars with Jupiter, and Cor Scorpionis; multiform Jasper, under Mars and Jupiter, as well as the star Alchamech; Chrysolite, under the Sun, Venus and Mercury, and the star called Vultur Cadens; Topaz, under the Sun and Elpheia; Diamond, under Mars and Caput Algol.

In like manner among plants, the herb Serpentaria is under Saturn and the celestial Serpent; Mastic and Mint are under Jupiter and the Sun, but Mastic is also under Cor Leonis, while Mint adheres to Hircus; Hellebore, in the same way, is under Mars and Caput

Algol; Musk and Sandalwood, under the Sun with Venus; and Coriander is dedicated to Venus with Saturn.

Lib. II, Cap. XLVII On the Images of the Behenian Fixed Stars

Now there follow the operations of the fixed stars according to the sayings of Hermes.

1. Under Caput Algol [Algol] they made an image whose form was the head of a man with long beard having a bloody neck. This obtains success in petitions; it makes the bearer bold and magnanimous; it preserves the members of the body from harm; it opposes witchcraft, and reflects hostile exertions and harmful spells back upon the enemy.

2. Under the asterism of the Pleiades they made the image of a virgin girl or the form of a torch. Being borne it augments the eyesight; it assembles daemons; it calls the winds; and it reveals secrets and hidden things.

3. Under Aldebaran they made an image according the likeness of God or of a man flying. It confers wealth and honors.

4. Under Hircus [Capella] they made an image whose form was as a man who would rejoice with musical instruments. It causes the bearer to be gracious and honored, and exalted before kings and princes; and it avails against the toothache.

5. Under Canis Major [Sirius] they made the image of a harehound or a virgin girl. It confers honor, good-will and the favor of men and aerial spirits; and it gives the power of placating kings and princes and other men, and of effecting concord among them.

6. Under Canis Minor [Procyon] they made the image of a cock or of three maidens. It bestows the favor of gods, spirits and men.

7. Under Cor Leonis [Regulus] they made the image of a lion or a cat, or the form of an honored man seated on a throne. It makes a man mild, takes away wrath, and grants favor.

8. Under Cauda Ursae Majoris [Alkaid] they made the image of a man thinking, or a bull, or the form of a bull-calf. It avails against

enchantments, and it makes the bearer safe in his travels.

9. Under Ala Corvi [Wing of the Crow] they made the image of a raven, or of a serpent, or of a black man dressed in black vesture. It makes a man irascible, bold and mettlesome, thinking and speaking evil; it induces evil dreams; it gives the power to put daemons to flight and to assemble them; and it is useful against the badness of men, daemons and winds.

10. Under Spica they made the image of a bird or of a man laden with goods. It confers riches; it causes one to conquer in lawsuits; and it takes away difficulty and distress.

11. Under Alcameth [Arcturus] they made the image of a horse or a wolf, or the form of a man dancing. It avails against agues, and it stanches or restricts bleeding.

12. Under Elpheia [Alphecca] they made the image of a hen or of a man crowned and elevated. It procures the good-will and love of men, and it imparts chastity.

13. Under Cor Scorpionis [Antares] they made the image of a man armed and clad in mail, or the form of a scorpion. It gives understanding and memory; it imparts a good color; and it helps against evil daemons, and puts them to flight or binds them withal.

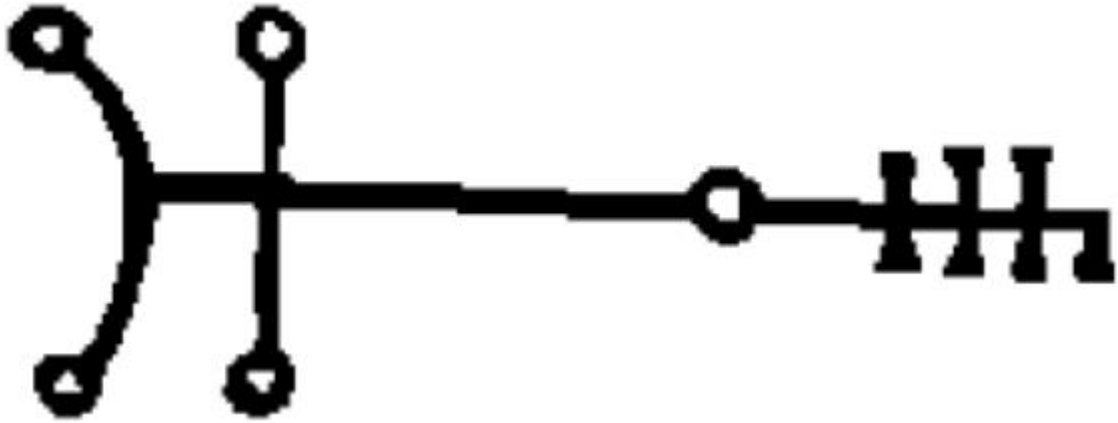
14. Under Vultur Cadens [Vega] they made the image of a vulture or a hen, or of a man traveling. It makes a man magnanimous and superior, and it gives power over daemons and beasts.

15. Under Cauda Capricorni [Deneb Algedi] they made the image of a stag, or of a he-goat, or of a man wroth. It gives prosperity and increases wealth.

These are the images of some of the fixed stars, which they bid to be graven under the same upon their proper stones.

*Lib. II, Cap. LII On the Characters Which Are
Abstracted from These Things by a Certain
Similitude*

. . . We shall not regret to add certain characters which Hermes hath allotted to the fixed and Behenian stars. And they are these.



1. Caput Algol



2. The

Pleiades

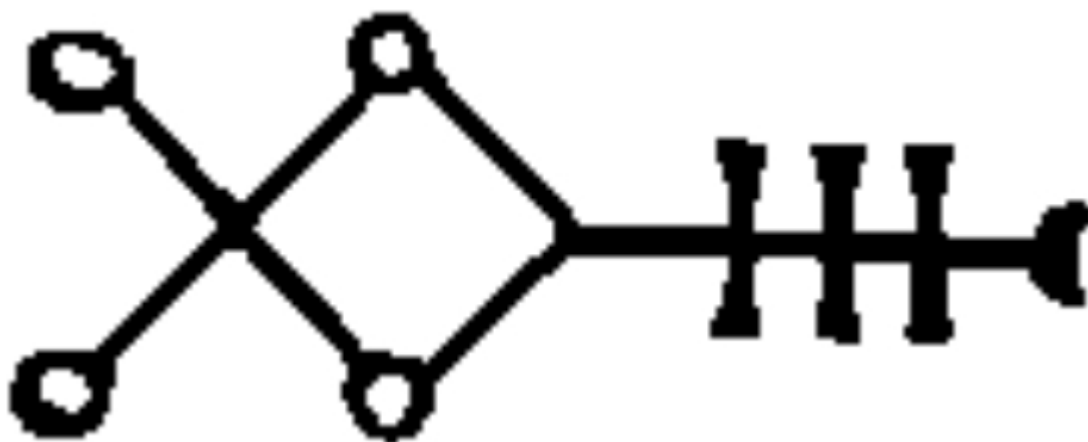
3. Aldebaram



4. Hircus



5. Canis Major



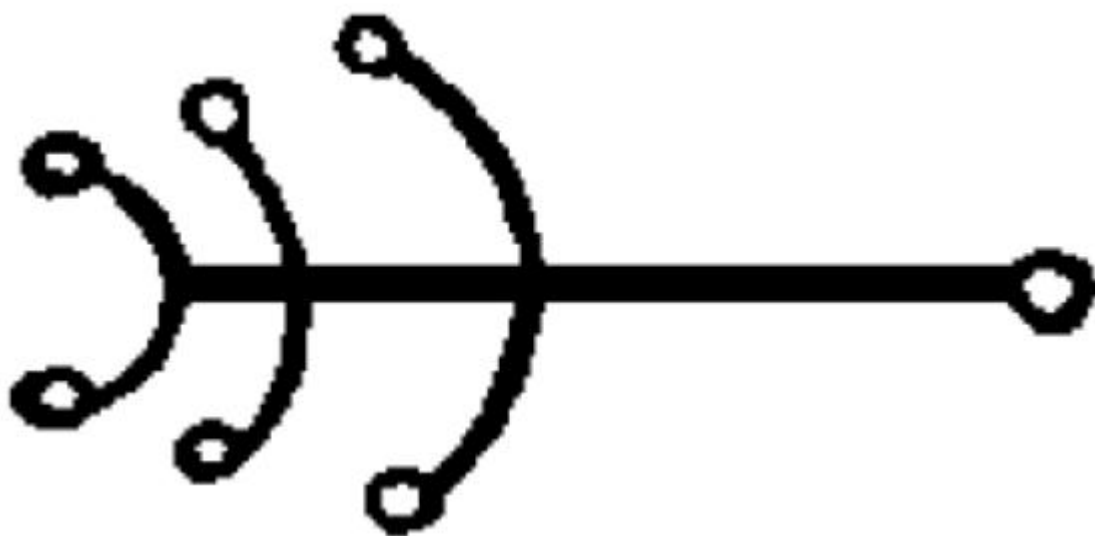
6. Canis Minor



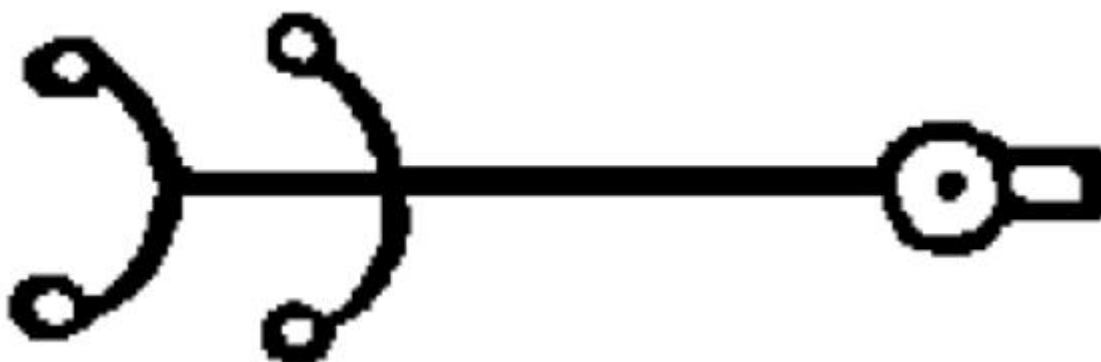
7. Cor Leonis



8. Cauda Ursae



9. Ala Corvi



10. Spica



11. Alchameth



12. Elpheia



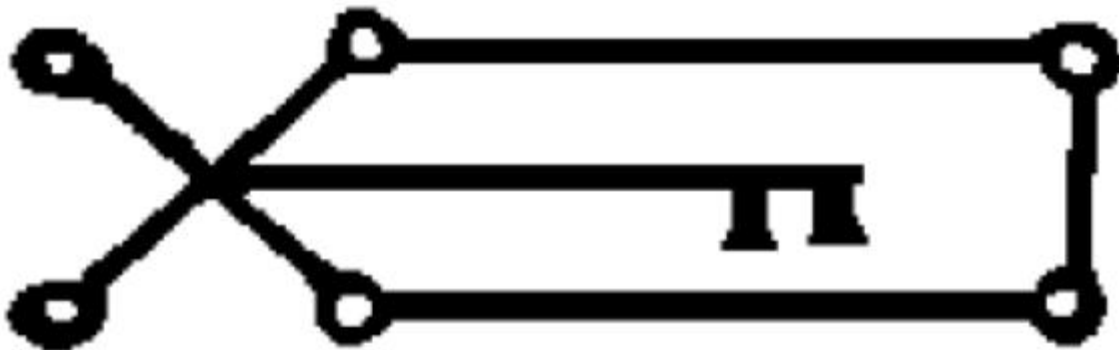
13. Cor Scorpionis



14. Vultur Cadens



15. Cauda Capricorni



A Practical Commentary on De Quindecim Stellis

Christopher Warnock

It pleases me greatly to publish Regulus Hess' new comprehensive translations of *De Quindecim Stellis: the Book of the Hermes on the Fifteen Fixed Stars*. In one volume we have all the major variants of this key medieval source on the fixed stars, both in predictive astrology and astrological magic. As Mr. Hess notes, the *Tabula XV stellarum* manuscript has been the most popular contemporary translation, and now we have available the longer *Quadripertitus* version as well as the other versions and variants.

But how are we, as practitioners, albeit scholarly and rigorous in our practice, to approach the individual variants or the entire corpus of *Hermes on the Fifteen Fixed Stars* translations in toto? While it is tempting to simply plunge in, it would be wise to first step back from this set of texts and consider the differences between its authors and adherents and their spiritual/magical worldview and our contemporary atheistic/materialist worldview. By atheistic materialism I do not mean simply a rejection of "God", however one might conceive of this, or the repudiation of the mainline Christian religious sects. Rather, it is the view, espoused since the Enlightenment by elites, especially the scientific community, that nothing exists except matter and energy. Thus in the atheistic materialist worldview not only is there no God, but there are no spirits, souls, angels, demons or other spiritual beings. There is no spiritual "energy". Nor is telepathy, telekinesis or divination possible. In short, the atheistic materialist worldview is that only matter and energy exist; any other view is simply irrational and patently false.

