

The Testament of Solomon, translated by F. C. Conybeare

This text is an Old Testament Pseudepigraphic catalog of demons summoned by King Solomon, and how they can be countered by invoking angels and other magical techniques. It is one of the oldest magical texts attributed to King Solomon, dating First to Third Century A.D. Translation is by F. C. Conybeare, *Jewish Quarterly Review*, October, 1898. Compare with the translation of D. C. Duling in *The Old Testament Pseudepigrapha*, volume 1, Edited by James H. Charlesworth, Doubleday, 1983, p. 935 ff.

[15]

The Testament of Solomon

(translated from the codex of the Paris Library, after the edition of Fleck, *Wissensch. Reise*, bd. ii. abth. 3)

NOTES:

Greek title:--

1. Testament of Solomon, son of David, who was king in Jerusalem, and mastered and controlled all spirits of the air, on the earth, and under the earth. By means of them also he wrought all the transcendent works of the Temple. Telling also of the authorities they wield against men, and by what angels these demons are brought to naught.

Of the sage Solomon.

Blessed art thou, O Lord God, who didst give Solomon such authority. Glory to thee and might unto the ages. Amen.

2. And behold, when the Temple of the city of Jerusalem was being built, and the artificers were working thereat, *Ornias* the demon came among them toward sunset; and he took away half of the pay of the chief-deviser's (?)¹ little boy, as well as half his food. [16] He also continued to suck the thumb of his right hand every day. And the child grew thin, although he was very much loved by the king.

3. So King Solomon called the boy one day, and

1. [D: master workman's]

questioned him, saying: "Do I not love thee more than all the artisans who are working in the Temple of God? Do I not give thee double wages and a double supply of food? How is it that day by day and hour by hour thou growest thinner?"

4. But the child said to the king: "I pray thee, O king. Listen to what has befallen all that thy child hath. After we are all released from our work on the Temple of God, after sunset, when I lie down to rest, one of the evil demons comes and takes away from me one half of my pay and one half of my food. Then he also takes hold of my right hand and sucks my thumb. And lo, my soul is oppressed, and so my body waxes thinner every day."

5. Now when I Solomon heard this, I entered the Temple of God, and prayed with all my soul, night and day, that the demon might be delivered into my hands, and that I might gain authority over him. And it came about through my prayer that grace was given to me from the Lord *Sabaoth* by Michael his archangel. [He brought me] a little ring, having a seal consisting of an engraved stone, and said to me: "Take, O Solomon, king, son of David, the gift which the Lord God has sent thee, the highest *Sabaoth*. With it thou shalt lock up all demons of the earth, male and female; and with their help thou shalt build up Jerusalem. [But] thou [must] wear this seal of God. And this engraving of the seal of the ring sent thee is a Pentalpha."²



6. And I Solomon was overjoyed, and praised and glorified the God of heaven and earth. And on the morrow I called the boy, and gave him the ring, and said to him: "take this, and at the hour in which the demon shall come unto thee, throw this ring at the chest of the demon, and say to him: 'In the name of God, King Solomon calls thee hither.'³ And then do thou come running to me, without having any misgivings or fear in respect of aught thou mayest hear on the part of the demon."

2. [D omits the last sentence.]

3. [D: Come! Solomon summons you!]

7. So the child took the ring, and went off; and behold, at the [17] customary hour *Ornias*, the fierce demon, came like a burning fire to take the pay from the child. But the child according to the instructions received from the king, threw the ring at the chest of the demon, and said: "King Solomon calls thee hither." And then he went off at a run to the king. But the demon cried out aloud, saying: "Child, why hast thou done this to me? Take the ring off me, and I will render to thee the gold of the earth. Only take this off me, and forbear to lead me away to Solomon⁴."

8. But the child said to the demon: "As the Lord God of Israel liveth, I will not brook thee. So come hither." And the child came at a run, rejoicing, to the king, and said: "I have brought the demon, O king, as thou didst command me, O my master. And behold, he stands before the gates of the court of thy palace, crying out, and supplicating with a loud voice; offering me the silver and gold of the earth if I will only bring him unto thee⁵."

9. And when Solomon heard this, he rose up from his throne, and went outside into the vestibule of the court of his palace; and there he saw the demon, shuddering and trembling. And he said to him: "Who art thou?" And the demon answered: "I am called *Ornias*."

10. And Solomon said to him: "Tell me, O demon, to what zodiacal sign thou art subject." And he answered: "To the Water-pourer⁶. And those who are consumed with desire for the noble virgins upon earth [there appears to be a lacuna here], these I strangle⁷. But in case there is no disposition to sleep⁸, I am changed into three forms. Whenever men come to be enamoured of women, I metamorphose myself into a comely female; and I take hold of the men in their sleep, and play with them. And after a while I again take to my wings, and hie me to the heavenly regions. I also appear as a lion, and I am commanded by all the demons. I am offspring of the archangel *Uriel*⁹, the power of God."

11. I Solomon, having heard the name of the

4. [D: Remove the ring and give it back to Solomon]

5. [D: would not deliver him to you.]

6. [D: Aquarius.]

7. [D: I strangle those who reside in Aquarius because of their passion for women whose zodiacal sign is Virgo.]

8. [D: while in a trance...]

9. [D: Ouriel.]

archangel, prayed and glorified God, the Lord of heaven and earth. And I sealed the [18] demon and set him to work at stone-cutting, so that he might cut the stones in the Temple, which, lying along the shore, had been brought by the Sea of Arabia. But he, fearful of the iron, continued and said to me: "I pray thee, King Solomon, let me go free; and I will bring you all the demons." And as he was not willing to be subject to me, I prayed the archangel Uriel to come and succour me; and I forthwith beheld the archangel Uriel coming down to me from the heavens.

12. And the angel bade the whales¹⁰ of the sea come out of the abyss. And he cast his destiny upon the ground, and that [destiny] made subject [to him] the great demon¹¹. And he commanded the great demon and bold *Ornias*, to cut stones at the Temple¹². And accordingly I Solomon glorified the God of heaven and Maker of the earth. And he bade *Ornias* come with his destiny, and gave him the seal, saying: "Away with thee, and bring me hither the prince of all the demons."

13. So *Ornias* took the finger-ring, and went off to *Beelzeboul*, who has kingship over the demons. He said to him: "Hither! Solomon calls thee." But *Beelzeboul*, having heard, said to him: "Tell me, who is this Solomon of whom thou speakest to me?" Then *Ornias* threw the ring at the chest of *Beelzeboul*, saying: "Solomon the king calls thee." But *Beelzeboul* cried aloud with a mighty voice, and shot out a great burning flame of fire; and he arose, and followed *Ornias*, and came to Solomon.

14. And when I saw the prince of demons, I glorified the Lord God, Maker of heaven and earth, and I said: "Blessed art thou, Lord God Almighty, who hast given to Solomon thy servant wisdom, the assessor of the wise, and hast subjected unto me all the power of he devil."

15. And I questioned him, and said: "Who art thou?" The demon replied: "I am Beelzebub, the exarch of the demons. And all [19] the demons have their chief

10. [D: sea monsters. ... The sea monsters are named Behemoth (the male) and Leviathan (the female) in 4Ezra 6:48-52, 1En 60:7.]

11. [D: he withered up their species and cast his fate to the ground]

12. [D adds: and to bring to completion the construction of the Temple]

13. [D: The demon said, "I am Beelzeboul, the ruler of the demons." I demanded that

seats close to me. And I it is who make manifest the apparition of each demon."¹³ And he promised to bring to me in bonds all the unclean spirits. And I again glorified the God of heaven and earth, as I do always give thanks to him.

16. I then asked of the demon if there were females among them. And when he told me that there were, I said that I desired to see them. So Beelzeboul went off at high speed, and brought unto me Onoskelis, that had a very pretty shape, and the skin of a fair-hued woman; and she tossed her head¹⁴.

17. And when she was come, I said to her: "Tell me who art thou?" But she said to me: "I am called Onoskelis, a spirit wrought ...[?shabtai/Saturn?]¹⁵, lurking upon the earth. There is a golden cave where I lie. But I have a place that ever shifts¹⁶. At one time I strangle men with a noose; at another, I creep up from the nature to the arms [in marg: "worms"]¹⁷. But my most frequent dwelling-places are the precipices, caves, ravines. Oftentimes, however, do I consort with men in the semblance of a woman, and above all with those of a dark skin¹⁸. For they share my star with me; since they it is who privily or openly worship my star, without knowing that they harm themselves, and but whet my appetite for further mischief. For they wish to provide money by means of memory (commemoration?)¹⁹, but I supply a little to those who worship me fairly."

18. And I Solomon questioned her about her birth, and she replied: "I was born of a voice untimely, the so-called echo of a man's ordure²⁰ dropped in a wood."²¹

19. And I said to her: "Under what star dost thou pass?" And she answered me: "Under the star of the full moon, for the reason that the moon travels over most things." Then I said to her: "And [20] what angel

without interruption he sit next to me and explain the manifestations of the demons.]

14. [D: "... fair complexion, but her legs were those of a mule." Onoskelis means "she who has ass's legs."]

15. [D: My name is Onoskelis. I am a spirit which has been made into a body.]

16. [D: I have a many sided character.]

17. [D: I pervert them from their true natures.]

18. [D: honey-colored]

19. [D: by remembering (me)]

20. For the demon born of an echo we have an analogue in the Hebrew Bath Kol, "the daughter of a voice." In the Gnostic Hymn to Hermes, edited by Dieterich, *Abrasax*, p 19, we read, l. 104...

21. [D: I was generated from an unexpected voice which is called a voice of the echo of a black (lead?) heaven, emitted in matter. (meaning uncertain)]

22. [Instead of "and by the angel Joel." D reads "So I uttered the name of the Holy One of Israel and..."]

is it that frustrates thee?" And she said to me: "He that in thee [or "through thee"] is reigning." And I thought that she mocked me, and bade a soldier strike her. But she cried aloud, and said: "I am [subjected] to thee, O king, by the wisdom of God given to thee, and by the angel Joel."²²

20. So I commanded her to spin the hemp for the ropes used in the building of the house of God; and accordingly, when I had sealed and bound her, she was so overcome and brought to naught as to stand night and day spinning the hemp.

21. And I at once bade another demon to be led unto me; and instantly there approached me the demon Asmodeus²³, bound, and I asked him: "Who art thou?" But he shot on me a glance of anger and rage, and said: "And who art thou?" And I said to him: "Thus punished as thou art, answerest thou me?" But he, with rage, said to me: "But how shall I answer thee, for thou art a son of man; whereas I was born an angel's seed by a daughter of man, so that no word of our heavenly kind addressed to the earth-born can be overweening²⁴. Wherefore also my star is bright in heaven, and men call it, some the Wain²⁵, and some the dragon's child. I keep near unto this star. So ask me not many things; for thy kingdom also after a little time is to be disrupted, and thy glory is but for a season. And short will be thy tyranny over us; and then we shall again have free range over mankind, so as that they shall revere us as if we were gods, not knowing, men that they are, the names of the angels set over us."

22. And I Solomon, on hearing this, bound him more carefully, and ordered him to be flogged with thongs of ox-hide²⁶, and to tell me humbly what was his name and what his business. And he answered me thus: "I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities, and I waste away the beauty of virgin women, and estrange their hearts."

23. And I said to him: "Is this thy only business?" And he answered me: "I transport men into fits of

23. [Asmodeus also appears in *Tobit* 3:8, and is ultimately derived from the *Avestan* demon *Aeshma-daeua* ("demon of wrath"). -JHP]

24. [arrogant.]

25. [D: Great Bear.]

26. [D: flogged with a rod]

27. [D: I spread (or, I *sting to ?) madness about women through

madness and desire, when they have wives of their own, so that they leave them, and go off by [21] night and day to others that belong to other men; with the result that they commit sin, and fall into murderous deeds.²⁷"

24. And I adjured him by the name of the Lord Sabaôth, saying: "Fear God, Asmodeus, and tell me by what angel thou art frustrated." But he said: "By Raphael, the archangel that stands before the throne of God. But the liver and gall of a fish put me to flight, when smoked over ashes of the tamarisk²⁸." I again asked him, and said: "Hide not aught from me. For I am Solomon, son of David, King of Israel. Tell me the name of the fish which thou reverest." And he answered: "It is the Glanos²⁹ by name, and is found in the rivers of Assyria; wherefore it is that I roam about in those parts."

25. And I said to him: "Hast thou nothing else about thee, Asmodeus?" And he answered: "The power of God knoweth, which hath bound me with the indissoluble bonds of yonder one's seal, that whatever I have told thee is true. I pray thee, King Solomon, condemn me not to [go into] water." But I smiled, and said to him: "As the Lord God of my fathers liveth, I will lay iron on thee to wear. But thou shalt also make the clay for the entire construction of the Temple, treading it down with thy feet." And I ordered them to give him ten water-jars to carry water in. And the demon groaned terribly, and did the work I ordered him to do. And this I did, because that fierce demon Asmodeus knew even the future. And I Solomon glorified God, who gave wisdom to me Solomon his servant. And the liver of the fish and its gall I hung on the spike of a reed³⁰, and burned it over Asmodeus because of his being so strong, and his unbearable malice was thus frustrated.

26. And I summoned again to stand before me Beelzeboul, the prince of demons, and I sat him down on a raised seat of honour, and said to him: "Why art thou alone, prince of the demons?" And he said to me: "Because I alone am left of the angels of heaven that came down³². For I was first angel in the

the stars, and I have often committed a rash of murders.]

28. [D: smoking on coals of charcoal. Compare *Tobit*, where Raphael instructs him in the use of the gall, heart, and liver for various cures.]

29. [D: "sheatfish", a large catfish. *Gk. ho, hé glanis.*]

30. [D: liver and gall of the fish, along with a branch of storax.]

31. [D omits "on a raised seat of honour"]

32. [*i.e.* fell]

first heaven being entitled Beelzeboul. And now I control all those who are bound in Tartarus. But I too have a child³³, and he haunts the Red Sea. And on any suitable occasion he comes up to me again, being subject to me; and reveals to me what he has done, and I support him.³⁴

[22]

27. I Solomon said unto him: "Beelzeboul, what is thy employment?" And he answered me: "I destroy kings.³⁵ I ally myself with foreign tyrants. And my own demons I set on³⁶ to men, in order that the latter may believe in them and be lost. And the chosen servants of God, priests and faithful men, I excite unto desires for wicked sins, and evil heresies, and lawless deeds; and they obey me, and I bear them on to destruction. And I inspire men with envy, and [desire for] murder, and for wars and sodomy, and other evil things. And I will destroy the world."³⁷

28. So I said to him: "Bring to me thy child, who is, as thou sayest, in the Red Sea." But he said to me: "I will not bring him to thee. But there shall come to me another demon called Ephippas³⁸. Him will I bind, and he will bring him up from the deep unto me." And I said to him: "How comes thy son to be in the depth of the sea, and what is his name?" And he answered me: "Ask me not, for thou canst not learn from me. However, he will come to thee by any command, and will tell thee openly."³⁹

29. I said to him: "Tell me by what angel thou art frustrated." And he answered: "By the holy and precious name of the Almighty God, called by the Hebrews by a row of numbers, of which the sum is 644, and among the Greeks it is Emmanuel¹. And if one of the Romans adjure me by the great name of the power Eleéth, I disappear at once."

30. I Solomon was astounded when I heard this; and I ordered him to saw up Theban¹ marbles. And when he began to saw the marbles, the other demons cried out with a loud voice, howling because of their king Beelzeboul.

31. But I Solomon questioned him, saying: "If thou wouldst gain a respite, discourse to me about the things in heaven." And Beelzeboul said: "Hear, O

33. [D: There also accompanied me another ungodly (angel)]

34. [D: when he is ready, he will come in triumph.]

35. [D: I bring destruction by means of tyrants]

36. [D: to be worshipped]

37. [So MS P. D reads simply "I bring about jealousies and murders in a country, and I instigate wars."]

38. [According to D, Ephippas is an Arabian wind demon.]

39. [D adds: So I said to him, "Tell me in which star you reside." "The one called by men the Evening Star."]

1. The text must be faulty, for the word Emmanuel is the Hebrew. The sum 644 is got by adding together the Greek numbers.

1. We hear of Pentelic marble in Strabo, but the reference in the text may be to Thebes in Egypt.

1. Perhaps the "sea-bulbs" were the balls of hair-like texture which the sea washes up on

king, if thou burn gum, and incense, and bulb of the sea¹, with nard and saffron, and light seven lamps in an earthquake², thou wilt firmly fix thy house. And if, being pure³, [23] thou light them at dawn in the sun alight, then wilt thou see the heavenly dragons, how they wind themselves along and drag the chariot of the sun."

32. And I Solomon, having heard this, rebuked him, and said: "Silence for this present¹, and continue to saw the marbles as I commanded thee." And I Solomon praised God, and commanded another demon to present himself to me. And one came before me who carried his face high up in the air, but the rest of the spirit curled away like a snail. And it broke through the few soldiers, and raised also a terrible dust on the ground, and carried it upwards; and then again hurled it back to frighten us, and asked what questions I could ask as a rule. And I stood up, and spat² on the ground in that spot, and sealed with the ring of God. And forthwith the dust-wind stopped. Then I asked him, saying: "Who art thou, O wind?" Then he once more shook up a dust, and answered me: "What wouldst thou have, King Solomon?" I answered him: "Tell me what thou art called, and I would fain ask thee a question. But so far I give thanks to God who has made me wise to answer their evil plots."

33. But [the demon] answered me: "I am the spirit of the ashes (Tephras)." And I said to him: "What is thy pursuit?" And he said: "I bring darkness on men, and set fire to fields; and I bring homesteads to naught. But most busy am I in summer. However, when I get an opportunity, I creep into corners of the wall, by night and day. For I am offspring of the great one, and nothing less." Accordingly I said to him: "Under what star dost thou lie?" And he answered: "In the very tip of the moon's horn, when it is found in the south. There is my star. For I have been bidden to

Mediterranean shores, e.g. in Tunisia.

2. Perhaps "in a row," should be read.

3. For the condition here insisted on cp. Dieterich, *Abrasax*, p. 141, where in an incantation ceremonial purity is similarly insisted on. The ritual of a magic papyrus given by Dieterich, p. 169, is very similar to that here prescribed in the *Testament*.

1. So Luke xxii. 51.

2. For the use of spittle to produce a cure or other effect in a magical way, cp. Mark vii. 33 and viii. 23. In John ix. 6, Jesus, we read, "spat on the ground, and made clay of the spittle, and anointed the eyes with the clay." Of this magic use of spittle Pliny, in his *Natural History*, gives numerous examples. It was common in antiquity.

1. Cp. Acts iv. 7.

restrain the convulsions of the hemitertian fever; and this is why many men pray to the hemitertian fever, using these three names: Bultala, Thallal, [24] Melchal. And I heal them." And I said to him: "I am Solomon; when therefore thou wouldst do harm, by whose aid dost thou do it?" But he said to me: "By the angel's, by whom also the third day's fever is lulled to rest." So I questioned him, and said: "And by what name¹?" And he answered: "That of the archangel Azael." And I summoned the archangel Azael, and set a seal on the demon, and commanded him to seize great stones, and toss them up to the workmen on the higher parts of the Temple. And, being compelled, the demon began to do what he was bidden to do.

34. And I glorified God afresh who gave me this authority, and ordered another demon to come before me. And there came seven spirits¹, females, bound and woven together, fair in appearance and comely. And I Solomon, seeing them, questioned them and said: "Who are ye?" But they, with one accord, said with one voice²: "We are of the thirty-three elements of the cosmic ruler of the darkness³." And the first said: "I am Deception." The second said: "I am Strife." The third: "I am Klothod, which is battle." The fourth: "I am Jealousy." The fifth: "I am Power." The sixth: "I am Error." The seventh: "I am the worst of all, and our stars are in heaven. Seven stars humble in sheen, and all together. And we are called as it were goddesses. We change our place all and together, and together we live, sometimes in Lydia, sometimes in Olympus, sometimes in a great mountain."

35. So I Solomon questioned them one by one,

1. The Pleiades seem to be referred to. Cp. Job xxxviii. 31, in the Revised Version: "Canst thou bind the cluster of the Pleiades?" They had a malign influence. The grouping of evil spirits by sevens is common in Babylonian and Jewish folk-lore. As examples I may cite the *Testamentum* of Reuben, ch. 2, and the seven evil spirits of the N.T. Possibly, however, the Seven Planets are here in question; though this is unlikely, for they do not tally with the description given.

2. Rom. xv. 6 has the same phrase. For "thirty-three" we should read "thirty-six" elements. Note that later in the *Testament* these seven spirits are not among the Kosmokrators, a proof that the document before us is a composite one.

3. Paul speaks of the Kosmokrators in Eph. vi. 12: "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness." See Iren. *Haer.* I. i. 10.

beginning with the first, and going down to the seventh. The first said: "I am Deception, I deceive and weave snares here and there. I whet and excite heresies. But I have an angel who frustrates me, Lamechalal."
[25]

36. Likewise also the second said: "I am Strife, strife of strifes. I bring timbers, stones, hangers, my weapons on the spot. But I have an angel who frustrates me, Baruchiachel."

37. Likewise also the third said: "I am called Klothod¹, which is Battle, and I cause the well-behaved to scatter and fall foul one of the other. And why do I say so much? I have an angel that frustrates me: "Marmarath."

1. Fabricius, *Cod. Pseudepigr.* V.T. vol. I, p. 1047, reads Klothon, which must be i.q. Kludun, which Hesychius explains thus: ...

38. Likewise also the fourth said: "I cause men to forget their sobriety and moderation. I part them and split them into parties; for Strife follows me hand in hand. I rend the husband from the sharer of his bed, and children from parents, and brothers from sisters. But why tell so much to my despite? I have an angel that frustrates me, the great Balthial."

39. Likewise also the fifth said: "I am Power. By power I raise up tyrants and tear down kings. To all rebels I furnish power. I have an angel that frustrates me, Asteraôth."¹

1. D: Asteraoth. Cp. 1Kgs 11:5. -JHP

40. Likewise also the sixth said: "I am Error¹, O King Solomon. And I will make thee to err, as I have before made thee to err, when I caused thee to slay thy own brother². I will lead you into error, so as to pry into graves³; and I teach them that dig, and I lead errant souls away from all piety, and many other evil traits are mine. But I have an angel that frustrates me, Uriel."

1. Cp. Testam. of Symeon, ch. 3.

2. See I Kings ii. 25.

3. A reference to necromancy, of which the object was to oblige the spirit of the dead to enter oneself.

41. Likewise also the seventh said: "I am the worst, and I make thee worse off than thou wast; because I will impose the bonds of Artemis. But the locust¹ will set me free, for by means thereof is it fated that thou shalt achieve my desire For if one were wise, he would not turn his steps toward me."

1. This refers to the closing incident narrated in the *Testament*, the sacrificing by Solomon of five locusts to Moloch. Tatian, *Orat. ad Graecos*, cap. 12, speaks of Artemis magos. She is the same as Hecate.

42. So I Solomon, having heard and wondered, sealed them with my ring; and since they were so considerable, I bade them dig the foundations of the Temple of God. For the length of it was 250 cubits. And I bade them be industrious, and with one murmur of joint protest they began to perform the tasks enjoined.

[26]

43. But I Solomon glorified the Lord, and bade another demon come before me. And there was brought to me a demon having all the limbs of a man, but without a head. And I, seeing him, said to him: "Tell me, who art thou?" And he answered: "I am a demon." So I said to him: "Which?" And he answered me: "I am called Envy. For I delight to devour heads, being desirous to secure for myself a head; but I do not eat enough, but am anxious to have such a head as thou hast."

44. I Solomon, on hearing this, sealed him, stretching out my hand against his chest. Whereon the demon leapt up, and threw himself down, and gave a groan, saying: "Woe is me! where am I come to? O traitor Ornias, I cannot see!" So I said to him: "I am Solomon. Tell me then how thou dost manage to see." And he answered me: "By means of my feelings." I then, Solomon, having heard his voice come up to me, asked him how he managed to speak. And he answered me: "I, O King Solomon, am wholly voice, for I have inherited the voices of many men. For in the case of all men who are called dumb, I it is who smashed their heads, when they were children and had reached their eighth day. Then when a child is crying in the night, I become a spirit, and glide by means of his voice. . . . In the crossways¹ also I have many services to render, and my encounter is fraught with harm. For I grasp in all instant a man's head, and with my hands, as with a sword, I cut it off, and put it on to myself. And in this way, by means of the fire which is in me, through my neck it is swallowed up. I it is that sends grave mutilations and incurable on men's feet, and inflict sores."

1. This seems the sense of *enodiais*, unless understood, *trivialibus dis*, "to the demons of the wayside or cross-road." Hecate was such a goddess, and in *C.I.* 26 we have mention of a *daimon enodia*, the Latin Trivia. As a subst. the neut. plur. *enodia*: = blisters caused by walking, in Theophr, *Sud.* 15.

45. And I Solomon, on hearing this, said to him: "Tell me how thou dost discharge forth the fire? Out of what sources dost thou emit it?" And the spirit said to me: "From the Day-star¹. For here hath not yet been found that *Elburion*, to whom men offer prayers and kindle lights. And his name is invoked by the seven demons before me. And he cherishes them."

1. Or, "from the Orient."

46. But I said to him: "Tell me his name." But he answered: "I cannot tell thee. For if I tell his name, I render myself incurable. But he will come in response to his name." And on hearing this, I Solomon said to him: "Tell me then, by what angel thou art frustrated?" And he answered: "By the fiery flash of lightning." [27] And I bowed myself before the Lord God of Israel, and bade him remain in the keeping of Beelzeboul until Iax¹ should come.

1. Bornemann conjectures "a guardian or watcher." But the angel Iax recurs below in # 86.

47. Then I ordered another demon to come before me, and there came into my presence a hound, having a very large shape, and it spoke with a loud voice, and said, "Hail, Lord, King Solomon!" And I Solomon was astounded. I said to it: "Who art thou, O hound?" And it answered: "I do indeed seem to thee to be a hound, but before thou wast, O King Solomon, I was a man that wrought many unholy deeds on earth. I was surpassingly learned in letters, and was so mighty that I could hold the stars of heaven back. And many divine works did I prepare. For I do harm to men who follow after our star, and turn them to¹ And I seize the frenzied men by the larynx, and so destroy them."

1. The MS. has a *vox nihili*. Can it mean "her that is born of echo" (see above, p. 19, n. 8)?

48. And I Solomon said to him: "What is thy name?" And he answered: "Staff" (Rabdos). And I said to him: "What is thine employment? And what results canst thou achieve?" And he replied: "Give me thy man, and I will lead him away into a mountainous spot, and will show him a green stone tossed to and fro, with which thou mayest adorn the temple of the Lord God."

49. And I Solomon, on hearing this, ordered my servant to set off with him, and to take the finger-ring bearing the seal of God with him. And I said to him: "Whoever shall show thee the green stone, seal

1. The text seems corrupt here.

him with this finger-ring. And mark the spot with care, and bring me the demon hither. And the demon showed him the green stone, and he sealed it, and brought the demon to me. And I Solomon decided to confine with my seal on my right hand the two, the headless demon, likewise the hound, that was so huge¹; he should be bound as well. And I bade the hound keep safe the fiery spirit so that lamps as it were might by day and night cast their light through its maw on the artisans at work.

50. And I Solomon took from the mine of that stone 200 shekels for the supports of the table of incense, which was similar in appearance. And I Solomon glorified the Lord God, and then closed round the treasure of that stone. And I ordered afresh the demons to cut marble for the construction of the house of God. And I Solomon prayed to the Lord, and asked the hound, saying: "By what angel [28] art thou frustrated?" And the demon replied: "By the great Brieus¹."

51. And I praised the Lord God of heaven and earth, and bade another demon come forward to me; and there came before me one in the form of a lion roaring. And he stood and answered me saying: "O king, in the form which I have, I am a spirit quite incapable of being perceived. Upon all men who lie prostrate with sickness I leap, coming stealthily along; and I render the man weak, so that his habit of body is enfeebled. But I have also another glory, O king. I cast out demons, and I have legions under my control. And I am capable of being received¹ in my dwelling-places, along with all the demons belonging to the legions under me." But I Solomon, on hearing this, asked him: "What is thy name?" But he answered: "Lion-bearer, Rath² in kind." And I said to him: "How art thou to be frustrated along with thy legions? What angel is it that frustrates thee?" And he answered: "If I tell thee my name, I bind not myself alone, but also the legions of demons under me."

52. So I said to him: "I adjure thee in the name of the God Sabaoth, to tell me by what name thou art frustrated along with thy host." And the spirit

1. Briareus is suggested by Bornemann as the right reading, but with little probability, since Briareus would not have been turned into an angel.

1. *dektikos* seems here to bear this sense, as also in the fragment of a very old commentary on the Shepherd of Hermas in the *Oxyrhynchus papyri*. part i, by Grenfell and Hunt, 1898, p. 9. The dwelling-places are the persons of whom the spirit, good or evil, takes possession. So in the Docetic *Acta Iohannis* (ed. M.R. James) the Christ says: "I have no dwelling, and I have dwellings; I have no place, and I have places; I have no temple, and I have temples. ... Behold thyself in me who address thee."

2. *radinos*, "slender tapering" is suggested by Bornemann as the true reading, because a "staff" might be such.

1. The allusion is to the swine of Gadara.

answered me: "The 'great among men,' who is to suffer many things at the hands of men, whose name is the figure 644, which is Emmanuel; he it is who has bound us, and who will then come and plunge us from the steep¹ under water. He is noised abroad in the three letters which bring him down²."

53. And I Solomon, on hearing this, glorified God, and condemned his legion to carry wood from the thicket. And I condemned the [29] lion-shaped one himself to saw up the wood small with his teeth, for burning in the unquenchable furnace for the Temple of God.

54. And I worshipped the Lord God of Israel, and bade another demon come forward. And there came before me a dragon, three-headed, of fearful hue. And I questioned him: "Who art thou?" And he answered me: "I am a caltrop-like spirit¹, whose activity in three lines. But I blind children in women's wombs, and twirl their ears round. And I make them deaf² and mute. And I have again in my third head means of slipping in³. And I smite men in the limbless part of the body, and cause them to fall down, and foam, and grind their teeth. But I have my own way of being frustrated, Jerusalem being signified in writing, unto the place called 'of the head⁴.'" For there is fore-appointed the angel of the great counsel, and now he will openly dwell on the cross. He doth frustrate me, and to him am I subject."

55. "But in the place where thou sittest, O King Solomon, standeth a column in the air, of purple...¹ The demon called Ephippas hath brought [it] up from the Red Sea, from inner Arabia. He it is that shall be shut up in a skin-bottle and brought before thee. But at the entrance of the Temple, which thou hast begun to build, O King Solomon, lies stored much gold, which dig thou up and carry off." And I Solomon sent my servant, and found it to be as the demon told me. And I sealed him with my ring, and praised the Lord God."

56. So I said to him: "What art thou called?" And the demon said: "I am the crest of dragons." And I bade him make bricks in the Temple. He had human

2. The three characters are apparently the numbers 644.

1. *Tribolaios*. The tribolos was a three-spiked instrument, thrown on the ground to wound horses' feet.

2. bubá, an unknown word.

3. a word of doubtful sense.

4. i.e. Golgotha. The old legend was that Adam's skull reposed in this spot, and that the cross was planted upon it.

1. The meaning of the last part of this compound is unknown.

hands.

57. And I adored the Lord God of Israel, and bade another demon present himself. And there came before me a spirit in woman's form, that had a head without any limbs¹, and her hair was dishevelled. And I said to her: "Who art thou?" But she answered: "Nay, who art thou? And why dost thou want to hear concerning me? But, as thou wouldst learn, here I stand bound before thy face. Go [30] then into thy royal storehouses and wash thy hands. Then sit down afresh before thy tribunal, and ask me questions; and thou shalt learn, O king, who I am."

58. And I Solomon did as she enjoined me, and restrained myself because of the wisdom dwelling in me¹; in order that I might hear of her deeds, and reprehend them, and manifest them to men. And I sat down, and said to the demon: "What art thou?" And she said: "I am called among men Obizuth; and by night I sleep not, but go my rounds over all the world, and visit women in childbirth. And divining the hour I take my stand²; and if I am lucky, I strangle the child. But if not, I retire to another place. For I cannot for a single night retire unsuccessful. For I am a fierce³ spirit, of myriad names and many shapes. And now hither, now thither I roam. And to westering parts I go my rounds. But as it now is, though thou hast sealed me round with the ring of God, thou hast done nothing. I am not standing before thee, and thou wilt not be able to command me. For I have no work other than the destruction of children, and the making their ears to be deaf, and the working of evil to their eyes, and the binding their mouths with a bond, and the ruin of their minds, and paining of their bodies."

59. When I Solomon heard this, I marvelled at her appearance, for I beheld all her body to be in darkness. But her glance was altogether bright and greeny, and her hair was tossed wildly like a dragon's; and the whole of her limbs were invisible. And her voice was very clear as it came to me. And I cunningly said: "Tell me by what angel thou art frustrated, O evil spirit?" By she answered me: "By the angel of God called Afarôt, which is interpreted

1. Here we seem to have the Greek head of Medusa transformed into a demon.

1. The Sophia, identified by Philo and the early Fathers with the Logos, is supposed to have entered into and taken possession of Solomon as it afterwards did with Jesus.

2. *stamatihu*, an unknown verb.

3. *xalepón*.

1. Bornemann (*Zeitschr. f.d. Hist. Theol.* 1844, p. 38) gives the tale of figures. r = 100; a = 1; f = 500; a = 1; m = 8; l = 30. Total 640.

Raphael, by whom I am frustrated now and for all time. His name, if any man know it, and write the same on a woman in childbirth, then I shall not be able to enter her. Of this name the number is 640¹."

And I Solomon having heard this, and having glorified the Lord, ordered her hair to be bound, and that she should be hung up in front of the Temple of God; that all the children of Israel, as they passed, might see it, and glorify the Lord God of Israel, who had given me this authority, with wisdom and power from God, by means of this signet.

[31]

60. And I again ordered another demon to come before me. And the came, rolling itself along, one in appearance like to a dragon, but having the face and hands of a man. And all its limbs, except the feet, were those of a dragon; and it had wings on its back. And when I beheld it, I was astonished, and said: "Who art thou, demon, and what art thou called? And whence hast thou come? Tell me."

61. And the spirit answered and said: "This is the first time I have stood before the, O King Solomon. I am a spirit made into a god among men, but now brought to naught by the ring and wisdom vouchsafed to thee by God. Now I am the so-called winged dragon¹, and I chamber² not with many women, but only with a few that are of fair shape, which possess the name of xuli³, of this star. And I pair with them in the guise of a spirit winged in form, coitum habens per nates⁴. And she on whom I have leapt goes heavy with child, and that which is born of her becomes eros. But since such offspring cannot be carried by men, the woman in question breaks wind. Such is my role. Supposed then only that I am satisfied, and all the other demons molested and disturbed by thee will speak the whole truth. But those composed of fire⁵ will cause to be burned up by fire the material of the logs which is to be collected by them for the building in the Temple."

62. And as the demon said this, I saw the spirit going forth from his mouth, and it consumed the wood of the frankincense-tree, and burned up all the logs

1. *pterodrakun*, a word not in the lexicons.

2. [*i.e.* copulate.]

3. [D: Touxylou.]

4. [D: copulating (with them) through their buttocks.]

5. *Tà dè dià pyrós.*

which we had placed in the Temple of God. And I Solomon saw what the spirit had done, and I marvelled.

63. And, having glorified God, I asked the dragon-shaped demon, and said: "Tell me, by what angel art thou frustrated?" And he answered: "By the great angel which has its seat in the second heaven, which is called in Hebrew Bazazeth. And I Solomon, having heard this, and having invoked his angel, condemned him to saw up marbles for the building of the Temple of God; and I praised God, and commanded another demon to come before me.

64. And there came before my face another spirit, as it were a woman in the form she had. But on her shoulders she had two other heads with hands. And I asked her, and said: "Tell me, who art thou?" And she said to me: "I am Enêpsigos, who also have a myriad names." And I said her: "By what angel art thou frustrated?" But she said to me: "What seekest, what askest thou? I undergo changes, like the goddess I am called. And I change again, and pass into possession of another shape. And be not [32] desirous therefore to know all that concerns me. But since thou art before me for this much, hearken. I have my abode in the moon, and for that reason I possess three forms. At times I am magically¹ invoked by the wise as Kronos. At other times, in connexion with those who bring me down, I come down and appear in another shape. The measure of the element² is inexplicable and indefinable, and not to be frustrated. I then, changing into these three forms, come down and become such as thou seest me; but I am frustrated by the angel Rathanael, who sits in the third heaven. This then is why I speak to thee. Yonder temple cannot contain me."

65. I therefore Solomon prayed to my God, and I invoked the angel of whom Enêpsigos spoke to me, and used my seal. And I sealed her with a triple chain, and (placed) beneath her the fastening of the chain. I used the seal of God, and the spirit prophesied to me, saying: "This is what thou, King Solomon, doest to us. But after a time thy kingdom

1. mageyoméne.

2. Perhaps "the place or size of the heavenly body."

1. I conjecture the sense which the word must bear in this context.

2. *xmd*.

3. This prophecy corresponds roughly to the one which Lactantius, *Instit. Div. lib. iv. c. 18*,

shall be broken, and again in season this Temple shall be riven asunder¹; and all Jerusalem shall be undone by the King of the Persians and Medes and Chaldaeans. And the vessels of this Temple, which thou makest, shall be put to servile uses of the gods; and along with them all the jars, in which thou dost shut us up, shall be broken by the hands of men. And then we shall go forth in great power hither and thither, and be disseminated all over the world. And we shall lead astray the inhabited world for a long season, until the Son of God is stretched upon the cross. For never before doth arise a king like unto him, one frustrating us all, whose mother shall not have contact with man. Who else can receive such authority over spirits, except he, whom the first devil will seek to tempt, but will not prevail over? The number of his name is 644², which is Emmanuel. Wherefore, O King Solomon, thy time is evil, and thy years short and evil, and to thy servant shall thy kingdom be given³."

66. And I Solomon, having heard this, glorified God. And though I marvelled at the apology of the demons, I did not credit it until it came true. And I did not believe their words; but when they were [33] realized, then I understood, and at my death I wrote this *Testament* to the children of Israel, and gave it to them, so that they might know the powers of the demons and their shapes, and the names of their angels, by which these angels are frustrated. And I glorified the Lord God of Israel, and commanded the spirits to be bound with bonds indissoluble.

67. And having praised God, I commanded another spirit to come before me; and there came before my face another demon, having in front the shape of a horse, but behind of a fish. And he had a mighty voice, and said to me: "O King Solomon, I am a fierce spirit of the sea, and I am greedy of gold and silver. I am such a spirit as rounds itself and comes over the expanses of the water of the sea, and I trip up the men who sail thereon. For I round myself into a wave¹, and transform myself, and then throw myself on ships and come right in on them. And that is my business, and my way of getting hold of money and

quotes from an apocryphal Book of Solomon.

1. Cp. Jude 13. That Jude here indulges in no mere metaphor is clear from the words which follow, which embody the belief detailed in the *Testament of Solomon*, p. 40.

2. "descent, or spiritual assault."

men. For I take the men, and whirl them round with myself, and hurl the men out of the sea. For I am not covetous of men's bodies, but cast them up out of the sea so far. But since Beelzeboul, ruler of the spirits of air and of those under the earth, and lord of earthly ones, hath a joint kingship with us in respect of the deeds of each one of us, therefore I went up from the sea, to get a certain outlook ² in his company.

68. "But I also have another character and role. I metamorphose myself into waves, and come up from the sea. And I show myself to men, so that those on earth call me Kuno[s]paston¹, because I assume the human form. And my name is a true one. For by my passage up into men, I send forth a certain nausea. I came then to take counsel with the prince Beelzeboul; and he bound me and delivered me into thy hands. And I am here before thee because of this seal, and thou dost now torment me². Behold now, in two or three days the spirit that converseth with thee will fail, because I shall have no water."

69. And I said to him: "Tell me by what angel thou art frustrated." [34] And he answered: "By Iameth." And I glorified God. I commanded the spirit to be thrown into a phial along with ten jugs of sea-water of two measures each¹. And I sealed them round above the marbles and asphalt and pitch in the mouth of the vessel. And having sealed it with my ring, I ordered it to be deposited in the Temple of God. And I ordered another spirit to come before me.

70. And there came before my face another enslaved spirit, having obscurely the form of a man, with gleaming eyes, and bearing in his hand a blade. And I asked: "Who art thou? But he answered: "I am a lascivious spirit, engendered of a giant man who dies in the massacre in the time of the giants." I said to him: "Tell me what thou art employed on upon earth, and where thou hast thy dwelling."

71. And he said: "My dwelling is in fruitful places, but my procedure is this. I seat myself beside the men who pass along among the tombs, and in

1. Cf. Pliny, *Nat. Hist.* 24. 74
"Cynosbaton, alii Cynospaston, alii neurospaston vocant; folium habet vestigio hominis simile. Fert et uvam nigram, in cuius acino nervum habet, unde neurospastos dicitur." The human form revealed itself in the footstep, which the leaf resembled.

2. *basaníxeis*. Cp. Matt. viii. 6, 29; xiv. 24; Mark v. 7.

1. Cp. John ii. 6.

1. Rev. ix. 4; xiii, 16, 17.

untimely season I assume the form of the dead; and if I catch any one, I at once destroy him with my sword. But if I cannot destroy him, I cause him to be possessed with a demon, and to devour his own flesh, and the hair to fall off his chin." But I said to him: "Do thou then be in fear of the God of heaven and of earth, and tell me by angel thou art frustrated." And he answered: "He destroys me who is to become Saviour, a man whose number, if any one shall write it on his forehead¹, he will defeat me, and in fear I shall quickly retreat. And, indeed, if any one write this sign on him, I shall be in fear." And I Solomon, on hearing this, and having glorified the Lord God, shut up this demon like the rest.

