

In the three years that have passed since the publication of “Occult Spells” by the Teitan Press in 2009, fresh research—notably by Alan Thorogood—has revealed some significant new material concerning Hockley’s sources, as well as some corrections to the text itself. Alan was kind enough to share the results of his investigations with us, and we decided that in addition to including a printed version of these “Addenda et Corrigenda” with the Ω edition of the book we would also make them available in this PDF form via the Teitan Press website so that anyone who already has a copy of the book could have access to them. Please feel free to print this out as needed.

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(Publisher: The Teitan Press)

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Addenda et Corrigenda

pp. x, xi “Habai” and “Habia” should read “Habar.” see R. A. Gilbert, “Secret Writing: the Magical Manuscripts of Frederick Hockley,” in John Hamill (ed.), *The Rosicrucian Seer* (York Beach, ME: The Teitan Press, 2009), p. 7.

p. [1] The title page of the manuscript also includes pencilled notes reading “To be lettered,” which simply means that a title was to be applied to the book’s cover or spine, and “Birmingham.” Hockley appears to have lived in Birmingham for several years but precisely when he moved there remains unclear. His removal may have coincided with the closure of John Denley’s bookshop at 13 Catherine Street in 1829. By 1842 Hockley was employed as a clerk by the Assigner for Birmingham, an official in the district Court of Bankruptcy. He returned to London in 1846.

pp. 3–5 [MS pp. 1–6] The text is translated from the French of Lenain, *La Science Cabalistique, ou l’art de connaitre les bons génies* (Amiens, 1823) pp. 144–148, “Description des influences pour composer les talismans et pour opérer dans les rites mystérieux.” The “(a)” that follows “Every Five Years” (p. 3 [MS p.1]) refers to a section of text and footnote in Lenain that Hockley did not reproduce. The empty brackets on p. 5 [MS p. 4] are redundant.

pp. 6–7 [MS pp. 7–9] From Lenain (op. cit.), pp. 141–143, “Explication du sceau mystérieux du Soleil.” The four lines of text in parenthesis at p. 7 [MS p. 9] are added from Lenain, p. 140. The three sets of empty brackets that appear in pages 8 and 9 of Hockley’s manuscript refer to footnotes in Lenain that either he chose not to reproduce or which were lacking in the copy he transcribed. The three notes refer, in order, to Revelation, Chapter 13 Verses 16–18; Kircher, *Oedipus Aegyptiacus*, Vol. 2, p. 75, and Dupuis, *Origine des Cultes*, Vol. 6, p. 355; and finally, the “Sigillum Solis” reproduced in Dupuis, *Atlas de l’Origine de tous les Cultes*, plate 21, “Systèmes Cosmogoniques des Syriens et des Arabes.”

p. 7 [MS p. 10] “Eltesmo,” in the third line of the section title beginning “Rabbi Solomon on the Effects” is a transcription error, and should probably read “Celesius.” To whom the name Celesius may refer is unclear. As noted by Joseph Peterson the section that follows is summarised from “Les Clavicules de R. Salomon,” which in turn draws from Agrippa and *Picatrix*: see Peterson’s *The Clavis or Key to the Magic of Solomon* (Lake Worth, FL: Nicolas Hays, 2009), pp. 33–38 and 288.

p. 8 [MS p. 12] In present-day referencing the manuscript used by Percy (cited in footnote 2) would be identified as “Oxford, Bodleian Library, Ashmole MS. 1406 p. 14.”