The pervasive influence of this worldview can be difficult to fully grasp as it is so thoroughly integrated into the modern zeitgeist. Worldview is more than our conscious philosophy; it is also our unconscious and automatic assumptions about reality. It is one's presumed and apparent reality, uncontestably true and correct. Further, the modern omnipresence of the atheistic materialist worldview is obscured by what I call the "truce" which arose more or less unconsciously over the course of the 18th and 19th centuries. Under the truce, the scientific elite would determine the nature of reality. The religious would be permitted their irrational faith and belief in God, provided they acquiesced in accepting scientific causality as the governing force of the universe and the foundation of reality itself. This double-think or compartmentalization is rampant today, particularly in what could be termed the New Age approach where adherents pursue astrology, magic or other spiritual endeavors, but explain them via energetic causality, or simply disregard their dissonance with their own presumptions of reality.

Many modern astrologers, for example, if pressed for an explanation of the casual mechanism of astrology, will point to magnetism, gravity, string theory, quantum mechanics or some other energetic or material cause. There is, of course, no scientific, i.e., atheistic materialist, evidence for astrology. The more sophisticated will posit rays or beams or fields of spiritual energy, undetectable by science but analogous to the electromagnetic spectrum. Within the unconscious paradigm of atheistic materialism, what other explanation is possible? Some may point to synchronicity. But as its originator C.G. Jung called synchronicity an acasual connecting principle, this skirts the issue. Jung may in fact have been hinting at a sort of spiritual causality.

To break free of the atheistic materialist worldview and better understand traditional astrology and our predecessors, we must recognize and accept as valid a spiritual worldview. The only other approach that is internally consistent and rational is to reject wholesale the validity of astrology and magic. If we are to be internally consistent— and effective — in practicing these arts, we

must embrace a worldview and methodology that accepts their validity and supports their practice.

This means that an academic approach, prevalent as it may be, is inherently problematic for practitioners. It adheres to atheistic materialism by treating traditional texts of magic and astrology as fictional. Academia considers such works to be imaginary writings created from whole cloth by a specific person or persons. These authors were thus either naively deluded or possibly charlatans intent on misguiding their readership. The academic approach then attempts to determine the original author or authors, establish the definitive text and trace the diffusion of this text. It presumes that astrology and magic, in and of themselves, are neither real nor worthy of study except as a curious sociocultural phenomenon. The view that the "original" source of astrology or magic is more authentic and thus superior to later variants also springs from this approach.

Academia also carries the bias that only works by contemporary academics rather than actual practitioners of magic or astrology can be relied upon as authoritative. Academics assert an exclusive claim on objective truth. Practitioners, like their predecessors, are presumed incredulous by their very belief and practice. This is not to say that the academic approach is without value. But its limitations and biases must be recognized, especially by those interested in actual practice.

A more useful model for the study and practice of astrology and magic might be termed the cookbook method. One would not, for example, argue that the pancake recipe in the 1975 *Joy of Cooking* edition was suspect or automatically inferior to that in the original 1931 edition. The recipe might well have improved over time. One could actually make pancakes from either recipe and simply taste and judge for oneself. It would be unthinkable to proclaim oneself an expert on pancakes without having ever made or tasted them, and while believing that they could not actually be made. The cookbook model does not reject historical or theoretical knowledge about its

subject matter, but remains steadfastly focused on actually working and practicing with the subject matter. It certainly never sees it as imaginary.

The cookbook model frees us from the endless searching and arguing over which is the "original" and thus infinitely superior and canonical single-source theory or method. It allows us instead to freely explore the highways and byways of variant texts which can all be more or less valid though different approaches. It also gives us the clarity to recognize that our choice of one source over another may simply be a preference and to respect the validity of variant sources and other practitioners' choice of source.

The cookbook model also helps us avoid the tangles of another prevalent view, this time among practitioners, that every line, word, jot and tittle of the source must be followed precisely and literally. This view can dovetail with an insistence on determining the "original" or at least canonical source in order to bypass the uncertainty and nuance presented by the inconsistencies inevitably found in variant sources. As well as being in tune with the academic model, this attitude is not unreasonable if one has no concept of the underlying methodology or causality of astrology or magic, or if one believes that the forces or beings evoked are inherently dangerous or malevolent.

Again, in the spirit of the cookbook approach, if we have never made pancakes or are not familiar with how to use a griddle or the chemistry of baking powder, then it is probably best to follow a given recipe precisely rather than creatively improvise. But if you have made pancakes many times, then you can substitute buttermilk for milk or otherwise innovate with satisfactory results.

The cookbook model thus allows us to navigate between the Scylla of the academic approach and the Charybdis of New Age thinking which lacks rigor as well as coherent foundation. By working within a spiritual worldview that accepts the reality of spiritual causality, connection and spiritual beings, we reap the benefit of an internally consistent worldview that informs rather than

hinders our practice. The cookbook approach provides a methodology where practice and theory continually interact and inform each other, with actual results as our focus.

With this understanding of modern methods and approaches, we can appreciate as we delve into *De Quindecim Stellis* that traditional sources vary in their models and methods as well. Two key traditional models for astrological magic were natural magic versus the invocation of spirits, as noted in Mr. Hess' introduction. Albertus Magnus and Marsilio Ficino both espoused natural magic, with its occult virtues, i.e., hidden powers, of material things. These virtues pass thorough and are influenced by the stars, but ultimately arise from Platonic Ideas manifesting through the Anima Mundi, the Soul of the World. Accordingly, by this view, a talisman created or medicine compounded at an astrologically appropriate time out of appropriate materials would be naturally empowered by the stars without any invocation of spirits. The popularity of natural magic in the Middle Ages and Renaissance may in part have stemmed from fear of the Inquisition. Its modern popularity likely stems from it being less violative of the atheistic materialist worldview.

The main alternative to natural magic as an explanation for astrological magic involves the invocation of spirits. This could be seen, as Thomas Aquinas insisted, as invariably involving malefic spirits, despite, as Mr. Hess notes, his assertion that the celestial archangels are benign. Other sources, like *Picatrix*, envision a range of astrological spirits and angels, malefic, neutral or benefic, who provide the purpose and effects of astrological magic. The licit or illicit nature of sigils, symbols and images varied from source to source while maintaining the basic divide between natural magic and invocation. By consciously seeing our own models and recognizing the traditional ones, we can penetrate to the essence of the various traditional approaches. This will help us to discern which ones resonate for us and to effectively synthesize them into our theory and practice as contemporary medieval/Renaissance astrologers and astrological magicians.

Taking my own experience as an example, I would like to address some issues that were illuminated for me by the comprehensive translations of *De Quindecim Stellis*. My own extensive fixed star practice was primarily based, as Mr. Hess notes, on the information provided in the *Tabula* version of *Hermes on the Fifteen Fixed Stars*. While my sense is that *Quadripertitus*, being the most detailed, is a key text, this does not require us to ignore other variants or blindly follow *Quadripertitus*. We need not argue over which is the "original" or which one is "right". Each presents valid formulae which can serve to enrich our practice with new possibilities.

Marketing for new esoteric translations typically extols its novelty, claiming radical departure from previous translations and hitherto unavailable insights. But what struck me in perusing the variant texts of *De Quindecim Stellis*, particularly *Quadripertitus*, is how much my approach and practice already conformed to theirs, despite any prior exposure. Rather than containing novel revelations, the comprehensive translations of *Quindecim Stellis* deepened and validated my previous understanding of the essence of the practice and theory of medieval and Renaissance astrology and astrological magic.

The Difference between the Predictive and Talismanic Effects of Fixed Stars

One recurrent issue that moderns stumble over with fixed stars is the difference between the predictive and talismanic effects of fixed stars. Any question of this difference has now been laid to rest by *Quadripertitus*. Structurally, *Quadripertitus* addresses each individual fixed star by discussing what it signifies in a predictive context, which often differs from the talismanic use of the star. A classic example is Algol. *Quadripertitus* in Part I says,

"Know that this star is one of the mightiest in the entire firmament, both in nativities and in the conceptions of things. And if Mars should be with it on the ascendant or the midheaven, it maketh a man quarrelsome and strong. If the

Moon should be with it on the ascendant, while Mars or Saturn behold it from opposition, [it signifieth trouble and the loss] of the head."

Quadripertitus is explicitly stating the effects of the fixed star as a predictive significator in natal and electional astrology. Yet in Part II, *Quadraperitus* says of an Algol talisman,

"[I]ts virtue is to impart mettle and boldness, and to keep the members unharmed. And if anyone would enchant or bewitch him that beareth it, the spell reverteth, or the sorcery doth return, upon him that cast it. The color of it is as the color of shining iron, and the star from which proceedeth its virtue is Caput Algol. Its power is proven when the Moon is with that star."

So *Quadripartitus* makes clear that the effects of a star in predictive astrology may differ from its effects as a talisman.

Algol is, in fact, a salient example of the confusion and even fear instilled by the difference between the predictive and talismanic nature of the star. I often have customers question how I could recommend an Algol talisman when they have read or heard all sorts of troubling things about the predictive nature of Algol. My response has always been that the predictive and talismanic nature of fixed stars is often different, but it is gratifying to see this set forth so clearly in a key traditional source.

Is It Possible to Make Non-Gemstone Fixed Star Talismans?

Quadripertitus even more than the *Tabula* emphasizes the use of gemstones for fixed star talismans. Part II of *Quadripertitus* is entitled "On the Fifteen Stones". Its introduction says,

"But now in the second part of this book will be revealed the splendor and power which the Most High himself hath enclosed in precious stones...That there are fifteen stones which agree in color, complexion and nature with the abovesaid stars...Each of these ought to be polished and graven or inscribed when the Moon shall be joined with the star pertaining thereto; for when this should be so, their power will be increased a hundredfold."

Of the fixed star Alkaid, for example, Part II of *Quadripertitus* says,

"And this [chicory] thou shalt join with Mugwort and the flower of Periwinkle, placing on top of them a well-polished Magnet; and whithersoever thou wouldst, thou wilt be able to go safely. This ring is potent against all enchantments and for being taken from one place to another, and it is said to profit much against sorcery...Let this be done when the Moon shall be joined with [Alkaid]."

If one considers it necessary to follow the source exactly with no variation, this raises questions about my own practice of making fixed star talismans of paper or metal. But as noted earlier, this approach can be unnecessarily rigid and confining. Still, why not use only gemstones? Certainly these are acceptable and appropriate. One could simply take the appropriate stone, place the herbs underneath and secure the it in a setting at an astrologically appropriate time.

But *Quadripertitus* also gives instructions for the sigils and images of the fixed star which are to be inscribed or engraved when the talisman is created. It may be possible to carve a sigil on a gemstone if one uses a quick method like a diamond tipped stylus or Dremel tool. But engraving an image upon the stone during the limited electional time range when the appropriate astrological factors are in effect would be near impossible. Other pragmatic limitations arise, too. For example, diamond, the stone of Algol, is

not engravable. Other stones can be similarly too hard or soft. So if one is intent upon producing talismans using the images of the fixed stars then some other medium is needed. And indeed Albertus Magnus says, "In considering the craft of making gems and metallic images in the likeness of the stars, the first teachers and professors of natural science recommended that the carving be done at duly observed times...And they worked wonders by means of such images." *Book of Minerals*, 2.3.3, p. 136. So Albertus endorses metal talismans.

But will this undermine the efficacy of the talisman? It may seem natural to a modern to believe that the gemstone itself is the source of the magical power. But *Quadripertitus* is not based on an atheistic materialist worldview. *Quadripertitus* in Part II says,

"The ninth stone is called Emerald, whose color is green. Its virtue is to increase the wealth of him who, having placed it in gold, shall have conducted himself worthily; it maketh one wholly to conquer in causes, and it delivereth a man from difficulty and distress. Its star is Alchimech Alaazel [Spica]: look thou, how the virtue of the Emerald hath proceeded from this star."

Ultimately, the power comes not from the stone, but from the star. As *Quadripertitus* says in Part II, "And inasmuch as lower things are ruled by the higher, and as whatever is below doth receive nature and complexion from its like in nature and complexion above."

The Renaissance mage Cornelius Agrippa says,

"that inferior things do obey the Celestiall, and not only them, but also even their Images; Even as earthly Scorpions obey not only the Celestiall Scorpion, but also his Image, if it shall be opportunely figured under his ascent and Dominion."

Three Books of Occult Philosophy, Bk II, ch 35. And as the Renaissance philosopher and mage Marsilio Ficino notes, numbers and images are higher than material things and closer to the One: "[I]ndeed they have the greatest affinity with the Ideas in Mind [the Anima Mundi] the Queen of the World." *Three Books On Life*, Bk III, ch 17.

Because of this immediate connection to the higher celestial images and to the individual Platonic ideas, sigils, symbols and images have great power in themselves and so need not be made of the particular materials that also manifest the power of the chosen celestial factor. In fact, some traditional astrological magic source eschew the choice of materials altogether. As the famous Harranian Sabian mage Thabit Ibn Qurra says,

"You should begin to work on the image [i.e., talisman], that is, by means of casting it in the form you have made from gold or silver or copper or lead or tin. It does not matter of which of these metals the image is made, because its health and strength require nothing else; it is perfected by the exactness of the ascendant [i.e., astrological timing] alone."