72. And I commanded another demon to come before me. And there came before my face thirty-six spirits, their heads shapeless like dogs, but in themselves they were human in form; with faces of asses, faces of oxen, and faces of birds. And I Solomon, on hearing and seeing them, wondered, and I asked them and said: "Who are you?" But they, of one accord with one voice, said¹: "We are the thirty-six elements, the world-rulers² of this darkness. But, O King Solomon, thou wilt not wrong us nor imprison us, nor lay command on us; but since the Lord God has given thee authority over every spirit, in the air, and on the earth, and under the earth, therefore do we also present ourselves before thee like the other spirits, from ram and bull, from [35] both twin and crab, lion and virgin, scales and scorpion, archer, goat-horned, water-pourer, and fish.

73. Then I Solomon invoked the name of the Lord Sabaoth, and questioned each in turn as to what was its character. And I bade each one come forward and tell of its actions. Then the first one came forward, and said: "I am the first decans of the zodiacal circle, and I am called the ram, and with me are these two." So I put to them the question: "Who are ye called?" The first said: "I, O Lord, am called Ruax, and I cause the heads of men to be idle, and I pillage their brows. But let me only hear the words, 'Michael, imprison Ruax,' and at once I retreat."

1. Acts ii. 1.

2. *kosmokratores*. Cp. Paul, Eph. vi. 12; Origen, *c. Celsum*, viii, 58.

74. And the second said: "I am called Barsafael, and I cause those who are subject to my hour to feel the pain of migraine. If only I hear the words, 'Gabriel, imprison Barsafael,' at once I retreat."

75. The third said: "I am called Arôtosael. I do harm to eyes, and grievously injure them. Only let me hear the words, 'Uriel, imprison Aratosael' (sic), at once I retreat¹"

1. There seems to be a lacuna here.

76. The fifth said: "I am called Iudal, and I bring about a block in the ears and deafness of hearing. If I hear, 'Uruel Iudal,' I at once retreat."

77. The sixth said: "I am called Sphendonaêl. I cause tumours of the parotid gland, and inflammations of the tonsils, and tetanic recurvation¹. If I hear, 'Sabrael, imprison Sphendonaêl,' at once I retreat."

1. The Greek medical terms which stand in the Greek text are found in Hippocrates, Galen, and Cuel. Aurel.

78. And the Seventh said: "I am called Sphandôr, and I weaken the strength of the shoulders, and cause them to tremble; and I paralyze the nerves of the hands, and I break and bruise the bones of the neck. And I, I suck out the marrow. But if I hear the words, 'Araêl, imprison Sphandôr,' I at once retreat."

79. And the eight said: "I am called Belbel. I distort the hearts and minds of men. If I hear the words, 'Araêl, imprison Belbel,' I at once retreat."

80. And the ninth said: "I am called Kurtaêl. I send colics in the bowels. I induce pains. If I hear the words, 'Iaôth, imprison Kurtaêl,' I at once retreat."

81. The tenth said: "I am called Metathiax. I cause the reins to ache. If I hear the words, 'Adônaêl, imprison Metathiax,' I at once retreat."

82. The eleventh said: "I am called Katanikotaêl. I create strife [36] and wrongs in men's homes, and send on them hard temper. If any one would be at peace in his home, let him write on seven leaves of laurel the name of the angel that frustrates me, along with these names: Iae, Ieô, sons of Sabaôth, in the name of the great God let him shut up Katanikotaêl. Then let him wash the laurel-leaves in water, and

sprinkle his house with the water, from within to the outside. And at once I retreat."

83. The twelfth said: "I am called Saphathoraél, and I inspire partisanship in men, and delight in causing them to stumble. If any one will write on paper these names of angels, Iacô, Iealô, Iôelet, Sabaôth, Ithoth, Bae, and having folded it up, wear it round his neck or against his ear, I at once retreat and dissipate the drunken fit."

84. The thirteenth said: "I am called Bobêl (sic), and I cause nervous illness by my assaults. If I hear the name of the great 'Adonaël, imprison Bothothêl,' I at once retreat."

85. The fourteenth said: "I am called Kumeatêl, and I inflict shivering fits and torpor. If only I hear the words: 'Zôrôêl, imprison Kumentaêl,' I at once retreat."

86. The fifteenth said: "I am called Roêlêd. I cause cold and frost and pain in the stomach. Let me only hear the words: 'Iax, bide not, be not warmed, for Solomon is fairer than eleven fathers,' I at [once] retreat."

87. The sixteenth said: "I am called Atrax. I inflict upon men fevers, irremediable and harmful. If you would imprison me, chop up coriander¹ and smear it on the lips, reciting the following charm: 'The fever which is from dirt. I exorcise thee by the throne of the most high God, retreat from dirt and retreat from the creature fashioned by God.' And at once I retreat."

88. The seventeenth said: "I am called Ieropaêl. On the stomach of men I sit, and cause convulsions in the bath and in the road; and wherever I be found, or find a man, I throw him down. But if any one will say to the afflicted into their ear these names, three times over, into the right ear: 'Iudarizê, Sabunê, Denê,' I at once retreat."

1. Pliny, *Nat. Hist.* xx. 20, notes the same use of coriander: "Seminis grana tria in tertianis devorari iubent aliqui ante accessionem, vel plura illini fronti." The *Testament* evidently belongs to Pliny's age.

89. The eighteenth said: "I am called Buldumêch. I separate wife from husband and bring about a grudge between them. If any one write down the names of thy sires, Solomon, on paper and place it in the ante-chamber of his house, I retreat thence. And the legend written shall be as follows: 'The God of Abram, and the God of Isaac, and the God of Jacob commands thee -- retire from this house in peace.' And I at once retire."

[37]

90. The nineteenth said: "I am called Naôth, and I take my seat on the knees of men. If any one write on paper: 'Phnunoboêol, depart Nathath, and touch thou not the neck,' I at once retreat."

91. The twentieth said: "I am called Marderô. I send on men incurable fever. If any one write on the leaf of a book: 'Sphênêr, Rafael, retire, drag me not about, flay me not,' and tie it round his neck, I at once retreat."

92. The twenty-first said: "I am called Alath, and I cause coughing and hard-breathing in children. If any one write on paper: 'Rorêx, do thou pursue Alath,' and fasten it round his neck, I at once retire...¹"

1. There must here be a lacuna in the text.

93. The twenty-third said: "I am called Nefthada. I cause the reins to ache, and I bring about dysury. If any one write on a plate of tin the words: 'Iathôth, Uruêl, Nephthada,' and fasten it round the loins, I at once retreat."

94. The twenty-fourth said: "I am called Akton. I cause ribs and lumbic muscles to ache. If one engrave on copper material, taken from a ship which has missed its anchorage, this: 'Marmaraôth, Sabaôth, pursue Akton,' and fasten it round the loin, I at once retreat."

95. The twenty-fifth said: "I am called Anatreth, and I rend burnings and fevers into the entrails. But if I

hear: 'Arara, Charara,' instantly do I retreat."

96. The twenty-sixth said: "I am called Enenuth. I steal away men's minds, and change their hearts, and make a man toothless (?). If one write: 'Allazoôl, pursue Enenuth,' and tie the paper round him, I at once retreat."

97. The twenty-seventh said: "I am called Phêth. I make men consumptive and cause hemorrhagia. If one exorcise me in wine, sweet-smelling and unmixed by the eleventh aeon¹, and say: 'I exorcise thee by the eleventh aeon to stop, I demand, Phêth (Axiôphêth),' then give it to the patient to drink, and I at once retreat."

1. A Gnostic reference. Just above "eleven fathers" were mentioned.

98. The twenty-eighth said: "I am called Harpax, and I send sleeplessness on men. If one write 'Kokphnêdismos,' and bind it round the temples, I at once retire."

99. The twenty-ninth said: "I am called Anostêr. I engender uterine mania and pains in the bladder. If one powder into pure oil three seeds of laurel and smear it on, saying: 'I exorcise thee, Anostêr. Stop by Marmaraô,' at once I retreat."

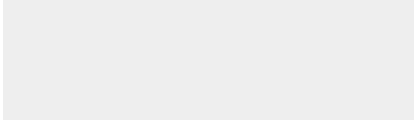
100. The thirtieth said: "I am called Alleborith. If in eating [38] fish one has swallowed a bone, then he must take a bone from the fish and cough, and at once I retreat."

101. The thirty-first said: "I am called Hephesimireth, and cause lingering disease. If you throw salt, rubbed in the hand, into oil and smear it on the patient, saying: 'Seraphim, Cherubim, help me!' I at once retire."

102. The thirty-second said: "I am called Ichthion. I paralyze muscles and contuse them. If I hear 'Adonaêth, help!' I at once retire."

103. The thirty-third said: "I am called Agchoniôn. I lie among swaddling-clothes and in the precipice. And if any one write on fig-leaves 'Lycurgos,' taking

1. *botrydôn*, for which Bornemann conjectures *boystrofydôn*. There is a parallel in a magic papyrus edited by Dieterich (*Abraxas*, p. 185).

away one letter at a time, and write it, reversing the letters, I retire at once. 'Lycurgos, ycurgos, kurgos, yrgos, gos, os¹.'" 

104. The thirty-fourth said: "I am called Autothith. I cause grudges and fighting. Therefore I am frustrated by Alpha and Omega, if written down."

105. The thirty-fifth said: "I am called Phthenoth. I cast evil eye on every man. Therefore, the eye much-suffering, if it be drawn. frustrates me."

106. The thirty-sixth said: "I am called Bianakith. I have a grudge against the body. I lay waste houses, I cause flesh to decay, and all else that is similar. If a man write on the front-door of his house: 'Mêltô, Ardu, Anaath,' I flee from that place."

107. And I Solomon, when I heard this, glorified the God of heaven and earth. And I commanded them to fetch water in the Temple of God. And I furthermore prayed to the Lord God to cause the demons without, that hamper humanity, to be bound and made to approach the Temple of God. Some of these demons I condemned to do the heavy work of the construction of the Temple of God. Others I shut up in prisons. Others I ordered to wrestle with fire in (the making of) gold and silver, sitting down by lead and spoon. And to make ready places for the other demons in which they should be confined.

108. And I Solomon had much quiet in all the earth, and spent my life in profound peace, honoured by all men and by all under heaven. And I built the entire Temple of the Lord God. And my kingdom was prosperous, and my army was with me. And for the rest the city of Jerusalem had repose, rejoicing and delighted. [39] And all the kings of the earth came to me from the ends of the earth to behold the Temple which I builded to the Lord God. And having heard of the wisdom given to me, they did homage to me in the Temple, bringing gold and silver and precious stones, many and divers, and bronze, and iron, and lead, and cedar logs. And

woods decay not they brought me, for the equipment of the Temple of God.

109. And among them also the queen of the South, being a witch, came in great concern and bowed low before me to the earth. And having heard my wisdom, she glorified the God of Israel, and she made formal trial of all my wisdom, of all love in which I instructed her, according to the wisdom imparted to me. And all the sons of Israel glorified God.

110. And behold, in those days one of the workmen, of ripe old age, threw himself down before me, and said: "King Solomon, pity me, because I am old." So I bade him stand up, and said: "Tell me, old man, all you will." And he answered: "I beseech you king, I have an only-born son, and he insults and beats me openly, and plucks out the hair of my head, and threatens me with a painful death. Therefore I beseech you avenge me.

111. And I Solomon, on hearing this, felt compunction as I looked at his old age; and I bade the child be brought to me. And when he was brought I questioned him whether it were true. And the youth said: "I was not so filled with madness as to strike my father with my hand. Be kind to me, O king. For I have not dared to commit such impiety, poor wretch that I am." But I Solomon on hearing this from the youth, exhorted the old man to reflect on the matter, and accept his son's apology. However, he would not, but said he would rather let him die. And as the old man would not yield, I was about to pronounce sentence on the youth, when I saw Ornias the demon laughing. I was very angry at the demon's laughing in my presence; and I ordered my men to remove the other parties, and bring forward Ornias before my tribunal. And when he was brought before me, I said to him: "Accursed one, why didst thou look at me and laugh?" And the demon answered: "Prithee, king, it was not because

of thee I laughed, but because of this ill-starred old man and the wretched youth, his son. For after three days his son will die untimely; and lo, the old man desires to foully make away with him."

112. But I Solomon, having heard this, said to the demon: "Is that true that thou speakest?" And he answered: "It is true; O king." And I, on hearing that, bade them remove the demon, and that they should again bring before me the old man with his son. I bade them ⁴⁰ make friends with one another again, and I supplied them with food. And then I told the old man after three days to bring his son again to me here; "and," said I, "I will attend to him." And they saluted me, and went their way.

113. And when they were gone I ordered Ornias to be brought forward, and said to him: "Tell me how you know this;" and he answered: "We demons ascend into the firmament of heaven, and fly about among the stars. And we hear the sentences which go forth upon the souls of men, and forthwith we come, and whether by force of influence, or by fire, or by sword, or by some accident, we veil our act of destruction; and if a man does not die by some untimely disaster or by violence, then we demons transform ourselves in such a way as to appear to men and be worshipped in our human nature."

114. I therefore, having heard this, glorified the Lord God, and again I questioned the demon, saying: "Tell me how ye can ascend into heaven, being demons, and amidst the stars and holy angels intermingle." And he answered: "Just as things are fulfilled in heaven, so also on earth (are fulfilled) the types¹ of all of them. For there are principalities, authorities, world-rulers², and we demons fly about in the air; and we hear the voices of the heavenly beings, and survey all the powers. And as having no ground (basis) on which to alight and rest, we lose strength and fall off like leaves from trees. And men seeing us imagine that the stars are falling from heaven. But it is not really so, O king; but we fall because of our

1. Cp. Heb. viii. 5.

2. Cp. Rom. viii. 38.

3. Luke x. 18: "I beheld Satan as lightning fall from heaven." June 13.

weakness, and because we have nowhere anything to lay hold of; and so we fall down like lightnings³ in the depth of night and suddenly. And we set cities in flames and fire the fields. For the stars have firm foundations in the heavens like the sun and the moon."

115. And I Solomon, having heard this, ordered the demon to be guarded for five days. And after the five days I recalled the old man, and was about to question him. But he came to me in grief and with black face. And I said to him: "Tell me, old man, where is thy son? And what means this garb?" And he answered: "Lo, I am become childless, and sit by my son's grave in despair. For it is already two days that he is dead." But I Solomon, on hearing that, and knowing that the demon Ornias had told me the truth, glorified the God of Israel.

116. And the queen of the South saw all this, and marvelled, [41] glorifying the God of Israel; and she beheld the Temple of the Lord being builded. And she gave a siklos¹ of gold and one hundred myriads of silver and choice bronze, and she went into the Temple. And (she beheld) the altar of incense and the brazen supports of this altar, and the gems of the lamps flashing forth of different colours, and of the lamp-stand of stone, and of emerald, and hyacinth, and sapphire; and she beheld the vessels of gold, and silver, and bronze, and wood, and the folds of skins dyed red with madder. And she saw the bases of the pillars of the Temple of the Lord. All were of one gold ...² apart from the demons whom I condemned to labour. And there was peace in the circle of my kingdom and over all the earth.

117. And it came to pass, which I was in my kingdom, the King of the Arabians, Adares, sent me a letter, and the writing of the letter was written as follows: --

"To King Solomon, all hail! Lo, we have heard, and it hath been heard unto all the ends of the earth, concerning the wisdom vouchsafed in thee, and that thou art a man merciful from the Lord.

1. A shekel. Philo has the form *siklos*, i. 468. *siglos* is the usual spelling in the LXX.

2. There seems to be here a lacuna in the MS.

And understanding hath been granted thee over all the spirits of the air, and on earth, and under the earth. Now, forasmuch as there is present in the land of Arabia a spirit of the following kind: at early dawn there begins to blow a certain wind until the third hour. And its blast is harsh and terrible, and it slays man and beast. And no spirit can live upon earth against this demon. I pray thee then, forasmuch as the spirit is a wind, contrive something according to the wisdom given in thee by the Lord thy God, and deign to send a man able to capture it. And behold, King Solomon, I and my people and all my land will serve thee unto death. And all Arabia shall be at peace with thee, if thou wilt perform this act of righteousness for us. Wherefore we pray thee, contemn not our humble prayer, and suffer not to be utterly brought to naught the eparchy subordinated to thy authority. Because we are suppliants, both I and my people and all my land. Farewell to my Lord. All health!"

118. And I Solomon read this epistle; and I folded it up and gave it to my people, and said to them: "After seven days shalt thou remind me of this epistle. And Jerusalem was built, and the Temple was being completed. And there was a stone¹, the end stone [42] of the corner lying there, great, chosen out, one which I desired lay in the head of the corner of the completion of the Temple. And all the workmen, and all the demons helping them came to the same place to bring up the stone and lay it on the pinnacle of the holy Temple, and were not strong enough to stir it, and lay it upon the corner allotted to it. For that stone was exceedingly great and useful for the corner of the Temple."

119. And after seven days, being reminded of the

1. Cp. I Pet. ii. 6, 7, who combines in the same way Ps. cxviii. 22 and Isa. xxviii. 16. Cp. Matt. xxi. 42, Mark xii, 10, Luke xx, 17.

epistle of Adares, King of Arabia, I called my servant and said to him: "Order thy camel and take for thyself a leather flask, and take also this seal. And go away into Arabia to the place in which the evil spirit blows; and there take the flask, and the signet-ring in front of the mouth of the flask, and (hold them) towards the blast of the spirit. And when the flask is blown out, thou wilt understand that the demon is (in it). Then hastily tie up the mouth of to flask, and seal it securely with the seal-ring, and lay it carefully on the camel and bring it me hither. And if on the way it offer thee gold or silver or treasure in return for letting it go, see that thou be not persuaded. But arrange without using oath to release it. And then if it point out to the places where are gold or silver, mark the places and seal them with this seal. And bring the demon to me. And now depart, and fare thee well."

120. Then the youth did as was bidden him. And he ordered his camel, and laid on it a flask, and set off into Arabia. And the men of that region would not believe that he would be able to catch the evil spirit. And when it was dawn, the servant stood before the spirit's blast, and laid the flask on the ground, and the finger-ring on the mouth of the flask. And the demon blew through the middle of the finger-ring into the mouth of the flask, and going in blew out the flask. But the man promptly stood up to it and drew tight with his hand the mouth of the flask, in the name of the Lord God of Sabaôth. And the demon remained within the flask. And after that the youth remained in that land three days to make trial. And the spirit no longer blew against that city. And all the Arabs knew that he had safely shut in the spirit.

121. Then the youth fastened the flask on the camel, and the Arabs sent him forth on his way with much honour and precious gifts, praising and magnifying the God of Israel. But the youth brought in the bag and laid it in the middle of the Temple. And on the next day, I King Solomon, went into the Temple of

God and sat in deep distress about the stone of the end of the corner. And when [43] I entered the Temple, the flask stood up and walked around some seven steps and then fell on its mouth and did homage to me. And I marvelled that even along with the bottle the demon still had power and could walk about; and I commanded it to stand up. And the flask stood up, and stood on its feet all blown out. And I questioned him, saying: "Tell me, who art thou?" And the spirit within said: "I am the demon called Ephippas, that is in Arabia." And I said to him: "Is this thy name?" And he answered: "Yes; wheresoever I will, I alight and set fire and do to death."

122. And I said to him: "By what angel art thou frustrated?" And he answered: "By the only-ruling God, that hath authority over me even to be heard. He that is to be born of a virgin and crucified by the Jews on a cross. Whom the angels and archangels worship. He doth frustrate me, and enfeeble me of my great strength, which has been given me by my father the devil." And I said to him: "What canst thou do?" And he answered: "I am able to remove¹ mountains, to overthrow the oaths of kings. I wither trees and make their leaves to fall off." And I said to him: "Canst thou raise this stone, and lay it for the beginning of this corner which exists in the fair plan of the Temple²?" And he said: "Not only raise this, O king; but also, with the help of the demon who presides over the Red Sea, I will bring up the pillar of air³, and will stand it where thou wilt in Jerusalem."

123. Saying this, I laid stress on him, and the flask became as if depleted of air. And I placed it under the stone, and (the spirit) girded himself up, and lifted it up top of the flask. And the flask went up the steps, carrying the stone, and laid it down at the end of the entrance of the Temple. And I Solomon, beholding the stone raised aloft and placed on a foundation, said: "Truly the Scripture is fulfilled, which says: 'The stone which the builders rejected on trial, that same is become the head of the corner.' For

1. Cp. the faith which removes mountains.

2. Bornemann suggests that the gate of the Temple called Beautiful (Acts iii. 2, 10) is referred to.

3. I conjecture the sense.

this it is not mine to grant, but God's, that the demon should be strong enough to lift up so great a stone and deposit it in the place I wished."

124. And Ehippas led the demon of the Red Sea with the column. And they both took the column and raised it aloft from the earth. And I outwitted these two spirits, so that they could not shake the entire earth in a moment of time. And then I sealed round with my [44] ring on this side and that, and said: "Watch." And the spirits have remained upholding it until this day, for proof of the wisdom vouchsafed to me. And there the pillar was hanging of enormous size, in mid air, supported by the winds. And thus the spirits appeared underneath, like air, supporting it. And if one looks fixedly, the pillar is a little oblique, being supported by the spirits; and it is so to day.

125. And I Solomon questioned the other spirit which came up with the pillar from the depth of the Red Sea. And I said to him: "Who art thou, and what calls thee? And what is thy business? For I hear many things about thee." And the demon answered: "I, O King Solomon, am called Abezithibod. I am a descendant of the archangel. Once as I sat in the first heaven, of which the name is Ameleouth -- I then am a fierce spirit and winged, and with a single wing, plotting against every spirit under heaven. I was present when Moses went in before Pharaoh, king of Egypt, and I hardened his heart. I am he whom Iannes and Iambres invoked homing¹ with Moses in Egypt. I am he who fought against Moses² with wonders with signs."

126. I said therefore to him: "How wast thou found in the Red Sea?" And he answered: "In the exodus of the sons of Israel I hardened the heart of Pharaoh. And I excited his heart and that of his ministers. And I caused them to pursue after the children of Israel. And Pharaoh followed with (me) and all the Egyptians. Then I was present there, and we followed together. And we all came up upon the Red Sea. And it came to pass when the children of Israel had crossed over, the water returned and hid all the

1. *oíkoyxúmenoi* in the MS., a *vox nihili*. If we had the apocryph of Iannes and Iambres we might understand the reference.

2. 2 Tim. iii. 8.

host of the Egyptians and all their might. And I remained in the sea, being kept under this pillar. But when Ehippas came, being sent by thee, shut up in the vessel of a flask, he fetched me up to thee."

127. I, therefore, Solomon, having heard this, glorified God and adjured the demons not to disobey me, but to remain supporting the pillar. And they both swear, saying: "The Lord thy God liveth, we will not let go this pillar until the world's end. But on whatever day this stone fall, then shall be the end of the world¹."

[45]

128. And I Solomon glorified God, and adorned the Temple of the Lord with all fair-seeming. And I was glad in spirit in my kingdom, and there was peace in my days. And I took wives of my own from every land, who were numberless. And I marched against the Jebusaeans, and there I saw Jebusaeans, daughter of a man: and fell violently in love with her, and desired to take her to wife along with my other wives. And I said to their priests: "Give me the Sonmanites (i.e. Shunammite) to wife¹." But the priests of Moloch said to me: "If thou lovest this maiden, go in and worship our gods, the great god Raphan and the god called Moloch." I therefore was in fear of the glory of God, and did not follow to worship. And I said to them: "I will not worship a strange god. What is this proposal, that ye compel me to do so much?" But they said: ". . . .² by our fathers."

129. And when I answered that I would on no account worship strange gods, they told the maiden not to sleep with me until I complied and sacrificed to the gods. I then was moved, but crafty Eros

1. This legend of the heavy cornerstone and of the spirits supporting a column in the Temple reappears in the Georgian Acts of Nouna in the fourth century. There it is a huge wooden column that is lifted by spirit-agency, when the king and workmen had failed to move it into place. The spirits support it in the air before letting it sink into its place. These Acts will shortly appear in an English translation by Miss Wardrop in the forthcoming number of the *Studie Biblica*, Clarendon Press, 1898.

1. Song of Sol. vi. 12.

2. *utheis* (sic) stands in the MS.; perhaps *taïs theaïs* should be read.

1. Fem. So Rom. xi. 4.

brought and laid by her for me five grasshoppers, saying: "Take these grasshoppers, and crush them together in the name of the god Moloch; and then will I sleep with you." And this I actually did. And at once the Spirit of God departed from me, and I became weak as well as foolish in my words. And after that I was obliged by her to build a temple of idols to Baal¹, and to Rapha, and to Moloch, and to the other idols.

130. I then, wretch that I am, followed her advice, and the glory of God quite departed from me; and my spirit was darkened, and I became the sport of idols and demons. Wherefore I wrote out this *Testament*, that ye who get possession of it may pity, and attend to the last things¹, and not to the first. So that ye may find grace for ever and ever. Amen.

1. Cp. Rev. ii. 19.

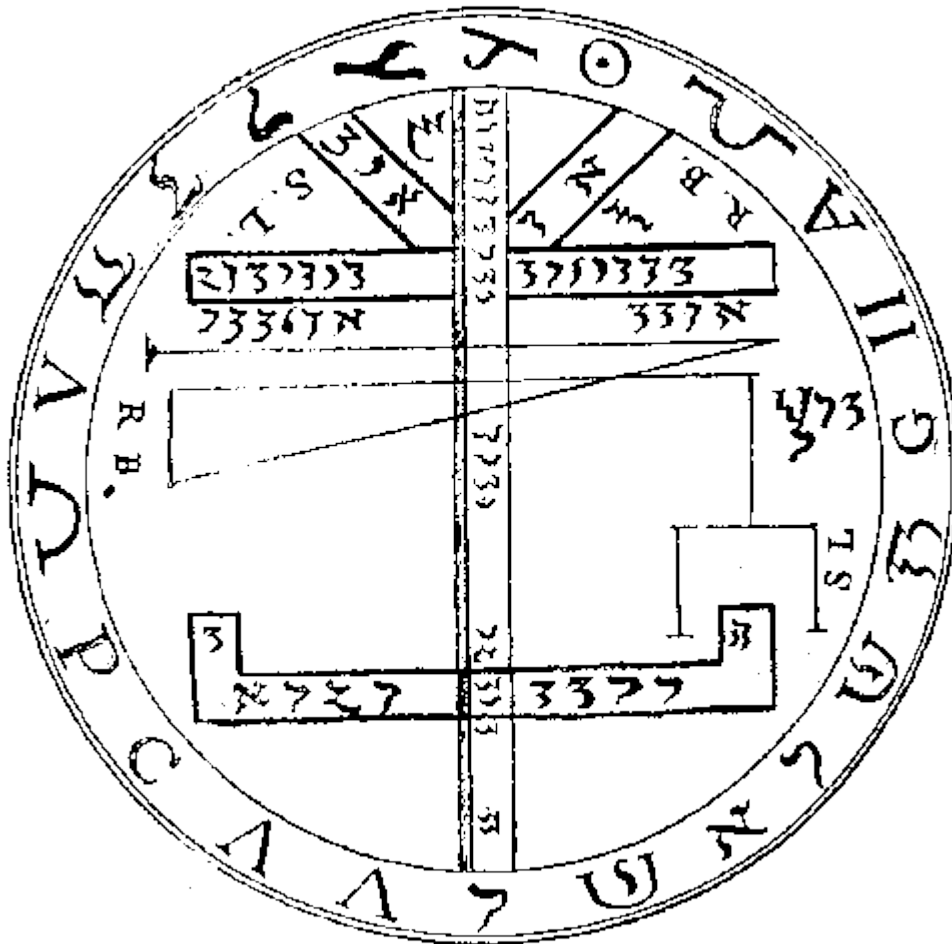
The Greater Keys of Solomon

(Clavicula Salomonis)

edited by S. Liddell MacGregor Mathers

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Figure 1. The mystical figure of Solomon, from Lans. 1203.



Introduction by Joseph H. Peterson.

The *Key of Solomon* is the most famous and important of all Grimoires, or handbooks of Magic. As A.E. Waite has stated (*BCM*, pg. 58) "At the head of all, and, within certain limits, the inspiration and the source of all, stands the *Key of Solomon*. ... Mr. Mathers' presentation of the *Key of Solomon*, which is still in print, though the work of an uncritical hand, must be held to remove the necessity for entering into a detailed account of the contents of that curious work. ... The *Key of Solomon* can scarcely be judged accurately in the light of its English version, for the translator, preternaturally regarding it as a highly honourable memorial of lawful magic, has excised as much as possible the Goëtic portions, on the ground that they are interpolations, which is of course arbitrary."

Mr. Waite's harsh criticism is hardly justified. In fact, Mathers excised very little. Actually, three of the four significant excisions are operations dealing with love magic (Colorno, chapters 11-13: The experiment of Love, and how it should be performed; The experiment or operation of the Apple; Of the operation of love by her dreams, and how one must practice it. The fourth excision is chapter 14: Operations and experiments regarding hate and destruction of enemies.)

It is true that the Mathers edition would not be considered critical by modern standards of scholarship (but Waite's editions of various esoteric texts leave far more to be desired than Mathers'). Especially wanting are a proper critical apparatus, an analysis of the relation between manuscripts, and better utilization of the Latin and Italian manuscripts. Nevertheless, this edition has stood the test of time.

Of course, none of the manuscripts used by Mathers qualify as "ancient" or even "medieval"; the oldest is probably 16th century. There are however precedents going back further, on which see Richard Greenfield's *Traditions of Belief in Late Byzantine Demonology*.

Mathers' translation is almost entirely dependant on French Colorno manuscript exemplars dating 18th century. These are represented by the Kings 288, Harley 3981, and Sloane 3091 manuscripts. Of these Kings 288 is the easiest to read. Abraham Colorno, a Jewish engineer of Mantua (fl. 1578-1598) translated it from the Italian.

In addition, Mathers made significant use of Lansdowne 1202, even though he pronounces it "more concise in style." Its title page reads: "LES VRAIS CLAVICULES DU ROI SALOMON PAR ARMADÉL." The wording in Lans. 1202 often coincides exactly with the Colorno manuscripts, which convinces me

that it was based mainly on a Colorno ancestor. However the frequent deviations and elisions suggest to me that the editor was trying to make a more concise and readable edition, which of course makes its authority less reliable. Lans. 1202 displays simple mistakes in some of the Latin passages.

Also heavily used by Mathers was LES VÉRITABLES CLAVICULES DE SALOMON, Traduites de l'Hebreux en langue Latine Par le Rabin ABOGNAZAR (Lansdowne MSS 1203.) Its inclusion by Mathers is puzzling because it is utterly different in content from the other manuscripts (aside from a few of the pentacles at the end of the manuscript) and really should stand alone as a separate text.

Sloane 1307 is in Italian, and has much material not found in other manuscripts. Some of the material however can be found in the other Italian manuscript bound with Ad. 10862, referred to as "Zecorbeni." Sl. 1307 only has thirteen pentacles, and much of the lettering in them is in Roman letters instead of the Hebrew found in most other manuscripts.

For more details on the individual manuscripts, see the British Library Manuscript catalogue. Also, see *MAGIC AND EXPERIMENTAL SCIENCE* by Lynn Thorndike, Chapter XLIX: Solomon and the Ars Notoria.

Since Mathers' edition was published, many more manuscripts have been uncovered, including several English manuscripts (such as The Key of Knowledge), three Hebrew manuscripts (including one published by Gollancz, 1914), and a fifteenth-century Greek manuscript (Harl. 5596) which may be the prototype of the entire genre.

I have omitted Mathers' diagrams from this e-text, since they are available in a low cost paperback edition from Weiser. I have however, supplied some examples from various manuscripts which were not taken from Mathers' edition.

The pentacles are perhaps the biggest puzzle on the textual tradition of *Clavicula Salomonis*. Unfortunately Mathers does nothing to elucidate or even acknowledge the puzzle. Gollancz' Hebrew manuscript shows nine pentacles in a section titled "Concerning the sanctity of the nine Kandariri (talismans), (revealed unto King Solomon)" (48a-49a). Perhaps these are the nine mentioned in the text where the spirits are conjured "by the nine medals or pentacles which we have among our symbols." These nine do not appear in the Oriental manuscript. There is a series of 24 pentacles in the Greek manuscript; they are reminiscent of those in Gollancz, but by no means identical. Some of the pentacles found in the manuscripts used by Mathers are also reminiscent of the Greek and Hebrew ones, but many are clearly late inventions based on Agrippa, *Archidoxes*, and other sources. Mathers seems to have narrowed those in his edition to exclude

most of these clearly later ones. To give some sense of the state of these pentacles I have included many examples in my editions of Lans. 1202 and Lans. 1203.

I cannot begin to convey my contempt for L.W. de Laurence and his bootleg edition of this work, which he retitled *The Greater Key of Solomon* (Chicago, 1914). Besides taking credit for Mathers' work, he has made many alterations to the texts in order to promote his mail-order business. As an example, he altered the spell in chapter 9 by inserting "after burning one-half teaspoonful of *Temple Incense*." He even inserted ordering information directly into the text. Particularly ironic is his *Great Book of Magical Art, Hindoo Magic & Indian Occultism* (1915) which is a rip-off (again without acknowledgement) of Frances Barrett's *The Magus, or Celestial Intelligencer* (1801), which in turn is a rip-off of Agrippa's *Occult Philosophy*!

-JHP

Contents:

BOOK 1

- Preface (by editor)
- Preliminary discourse
- Introduction from Add. MSS. 10862
- Introduction from Lansdowne MSS. 1203
- Table 1: Planetary hours
- Table 2: Magical Names of the Hours and Angels
- Table 3: Archangels, Angels, Metals, Days, and Colors for each Planet
- 1. Concerning the divine love which ought to precede the acquisition of this knowledge
- 2. Of the days, hours, and virtues of the planets
- 3. Concerning the arts; construction of the circle
- 4. The confession
- 5. Prayer and conjurations
- 6. Stronger and more potent conjuration
- 7. An extremely powerful conjuration
- 8. Concerning the pentacles
- 9. Experiment concerning things stolen
- 10. Experiment of invisibility
- 11. To hinder a sportsman from killing any game
- 12. How to make the magic garters
- 13. How to make the magic carpet proper for interrogating intelligences
- 14. How to render thyself master of a treasure possessed by the spirits
- 15. Experiment of seeking favour and love
- 16. Operations of mockery, invisibility, and deceit
- 17. Extraordinary experiments and operations
- 18. Concerning the holy pentacles or medals
- Pentacles of Saturn
- Pentacles of Jupiter
- Pentacles of Mars
- Pentacles of the Sun
- Pentacles of Venus
- Pentacles of Mercury
- Pentacles of the Moon

BOOK 2

- Prefatory note
- 1. At What Hour after the Preparation of All Things Necessary, We Should Bring the Exercise of the Art to Perfection
- 2. In What Manner the Master of the Art Should Keep, Rule, And Govern Himself
- 3. How the Companions or Disciples of the Master of the Art Ought to Regulate and Govern Themselves
- 4. Concerning the Fasting, Care, and Things to be Observed
- 5. Concerning the Baths, and How They Are To Be Arranged
- 6. Of The Garments And Shoes Of The Art
- 7. Of Places Wherein We May Conveniently Execute The Experiments And Operations Of The Art
- 8. Of The Knife, Sword, Sickle, Poniard, Dagger, Lance, Wand, Staff, and Other Instruments Of Magical Art
- 9. Of The Formation Of The Circle
- 10. Concerning Incense, Suffumigations, Perfumes, Odours, and Similar Things Which Are Used In Magical Arts
- 11. Of The Water, and of the Hyssop
- 12. Of the Light, and of the Fire
- 13. Concerning The Precepts Of The Art
- 14. Of The Pen, Ink, And Colours
- 15. Of The Pen Of The Swallow And Of The Crow
- 16. Of The Blood Of The Bat, Pigeon, And Other Animals
- 17. Of Virgin Parchment, or Virgin Paper, And How It Should Be Prepared
- 18. Of Wax And Virgin Earth
- 19. Concerning The Needle And Other Iron Instruments
- 20. Concerning The Silken Cloth
- 21. Concerning Characters, And The Consecration Of The Magical Book
- 22. Concerning Sacrifices To The Spirits, And How They Should Be Made
- Fragment from Eliphaz Levi
- Qabalistic invocation of Solomon from Eliphaz Levi

PREFACE

In presenting this celebrated magical work to the student of occult science some few prefatory remarks are necessary.

The Key of Solomon, save for a curtailed and incomplete copy published in France in the seventeenth century, has never yet been printed, but has for centuries remained in Manuscript form inaccessible to all but the few fortunate scholars to whom the inmost recesses of the great libraries were open. I therefore consider that I am highly honored in being the individual to whose lot it has fallen to usher it into the light of day.

The fountain-head and storehouse of Qabalistical Magic, and the origin of much of the Ceremonial Magic of mediæval times, the 'Key' has been ever valued by occult writers as a work of the highest authority; and notably in our own day Eliphaz Lévi has taken it for the model on which his celebrated '*Dogme et Rituel de la Haute Magie*' was based. It must be evident to the initiated reader of Lévi, that the Key of Solomon was his text book of study, and at the end of this volume I give a fragment of an ancient Hebrew manuscript of the 'Key of Solomon,' translated and published in the '*Philosophie Occulte*,' as well as an Invocation called the 'Qabalistical Invocation of Solomon,' which bears close analogy to one in the First Book, being constructed in the same manner on the scheme of the *Sephiroth*.

The history of the Hebrew original of the 'Key of Solomon,' is given in the Introductions, but there is every reason to suppose that this has been entirely lost, and Christian, the pupil of Lévi, says as much in his '*Histoire de la Magie*.'

I see no reason to doubt the tradition which assigns the authorship of the 'Key' to King Solomon, for among others Josephus, the Jewish historian, especially mentions the magical works attributed to that monarch; this is confirmed by many Eastern traditions, and his magical skill is frequently mentioned in the Arabian Nights.

There are, however, two works on Black Magic, the '*Grimorium Verum*,' and the '*Clavicola di Salomone ridolta*,' which have been attributed to Solomon, and which have been in some cases especially mixed up with the present work; but which have nothing really to do therewith; they are full of evil magic, and I cannot caution the

NOTES:

practical student too strongly against them.

There is also another work called 'Lemegeton or the Lesser Key of Solomon the King,' which is full of seals of various Spirits, and is not the same as the present book, though extremely valuable in its own department.

In editing this volume I have omitted one or two experiments partaking largely of Black Magic, and which had evidently been derived from the two Goetic works mentioned above; I must further caution the practical worker against the use of blood; the prayer, the pentacle, and the perfumes, rightly used, are sufficient; and the former verges dangerously on the evil path. Let him who, in spite of the warnings of this volume, determines to work evil, be assured that evil will recoil on himself and that he will be struck by the reflex current.

This work is edited from several ancient MSS. in the British Museum which all differ from each other in various points, some giving what is omitted by the others, but all unfortunately agreeing in one thing, which is the execrable mangling of the Hebrew words through the ignorance of the transcribers. But it is in the Pentacles that the Hebrew is worse, the letters being so vilely scribbled as to be actually undecipherable in some instances, and it has been part of my work for several years to correct and reinstate the proper Hebrew and Magical characters in the Pentacles. The student may therefore safely rely on their being now as nearly correct in their present reproduction as it is possible for them to be. I have therefore, wherever I could, corrected the Hebrew of the Magical Names in the Conjurations and Pentacles; and in the few instances where it was not possible to do so, I have put them in the most usual form; carefully collating throughout one MS. with another. The Chapters are a little differently classed in the various MSS., in some instances the matter contained in them being transposed, &c. I have added notes wherever necessary.

The MSS. from which this work is edited are: -- Add. MSS., 10,862; Sloane MSS., 1307 and 3091; Harleian MSS., 3981; King's MSS., 288; and Lansdowne MSS., 1202 and 1203; seven codices in all.

Of all these 10,862 Add. MSS. is the oldest, its date being about the end of the sixteenth century¹; 3981 Harleian is probably about the middle of the seventeenth century²; the others of rather later date.

1. The British Library [catalogue entry](#) lists this as 17th century.
-JHP

Add. MSS. 10,862 is written in contracted Latin, and is hard to read. but it contains Chapters which are omitted in the others and also an important Introduction. It is more concise in its wording. Its title is short, being simply 'The Key of Solomon, translated from the Hebrew language into the Latin.' An exact copy of the signature of the writer of this MS. is given in Figure 93.³ The Pentacles are very badly drawn.

2. Harley 3981 is probably eighteenth century. -JHP

3. Manuscript title reads "SALOMONIS Clavicula, ex idiomate Hebraeo in Latium traducta". The signature appears to read 'Tbau Abraham.' It is bound with an second copy in Italian titled "Zecorbenei, overo Clavicola dal Re Salomone." -JHP.