“Occult Spells” —Addenda et Corrigena (continued)

- p. 10 [MS p. 14] Footnote 5. The page number is omitted. The material is abridged from Saunders, p. 82.
- p. 11 [MS p. 15] Footnote 8. This material is from Saunders (op. cit.), pp. 83–4. Saunders’ book is largely a translation from the French of Belot, and the footnoted remark “according to Belot,” refers to an anecdote “as Belot witnesses,” in Saunders, p. 84.
- p. 12 [MS p. 16] “/34/ Manadel” and “/37/ Ariel” are transcription errors. They should read “/36/ Manadel” and “/37/ Aniel” —see Saunders pp. 84 and 236. The two names are from the Shemhamephorash and “these two verses are in the middle of the 72 chosen by the Cabalists ...”
- pp. 12–13 [MS pp. 17–18] From Saunders p. 85, apart from the section beginning “It was also performed...,” on p. 13. The latter section resembles the description of “Dactiliomancy” provided in Ephraim Chambers’ *Cyclopaedia: or, an Universal Dictionary of Arts and Sciences* (first published 1728), although Hockley’s version seems to have been drawn from an intermediate, and as yet undetermined, source.
- pp. 14–15 [MS pp. 19–20] From Saunders p. 85 with the exception of the section beginning “This is also used...,” on p. 15, the origins of which are undetermined. Similar material appears in popular fortune-telling chapbooks of the period and one of those may have been Hockley’s source. A charm with similar wording may be found in a slightly later tract, *Mother Bunch’s Golden Fortune-Teller* (Newcastle: W. & T. Fordyce, n.d. [c. 1840]) pp. 7–8. Hockley omits the concluding words “... will turn around under your finger; and that you will find to be the first letter of your intended’s name.”
- pp. 15–16 [MS pp. 22–23] From Saunders pp. 44–45.
- p. 17 [MS p. 24] Footnote 25. The table is summarised from Heydon’s *Theomagia*, Book I, pp. 12–15. In the sixth column, “Matchidael” should read “Malchidael,” “Vecchiel” should read “Verchiel” (Hockley’s error) “Lucid” and “Bacchid” should read “Zuriel” and “Barchiel” (both transcription errors), “Annixiel” and “Barbatel” as “Amnixiel” and “Barzabel” (Hockley’s errors).
- p. 18 [MS. p. 25] These figures appear in several of Heydon’s works: *Theomagia* (op. cit.), Book III, pp. 126–128; *The Harmony of the World: being A Discourse wherein the Phaenomena of Nature are Consonantly Salvaged and Adapted to Inferiour Intellects* (London: Henry Brome, 1662) pp. 98–9, 102–3; and *The English Physitians Guide: or a Holy Guide, Leading the Way to know all Things, Past, Present and to Come* (London: T. M. for Samuel Ferris, 1662) sigs. e8v, f1r, f4r–v. The only work to give both the name and character of Heydon’s Genius is *The English Physitians Guide* (sig. f1r.) so this is likely the principal source. Hockley also miscopies Heydon’s year of birth: it should read 1629.
- p. 19 [MS p. 26] The first paragraph, “Now you must observe ... before the Astral Angel will rest upon it,” is from *Theomagia*, Book III, p. 127. “Angel” should read “Agent” (Hockley’s error).
- p.19, Footnote 26. Insert “to” after “The information here appears ...” Alan Thorogood makes the point that Peter Smart’s “Dr Rudd” manuscripts borrow liberally from Heydon’s works, although Smart seems to have been unaware of the sources: for example, in another of his manuscripts he reproduces Heydon’s natal chart and labels it “Dr Rudd’s nativity” (Harley MS. 6481, fol. 75v).
- pp. 28–30 [MS pp. 45–48] All from Aubrey, *Miscellanies* (London, Edward Castle, 1696), pp. 128–131.
- p. 30, Footnote 46, the page number given for Aubrey’s *Miscellanies* should read “p. 131,” not “p. 157.” Careful examination reveals that Hockley does indeed have “131” [MS p. 48] which is the correct page reference for the material in the first edition of Aubrey’s work.