De Imaginibus, Chapter V.

So by both practical and theoretical considerations it is possible to make fixed star talismans from materials other than the gemstones specified in *Quindecim Stellis*. I also can attest, having made hundreds of fixed star talismans and having received numerous testimonials, that these methods are effective. This serves to illustrate that we can hone methods that work for us. We needn't be frozen by obedience to any particular source, provided that we stay within the essence of the tradition.

Do the Planets rule Fixed Stars or Do the Fixed Stars rule Planets?

Quadripertitus extensively addresses the nature and complexion of the fixed stars:

"And know that each fixed star consisteth of two natures, as of the nature of Saturn and Venus, or of Mars and Mercury, or else of Jupiter and Saturn, or of Venus and Mars. Note besides that when any planet should be with a star having in part the planet's nature, it is made more potent by the nature which accordeth with that of the planet, while the nature of the planet is in like manner augmented. For example, let a certain star be of the nature of Mars and Venus: so long as Mars should be with that star, the nature of Mars will conquer in signification; but should Venus be with it, the nature of Venus will predominate."

Quadripertitus, Part I

But the nature and complexion of the fixed stars is not merely described in terms of planets. *Quadripartitus* quotes Hermes:

"Know that some of the fixed stars are of two natures and two complexions, and of the significations of two planets; and that some are of one, whereas others are of natures besides those natures mentioned above: as some possess the nature of the other stars round about them, while another hath that of itself; and there are others which are not merely of one nature, either according to themselves or to the nature of a single planet."

Quadripertitus, Part I.

The natures of the fixed stars can also be classified in terms of colors or their elemental nature:

"But know that the natures of the stars are discerned by their colors because, inasmuch as there are colors in the fixed stars, so must they be joined to the planets. For it is by means of the

colors that these five modes of being are united in the nature of a fixed star to the planets: seeing that a reddish color is of Mars, a gray or leaden color is of Saturn, yellow mixed with paleness is of Jupiter, and white is of Venus. In such wise must thou consider the colors of all the stars. For this is their character and nature according to the four Elements and the colors of the same. And know that every star red in color is of a Fiery nature and signifieth Choler and its flavor according to this signification is Bitter. Every star gray or leaden in color is of the nature of Earth and signifieth Melancholy, and of flavors Sour. In like manner every star yellow in color, mixed with paleness, is of the nature of Air: its complexion is Sanguinous, and of flavors it signifieth the Sweet. And again, every star white in color is of the nature of Water: its complexion is Phlegmatic, and it is Salty in taste."

Quadripertitus, Part I.

Finally, *Quadripertitus* notes, "Certain of the stars are brighter than other fixed stars; and the larger and brighter they seem, the greater and stronger is their signification." *Quadripertitus*, Part I.

Classifying fixed stars as being of the nature of planets has long history. The Hellenistic astrologer Ptolemy in his *Tetrabiblos* uses this classification for all the visible fixed stars, not just the 15 listed in *Quindecim Stellis*. For example, Ptolemy says, "The stars in the Head of Aries, then have an effect like the power of Mars and Saturn mingled..." *Tetrabiblos*, Bk I, ch 9.

Modern astrologers often assume that Ptolemy's listings of the nature of the fixed stars implied that the fixed stars were ruled by the planets. I have never received any deeper rationale for why Ptolemy should be interpreted this way apart from our familiarity with planets traditionally ruling various worldly things and activities.

But the view that the planets rule the fixed stars is given some credence by *Quadripertitus*:

"And note that if the Moon shall be with any one of them upon the ascendant or midheaven during a nativity or question, its power and signification appear according to the nature and signification of its lord, in the same way as when its lord should be by itself in the aforesaid."

Quadripertitus, Part I.

But beyond this assertion in *Quadripertitus*, what can we say about its philosophical underpinnings and deeper rationale? A close reading of Ptolemy undermines planetary rulership, as Ptolemy merely says that the fixed stars "have an effect like the power" of particular planets. He does not say explicitly that the planets rule the fixed stars. Ptolemy instead seems to be explaining the mysterious natures of the fixed stars by comparing them to the more familiar qualities of the planets.

If we step back and look at the basic structure of geocentric astronomy used in all traditional Western astrological schools, we see a focus on a hierarchy of higher and lower, with seven planetary spheres. The lowest of these is the sphere of the Moon and the Earth with all that is contained within this sublunary realm. Each subsequent sphere is higher and encompasses the lower spheres until we reach the seventh sphere, the highest planetary sphere, which is the sphere of Saturn. The fixed stars are above the planetary spheres, being placed either in the 8th or 9th spheres, depending on the particular traditional model. Thus the fixed stars are higher than the planets.

Quadripertitus states, "And inasmuch as lower things are ruled by the higher, and as whatever is below doth receive nature and complexion from its like in nature and complexion above." *Quadripertitus*, Part III. Thus it would be odd for the planets, being lower than the fixed stars, to rule them, and this view is explicitly contradicted by the Renaissance philosopher and mage Marsilio Ficino:

"I have said elsewhere that down from every single star (so to speak Platonically) there hangs its own series of things down to the lowest...Under the celestial Serpent or the entire constellation of the Serpent-bearer, they place Saturn and sometimes Jupiter, afterwards daemons who often take on serpent's form, in addition men of this kind, serpents (the animals), the snake-weed, the stone draconite which originates in the head of a dragon, and the stone commonly called serpentine...By a similar system they think a chain of beings descends by levels from any star of the firmament through any planet under its dominion."

Three Books on Life, Bk. III, Ch. 14, p. 311.

Thus Ficino makes clear that the stars rule planets and gives a compelling rationale for this. Of course, everyone is free to formulate their own beliefs and approach. But this question of star vs. planetary rulership exemplifies how one can negotiate contradictory traditional sources by discerning the underlying principles of the broader tradition.

Standard Suffumigations

The ritual of suffumigation as presented in *De Quindecim Stellis* also gave me further insight into this practice. To suffumigate is to move a talisman back and forth through the smoke of burning incense while consecrating the talisman or invoking the spirit/angel of the talisman. Suffumigation is a typical part of the creation of talismans in medieval/Renaissance practice. See, e.g., Cornelius, Agrippa, *Three Books of Occult Philosophy*, Bk I, ch 47 ("...make a Ring...not omitting the inscriptions of images, names, and Characters, as also the proper suffumigations.").

I perform a wide variety of invocations and consecrations. To keep things simple, I use Japanese temple stick incense for everything. For those who prefer an all-purpose resin incense, I tend to suggest frankincense. For clients who want a specialized incense

for each individual fixed star, I usually suggest the herb or plant ruled by the fixed star, which, so long as it is non-poisonous, can be burned on incense charcoal in a censer or incense burner.

The Scholium (Latin for commentary) to the *Quadripertitus* by the medieval Persian Jewish astrologer Mashallah says:

“For every good, precious and fragrant suffumigation cheereth the will and the aerial spirits, even as the drinking of good wine cheereth the heart; and every foul suffumigation hindereth and banisheth men and spirits in like manner.” And spake Messalah: “In every working for evil, use thou a stinking suffumigation; for good use the opposite.”

Quadripartitus, Scholium.

The Scholium then lists benefic and malefic suffumigations:

“The fifteen suffumigations to be used for good are these: aloeswood, civet, amber, spikenard, frankincense, mastic, saffron, thymiama, storax, musk, clove, cinnamon, white beeswax, labdanum and galbanum.

The evil and heavy suffumigations are these: sulphur, nitre, myrrh, red sandalwood, dregs of oil, ordure, pitch, wool of black sheep, hoof of goat, dregs of bees, atramentum, rotten fruit, vinegar with rotted and coagulated wine, gall-nut, and arsenic with lees of wine”

Quadripartitus, Scholium.

So while I still consider it valid to use the plant or herb ruled by the fixed star as incense for suffumigation, it was interesting to see the Scholium listing standard incense usable for any benefic consecration (I never do malefic magic!). In particular, I was

pleased to see my choice of frankincense listed as a standard benefic resin incense.

Standardized Fixed Star Invocation

A great boon to the making planetary talismans is the extensive planetary invocations of the Harranian Sabians in *Picatrix*, Bk III, ch 7, which can be used for consecration and invocation of the planets. It would be nice to have 15 lengthy fixed star invocations, but at least now we have an all-purpose fixed star invocation from the Liber Thebit version of *De Quindecim Stellis*.

Saying of Thebit: "Note thou that each of the aforesaid stones must be set when the Moon is conjunct with its star bodily or with a good aspect, pronouncing this orison while setting the stone.

Orison: O most high Creator of all, Alpha and Omega, who didst make heaven and earth, the sea and all things that are in them: thou hast vouchsafed to all these the virtue wherein it shall be that, by thy Son, thou hast reconciled the lowest with the highest. Now therefore, most merciful Father, do thou in potency conjoin and coadunate what is above with what is below, and what is below with what is above, so that the virtue of both may be present in this ring as I implore. Amen."

Liber Thebit

This standard consecration could be used by itself for any fixed star or could be added on to the individual fixed star consecrations provided in my book *Fixed Star, Constellation and Sign Magic*.

Elections for Creation of Fixed Star Talismans

Compared to the *Tabula*, the *Quadripertitus* provides many more tailored instructions for the elections to create fixed star talismans.

My primary guides for the celestial factors necessary to create fixed star talismans have been Cornelius Agrippa's *Three Books of Occult Philosophy* and Marsilio Ficino's *Three Books on Life*, both of which clearly derive from *Quindecim Stellis*.

Agrippa says:

"Now the manner of making these kinds of Rings, is this, viz. when any Star ascends fortunately, with the fortunate aspect, or conjunction of the Moon, we must take a stone, and Hearb that is under that Star, and make a Ring of the Metall that is suitable to this Star, and in it fasten the stone, putting the Hearb, or root under it; not omitting the inscriptions of images, names, and Characters, as also the proper suffumigations."

Three Books of Occult Philosophy, Bk I, ch 67

Ficino says:

"The philosopher Thebit teaches, if thou wouldst capture the virtue of any of the aforesaid stars, take thou the stone and herb of the same, and making a ring of gold or silver, let the stone be set therein with the herb underneath it, and bear it upon thee. Do this, however, when the Moon draws near to the star, or beholds it with a trine or sextile aspect, while that star traverses the midheaven or the ascendant."

Three Books on Life, Bk III, ch 8.

Ficino's source appears to be the *Liber Thebit* variant of *De Quindecim Stellis*.

Note that all instructions in all variants include the Moon as part of the election in addition to the fixed star whose talisman is being made. This is logical if we remember that the fixed stars in traditional geocentric astronomy are very far from us in either the 8th

or 9th sphere, while the Moon is the closest planet to us. *Picatrix* says:

"And draw your attention to the Moon in all works [of magic] as if it were the chief of all the other planets because it brings about evident manifestations and judgments in all things in the world and it pertains to the power of generation and corruption and she is the mediatrix [female intermediary] in the advance of your work, receiving the influences and impressions of the stars and planets and pouring them out to the inferiors of this world."

Picatrix, Bk II, ch 3.

The Moon brings the power and influence of the fixed stars to us, bridging their vast distance from us. This is in both a physical but more importantly a spiritual sense, as the fixed stars are a higher and purer manifestation of the One.

One could argue that aspects other than conjunctions by the Moon should also be taken into consideration. Some support for this position can be taken from the *Quadripertitus'* discussion of the predictive significance of the fixed stars, particularly in natal charts. For example, the *Quadripertitus* says,

"If it befalleth that the Moon be with Aldebaran, and the Moon should be aspecting Saturn or Mars, or else in a square or opposition with the Sun, it will be the same as though it were joined with Mars. But if the Moon should be with Aldebaran and beholding Jupiter or Venus, or else beholding the Sun with an amicable aspect, it will in like manner possess the same signification as though it were with Venus within the same degree and minute."

Quadripertitus, Part I.

But as we have noted, there are differences between the fixed stars in predictive astrology and their use in talismans. Throughout our different variants of *De Quindecim Stellis*, we find only two uses of a planet other than the Moon as part of a fixed star talisman election:

"[A]nd when the Moon is with Alhabor, then is its virtue augmented, especially if it be on the ascendant or midheaven. And if thou wouldst place it in gold, do this when the Moon and Venus shall be with Alhabor, and thou wilt profit thereby."

Quadripertitus, Part II [Sirius];

"And note thou how all of these fifteen stars have great virtue and efficacy when the Moon is with them on the ascendant or midheaven, especially if the Moon should at that time be waxing, and also while a luminary or fortune are beholding them."

Tabula, Alternate Conclusion. (Trinity MS O.1.58).

The most frequently occurring electoral instruction for fixed star talismans is that the fixed star be "with" or "joined" to the Moon, e.g., "And when thou wilt do aught therewith, do thou work when the Moon is with Alchoraya; for then its power shall appear." *Quadripertitus* Part II [Pleiades]; "Spake Hermes: 'Divers are the images and characters which must be graven upon the aforesaid stones, when the Moon shall be joined to the same star which is suited to this work.'" *Quadripertitus* Part IV.