Figure 93, from Ad. 10862, fol. 80v.

adnotationes, ideo mihi visus
est apponere illis ⁱⁿ verbis, ut ad
commodiora intelligentia mea-
tatorum, pro ut experientia didici,
et cognovi. —

Hau Novata

Tuis fidei Primi
Jeymaly. Laura Pentacula
Propriis fidei Insignita

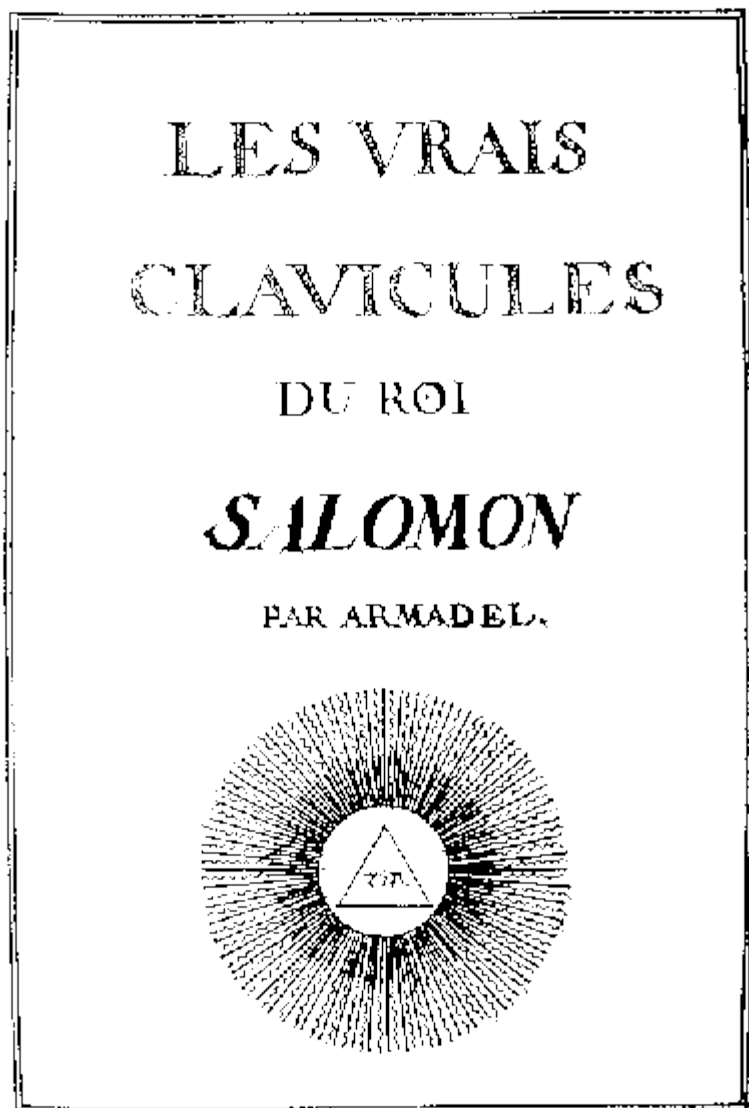
—
M
—

3981 Harleian MSS.; 288 King's MSS.; and 3091 Sloane MSS., are similar, and contain the same matter and nearly the same wording; but the latter MS. has many errors of transcription. They are all in French. The Conjurations and wording of these are much fuller than in 10,862 Add. MSS. and 1202 Lansdowne MSS. The title is 'The Key of Solomon King of the Hebrews, translated from the Hebrew Language into Italian by Abraham Colorno, by the order of his most Serene Highness of Mantua; and recently put into French. The Pentacles are much better drawn, are in coloured inks, and in the case of 3091 Sloane MSS., gold and silver are employed.

1307 Sloane MSS. is in Italian; its Title is 'La Clavicola di Salomone Redotta et epilogata nella nostra materna lingua del dottissimo Gio Peccatrix.' It is full of Black Magic, and is a jumble of the Key of Solomon proper, and the two Black Magic books before mentioned. The Pentacles are badly drawn. It, however, gives part of the Introduction to 10,862 Add. MSS., and is the only other MS. which does, save the beginning of another Italian version which is bound up with the former MS., and bears the title 'Zecorbenei.'

1202 Lansdowne MSS. is 'The True Keys of King Solomon, by Armadel.' It is beautifully written, with painted initial letters, and the Pentacles are carefully drawn in coloured inks. It is more concise in style, but omits several Chapters. At the end are some short extracts from the *Grimorium Verum* with the Seals of evil spirits, which, as they do not belong to the 'Key of Solomon' proper, I have not given. For the evident classification of the 'Key' is in two books and no more.⁴

4. This additional material is titled *Livre Troisieme* ("Book 3") and *Livre Quatrieme* ("Book 4").
-JHP



1203 Lansdowne MSS. is 'The Veritable Keys of Solomon translated from the Hebrew into the Latin language by the Rabbin Abognazar (?Aben Ezra).' It is in French, exquisitely written in printing letters, and the Pentacles are carefully drawn in coloured inks. Though containing similar matter to the others, the arrangement is utterly different; being all in one book, and not even divided into chapters.

The antiquity of the Planetary Sigils is shown by the fact that, among the Gnostic Talismans in the British Museum, there is a ring of copper with the sigils of Venus, which are exactly the same as those given by the mediæval writers on Magic.

Where Psalms are referred to I have in all instances given the English

and not the Hebrew numbering of them.

In some places I have substituted the word AZOTH for 'Alpha and Omega,' *e.g.*, on the blade of the Knife with the Black Hilt, *Figure 62*. I may remark that the Magical Sword may, in many cases, be used instead of the Knife.

In conclusion I will only mention, for the benefit of non-Hebraists, that Hebrew is written from right to left, and that from the consonantal nature of the Hebrew Alphabet, it will require fewer letters than in English to express the same word.

I take this opportunity of expressing my obligations to Dr. Wynn Westcott for the valuable assistance he has given me in the reconstruction of the Hebrew Pentacles.

S. LIDDELL MACGREGOR MATHERS.
London, October, 1888.

PRELIMINARY DISCOURSE

*From Lansdowne MSS. 1203, 'The Veritable Clavicles of Solomon, translated from the Hebrew into the Latin language by the Rabbi Abognazar.'*²

Every one knoweth in the present day that from time immemorial Solomon possessed knowledge inspired by the wise teachings of an angel, to which he appeared so submissive and obedient, that in addition to the gift of wisdom, which he demanded, he obtained with profusion all the other virtues; which happened in order that knowledge worthy of eternal preservation might not be buried with his body. Being, so to speak, near his end, he left to his son Roboam a Testament which should contain all (the Wisdom) he had possessed prior to his death. The Rabbins, who were careful to cultivate (the same knowledge) after him, called this Testament the Clavicle or Key of Solomon, which they caused to be engraved on (pieces of) the bark of trees, while the Pentacles were inscribed in Hebrew letters on plates of

NOTES:

2. I fancy this must be a corruption of 'Aben Ezra.'

copper, so that they might be carefully preserved in the Temple which that wise king had caused to be built.

This Testament was in ancient time translated from the Hebrew into the Latin language by Rabbi Abognazar, who transported it with him into the town of Arles in Provence, where by a notable piece of good fortune the ancient Hebrew Clavicle, that is to say, this precious translation of it, fell into the hands of the Archbishop of Arles, after the destruction of the Jews in that city; who, from the Latin, translated it into the vulgar tongue, in the same terms which here follow, without having either changed or augmented the original translation from the Hebrew.

INTRODUCTION.

From Add. MSS. 10862, 'The Key of Solomon, translated into Latin from the Hebrew idiom.'

Treasure up, O my son Roboam! the wisdom of my words, seeing that I, Solomon, have received it from the Lord.

Then answered Roboam, and said: How have I deserved to follow the example of my father Solomon in such things, who hath been found worthy to receive the knowledge of all living things through (the teaching of) an Angel of God?

And Solomon said: Hear, O my son, and receive my sayings, and learn the wonders of God. For, on a certain night, when I laid me down to sleep, I called upon that most holy Name of God, IAH, and prayed for the Ineffable Wisdom, and when I was beginning to close mine eyes, the Angel of the Lord, even Homadiel, appeared unto me, spake many things courteously unto me, and said: Listen O Solomon! thy prayer before the Most High is not in vain, and since thou hast asked neither for long life, nor for much riches, nor for the souls of thine enemies, but hast asked for thyself wisdom to perform justice. Thus saith the Lord: According to thy word have I given unto thee a wise

and understanding heart, so that before thee was none like unto thee, nor ever shall arise.

And when I comprehended the speech which was made unto me, I understood that in me was the knowledge of all creatures, both things which are in the heavens and things which are beneath the heavens; and I saw that all the writings and wisdom of this present age were vain and futile, and that no man was perfect. And I composed a certain work wherein I rehearsed the secret of secrets, in which I have preserved them hidden, and I have also therein concealed all secrets whatsoever of magical arts of any masters; any secret or experiments, namely, of these sciences which is in any way worth being accomplished. Also I have written them in this Key, so that like as a key openeth a treasure-house, so this (Key) alone may open the knowledge and understanding of magical arts and sciences.

Therefore, O my son! thou mayest see every experiment of mine or of others, and let everything be properly prepared for them, as thou shalt see properly set down by me, both day and hour, and all things necessary; for without this there will be but falsehood and vanity in this my work; wherein are hidden all secrets and mysteries which can be performed; and that which is (set down) concerning a single divination or a single experiment, that same I think concerning all things which are in the Universe, and which have been, and which shall be in future time.

Therefore, O my son Roboam, I command thee by the blessing which thou expectest from thy father, that thou shall make an Ivory Casket, and therein place, keep, and hide this my Key; and when I shall have passed away unto my fathers, I entreat thee to place the same in my Sepulchre beside me, lest at another time it might fall into the hands of the wicked. And as Solomon commanded, so was it done.

And when, therefore (men) had waited for a long time, there came unto the Sepulchre certain Babylonian

Philosophers; and when they had assembled they at once took counsel together that a certain number of men should renew the Sepulchre in his (Solomon's) honour; and when the Sepulchre was dug out and repaired the Ivory Casket was discovered, and therein was the Key of Secrets, which they took with joyful mind, and when they had opened it none among them could understand it on account of the obscurity of the words and their occult arrangement, and the hidden character of the sense and knowledge, for they were not worthy to possess this treasure.

Then, therefore, arose one among them, more worthy (than the others), both in the sight of the gods, and by reason of his age, who was called Iohé Grevis³, and said unto the others: Unless we shall come and ask the interpretation from the Lord, with tears and entreaties, we shall never arrive at the knowledge of it.

3. I think this is correct, but the name is very indistinctly written in the MS., which is difficult to decipher. In another copy of the Clavicle it is written Iroe Grecis, but I think this is an error. -SLM.

In Sloane Ms. 3847 it is clearly rendered as "Ptolomeus the Grecian" -JHP

Therefore, when each of them had retired to his bed, Iohé indeed falling upon his face on the earth, began to weep, and striking his breast, and said:

What have I deserved (above others), seeing that so many men can neither understand nor interpret this knowledge, even though there were no secret thing in nature which the Lord hath hidden from me! Wherefore are these words so obscure? Wherefore am I so ignorant?

4. 'Mihi' in MS., but probably a slip for 'unto him,' 'ei.'

And then on his bended knees, stretching his hands to heaven, he said:

O God, the Creator of all, Thou Who knowest all things, Who gavest so great Wisdom unto Solomon the Son of David the King; grant unto me, I beseech Thee, O Holy Omnipotent and Ineffable Father, to receive the virtue of that wisdom, so that I may become worthy by Thine aid to attain unto the understanding of this Key Of Secrets.

Do thou remember if the secrets of Solomon appear hidden and obscure unto thee, that the Lord hath

wished it, so that such wisdom may not fall into the hands of wicked men; wherefore do thou promise unto me, that thou art not willing that so great wisdom should ever come to any living creature, and that which thou revealest unto any let them know that they must keep it unto themselves, otherwise the secrets are profaned and no effect can follow?

And Iohé answered: I promise unto thee that to none will I reveal (them), save to the honour of the Lord, and with much discipline, unto penitent, secret, and faithful (persons).

Then answered the Angel: Go and read the Key, and its words which were obscure throughout shall be manifest unto thee.

And after this the Angel ascended into Heaven in a Flame of Fire.

Then Iohé was glad, and labouring with a clear mind, understood that which the Angel of the Lord had said, and he saw that the Key of Solomon was changed, so that it appeared quite clear unto him plainly in all parts. And Iohé understood that this Work might fall into the hands of the ignorant, and he said: I conjure him into whose hands this secret may come, by the Power of the Creator, and His Wisdom, that in all things he may, desire, intend and perform, that this Treasure may come unto no unworthy (person), nor may he manifest it unto any who is unwise, nor unto one who feareth not God. Because if he act otherwise, I pray God that he may never be worthy to attain unto the desired effect.

And so he deposited the Key, which Solomon preserved, in the Ivory Casket. But the Words of the Key are as follows, divided into two books, and shown in order.

INTRODUCTION

From Lansdowne MSS. 1203, "The Veritable Clavicles of Solomon," translated from the Hebrew into the Latin

by the Rabbi Abognazar.

O my Son Roboam! seeing that of all Sciences there is none more useful than the knowledge of Celestial Movements, I have thought it my duty, being at the point of death, to leave thee an inheritance more precious than all the riches which I have enjoyed. And in order that thou mayest understand how I have arrived at this degree (of wisdom), it is necessary to tell thee that one day, when I was meditating upon the power of the Supreme Being, the Angel of the Great God appeared before me as I was saying, O how wonderful are the works of God! I suddenly beheld, at the end of a thickly-shaded vista of trees, a Light in the form of a blazing Star, which said unto me with a voice of thunder: Solomon, Solomon, be not dismayed; the Lord is willing to satisfy thy desire by giving thee knowledge of whatsoever thing is most pleasant unto thee. I order thee to ask of Him whatsoever thou desirest.

Whereupon, recovering from my surprise, I answered unto the Angel, that according to the Will of the Lord, I only desired the Gift of Wisdom, and by the Grace of God I obtained in addition the enjoyment of all the Celestial treasures and the knowledge of all natural things.

It is by this means, my Son, that I possess all the virtues and riches of which thou now seest me in the enjoyment, and in order that thou mayest be willing to be attentive to all which I am about to relate to thee, and that thou mayest retain with care all that I am about to tell thee, I assure thee that the Graces of the Great God will be familiar unto thee, and that the Celestial and Terrestrial Creatures will be obedient unto thee, and a science which only works by the strength and power of natural things, and by the pure Angels which govern them. Of which latter I will give thee the names in order, their exercises and particular employments to which they are destined, together with the days over which they particularly preside, in order that thou mayest arrive at the accomplishment of all, which thou wilt find in this my Testament. In all which I promise thee

success, provided that all thy works only tend unto the honour of God, Who hath given me the power to rule, not only over Terrestrial but also over Celestial things, that is to say, over the Angels, of whom I am able to dispose according to my will, and to obtain from them very considerable services.

Firstly. It is necessary for thee to understand that God, having made all things, in order that they may be submitted unto Him, hath wished to bring His works to perfection, by making one which participates of the Divine and of the Terrestrial, that is to say, Man; whose body is gross and terrestrial, while his soul is spiritual and celestial, unto whom He hath made subject the whole earth and its inhabitants, and hath given unto Him means by which He may render the Angels familiar, as I call those Celestial creatures who are destined: some to regulate the motion of the Stars, others to inhabit the Elements, others to aid and direct men, and others again to sing continually the praises of the Lord. Thou mayest then, by the use of their seals and characters, render them familiar unto thee, provided that thou abusest not this privilege by demanding from them things which are contrary to their nature; for accursed be he who will take the Name of God in vain, and who will employ for evil purposes the knowledge and good wherewith He hath enriched us.

I command thee, my Son, to carefully engrave in thy memory all that I say unto thee, in order that it may never leave thee. If thou dost not intend to use for a good purpose the secrets which I here teach thee, I command thee rather to cast this Testament into the fire, than to abuse the power thou wilt have of constraining the Spirits, for I warn thee that the beneficent Angels, wearied and fatigued by thine illicit demands, would to thy sorrow execute the commands of God, as well as to that of all such who, with evil intent, would abuse those secrets which He hath given and revealed unto me. Think not, however, O my Son, that it would not be permitted thee to profit by the good fortune and happiness which the Divine Spirits can bring thee; on

the contrary, it gives them great pleasure to render service to Man for whom many of these Spirits have great liking and affinity, God having destined them for the preservation and guidance of those Terrestrial things which are submitted to the power of Man.

There are different kinds of Spirits, according to the things over which they preside; some of them govern the Empyrean Heaven, others the Primum Mobile, others the First and Second Crystalline, others the Starry Heaven; there are also Spirits of the Heaven of Saturn, which I call Saturnites; there are Jovial, Martial, Solar, Venerean, Mercurial, and Lunar Spirits; there are also (Spirits) in the Elements as well as in the Heavens, there are some in the Fiery Region, others in the Air, others in the Water, and others upon the Earth, which can all render service to that man who learns their nature, and knows how to attract them.

Furthermore, I wish to make thee understand that God hath destined to each one of us a Spirit, which watches over us and takes care of our preservation; these are called Genii, who are elementary like us, and who are more ready to render service to those whose temperament is conformed to the Element which these Genii inhabit; for example, shouldst thou be of a fiery temperament, that is to say sanguine, thy genius would be fiery and submitted to the Empire of Baël. Besides this, there are special times reserved for the invocation of these Spirits, in the days and hours when they have power and absolute empire. It is for this reason that thou wilt see in the following tables to what Planet and to what Angel each Day and Hour is submitted, together with the Colours which belong unto them, the Metals, Herbs, Plants, Aquatic, Aërial, and Terrestrial Animals, and Incense, which are proper to each of them, as also in what quarter of the Universe they ask to be invoked. Neither are omitted, the Conjurations, Seals, Characters, and Divine Letters, which belong to them, by means of which we receive the power to sympathise with these Spirits.

TABLE OF THE PLANETARY HOURS.

				Hours from Sunset to Sunset	Hours from Midnight to Midnight			
Sunday.	Monday.	Tuesday.	Wednesday.	Sun.	Mon.	Thursday.	Friday.	Saturday.
Merc.	Jup.	Ven.	Sat.	8	1	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	9	2	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	10	3	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	11	4	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	12	5	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	1	6	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	2	7	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	3	8	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	4	9	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	5	10	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	6	11	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	7	12	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	8	1	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	9	2	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	10	3	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	11	4	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	12	5	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	1	6	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	2	7	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	3	8	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	4	9	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	5	10	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	6	11	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	7	12	Mer.	Jup.	Ven.

Table of the Magical Names of the Hours, and of the Angels who rule them, commencing at the first hour after Midnight of each day, and ending at the ensuing Midnight

Hours.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
1. Yayn . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
2. Yanor .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael

3. Nasnia	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
..							
4. Salla . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
5.							
Sadedali .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
.							
6.							
Thamur .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
.							
7. Ourer .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
.							
8. Thainé	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
..							
9. Neron .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
.							
10. Yayon	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
..							
11. Abai .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
.							
12.							
Nathalon	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
..							
1. Beron .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
.							
2. Barol . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
3. Thanu .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
.							
4. Athor .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
.							
5.							
Mathon .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
.							
6. Rana . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
7. Netos .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
.							
8. Tafrac .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
.							
9. Sassur .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
.							
10. Agla .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
.							

11. Cäerra . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
12. Salam . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael

Table of the Archangels, Angels, Metals, Days of the Week, and Colours attributed to each Planet.

<i>Days.</i>	<i>Saturday.</i>	<i>Thursday.</i>	<i>Tuesday.</i>	<i>Sunday.</i>	<i>Friday.</i>	<i>Wednesday.</i>	<i>Monday.</i>
Archangel	Tzaphqiel	Tzadiqel	Khaniael	Raphael	Haniel	Michael	Gabriel
Angel	Cassiel	Sachiel	Zamael	Michael	Anael	Raphael	Gabriel
Planet	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Metal	Lead	Tin	Iron	Gold	Copper	Mercury	Silver
Colour	Black	Blue	Red	Yellow	Green	Purple or Mixed Colours	White

NOTE BY EDITOR

These Tables have been collated and compared with various examples of both MS. and printed. They are to be used thus: -- Supposing the student wishes to discover the properties of the hour from 12 to 1 o'clock p.m. on a Tuesday, let him look in the 'Table of the Planetary Hours,' and having found the hour marked 1 in the column headed 'Hours from Midnight to Midnight,' he will see in the column headed 'Hours from Sunset to Sunset,' on the same line the figure 8, showing it to be the eighth hour of the day; and in the column headed Tuesday, the name Mars, showing that it is under the dominion of the planet Mars. On consulting the 'Table of the Magical Names of the Hours,' etc., he will find under the number 1, the name Beron, and in the column 'Tuesday,' the name of the angel Zamael over against it on the same line, showing that the ruler of the hour is the Angel Zamael, and that its Magical Name is Beron. Further, on referring to the third Table he will see that Tuesday is under the rule of the planet Mars, whose Archangel is Khamael, Angel Zamael, Metal Iron, and Colour Red. Similarly it will be found that the hour from 10 to 11 p.m. on Saturday is the sixth hour of the night, under the dominion of the Sun, that its Magical Name is Cäerra, and that the Angel Michael rules it; while Saturday itself is under the dominion of the Archangel Tzaphqiel, of the Angel Cassiel, of the Planet Saturn, and that the Metal Lead and the Colour Black are applicable to it.

The ensuing Text is taken from the following MSS., collated and compared with each other.

Sloane MSS. 1307; Sloane MSS. 3091; Harleian MSS. 3981; Add. MSS. 10862; King's MSS. 288; Lansdowne MSS. 1202.

Extracts have also been made from Lansdowne MSS. 1203, which differs considerably from the others in general arrangement, though containing very similar matter.

In cases where the MSS. varied from each other I have taken the version which seemed most likely to be correct, in some cases mentioning the variant readings in footnotes. I have also, wherever it was possible to do so, corrected the Hebrew names in the Incantations, for these were in some cases so marred as to be hardly recognisable; e.g. *Zenard*, written for *Tzabaoth*, etc.

THE GREATER KEYS OF SOLOMON

BOOK I

CHAPTER I

CONCERNING THE DIVINE LOVE WHICH OUGHT TO PRECEDE THE ACQUISITION OF THIS KNOWLEDGE

Solomon, the Son of David, King of Israel, hath said that the beginning of our Key is to fear God, to adore Him, to honour Him with contrition of heart, to invoke Him⁵ in all matters which we wish to undertake, and to operate with very great devotion, for thus God will lead us in the right way. When, therefore, thou shalt wish to acquire the knowledge of Magical Arts and Sciences, it is necessary to have prepared the order of hours and of days, and of the position of the Moon, without the operation of which thou canst effect nothing; but if thou observest them with diligence thou mayest easily and thoroughly arrive at the effect and end which thou desirest to attain.

NOTES:

5. 1202 Lansdowne MSS. omits the concluding part of this sentence.

BOOK I

CHAPTER II

OF THE DAYS, AND HOURS, AND OF THE VIRTUES OF THE PLANETS.

When⁶ thou wishest to make any experiment or operation, thou must first prepare, beforehand, all the requisites which thou wilt find described in the following Chapters: observing the days, the hours. and the other effects of the Constellations which may be found in this Chapter.

It is, therefore, advisable to know that the hours of the day and of the night together, are twenty-four in number, and that each hour is governed by one of the Seven Planets in regular order, commencing at the highest and descending to the lowest. The order of the Planets is as follows: ShBThAI, Shabbathai, Saturn; beneath Saturn is TzDQ, Tzedeq, Jupiter; beneath Jupiter is MADIM, Madim, Mars; beneath Mars is ShMSh, Shemesh, the Sun; beneath the Sun is NVGH, Nogah, Venus; beneath Venus is KVKB, Kokav, Mercury; and beneath Mercury is LBNH, Levanah, the Moon, which is the lowest of all the Planets.

It must, therefore, be understood that the Planets have their dominion over the day which approacheth nearest unto the name which is given and attributed unto them -- viz., over Saturday, Saturn; Thursday, Jupiter; Tuesday, Mars;* Sunday, the Sun; Friday, Venus; Wednesday, Mercury; and Monday, the Moon.

The rule of the Planets over each hour begins from the dawn at the rising of the Sun on the day which take its name from such Planet, and

6. This first paragraph is omitted in 1307 Sloane MSS., and in 10862 Add. MSS.

* The concluding part of this sentence if from Lans. 1202. K. 288 ends the sentence with "et ainsi des autres" (and similarly for the others). -JHP

* K. 288 omits the rest of this sentence. -JHP

the Planet which follows it in order, succeeds to the rule over the next hour. Thus (on Saturday) Saturn rules the first hour, Jupiter the Second, Mars the third, the Sun the fourth, Venus the fifth, Mercury the sixth, the Moon the seventh, and Saturn returns in the rule over the eighth, and the others in their turn,* the Planets always keeping the same relative order.

Note that each experiment or magical operation should be performed under the Planet, and usually in the hour, which refers to the same. For example: --

In the Days and Hours of Saturn thou canst perform experiments to summon the Souls from Hades, but only of those who have died a natural death. Similarly on these days and hours thou canst operate to bring either good or bad fortune to buildings; to have familiar Spirits attend thee in sleep; to cause good or ill success in business, possessions, goods, seeds, fruits, and similar things, in order to acquire learning; to bring destruction and to give death, and to sow hatred and discord.

The Days and hours of Jupiter are proper for obtaining honours, acquiring riches; contracting friendships, preserving health; and arriving at all that thou canst desire.

In the Days and Hours of Mars thou canst make experiments regarding War; to arrive at military honour; to acquire courage; to overthrow enemies; and further to cause ruin, slaughter, cruelty, discord; to wound and to give death.

The Days and Hours of the Sun are very good for perfecting experiments regarding temporal wealth, hope, gain, fortune, divination, the favour of princes, to dissolve hostile feeling,

and to make friends.

The Days and Hours of Venus are good for forming friendships; for kindness and love; for joyous and pleasant undertakings, and for traveling.

The Days and Hours of Mercury are good to operate for eloquence and intelligence; promptitude in business; science and divination; wonders; apparitions; and answers regarding the future. Thou canst also operate under this Planet for thefts; writings; deceit; and merchandise.

The Days and Hours of the Moon are good for embassies; voyages; envoys; messages; navigation; reconciliation; love; and the acquisition of merchandise by water.⁷

Thou shouldest take care punctually to observe all the instructions contained in this chapter, if thou desirest to succeed, seeing that the truth of Magical Science dependeth thereon.

The hours of Saturn, of Mars, and of the Moon are alike good for communicating and speaking with Spirits; as those of Mercury are for recovering thefts by the means of Spirits.

The hours of Mars serve for summoning Souls from Hades,⁸ especially of those slain in battle.

The Hours of the Sun, of Jupiter, and of Venus, are adapted for preparing any operations whatsoever of love, of kindness, and of invisibility, as is hereafter more fully shown, to which must be added other things of a similar nature which are contained in our work.

The Hours of Saturn and Mars and also the days on which the Moon is conjunct⁹ with them, or when she receives their opposition or quartile aspect, are excellent for making experiments of hatred, enmity, quarrel, and

7. Much of these foregoing instructions is omitted in the 10862 Add. MSS., but given in a different way in the ensuing paragraphs.

8. In the French 'des Enfers,' in the Latin 'Inferis.' -SLM. K. 288 omits the rest of this sentence. -JHP

9. Conjunction means being in the same degree of the Zodiac; opposition is being 180 degrees, and quartile 90 degrees apart from each other.

discord and other operations of the same kind which are given later on in this work.

The Hours of Mercury are good for undertaking experiments relating to games, raillery, jests, sports, and the like.*

* K. 288 adds: "et de choses qui paraissent admirables, observant premierement tout ce que nous dirons d'une telle matiere dans les chapitres ici bas" (and things which appear admirable, first observing all that we will say on the matter in the chapters below). -JHP

The Hours of the Sun, of Jupiter, and of Venus, particularly on the days which they rule, are good for all extraordinary, uncommon, and unknown operations.

The Hours of the Moon are proper for making trial of experiments relating to recovery of stolen property, for obtaining nocturnal visions, for summoning Spirits in sleep, and for preparing anything relating to Water.

The Hours of Venus are furthermore useful for lots, poisons, all things of the nature of Venus, for preparing powders provocative of madness; and the like things.*

* Lans. 1202 inserts the tables of the hours of the day and night at this point. MS. pp. 7-8. -JHP

But in order to thoroughly effect the operations of this Art, thou shouldest perform them not only on the Hours but on the Days of the Planets as well, because then the experiment will always succeed better, provided thou observest the rules laid down later on, for if thou omittest one single condition thou wilt never arrive at the accomplishment of the Art.

For those matters then which appertain unto the Moon, such as the Invocation of Spirit, the Works of Necromancy, and the recovery of stolen property, it is necessary that the Moon should be in a Terrestrial Sign, viz.: -- Taurus, Virgo, or Capricorn.

For love, grace, and invisibility, the Moon

should be in a Fiery Sign, viz.: -- Aries, Leo, or Sagittarius.

For hatred, discord, and destruction, the Moon should be in a Watery Sign, viz.: -- Cancer, Scorpio, or Pisces.

For experiments of a peculiar nature, which cannot be classed under any certain head, the Moon should be in an Airy Sign, viz.: -- Gemini, Libra, or Aquarius.

But if these things seem unto thee difficult to accomplish, it will suffice thee merely to notice the Moon after her combustion, or conjunction with the Sun, especially just when she¹⁰ quits his beams and appeareth visible. For then it is good to make all experiments for the

construction and operation of any matter. That is why the time from the New unto the Full Moon is proper for performing any of the experiments of which we have spoken above.

But in her decrease or wane it is good for War, Disturbance, and Discord. Likewise the period when she is almost deprived of light, is proper for experiments of invisibility, and of Death.

But observe inviolably that thou commence nothing while the Moon is in conjunction with the Sun, seeing that this is extremely unfortunate, and that thou wilt then be able to effect nothing; but the Moon quitting his beams and increasing in Light, thou canst perform all that thou desirest, observing nevertheless the directions in this Chapter.

Furthermore, if thou wishest to converse with Spirits it should be especially on the day of Mercury and in his hour, and let the Moon be in an Airy Sign,¹¹ as well as the Sun.

Retire¹² thou then unto a secret place, where no one may be able to see thee or to hinder thee, before the completion of the experiment, whether thou shouldest wish to work by day or by night. But if thou shouldest wish to work by night, perfect thy work on the succeeding

* Lans 1202 has this paragraph and the preceding one jumbled. - JHP

10. *i.e.* New Moon.

11. In Add. MSS. 10862; 'or in an Earthy Sign, as hath been before said.'

12. The following paragraphs to the end of this Chapter are only found in the Latin version, Add. MSS. 10862.

night; if by day, seeing that the day beginneth with the rising of the Sun (perfect thy work on) the succeeding day. But the Hour of Inception is the Hour of Mercury.

Verily, since no experiments for converse with Spirits can be done without a Circle being prepared, whatsoever experiments therefore thou wishest to undertake for conversing with Spirits, therein thou must learn to construct a certain particular Circle; that being done surround that Circle with the Circle of Art for better caution and efficacy.

BOOK I

CHAPTER III

CONCERNING THE ARTS.

If thou wishest to succeed, it is necessary to make the following Experiments and Arts in the appropriate Days and Hours, with the requisite solemnities and ceremonies contained and laid down in the following Chapters.

Experiments, then, are of two kinds; the first is to make trial of what, as I have said, can be easily performed without a Circle, and in this case it is not necessary to observe anything but what thou wilt find in the proper Chapters. The second can in no way be brought to perfection without the Circle; and in order to accomplish this perfectly it is necessary to take note of all the preparations which the Master of the Art and his Disciples must undertake before constructing¹³ the Circle.

Before commencing operations both the Master and his Disciple; must abstain with great and thorough continence during the space of nine days from sensual pleasures and from vain and foolish conversation; as plainly appeareth in the Second Book, Chapter 4. Six of these nine days having expired, he must recite frequently the Prayer and Confession as will be told him; and on the Seventh Day, the Master being alone, let him enter into a secret place, let him take off his clothes, and bathe himself from head to foot in consecrated and exorcised water, saying devoutly and

NOTES:

13. Sloane MSS. 3091 says, 'Before they come to the Circle.' -SLM

Lans. 1202 reads "avant de faire le cercle" (before making the circle). Kings 288 also reads "vienne au Cercle" (come to the circle). - JHP

humbly the prayer, 'O Lord Adonai,' etc., as it is written in the Second Book, Chapter 2.

The Prayer being finished, let the Master quit the water, and put upon his flesh raiment of white linen clean and unsoiled; and then let him go with his Disciples unto a secret place and command them to strip themselves naked; and they having taken off their clothes, let him take exorcised water and pour it upon their heads so that it flows down to their feet and bathes them completely; and while pouring this water upon them let the Master say:-- 'Be ye regenerate, renewed, washed, and pure,' etc., as in Book II., Chapter 3.

Which¹⁴ being done, the Disciples must clothe themselves, putting upon their flesh, like their Master, raiment of white linen clean and unsoiled; and the three last days the Master and his Disciples should fast, observing the solemnities and prayers marked in Book II., Chapter 2.

Note that the three last days should be calm weather, without wind, and without clouds rushing hither and thither over the face of the sky. On the last day let the Master go with his Disciples unto a secret fountain of running water, or unto a flowing stream, and there let each of them. taking off his clothes, wash himself with due solemnity, as is rehearsed in Book II. And when they are clean and pure, let each put upon him garments of white linen, pure, and clean, using the prayers and ceremonies described in Book II. After which let the Master alone say the confession. The which being finished, the Master in sign of penitence will Kiss¹⁵ the Disciples on the forehead, and each of them will Kiss the other. Afterwards let the Master extend his hands over the

14. This paragraph is omitted in Lansdowne MSS. 1202.

15. Note the 'holy kiss' in the New Testament. 'Greet ye one another with a holy kiss.'

Disciples, and in sign of absolution
absolve and bless them ; which being done
he will distribute to each of his disciple the
Instruments necessary for Magical Art,
which he is to carry into the Circle.

The First Disciple will bear the Censer, the
Perfumes and the Spices; the Second
Disciple will bear the Book, Papers, Pens,
Ink, and any stinking or impure materials;
the Third will carry the Knife and the
Sickle of Magical Art, the Lantern, and the
Candles; the Fourth, the Psalms, and the
rest of the Instruments; the fifth, the
Crucible or Chafing-dish, and the Charcoal
or Fuel; but it is necessary for the Master
himself to carry in his hand the Staff, and
the Wand or Rod. The things necessary
being thus disposed, the Master will go
with his Disciples unto the assigned place,
where they have proposed to construct the
Circle for the Magical Arts and
experiments; repeating on the way the
prayers and orations which thou wilt find
in Book II.

When the Master shall have arrived at the
place appointed, together with his
Disciples, he having lighted the flame of
the fire, and having exorcised it afresh as is
laid down in the Second Book, shall light
the Candle and place it in the Lantern,
which one of the Disciples is to hold ever
in his hand to light the Master at his work.
Now the Master of the Art, every time that
he shall have occasion for some particular
purpose to speak with the Spirits, must
endeavor to form certain Circles which
shall differ somewhat, and shall have
some particular reference to the particular
experiment under consideration. Now, in
order to succeed in forming such a Circle
concerning Magical Art, for the greater
assurance and efficacy thou shalt construct

it in the following manner: --

THE CONSTRUCTION OF THE CIRCLE.

Take thou the Knife, the Sickle, or the Sword of Magical Art consecrated after the manner and order which we shall deliver unto thee in the Second Book. With this Knife or with the Sickle of Art thou shalt describe, beyond the inner Circle which thou shalt have already formed, a second Circle, encompassing the other at the distance of one foot therefrom and having the same centre.¹⁶ Within this space of a foot in breadth between the first and the second circumferential¹⁷ line, thou shalt trace towards the Four Quarters of the Earth,¹⁸ the Sacred and Venerable Symbols of the holy Letter Tau.¹⁹ And between the first and the second Circle,²⁰ which thou shalt thyself have drawn with the Instrument of Magical Art, thou shalt make four hexagonal pentacles,²¹ and between these thou shalt write four terrible and tremendous Names of God, viz.:--

16. *i.e.* two Circles enclosed between three circumferential lines.

17. *i.e.* within the first Circle.

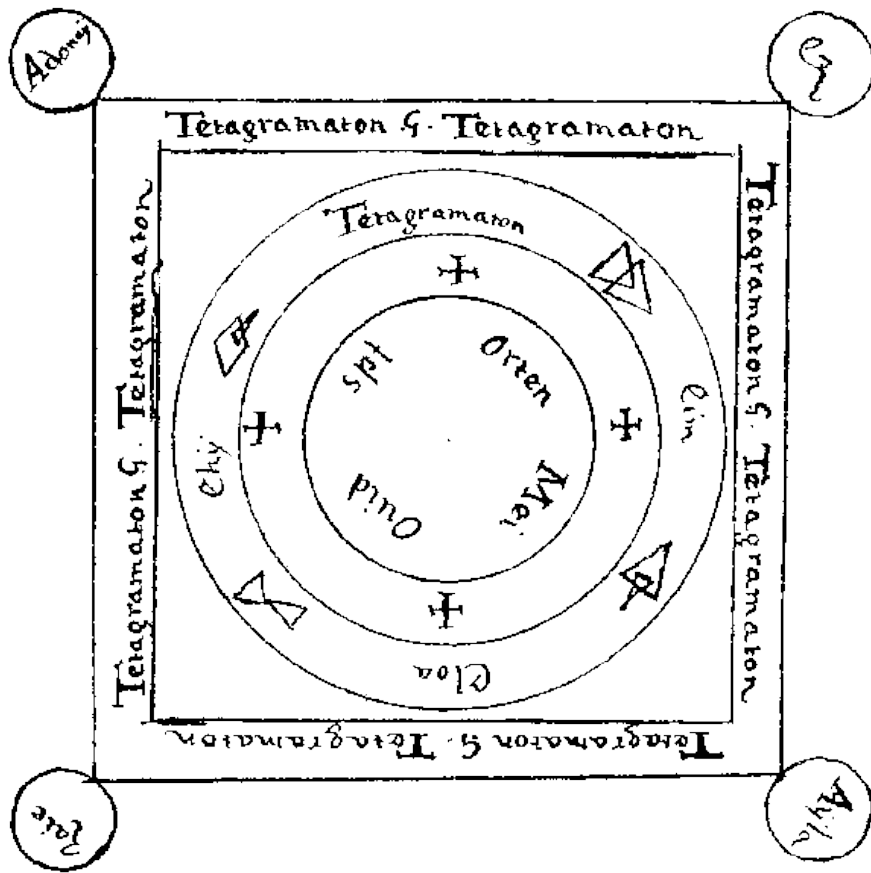
18. *i.e.* the four Cardinal points of the compass.

19. The letter Tau represents the Cross, and in 10862 Add. MSS. in the drawing of the Circle, the Hebrew letter is replaced by the Cross; In 1307 Sloane MSS. by the T or Tau-Cross.

20. *i.e.* in the Outer Circle, bounded by the second and third circumferential lines.

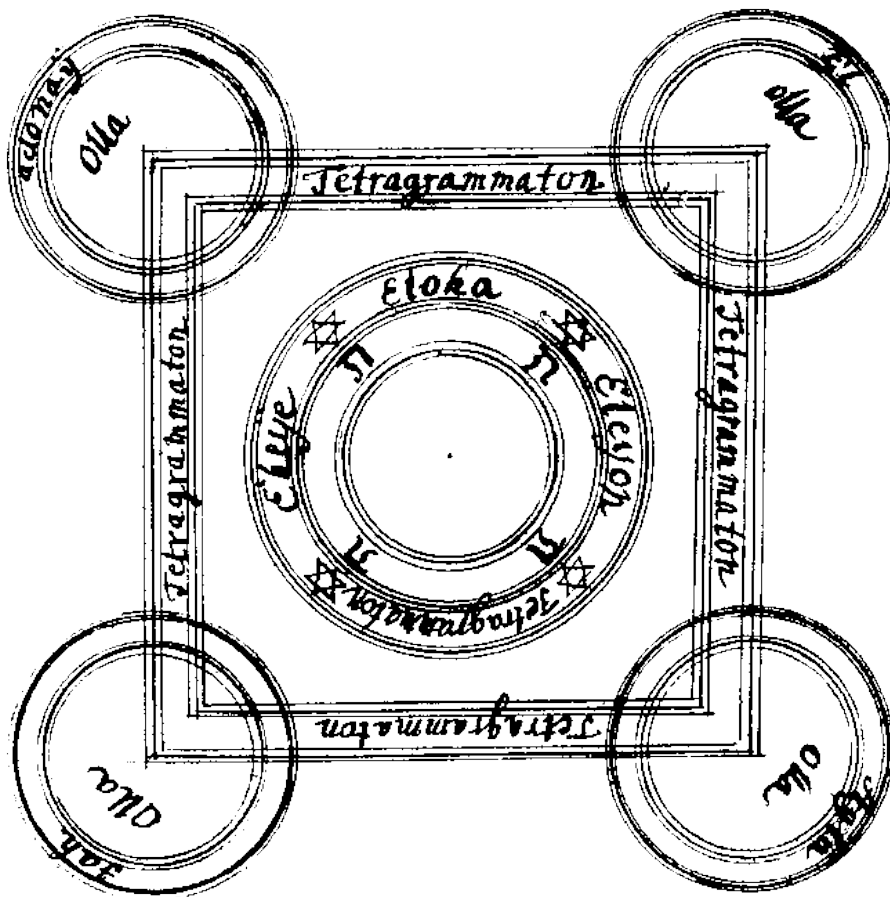
21. 10862 Add. MSS. is the only copy which uses the word *hexagonal*, but the others show four hexagrams in the drawing; in the drawing, however, 10862 gives the hexagrams formed by various differing interlacements of two triangles, as shown in Figure 2.

[Figure 2. Magic circle from manuscript Ad. 10862, fol 14r.]



[Circle from Kings 288, pg 21.]

[Note the interlacements between
the names in Hebrew characters
10862 but in considerably different
The words in the middle, "O
"Occid." (West), and "Septen.
of the circle relative to the co
"Tetragramaton" for "Tetra



Between the East and the South the Supreme Name IHVH,
Tetragrammaton;--

Between the South and the West the Essential Tetragrammatic Name
AHIH, Eheieh;--

Between the West and the North the Name of Power ALIVN, Elion;--

And between the North and the East the Great Name ALH, Eloah;--*

[The Hebrew lettering per Ad. 10862, fol 13r.]

* This wording follows Ad, 1
Kings 288 (and similarly Lan
East and South Tetragramma
Eheieh; between West and No
and East Eloha. -JHP

Orientem, et Meridiam nomen supremum
 5. 7. 1. 7. 5. 7. hic inter Meridies et
 Quasum, nomine essentiali Tetragra-
 maton 1. 7. 7. 7. et inter Quasum et
 Aquilonem nomen Celtitudinis 7. x. 7. y.
 Elion, et inter Septentriones, et Orientem
 nomen 7. x. 7. y. Eloa, quod gravissimum
 est in serie septem, seu superioris
 Alphabetum. -

Which Names are of supreme importance in the list of the Sephiroth,²² and their Sovereign Equivalents.