pp. 39–40 [MS pp. 64–65] From Saunders pp. 17–18. The first Aries symbol on p. 39: “in the form of a ...” should actually be a “Y” shape: the text in Saunders reads “...forked like a V or in the form of a Y, which is I among the Greeks. It must be a clean hazel and red...” (Saunders, p. 17). The “G” mentioned in Footnote 77 does indeed represent Gemini (“As for G. which stands for Gemini ...” (Saunders, p. 17). This section is somewhat confusing without context as Saunders is referring to marks on the hand (“Of the sacred Letters which are found in the Hands, and the Correspondences which they have with the Celestial Bodies, and how by them may be found out the secrets of good and bad Fortune”), a point not made clear by Hockley. The word “hands” in the seventh line of p. 40, is indeed a transcription error by Hockley, with Saunders’ text reading “ends” as I had posited.

p. 41 [MS p. 69] “Take a candle and go along” should read “... go alone;” [MS p. 70] “setting down corn” should read “letting down corn.”

p. 42 [MS p. 71] Despite Hockley’s correction, the word “beanstack” should read “bear-stack.” The original English name for barley was “bear,” the use of which persisted in Scotland. A bear-stack is thus a rick or heap of barley. In the following paragraph, “where 5 lands meet” should read “where 3 lairds’ lands meet.”

pp. 42–43 [MS pp. 72–3] Versions of these charms, employing similar though not identical wording, appear in *Mother Bunch’s Golden Fortune-Teller* pp. 6–7, 8. At p. 42, “wear them in your person” should read “... in your bosom.”

pp. 45–48 [MS pp. 81–85] Copied from Folger Shakespeare Library, MS. V.b.26(2) pp. 220–1. The rather abrupt opening features in the original manuscript. At p. 45 [MS p. 81] the transcript omits “and treasure” after “depart and go from this ground.” The phrase “see that I and my fellows” reads “till that I...” in the Folger manuscript. At p. 46 [MS p. 82] “all airs earth fires waters” should read “all airs earths...” and “silver gold locks” reads “silver gold books” in the Folger manuscript, At p. 47 [MS p. 83] “these bonds shall be rend” is a transcription error for “...shall be read;” [MS p. 84] “do array or let us” reads “away or let us” in the Folger MS; [MS p. 85] “Anatamate Veshe” should read “Anatamatevethe;” “Holy Cross on that which” should read “...the which.” At p. 48, the transcription omits “Amen” after “for ever and ever.” Hockley omits the character associated with this operation, found at MS V.b.26(2) p. 221.

p. 48 [MS p. 87] all from V.b.26(2) p. 221. There are various errors and omissions in Hockley’s transcription. “For the bite of a dog...,” the words “Porre pero” and “Zeross” read “porrexero” and “Zerox” in the Folger MS. In the second incantation, “Samin” reads “Samim.” In the charm “to cause sleep, ” the word “Keres” should read “Reres.” The superlinear letter referred to in footnote 87 is a correction.

p. 49 [MS p. 88] all from V.b.26(2) p. 222. Various quantities are omitted in the transcription, which I shall write at length rather than reproduce the symbols: in its second occurrence the word “Terebinthus” should be followed by “two ounces;” “Hiera simplex ana” should be followed by “half a drachm;” and “eat of this,” followed by “two drachms” (omitted by Hockley but present in the Folger MS); also the word “veins” in the phrase “guts or veins” in the same paragraph, should read “reins”: this being an archaic word for kidneys.

There is a transcription error in the charm “To Cause Conception,” and the twelfth letter in the printed sequence should read “i” instead of “e.”

pp. 49–50 [MS pp. 89–90] from V.b.26(2) p. 223. In the charm “For the Ague,” the word “ebudr” is “ebudv” in the original MS. Some of the text on this page is written in a basic substitution cipher, and the word “ebudv” deciphers as “casis.” This appears to be the only enciphered word in this charm.

p. 50 [MS p. 89] “Josh” should read “Joth.”

pp. 50–51 [MS pp. 91–2] from V.b.26(2) p. 224. Footnote 96, p. 50. The words are indeed “elder tree,” as confirmed by the Folger MS.

p. 51 In “An Excommunication,” “proceed and from” should read “proceeding from;” “in yields your” should read “in yielding your.”

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