Often the variants will say that the Moon should be conjunct the fixed star, e.g., "Its star is Alhailoth, and thou shalt operate therewith when the Moon is conjunct with it." *Quadripertitus*, Part II [Capella]. Being with or joined to the Moon is generally synonymous in medieval/Renaissance astrology with a conjunction.

But while the primary meaning of "joined" is a conjunction, it can also indicate other aspects. Indeed, the *Liber Thebit* says, "Note thou that each of the aforesaid stones must be set when the Moon is conjunct with its star bodily or with a good aspect, pronouncing this orison while setting the stone." Thus a conjunction, sextile or trine, as noted by Agrippa and Ficino, are all appropriate. This accords with traditional practice where a conjunction (with benefics) as well as sextiles and trines are positive aspects.

We also have *De Quindecim Stellis* variants stating that the fixed star should be rising, i.e., conjunct the Ascendant, or culminating, conjunct the Midheaven, such as "when the Moon shall be joined with the star to which the stone pertaineth on the ascendant or midheaven." *Tabula* conclusion. This accords with standard medieval/Renaissance practice where rising and culminating are the strongest points in a chart and are typical placements for other celestial factors, particularly planets, in talisman elections.

Finally we see one mention of the phase of the Moon, i.e., whether the Moon is waxing or waning,

"And note thou how all of these fifteen stars have great virtue and efficacy when the Moon is with them on the ascendant or midheaven, especially if the Moon should at that time be waxing, and also while a luminary or fortune are beholding them."

Tabula Alternate Conclusion (Trinity MS O.1.58).

It has been intriguing for me to explore all these sources and compare them with my current practice in fixed star talisman elections. The factors I use for a fixed star talisman are:

- (1) The fixed star is ascending or culminating;
- (2) The Moon conjoins, sextiles or trines the fixed star.

We can add some additional factors based on medieval/Renaissance astrological practice. First that the Moon is applying to conjoin, sextile or trine the fixed star because in electional astrology, a separating aspect is ineffective to accomplish good or it simply reflects the past. See, e.g., Guido Bonatti, Aphorism 17, *146 Aphorisms*. We could also ascertain that the Moon and the fixed star not be afflicted, although there are various views on what this entails. My personal definition in the context of fixed star elections is that the Moon is afflicted when she is:

(1) Combust, i.e., within 8.5 degrees of the Sun

(2) In Capricorn, her detriment, or Scorpio, her fall

(3) Making an applying square or opposition to any planet

(4) Making an applying conjunction to any planet in fall, detriment, combust or retrograde

(5) Making an applying conjunction to Mars or Saturn, unless they are dignified by face, term, triplicity, exaltation or sign

(5) Making an applying conjunction to the South Node

A fixed star is afflicted when:

(1) Any afflicted planet (i.e., one that is combust, retrograde, in detriment or fall) is making an applying conjunction to the fixed star

(2) Mars or Saturn are making an applying conjunction to the fixed star, unless Saturn or Mars are dignified by face, term, triplicity, exaltation or sign

(3) The South Node is conjunct the fixed star

I also consider whether the Moon is waxing or waning, but try to go beyond simply equating these with favorable or not. *Picatrix* states:

"And if you find the Moon increasing in light then her strength and power is good and useful in all works to bring about increase and if you find the light [of the Moon] diminishing it is suitable and harmonious for all works in which you wish diminution.

And after the Moon separates from the conjunction of the Sun [New Moon] all the way up to a sinister [against the direction of the signs] square until it arrives at an opposition [Full Moon] it is always good and harmonious for buying and selling, trials and asking for the repayment of debts, debates and councils for everything you require.

And after separating from the opposition of the Sun and crossing to the dexter square all the way to the conjunction of the Sun it is good and appropriate to [pay] for debts that you owe and for those who keep possessions to return them to others and for wisdom and for asking and inquiring into truth."

Picatrix, Bk II, ch 3.

As the waxing Moon traditionally indicates increase, it is appropriate for wealth or success. It could also be good for a protection talisman as it increases one's strength. But the waning Moon could similarly serve in a protection talisman to rid the user of bad influences. So the proper Moon phase involves consideration of the specific effects desired from the fixed star talisman.

I have presented my methods and path toward them as an example of synthesizing guidance from traditional sources. I certainly do not insist that there is only one way to proceed. Everyone must find the method that resonates best for them. Taking a deep dive into traditional sources and medieval/Renaissance astrology, you will discover your own way.

By aligning ourselves with the magical/spiritual worldview and exploring and mastering medieval/Renaissance astrology and astrological magic, we can become co-creators of the living corpus of *De Quindecim Stellis*. Like our illustrious predecessors, we become a link in the Hermetic Chain of esoteric transmission.

Table of Latin Names of Stones and Herbs

Stones			Herbs		
Quad.	Lib. Enoch	Lib. Thebit	Quad.	Lib. Enoch	Lib. Thebit
1. rubinus, <i>called</i> carbunculus	1. robin, <i>called</i> carbunculus	9. rubinus	1. anabulla or titimallus	1. annabulla	9 titimallus vel mabosilla
2. cristallus or diadocos	2. cristallus or diadoco	2. cristallus or dyacodos	2. feniculus	2. feniculus	2. feniculus
3. diamas	3. dyamas	1. adamas	3. elleborus niger	3. elleborus niger	1. <i>omitted</i>
4. saphirus	4. saphirus	8. zaphyrus	4. prasium or marrubium	4. marrubium	8. marubium
5. berillus	5. berillus	7. berillus	5. savina	5. savina	7. savina
6. achates	6. achates	3. agates	6. solsequium or eliotropium	6. primula veris	3. solsequium
7. gorgonza, <i>called</i> granatus	7. gorgonza, <i>called</i> granet	10. granata	7. celidonia,	7. celidonia	10. celidonia
8. onichius	8. onichius	5. uituicon	8. lapatium maius	8. lapatia maior	5. lapatium
9. smaragdus	9. esmaracda	11. smaragdus	9. salvia	9. salvia	11. salvia
10. iaspis	10. iaspis	15. iaspis	10.	10.	15.

			plantago	plantago	plantago
11. magnes	11. adamas	4. magnetes	11. cicorea	11. cicorea	4. cicorea
12. topazius	12. topazion	12. topacius	12. adal <i>called</i> ros marinus	12. ros marinus	12. rosmarinus
13. sardius, <i>with</i> ametistus	13. sardis, <i>with</i> amatista	13. sardius, <i>with</i> amatistus	13. aristologia longa or thora	13. aristologia longa	13. astrologia longa
14. crisolitus	14. crisolitus	6. crisolitus	14. satureia	14. satureia	6. saturegia
15. calcedonius	15. calcedonius	14. calcedonius	15. maiorana, <i>called</i> mundadux	15. maiorana	14. maiorana
Secondary "Herbs"					
Quad.	Lib. Enoch	Lib. Thebit			
1. <i>none</i>	1. <i>none</i>	9. <i>none</i>			
2. thus, argentum vivum	2. thus, argentum vivum	2. argentum vivum			
3. artemisia	3. artemisia	1. arthamesia			
4. menta, artemisia, mandragoras	4. menta, artemisia, mandragoras	8. menta, arthamesia, mandragoras			
5. artemisia, dragontea, lingua colubri	5. artemisia, dragontea, lingua serpentis	7. arthamesia, draguntea, lingua colubri			
6. pulegium	6. polagium	3. pulegium			
7. artemisia,	7. artemisia,	10. mastice			

mastice	mastice				
8. lingua ranae	8. lingua ranae	5 jusquiamus, lingua ranae			
9. trifolium, pervinca, artemisia, mandragoras	9. gramen, pervinca; <i>or</i> pervinca, artemisia, mandragoras	11. trifolium, promarulla, arthamesia, mandragoras			
10. <i>none</i>	10. <i>none</i>	15. <i>none</i>			
11. artemisia, pervinca, dens lupi	11. artemisia, pervinca, dens lupi	4 artemisia, pronirelle / pronitene			
12. trifolium, edera	12. trifolium, edera	12. trifolium, edera			
13. toxicus	13. toxicus	13. crocus			
14. fumus terrae, turonso	14. fumus terrae, turquasa	6. fumus terrae			
15. artemisia, nepita, maiorana, mandragoras	15. artemisia, nepita, maiorana	14. nepita, mandragoras, arthamesia			

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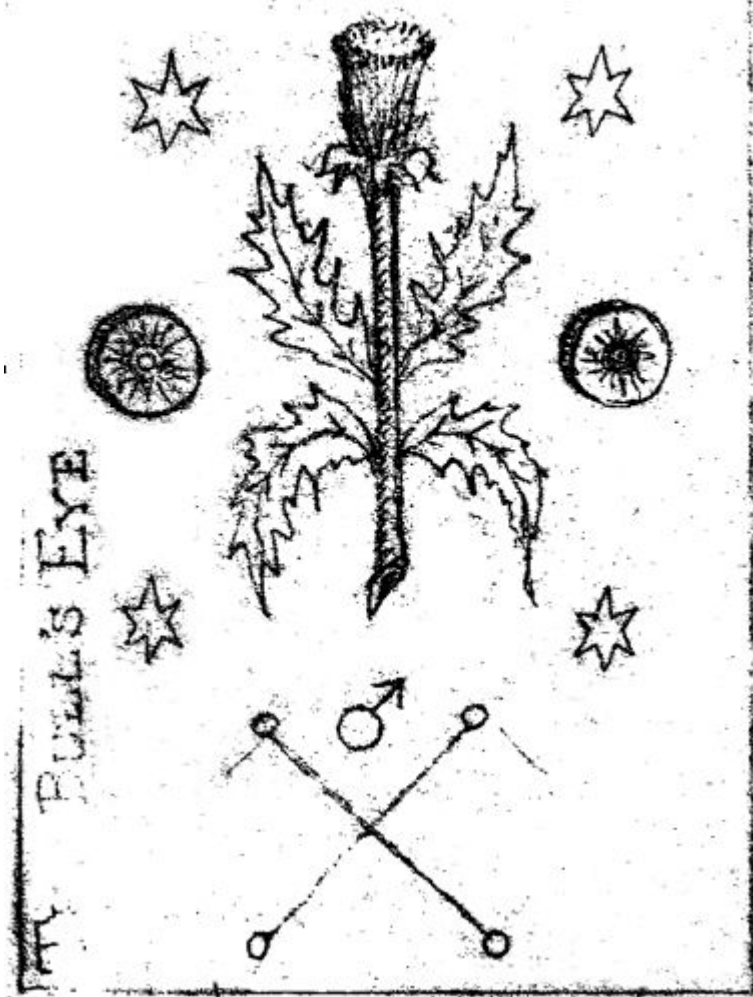
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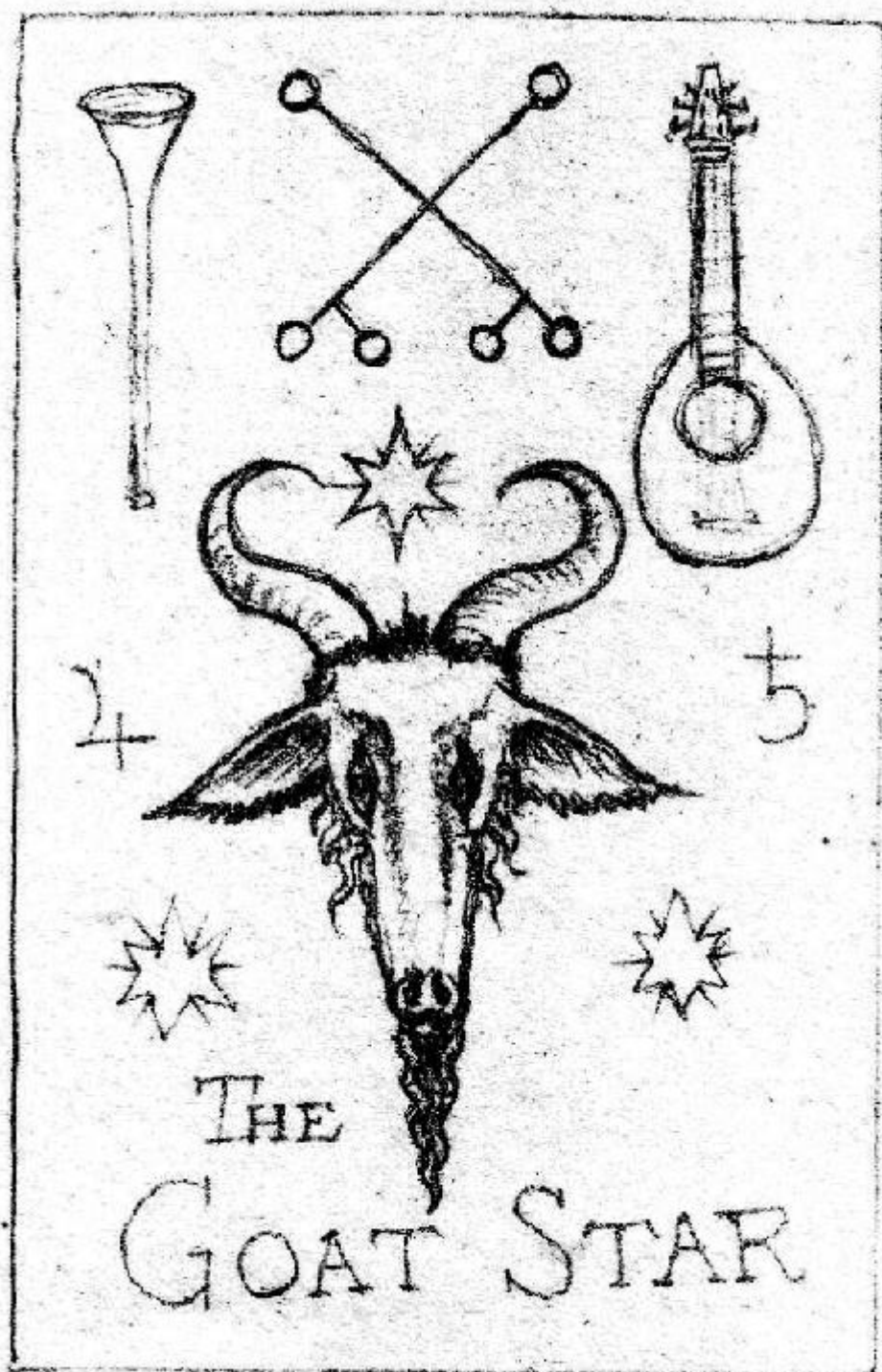
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Nigel Jackson Fixed Star Sketches