22. The Sephiroth are the ten Deity. The Sovereign Equivalents referred thereto. See my *Kabbalah*

Furthermore, thou shalt circumscribe about these Circles two Squares, the Angles of which shall be turned towards the Four Quarters of the Earth; and the space between the Lines of the Outer and Inner Square shall be half-a-foot. The extreme Angles of the Outer Square shall be made the Centres of four Circles, the measure or diameter of which shall be one foot. All these are to be drawn with the Knife or consecrated Instrument of Art. And within these Four Circles thou must write these four Names of God the Most Holy One, in this order:--

At²³ the East, AL, El;

At the West, IH, Yah;

23. The MSS. vary as to the point where each Name is to be placed, but I think the above will be found to answer. -SLM

Ad. 10862 gives these names in corrupted Roman and Hebrew characters, but they

At the South, AGLA, Agla;

And at the North ADNI, Adonai.

Between the two Squares the Name
Tetragrammaton is to be written in the same way
as is shown in the plate. (See Figure 2.)

While constructing the Circle, the Master should recite the following Psalms:-- Psalm ii.; Psalm liv.; Psalm cxiii.; Psalm lxvii.; Psalm xlvii.; Psalm lxviii.

Or he may as well recite them before tracing the Circle.

The which being finished, and the fumigations being performed, as is described in the chapter on Fumigations in the Second Book, the Master should reassemble his Disciples, encourage them, reassure them, fortify them, and conduct them into the parts of the Circle of Art, where he must place them in the four quarters of the earth, encourage them, and exhort them to fear nothing, and to keep in the places assigned to them. Also, the Disciple who is placed towards the East should have a pen, ink, paper, silk, and white cotton, all clean and suitable for the work.

Furthermore, each of the Companions should have a new Sword drawn in his hand (besides the consecrated Magical Sword of Art), and he should keep his hand resting upon the hilt thereof, and he should on no pretext quit the place assigned to him, nor move therefrom.

After this the Master should quit the Circle, light the fuel in the earthen pots, and place upon them the Censers, in the Four Quarters of the Earth; and he should have in his hand the consecrated taper of wax, and he should light it and place it in a hidden and secret place prepared for it. Let him after this re-enter and close the Circle.

The Master should afresh exhort his Disciples, and explain

correspond to East=EL, West=Iah,
South=AGLA, North=Adonay.

Kings 288 reads, "à l'orient EL, à L'occident Agla, au Midi Iah, au Septentrion Adonay (at the East EL, at the West Agla, at the South Iah, at the North Adonay), but the drawing corresponds with Ad, 10862 (see figure 2 from Kings 288 above).

Lans. 1202 text and drawing agree with "L'Orient Agla, au Midi, Adonay, à L'Occident, EL, au Septentrion Ah" (at the East Agla, at the South Adonay, at the West EL, at the North Ah). The circles in Sl. 130 and Ad. 36674 are quite different. -JHP

to them all that they have to do and to observe; the which commands they should promise and vow to execute.

Let the Master then repeat this Prayer: --

PRAYER.

When we enter herein with all humility, let God the Almighty One enter into this Circle, by the entrance of an eternal happiness, of a Divine prosperity, of a perfect joy, of an abundant charity, and of an eternal salutation. Let all the demons fly from this place, especially those who are opposed unto this work, and let the Angels of Peace assist and protect this Circle, from which let discord and strife fly and depart. Magnify and extend upon us, O Lord, Thy most Holy Name, and bless our conversation and our assembly. Sanctify, O Lord our God, our humble entry herein, Thou the Blessed and Holy One of the Eternal Ages! Amen.

After this, let the Master say upon his knees, as follows:

PRAYER

O Lord God, All Powerful and All Merciful, Thou Who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; give and grant unto us thy grace, by blessing and consecrating this earth and this circle, which is here marked out with the most powerful and holy Names of God. And thee, I conjure, O Earth, by the Most Holy Name of ASHER EHEIEH entering within this Circle, composed and made with mine hand. And may God, even ADONAI, bless this place with all the virtues

of Heaven, so that no obscene or unclean spirit may have the power to enter into this Circle, or to annoy any person who is therein; though the Lord God ADONAI, Who liveth eternally unto the Ages of the Ages. Amen.

I beseech Thee, O Lord God, the All Powerful and the All Merciful, that Thou wilt deign to bless this Circle, and all this place, and all those who are therein, and that Thou wilt grant unto us, who serve Thee, and rehearse nothing but the wonders of Thy law, a good Angel for our Guardian; remove from us every adverse power; preserve us from evil and from trouble; grant, O Lord, that we may rest in this place in all safety, through Thee, O Lord, Who livest and reignest unto the Ages of the Ages. Amen.

Let the Master now arise and place upon his head a Crown made of paper (or any other appropriate substance), on the which there must be written (with the Colours and other necessary things which we shall describe hereafter), these four Names AGLA, AGLAI, AGLATA, AGLATAI. The which Names are to be placed in the front, behind, and on either side of the head.

Furthermore, the Master ought to have with him in the Circle, those Pentacles or Medals which are necessary to his purpose, which are described hereinafter, and which should be constructed according to the rules given in the Chapter on Pentacles. They should be described on virgin paper with a pen; and ink, blood, or colours, prepared according to the manner which we shall hereafter show in the Chapters on these subjects. It will be sufficient to take only those Pentacles which are actually required, they should be sewed to the front of the linen robe, on the chest, with the consecrated needle of the Art, and with a thread which has been woven by a young girl.

After this, let the Master turn himself towards the Eastern

Quarter (unless directed to the contrary, or unless he should be wishing to call Spirits which belong to another quarter of the Universe), and pronounce with a loud voice the Conjunction contained in this Chapter. And if the Spirits be disobedient and do not then make their appearance, he must arise and take the exorcised Knife of Art wherewith he hath constructed the Circle, and raise it towards the sky as if he wished to beat or strike the Air, and conjure the Spirits. Let him then lay his right hand and the Knife upon the Pentacles or Medals, constructed of, and described upon virgin paper, which are fastened to or sewn upon his breast, and let him repeat the following Conjunction upon his knees:--

CONJURATION.

O Lord, hear my prayer, and let my cry come unto Thee. O Lord God Almighty, who has reigned before the beginning of the Ages, and Who by Thine Infinite Wisdom, hast created the heavens, the earth, and the sea, and all that in them is, all that is visible, and all that is invisible by a single word; I praise Thee, I bless Thee, I adore Thee, I glorify Thee, and I pray Thee now at the present time to be merciful unto me, a miserable sinner, for I am the work of Thine hands. Save me, and direct me by Thy Holy Name, Thou to Whom nothing is difficult, nothing is impossible; and deliver me from the night of mine ignorance, and enable me to go forth therefrom. Enlighten me with a spark of Thine Infinite Wisdom. Take away from my senses the desire of covetousness, and the iniquity of mine idle words. Give unto me, Thy servant, a wise understanding, penetrating and subtle heart, to acquire and comprehend all Sciences and Arts; give unto me capacity to hear, and strength of memory to retain them, so that I may be able to accomplish my desires, and understand and learn all difficult and desirable Sciences; and

also that I may be able to comprehend the hidden secrets of the Holy Writings. Give me the virtue to conceive them, so that I may be able to bring forth and pronounce my words with patience and humility, for the instruction of others, as Thou hast ordered me.

O God,* the Father, All Powerful and All Merciful, Who hast created all things, Who knowest and conceivest them universally, and to Whom nothing is hidden, nothing is impossible; I entreat Thy Grace for me and for Thy servants, because Thou seest and knowest well that we perform not this work to tempt Thy Strength and Thy Power as if in doubt thereof, but rather that we may know and understand the truth of all hidden things. I beseech Thee to have the kindness to be favorable unto us; by Thy Splendour, Thy Magnificence, and Thy Holiness, and by Thy Holy, Terrible, and Ineffable Name IAH, at which the whole world doth tremble, and by the Fear with which all creatures obey Thee. Grant, O Lord, that we may become responsive unto Thy Grace, so that through it we may have a full confidence in and knowledge of Thee, and that the Spirits may discover themselves here in our presence, and that those which are gentle and peaceable may come unto us, so that they may be obedient unto Thy commands, through Thee, O Most Holy ADONAI, Whose Kingdom is an everlasting Kingdom, and Whose Empire endureth unto the Ages of the Ages. Amen.

After having said all these words devoutly, let the Master arise, and place his hands upon the

Pentacles, and let one of the Companions hold the Book open before the Master, who, raising his eyes to heaven, and turning unto the Four Quarters of the Universe, shall say:--

O Lord, be Thou unto me a Tower of Strength against the appearance and assault of the Evil Spirits.

After this, turning towards the Four Quarters of the Universe, he shall say the following words:--

These be the Symbols and the Names of the Creator, which can bring Terror and Fear unto you. Obey me then, by the power of these Holy Names, and by these Mysterious Symbols of the Secret of Secrets.

The which being said and done, thou shalt see them draw near and approach from all parts. But if they be hindered, detained, or occupied in some way, and so that they cannot come, or if they are unwilling to come, then, the Suffumigations and Censings being performed anew, and (the Disciples) having anew, by especial order, touched their Swords, and the Master having encouraged his Disciples, he shall reform the Circle with the Knife of Art, and, raising the said Knife towards the Sky, he shall as it were strike the air therewith. After this he shall lay his hand upon the Pentacles, and having bent his knees before the Most High, he shall repeat with humility the following Confession; the which his Disciples shall also do, and they shall recite it in a low and humble voice, so that they can scarcely be heard.²⁴

24. So as not to interfere with the direction of the Will-currents of the Master.

BOOK I

CHAPTER IV

**THE CONFESSION TO BE MADE BY THE
EXORCIST**

NOTES:

CONFESSION.

O LORD of Heaven and of Earth, before Thee do I confess my sins, and lament them, cast down and humbled in thy presence. For I have sinned before Thee by pride, avarice, and boundless desire of honours and riches; by idleness, gluttony, greed, debauchery, and drunkenness; because I have offended Thee by all kinds of sins of the flesh, adulteries, and pollutions, which I have committed myself, and consented that others should commit; by sacrilege, thefts, rapine, violation, and homicide; by the evil use I have made of my possessions, by my prodigality, by the sins which I have committed against Hope and Charity, by my evil advice, flatteries, bribes, and the ill distribution which I have made of the goods of which I have been possessed; by repulsing and maltreating the poor, in the distribution which I have made of the goods committed to my charge, by afflicting those over whom I have been set

in authority, by not visiting
the prisoners, by depriving
the dead of burial, by not
receiving the poor, by
neither feeding the hungry
nor giving drink to the
thirsty, by never keeping the
Sabbath and the other feasts,
by not living chastely and
piously on those days, by
the easy consent which I
have given to those who
incited me to evil deeds, by
injuring instead of aiding
those who demanded help
from me, by refusing to give
ear unto the cry of the poor,
by not respecting the aged,
by not keeping my word, by
disobedience to my parents,
by ingratitude towards those
from whom I have received
kindness, by indulgence in
sensual pleasures, by
irreverent behaviour in the
Temple of God, by unseemly
gestures thereat, by entering
therein without reverence,
by vain and unprofitable
discourse when there, by
despising the sacred vessels
of the temple, by turning the
holy Ceremonies into
ridicule, by touching and
eating the sacred bread with
impure lips and with
profane hands, and by the

neglect of my prayers and adorations.

I detest also the crimes which I have committed by evil thoughts, vain and impure meditations, false suspicions, and rash judgments; by the evil consent which I have readily given unto the advice of the wicked, by lust of impure and sensual pleasures; by my idle words, my lies, and my deceit; by my false vows in various ways; and by my continual slander and calumny.

I detest also the crimes which I have committed within; the treachery and discord which I have incited; my curiosity, greed, false speaking, violence, malediction, murmurs, blasphemies, vain words, insults, dissimulations; my sins against God by the transgression of the ten commandments, by neglect of my duties and obligations, and by want of love towards God and towards my neighbour.

Furthermore I hate the sins which I have committed in

all my senses, by sight, by hearing, by taste, by smell, and by touch, in every way that human weakness can offend the Creator; by my carnal thoughts, deeds, and meditations.

In which I humbly confess that I have sinned, and recognise myself as being in the sight of God the most criminal of all men.

I accuse myself before Thee, O God, and I adore Thee with all humility. O ye, Holy Angels, and ye, Children of God, in your presence I publish my sins, so that mine Enemy may have no advantage over me, and may not be able to reproach me at the last day; that he may not be able to say that I have concealed my sins, and that I be not then accused in the presence of the Lord; but, on the contrary, that on my account there may be joy in Heaven, as over the just who have confessed their sins in thy presence.

O Most Mighty and All Powerful Father, grant through Thine unbounded Mercy that I may both see

and know all the Spirits
which I invoke, so that by
their means I may see my
will and desire
accomplished, by The
Sovereign grandeur, and by
Thine Ineffable and Eternal
Glory, Thou Who art and
Who wilt be for ever the
Pure and Ineffable Father of
All.

The Confession having been finished with great
humility, and with the inward feeling of the
heart, the Master will recite the following
prayer:--

PRAYER.

O Lord All Powerful, Eternal
God and Father of all
Creatures, shed upon me the
Divine Influence of Thy
Mercy, for I am Thy
Creature. I beseech Thee to
defend me from mine
Enemies, and to confirm in
me true and steadfast faith.

O Lord, I commit my Body
and my Soul unto Thee,
seeing I put my trust in none
beside Thee; it is on Thee
alone that I rely; O Lord my
God aid me; O Lord hear me
in the day and hour wherein
I shall invoke Thee. I pray
Thee by Thy Mercy not to

put me in oblivion, nor to
remove me from Thee. O
Lord be Thou my succor,
Thou Who art the God of my
salvation. O Lord make me a
new heart according unto
Thy loving Kindness. These,
O Lord, are the gifts which I
await from Thee, O my God
and my Master, Thou Who
livest and reignest unto the
Ages of the Ages. Amen.

O Lord God the All
Powerful One, Who hast
formed unto Thyself great
and Ineffable Wisdom, and
Co-eternal with Thyself
before the countless Ages;
Thou Who in the Birth of
Time hast created the
Heavens, and the Earth, the
Sea, and things that they
contain; Thou Who hast
vivified all things by the
Breath of Thy Mouth, I
praise Thee, I bless Thee, I
adore Thee, and I glorify
Thee. Be Thou propitious
unto me who am but a
miserable sinner, and
despise me not; save me and
succor me, even me the
work of Thine hands. I
conjure and entreat Thee by
Thy Holy Name to banish
from my Spirit the darkness

of Ignorance, and to enlighten me with the Fire of thy Wisdom; take away from me all evil desires, and let not my speech be as that of the foolish. O Thou, God the Living One, Whose Glory, Honour, and Kingdom shall extend unto the Ages of the Ages. Amen.

BOOK I

CHAPTER V

PRAYERS AND CONJURATIONS

PRAYER.

O LORD God, Holy Father, Almighty and Merciful One, Who hast created all things, Who knowest all things and can do all things, from Whom nothing is hidden, to Whom nothing is impossible; Thou who knowest that we perform not these ceremonies to tempt Thy power, but that we may penetrate into the knowledge of hidden things; we pray Thee by Thy Sacred Mercy to cause and to permit, that we may arrive at this understanding of secret things, of whatever nature they may be, by

Thine aid, O Most Holy
ADONAI, Whose Kingdom
and Power shall have no end
unto the Ages of the Ages.
Amen.

The Prayer being finished, let the Exorcist lay his hand upon the Pentacles, while one of the Disciples shall hold open before him the Book wherein are written the prayers and conjurations proper for conquering, subduing, and reprovng the Spirits. Then the Master, turning towards each Quarter of the Earth, and raising his eyes to Heaven, shall say:

O Lord, be Thou unto me a
strong tower of refuge, from
the sight and assaults of the
Evil Spirits.

After which let him turn again towards the Four Quarters of the Earth, and towards each let him utter the following words:

Behold the Symbols and
Names of the Creator, which
give unto ye forever Terror
and Fear. Obey then, by the
virtue of these Holy Names,
and by these Mysteries of
Mysteries.

After this he shall see the Spirits come from every side. But in case they are occupied in some other place, or that they cannot come, or that they are unwilling to come: then let him commence afresh to invoke them after the following manner, and let the Exorcist be assured that even were they bound with chains of iron, and with fire, they could not refrain

from coming to accomplish his will.

THE CONJURATION.²⁵

O ye Spirits, ye I conjure by
the Power, Wisdom, and
Virtue of the Spirit of God,
by the uncreate Divine
Knowledge, by the vast
Mercy of God, by the
Strength of God, by the
Greatness of God, by the
Unity of God; and by the
Holy Name of God EHEIEH,
which is the root, trunk,
source, and origin of all the
other Divine Names, whence
they all draw their life and
their virtue, which Adam
having invoked, he acquired
the knowledge of all created
things.

I conjure ye by the
Indivisible Name IOD,
which marketh and
expresseth the Simplicity
and the Unity of the Nature

25. There is an Invocation bearing the title of 'The Qabalistical Invocation of Solomon,' given by Eliphaz Lévi, which differs in many points from the one given above, though resembling it in some particulars. Lévi's is more evidently constructed on the plan indicated in the 'Siphra Dtzenioutha,' c. III.; Annotation § 5, sub. § 8, 9; while the one above more follows that laid down, *ibid.* § 5, sub. § 3. I see no reason to suppose that Lévi's is unauthentic. It will be noted by the Qabalistical reader, that the above Conjunction rehearses the Divine Names attached to the Ten Sephiroth.

26. In the French, 'merita d'échapper.'

Divine, which Abel having invoked, he deserved²⁶ to escape from the hands of Cain his brother.

I conjure ye by the Name TETRAGRAMMATON ELOHIM,* which expresseth and signifieth the Grandeur of so lofty a Majesty, that Noah having pronounced it, saved himself, and protected himself with his whole household from the Waters of the Deluge.

I conjure ye by the Name of God EL Strong and Wonderful, which denoteth the Mercy and Goodness of His Majesty Divine, which Abraham having invoked, he was found worthy to come forth from the Ur of the Chaldeans.

I conjure ye by the most powerful Name of ELOHIM GIBOR, which showeth forth the Strength of God, of a God All Powerful, Who punisheth the crimes of the wicked, Who seeketh out and chastiseth the iniquities of the fathers upon the children unto the third and fourth generation; which Isaac having invoked, he was found worthy to escape from the Sword of Abraham

* Manuscripts (e.g. Kings 288, Lans 1202) read "Jehovah Elohym." -JHP

his father.

I conjure ye and I exorcise ye
by the most holy Name of
ELOAH VA-DAATH,*
which Jacob invoked when
in great trouble, and was
found worthy to bear the
Name of Israel, which
signifieth Vanquisher of
God; and he was delivered
from the fury of Esau his
brother.

I conjure ye by the most
potent Name of EL²⁷
ADONAI TZABAOTH,
which is the God of Armies,
ruling in the Heavens, which
Joseph invoked and was
found worthy to escape from
the hands of his Brethren.

I conjure ye by the most
potent Name of ELOHIM
TZABAOTH,* which
expresseth piety, mercy,
splendour, and knowledge
of God, which Moses
invoked, and he was found
worthy to deliver the People
Israel from Egypt, and from
the servitude of Pharaoh.

I conjure ye by the most
potent Name of SHADDAI,*
which signifieth doing good
unto all; which Moses
invoked, and having struck
the Sea, it divided into two
parts in the midst, on the

* The manuscripts (e.g. Kings 288, Lans 1202) read, "Eloha Vangadat." -JHP

27. More usually the Name
TETRAGRAMMATON TZABAOTH is
attributed to the Seventh Sephiroth.

* Kings 288: "Elohym Zevaod"; Lans 1202: "Elhoim Zenard." -JHP

* MSS. (e.g. Kings 288, Lans 1202) read "Saday." -JHP

28. Both this Name and 'Shaddai' are
attributed to the Ninth Sephira, and I
have therefore put the two invocations
in the same paragraph. -SLM

Instead of "EL CHAI" Kings 288 reads

right hand and on the left. I conjure ye by the most holy Name of EL²⁸ CHAI, which is that of the Living God, through the virtue of which alliance with us, and redemption for us have been made; which Moses invoked and all the waters returned to their prior state and enveloped the Egyptians, so that not one of them escaped to carry the news into the Land of Mizraim.

Lastly, I conjure ye all, ye rebellious Spirits, by the most holy Name of God ADONAI MELEKH, which Joshua invoked, and stayed the course of the Sun in his presence, through the virtue of Methratton,²⁹ its principal Image; and by the troops of Angels who cease not to cry day and night, QADOSCH, SADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH (that is, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of Thy Glory); and by the Ten Angels who preside over the Ten Sephiroth, by whom God communicateth and extendeth His influence over lower things, which are KETHER, CHOKMAH, BINAH, GEDULAH,

"Elohym"; Lans. 1202 reads Elhoim."
-JHP

29. The Archangel, who is called also the Prince of Countenances. -SLM

Kings 288 and Lans. 1202 read Mitraton.
-JHP

GEBURAH, TIPHERETH,
NETZACH, HOD, YESOD,
AND MALKUTH.

I conjure ye anew, O Spirits,
by all the Names of God,
and by all His marvellous
work; by the heavens; by the
earth; by the sea; by the
depth of the Abyss, and by
that firmament which the
very Spirit of God hath
moved; by the sun and by
the stars; by the waters and
by the seas, and all which
they contain; by the winds,
the whirlwinds, and the
tempests; by the virtue of all
herbs, plants, and stones; by
all which is in the heavens,
upon the earth, and in all the
Abysses of the Shades.

I conjure ye anew, and I
powerfully urge ye, O
Demons, in whatsoever part
of the world ye may be, so
that ye shall be unable to
remain in air, fire, water,
earth, or in any part of the
universe, or in any pleasant
place which may attract ye;
but that ye come promptly
to accomplish our desire,
and all things that we
demand from your
obedience.

I conjure ye anew by the two

Tables of the Law, by the five books of Moses, by the Seven Burning Lamps on the Candlestick of Gold before the face of the Throne of the Majesty of God, and by the Holy of Holies wherein the KOHEN HA-GADUL was alone permitted to enter, that is to say, the High-Priest.

I conjure ye by Him Who hath made the heavens and the earth, and who hath measured those heavens in the hollow of His hand, and enclosed the earth with three of His fingers, Who is seated upon the Kerubim and upon the Seraphim; and by the Kerubim, which is called the Kerub, which God constituted and placed to guard the Tree of Life, armed with a flaming sword, after that Man had been driven out of Paradise.

I conjure ye anew, Apostates from God, by Him Who alone hath performed great wonders; by the Heavenly Jerusalem; and by the Most Holy Name of God in Four Letters, and by Him Who enlighteneth all things and shineth upon all things by

* Kings 288: "Eheytsser Ehey"; Lans. 1202: "Cheye, Assereye." -JHP

his Venerable and Ineffable Name, EHEIEH ASHER EHEIEH;* that ye come immediately to execute our desire, whatever it may be. I conjure ye, and I command ye absolutely, O Demons, in whatsoever part of the Universe ye may be, by the virtue of all these Holy Names:-- ADONAI,³⁰ YAH, HOA, EL, ELOHA, ELOHINU, ELOHIM, EHEIEH, MARON, KAPHU, ESCH, INNON, AVEN, AGLA, HAZOR, EMETH, YAIL, ARARITHA, YOVA, HA-KABIR, MESSIACH, IONAH, MAL-KA, EREL, KUZU, MATZPATZ, EL SHADDAI; and by all the Holy names of God which have been written with blood in the sign of an eternal alliance.

I conjure ye anew by these other names of God, Most Holy and unknown, by the virtue of which Names ye tremble every day:-- BARUC,³¹ BACURABON, PATACEL, ALCHEEGHEL, AQUACHAI, HOMORION, EHEIEH, ABBATON, CHEVON, CEBON, OYZROYMAS, CHAI, EHEIEH, ALBAMACHI, ORTAGU, NALE,

30. I have made these Names as correct as possible; as in all the original MSS. the Hebrew is much mutilated. These names are some of them ordinary titles of God; others Magical and Qabalistical names compounded from the initials of sentences, etc.; and others permutations of other names. -SLM

Kings 288: "Adonay, Iah, Hu, El, Eloha, Ngelionu, Elohym, Eheye, Maron, Caphu, Issu, Innum, Even, Agla, Ezor, Emoed, Ieya, Ararita, Iova, Hacavo, Messiah, Iomas, Malché, Erel, Escusa, Maspar, El, Sadaÿ"; Lans. 1202: "Adonay, Jau, Husset, Eloha, Nghelion, Nu, Elohim, Eheye, Maron, Caphu, Issu, Immum, Eveu, Agla, Ezor, et par les Noms de Dieu écrits avce [sic] du sang en signe d'Alliance qui sont Emod, Jahia, Avarita, Jova, Hacavo, Messiah, Joma, Malche, Eret, Elloza, Malpaz & Saday." -JHP

31. I give these Names as they stand, they do not all appear to be Hebrew; some of them suggest the style of the barbarous names in the Graeco-Egyptian Magical Papyri. -SLM

Kings 288: "Baruc, Bacurabon, Patacel, Alcheeghel, Aquacaj, Homorion, Ey, Abbaton, Chevon, Cebon, Oyzoymas, Cay, Eeé, Albamachi, Ortagu, Nale, Helech, Ieze"; Lans. 1202: "Bazur, Barabon, Patacel, Etheogeliel, Agnaci, Homorion, Eu, Abbaton, Ethenon, Cehon, Oy, Zemas, Cay, Cec, Abbamalhi, Ortagiel, Nalche, Sechezze." -JHP

ABELECH (or HELECH),
YEZE (or SECHEZZE); that
ye come quickly and
without any delay into our
presence from every quarter
and every climate of the
world wherein ye may be, to
execute all that we shall
command ye in the Great
Name of God.

BOOK I

CHAPTER VI

STRONGER AND MORE POTENT CONJURATION

NOTES:

If they then immediately appear, it is well; if not, let the Master uncover the consecrated Pentacles which he should have made to constrain and command the Spirits, and which he should wear fastened round his neck, holding the Medals (or Pentacles) in his left hand, and the consecrated Knife in his right; and encouraging his Companions, he shall say with a loud voice:--

ADDRESS.

Here be the Symbols of Secret things,
the standards, the ensigns, and the
banners, of God the Conqueror; and
the arms of the Almighty One, to
compel the Aerial Potencies. I
command ye absolutely by their
power and virtue that ye come near
unto us, into our presence, from
whatsoever part of the world ye may
be in, and that ye delay not to obey
us in all things wherein we shall
command ye by the virtue of God the

Mighty One. Come ye promptly, and delay not to appear, and answer us with humility.

If they appear at this time, show them the Pentacles, and receive them with kindness, gentleness, and courtesy; reason and speak with them, question them, and ask from them all things which thou hast proposed to demand.

But if, on the contrary, they do not yet make their appearance, holding the consecrated Knife in the right hand, and the Pentacles being uncovered by the removal of their consecrated covering, strike and beat the air with the Knife as if wishing to commence a combat, comfort and exhort thy Companions, and then in a loud and stern voice repeat the following Conjunction:--
CONJURATION.³²

32. This Conjunction is almost identical with one given in the 'Lemegeton,' or Lesser Key, a different work, also attributed to Solomon.

Here again I conjure ye and most urgently command ye; I force, constrain, and exhort ye to the utmost, by the most mighty and powerful Name of God EL, strong and wonderful, and by God the Just and Upright, I exorcise ye and command ye that ye in no way delay, but that ye come immediately and upon the instant hither before us, without noise, deformity, or hideousness, but with all manner of gentleness and mildness.

I exorcise ye anew, and powerfully conjure ye, commanding ye with strength and violence by Him Who spake and it was done; and by all

these names: EL SHADDAI,
ELOHIM, ELOHI, TZABAOTH,
ELIM, ASHER EHEIEH, YAH,
TETRAGRAMMATON, SHADDAI,
which signify God the High and
Almighty, the God of Israel, through
Whom undertaking all our
operations we shall prosper in all the
works of our hands, seeing that the
Lord is now, always, and for ever
with us, in our heart and in our lips;
and by His Holy Names, and by the
virtue of the Sovereign God, we shall
accomplish all our work.

Come ye at once without any
hideousness or deformity before us,
come ye without monstrous
appearance, in a gracious form or
figure. Come ye, for we exorcise ye
with the utmost vehemence by the
Name of IAH and ON, which Adam
spake and heard; by the Name EL,
which Noah heard, and saved
himself with all his family from the
Deluge; by the Name IOD, which
Noah heard, and knew God the
Almighty One; by the Name AGLA
which Jacob heard, and saw the
Ladder which touched Heaven, and
the Angels who ascended and
descended upon it, whence he called
that place the House of God and the
Gate of Heaven; and by the Name
ELOHIM, and in the Name
ELOHIM, which Moses named,
invoked, and heard in Horeb the
Mount of God, and he was found

33. Some MSS. add, 'et furent purifiés.'

34. Some MSS. substitute, 'les hommes furent reduits en cendre, comme aussi les boeufs, betail, et troupeaux des Egyptiens.'

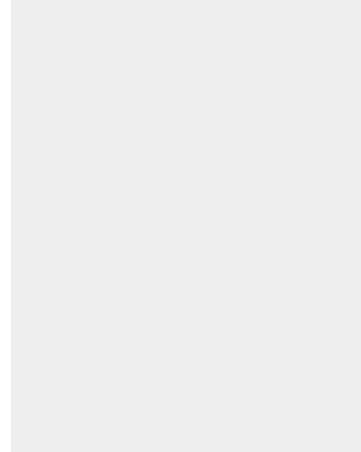
35. This is often written PATHTUMON in similar Conjurations, but the MSS. before me agree in giving this form.

worthy to hear Him speak from the Burning Bush; and by the Name AIN SOPH, which Aaron heard, and was at once made eloquent, wise, and learned; and by the Name TZABAOTH, which Moses named and invoked, and all the ponds and rivers were covered with blood throughout the land of Egypt;³³ and by the name IOD, which Moses named and invoked, and striking upon the dust of the earth both men and beasts were struck with disease;³⁴ and by the Name, and in the Name PRIMEUMATON, which Moses named and invoked, and there fell a great and severe hail throughout all the land of Egypt, destroying the vines, the trees, and the woods which were in that country; and by the Name IAPHAR, which Moses heard and invoked, and immediately a great pestilence began to appear through all the land of Egypt, striking and slaying the asses, the oxen, and the sheep of the Egyptians, so that they all died; and by the Name ABADDON which Moses invoked and sprinkled the dust towards heaven, and immediately there fell so great rain upon the men, cattle, and flocks, that they all died throughout the land of Egypt; and by the Name ELION which Moses invoked, and there fell so great hail as had never been seen from the beginning of the world unto that time, so that all men, and herds,

and everything that was in the fields perished and died throughout all the land of Egypt. And by the Name ADONAI, which Moses having invoked, there came so great a quantity of locusts which appeared in the land of Egypt, that they devoured and swallowed up all that the hail had spared; and by the Name of PATHEON,³⁵ which having invoked, there arose so thick, so awful, and so terrible darkness throughout the land of Egypt, during the space of three days and three nights, that almost all who were left alive died; and by the Name YESOD, and in the Name YESOD, which Moses invoked, and at midnight all the first-born, both of men and of animals, died; and by the Name of YESHIMON, which Moses named and invoked, and the Red Sea divided itself and separated in two; and by the name HESION, which Moses invoked, and all the army of Pharaoh was drowned in the waters; and by the Name ANABONA, which Moses having heard upon Mount Sinai, he was found worthy to receive and obtain the tables of stone written with the finger of God the Creator; and by the Name ERYGION, which Joshua having invoked when he fought against the Moabites, he defeated them and gained the victory; and by the Name HOA, and in the Name HOA, which David invoked, and he was delivered

from the hand of Goliath; and by the name YOD, which Solomon having named and invoked, he was found worthy to ask for and obtain in sleep the Ineffable Wisdom of God; and by the Name YIAI, which Solomon having named and invoked, he was found worthy to have power over all the Demons, Potencies, Powers, and Virtues of the Air.

By these, then, and by all the other Names of God Almighty, Holy, Living, and True, we powerfully command ye, ye who by your own sin have been cast down from the Empyrean Heaven, and from before His Throne; by Him who hath cast ye down unto the most profound of the Abysses of Hell, we command ye boldly and resolutely; and by that terrible Day of the Sovereign Judgment of God, on which all the dry bones in the earth will arise to hear and listen unto the Word of God with their body, and will present themselves before the face of God Almighty; and by that Last Fire which shall consume all things; by the (Crystal) Sea which is known unto us, which is before the Face of God; by the indicible and ineffable virtue, force, and power of the Creator Himself, by His Almighty power, and by the Light and Flame which emanate from His Countenance, and which are before His Face; by the Angelical Powers which are in the Heavens, and by the



most great Wisdom of Almighty God; by the Seal of David, by the Ring and Seal of Solomon, which was revealed unto him by the Most High and Sovereign Creator; and by the Nine Medals or Pentacles, which we have among our Symbols, which proceed and come from Heaven, and are among the Mysteries of Mysteries or Secrets of Secrets, which you can also behold in my hand, consecrated and exorcised with the due and requisite Ceremonies. By these, then, and by all the Secrets which the Almighty encloseth in the Treasures of the Sovereign and Highest Wisdom, by His Hand, and by His marvellous power; I conjure, force, and exorcise ye that ye come without delay to perform in our presence that which we shall command ye.

I conjure ye anew by that most Holy Name which the whole Universe fears, respects, and reveres, which is written by these letters and characters, IOD, HE, VAU, HE; and by the last and terrible judgment; by the Seat of BALDACHIA;³⁶ and by this Holy Name, YIAI, which Moses invoked, and there followed that great Judgment of God, when Dathan and Abiram were swallowed up in the centre of the earth.

Otherwise, if ye contravene and resist us by your disobedience unto the virtue and power of this Name YIAI, we curse ye even unto the Depth of the Great Abyss, into the

36. Sometimes, but as I think erroneously, written Basdathea. I imagine the word to mean 'Lord of Life.'

which we shall cast, hurl, and bind
ye, if ye show yourselves rebellious
against the Secret of Secrets, and
against the Mystery of Mysteries.
AMEN, AMEN. FIAT, FIAT.

This Conjunction thou shalt say and perform, turning
thyself unto the East, and if they appear not, thou shalt
repeat it unto the Spirits, turning unto the South, the
West, and the North, in succession, when thou wilt have
repeated it four times. And if they appear not even then,
thou shalt make the Sign of TAU³⁷ upon the foreheads of
thy companions, and thou shalt say:--

CONJURATION.

Behold anew the Symbol and the
Name of a Sovereign and
Conquering God, through which all
the Universe fears, trembles, and
shudders, and through the most
mysterious words of the Secret
Mysteries and by their Virtue,
Strength, and Power.

I conjure ye anew, I constrain and
command ye with the utmost
vehemence and power, by that most
potent and powerful Name of God,
EL, strong and wonderful, by Him
who spake and it was done; and by
the Name IAH, which Moses heard,
and spoke with God; and by the
Name AGLA, which Joseph invoked,
and was delivered out of the hands
of his brethren; and by the Name
VAU, which Abraham heard, and
knew God the Almighty One; and by
the Name of Four Letters,
TETRAGRAMMATON, which
Joshua named and invoked, and he
was rendered worthy and found

37. Or the Cross.

38. Also written *Hipeton*; and I believe sometimes replaced by *Anapheneton*, or *Anaphaxeton*.

39. This word is given variously in the MSS., as *Oneypheon*, *Onayepheton*, and *Donecepheron*, etc.

40. Or *Elia*.

41. What is said here refers symbolically to the rooting out of the Evil Spirits, and Shells, from the Universe by King Messiach, which is spoken of in the Qabalah. The Qabalah sometimes expresses the Evil Spirits by the words animals, or beasts, and creeping things.

deserving to lead the Army of Israel into the Promised Land; and by the Name ANABONA, by which God formed Man and the whole Universe; and by the Name ARPHEON,³⁸ and in the Name ARPHEON, by which the Angels who are destined to that end will summon the Universe, in visible body and form, and will assemble (all people) together by the sound of the Trumpet at that terrible and awful Day of Judgment, when the memory of the wicked and ungodly shall perish; and by the Name ADONAI, by which God will judge all human flesh, at Whose voice all men, both good and evil, will rise again, and all men and Angels will assemble in the air before the Lord, Who will judge and condemn the wicked; and by the Name ONEIPHEON,³⁹ by which God will summon the dead, and raise them up again unto life; and by the Name ELOHIM, and in the Name ELOHIM, by which God will disturb and excite tempests throughout all the seas, so that they will cast out the fish therefrom, and in one day the third part of men about the sea and the rivers shall die; and by the Name ELOHI,⁴⁰ and in the Name ELOHI, by which God will dry up the sea and the rivers, so that men can go on foot through their channels; and by the Name ON, and in the Name ON, by which God shall restore and replace the sea, the rivers, the

42. The oldest MSS. gives the above form, in the others it is changed into *Iaphat*, *Taphat*, and even *Japhet*. It is probably a corruption of *Achad* Unity.

43. This is also the name of the Angel of Venus.

44. So written in the oldest MS., the others give it as *Zedeesia*, *Zedeezia*, and *Zedezias*.

45. Meaning 'emanating from God.' It is corrupted into *Sephosiel*, etc., in the MSS.

46. *Iaha*, in 10862 Add. MSS.

47. Meaning Spirit of Iah.

streams, and the brooks, in their previous state; and by the Name MESSIACH,⁴¹ and in the Name MESSIACH, by which God will make all animals combat together, so that they shall die in a single day; and by the Name ARIEL, by which God shall destroy in a single day all buildings, so that there shall not be left one stone upon another; and by the Name IAHT,⁴² by which God will cast one stone upon another, so that all people and nations will fly from the sea-shore, and will say unto them cover us and hide us; and by the Name EMANUEL, by which God will perform wonders, and the winged creatures and birds of the air shall contend with one another; and by the Name ANAEL,⁴³ and in the Name ANAEL, by which God will cast down the mountains and fill up the valleys, so that the surface of the earth shall be level in all parts; and by the Name ZEDEREZA,⁴⁴ and in the Name ZEDEREZA, by which God will cause the Sun and Moon to be darkened, and the Stars of heaven to fall; and by the Name SEPHERIEL,⁴⁵ by which God will come to Universal Judgment, like a Prince newly crowned entering in triumph into his capital city, girded with a zone of gold, and preceded by Angels, and at His aspect all climes and parts of the Universe shall be troubled and astonished, and a fire shall go forth before Him, and flames

and storm shall surround Him; and by the Name TAU,⁴⁶ by which God brought the Deluge, and the waters prevailed above the mountains, and fifteen cubits above their summits; and by the Name RUACHIAH,⁴⁷ by which God having purged the Ages, He will make His Holy spirit to descend upon the Universe, and will cast ye, ye rebellious Spirits, and unclean beings, into the Depths of the Lake of the Abyss, in misery, filth, and mire, and will place ye in impure and foul dungeons bound with eternal chains of fire.

By these Names then, and by all the other Holy Names of God before Whom no man can stand and live, and which Names the armies of the Demons fear, tremble at, and shudder; we conjure ye, we potently exorcise and command ye, conjuring ye in addition by the terrible and tremendous PATHS⁴⁸ of GOD and by His Holy habitation wherein He reigneth and commandeth unto the eternal Ages. Amen.

By the virtue of all those aforesaid, we command ye that ye remain not in any place wherein ye are, but to come hither promptly without delay to do that which we shall enjoin ye. But if ye be still contumacious, we, by the Authority of a Sovereign and Potent God, deprive ye of all quality, condition, degree, and place which ye now enjoy, and precipitate ye into and relegate ye unto the Kingdom of

48. That is, the hidden and occult grades and links of emanation in the Sephiroth. The later MSS. have put, by mistake, *voix* for *voies*, the oldest Latin MS. gives *Semitis*.

Fire and of Sulphur, to be there eternally tormented. Come ye then from all parts of the earth, wheresoever ye may be, and behold the Symbols and Names of that Triumphant Sovereign Whom all creatures obey, otherwise we shall bind ye and conduct ye in spite of yourselves, into our presence bound with chains of fire, because those effects which proceed and issue from our Science and operation, are ardent with a fire which shall consume and burn ye eternally, for by these the whole Universe trembleth, the earth is moved, the stones thereof rush together, all creatures obey, and the rebellious Spirits are tormented by the power of the Sovereign Creator.

Then it is certain that they will come, even if they be bound with chains of fire, unless prevented by affairs of the very greatest importance, but in this latter case they will send ambassadors and messengers by whom thou shalt easily and surely learn what occupies the Spirits and what they are about. But if they appear not yet in answer to the above Conjunction, and are still disobedient, then let the Master of the Art or Exorciser arise and exhort his Companions to be of good cheer and not to despair of the ultimate success of the operation; let him strike the air with the Consecrated Knife towards the Four Quarters of the Universe; and then let him kneel in the midst of the Circle, and the Companions also in their several places, and let them say consecutively with him in a low voice, turning in the direction of the East, the following:

ADDRESS TO THE ANGELS.

I conjure and pray ye, O ye Angels of

God, and ye Celestial Spirits, to come unto mine aid; come and behold the Signs of Heaven, and be my witness before the Sovereign Lord, of the disobedience of these evil and fallen Spirits who were at one time your companions.

This being done, let the Master arise, and constrain and force them by a stronger conjuration, in manner following.

BOOK I

CHAPTER VII AN EXTREMELY POWERFUL CONJURATION

NOTES:

Behold us again prepared to conjure ye by the Names and Symbols of God, wherewith we are fortified, and by the virtue of the Highest One. We command ye and potently ordain ye by the most strong and powerful Names of God, Who is worthy of all praise, admiration, honor, glory, generation, and fear, that ye delay not longer, but that ye appear before us without any tumult or disturbance, but, on the contrary, with great respect and courtesy, in a beautiful and human form.

If they then appear, let them see the Pentacles, and say:

Obey ye, Obey ye, behold the Symbols and Names of the Creator; be ye gentle and peaceable, and obey in all things that we shall command ye.