ALDEBARAN



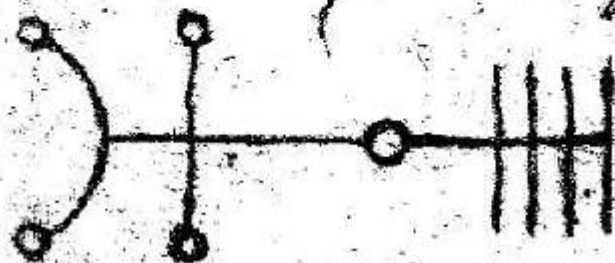




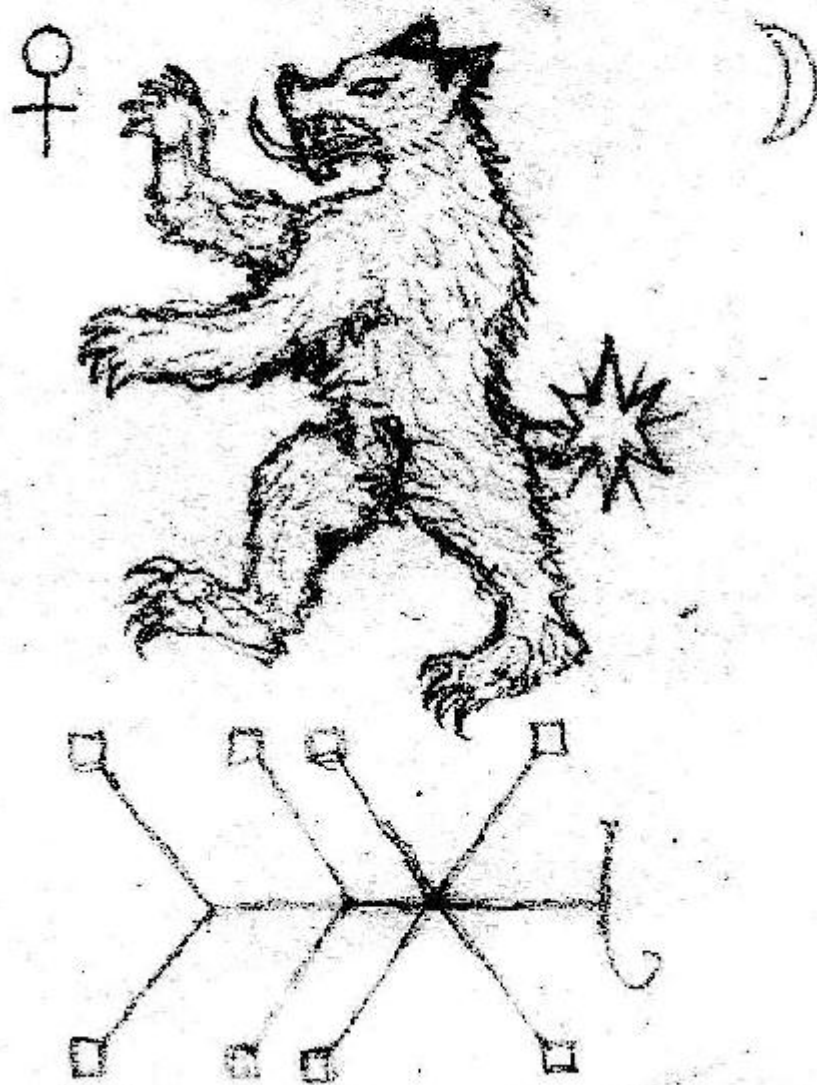
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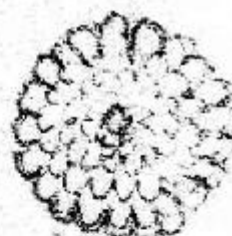
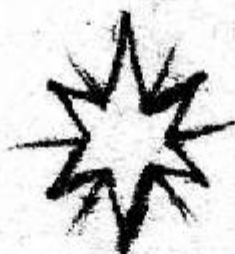
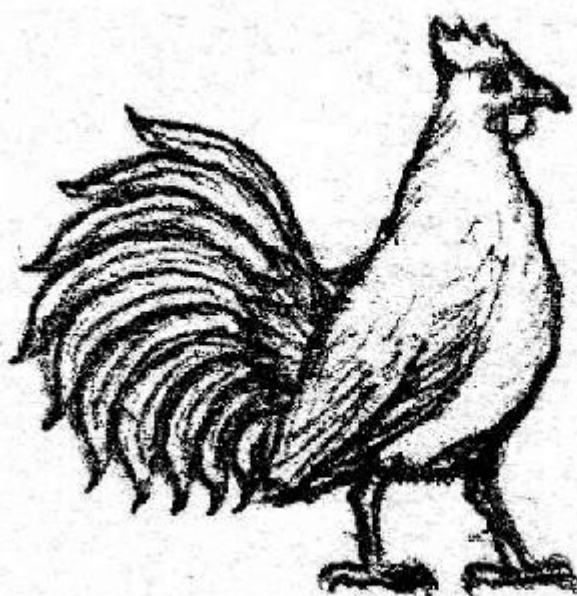


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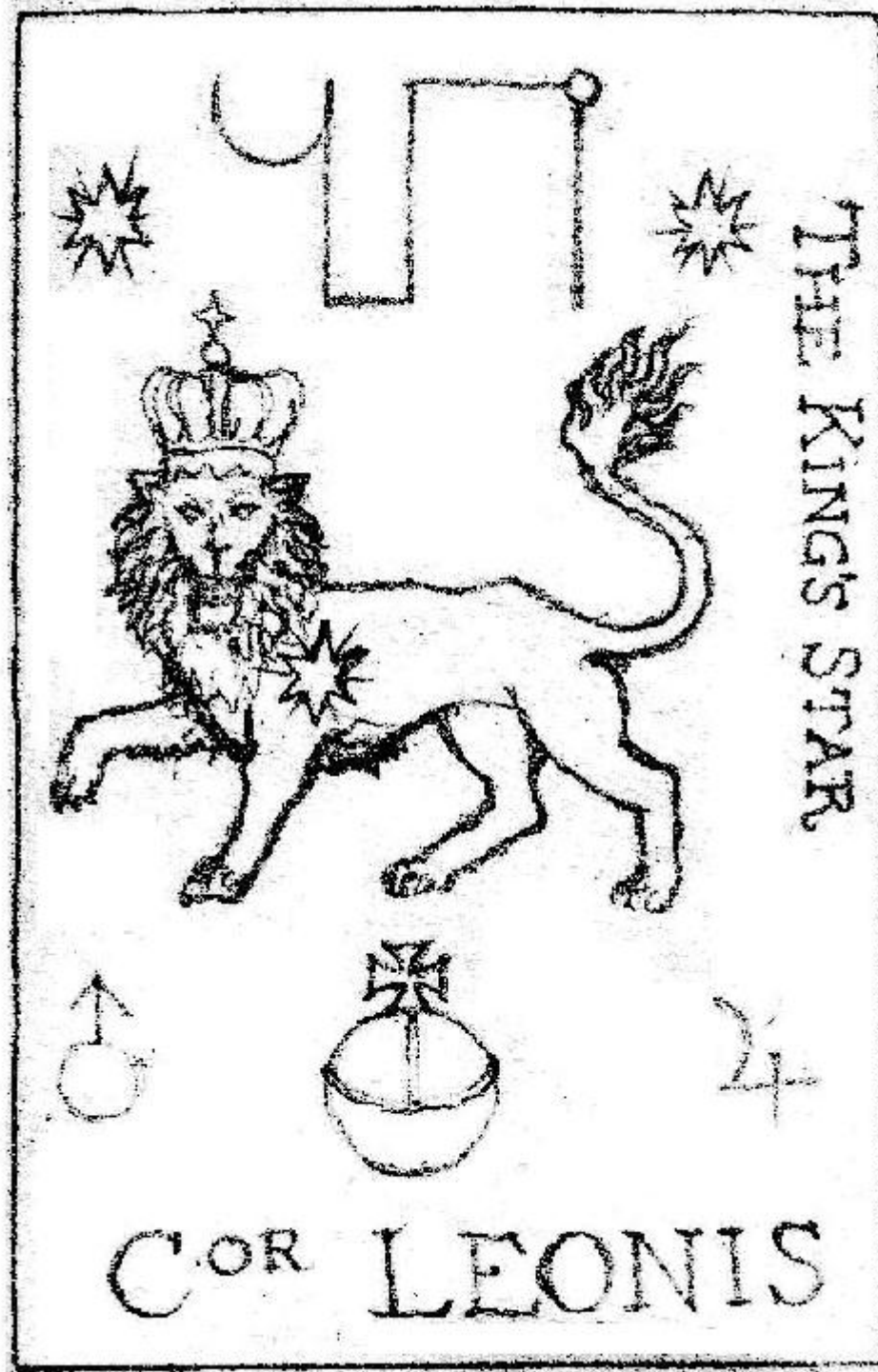
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THE
LESSER

DOG
STAR



[1] *Cyranides* prologue (in Delatte, p. 13).

- [2] Ecclus. 1:1. All Biblical references are to the Vulgate.
- [3] We draw this account from Robert of Chester's preface to *De compositione alchemiae* (in Manget, vol. 1, p. 509).
- [4] Lactantius, *Divinae institutiones* 1.6, p. 32.
- [5] See *Quadripertitus* prologue, below.
- [6] *Stromata* 6.4, pp. 323–324.
- [7] Both cited by Iamblichus, *De mysteriis* 8.1, p. 300.
- [8] *Ibid.* 6.4, pp. 304–305, quotation amended.
- [9] *De lap.* second epistle, pp. 231–232.
- [10] See our notes on both *Quadripertitus* and *Liber Enoch*, below.
- [11] *Cyranides* prologue (in Delatte, pp. 13–14).
- [12] Damigeron's inclusion of the letter to Tiberius (who reigned from 14–37 AD) and Tertullian's mention of Damigeron (in *De anima* 57, p. 76, prior to the former's death c. 220 AD), provide us with an obvious interval for the composition of *De lapidibus*. We do not wish, on the other hand, to become embroiled in the scholars' quest to fix a date for the *Cyranides*, but will say merely that its joint authorship by Harpocration suggests a compilation sometime around the second century (see Fowden 87–88, fn. 57).
- [13] See *Tabula XV stellarum* conclusion, below.
- [14] As recorded by Al-Biruni, *The Chronology of Ancient Nations* 13, pp. 262–263. See discussion in Thabit, *De imaginibus*, Warnock's commentary, pp. 23–24.
- [15] This estimate is based on the dates of the oldest manuscripts, such as Ashmole 341, which was produced between 1265 and 1277 (see Watson, vol. 1, p. 5), and also the lack of references by authors before 1300. (Our earliest reference is a quotation by Petrus Bonus, who wrote in the 1330's. See fn. 61, below.)
- [16] Or *Quadripertitum*. While both forms of the name were used interchangeably in the Middle Ages, modern convention has assigned the *-um* to Ptolemy and the *-us* to our present work.
- [17] For instance, mugwort—which is said elsewhere to have power against lassitude, reptiles and savage beasts—is added without comment to the talisman of Alkaid for the benefit of travelers. We have indicated several such examples in our notes.
- [18] *Meteorologica* 1.2 (in Ross, vol. 3, 339a).
- [19] *Metaphysica* 12.8 (in Ross, vol. 8, 1073a).

- [20] *Responsio ad magistrum Ioannem de Vercellis*, resp. 2–3, p. 328. Cf. *Summa contra gentiles* 3.82, “That Lower Bodies are Ruled by God through Celestial Bodies,” pp. 274–277 of Part I.
- [21] See Zambelli, p. xiii, and Lewis, pp. 102–112. We might add that the second work cited here, *The Discarded Image*, is to be recommended in its entirety for those who wish to have a better understanding of the medieval worldview.
- [22] Arabic Version 10 (in Steele, p. 234).
- [23] *Summa theologiae* 2-2.96.2, vol. 18, pp. 37–38 (Shapcote’s translation, amended).
- [24] *De mineralibus* 1.1.6, p. 8 (Wyckoff’s translation, in *Book of Minerals*, p. 24, amended).
- [25] *De occultis operibus naturae*, p. 27.
- [26] *De viribus herbarum* 58, p. 106.
- [27] *Summa theol.* 2-2.96.2, vol. 18, p. 38 (Shapcote’s translation).
- [28] *De vegetabilibus* 5.2.6, p. 158.
- [29] *Ibid.*
- [30] The use of this term seems to have been originated by William of Auvergne, Bishop of Paris. See, for example, his *De universo* 2.3.23, pp. 1059–1061, which describes several operations “according to the art of natural magic”; and 1.1.43, p. 648, where he mentions “that part of natural science, which is called natural magic.”
- [31] *Book of Minerals* 2.3.1, p. 127.
- [32] *Ibid.* 2.3.3, p. 136.
- [33] 2.3.5, pp. 140–145.
- [34] *De fato* 4, pp. 412–413.
- [35] *Summa contra gentes*. 3.105.7, pp. 95–6 of Part II.
- [36] *Summa theol.* 2-2.96.2, vol. 18, p. 38.
- [37] *Commentaria Cardinalis Cajetani* in St. Thomas, *Opera omnia, tomus nonus*, p. 333.
- [38] *Quad. scholium*.
- [39] On the attraction of celestial spirits by the power of celestial forms, see *Picatrix* 2.12, p. 128. It may be that the serious student of Magic will find some of these Scholastic distinctions to be more of a balm for the tortured conscience, than the result of a true understanding of secret things.
- [40] *Speculum astronomiae* 11, (in Zambelli, p. 241).

- [41] Berlin 963 (in Delatte, p. 272).
- [42] *Opus majus* 4.4.16, vol. 1, pp. 410–412.
- [43] Warnock, pp. 108–111.
- [44] An unknown author. That he might be identified with Arnaldus de Villanova seems unlikely, given that the death of the latter occurred in 1311.
- [45] Interpreted by Evans as a fifth column. However, the uneven side-by-side arrangement of her manuscript scarcely supports this, while Trinity O.1.58 places it unmistakably below the table.
- [46] Or as Delatte prefers, *Tractatus Enoch*.
- [47] *Secreta secretorum* 2.27 (Bacon's Latin Version in Steele, p. 99).
- [48] Hence Delatte: "This rearrangement seems to have been made, not according to the Arabic recension, but rather the Latin translation" (p. 238).
- [49] See "Table of Latin Names" at the end of this volume.
- [50] *Antipalus maleficiorum* 2.3, p. 296.
- [51] "The most sublime and highest astrology is the science of images."—Thabit, *De imaginibus* prologue, p. 11.
- [52] *Op. cit.*, p. 309.
- [53] Our shorter title is taken not from the manuscripts, but from Trithemius, *ibid.*
- [54] Lat. *Abhaydimon*. A son of Hermes. See extract from Syncellus in Waddell, p. 209.
- [55] "Wisdom that is hid, and treasure that is not seen: what profit is there in them both?"—Ecclus. 20:32. This anti-obscurantist attitude should not be regarded as incompatible with the precept of secrecy enjoined elsewhere. See, for example, Bacon, *Opus Majus* 1.4, pp. 11–12, Trithemius, "Letter of Response" (in Agrippa, *Three Books*, vol. 1, pp. 10–11) and *Picatrix*, prologue, pp. 21–22, 1.1, p. 26, and 3.4, p. 143.
- [56] That is, the Age of Iron, in which such men as can give this example of wisdom are rarely found. On the four ages, see, for example, Ovid, *Metamorphoses* 1, pp. 5–7.
- [57] On "the power of finding out inner truths by external signs," cf. *Secreta secretorum* 2 (Arabic Version in Steele, p. 218).
- [58] "A body . . . is extended in a threefold manner, in length, in breadth, in depth; and then it is called a solid body; and the superficies is the limit of

the body having length and breadth alone, but not depth.”—Diogenes Laertius (citing Apollodorus), *Vitae* 7.1.68, p. 308.

[59] “[The four Elements] always remain and do not come to be except by becoming more or less as they congregate or segregate to form or dissolve a unity.”—Aristotle (citing Empedocles), *Metaphysica* 1.3 (in Graham, p. 347).

[60] Cf. Aristotle’s conception of the aether, or quintessence, in *De caelo* 1.3 (in Ross, vol. 2, 269b–270b).

[61] “In the book *On the Fifteen Stars, the Fifteen Herbs and the Fifteen Stones*, it is said: ‘Four are the noble sciences of sciences, namely, Astrology, Medicine, Magic and Alchemy.’ ”—Petrus Bonus, *Margarita preciosa novella* 10, p. 191. The word *physica* here, “medicine” in Medieval Latin, is often mistranslated as “physics.” See Du Cange, *Glossarium*, vol. 5, p. 240.

[62] “Experience.”—Corpus Christi 125, margin note in the hand of John Dee. On the history of this manuscript, see Page, *Magic in the Cloister*.

[63] On the significance of the number four, see Agrippa, *Three Books* 2.7, vol. 2, pp. 272–275.

[64] Bruno defines the magician as “a wise man who has the power to act” (*De magia*, p. 107).

[65] That is, the lord of the star, as determined by the system of natures and complexions described below.

[66] “The author states that the colors of the fixed stars are related to the colors of the planets. He distinguishes five colors, but names only four, the color of the planet Mercury being omitted: this is because he then establishes a new relationship between the colors of the stars and those of the four elements. This rearrangement is likely the work of the Arabic intermediary.”—Delatte, p. 238.

[67] “[Of colors] there are four equivalents of the elements: white, black, red, yellow.”—Aetius (citing Empedocles), *De placita philosophorum* 1.15.3 (in Fairbanks, p. 224).

[68] The correspondences of elements and humors here are the same as those in Galen, *De plac. Hipp. et Plat.* 8.4, pp. 676–677, with the exception of blood, which the physician asserts to be produced from all four elements. Similarly, the correspondences here of humors and flavors are the same as those in Galen, *In Hipp. De nat. hom. comm.* 1.30, p. 80.

[69] From *Al Dabarān*, “the Follower,” perhaps of the Pleiades. See Allen, p. 383.

- [70] The longitudes given for the first three stars are inconsistent with each other and vary among the manuscripts. All three, however, are unwaveringly said to be in Aries, which (if taken seriously) would place the origin of the text roughly around the time of Moses.
- [71] The fixed stars advance by one degree every seventy-two years. For their current positions, see Mr. Warnock's ephemeris at the end of this volume.
- [72] According to Ptolemy, this name belongs not to the Pleiades, but to one of the Hyades, i.e. Aldebaran (*Tetrabiblos* 1.9, p. 47).
- [73] From *Al Thurayya*, "the Many Little Ones." See Allen, pp. 397–398.
- [74] "Vergiliae and Sidus Vergiliarum have always been common for the cluster as rising after Ver, the Spring."—Allen, p. 396.
- [75] "She-goats," whence this asterism of many names is called in Spanish *las siete cabrillas*. See Allen, p. 397.
- [76] The text, which had begun by referring to the Pleiades as a single star, here abruptly resumes doing so.
 "Though each one small, their splendor all combine
 To form one gem, and gloriously they shine."—Aratus, *Phenomena*, p. 43.
- [77] Apparently one of the mansions of the Moon.
- [78] For the Pleiades as a danger to the eyes, cf. Rhetorius, *Compendium* 62, p. 117.
- [79] From *Ra's al Ghul*, "Head of the Ghoul." See Allen, p. 332.
- [80] Missing bracketed portion added by Delatte, via collation with *Lib. Enoch* 3.
- [81] From *Al 'ayyūk*, "the Kid." See Allen, p. 85. Our name is Capella.
- [82] This star occupies the constellation Auriga, anciently called Heniochus, "the Rein-bearer." Cf. *Lib. Hermetis* 25, p. 53, in which the same is described as "holding back the chariot."
- [83] From *Al Shi'rā*, or *Al Si'rā*. On the etymology of this, see Allen, p. 121. Our name is Sirius.
- [84] "The Greater Dog."
- [85] In the neutral sense of the word.
- [86] Lat. *ad bonum*. Delatte has a misprint: *ab bonum*, "from good."
- [87] Cf. Manilius, *Astronomica* 1, pp. 35, 37.
- [88] From *Al Shi'rā al Shāmiyyah*, "the Bright Star of Syria." See Allen, p. 132. Our name is Procyon.
- [89] "The Lesser Dog."

- [90]“The Heart of the Lion,” i.e. Regulus.
- [91]Pliny cites Tubero as calling it by this name (*Naturalis historia* 18.64, vol. 4, p. 83).
- [92]“The Wing of the Raven,” i.e. Gienah.
- [93]From *Al Simāk al A’zal*, “the Unarmed.” See Allen, p. 467. Our name is Spica.
- [94]From *Al Simāk al Rāmiḥ*, “the Lofty Lance-bearer.” See Allen, pp. 100–101. Our name is Arcturus.
- [95]“The Dancer.” Festugière thinks this likely an error, asserting that the name of the Dancer was in antiquity applied only to Hercules (p. 168, fn. 2).
- [96]“The Tail of the Great Bear,” i.e. Alkaid.
- [97]“They who in the beginning observed the heavens and established the number of stars in each bodily shape, did name these not the Bear, but the Wain: the two of the seven stars which seemed equal and closest together were considered as oxen, while the remaining five assumed the form of a cart.”—Hyginus, *De astronomica* 2.2, p. 225.
- [98]This is accomplished by observing the revolution of the Big Dipper around Polaris. See Johnson, “How to Tell Time by the Stars.”
- [99]From *Al Nā’ir al Fakkah*, “the Bright One of the Dish.” See Allen, p. 178. We have retained this name, with the spelling Alphecca.
- [100]“The Tail of the Scorpion,” i.e. Antares.
- [101]“The Falling Vulture,” i.e. Wega or Vega.
- [102]“The Tail of the Sea-goat,” i.e. Deneb Algedi.
- [103]i.e. constellations.
- [104]The orbs of the heavenly bodies were anciently called “rays.” See Porphyry, *Introduction to the Tetrabiblos* 55, p. 50.
- [105]Apparently a lost ancient text.
- [106]“Hermes and some of his followers . . . said that the powers of all things below originate in the stars and constellations of the heavens. . . . These powers descend into natural things in a manner that is either noble or ignoble: noble when the materials receiving these powers are more like the things above in their brightness and transparency; ignoble, when the materials are confused and foul, so that the heavenly power is as it were oppressed. Therefore they say that this is the reason why precious stones, more than anything else, have wonderful virtues: because, that is, they are in substance more like the things above in their brightness and transparency. On this account, some of them say that precious stones are

stars composed of the elements. For in the upper regions, they say, there are as it were four colors, which are also the colors most frequently found in precious stones.”—Albertus, *De min.* 2.1.2, p. 26 (Wyckoff’s translation, in *Book of Minerals*, pp. 60–61, amended).

[107]“Carbuncle . . . is named by some Ruby. . . . When it is truly noble, it shines in the darkness like a burning coal.”—Albertus, *De min.* 2.2.3, p. 32.

[108]“Ruby produces honor, wealth and good fame.”—Scot, *Liber particularis*, “On Stones,” p. 243.

[109]“It receives a virtue like unto that of the Sun, which is nobler than all other celestial powers.”—Albertus, *De min.* 2.1.2, p. 26.

[110]More properly spelled Diadochos, the earliest surviving reference to this mysterious gem is a brief mention in Pliny, *Nat. hist.* 37.57, vol. 6, p. 447. Its name signifies “a substitute.”

[111]“Diadochus is pale stone, shining like Beryl.”—Bartholomeus, *De proprietatibus rerum* 16.36, p. 733.

[112]“Because these Intelligences can actually produce appearances in the air, but more easily in the water, and with less effort, since in such appearances they operate according to nature, it may be, as Hermes says in his opusculum *On the Fifteen Stars and the Fifteen Stones*, that Crystal has a property related to the aerial spirits.”—Montolmo, *De occultis* 1, p. 255, amended.

[113]“Diadochos . . . is more useful in divination by water and in the evocation of shades than is any other stone. Moreover it shows faithfully the likenesses of all daemons.”—Damigeron, *De lap.* 5, pp. 240–241.

[114]Bracketed portion added via collation with *Tab. XV stell.* 2 and *Lib. Enoch* 2. Delatte’s reading excludes the final “and,” which we insert from BnF Lat. 7440 and via collation with *Tab. XV stell.* 2.

[115]“The color of [Crystal] resembles that of ice.”—Arnoldus, *De floribus* 3, p. 71.

[116]Words in parentheses appear only in BnF Lat. 7440.