They will then immediately talk with thee, as a friend speaketh unto a friend. Ask of them all that thou desirest, with constancy, firmness, and assurance, and they will obey thee.

But if they appear not yet, let not the Master on that account lose his courage, for there is nothing in the world stronger and of greater force to overawe the Spirits than constancy. Let him, however, re-examine and reform the Circle, and let him take up a little dust of the earth, which he shall cast towards the Four Quarters of the Universe; and having placed his Knife upon the ground, let him say on his knees, turning towards the direction of the North:

In the Name of ADONAI ELOHIM

TZABAOOTH SHADDAI, Lord God of Armies Almighty, may we successfully perform the works of our hands. and may the Lord be present with us in our heart and in our lips.

These words having been said kneeling upon the earth, let the Master shortly after arise and open his arms wide as if wishing to embrace the air, and say:

CONJURATION.

By the Holy Names of God written in this Book, and by the other Holy and Ineffable Names which are written in the Book of Life, we conjure ye to come unto us promptly and without any delay, wherefore tarry not, but appear in a beautiful and agreeable form and figure, by these Holy Names: ADONAI, TZABAOOTH, EL, ELOHI, ELOHIM, SHADDAI; and by EHEIEH, YOD HE VAU HE, which is the Great Name of God TETRAGRAMMATON written with Four Letters, ANAPHODITION, and Ineffable; by the God of those Virtues and Potencies, Who dwelt in the Heavens, Who rideth upon the Kerubim, Who moveth upon the Wings of the Wind, He Whose Power is in Heaven and in Earth, Who spake and it was done, Who commanded and the whole Universe was created; and by the Holy Names and in the Holy Names, IAH, IAH, IAH, ADONAI TZABAOOTH; and by all the Names of God, the Living, and the True, I reiterate the Conjunction, and I conjure ye afresh ye Evil and rebellious Spirits,

abiding in the Abysses of Darkness.

I conjure, I address, and I exorcise ye, that ye may approach unto and come before the Throne of God, the Living and the True, and before the Tribunal of the Judgment of His Majesty, and before the Holy Angels of God to hear the sentence of your condemnation.

Come ye then by the Name and in the Name of SHADDAI, which is that of God Almighty, strong, powerful, admirable, exalted, pure, clean, glorified, virtuous, great, just, terrible, and holy; and by the Name and in the Name of EL, IAH, IAH, IAH, Who hath formed and created the world by the Breath of His Mouth, Who supporteth it by His Power, Who ruleth and governeth it by His Wisdom, and Who hath cast ye for your pride into the Land of Darkness and into the Shadow of Death.

Therefore, by the Name of the Living God, Who hath formed the heavens above, and hath laid the foundations of the earth beneath, we command ye that, immediately and without any delay, ye come unto us from all places, valleys, mountains, hills, field, seas, rivers, fountains, ponds, brooks, caverns, grottos, cities, towns, villages, markets, fairs, habitations, baths, courtyards, gardens, vineyards, plantations, reservoirs, cisterns, and from every corner of the terrestrial earth where ye may happen to be in your assemblies, so

that ye may execute and accomplish our demands with all mildness and courtesy; by that Ineffable Name which Moses heard and invoked, which he received from God from the midst of the Burning Bush, we conjure ye to obey our commands, and to come unto us promptly with all gentleness of manner. Again we command ye with vehemence, and we exorcise ye with constancy, that ye and all your comrades come unto us in an agreeable and gracious manner like the breeze, to accomplish successively our various commands and desires. Come ye, then, by the virtue of these Names by the which we exorcise ye; ANAI, ÆCHHAD, TRANSIN, EMETH, CHAIA, IONA, PROFANA, TITACHE, BEN ANI, BRIAH, THEIT; all which names are written in Heaven in the characters of Malachim,⁴⁹ that is to say, the tongue of the Angels. We then, by the just judgment of God, by the Ineffable and Admirable Virtue of God, just, living, and true, we call ye with power, we force and exorcise ye by and in the admirable Name which was written on the Tables of Stone which God gave upon Mount Sinai; and by and in the wonderful Name which Aaron the High Priest bare written upon his breast, by which also God created the World, the which name is AXINETON; and by the Living God Who is One throughout the Ages, whose dwelling is in the Ineffable Light, Whose Name is Wisdom, and Whose Spirit is Life, before Whom goeth forth Fire and Flame, Who hath from that

49. The Mystic Alphabet known as the 'Writing of Malachim' is formed from the positions of the Stars in the heavens, by drawing imaginary lines from one star to another so as to obtain the shapes of the characters of this Alphabet.

Fire formed the firmament, the Stars and the Sun; and Who with that Fire will burn ye all for ever, as also all who shall contravene the Words of His Will.

Come ye, then, without delay, without noise, and without rage, before us, without any deformity or hideousness, to execute all our will; come ye from all places wherein ye are, from all mountains, valleys, streams, rivers, brooks, ponds, places, baths, synagogues; for God, strong and powerful, will chase ye and constrain ye, being glorious over all things; He will compel ye, both ye and the Prince of Darkness. Come ye, come ye, Angels of Darkness; come hither before this Circle without fear, terror, or deformity, to execute our commands, and be ye ready both to achieve and to complete all that we shall command ye.

Come ye, then, by the Crown of the Chief of your Emperors, and by the Sceptres of your power, and of SID, the Great Demon, your Master; by the Names and in the Names of the Holy Angels who have been created to be above you, long before the constitution of the world; and by the Names of the two Princes of the Universe, whose Names are, IONIEL and SEFONIEL; by the rod of Moses, by the staff of Jacob; by the ring and seal of David, wherein are written the Names of Sovereign God; and by the Names of the Angels by which Solomon has linked and bound ye; and by the sacred bonds by which ANAEL hath environed and hath conquered the Spirit; and by the Name of

50. Which Letters I have, with much care, corrected, for in the MSS. the letters are jumbled together in hopeless confusion, *Seym* is written for *Shin*, *Res* for *Beth*, etc. The Name is *Ab*, *Ben*, *Ve-Ruach*, *Ha-Qadesch*, Father, Son, and Holy Spirit. There are two other Names of Twelve Letters frequently employed, HQDVSh BRVK HVA, Holy and Blessed be He; and ADNI HMLK NAMN, The Lord, the faithful King; besides other forms.

the Angel who ruleth potently over the rest, and by the praise of all creatures who cry incessantly unto God, Who spake, and immediately all things, even the Ages, were made and formed; and by the Name HA-QADOSCH BERAKHA, which signifies the Holy and Blessed One; and by the Ten Choirs of the Holy Angels, CHAIOTH HA-QADESH, AUPHANIM, ARALIM, CHASHMALIM, SERAPHIM, MALACHIM, ELOHIM, BENI ELOHIM, KERUBIM, and ISHIM; and by, and in the Sacred name of Twelve Letters of which each letter is the Name of an Angel, and the letters of the Name are ALEPH,⁵⁰ BETH, BETH, NUN, VAU, RESH, VAU, CHETH, HE, QOPH, DALETH, SHIN.

By these Names therefore, and by all the other Holy Names, we conjure ye and we exorcise ye; by the Angel ZECHIEL; by the Angel DUCHIEL; by the Angel DONACHIEL; and by the Great Angel METATRON, Who is the Prince of the Angels, and introduceth the Souls before the Face of God; and by the Angel SANGARIEL, by whom the portals of Heaven are guarded; and by the Angel KERUB, who was made the Guardian of the Terrestrial Paradise, with a Sword of Flame, after the expulsion of Adam our forefather; and by the Angel MICHAEL by whom ye were hurled down from the Height of the THRONE into the Depth of the Lake and of the Abyss, the same Name meaning, 'Who is like God upon Earth;' and by the Angel ANIEL; and by the Angel OPHIEL; and by the Angel

BEDALIEL; wherefore, by these and by all the other Holy Names of the Angels, we powerfully conjure and exorcise ye, that ye come from all parts of the world immediately, and without any delay, to perform our will and demands, obeying us quickly and courteously, and that ye come by the Name and in the Name of ALEPH, DALETH, NUN, IOD, for we exorcise ye anew by the application of these Letters, by whose power burning fire is quenched, and the whole Universe trembleth.

We constrain ye yet again by the Seal of the Sun which is the Word of God; and by the Seal of the Moon and of the Stars we bind ye; and by the other Animals and Creatures which are in Heaven, by whose wings Heaven cleanseth itself, we force and attract ye imperiously to execute our will without failure. And we conjure, oblige, and terribly exorcise ye, that ye draw near unto us without delay and without fear, as far as is possible unto ye, here before this Circle, as supplicants gently and with discretion, to accomplish our will in all and through all. If ye come promptly and voluntarily, ye shall inhale our perfumes, and our suffumigations of pleasant odour, which will be both agreeable and delightful unto ye.

Furthermore ye will see the Symbol of your Creator, and the Names of his Holy Angels, and we shall afterwards dismiss ye, and send ye hence with thanks. But if, on the contrary, ye come not quickly, and ye show yourselves self-opinionated,

rebellious, and contumacious, we shall conjure ye again, and exorcise ye ceaselessly, and will repeat all the aforesaid words and Holy Names of God and of the Holy Angels; by the which Names we shall harass you, and if that be not sufficient we will add thereunto yet greater and more powerful ones, and we will thereunto again add other Names which ye have not yet heard from us, which are those of an Almighty God, and which will make ye tremble and quake with fear, both ye and your princes; by the which Names we conjure both you and them also, and we shall not desist from our work until the accomplishment of our will. But if perchance ye yet shall harden yourselves, and show yourselves self-opinionated, disobedient, rebellious, refractory, and contumacious, and if ye yet resist our powerful conjurations, we shall pronounce against you this warrant of arrest in the Name of God Almighty, and this definite sentence that ye shall fall into dangerous disease and leprosy, and that in sign of the Divine Vengeance ye shall all perish by a terrifying and horrible death, and that a fire shall consume and devour you on every side, and utterly crush you; and that by the Power of God, a flame shall go forth from His Mouth which shall burn ye up and reduce ye unto nothing in Hell. Wherefore delay ye not to come, for we shall not cease from these powerful conjurations until ye shall be obliged to

appear against your will.

Thus then, therefore, we anew conjure and exorcise ye by and in the Holy Name of ON, which is interpreted and called God; by the Name and in the Name of EHEIEH, which is the true Name of God, 'I am He Who is'; by and in the Ineffable Name of Four Letters YOD HE VAU HE, the Knowledge and understanding of which is hidden even from the Angels; by the Name and in the Name of EL, which signifieth and denoteth the powerful and consuming fire which issueth from His Countenance, and which shall be your ruin and destruction; and by the Light of the Angels which is kindled and taken ineffably from that flame of Divine ardour.

By these then, and by other most Holy Names which we pronounce against you from the bottom of our hearts, do we force and constrain ye, if ye be yet rebellious and disobedient. We conjure ye powerfully and strongly exorcise ye, that ye come unto us with joy and quickness, without fraud or deceit, in truth and not in error.

Come ye then, come ye, behold the Signs and the Names of your Creator, behold the Holy Pentacles by the virtue of which the Earth is moved, the trees thereof and the Abysses tremble. Come ye; come ye; come ye.

These things being thus done and performed, ye shall see the

Spirits come from all sides in great haste with their Princes and Superiors; the Spirits of the First Order, like Soldiers, armed with spears, shields, and corslets; those of the Second Order like Barons, Princes, Dukes, Captains, and Generals of Armies. For the Third and last Order their King will appear, before whom go many players on instruments of music, accompanied by beautiful and melodious voices which sing in chorus.

Then the Exorcist, or Master of the Art, at the arrival of the King, whom he shall see crowned with a Diadem, should uncover the Holy Pentacles and Medals which he weareth upon his breast covered with a cloth of silk or of fine twined linen, and show them unto him, saying:--

Behold the Signs and Holy Names by and
before whose power every knee should
bow, of all that is in Heaven, upon Earth,
or in Hell. Humble ye yourselves,
therefore, under the Mighty hand of God.

Then will the King bow the knee before thee, and will say, 'What dost thou wish, and wherefore hast thou caused us to come hither from the Infernal Abodes?'

Then shall the Exorcist, or Master of Magical Art, with an assured air and a grave and imperious voice, order and command him to be tranquil, to keep the rest of his attendants peaceable, and to impose silence upon them.

Let him, also, renew his fumigations, and offer large quantities of Incense, which he should at once place upon the fire, in order to appease the Spirits as he hath promised them. He should then cover the Pentacles, and he will see wonderful things, which it is impossible to relate, touching worldly matters and all sciences.

This being finished, let the Master uncover the Pentacles, and demand all that he shall wish from the King of the Spirits, and if there are one or two Spirits only, it will be the same; and having obtained all his desire, he shall thus license them to

depart:--

THE LICENSE TO DEPART

In the Name of ADONAI, the Eternal and Everlasting One, let each of you return unto his place; be there peace between us and you, and be ye ready to come when ye are called.

After this he should recite the first chapter of Genesis, '*Berashith Bara Elohim, In the beginning, etc.*'

This being done, let them all in order quit the Circle, one after the other, the Master first. Furthermore let them bathe their faces with the exorcised water, as will be hereafter told, and then let them take their ordinary raiment and go about their business.

Take notice and observe carefully that this last conjuration is of so great importance and efficacy, that even if the Spirits were bound with chains of iron and fire, or shut up in some strong place, or retained by an oath, they could not even then delay to come. But supposing that they were being conjured in some other place or part of the Universe by some other Exorcist or Master of the Art, by the same conjuration; the Master should add to his conjuration that they should at least send him some Messengers, or some individual to declare unto him where they are, how employed, and the reason why they cannot come and obey him.

But if (which is almost impossible) they be even yet self-opinionated and disobedient, and unwilling to obey; in this case their names should be written on virgin paper, which he should soil and fill with mud, dust, or clay. Then he shall kindle a fire with dry rue, upon which he shall put powdered assafoetida, and other things of evil odour; after which let him put the aforesaid names, written on parchment or virgin paper, upon the fire, saying:--

THE CONJURATION OF THE FIRE.

I conjure thee, O Creature of Fire, by Him who removeth the Earth, and maketh it tremble, that thou burn and torment these Spirits, so that they may feel it intensely, and that they may be burned eternally by thee.

This being said, thou shalt cast the aforesaid paper into the fire, saying:--

THE CURSE.

Be ye accursed, damned, and eternally reprov'd; and be ye tormented with perpetual pain, so that ye may find no repose by night nor by day, nor for a single moment or time, if ye obey not immediately the command of Him Who maketh the Universe to tremble; by these Names, and in virtue of these Names, the which being named and invoked all creatures obey and tremble with fear and terror, these Names which can turn aside lightning and thunder; and which will utterly make you to perish, destroy, and banish you. These Names then are Aleph, Beth, Gimel, Daleth, He, Vau, Zayin, Cheth, Teth, Yod, Kaph, Lamed, Mem, Nun, Samekh, Ayin, Pe, Tzaddi, Qoph, Resh, Shin, Tau.⁵¹

By these secret Names, therefore, and by these signs which are full of Mysteries, we curse ye, and in virtue of the power of the Three Principles, Aleph,⁵² Mem, Shin, we deprive ye of all office and dignity which ye may have enjoyed up till now; and by their virtue and power we relegate you unto a lake of sulphur and of flame, and unto the deepest depths of the

51. Which are the Names of the Letters of the Hebrew Alphabet, to each of which a special mystic meaning and power is attached, besides its ordinary application.

52. The Literal Symbols of Air, Water, and Fire; which are called by the *Sepher Yetzirah* the Three Mother Letters.

Abyss, that ye may burn therein eternally
for ever.

Then will they assuredly come without any delay, and in great haste, crying: 'O Our Lord and Prince, deliver us out of this suffering.'

All this time thou shouldest have near thee ready an exorcised pen, paper, and ink, as will be described hereinafter. Write their Names afresh, and kindle fresh fire, whereon thou shalt put gum benjamin, olibdanum, and storax to make therewith a fumigation; with these odours thou shalt afresh, perfume the aforesaid paper with the Names; but thou shouldest have these names ready prepared beforehand. Then show them the Holy Pentacles, and ask of them what thou wilt, and thou shalt obtain it; and having gained thy purpose, send away the Spirits, saying:--

THE LICENSE TO DEPART.

By the virtue of these Pentacles, and because ye have been obedient, and have obeyed the commandments of the Creator, feel and inhale this grateful odour, and afterwards depart ye unto your abodes and retreats; be there peace between us and you; be ye ever ready to come when ye shall be cited and called; and may the blessing of God, as far as ye are capable of receiving it, be upon you, provided ye be obedient and prompt to come unto us without solemn rites and observances on our part.

Thou shouldest further make a Book of virgin paper, and therein write the foregoing conjurations, and constrain the Demons to swear upon the same Book that they will come whenever they be called, and present themselves before thee, whenever thou shalt wish to consult them. Afterwards thou canst cover this Book with sacred Sigils on a plate of silver, and therein write or engrave the Holy Pentacles. Thou mayest open this Book either on Sundays or on Thursdays, rather at

night than by day, and the Spirits will come.

Regarding the expression 'night,' understand the night following, and not the night preceding the aforesaid days. And remember that by day (the Demons) are ashamed, for they are Animals of Darkness.

BOOK I

CHAPTER VIII

CONCERNING PENTACLES, AND THE MANNER OF CONSTRUCTING THEM

As we have already made mention of the Pentacles, it is necessary that thou shouldst understand that the whole Science and understanding of our Key dependeth upon the operation, Knowledge, and use of Pentacles.

He then who shall wish to perform any operation by the means of the Medals, or Pentacles, and therein to render himself expert, must observe what hath been hereinbefore ordained. Let him then, O my Son Roboam, know and understand that in the aforesaid Pentacles he shall find those Ineffable and Most Holy Names which were written by the finger of God in the Tablets of Moses; and which I, Solomon, have received through the Ministry of an Angel by Divine Revelation. These then have I collected together, arranged, consecrated, and kept, for the benefit of the human race, and the preservation of Body and of Soul.

The Pentacles should then be made in the days and hours of Mercury, when the Moon is in an aerial⁵³ or terrestrial sign; she should also be in her increase, and in equal number of days with the Sun.

It is necessary to have a Chamber or Cabinet specially set apart and newly cleaned, wherein thou canst remain without interruption, the which having entered with thy Companions, thou shalt incense and perfume it with the odours and perfumes of the Art. The sky should be clear and serene. It is necessary that thou shouldst have one or more pieces of virgin paper prepared and arranged ready, as we shall tell you more fully later on, in its place.

53. *i.e.* in Gemini, Libra, Aquarius, Taurus, Virgo, or Capricorn.

Thou shalt commence the writing or construction of the Pentacles in the hour aforesaid. Among other things, thou shalt chiefly use these colours: Gold, Cinnabar or Vermilion Red, and celestial or brilliant Azure Blue. Furthermore, thou shalt make these Medals or Pentacles with exorcised pen and colours, as we shall hereafter show thee. Whensoever thou constructest them, if thou canst complete them in the hour wherein thou didst begin them, it is better. However, if it be absolutely necessary to interrupt the work, thou shouldest await the proper day and hour before re-commencing it.

The Pentacles being finished and completed, take a cloth of very fine silk, as we shall hereafter ordain thee, in the which thou shalt wrap the Pentacles. After which thou shalt take a large Vessel of Earth filled with Charcoal, upon the which there must be put frankincense, mastic, and aloes, all having been previously conjured and exorcised as shall hereafter be told thee. Thou must also be thyself pure, clean, and washed, as thou shalt find given in the proper place. Furthermore, thou shouldest have the Sickle or Knife of Magical Art, with the which thou shalt make a Circle, and trace within it an inner circle, and in the space between the two thou shalt write the Names of God,⁵⁴ which thou shalt think fit and proper. It is necessary after this that thou shouldest have within the Circle a vessel of earth with burning coals and odoriferous perfumes thereon; with the which thou shalt fumigate the aforesaid Pentacles; and, having turned thy face towards the East, thou shalt hold the said Pentacles over the smoke of the Incense, and shalt repeat devoutly the following Psalms of David my Father: Psalms viii., xxi., xxvii., xxix., xxxii., li., lxxii., cxxxiv.⁵⁵

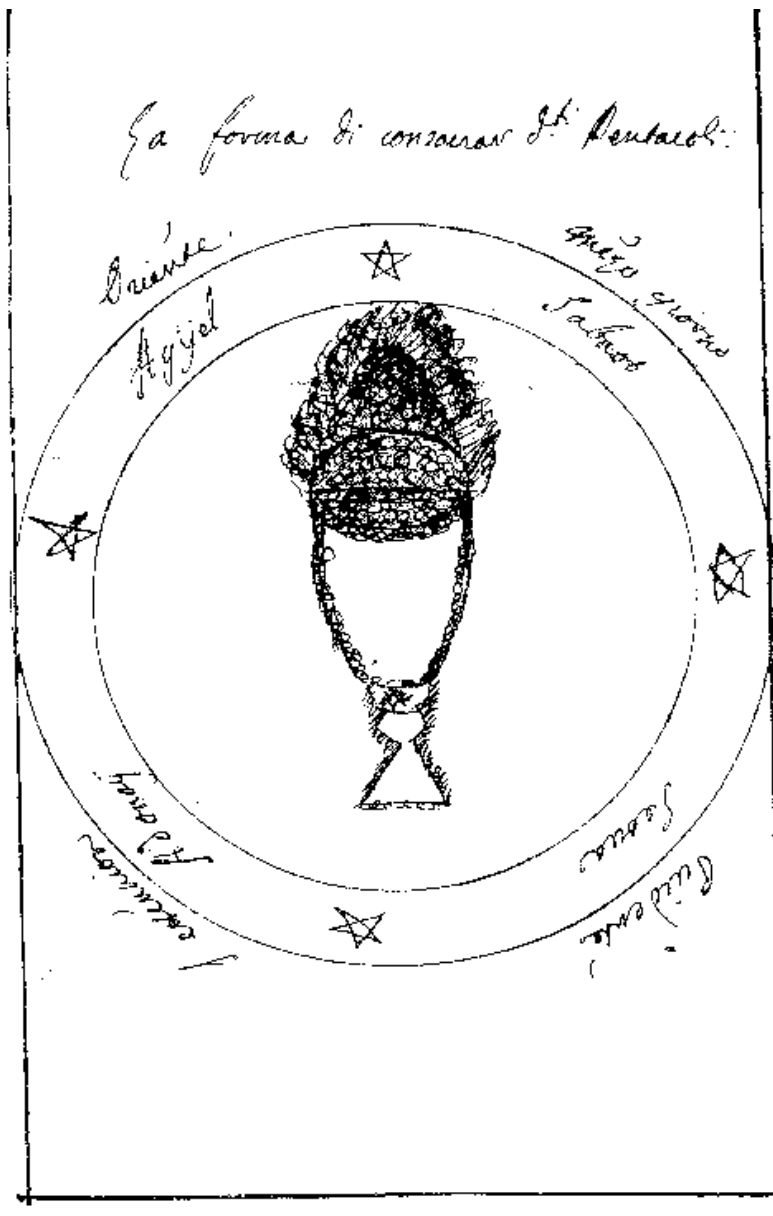
(For a convenient form of Circle which may be used for preparing Instruments and other things of the same kind, as well as for consecrating the Pentacles, *see Figure 3.*)

54. Preferably those having some reference to the work in hand.

55. I have given the number of the Psalms according to the *English*, not the *Hebrew* numbers.

[The figure shows the sacred name Agjel in the East (labelled "Orient." in the manuscript), Sabaot in the south ("Merid."), Jeova in the West ("Occid."), and Adonay in the North ("Septent."). Mathers gives the names in Hebrew characters. -JHP]

Figure 3, from Ad. 10862, fol. 81r.



After this thou shalt repeat the following Oration:--

THE ORATION.

O ADONAI most powerful, EL most strong, AGLA most holy, ON most righteous, the ALEPH⁵⁶ and the TAU, the Beginning and the End; Thou Who hast established all things in Thy Wisdom; Thou Who has chosen Abraham Thy

56. The Qabalistic word AZOTH may be substituted for 'the Aleph and the Tau.'

faithful servant, and hast promised that in his seed shall all nations of the earth be blessed, which seed Thou hast multiplied as the Stars of Heaven; Thou Who hast appeared unto Thy servant Moses in flame in the midst of the Burning Bush, and hast made him walk with dry feet through the Red Sea; Thou Who gavest the Law to him upon Mount Sinai; Thou Who hast granted unto Solomon Thy Servant these Pentacles by Thy great Mercy, for the preservation of Soul and of Body; we most humbly implore and supplicate Thy Holy Majesty, that these Pentacles may be consecrated by Thy power, and prepared in such manner that they may obtain virtue and strength against all Spirits, through Thee, O Most Holy ADONAI, Whose Kingdom, Empire, and principality, remaineth and endureth without end.

These words being said, thou shalt perfume the Pentacles with the same sweet scents and perfumes, and afterwards having wrapped them in a piece of prepared silk cloth, thou shalt put them in a place fit and clean, which thou mayest open whenever it shall please thee, and close it again, at thy pleasure and according unto thy will. We will hereafter show thee the method and manner of preparing the aforesaid place, of perfuming it with scents and sweet odours, and of sprinkling it with the Water and Water-Sprinkler of Magical Art; for all these things contain many good properties, and innumerable virtues, as experience will easily teach thee.

We have already said sufficient regarding the Solemn Conjunction of Spirits.

We have also spoken enough in our present Key, regarding the manner in which it is necessary to attract the Spirits so as to make them speak. Now, by Divine aid, I will teach thee how to perform certain experiments with success.

Know,⁵⁷ O my Son Roboam, that all the Divine Sigils, Characters, and Names (which are the most precious and excellent things in Nature, whether Terrestrial or Celestial), should be written by thee each separately, when thou art in a state of grace and purity, upon Virgin parchment, with ordinary ink, in the beginning of the month⁵⁸ of August before sunrise, raising thine eyes unto heaven, and turning towards the east. Thou shalt preserve them to suspend from thy neck, whichever thou wilt, on the day and hour wherein thou wast born, after which thou shalt take heed to name every day ten times, the Name which is hung from thy neck, turning towards the East, and thou mayest be assured that no enchantment or any other danger shall have power to harm thee.

Furthermore thou shalt vanquish all adversities, and shalt be cherished and loved by the Angels and Spirits, provided that thou hast made their characters and that thou hast them upon thee; I assure thee that this is the true way to succeed with ease in all thine operations, for being fortified with a Divine Name, and the Letters, Characters, and Sigils, applicable unto the operation, thou shalt discover with what supernatural exactitude and very great promptitude, both Terrestrial and Celestial things will be obedient unto thee. But all this will only be true, when accompanied by the Pentacles which hereinafter follow, seeing that the Seals, Characters, and Divine Names, serve only to fortify the work, to preserve from unforeseen accidents, and to attract the familiarity of the Angels and Spirits; which is one reason, my Son, that before making any experiment, I order thee to read and re-read my Testament, not once only but many times, so that being perfectly instructed in the several Ceremonies thou mayest in no way fail, and that thus what shall have previously appeared to thee difficult and lengthy, may become in process of time easy and of very great use.

I am about to endow thee with many secrets, which I charge thee never to employ for an evil purpose, for ACCURSED BE HE WHO TAKETH THE NAME OF ALMIGHTY GOD IN VAIN; but thou mayest without any other ceremonies make use of them, provided that, as I have already said, thou hast only the Glory of Eternal God for thine object. Thus, after having taught thee all the Ceremonies which concern the manner of performing the Operations, I am at length

57. From here to the end of the Chapter is only given in Lansdowne MSS. 1203.

58. *i.e.* When the Sun is in the Sign Leo.

determined to make thee a partaker in the secrets of which I have particular knowledge, unknown to this day unto the generality of men; but, nevertheless, only on the condition that thou attemptest not the ruin and destruction of thy neighbour, for his blood will cry for vengeance unto God, and in the end thou and thine shall feel the just wrath of an offended Deity. However, God not having forbidden honest and lawful pleasures, thou mayest perform boldly the Operations which follow, it being always especially necessary to distinguish between the good and the evil, so as to choose the former and avoid the latter, which is why I command thee to be attentive to all that is contained in this my Testament.

BOOK I

CHAPTER IX OF THE EXPERIMENT CONCERNING THINGS STOLEN, AND HOW IT SHOULD BE PERFORMED

NOTES:

My beloved Son, if thou findest any Theft, thou shalt do as is hereinafter ordained, and with the help of God thou shalt find that which hath been taken away.

If the hours and days be not otherwise ordained in this operation, thou must refer to what hath already been said. But before commencing any operation whatsoever for the recovery of things stolen, after having made all necessary preparations, thou shalt say the following Oration:--

THE ORATION.

Ateh⁵⁹ Adonai Elohim Asher Ha-Shamain Ve-Ha-Aretz, etc.

59. This is simply the Hebrew of the prayer which follows; but in the MS. Codices it is so mutilated as to be worthless.

Thou, O Lord, Who hast made both Heaven and Earth, and hast measured them in the hollow of Thy hand; Thou Who art seated upon the Kerubim and the Seraphim, in the

high places, whereunto human understanding cannot penetrate; Thou Who hast created all things by Thine agency, in Whose Presence are the Living Creatures, of which four are marvellously volatile, which have six wings, and who incessantly cry aloud: 'QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOth, Heaven and Earth are full of Thy Glory'; O Lord God, Thou Who hast expelled Adam from the Terrestrial Paradise, and Who hast placed the Kerubim to guard the Tree of Life, Thou art the Lord Who alone doest wonders; show forth I pray Thee Thy Great Mercy, by the Holy City of Jerusalem, by Thy wonderful Name of four letters which are YOD, HE, VAU, HE, and by Thy Holy and Admirable Name, give unto me the power and virtue to enable me to accomplish this experiment, and to come unto the desired end of this operation; through Thee Who art Life, and unto Whom Life belongeth unto the eternal ages. Amen.

After this perfume and cense the place with good scents and sweet odours. This aforesaid place should be pure, clean, safe from interruption or disturbance, and proper to the work, as we shall hereafter show. Then sprinkle the aforesaid place with consecrated Water, as is laid down in the Chapter concerning Circles.

The Operation being in such wise prepared, thou shalt rehearse the Conjunction necessary for this experiment, at the end of which Thou shalt say as follows:--

O Almighty Father and Lord, Who regardest the Heavens, the Earth, and the Abyss, mercifully grant unto me by Thy Holy Name written with four letters, YOD, HE, VAU, HE, that by this exorcism I may obtain virtue, Thou Who art IAH, IAH, IAH, grant that by Thy power these Spirits may discover that which we require and which we hope to find, and may they show and declare unto us the persons who have committed the theft, and where they are to be found.

I conjure ye anew, ye Spirits above named, by all the aforesaid Names, through which all things created tremble, that ye show openly unto me (or unto this child here present with us⁶⁰) those things which we seek.

These things being accomplished they will make thee to see plainly that which thou seekest. Take note that the Exorcist, or Master of the Art, should be such as is ordained in the Chapter concerning the Exorcist and his Companions; and if in this experiment it should be necessary to write down characters or Names, thou shalt do that which it is necessary to observe regarding the pen, ink, and paper, as is duly prescribed in the chapters concerning them.

For if thou dost not regard these things, thou wilt neither accomplish that which thou desirest, nor arrive at thy desired end.

HOW TO KNOW WHO HAS COMMITTED A THEFT.⁶¹

Take a Sieve and suspend it by a piece of cord wherewith a man has been hung, which should be

60. A child employed as a clairvoyant in the operation; as is still the custom in some places in the East.

61. The rest of this Chapter is from 1203 Lansdowne MSS.

fastened round the circumference of the rim. Within the rim write with blood in the four divisions thereof the characters given in *Figure 4*.



After this take a basin of brass perfectly clean which thou shalt fill with water from a fountain, and having pronounced these words:

DIES MIES YES-CHET BENE DONE
FET DONNIMA METEMAUZ,

make the sieve spin round with thy left hand, and at the same time turn with thy right hand the water in the basin in a contrary direction, by stirring it with a twig of green laurel. When the water becometh still and the sieve no longer whirls, gaze fixedly into the water, and thou shalt see the form of him who hath committed the theft; and in order that thou mayest the more easily recognize him, thou shalt mark him in some part of his face with the Magical Sword of Art; for that sign which thou shalt have cut therewith in the water, shall be really found thereafter upon his own person.

THE MANNER OF CAUSING THE SIEVE TO TURN, THAT THOU MAYEST KNOW WHO HAS COMMITTED THE THEFT.⁶²

62. This is the ancient divination by the sieve and shears, and from St. Peter and St. Paul being mentioned in it, has evidently undergone a mediæval reconstruction.

Take a Sieve and stick into the outside of the rim the open points of a pair of scissors, and having rested the rings of the said opened scissors on the thumb-nails of two persons, let one of them say the following Prayer:--

PRAYER.

DIES MIES YES-CHET BENE DONE
FET DONNIMA METEMAUZ; O
Lord, Who liberatedst the holy
Susanna from a false accusation of
crime; O Lord, Who liberatedst the

holy Thekla; O Lord, Who rescuedst
the holy Daniel from the den of lions,
and the Three Children from the
burning fiery furnace, free the
innocent and reveal the guilty.

After this let him or her pronounce aloud the names and surnames of all the persons living in the house where the theft hath been committed, who may be suspected of having stolen the things in question, saying:--

'By Saint Peter and Saint Paul, such a
person hath not done this thing.'

And let the other reply:--

'By Saint Peter and Saint Paul, he (or
she) hath not done it.'

Let this be repeated thrice for each person named and suspected, and it is certain that on naming the person who hath committed the theft or done the crime, the sieve will turn of itself without its being able to stop it, and by this thou shalt know the evil doer.

BOOK I

CHAPTER X

OF THE EXPERIMENT OF INVISIBILITY, AND HOW IT SHOULD BE PERFORMED

If thou wishest to perform the Experiment of Invisibility, thou shalt follow the instructions for the same. If it be necessary to observe the day and the hour, thou shalt do as is said in their Chapters. But if thou needest not observe the day and the hour as marked in the Chapter thereon, thou shalt do as taught in the Chapter which precedeth it. If in the course of the experiment it be necessary to write anything, it should be done as is described in the Chapters pertaining thereto, with the

proper pen, paper, and ink, or blood. But if the matter is to be accomplished by invocation, before thy conjurations, thou shalt say devoutly in thine heart:--

SCEABOLES, ARBARON, ELOHI,
ELIMIGITH, HERENOBULCULE,
METHE, BALUTH, TIMAYAL,
VILLAQUIEL, TEVENI, YEVIE,
FERETE, BACUHABA, GUVARIN;
through Him by Whom ye have
empire and power over men, ye
must accomplish this work so that I
may go and remain invisible.

And if it be necessary in this operation to trace a Circle, thou shalt do as is ordained in the Chapter concerning Circles; and if it be necessary to write characters, etc., thou shalt follow the instructions given in the respective Chapters.

This operation being thus prepared, if there be an especial Conjunction to perform, thou shalt repeat it in the proper manner; if not, thou shalt say the general Conjunction, at the end of which thou shalt add the following words:--

O thou ALMIRAS, Master of
Invisibility, with thy Ministers
CHEROS, MAITOR, TANGEDEM,
TRANSIDIM, SUVANTOS,
ABELAIS, BORED, BELAMITH,
CASTUMI, DABUEL; I conjure ye by
Him Who maketh Earth and Heaven
to tremble, Who is seated upon the
Throne of His Majesty, that this
operation may be perfectly
accomplished according to my will,
so that at whatsoever time it may
please me, I may be able to be

invisible.

I conjure thee anew, O ALMIRAS,
Chief of Invisibility, both thee and
thy Ministers, by Him through
Whom all things have their being,
and by SATURIEL, HARCHIEL,
DANIEL, BENIEL, ASSIMONEM,
that thou immediately comest thither
with all thy Ministers, and achievest
this operation, as thou knowest it
ought to be accomplished, and that
by the same operation thou render
me invisible, so that none may be
able to see me.

In order then to accomplish this aforesaid operation, thou must prepare all things necessary with requisite care and diligence, and put them in practice with all the general and particular ceremonies laid down for these experiments; and with all the conditions contained in our first and second Books. Thou shalt also in the same operations duly repeat the appropriate Conjurations, with all the solemnities marked in the respective Chapters. Thus shalt thou accomplish the experiment surely and without hindrance, and thus shalt thou find it true.

But, on the contrary, if thou lettest any of these things escape thee, or if thou despiseth them, never shalt thou be able to arrive at thy proposed end; as, for example, we enter not easily into a fenced city over its walls but through its gates.

HOW⁶³ TO RENDER ONESELF INVISIBLE.

Make a small image of yellow wax, in the form of a man, in the month January and in the day and hour of Saturn, and at that time write with a needle above the crown of its head and upon its skull which thou shalt have adroitly raised, the character following. (*See Figure 5.*)

63. The rest of this Chapter is from 1203 Lansdowne MSS.



After which thou shalt replace the skull in proper position. Thou shalt then write upon a small strip of the skin of a frog or toad which thou shalt have killed, the following words and characters. (See Figure 6.)



Thou shalt then go and suspend the said figure by one of thy hairs from the vault of a cavern at the hour of midnight, and perfuming it with the proper incense thou shalt say:--

METATRON, MELEKH, BEROETH,
NOTH, VENIBBETH, MACH, and
all ye, I conjure thee O Figure of wax,
by the Living God, that by the virtue
of these Characters and words, thou
render me invisible, wherever I may
bear thee with me. Amen.

And after having censed it anew, thou shalt bury it in the same place in a small deal box, and every time that thou wishest to pass or enter into any place without being seen, thou shalt say these words, bearing the aforesaid figure in thy left pocket:--

Come unto me and never quit me whithersoever I shall go.

Afterwards thou shalt take it carefully back unto the before-mentioned place and cover it with earth until thou shalt need it again.

BOOK I

CHAPTER XI

TO HINDER A SPORTSMAN FROM KILLING ANY

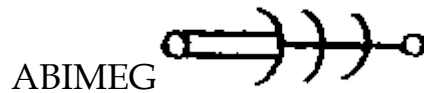
64. This Chapter is taken

GAME⁶⁴

from 1203 Lansdowne MSS.

Take a stick of green elder, from the two ends of which thou shalt clean out the pith. In each end place a strip of parchment of hare-skin, having written thereon with the blood of a black hen the following character and word.

(See Figure 7.)



Having made two of these slips, place one in each end of the stick and close the apertures up with pith, afterwards on a Friday in the month of February thou shalt fumigate the aforesaid stick with suitable incense thrice in the air, and having taken it thence thou shalt bury it in the earth under an elder-tree. Afterwards thou shalt expose it in the pathway by which the sportsman will pass, and once he has passed by it, he need not hope to kill any game during that day. If thou shalt wish a second time to lay a spell upon him in like manner, thou needest but to expose the stick again in his path; but take care to bury it again in the earth under an elder tree, so as to be able to take it from thence each time that thou shalt have need of it; and to take it up each time as soon as the Sportsman shall have passed.

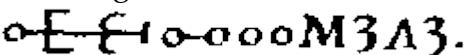
BOOK I

CHAPTER XII

HOW⁶⁵ TO MAKE THE MAGIC GARTERS

65. This Chapter is also taken from 1203 Lansdowne MSS.

Take enough of the skin of a stag to make two hollow tubular Garters, but before stitching them up thou shalt write on the side of the skin which was next the flesh the words and characters shown in *Figure 8*, with the blood of a hare killed on the 25th of June, and having filled the said Garters with green mugwort gathered also on the 25th of June before sunrise, thou shalt put in the two ends of each the eye of the fish called barbel; and when thou shalt wish to use them thou shalt get up before sunrise and wash them in a brook of running water, and place them one on each leg above the knee.

DU ROSA  M3A3.

After this thou shalt take a short rod of holm-oak cut on the same 25th of June, turn in the direction thou wishest to go, write upon the ground the name of the place, and commencing thy journey thou wilt find it accomplished in a few days and without fatigue. When thou wishest to stop thou hast only to say AMECH and beat the air with the aforesaid wand, and incontinently thou shalt be on firm ground.

BOOK I

CHAPTER XIII

HOW⁶⁶ TO MAKE THE MAGIC CARPET PROPER FOR INTERROGATING THE INTELLIGENCES, SO AS TO OBTAIN AN ANSWER REGARDING WHATSOEVER MATTER ONE MAY WISH TO LEARN

Make a Carpet of white and new wool, and when the Moon shall be at her full, in the Sign of Capricorn and in the hour of the Sun, thou shalt go into the country away from any habitation of man, in a place free from all impurity, and shalt spread out thy Carpet so that one of its points shall be towards the east, and another towards the west, and having made a Circle without it and enclosing it, thou shalt remain within upon the point towards the east, and holding thy wand in the air for every operation, thou shalt call upon MICHAEL,⁶⁷ towards the north upon RAPHAEL, towards the west upon GABRIEL, and towards the south upon MURIEL. After this thou shalt return unto the point of the East and devoutly invoke the Great Name AGLA, and take this point of the Carpet in thy left hand; turning then towards the North thou shalt do the same, and so continuing to the other points of the Carpet, thou shalt raise them so that they touch not the ground, and holding them up thus, and turning anew towards the East thou shalt say with great veneration the following Prayer:--

PRAYER.

66. This Chapter is also taken from 1203 Lansdowne MSS.

67. I have usually found Michael attributed to the South; Raphael to the East; Gabriel to the West; and Auriel to the North. Likewise I think the operator should turn following the course of the Sun, and not contrariwise as in the text.

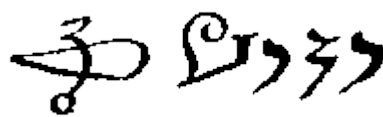
AGLA, AGLA, AGLA, AGLA; O
God Almighty Who art the Life of
the Universe and Who rulest over the
four divisions of its vast form by the
strength and virtue of the Four
Letters of Thy Holy Name
Tetragrammaton, YOD, HE, VAU,
HE, bless in Thy Name this covering
which I hold as Thou hast blessed the
Mantle of Elijah in the hands of
Elisha, so that being covered by Thy
Wings, nothing may be able to injure
me, even as it is said:-- 'He shall hide
thee under His Wings and beneath
His feathers shall thou trust, His
truth shall be thy shield and buckler.'