[117]“It is harder than all other stones; wherefore it cuts all stones by its virtue.”—Pseudo-Aristotle, *De lapidibus* 9, p. 389.

[118]Lat. *animositatem*. While this word can also be translated “ill-will” or “animosity,” we have followed Agrippa, who (in *De occult. phil.* 2.47, p. 188) interprets it in the sense of *magnanimum*, literally “great-souled,” or “magnanimous,” or as we have it here, “mettlesome.” Cf. *Lib. Enoch* 3.

[119]“Its power or virtue is to keep the members of a man safe and whole.”—*Sepher Raziel* 2.24, p. 73.

- [120] Clause in Corpus Christi 125, omitted by Delatte's manuscripts.
- [121] "It resists the arts of sorcery."—St. Jerome (citing Xenocrates), *In Amos* 3.7, p. 1073.
- [122] "Diamond is a small and unseemly Indian stone, having a ferruginous color and a crystalline splendor."—St. Isidore, *Etymologiarum* 16.13, p. 276.
- [123] Regarding the connection of this stone with this star, see Hyginus, *De ast.* 2.12.1, p. 243, in which Perseus is said to have slain the Gorgon with an adamantine blade.
- [124] While we translate *saphirus* here according to common usage in the thirteenth century, it seems probable that the ancient *saphirus*, i.e. lapis lazuli, was originally intended.
- [125] We have not seen this description elsewhere. Note that lazuli sometimes features white inclusions of calcite.
- [126] Cf. *Cyranides* 1.10, in which the bearer of a talisman made with this stone "will be gracious and acceptable to all, and will conquer in every consistory" (in Delatte, p. 58).
- [127] "It seems to emit a gleam as of clear water from within. . . . There is another Beryl as well, which is like the pupil of the eye of the dragon."—St. Epiphanius, *De gemmis* 11, p. 121.
- [128] "It is wrought by the Indians into hexagonal shapes, so that the dullness of its color may be excited by the angles' reflection. Being wrought otherwise, it has no brilliance."—St. Isidore, *Etym.* 16.7, p. 265.
- [129] "And if it be set in gold it giveth great friendship betwixt two men, if thou touchest them with it. . . . It is of great power to make concord and love."—*Seph. Raziel*, 2.7, p. 69.
- [130] "The varieties of it are numerous."—Pliny, *Nat. hist.* 37.53, vol. 6, p. 440.
- [131] "It makes [the bearer] lovable to God and men."—Damigeron, *De lap.* 17, p. 255.
- [132] Word omitted by Delatte despite its presence in the majority of his manuscripts.
- [133] "Sorcery hurteth not the man, who has *the stone* with him."—*Bald's Leechbook* (In Cockayne, vol. 2, pp. 297, 299).
- [134] Lat. *gorgonza*. One of the many variants of the word given as *iargonça* in the *Lapidario* of Alfonso X (e.g. on p. 188), or *zircon* in the language of gemologists. Evans takes it as evidence for the possibly Spanish provenance of this translation (p. 109).

- [135] This passage, which seems to be interpolated, bespeaks (and attempts to obviate) the confusion introduced by Constantinus Africanus when he chose in *De gradibus* to use the word for Garnet to describe a color of his Jacinth, thus: "Jacinths are of three sorts: red, yellow and blue-green. The crimson ones (*granata*) are the best of all" (1, p. 352).
- [136] "All of them are comfortative, good to take away sadness and suspicions."—Constantinus, *ibid.*
- [137] "It makes the bearer acceptable before God and men."—Brabantinus, *De lapidibus preciosis* (in Evans, p. 231).
- [138] "Onyx is said to be a gem of the color black. . . . Five sorts are found."—Albertus, *De min.* 2.2.13, p. 42.
- [139] "Hung from the neck or borne upon the finger, it arouses sadness and fears; it multiplies dissensions; it moves the passions to strife."—Bartholomeus, *De prop. rer.* 16.72, p. 751.
- [140] "It brings forth . . . phantasms in one's sleep."—Arnoldus, *De flor.* 3, p. 74.
- [141] "He that beholdeth himself in it hath power upon all devils in constraining them and in clipping and gathering them together *in speculo tabilio*, conjuring as it behoveth."—*Seph. Raziel* 2.8, p. 69.
- [142] "The color of it is very green."—Arnoldus, *De flor.* 3, p. 75.
- [143] The bearer of emerald is usually bidden to abstain from carnal pleasures. "It defends chastity: if this be violated by him that bears it, it does itself not remain perfect."—Paracelsus, *Coelum philosophorum* (in *Opera*, vol. 2, p. 125).
- [144] "This increases riches, and in causes gives persuasive words"—Arnoldus, *De flor.* 3, p. 75.
- [145] Lat. *angustia*. This word can mean either straitness of circumstances or bodily affliction.
- [146] "Emerald is powerful against all the debilities and infirmities of man."—St. Hildegard, *Physica*, 4.1, p. 1249.
- [147] "Jasper is a gem of manifold colors. . . . There are ten kinds of it."—Arnoldus, *De flor.* 3, p. 72.
- [148] "It is proven that it stanches the flux of blood and the menses. . . . It dispels agues."—Albertus, *De min.* 2.2.8., p. 39.
- [149] "Magnet is a stone of a ferruginous color."—Arnoldus, *De flor.* 3, p. 73.
- [150] "The stone Magnet draws iron, and iron submits to the stone by means of the occult virtue which lies within it, the same moving toward it through all solid bodies as well as through the air. Now one end of this stone

attracts the iron, whereas the opposite end pushes it away. The end wherein lies the virtue of attracting the iron is that which points to Zoron, that is, the north; while the opposite end points to Aphron, that is, the south.”—Pseudo-Aristotle (in Vincentius, *Speculum maius* 1.8.19, pp. 502–503).

[151]“In magic it is said to bring forth marvelous apparitions, principally or especially if it be consecrated with a supplication and a character, as is taught in the art of magic.”—Albertus, *De min.* 2.2.11, p. 49.

[152]“It is said to come in two colors, one of purest gold, the other shining with ethereal brightness.”—Bede, *Explanatio Apocalypsis* 3.21, p. 273.

[153]“It stops boiling water, and represses wrath and luxury withal.”—Brabantinus, *De lap. prec.* (in Evans, p. 234).

[154]“It giveth the benevolence or well-willing of great lords.”—*Seph. Raziel* 2.2, p. 68.

[155]“The Crown.”

[156]Cf. the sympathy of amethyst and sardonyx in Albertus, *Book of Minerals* 2.3.6, p. 150.

[157]“Sard is a gem of red color and clear.”—Arnoldus, *De flor.* 3, p. 74.

[158]“Amethyst is purple with a violet color intermixed, and something like the glow of a rose, gently emitting small flames. But as well, it has something in its purple which is not altogether fiery, but glows red, like wine.”—Bede, *Expl. Apoc.* 3.21, p. 276.

[159]“Its power is to make other stones fairer; its virtue is to give good color to him that beareth it.”—*Seph. Raziel* 2.9, p. 69.

[160]“This hath might to chase away fiends.”—*Seph. Raziel* 2.22, p. 72.

[161]“Chrysolite is . . . as shining gold, and as sparkling fire; it is like the sea in color, declining unto greenness.”—Bartholomeus, *De prop. rer.* 16.29, p. 730.

[162]“Placed in gold and borne upon the left arm, it is said to terrify daemons and put them to flight.”—Bartholomeus, *ibid.*

[163]“It avails against nocturnal fears.”—Brabantinus, *De lap. prec.* (in Evans, p. 228). “It puts to flight phantoms.”—Albertus, *De min.* 2.3, p. 234. The mysterious statement that chrysolite points eastward is apparently unique to *De XV stellis*.

[164]“Dull is Chalcedony, with pallor shining,
‘Twixt Jacinth and Beryl the middlemost.”—Marbodius, *De gem.* 6, p. 1646.

The attempt to explain this oft-repeated description is unique to *De XV stellis*.

- [165]“Any man who bears it conquers causes.”—Damigeron, *De lap.* 32, p. 272.
- [166]“Spurge is a species of Euphorbia.”—Platearius (in Vincentius, *Spec. mai.* 1.9.35, p. 576).
- [167]“Spurge is said to be a poison, and it has a swift heat which burns a man’s flesh.”—St. Hildegard, *Physica* 1.51, p. 1149.
- [168]“It sharpens the sight. . . . Democritus has handed down that venomous worms, such as serpents and the like, eat of Fennel-seed so that their vision may be strengthened. He said also, that when serpents first emerge from their holes in the beginning of spring, they rub their eyes upon the herb Fennel, so that their sight may be enlightened.”—Albertus, *De veg.* 6.2.7, pp. 236–237.
- [169]“[Frankincense] clarifies the sight. . . . It takes away false cogitations, and fortifies the memory.”—Constantinus, *De grad.* 2, p. 357.
- [170]“He to whom the juice of Hellebore should be given, or the root thereof, will suffer strangulation of the throat and choking, and it may be that he shall be suddenly suffocated: whence it is called the Strangler of the Flesh.”—Pietro d’Abano, *De venenis* 34, f. 13v.
- [171]Note that in Arabic lore this stone, like the herb, is regarded as poisonous. “Because [Diamonds] are found among the worst sort of serpents, which frequently spew out their venom upon them, he who should put one in his mouth is like to be swiftly destroyed.”—Pseudo-Aristotle, *De lap.* 9, p. 391. For a full relation of the legend of these serpents in English, see the passage translated in Kunz, pp. 74–75.
- [172]“Our Horehound, the Greeks call Prassion.”—Macer, *De vir. herb.* 42, p. 87.
“Horehound is an herb which is named also Prassium.”—Albertus, *De veg.* 6.2.12, p. 539.
- [173]“Rinsing with this allays the toothache.”—Constantinus, *De grad.* 2, p. 361.
- [174]The word *anulus*, “ring,” which appears throughout the four versions of *De XV stellis* should not be taken as necessarily implying an object to be worn on the finger. There seems to have been a convention among Latin translators of using it for the Arabic words *khātim* and *ṭabʿ*, or *tābiʿ*, which can also be rendered, “seal.” See, for example, Lippincott and Pingree, p. 76, showing where this occurred in their parallel Arabic and Latin versions of a text on the mansions of the Moon.
- [175]Cf. *Seph. Raziel* 3.16, p. 77.

- [176] “Grave thou upon [Beryl] a sea-lobster having under its feet a small raven, and put thou beneath the gem the herb Savin enclosed in a bit of gold. Being consecrated and borne, it binds lovers together.”—Damigeron, *De lap.* 35, p. 276). A similar receipt, including the heart of a raven instead of gold, is found in Cyranides 1.2 (in Delatte, p. 30). Cf. also *Seph. Raziel* 3.20, p. 78.
- [177] Lat. *solsequium*. This word and its Greek equivalent are translated in several ways: *Lib. Enoch* 6, however, makes clear which is meant by exchanging it for *primula veris*.
- [178] “[Mastic] banishes evil cogitations.”—Constantinus, *De grad.* 2, p. 354.
- [179] Some applications of plantain against various fevers are recorded in Pseudo-Apuleius, *Herbarium* 2.12, 14–15 (in Cockayne, vol. 1, p. 85).
- [180] “Galen is said to have borne this stone on his finger.”—Philosophus (in Vincentius, *Spec. mai.* 1.8.77, p. 533).
- [181] “The best Jasper is green and translucent in color.”—Helinandus (*ibid.*, p. 532).
- [182] “It has in itself an innate influence from the Sun, which can be obtained from its flowers.”—Paracelsus, *De imaginibus* 10 (in *Opera*, vol. 2, p. 500).
- [183] “Mugwort . . . being borne and bound upon the legs, eases the weariness of traveling.”—Albertus, *De veg.* 6.2.2., p. 222.
 “Some affirm that whoever has tasted it,
 No noxious drug will be able to harm him,
 And no wild beast will desire to bite him.
 The root thereof being hung upon the neck, they say,
 It opposes toads and all manner of baneful frogs.”—Macer, *De vir. herb.* 1, p. 29.
- [184] Cf. Orites or Siderites, a rounded species of Magnet described by Damigeron. “Magicians bearing this make their way through the wilderness, and wild beasts molest them not” (*De lap.* 16, p. 253).
- [185] Lat. *ficticia*, literally, “deception.” Wherever this word appears throughout the texts, we have followed the interpretation of Giorgi, who regards it as synonymous with *veneficia* (*De harmonia mundi* 1.4.31, f. 82v).
- [186] Lat. *raptores*. This word and its translation, in their most basic sense, signify those who would take anything by force. “Odontolycius, that is, Wolf’s-teeth: they are prosperous and useful to soldiers, hunters and those who would ravish aught.”—Damigeron, *De lap.* 18, p. 256.
- [187] i.e. *iklīl al-jabal*, “rosemary.”

- [188] Perhaps a corruption of *zarâwand*, “birthwort.”
- [189] “Yew (*taxus*) is a poisonous tree, and from it is expressed the poison Toxicus.”—St. Isidore, *Etym.* 17.7.40, p. 336. Note that *Lib. Thebit* 13 has saffron instead.
- [190] “An unguent is prepared from the juice of the leaves [of Long Birthwort], which imparts to the face brightness and fairness.”—Thessalus, *De virtutibus herbarum* 12, p. 40.
- [191] “The raw juice [of Fumitory] being administered in drink, cleanses a man of the scab.”—Constantinus, *De grad.* 2, p. 351.
- [192] Lat. *turonsa* (Corpus Christi 125). Delatte’s reading, *coronsa*, is erroneous.
- [193] The constellation Vultur Cadens is also called Lyra. According to Hyginus it is the lyre of Orpheus, who by his playing “allured even the savage beasts” (*De ast.* 2.7, p. 238).
- [194] i.e. *mardaquš*, “marjoram.”
- [195] “[Marjoram] keepeth an house by itself [sic] and defendeth from evil infirmities.”—*Seph. Raziel* 3.15, p. 77.
- [196] Lat. *nepeta*. While usually translated “catnip,” this word can also mean “calamint.” Cf. Giorgi, *De harm. mund*, 1.4.31, below, where the author lists both catnip *and* calamint.
- [197] On the protective power of Mandrake, cf. Pseudo-Apuleius, *Herbarium* 132.7 (in Cockayne, vol. 1, p. 249).
- [198] Cf. *Picatrix* 1.2, p. 29, and *Secreta secretorum* 10 (Arabic Version in Steele, pp. 255–256).
- [199] The last clause being apparently incomplete, we have added the text in brackets in a speculative effort to restore it.
- [200] Cf. Ps. 103:15 (Vulg. numbering).
- [201] This passage is discussed in Montolmo, *De occultis* 1, p. 249.
- [202] “It is known by all who study necromancy, that the gods who are invoked through characters, seals and sacrifices, show themselves more readily and more graciously by reason of the offering of Frankincense.”—Albertus, *De veg.* 6.1.34, p. 210.
- [203] Lat. *lignum aloes, algalia, ambra, spica nardi, thus, mastic, crocus, thymiama, almea, muscus, gariofili, cinamomum, cera alba, ledomam, et galbanum*. Delatte’s manuscripts omit the last two, which we find only in Vat. Lat. 4082.
- [204] Perhaps propolis is meant.

- [205] Lat. *sulphur, alonitrum, mirra, sandali rubei, faex olei, stercus, pix, capilli ovis nigre, ungula capri, faex apium, attramentum, poma putrida, acetum cum vino putrefacto et coagulato, galla, arsenicum cum faeci vino.*
- [206] Lat. *ficticia*. Evans misreads this as *siccicia*.
- [207] Lat. *valet*. Evans misreads this as *videlicet*.
- [208] These are absent from the manuscript.
- [209] A detail not found in *Quadripertitus*. Cf. *Picatrix* 2.3, p. 70.
- [210] Delatte mistakenly attaches the phrase “spake Enoch” to the succeeding sentence.
- [211] The medieval editor of this version has added the rectified longitude for each star. As these, however, have again been spoiled by the copyists, they are of no use in ascertaining the date of the text.
- [212] As opposed to “a man quarreling” in *Quad.* 4.1.
- [213] Note that this version drops the seemingly incorrect ascription, in *Quad.* 1.2, of the name Lampada to the Pleiades.
- [214] As opposed to “from the humid mansion” in *Quad.* 1.2.
- [215] As opposed to “is more tinted” in *Quad.* 2.2.
- [216] “What these words might mean, I know not.”—Delatte’s note.
- [217] As opposed to “one of the mightiest” in *Quad.* 1.3.
- [218] “These stars [in the Head of the Gorgon] are funereal, and indicate a monstrous termination of life: wherefore even Perseus holds the severed head with its countenance averted.”—Albertus, *De fato* 4, p. 412.
- [219] The wording of this corroborates our interpretation of *Quad.* 2.3. “It is said that Diamonds confer magnanimity on those who wear them.”—Bruno, *De mag.*, p. 121.
- [220] Apparently an oblique reference to the power to obtain vengeance mentioned in *Quad.* 3.3.
- [221] Bracketed portions added by Delatte via collation with *Quad.* 1.5.
- [222] “This mighty stone . . . is like unto the oil of Apollo.”—Damigeron, *De lap.* 35, p. 276.
- [223] This is not stated in *Quadripertitus*.
- [224] Lat. *lepus*, as opposed *leporarius*, “a harehound,” in *Quad.* 4.5.
- [225] As opposed to “a maiden well-disposed” in *Quad.* 4.5.
- [226] As opposed to “reasonable” in *Quad.* 1.6.
- [227] As opposed to “to conquer” in *Quad.* 1.6.

- [228] As opposed to “golden” in *Quad.* 2.6. Cf. Pliny’s cerachates, or wax-agate (*Nat. hist.* 37.54, vol. 6, p. 440).
- [229] As opposed to “against” in *Quad.* 2.6.
- [230] Word in Vat. Lat. 4087, omitted by Delatte’s manuscripts.
- [231] “Agate is a stone having the virtue to reveal divers signs of daemons and the illusions of enchantment.”—Scot, *Lib. part.*, “On Stones,” p. 242.
- [232] As opposed to “the smallest cock” in *Quad.* 4.6.
- [233] A name not seen elsewhere. Cf. Lat. *rex*, “king.”
- [234] As opposed to “an honored man seated” in *Quad.* 4.7.
- [235] “In this stone there is a white portion, which resembles the white of the human fingernail.”—Pliny (citing Sudines), *Nat. hist.* 37.24, vol. 6, p. 419.
- [236] As opposed to “men” in *Quad.* 3.8.
- [237] This replaces the herb trefoil in *Quad.* 3.9.
- [238] Probably a corruption of Belinus, i.e. Apollonius.
- [239] This seems to indicate a prophylactic quality, which is not mentioned by *Quadripertitus*.
- [240] Lat. *liber*, as opposed to *lupus*, “a wolf,” in *Quad.* 4.10.
- [241] Delatte thinks the text we have enclosed in parentheses should be deleted.
- [242] Lat. *circulus*, as opposed to *vitulus*, “a bull-calf,” in *Quad.* 4.11.
- [243] Delatte’s manuscripts omit much of the preceding two sentences, which are translated here according to Vat. Lat. 4087.
- [244] Lat. *rubea* (Vat. Lat. 4082). Delatte’s reading, *rosa*, seems to be incorrect.
- [245] This is an inversion of what is found in *Quad.* 2.13.
- [246] “It is the common belief that [Turquoise] is useful to horsemen.”—Leonardi, *Speculum lapidum* 2, fol. 46r.
- [247] A detail not mentioned in *Quadripertitus*.
- [248] *Quad.* 2.15 makes no mention of giving judgments.
- [249] Lat. *capra*. As opposed to *cervus*, “a stag,” in *Quad.* 4.15.
- [250] Lat. *et* (Vat. Lat. 4082 and HAB 2725). Delatte has *vel*, “or,” which appears in only one of his manuscripts.
- [251] Black hellebore is omitted, probably by mistake.
- [252] Lat. *tritum*, “trituated.” However, *thure* is clearly intended.
- [253] “In consequence” (BnF Lat. 7337); “through these,” (Plut. 89.38).

- [254] Starting here in BnF Lat. 7337, several of the paragraphs on the fifteen stars are ended with *Si fiat*, “If it may be done.” As, however, this curious piece of scrupulosity has been deleted from Plut. 89.38, we choose to do the same in our translation.
- [255] “10th” (BnF Lat. 7337), “fiftieth” (Plut. 89.38).
- [256] Lat. *pronirelle* (BnF Lat. 7337), *pronitene* (Plut. 89.38). Translation speculative.
- [257] “The Right Wing,” i.e. Gienah. Note that modern charts have reversed the position of the two wings, so that Gienah now appears on the left (see Allen, p. 182).
- [258] “The Left Wing,” i.e. Algorab.
- [259] Lat. *uituicon* (BnF Lat. 7337), lacuna (Plut. 89.38). Translation speculative.
- [260] Not mentioned in *Quadripertitus*.
- [261] The degree is missing.
- [262] Not mentioned in *Quadripertitus*.
- [263] This is probably periwinkle.
- [264] The degree is missing.
- [265] Missing phrase inserted via collation with *Quad.* 3.13.
- [266] “Jasper is a verdant stone having bloody spots.”—Philosophus (in Vincentius, *Spec mai.* 1.8.77, p. 532). “Jasper is a stone of manifold colors, and it has ten species; the best, however, is of translucent green, having red veins.”—Albertus, *De min.* 2.8, p. 39.
- [267] This heading appears in Sl. 3834, which contains a fragment of the text beginning here and ending with the words “composed by Thebit,” below.
- [268] See Acts 4:24.
- [269] The foregoing sentence appears only in Sl. 3834.
- [270] Extract reprinted from G. C. Macaulay, ed., *The Complete Works of John Gower* (Oxford: Clarendon, 1901), vol. 3, pp. 267–271, ll. 1281–1438. Headings are translated from Gower’s Latin summary, *ibid.* The section title is our own.
- [271] This is Alexander the Great, who is supposed in a poetic conceit to have received the information that follows from his legendary father Nectanebus. Both were regarded as having been powerful magicians.
- [272] “Natural Magic is pure, solid, stable and licit. . . . It is forbidden neither by the Church, nor by the Law, because it is founded on the pure principles of nature, which admits not of superstition.”—Trithemius, *De*

sept. secund. (Epistle to Joachim of Brandenburg), p. 102. Gower does not regard images or characters as fitting this description, and therefore omits any mention of them from his account. See his statement in *op. cit.*, p. 230, ll. 2337–2345.

[273] For the reader's convenience, we provide this minimalist adaptation with the caveat that it destroys the literary merits of the original.

[274] Lat. *primula*, i.e. *primula veris*. This word, as well as "Arial" and "Botercadent" below make it plain that Gower was working from *Liber Enoch* rather than *Quadripertitus*.

[275] i.e. Arexal. See *Lib. Enoch* 7.

[276] As opposed to Cauda Capricorni. The same mistake appears in Giorgi and Agrippa (see fn. 317, below).

[277] Edition—*De vita libri tres* (Basel: Io. Beb., 1529), pp. 148–150, paragraphing added.

[278] The Latin name of Hermes.

[279] "The Navel of Andromeda." The addition of this and Humerus Equi below is unique to Ficino, who has reordered the stars according to their places in the zodiac, and evidently had the intention that each of the twelve signs should be represented.

[280] This is an error, as what follows is nothing more than a scribal variant of the word *dyacodos* in *Lib. Theb.* 2.

[281] After its publication this book was subjected to severe religious scrutiny. The author's frequent repudiations and expressions of doubt concerning whatever seemed likely to be regarded as illicit no doubt helped to save it from the flames.

[282] We have taken the liberty of transposing this sentence, which is out of place in the original.

[283] "The He-goat," another name for Capella.

[284] Ficino thus interprets the power of assisting ravishers in *Lib. Thebit* 4, as being also useful against them.

[285] The stone is omitted.

[286] i.e. Corona.

[287] "The Shoulder of the Horse."

[288] Edition—*Speculum lapidum* (Augsburg: Henricus Siliceus, 1502), ff. 64v–65r.

[289] This virtue is not mentioned in our versions of the source.

[290] This image is unique to Leonardi.

[291] As opposed to under the arm, as prescribed in *Quad.* 3.15 and *Lib. Theb.* 14.

[292] Edition—*De harmonia mundi totius cantica tria* (Venice: Bernardini de Vitalibus, 1525), ff. 82r–83r, paragraphing added.

[293] Sic.

[294] Though the structure of this account is based on that of Ficino, the author thus reveals that he has consulted *Quadripertitus* as well.

[295] Another term for the melancholic humor, an excess of which was held to cause melancholy as a disorder of the mind.

[296] Giorgi confuses the direction of Chicory's revolution with that of Magnet.

[297] Lat. *quadrigenum*. We assume the author meant *quadrigonum*, but his meaning remains obscure.

[298] This awkward remark is apparently in reference to the next sentence.

[299] See, for example, Num. 19:16–19 and Ps. 50:9 (Vulg. numbering). Giorgi is arguing that the “hyssop” of these passages is in fact rosemary, used for its occult virtues.

[300] Lat. *calamintham*, not mentioned in our versions of the source.

“That herb, which we call Catnip by vulgar use,
The physicians denominate in Greek, Calamint.”—Macer, *De vir. herb.* 15, p. 32.

[301] See Dan. 3.

[302] Edition—*De occulta philosophia libri tres* (Cologne: Caesaræ Maiestatis, 1533), pp. 36–38, 188–189, 196–197, paragraphing added.

[303] Agrippa, it would seem, has falsely supposed the stone *diodoco* of some manuscript before him and the “herb” *diacedon* of Ficino to be two separate things.

[304] This error appears to be copied from Giorgi.

[305] Lat. *quadrigenum*, as in Giorgi.

[306] Lat. *consolida*, not mentioned elsewhere.

[307] The rest is condensed from the relevant matter in several chapters of Giorgi, op. cit. 1.4.24–30, ff. 78r–82r, which are themselves too discursive to allow inclusion in the present volume.

[308] This error is copied from Giorgi, who however fails to mention Cauda Capricorni in the same context.