After this thou shalt fold it up, saying these words
following:--

RECABUSTIRA, CABUSTIRA,
BUSTIRA, TIRA RA, A;

and shall keep it carefully to serve thee at need.

When thou shalt be desirous to make thine
interrogations, choose the night of full or of new moon,
and from midnight until daybreak. Thou shalt transport
thyself unto the appointed spot if it be for the purpose of
discovering a treasure; if not, any place will serve
provided it be clean and pure. Having had the
precaution on the preceding evening to write upon a slip
of virgin parchment coloured azure-blue, with a pen
made from the feather of a dove, this Character and
Name (*see Figure 9*);

 RAZIEL

taking thy carpet, thou shalt cover thy head and body therewith, and taking the censer, with new fire therein, thou shalt place it in or upon the proper place, and cast thereon some incense. Then shalt thou prostrate thyself upon the ground, with thy face towards the earth, before the incense beginneth to fume, keeping the fire of the same beneath the carpet, holding thy wand upright, against which to rest thy chin; thou shalt hold with thy right hand the aforesaid strip of parchment against thy forehead, and thou shalt say the following words:--

VEGALE, HAMICATA, UMSA,
TERATA, YEH, DAH, MA,
BAXASOXA, UN, HORAH,
HIMESERE;⁶⁸ O God the Vast One
send unto me the Inspiration of Thy
Light, make me to discover the secret
thing which I ask of Thee,
whatsoever such or such a thing may
be, make me to search it out by the
aid of Thy holy Ministers RAZIEL,
TZAPHNIEL, MATMONIEL; Lo,
Thou hast desired truth in the young,
and in the hidden thing shalt Thou
make me known wisdom.
RECAUSTIRA, CABUSTIRA,
BUSTIRA, TIRA, RA, A,
KARKAHITA, KAHITA, HITA, TA.

And thou shalt hear distinctly the answer which thou shalt have sought.

BOOK I

CHAPTER XIV

HOW⁶⁹ TO RENDER THYSELF MASTER OF A TREASURE POSSESSED BY THE SPIRITS

The Earth being inhabited, as I have before said unto thee, by a great number of Celestial Beings and Spirits, who by their subtilty and prevision know the places wherein treasures are hidden, and seeing that it often

68. These are probably corrupted Hebrew words derived from the prayer itself.

69. This is also taken from 1203 Lansdowne MSS.

happeneth that those men who undertake a search for these said treasures are molested and sometimes put to death by the aforesaid Spirits, which are called Gnomes; which, however, is not done through the Avarice of these said Gnomes, a Spirit being incapable of possessing anything, having no material senses wherewith to bring it into use, but because these Spirits, who are enemies of the passions, are equally so of Avarice, unto which men are so much inclined; and foreseeing the evil ends for which these treasures will be employed have some interest and aim in maintaining the earth in its condition of price and value, seeing that they are its inhabitants, and when they slightly disturb the workers in such kind of treasures, it is a warning which they give them to cease from the work, and if it happen that the greedy importunity of the aforesaid workers oblige them to continue, notwithstanding the aforesaid warnings, the Spirits, irritated by their despising the same, frequently put the workmen to death. But know, O my Son, that from the time that thou shalt have the good fortune to be familiar with such kinds of Spirits, and that thou shalt be able by means of what I have taught thee to make them submit unto thine orders, they will be happy to give thee, and to make thee partaker in that which they uselessly possess, provided that thine object and end shall be to make a good use thereof.

THE MANNER OF PERFORMING THE OPERATION.

On a Sunday before sunrise, between the 10th of July and the 20th of August, when the moon is in the Sign of the Lion, thou shalt go unto the place where thou shalt know either by interrogation of the Intelligences, or otherwise, that there is a treasure; there thou shalt describe a Circle of sufficient size with the Sword of Magic Art wherein to open up the earth, as the nature of the ground will allow; thrice during the day shalt thou cense it with the incense proper for the day, after which being clothed in the raiment proper for the Operation thou shalt suspend in some way by a machine immediately above the opening a lamp, whose oil should be mingled with the fat of a man who has died in the month of July, and the wick being made from the cloth

wherein he has been buried. Having kindled this with fresh fire, thou shalt fortify the workmen with a girdle of the skin of a goat newly slain, whereon shall be written with the blood of the dead man from whom thou shalt have taken the fat these words and characters (*see Figure 10*);



and thou shalt set them to work in safety, warning them not to be at all disturbed at the Spectres which they will see, but to work away boldly. In case they cannot finish the work in a single day, every time they shall have to leave it thou shalt cause them to put a covering of wood over the opening, and above the covering about six inches of earth; and thus shalt thou continue unto the end, being all the time present in the raiment of the Art, and with the Magic Sword, during the operation. After which thou shalt repeat this prayer:--

PRAYER.

ADONAI, ELOHIM, EL, EHEIEH
 ASHER EHEIEH, Prince of Princes,
 Existence of Existences, have mercy
 upon me, and cast Thine eyes upon
 Thy Servant (N.), who invokes Thee
 most devoutly, and supplicates
 Thee by Thy Holy and tremendous
 Name Tetragrammaton to be
 propitious, and to order Thine
 Angels and Spirits to come and take
 up their abode in this place; O ye
 Angels and Spirits of the Stars, O all
 ye Angels and Elementary Spirits, O
 all ye Spirits present before the Face
 of God, I the Minister and faithful
 Servant of the Most High conjure ye,
 let God himself, the Existence of

Existences, conjure ye to come and be present at this Operation, I, the Servant of God, most humbly entreat ye. Amen.

Having then caused the workmen to fill in the hole, thou shalt license the Spirits to depart, thanking them for the favour they have shown unto thee, and saying:--

THE LICENSE TO DEPART.

O ye good and happy Spirits, we thank ye for the benefits which we have just received from your liberal bounty; depart ye in peace to govern the Element which God hath destined for your habitation. Amen.

BOOK I

CHAPTER XV

OF THE EXPERIMENT OF SEEKING FAVOUR AND LOVE⁷⁰

70. This Chapter is taken from 10862 Add. MSS.

If thou wishest to perform the Experiment of seeking favour and love, observe in what manner the Experiment is to be carried out, and if it be dependent upon the day and the hour, perform it in the day and the hour required, as thou wilt find it in the Chapter concerning the hours; and if the Experiment be one that requireth writing, thou shalt write as it is said in the Chapter concerning the same; and if it be with penal bonds, pacts, and fumigations, then thou shalt cense with a fit perfume as is said in the chapter concerning suffumigations; and if it be necessary to sprinkle it with water and hyssop, then let it be as in the Chapter concerning the same; similarly if such Experiment require characters, names, or the like, let such names be written as the Chapter concerning the writing of characters, and place the same in a clean place as hath been said. Then thou shalt repeat over it the following Oration:--

THE ORATION.

O ADONAI, most Holy, Most Righteous, and most Almighty God, Who hast made all things through Thy Mercy and Righteousness wherewith Thou art filled, grant unto us that we may be found worthy that this Experiment may be found consecrated and perfect, so that the Light may issue from Thy Most Holy Seat, O ADONAI, which may obtain for us favor and love. Amen.

This being said, thou shalt place it in clean silk, and bury it for a day and a night at the junction of four cross-roads; and whensoever thou wishest to obtain any grace or favor from any, take it, having first properly consecrated it according to the rule and place it in thy right hand, and seek thou what thou wilt it shall not be denied thee. But if thou doest not the Experiment carefully and rightly, assuredly thou shalt not succeed in any manner.

For obtaining grace and love write down the following words:

SATOR,⁷¹ AREPO, TENET, OPERA,
ROTAS, IAH, IAH, IAH, ENAM,
IAH, IAH, IAH, KETHER,
CHOKMAH, BINAH, GEDULAH,
GEBURAH, TIPHERETH,
NETZACH, HOD, YESOD,
MALKUTH, ABRAHAM, ISAAC,
JACOB, SHADRACH, MESHACH,
ABEDNEGO, be ye all present in my
aid and for whatsoever I shall desire
to obtain.

Which words being properly written as above, thou shalt

71. This Incantation is also given in 1307 Sloane MSS., page 76.

also find thy desire brought to pass.

BOOK I

CHAPTER XVI

HOW⁷² OPERATIONS OF MOCKERY, INVISIBILITY, AND DECEIT SHOULD BE PREPARED

72. This Chapter is given in 10862 Add. MSS. 3981 Harleian MSS., 288 King's MSS., 3091 Sloane MSS., and 1307 Sloane MSS., but is wanting in 1202 Lansdowne MSS., as are all the Chapters of the First Book after Chap. 8.

Experiments relating to tricks, mockeries, and deceits, may be performed in many ways. When thou shalt wish to practice these experiments with regard to any person, thou shalt observe the day and the hour as we have already said. Should it be necessary to write Characters or Words, it should be done upon virgin paper, as we shall show farther on. As for the ink, if it be not specially ordained in this operation, it is advisable to use the blood of a bat with the pen and the needle of art. But before describing or writing the Characters or Names, all the necessary rules should be observed as given in the proper Chapters, and having carefully followed out all these, thou shalt pronounce with a loud voice the following words:--

ABAC, ALDAL, IAT, HUDAC,
GUTHAC, GUTHOR, GOMEH,
TISTATOR, DERISOR, DESTATUR,
come hither all ye who love the times
and places wherein all kinds of
mockeries and deceits are practiced.
And ye who make things disappear
and who render them invisible, come
hither to deceive all those who
regard these things, so that they may
be deceived, and that they may seem
to see that which they see not and
hear that which they hear not, so that

their senses may be deceived, and that they may behold that which is not true.

Come ye then hither and remain, and consecrate this enchantment, seeing that God the Almighty Lord hath destined ye for such.

When this Experiment is completed in this manner in the hour and time which we have shown and taught, also the foregoing words ABAC, ALDAL, etc., should be written with the pen as hereinafter ordained; but if the Experiment be performed in a different way, yet shalt thou always say the aforesaid words, and they should be repeated as before given.

If thou practicest these things in this manner correctly, thou shalt arrive at the effect of thine operations and experiments by the which thou mayest easily deceive the senses.

BOOK I

CHAPTER XVII

HOW EXTRAORDINARY EXPERIMENTS AND OPERATIONS SHOULD BE PREPARED

We have spoken in the preceding Chapters of common experiments and operations, which it is more usual to practice and put in operation, and therein thou mayest easily see that we have told thee sufficient for their perfection. In this Chapter we treat of extraordinary and unusual experiments, which can also be done in many ways.

None the less should those who wish to put in practice the like experiments and operations observe the days and hours as is laid down in the proper Chapters, and should be provided with virgin paper and other

necessary things. Having prepared a similar experiment thou shalt say:--

PRAYER.

O God, Who hast created all things,
and hast given unto us discernment
to understand the good and the evil;
through thy Holy Name, and
through these Holy Names:-- IOD,
IAH, VAU, DALETH, VAU,
TZABAOTH, ZIO, AMATOR,
CREATOR, do Thou, O Lord, grant
that this experiment may become
true and veritable in my hands
through Thy Holy Seal, O ADONAI,
Whose reign and empire remaineth
eternally and unto the Ages of the
Ages. Amen.

This being done, thou shalt perform the experiment, observing its hour, and thou shalt perfume and incense as is laid down in the proper Chapter; sprinkling with exorcised water, and performing all the ceremonies and solemnities as we shall instruct thee in the Second Book of our Key.

BOOK I

CHAPTER XVIII CONCERNING THE HOLY PENTACLES OR MEDALS

NOTES:

The Medals or Pentacles, which we make for the purpose of striking terror into the Spirits and reducing them to obedience, have besides this wonderful and excellent virtue. If thou invokest the Spirits by virtue of these Pentacles, they will obey thee without repugnance, and having considered them they will be struck with astonishment, and

will fear them, and thou shalt see them so surprised by fear and terror, that none of them will be sufficiently bold to wish to oppose thy will. They are also of great virtue and efficacy against all perils of Earth, of Air, of Water, and of Fire, against poison which hath been drunk, against all kinds of infirmities and necessities, against binding, sortilege, and sorcery, against all terror and fear, and wheresoever thou shalt find thyself, if armed with them, thou shalt be in safety all the days of thy life.

Through them do we acquire grace and good-will from man and woman, fire is extinguished, water is stayed, and all Creatures fear at the sight of the Names which are therein, and obey through that fear.

These Pentacles are usually made of the metal the most suitable to the nature of the Planet; and then there is no occasion to observe the rule of particular colours. They should be engraved with the instrument of Art in the days and hours proper to the Planet.

Saturn ruleth over Lead; Jupiter over Tin; Mars over Iron; the Sun over Gold; Venus over Copper; Mercury over the mixture of Metals; and the Moon over Silver.

They may also be made with exorcised virgin paper, writing thereon with the colours adopted for each Planet, referring to the rules already laid down in the proper Chapters, and according to the Planet with which the Pentacle is in sympathy.

Wherefore unto Saturn the colour of Black is appropriated; Jupiter ruleth over Celestial Blue; Mars over Red; the Sun over Gold, or the colour of Yellow or Citron ; Venus over Green: Mercury over Mixed Colours; the Moon over Silver, or the colour of Argentine Earth.

The Matter of which the Pentacle is constructed should be Virgin, never having been used for any other purpose; or if it be metal it should be purified by fire.

As regards the size of the Pentacles it is arbitrary, so long as they are made according to the rules, and with the requisite solemnities as hath been ordained.

The⁷³ virtues of the Holy Pentacles are no less advantageous unto thee than the knowledge of the secrets which I have already given unto thee; and thou shouldst take particular care if thou makest them upon

73. This and the four following paragraphs are from 1203

virgin parchment to use the proper colours; and if thou engravest them upon metal, to do so in the manner taught thee; and so shalt thou have the satisfaction of seeing them produce the promised effect. But seeing that this Science is not a Science of argument and open reasoning, but that, on the contrary, it is entirely mysterious and occult, we should not argue and deliberate over these matters, and it is sufficient to believe firmly to enable us to bring into operation that which hath already been taught.

Lansdowne MSS.

When thou shalt construct these Pentacles and Characters, it is necessary never to forget the Incense, nor to employ anything beyond that of which mention is made.

It is necessary, above all things, to be attentive to the operation, and never to forget or omit those things which contribute to the success which the Pentacles and Experiments promise, having ever in thy mind no other intention than the Glory of God, the accomplishment of thy desires, and loving-kindness towards thy neighbor.

Furthermore, my beloved Son, I order thee not to bury this Science, but to make thy friends partakers in the same, subject however to the strict command never to profane the things which are Divine, for if thou doest this, far from rendering thee a friend of the Spirits, it will but be the means of bringing thee unto destruction.

But never must thou lavish these things among the ignorant, for that would be as blameable as to cast precious gems before swine; on the contrary, from one Sage the secret knowledge should pass unto another Sage, for in this manner shall the Treasure of Treasures never descend into oblivion.

Adore⁷⁴ and revere the Most Holy Names of God which are found in these Pentacles and Characters, for without this never shalt thou be able to come to the end of any enterprise, nor to accomplish the Mystery of Mysteries.

74. The rest of the Chapter is from 1202 Lansdowne MSS., except the last sentence.

Above all things, remember that to perform any of these operations thou must be pure in body and mind, and without blemish, and omit not any of the preparations.

This Key, full of Mysteries, hath been revealed unto me by an Angel.

Accursed be he who undertaketh our Art without having the qualities requisite to thoroughly understand our Key, accursed be he who invoceth the Name of God in vain, for such an one prepareth for himself the punishments which await the unbelievers, for God shall

abandon them and relegate them unto the depths of Hell amongst the impure Spirits.

For God is great and Immutable, He hath been for ever, and He shall remain even unto the end of the Ages.

ACCURSED BE HE WHO TAKETH THE NAME OF GOD IN VAIN!
ACCURSED BE HE WHO USETH THIS KNOWLEDGE UNTO AN
EVIL END, BE HE ACCURSED IN THIS WORLD AND IN THE
WORLD TO COME. AMEN. BE HE ACCURSED IN THE NAME
WHICH HE HATH BLASPHEMED!

END OF THE FIRST BOOK

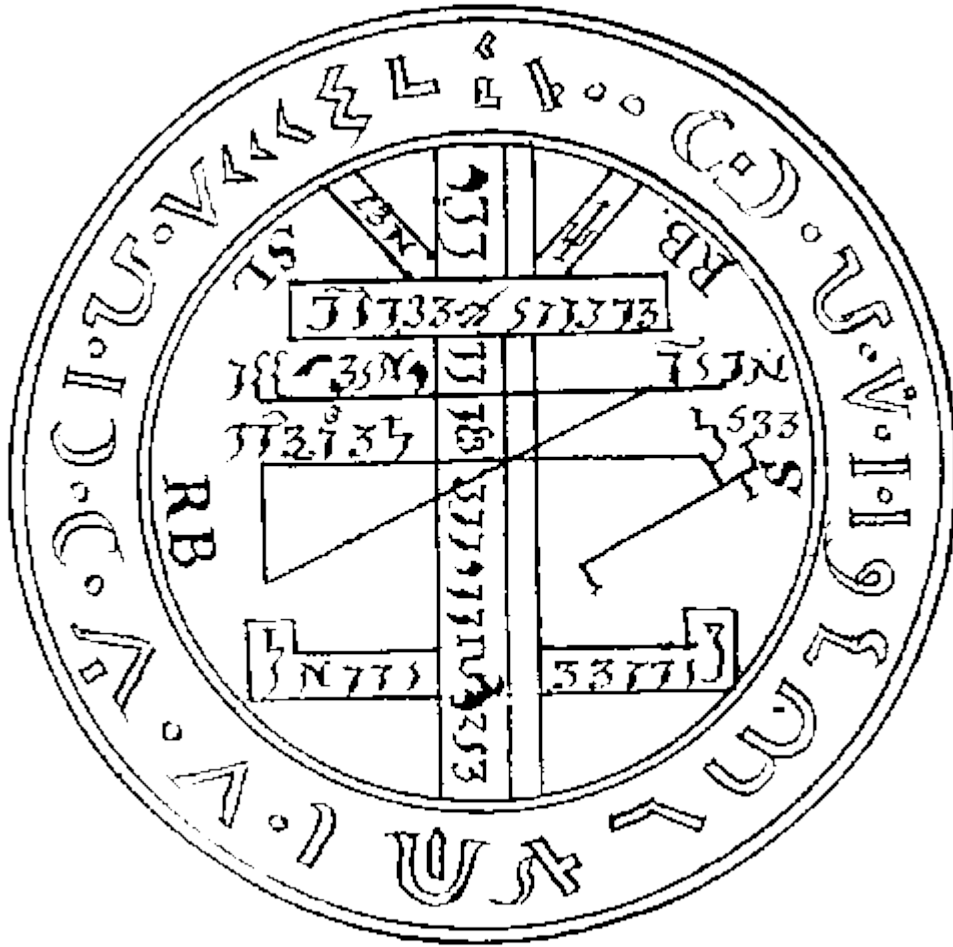
**HERE FOLLOW THE HOLY PENTACLES, EXPRESSED IN THEIR
PROPER FIGURES AND CHARACTERS, TOGETHER WITH
THEIR ESPECIAL VIRTUES; FOR THE USE OF THE MASTER OF
ART.**

THE ORDER OF THE PENTACLES

- (1) Seven Pentacles consecrated to Saturn = Black.
- (2) Seven Pentacles consecrated to Jupiter = Blue.
- (3) Seven Pentacles consecrated to Mar = Red.
- (4) Seven Pentacles consecrated to the Sun = Yellow.
- (5) Five Pentacles consecrated to Venus = Green.
- (6) Five Pentacles consecrated to Mercury = Mixed Colours.
- (7) Six Pentacles consecrated to the Moon = Silver.

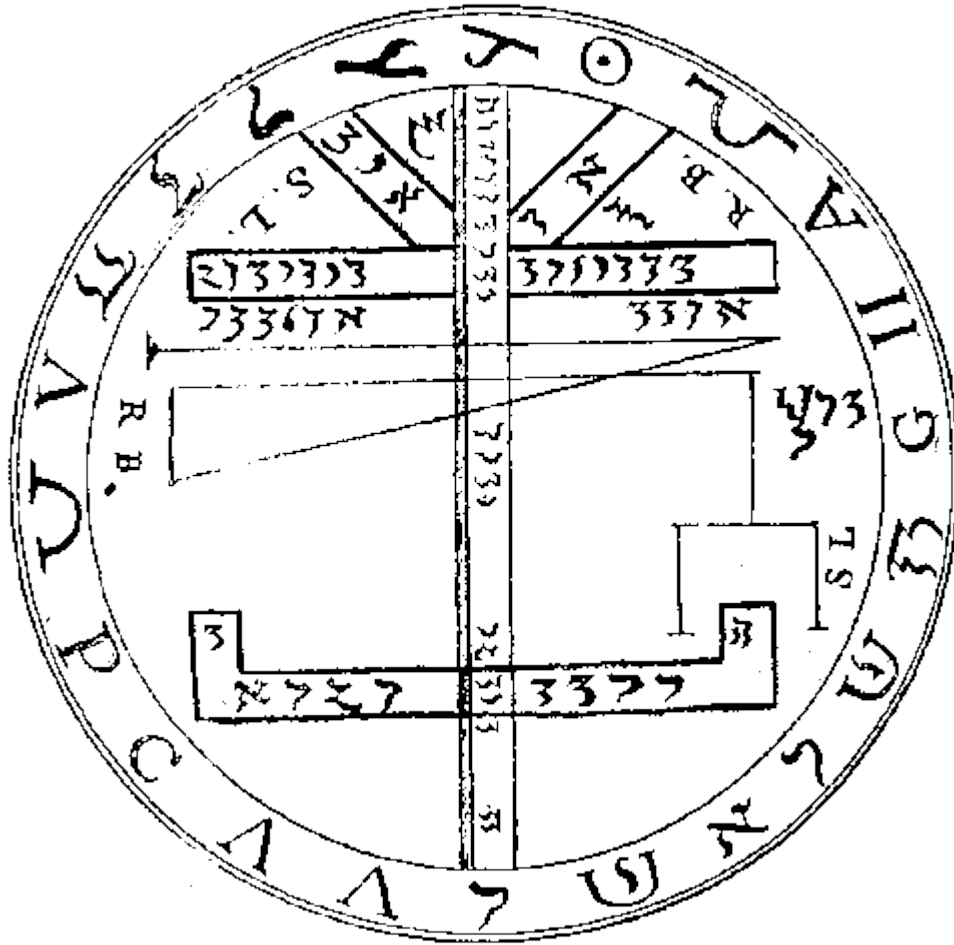
[Mystical Figure of Solomon from Lans. 1202, fol. 2]

*Editor's Note on
Figure 1. -- The
Mystical Figure of
Solomon.-- This is
only given in the
two MSS.,
Lansdowne 1202
and 1203. It was
given by Lévi in*



[Mystical Figure of Solomon from Lans. 1203]

his 'Dogme et Rituel de la Haute Magie,' and by Tycho Brahé in his 'Calendarium Naturale Magicum,' but in each instance without the Hebrew words and letters, probably because these were so mangled by illiterate transcribers as to be unrecognizable. After much labor and study of the figure, I believe the words in the body of the symbol to be intended for the Ten Sephiroth arranged in the form of the Tree of Life, with the Name of Solomon to the right and to the left; while the surrounding characters are intended for the twenty-two letters of the Hebrew Alphabet. I have, therefore, thus restored them. This Figure forms in each instance the frontispiece of the MS. referred to.



SATURN.

Figure 11.-- The First Pentacle of Saturn.-- This Pentacle is of great value and utility for striking terror into the Spirits. Wherefore, upon its being shown to them they submit, and kneeling upon the earth before it, they obey.

Editor's Note.-- The Hebrew Letters within the square are the four great Names of God which are written with four letters:-- IHVH, Yod, He, Vau, He; ADNI, Adonai; IIAI, Yiai (this Name has the same Numerical value in Hebrew as the Name EL) ; and AHIH, Eheieh. The

Figure 11, from Lans. 1202, pg. 121.

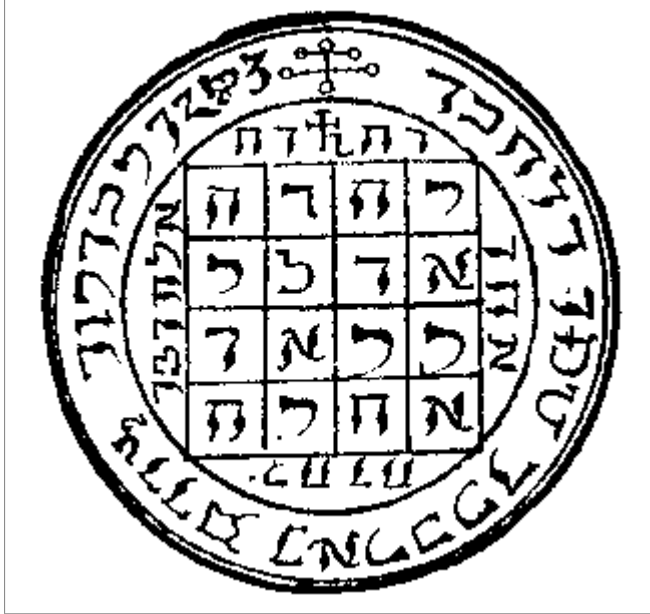
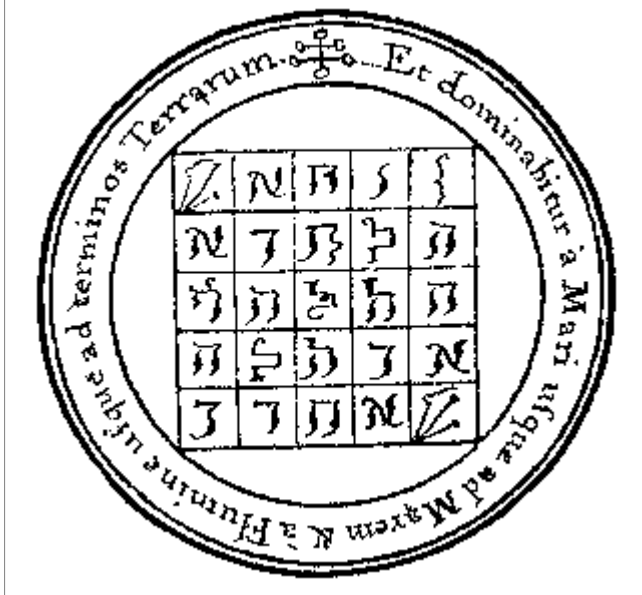


Figure 12.-- The Second Pentacle of Saturn.-- This Pentacle is of great value against adversaries; and of especial use in repressing the pride of the Spirits.

Figure 12, from Lans. 1202, pg. 121.



Hebrew versicle which surrounds it is from Psalm lxxii. 9; 'The Ethiopians shall kneel before Him, His enemies shall lick the dust.' -SLM The manuscripts do not number the pentacles, and only the Lans. mss. assign most of them to planets. The verse in Ad. 10862, K. 288 et al. is in Latin (Ps71:9) "Coram illo procident Aethiopes et inimici eius terram lingent." -JHP

Editor's note.-- This is the celebrated

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

the most perfect existing form of double acrostic, as far as the arrangement of the letters is concerned; it is repeatedly mentioned in the records of mediæval Magic; and, save to very few, its derivation from the present Pentacle has been unknown. It will be seen at a glance

that it is a square of five, giving twenty-five letters, which, added to the unity, gives twenty-six, the numerical value of IHVH. The Hebrew versicle surrounding it is taken from Psalm lxxii. 8, 'His dominion shall be also from the one sea to the other, and from the flood unto the world's end.' This passage consists also of exactly twenty-five letters, and its total numerical value (considering the final letters with increased numbers), added to that of the Name Elohim, is exactly equal to the total numerical value of the twenty-five letters in the Square. -SLM

This is the thirtieth pentacle in Ad. 10862, and the third in Sl. 1307. Verse reads "et dominabitur a mari usque ad mare et a flumine usque ad terminos orbis terrarum" In Sl. 1307 the SATOR/AREPO etc. are all written in Roman letters. -JHP

Editor's Note.-- The

Figure 13.-- The Third Pentacle of Saturn.-- This should be made

within the Magical Circle, and it is good for use at night when thou invokest the Spirits of the nature of Saturn.

Figure 13, from Lans. 1202, pg. 122.

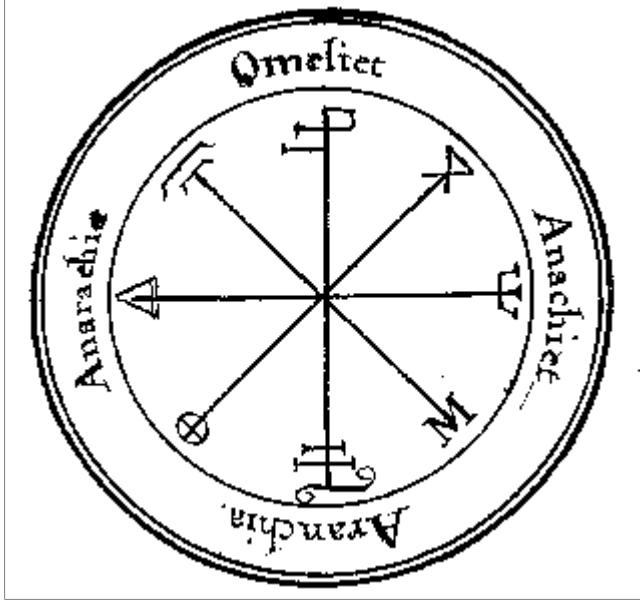


Figure 14.-- The Fourth Pentacle of Saturn.-- This Pentacle serveth principally for executing all the experiments and operations of ruin, destruction, and death. And when it is made in full perfection, it serveth also for those Spirits which bring news, when thou invokest them from the side of the South.

characters at the ends of the rays of the Mystic Wheel are Magical Characters of Saturn. Surrounding it are the Names of the Angels:-- Omeliel, Anachiel, Arauchia, and Anazachia, written in Hebrew. -SLM This is the third pentacle in Ad. 10862. -JHP

Editor's Note.-- The Hebrew words around the sides of the triangle are from Deut. vi. 4:-- 'Hear, O Israel, IHVH ALHINV is IHVH AChD.' The surrounding versicle is from Psalm cix. 18:-- 'As he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones.' In the center of the Pentacle is the mystic letter Yod. -SLM

This is the second pentacle in Ad. 10862. The verse reads, "induit

maledictionem
sicut vestimentum
et intravit sicut
aqua in interiora
eius et sicut oleum
in ossibus eius."

The same verse is
found on the tenth
pentacle in Sl.
1307, but the
drawing is quite
different. -JHP

Figure 14, from Lans. 1202, pg. 122.



Figure 14, from Ad. 10862, fol 82r.

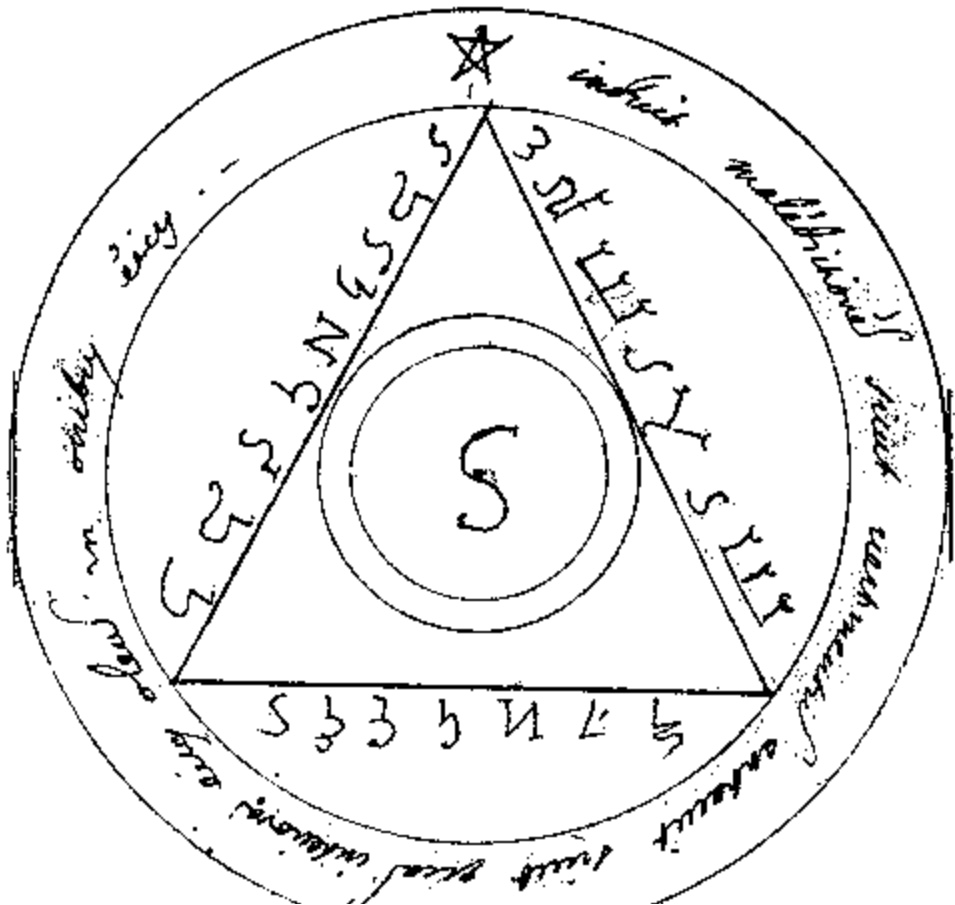


Figure 15.-- The Fifth Pentacle of Saturn.-- This Pentacle defendeth those who invoke the Spirits of Saturn during the night; and chaseth away the Spirits which guard treasures.

Figure 15, from Lans. 1202, pg. 123.

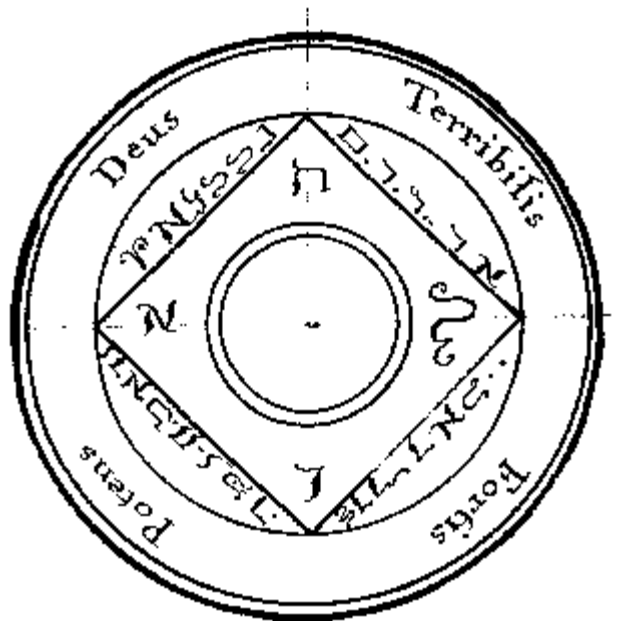


Figure 15, from Kings 288, fol. 73r.



Figure 16.-- The Sixth Pentacle of Saturn.-- Around this Pentacle is each Name symbolized as it should be. The person against whom thou

Editor's Note.-- The Hebrew letters in the angles of the Cross are those of the Name IHVH. Those in the angles of the Square form ALVH, Eloah. Round the four sides of the Square are the Names of the Angels:-- Arehanah, Rakhaniel, Roelhaiphar, and Noaphiel. The versicle is:-- 'A Great God, a Mighty, and a Terrible.' -- Deut. x. 17. -SLM

This is the twenty-eighth pentacle in Ad. 10862. The verse reads, "Terribilis Fortis Potens Deus." -JHP

Editor's Note.-- It is formed from

shalt pronounce it shall be obsessed by Demons.

Figure 16, from Lans. 1202, pg. 123.

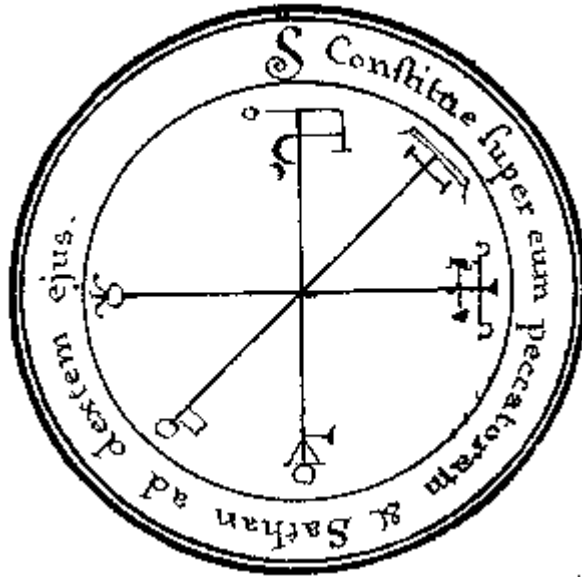


Figure 16, from Kings 288, fol. 73v.

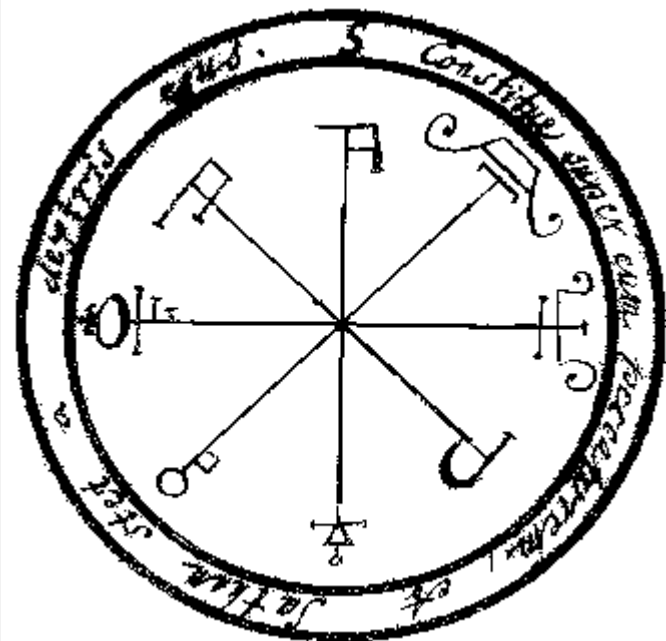


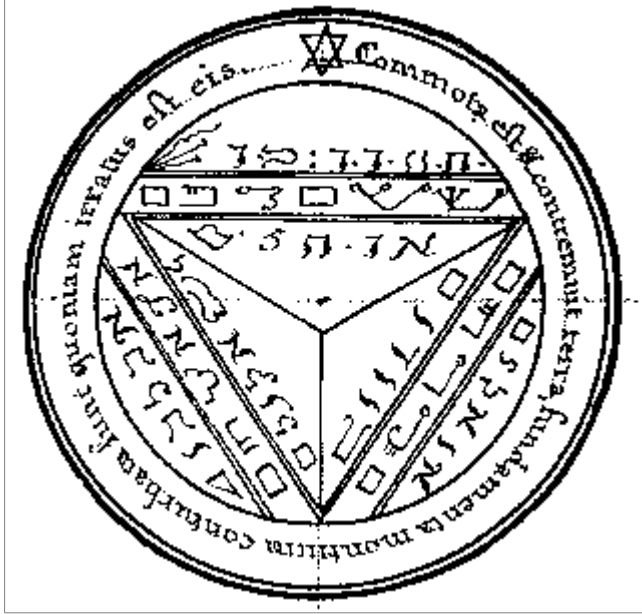
Figure 17.-- The Seventh and Last Pentacle of Saturn.-- This Pentacle is fit for exciting earthquakes, seeing that the power of each order of Angels herein invoked is sufficient to make the whole Universe tremble.

Mystical Characters of Saturn. Around it is written in Hebrew: 'Set thou a wicked one to be ruler over him, and let Satan stand at his right hand.' -SLM

This is the twenty-ninth pentacle in Ad. 10862. The verse is from [Psalm 108.6](#) according to the Vulgate numbering. -JHP

Editor's Note.--
Within the Pentacle are the Names of the Nine Orders of Angels,

Figure 17, from Lans. 1202, pg. 124.



those of six of them in ordinary Hebrew Characters, and the remainder in the letters which are known as 'The Passing of the River.' These Nine Orders are:-- 1. CHAIOTH HA-QUADESCH, Holy Living Creatures; 2. AUPHANIM, Wheels; 3. ARALIM, Thrones; 4. CHASCHMALIM, Brilliant Ones; 5. SERAPHIM, Fiery Ones; 6. MELAKIM, Kings; 7. ELOHIM, Gods; 8. BENI ELOHIM, Sons of the Elohim; 9. KERUBIM, Kerubim. The versicle is from Psalm xviii. 7:-- 'Then the earth shook and trembled, the foundations of the hills also moved and were shaken, because He was wroth.' -SLM

This is the thirty-first pentacle in Ad. 10862. Verse reads, "commota est et contremuit terra et fundamenta montium conturbata sunt et commota sunt quoniam iratus est eis." -JHP

JUPITER.

Figure 18.-- The First Pentacle of Jupiter.-- This serveth to invoke the Spirits of Jupiter, and especially those whose Names are written around the Pentacle, among whom Parasiel is the Lord and Master of Treasures, and teacheth how to become possessor of places wherein they are.

Figure 18, from Lans. 1202, pg. 124.

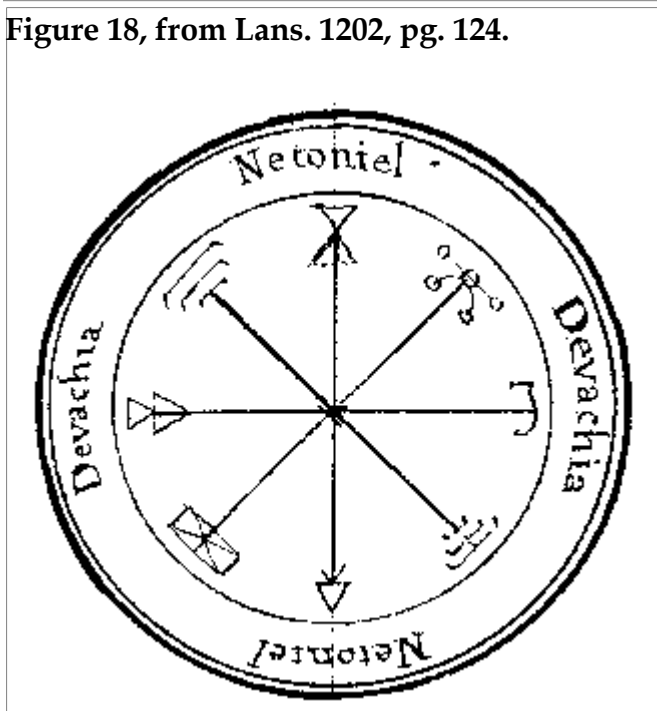


Figure 19.-- The Second Pentacle of Jupiter.-- This is proper for acquiring glory, honors, dignities, riches, and all kinds of good, together with great tranquillity of mind; also to discover Treasures and chase away the Spirits who preside over them. It should be written upon virgin paper or parchment, with the pen of the swallow and the blood of the screech-owl.

Editor's Note.-- This Pentacle is composed of Mystical Characters of Jupiter. Around it are the Names of the Angels:-- Netoniel, Devachiah, Tzedeqiah, and Parasiel, written in Hebrew. -SLM

This is the fifth pentacle in Ad. 10862. -JHP

Editor's Note.-- In the center of the Hexagram are the letters of the Name AHHH, Eheieh; in the upper and lower angles of the same, those of the Name AB, the Father; in the remaining angles those of the Name IHVH. I believe the letters outside the Hexagram in the re-entering angles to be intended for those of the first two words of the

Figure 19, from Lans. 1202, pg. 125.

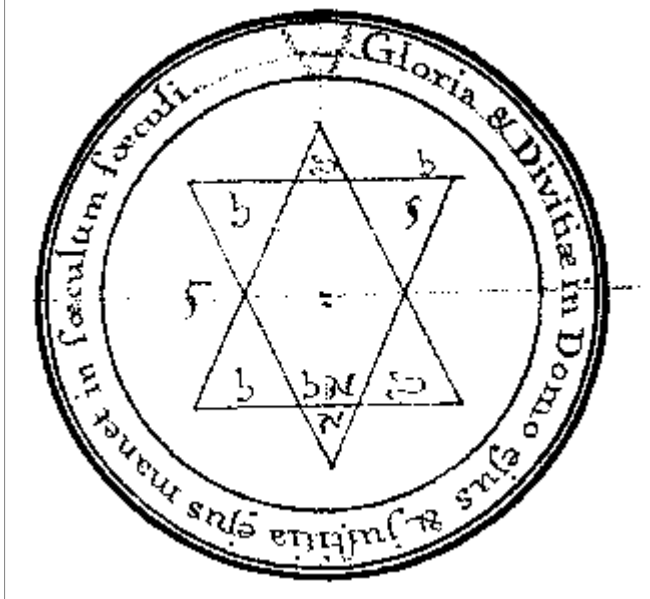
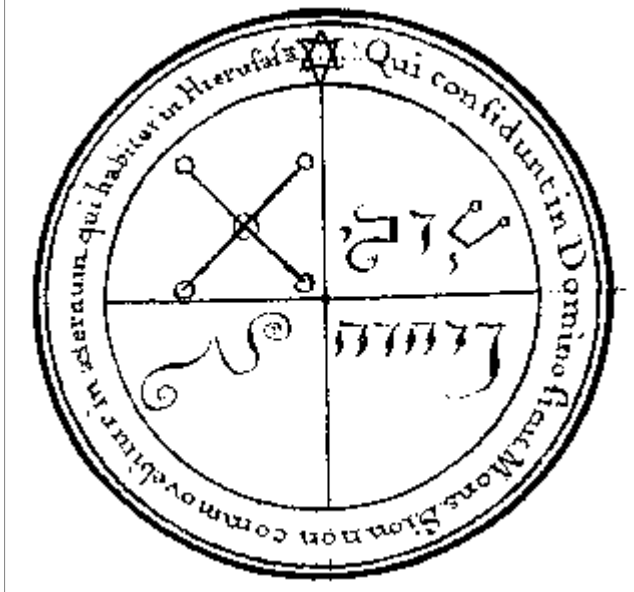


Figure 20.-- The Third Pentacle of Jupiter.-This defendeth and protecteth those who invoke and cause the Spirits to come. When they appear show unto them this Pentacle and immediately they will obey.

Figure 20, from Lans. 1202, pg. 125.



versicle, which is taken from Psalm cxii. 3:-- 'Wealth and Riches are in his house, and his righteousness endureth for ever.' -SLM

This is the fourth pentacle in Ad. 10862. The verse is from Vulgate, Ps.111:3: gloria et divitiae in domo eius et iustitia eius manet in saeculum saeculi. -JHP

Editor's Note.-- In the upper left hand corner is the Magical Seal of Jupiter with the letters of the Name IHVH. In the others are the Seal of the Intelligence of Jupiter, and the Names Adonai and IHVH. -- Around it is the versicle from Psalm cxxv. 1:-- 'A Song of degrees. They that trust in IHVH shall be as Mount Zion, which cannot be removed, but abideth for ever.' -SLM

This is the twenty-sixth pentacle in Ad. 10862, but the sixth in Sl. 1307. The verse reads, "qui confidunt in Domino sicut

Figure 21.-- The Fourth Pentacle of Jupiter.-- It serveth to acquire riches and honor, and to possess much wealth. Its Angel is Bariel. It should be engraved upon silver in the day and hour of Jupiter when he is in the Sign Cancer.

Figure 21, from Lans. 1202, pg. 126.

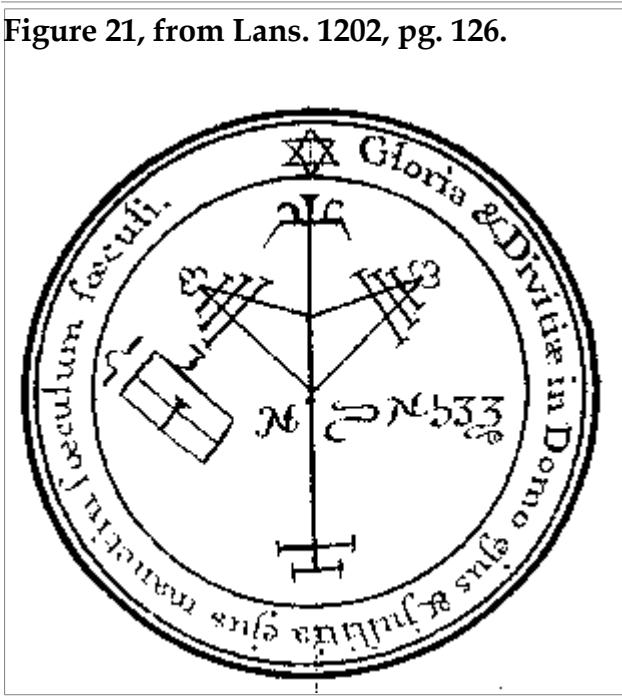


Figure 22.-- The Fifth Pentacle of Jupiter.-This hath great power. It serveth for assured visions. Jacob being armed with this Pentacle beheld the ladder which reached unto heaven.

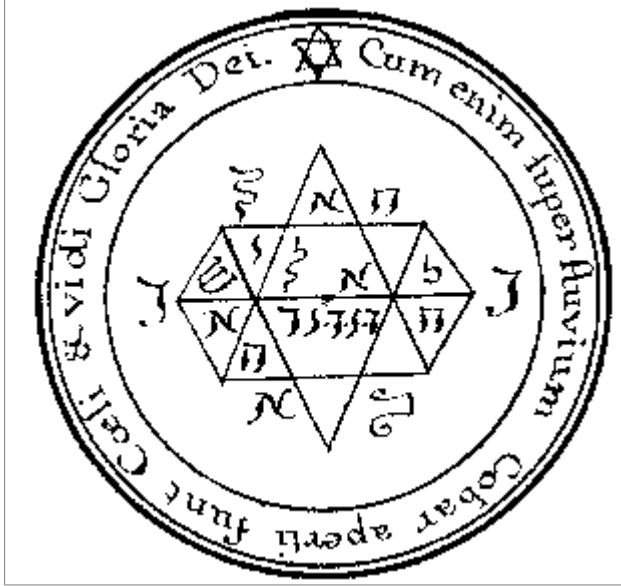
mons Sion non commovebitur in aeternum qui habitat in Hierusalem." -JHP

Editor's Note.-- Above the Magical Sigil is the Name IH, Iah. Below it are the Names of the Angels Adoniel and Bariel, the letters of the latter being arranged about a square of four compartments. Around is the versicle from Psalm cxii. 3:-- 'Wealth and Riches are in his house, and his righteousness endureth for ever.' -SLM

This is the twenty-seventh pentacle in Ad. 10862, and the eighth in Sl. 1307. The verse reads, "gloria et divitiae in domo eius et iustitia eius manet in saeculum saeculi" -JHP

Editor's Note.-- The Hebrew letters within the Pentacle are taken from the five last words of the versicle which surrounds it, each of which contains five letters. These are, then, recombined so as to form certain Mystical Names. The versicle is

Figure 22, from Lans. 1202, pg. 126.

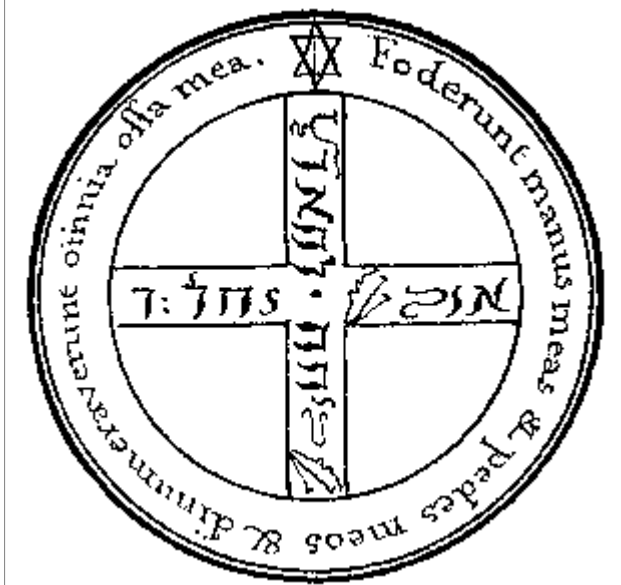


taken from Ezekiel i. 1:-- 'As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of Elohim.' In my opinion the versicle should only consist of the five last words thereof, when the anachronism of Jacob using a Pentacle with a sentence from Ezekiel will not longer exist. -SLM

This is the sixth pentacle in Ad. 10862. -JHP

Figure 23.-- The Sixth Pentacle of Jupiter.-- It serveth for protection against all earthly dangers, by regarding it each day devoutedly, and repeating the versicle which surroundeth it. 'Thus shalt thou never perish.'

Figure 23, from Lans. 1202, pg. 127.



Editor's Note.-- The four Names in the Arms of the Cross are:-- Seraph, Kerub, Ariel, and Tharsis; the four rulers of the Elements. The versicle is from Psalm xxii. 16, 17:-- 'They pierced my hands and my feet, I may tell all my bones.' -SLM

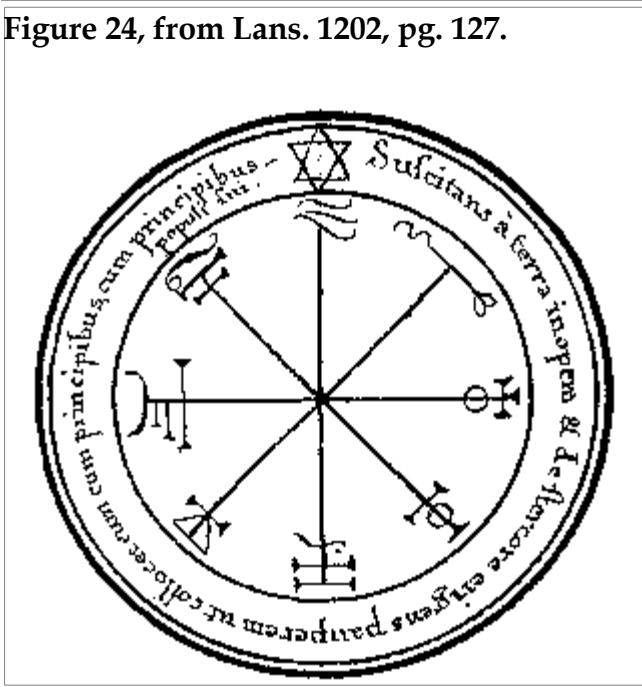
This is the seventh pentacle in Ad. 10862. -JHP

Figure 24.-- The Seventh and last Pentacle of Jupiter.-- It hath great

Editor's Note.-- Mystical

power against poverty, if thou considerest it with devotion, repeating the versicle. It serveth furthermore to drive away those Spirits who guard treasures, and to discover the same.

Figure 24, from Lans. 1202, pg. 127.



MARS.

Figure 25.-- The First Pentacle of Mars.-- It is proper for invoking Spirits of the Nature of Mars, especially those which are written in the Pentacle.

Characters of Jupiter with the verse:-- 'Lifting up the poor out of the mire, and raising the needy from the dunghill, that he may set him with princes, even with the princes of his people.' -- Psalm cxiii. 7. -SLM

This is the twenty-fifth pentacle in Ad. 10862, in which the verse is missing. -JHP

Editor's Note.-- Mystical Characters of Mars, and the Names of the four Angels:-- Madimiel, Bartzachiah, Eschiel, and Ithuriel written in Hebrew around the Pentacle. -SLM

This is the twenty-fourth pentacle in Ad. 10862. -JHP

Figure 25, from Lans. 1202, pg. 128.

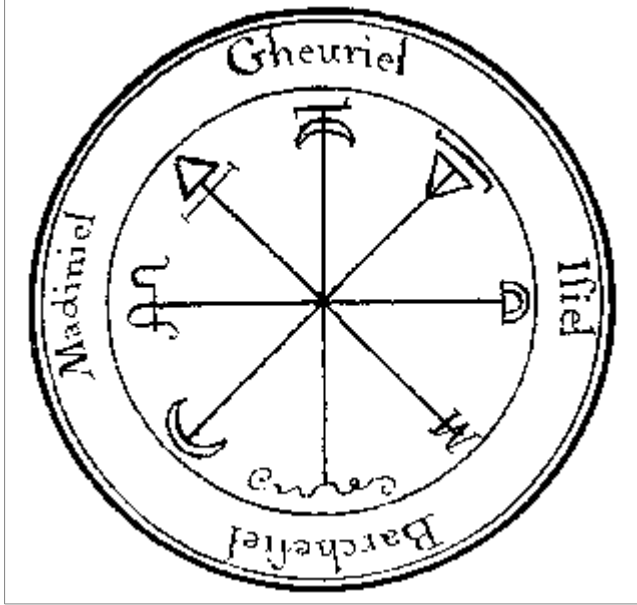
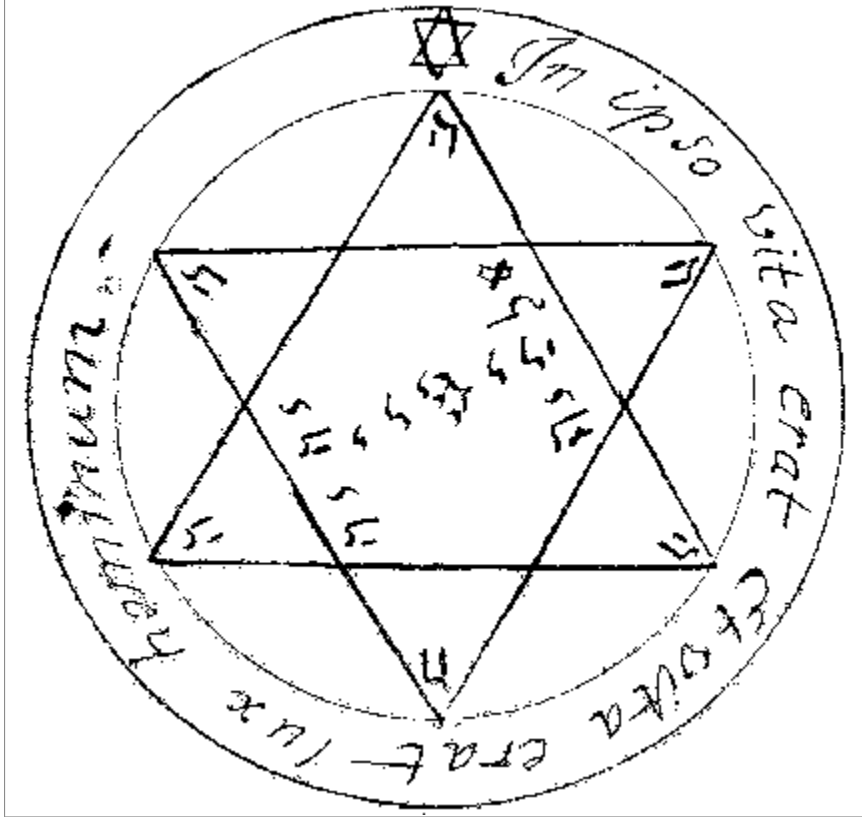


Figure 26.-- The Second Pentacle of Mars.-- This Pentacle serveth with great success against all kinds of diseases, if it be applied unto the afflicted part.

Editor's Note.-- The letter Hé, in the angles of the Hexagram. Within the same the Names IHVH, IHShVH Yeheshuah (the mystic Hebrew Name for Joshua or Jesus, formed of the ordinary IHVH with the letter Sh placed therein as emblematical of the Spirit), and Elohim. Around it is the sentence, John i. 4:-- 'In Him was life, and the life was the light of man.' This may be adduced as an argument of the greater antiquity of the first few mystical verses of the Gospel of St. John. -SLM

Figure 26, from Harl. 3981, fol. 77v.



This pentacle is in Harl. 3981, but is not found in Ad. 10862, Sl. 3091, Lans. 1202, or Kings 288. Verse reads "In ipso vita erat et vita erat lux hominum." -JHP

Figure 27:-- The Third Pentacle of Mars.-- It is of great value for exciting war, wrath, discord, and hostility; also for resisting enemies, and striking terror into rebellious Spirits; the Names of God the All Powerful are therein expressly marked.

Editor's Note.-- The Letters of the Names Eloah and Shaddai. In the Centre is the great letter Vau, the signature of the Qabalistic Microprosopus. Around is the versicle from Psalm lxxvii. 13:-- 'Who is so great a God as our Elohim?' -SLM

This is the tenth pentacle in Ad. 10862. Verse is actually from 1 Sam 2:2: "non est fortis sicut Deus noster" -JHP

Figure 27, from Lans. 1202, pg. 128.

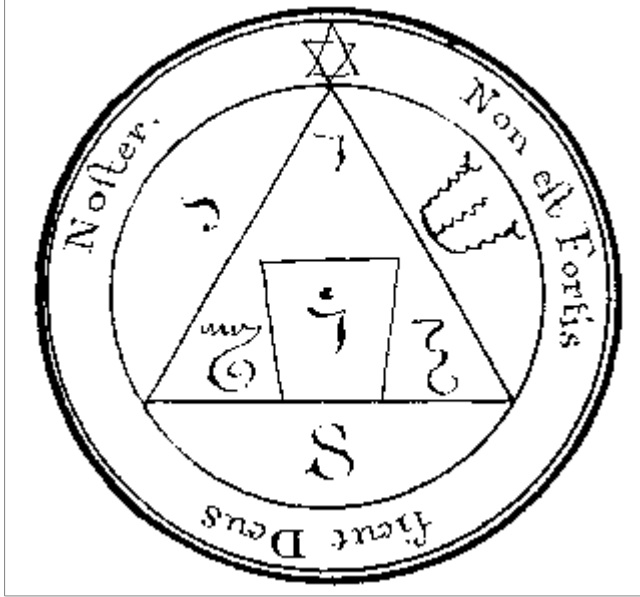


Figure 28.-- The Fourth Pentacle of Mars.-- It is of great virtue and power in war, wherefore without doubt it will give thee victory.

Figure 28, from Lans. 1202, pg. 129.

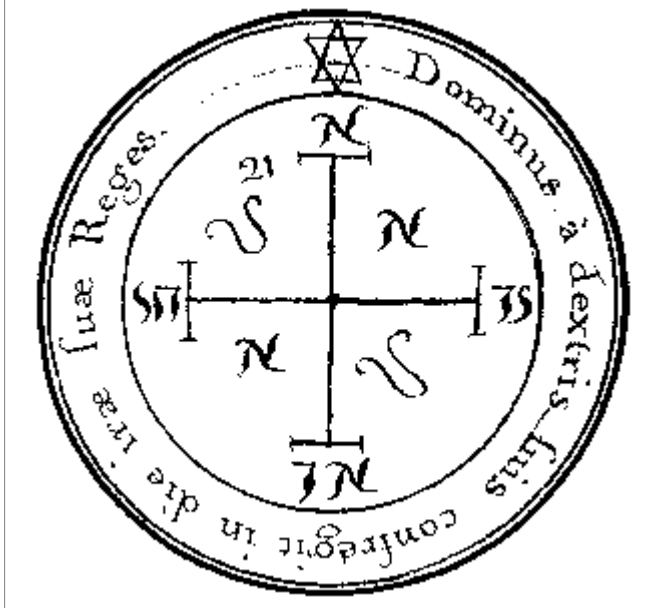


Figure 29.-- The Fifth Pentacle of Mars.-- Write thou this Pentacle upon

Editor's Note.-- In the Center is the great Name Agla; right and left, the letters of the Name IHVH; above and below, El. Round it is the versicle from Psalm cx. 5:-- 'The Lord at thy right hand shall wound even Kings in the day of His Wrath.' -SLM

This is the eleventh pentacle in Ad. 10862, and the fifth in Sl. 1307. In Sl. 1307 the AGLA in the center is written in Roman letters. The verse reads "Dominus a dextris tuis confregit in die irae suae reges mundi" -JHP

Editor's Note.-- Around the figure

virgin parchment or paper, because it is terrible unto the Demons, and at its sight and aspect they will obey thee, for they cannot resist its presence.

Figure 29, from Lans. 1202, pg. 129.

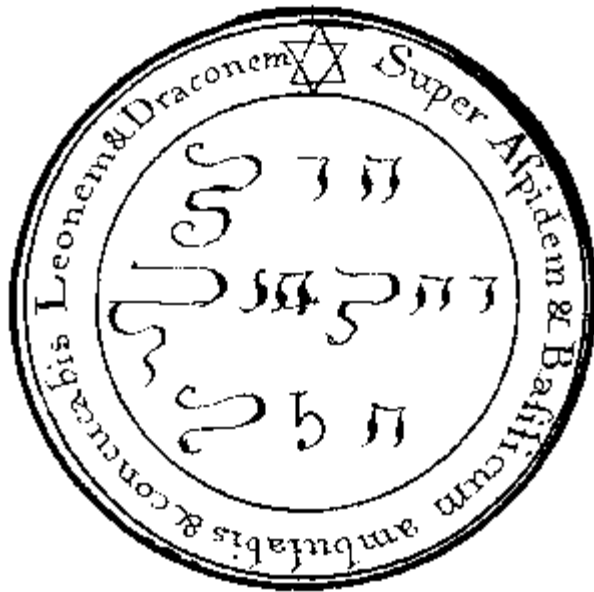


Figure 29, from Harl. 3981, fol. 79r.



Figure 30.-- The Sixth Pentacle of Mars.-- It hath so great virtue that being armed therewith, if thou art attacked by any one, thou shalt neither be injured nor wounded when thou fightest with him, and his own weapons shall turn against him.

of the Scorpion is the word HVL. The versicle is from Psalm xci. 13.-- 'Thou shalt go upon the lion and adder, the young lion and the dragon shalt thou tread under thy feet.' -SLM

This is the eighth pentacle in Ad. 10862. The verse reads, "Super aspidem et basiliscum ambulabis et; conculcabis leonem et draconem." Mathers' and most of the manuscripts show a scorpion in the middle. Compare Lans. 1202, pg. 141b. -JHP

Editor's Note.-- Around the eight points of the radii of the Pentacle are the words 'Elohim qeber, Elohim hath

Figure 30, from Lans. 1202, pg. 130.



Figure 31.-- The Seventh and Last Pentacle of Mars.-- Write thou this upon virgin parchment or paper with the blood of a bat, in the day and hour of Mars; and uncover it within the Circle, invoking the Demons whose Names are therein written; and thou shalt immediately see hail and tempest.

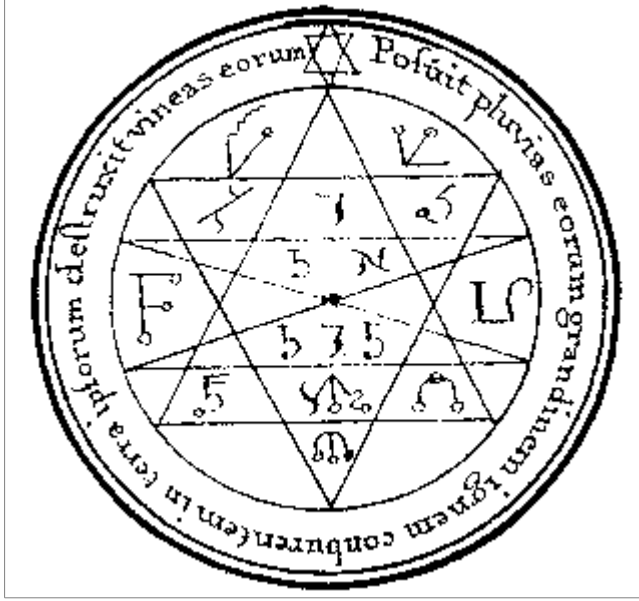
covered (or protected),' written in the Secret Alphabet of Malachim, or the writing of the Angels. The versicle is from Psalm xxxvii. 15:-- 'Their sword shall enter into their own heart, and their bow shall be broken.' -SLM

This is the ninth pentacle in Ad. 10862. The verse in Latin reads "gladius eorum intret in corda ipsorum et arcus ipsorum confringatur." -JHP

Editor's Note.-- In the center of the Pentacle are the Divine Names, El and Yiai, which have the same numerical value when written in Hebrew. The Letters in Hebrew, and in the Secret Alphabet called the Celestial, compose the Names of Spirits. Round the Pentacle is:-- 'He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig-trees.' -- Psalm cv. 32, 33. -SLM

This corresponds with the twenty-

Figure 31, from Lans. 1202, pg. 130.



third pentacle in Ad. 10862, but the drawing is much simpler. The verse reads, "Posuit pluvias eorum grandinem ignem conburentem in terra ipsorum destruxit vineas eorum." -JHP

THE SUN.

Figure 32.-- The First Pentacle of the Sun.-- The Countenance of Shaddai the Almighty, at Whose aspect all creatures obey, and the Angelic Spirits do reverence on bended knees.

Editor's Note.-- This singular Pentacle contains the head of the great Angel Methraton or Metatron, the vicegerent and representative of Shaddai, who is called the Prince of Countenances, and the right-hand masculine Cherub of the Ark, as Sandalphon is the left and feminine. On either side is the Name 'El Shaddai.' Around is written in Latin:-- 'Behold His face and form by Whom all things were made, and Whom all creatures obey.'

Figure 32, from Sl. 1307, fol. 116v.



Figure 33.-- The Second Pentacle of the Sun.-- This Pentacle, and the preceding and following, belong to the nature of the Sun. They serve to repress the pride and arrogance of the Solar Spirits, which are altogether proud and arrogant by their nature.

-SLM

This is the twenty-second pentacle in Ad. 10862, and the eleventh in Sl. 1307. The verse reads, "Ecce faciem eius facta sunt et cui omnes obedunt creaturae." In Lans. 1202 this pentacle is attributed to Mars. -JHP

Editor's Note.-- Mystical characters of the Sun and the Names of the Angels:-- Shemeshiel, Paimoniah, Rekhodiah, and Malkhiel. -SLM

This is the twentieth pentacle in Ad. 10862. -JHP

Figure 33, from Lans. 1202, pg. 131.

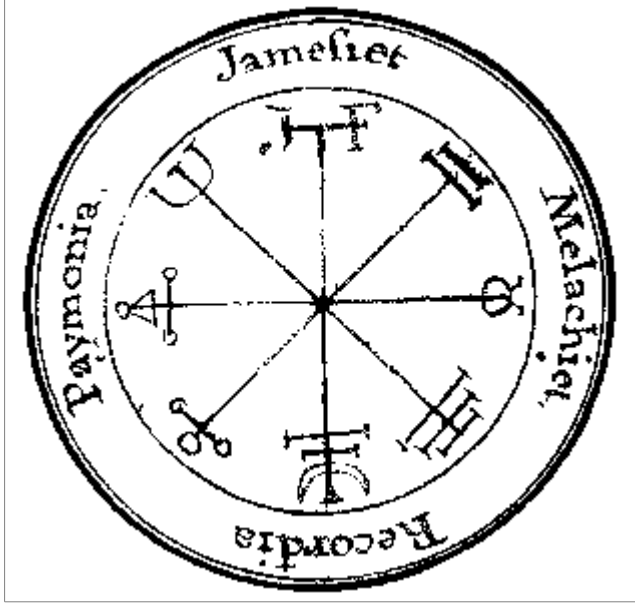
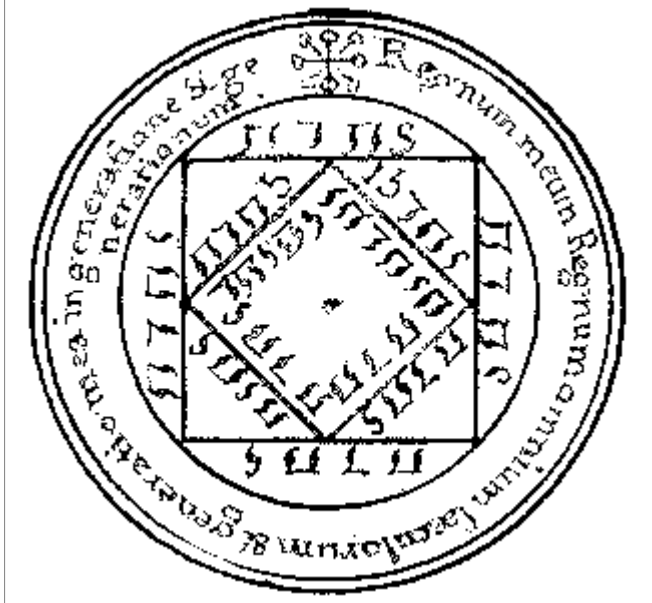


Figure 34.-- The Third Pentacle of the Sun.-- This serveth in addition (to the effects of the two preceding) to acquire Kingdom and Empire, to inflict loss, and to acquire renown and glory, especially through the Name of God, Tetragrammaton, which therein is twelve times contained.

Figure 34, from Lans. 1202, pg. 132.



Editor's Note.-- The Name IHVH, twelve times repeated; and a versicle somewhat similar to Daniel iv. 34:-- 'My Kingdom is an everlasting Kingdom, and my dominion endureth from age to age.' -SLM

This is the twenty-first pentacle in Ad. 10862. Verse reads "Regnum meum regnum omnium saeculorum & generatio mea in generatione & generationum" (compare with Ps144.13: "regnum tuum regnum omnium saeculorum et dominatio tua in

Figure 35.-- The Fourth Pentacle of the Sun.-- This serveth to enable thee to see the Spirits when they appear invisible unto those who invoke them; because, when thou hast uncovered it, they will immediately appear visible.

Figure 35, from Lans. 1202, pg. 132.

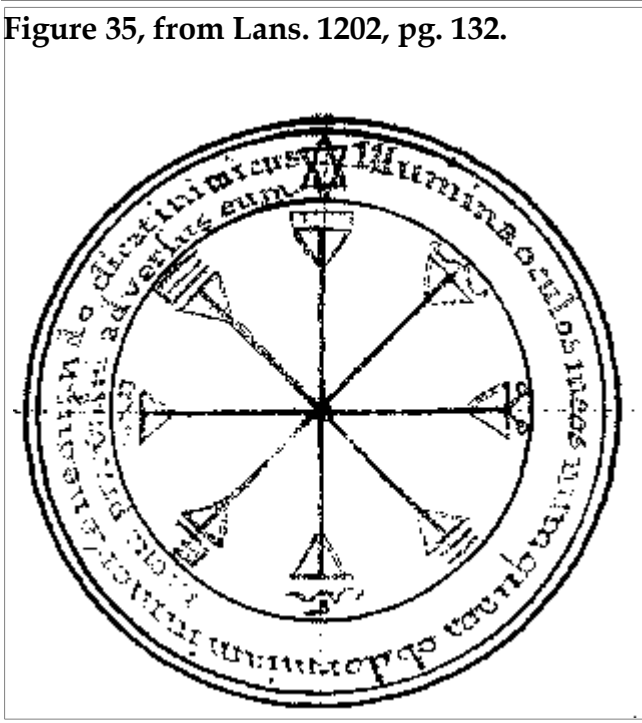


Figure 36.-- The Fifth Pentacle of the Sun.-- It serveth to invoke those Spirits who can transport thee from one place unto another, over a long distance and in short time.

omni generatione).
-JHP

Editor's Note.-- The Names IHVH, Adonai, are written in the center in Hebrew; and round the radii in the mystical characters of the 'Passing of the River.' The versicle is from Psalm xiii. 3, 4:--'Lighten mine eyes that I sleep not in death, lest mine enemy say, I have prevailed against him.' -SLM

This is the fifteenth pentacle in Ad. 10862, and the twelfth in Sl. 1307. Psalm 12:4-5: illumina (*inlumina) oculos meos ne umquam obdormiam in mortem (5) nequando dicat inimicus meus praevalui adversus eum. -JHP

Editor's Note.-- Characters in the 'Passing of the River' Alphabet, forming Spirit's Names. The Versicle is from Psalm xci. 11, 12:-- 'He shall give His Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands.' -SLM

Figure 36, from Sl. 3091, fol. 62r.

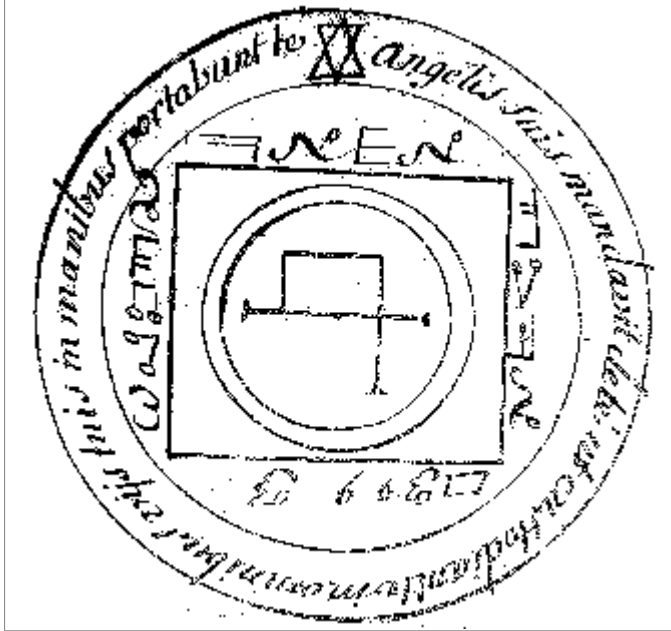


Figure 37.-- The Sixth Pentacle of the Sun.-- It serveth excellently for the operation of invisibility, when correctly made.

Figure 37, from Sl. 3091, fol. 62v.

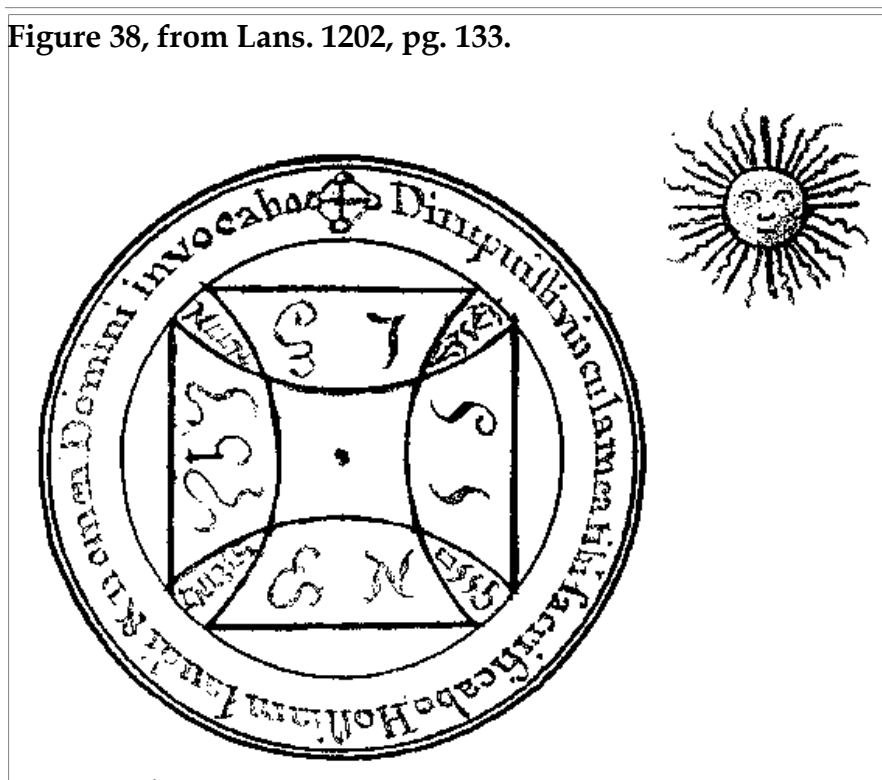


This is the twelfth pentacle in Ad. 10862. The verse reads "angelis suis mandabit de te ut custodiant te in omnibus viis tuis in manibus portabunt te." Figures 36 and 37 in Mathers, which he calls The Fifth and Sixth Pentacles of the Sun, are not found in Lans. 1202, but do occur in Ad. 10862, Kings 288, and Sl. 3091. -JHP

Editor's Note.-- In the center is the Mystical letter Yod, in the Celestial Alphabet. The three letters in the 'Passing of the River' writing, in the Angles of the triangle, form the great Name Shaddai. The words in the same characters round its three sides are, in my opinion, from Genesis i. 1:-- 'In the beginning the Elohim created,' etc.; but the characters are sadly mangled in the MSS. The versicle is from Psalms lxix. 23, and cxxxv. 16:-- 'Let their eyes be darkened that they see not; and make

Figure 38.-- The Seventh and Last Pentacle of the Sun.-- If any be by chance imprisoned or detained in fetters of iron, at the presence of this Pentacle, which should be engraved in Gold on the day and hour of the Sun, he will be immediately delivered and set at liberty.

Figure 38, from Lans. 1202, pg. 133.



their loins continually to shake. They have eyes and see not.' -SLM

This is the sixteenth pentacle in Ad. 10862. Verse reads:

"obscurantur oculi eorum ne videant et dorsum eorum semper incurva" (Ps68:24) ... "oculos habent et non videbunt" (Ps134:16) -JHP

Editor's Note.-- On the Arms of the Cross are written the Names of Chasan, Angel of Air; Arel, Angel of Fire; Phorlakh, Angel of Earth; and Taliahad, Angel of Water. Between the four Arms of the Cross are written the names of the Four Rulers of the Elements: Ariel, Seraph, Tharshis, and Cherub. The versicle is from Psalm cxvi. 16, 17:-- 'Thou hast broken my bonds in sunder. I will offer unto thee the sacrifice of thanksgiving, and will call upon the Name of IHVH.' -SLM

This is the eighteenth pentacle in Ad.

10862. Verse reads "disrupisti vincula mea tibi sacrificabo hostiam laudis et in nomine Domini invocabo" -JHP

VENUS.

Figure 39.-- The First Pentacle of Venus.-- This and those following serve to control the Spirits of Venus, and especially those herein written.

Figure 39, from Sl. 3091, fol. 63v.

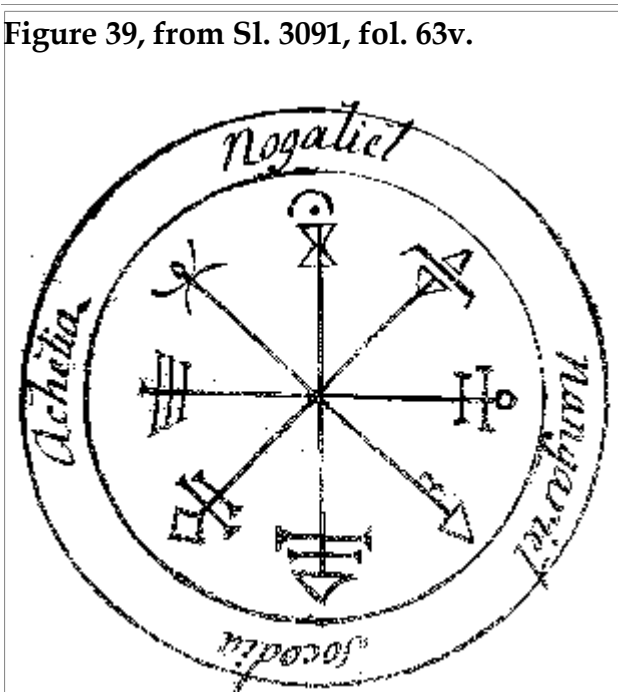


Figure 40.-- The Second Pentacle of Venus.-- These Pentacles are also proper for obtaining grace and honor, and for all things which belong unto Venus, and for accomplishing all thy desires herein.

Editor's Note.--
Mystical
Characters of
Venus, and the
Names of the
Angels Nogahiel,
Achelia, Socodiah
(or Socohiah) and
Nangariel. -SLM

This is the
fourteenth pentacle
in Ad. 10862. -JHP

Editor's Note.-- The
letters round and
within the
Pentagram form
the Names of
Spirits of Venus.
The versicle is
from Canticles viii.
6:-- 'Place me as a
signet upon thine
heart, as a signet
upon thine arm,
for love is strong as
death.' -SLM

This is the

Figure 40, from Sl. 3091, fol. 64r.



Figure 41.-- The Third Pentacle of Venus.-- This, if it be only shown unto any person, serveth to attract love. Its Angel Monachiel should be invoked in the day and hour of Venus, at one o'clock or at eight.

Figure 41, from Sl. 3091, fol. 64v.



seventeenth pentacle in Ad. 10862, where it is drawn without any verse. In Sl. 1307 it is the first pentacle, and it has Roman letters in the middle rather than Hebrew. The verse reads, "Pone me ut signaculum super cor tuum ut signaculum super brachium tuum quia fortis est ut mors dilectio."
-JHP

Editor's Note.-- The following Names are written within the Figure:-- IHVH, Adonai, Ruach, Achides, Ægalmiel, Monachiel, and Degaliel. The versicle is from Genesis i. 28:-- 'And the Elohim blessed them, and the Elohim said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it.'
-SLM

This is the nineteenth pentacle in Ad. 10862. Verse reads "dixit eloim crescite et multiplicamini et replete terram et subicite eam" which is adapted

Figure 42.-- The Fourth Pentacle of Venus.-- It is of great power, since it compels the Spirits of Venus to obey, and to force on the instant any person thou wishest to come unto thee.

Figure 42, from Lans. 1202, pg. 135.

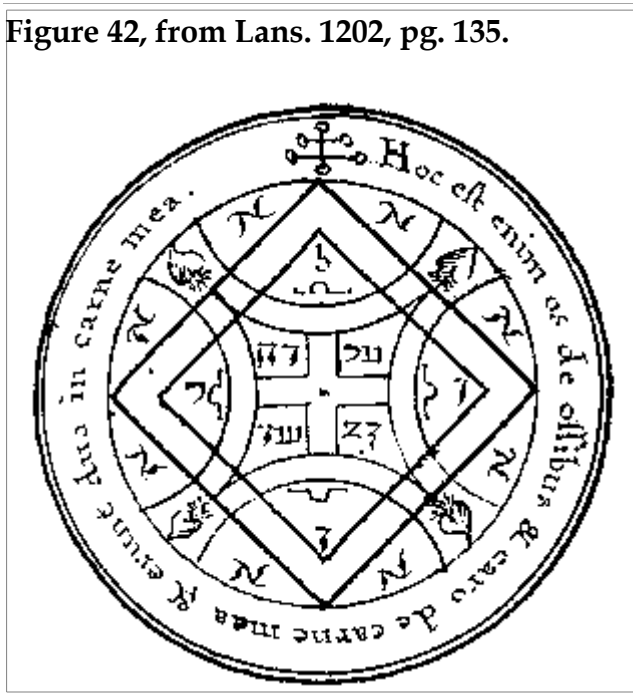


Figure 43.-- The Fifth and Last Pentacle of Venus.-- When it is only showed unto any person soever, it inciteth and exciteth wonderfully unto love.

from Gen 1:28:
 "benedixitque illis
 Deus et ait crescite
 et multiplicamini
 et replete terram et
 subicite eam." In Sl.
 1307 it is the
 seventh pentacle,
 and the verse
 reads, "dixit Deus
 crescite et
 multiplicamini
 replete terram et
 subycite eam."
 -JHP

Editor's Note.-- At the four Angles of the Figure are the four letters of the Name IHVH. The other letters form the Names of Spirits of Venus, e.g.-- Schii, Eli, Ayib, etc. The versicle is from Genesis ii. 23, 24:-- 'This is bone of my bones, and flesh of my flesh. And they two were one flesh.' -SLM

This corresponds with the thirteenth pentacle in Ad. 10862, but the drawing looks considerably different than the Colorno manuscripts. The verse reads "Hoc est enim os de ossibus et caro de carne mea." -JHP

Editor's Note.-- Around the central Square are the Names Elohim, El Gebil, and two

Figure 43, from Sl. 3091, fol. 65v.



other Names which I cannot decipher, and have, therefore, given them as they stand. The characters are those of the 'Passing of the River.' The surrounding versicle is from Psalm xxii. 14:-- 'My heart is like wax, it is melted in the midst of my bowels.' -SLM

None of the rest of the pentacles occur in Ad. 10862. -JHP

MERCURY.

Figure 44.-- The First Pentacle of Mercury.-- It serveth to invoke the Spirits who are under the Firmament.

Figure 44, from Sl. 3091, fol. 66r.

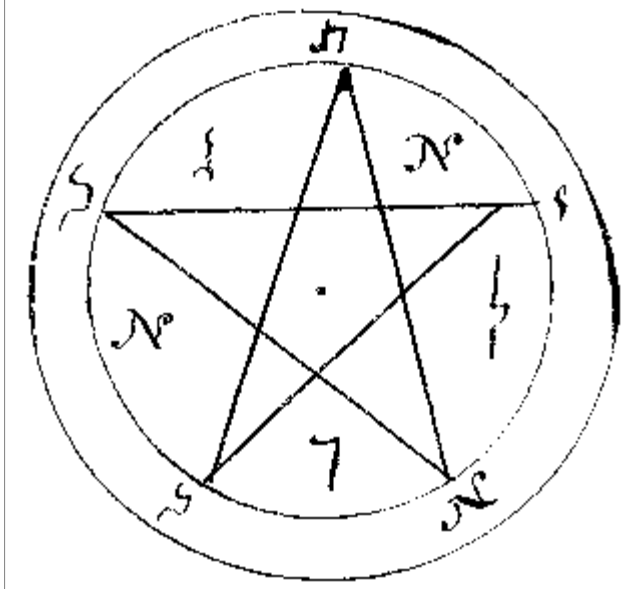


Figure 45.-- The Second Pentacle of Mercury.-- The Spirits herein written serve to bring to effect and to grant things which are contrary

Editor's Note.-- Letters forming the Names of the Spirits Yekahel and Agiel.

Editor's Note.-- The Letters form the

unto the order of Nature; and which are not contained under any other head. They easily give answer, but they can with difficulty be seen.

Figure 45, from Sl. 3091, fol. 66v.

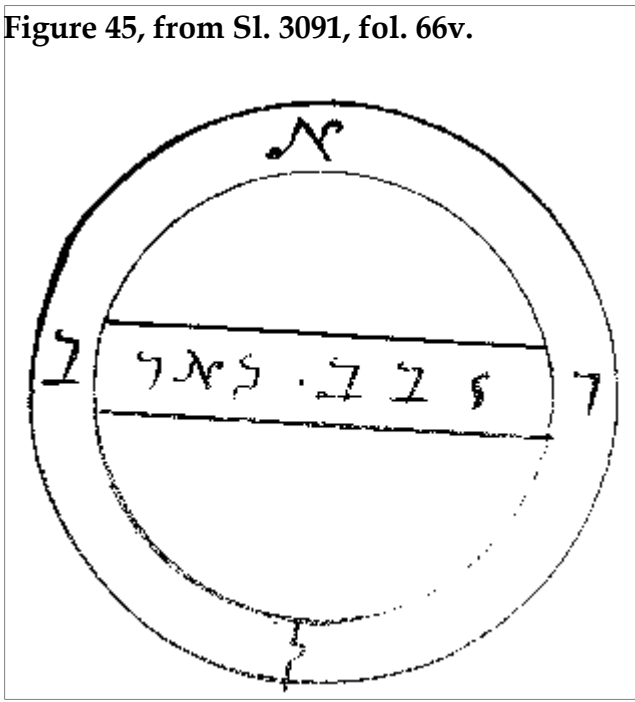


Figure 46.-- The Third Pentacle of Mercury.-- This and the following serve to invoke the Spirits subject unto Mercury; and especially those who are written in this Pentacle.

Names of Böel and other Spirits.

Editor's Note.--
Mystical
Characters of
Mercury, and the
Names of the
Angels: Kokaviel,
Ghedoriah,
Savaniah, and
Chokmahiel.

Figure 46, from Kings 288, fol. 88r.

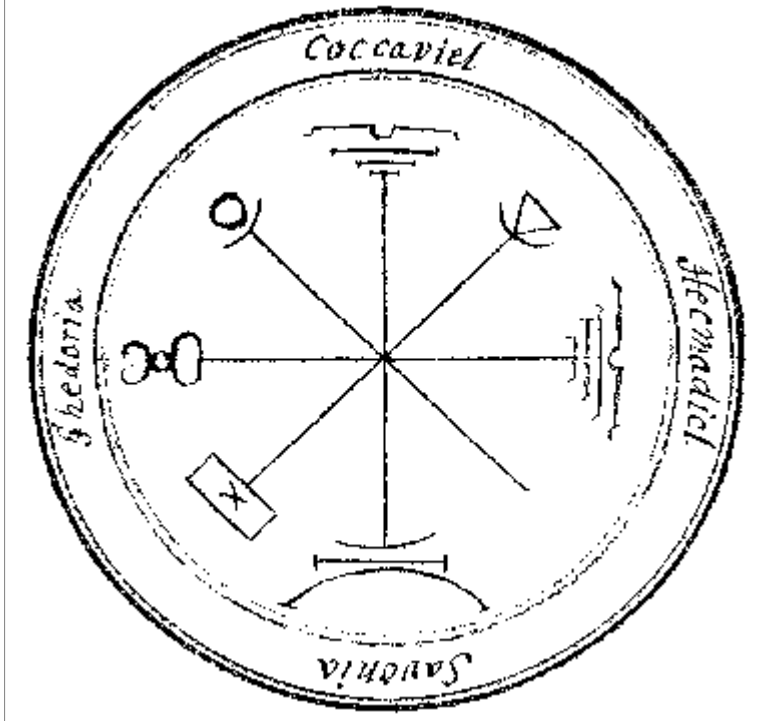


Figure 47.-- The Fourth Pentacle of Mercury.-- This is further proper to acquire the understanding and Knowledge of all things created, and to seek out and penetrate into hidden things; and to command those Spirits which are called Allatori to perform embassies. They obey very readily.

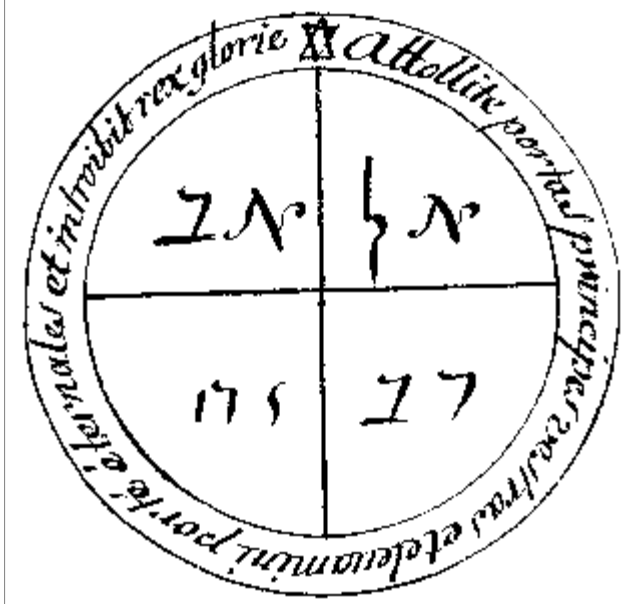
Editor's Note.-- In the center is the Name of God, El. The Hebrew letters inscribed about the dodecagram make the sentence, 'IHVH, fix Thou the Volatile, and let there be unto the void restriction.' The versicle is:-- 'Wisdom and virtue are in his house, and the Knowledge of all things remaineth with him for ever.'

Figure 47, from Sl. 3091, fol. 67v.



Figure 48.-- The Fifth and Last Pentacle of Mercury.-- This commandeth the Spirits of Mercury, and serveth to open doors in whatever way they may be closed, and nothing it may encounter can resist it.

Figure 48, from Sl. 3091, fol. 68r.



Editor's Note.--
 Within the Pentacle are the Names El Ab, and IHVH. The versicle is from Psalm xxiv 7:-- 'Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.'

THE MOON.

Figure 49.-- The First Pentacle of the Moon.-- This and the following serve to call forth and invoke the Spirits of the Moon; and it further serveth to open doors, in whatever way they may be fastened.

Figure 49, from Sl. 3091, fol. 68v.

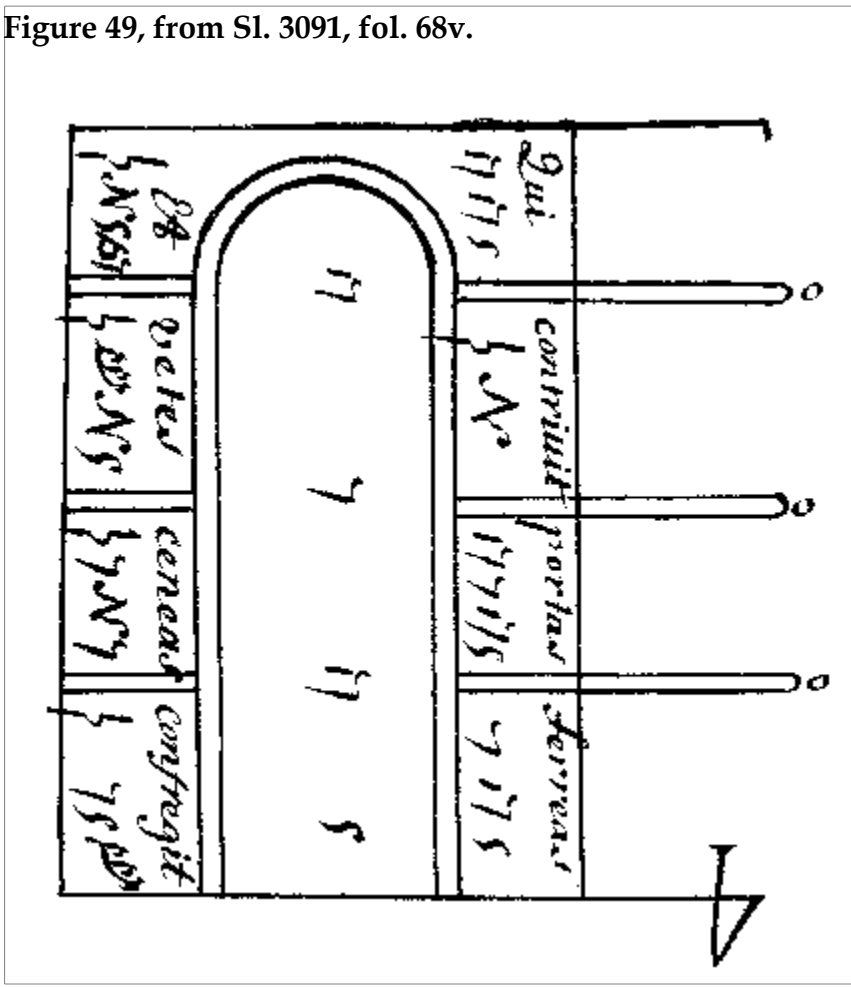


Figure 50.-- The Second Pentacle of the Moon.-- This serveth against all perils and dangers by water, and if it should chance that the Spirits of the Moon should excite and cause great rain and exceeding tempests about the Circle, in order to astonish and terrify thee; on showing unto them this Pentacle, it will all speedily cease.

Editor's Note.-- The Pentacle is a species of hieroglyphic representation of a door or gate. In the centre is written the Name IHVA. On the right hand are the Names IHV, IHVH, AL, and IHH. On the left hand are the Names of the Angels: Schioel, Vaol, Yashiel, and Vehiel. The versicle above the Names on either side, is from Psalm cvii. 16:-- 'He hath broken the Gates of brass, and smitten the bars of iron in sunder.'

Editor's Note.-- A hand pointing to the Name El, and to that of the Angel Abariel. The versicle is from Psalm lvi. 11:-- 'In Elohim have I put my trust, I will not fear, what can man do unto me?'

Figure 50, from Sl. 3091, fol. 69r.



Figure 51.-- The Third Pentacle of the Moon.-- This being duly borne with thee when upon a journey, if it be properly made, serveth against all attacks by night, and against every kind of danger and peril by Water.

Figure 51, from Sl. 3091, fol. 69v.



Figure 52.-- The Fourth Pentacle of the Moon.-- This defendeth thee from all evil sources, and from all injury unto soul or body. Its Angel,

Editor's Note.-- The Names Aub and Vevaphel. The versicle is from Psalm xl. 13:-- 'Be pleased O IHVH to deliver me, O IHVH make haste to help me.'

Editor's Note.-- The Divine Name

Sophiel, giveth the knowledge of the virtue of all herbs and stones; and unto whomsoever shall name him, he will procure the knowledge of all.

Figure 52, from Sl. 3091, fol. 70r.

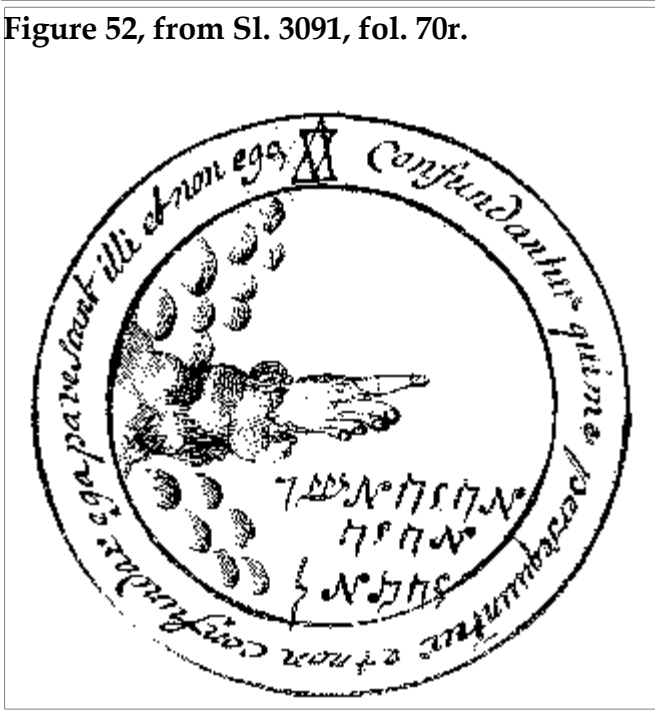


Figure 53.-- The Fifth Pentacle of the Moon.-- It serveth to have answers in sleep. Its Angel Iachadiel serveth unto destruction and loss, as well as unto the destruction of enemies. Thou mayest also call upon him by Abdon and Dalé against all Phantoms of the night, and to summon the souls of the departed from Hades.

Eheieh Asher Eheieh, and the Names of the Angels Yahel and Sophiel. The versicle is:-- 'Let them be confounded who persecute me, and let me not be confounded; let them fear, and not I.'

Editor's Note.-- The Divine Names IHVH and Elohim, a mystical character of the Moon, and the Names of the Angels Iachadiel and Azarel. The versicle is from Psalm lxxviii. 1:-- 'Let God arise, and let His enemies be scattered; let them also who hate Him flee before Him.'
-SLM

This pentacle is the second in Sl. 1307. The verse reads "Exurgat (*exurgat) Deus et dissipentur inimici eius et fugiant qui

Figure 53, from Sl. 3091, fol. 70v.



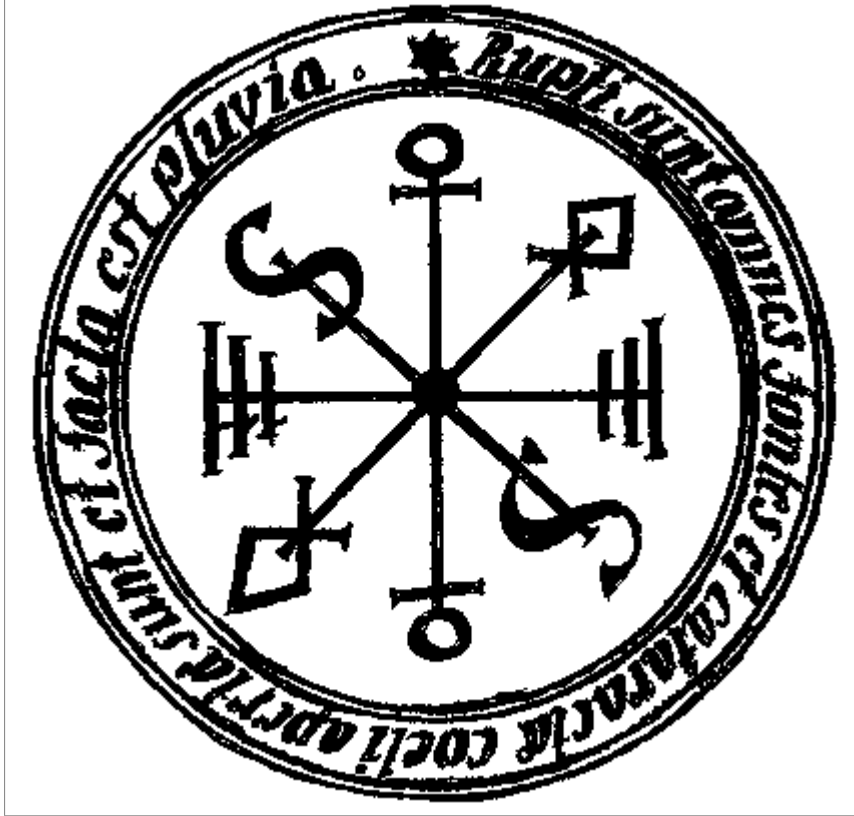
Figure 54.-- The Sixth and Last Pentacle of the Moon.-- This is wonderfully good, and serveth excellently to excite and cause heavy rains, if it be engraved upon a plate of silver; and if it be placed under water, as long as it remaineth there, there will he rain. It should be engraved, drawn. or written in the day and hour of the Moon.

oderunt eum a facie eius." -JHP

Editor's Note.-- The Pentacle is composed of mystical characters of the Moon, surrounded by a versicle from Genesis vii. 11, 12:-- 'All the fountains of the great deep were broken up ... and the rain was upon the earth.' -SLM

This is the ninth pentacle in Sl. 1307. The verse reads, "die [mensis] rupti sunt omnes fontes abyssi magnae et cataractae caeli apertae sunt." -JHP

Figure 54, from Kings 288.

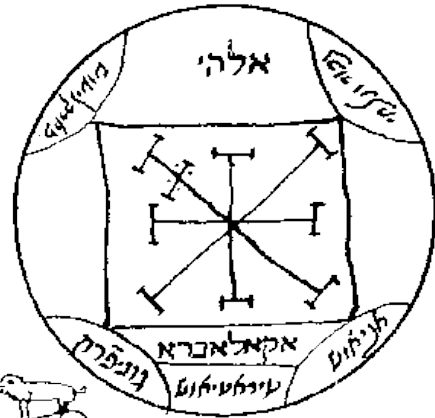
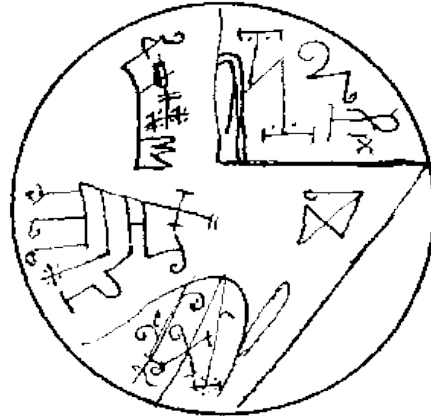
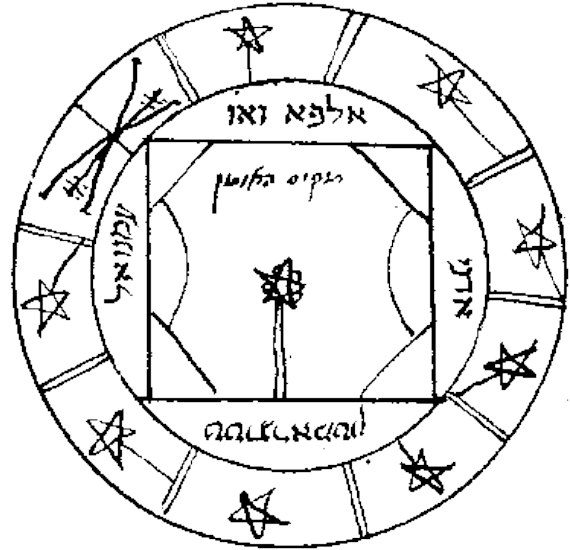


[This is the end of the Holy Pentacles, in all which I have, to the best of my power, restored the Hebrew letters and mystical characters correctly. I have further given nearly every versicle in pointed Hebrew, instead of in the Latin; so that the Occult student might not be inconvenienced by having to search out the same in a Hebrew Bible. The restoration of the Hebrew letters in the body of the Pentacles has been a work of immense difficulty, and has extended over several years.]

[Pentacles from the Hebrew Key of Solomon (Mafteah Shelomoh, Or. 14759, fol, 35a)]

או היה העולם טהור אלהי אלהי אלהי אלהי

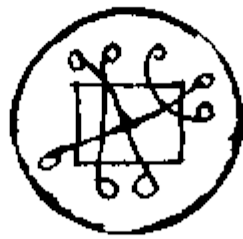
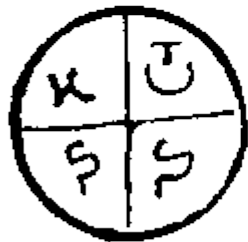
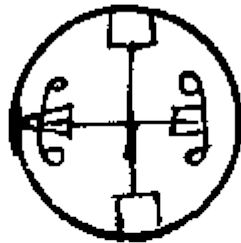
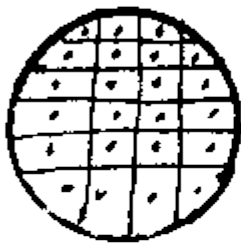
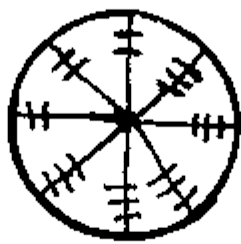
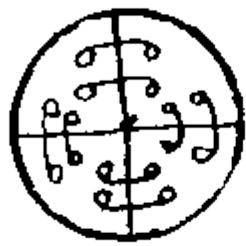
העולם טהור עמוד כס האותן

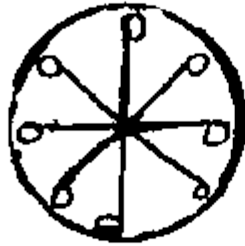
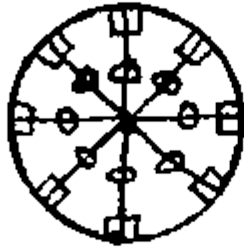
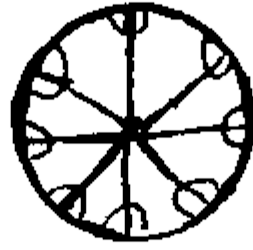


נסמן



[Pentacles from the Greek Key of Solomon (Harl. 5596)]





THE GREATER KEY OF SOLOMON

BOOK II

edited by S. Liddell MacGregor Mathers

For this edition I have added a considerable number of footnotes, denoted by "-JHP." To avoid confusion I have added "-SLM" in some places to denote Mathers' original footnotes. I have omitted Mathers' drawings from this e-text, since they are available in a low cost paperback edition from Weiser.

PREFATORY NOTE¹

NOTES:

1. This Prefatory Note is only found in 3981 Harleian MSS., 3091 Sloane MSS., and 288 King's MSS.

This Work of Solomon is divided into two books. In the First thou mayest see and know how to avoid errors in Experiments, Operations, and in the Spirits themselves. In the second thou art taught in what manner Magical Arts may be reduced to the proposed object and end.

It is for this reason that thou shouldst take great heed and care that this Key of Secrets fall not into the hands of the foolish, the stupid, and the ignorant. For he who is the possessor hereof, and who availeth himself hereof according to the ordinances herein contained, will not only be able to reduce the Magical Arts herein unto their proposed end, but will, even if he findeth certain errors herein, be able to correct them.

Any Art or Operation of this kind will not be able to attain its end, unless the Master of the Art or Exorcist, shall have this Work completely in his power, that is to say, unless he thoroughly understand it, for without this he will never attain the effect of any operation.

For this reason I earnestly pray and conjure the person into whose hands this Key of Secrets may fall, neither to communicate it, nor to make any one a partaker in this knowledge, if he be not faithful, nor capable of keeping a secret, nor expert in the Arts. And I most humbly entreat the possessor of this, by the Ineffable Name of God in four Letters, YOD, HE, VAU, HE, and by the Name ADONAI, and by all the other Most High and Holy Names of God, that he values this work as dearly as his own soul, and that he makes no foolish or ignorant man a partaker therein.

BOOK II

CHAPTER I

AT WHAT HOUR AFTER THE PREPARATION OF ALL THINGS NECESSARY, WE SHOULD BRING THE EXERCISE OF THE ART TO PERFECTION

The Days and Hours have already been treated of, in general, in the First Book. It is now necessary to notice in particular at what hour accomplishment and perfection should be given to the Arts, all things necessary having been previously prepared.

Should it then happen that thou hast undertaken any secret operation for conversing with or conjuring Spirits, in which the day and the hour are not marked, thou shalt put it in execution on the days and hours of Mercury, at the sixteenth or twenty-third hour, but it will be still better at the eighth, which is the third² of the same night, which is called and means before the morning, for then thou shalt be able to put in practice all the Arts and Operations which should be performed, according as it shall please thee by day or by night, provided that they have been prepared at the hours suitable to them, as hath been already said. But when neither hour nor time of operation or invocation is specified, it is then much better to perform these experiments at night, seeing that it is more easy to the Spirits to appear in the peaceful silence of night than during the day. And thou shouldst inviolably observe, that wishing to invoke the Spirits, either by day or by night, it is necessary that it should be done in a place hidden, removed, secret, convenient, and proper for such Art, where no man frequenteth or inhabiteth, as we shall relate more fully in its place.

If then thou shouldst operate touching anything which hath been stolen, in whatever way it be performed and whatever way it may have been prepared, it is necessary to practice it on the days and hours of the Moon, being if possible in her increase, and from the first unto the eighth hour of the day.

But if it be by night, then it should be at the fifth or at the third hour; but it is better by day than by the night, for the light justifieth them, and maketh them much more fit for publication. But if the Operations be regarding Invisibility, they should be put in practice at the first, second, and third hours of Mars by day. But if by night, until the third hour. If they be Operations of seeking love, grace, or favor, they should be performed until the eighth hour of the same day, commencing with the first hour of the Sun; and from the first hour of

2. In 10862 Add. MSS. it says 'the second.'

Venus unto the first hour of the same day of Venus.

As for Operations of destruction and desolation, we should practice and put them into execution on the day of Saturn at the first hour, or rather at the eighth or fifteenth of the day; and from the first until the eighth hour of the night.

Experiments of games, raillery, deceit, illusion, and invisibility, ought to be done at the first hour of Venus, and at the eighth hour of the day; but by night at the third and at the seventh.

At all times of practicing and putting into execution Magical Arts, the Moon should be increasing in light, and in an equal number of degrees with the Sun; and it is much better from the first quarter to the Opposition, and the Moon should be in a fiery Sign, and notably in that of the Ram or of the Lion.

Therefore, to execute these Experiments in any manner whatsoever, it should be done when the Moon is clear, and when she is increasing in light.

In order to put in execution those of Invisibility after everything is properly prepared, the Moon should be in the Sign of the Fishes, in the hours proper and fitting, and she should be increasing in light.

For experiments of seeking love and favor, in whatever way it may be desired, they will succeed, provided that they have been prepared at the proper hours. and that the Moon be increasing in light and in the Sign of the Twins.

So exact a preparation of days and hours is not necessary for those who are adepts in the Art, but it is extremely necessary for apprentices and beginners, seeing that those who have been little or not at all instructed herein, and who only begin to apply themselves to this Art, do not have as much faith in the experiments as those who are adepts therein, and who have practiced them. But as regards beginners, they should always have the days and hours well disposed and appropriate unto the Art. And the Wise should only observe the precepts of the Art which are necessary, and in observing the other solemnities necessary they will operate with a perfect assurance.

It is, nevertheless, necessary to take care that when thou shalt have

prepared any experiment thyself for the days and hours ordained, that it should be performed in clear, serene, mild, and pleasant weather, without any great tempest or agitation of the air, which should not be troubled by winds. For when thou shalt have conjured any Spirits in any art or experiment, they will not come when the Air is troubled or agitated by winds, seeing that Spirits have neither flesh nor bones, and are created of different substances.

Some are created from Water.

Others from Wind, unto which they are like.

Some from Earth.

Some from Clouds.

Others from Solar Vapors.

Others from the keenness and strength of Fire; and when they are invoked or summoned, they come always with great noise, and with the terrible nature of fire.

When the Spirits which are created of Water are invoked, they come with great rains, thunder, hail, lightning, thunder-bolts, and the like.

When the Spirits which are created of Clouds are invoked, they come with great deformity, in a horrible form, to strike fear into the Invocator, and with an exceeding great noise.

Others³ which are formed from wind appear like thereunto and with exceeding swift motion, and whensoever those which are created from Beauty⁴ appear, they will show themselves in a fair and agreeable form; moreover, whensoever thou shalt call the Spirits created from Air, they will come with a kind of gentle breeze.

When the Spirits which are created from the Vapours of the Sun are invoked, they come under a very beautiful and excellent form, but filled with pride, vanity, and conceit. They are clever, whence it comes that these last are all specified by Solomon in his book of ornament, or of beauty. They show great ostentation and vainglory in their dress, and they rejoice in many ornaments; the boast of possessing mundane beauty, and all sorts of ornaments and decorations. Thou shalt only invoke them in serene, mild, and

3. This paragraph is only found in 10862 Add. MSS.

4. The Name of the Sixth Qabalistical Sephira or Emanation, from the Deity, which is called Tiphereth, or Beauty.

pleasant weather.

The Spirits⁵ which are created of Fire reside in the east, those created of Wind in the south.

5. I have usually found it said exactly *vice-versâ*.

Note then that it will be much better to perform the experiments or operations in the direction of the east, putting everything necessary in practice towards that point.

But for all other operations or extraordinary experiments, and for those of love, they will be much more efficacious directed towards the north.

Take heed further, that every time that thou performest any experiment, to reduce it unto perfection with the requisite solemnities, thou shalt recommence the former experiment if interrupted therein, without the preparation of hours or other solemnities.

If by chance it should happen that having performed an experiment with due observance of days, hours, and requisite solemnities, thou shalt find it unsuccessful, it must be in some manner false, ill-arranged and defective, and thou must assuredly have failed in some matter; for if thou doest ill in one single point, these experiments or these Arts will not be verified.

Thus upon this Chapter dependeth this whole Key of Arts, Experiments, and Operations, and although every solemnity be rightly observed, no experiment will be verified, unless thou canst penetrate the meaning of this Chapter.

BOOK II

CHAPTER II

IN WHAT MANNER THE MASTER OF THE ART SHOULD KEEP, RULE, AND GOVERN HIMSELF.

He who wisheth to apply himself unto so great and so difficult a Science should have his mind free from all business, and from all extraneous ideas of whatever nature they may be.

He should then thoroughly examine the Art or Operation which he should undertake, and write it regularly out on paper, particularly set aside for that purpose, with the appropriate conjurations and exorcisms. If there be anything to mark or write down, it should be performed in the manner specified regarding the paper, ink, and pen. He should also observe at what day and at what hour this Experiment should be undertaken, and what things are necessary to prepare for it, what should be added, and

what can be dispensed with.

The which matters being prepared, it is necessary for thee to search out and arrange some fitting place wherein the Magical Art and its Experiments can be put in practice. All these things being thus arranged and disposed, let the Master of the Art go into a proper and fitting place; or into his Cabinet or Secret Chamber if it be convenient for the purpose, and he can there dispose and set in order the whole operation; or he can use any other convenient secret place for the purpose, provided that no one knoweth where it is, and that no man can see him when there.

After this he must strip himself entirely naked, and let him have a bath ready prepared, wherein is water exorcised, after the manner which we shall describe, so that he may bathe and purify himself therein from the crown of his head unto the sole of his foot, saying:--

O Lord ADONAI, Who hast formed me Thine unworthy servant in Thine Image and resemblance of vile and of abject earth; deign to bless and to sanctify this Water, so that it may be for the health and purification of my soul, and of my body, so that no foolishness or deceitfulness may therein in any way have place.

O Most Powerful and Ineffable God, Who madest Thy people pass dryshod through the Red Sea when they came up out of the Land of Egypt, grant unto me grace that I may be purified and regenerated from all my past sins by this Water, that so no uncleanness may appear upon me in Thy Presence.

After this thou shalt entirely immerse thyself in the Water, and thou shalt dry thyself with a towel of clean white linen, and then thou shalt put upon thy flesh the garments of pure white linen whereof we shall speak

hereafter.

Hereafter, for three days at least, thou shalt abstain from all idle, vain, and impure reasonings, and from every kind of impurity and sin, as will be shown in the Chapter of fast and of vigil. Each day shalt thou recite the following prayer, at least once in the morning, twice about noon, thrice in the afternoon, four times in the evening, and five times before lying down to sleep; this shalt thou do on the three ensuing days:--

THE PRAYER.

HERACHIO, ASAC, ASACRO,
BEDRIMULAE, TILATH,
ARABONAS, IERAHLEM,
IDEODOC, ARCHARZEL,
ZOPHIEL, BLAUTEL, BARACATA,
EDONIEL, ELOHIM, EMAGRO,
ABRAGATEH, SAMOEL,
GEBURAHHEL, CADATO, ERA,
ELOHI, ACHSAH, EBMISHA,
IMACHEDEL, DANIEL, DAMA,
ELAMOS, IZACHEL, BAEL,
SEGON, GEMON, DEMAS.

O Lord God, Who art seated upon
the Heavens, and Who regardest
the Abysses beneath, grant unto me
Thy Grace I beseech Thee, so that
what I conceive in my mind I may
accomplish in my work, through
Thee, O God, the Sovereign Ruler of
all, Who livest and reignest unto the
Ages of the Ages. Amen.

These three days having passed, thou must have all things in readiness, as hath been said, and after this a day appointed and set apart. It will be necessary for thee to wait for the hour in which thou shouldst commence the Operation; but when once it shall be commenced at this hour, thou shalt be able to continue it unto the end, seeing that it deriveth its force and virtue from its beginning, which extendeth to and spreadeth over the

succeeding hours, so that the Master of the Art will be enabled to complete his work so as to arrive at the desired result.

BOOK II

CHAPTER III

HOW THE COMPANIONS OR DISCIPLES OF THE MASTER OF THE ART OUGHT TO REGULATE AND GOVERN THEMSELVES.

When the Master of the Art wisheth to put in practice any Operation or Experiment, especially one of importance, he should first consider of what Companions he should avail himself. This is the reason why in every Operation whose Experience should be carried out in the Circle, it is well to have three Companions. And if he cannot have Companions, he should at least have with him a faithful and attached dog. But if it be absolutely necessary for him to have Companions, these Companions should be obligated and bound by oath to do all that the Master shall order or prescribe them, and they should study, observe, and carefully retain, and be attentive unto all which they shall hear. For those who shall act otherwise shall suffer and endure many pains and labors, and run into many dangers, which the Spirits will cause and procure for them, and for this cause sometimes they shall even die.

The Disciples then, being well and thoroughly instructed, and fortified with a wise and understanding heart, the Master shall take exorcised Water, and he shall enter with his Disciples into a secret place purified and clean, where he must strip them entirely naked; after this, let him pour exorcised water upon their heads, which he should cause to flow from the crown of their head unto the sole of their foot, so as to bathe them entirely therewith; and while bathing them thus, he should say:--

Be ye regenerate, cleansed, and
purified, in the Name of the
Ineffable, Great, and Eternal God,
from all your iniquities, and may
the virtue of the Most High descend
upon you and abide with you
always, so that ye may have the
power and strength to accomplish

the desires of your heart. Amen.

After this let the Disciples robe themselves as the Master hath done, and fast like him for three days, repeating the same prayer; let them act like him, and in the work let them implicitly follow and obey him in all things.

But if the Master of the Art wisheth to have a dog for his Companion, he must bathe him thoroughly with the exorcised water in the same manner as the Disciples, and let him perfume him with the odours and incense of Art, and let him repeat the following Conjunction over him:--

I conjure thee, O thou Creature,
being a Dog, by Him Who hath
created thee, I bathe and I perfume
thee in the Name of the Most High,
Most Powerful, and Eternal God, so
that thou mayest be my true
Companion in this operation, and
that thou mayest be also my faithful
friend in whatsoever Operation I
may hereafter perform.

But if he wisheth to have for his companion a little boy or girl, which will be still better, he must ordain them as he hath ordained the dog; and he must pare and cut the nails of their hands and of their feet, saying:--

I conjure thee, O thou Creature,
being a young girl (or boy), by the
Most High God, the Father of all
Creatures, by the Father ADONAI
ELOHIM, and by the Father
ELION, that thou shalt have neither
will nor power to hide from me
anything, nor yet to keep back from
me the truth in all which I shall
demand of thee, and that thou be
obedient and faithful unto me.
Amen.

Let him purify, cleanse, and wash this young child anew, with the Water of Art, saying:--

Be thou regenerate, cleansed, and
purified, so that the Spirits may
neither harm thee nor abide in thee.
Amen.

Then perfume the child with odours as above.

When the Companions shall be thus ordained and disposed, the Master shall be able to operate in surety together with them, every time that it shall please him; and he shall perform his operation happily, and shall attain his end.

But for the safety both of soul and of body, the Master and the Companions should have the Pentacles before their breasts, consecrated, and covered with a silken veil, and perfumed with the proper fumigations. By the which being assured and encouraged, they may enter into the matter without fear or terror, and they shall be exempt and free from all perils and dangers, provided that they obey the commands of the Master and do all that he ordain them. If they shall act thus, all things shall go according unto their desires.

All being thus arranged, the Master should take heed that His Disciples are perfectly instructed in those things which they have to perform.

These Companions or Disciples should be three in number, without including the Master. They may also be of the number of five, of seven, or of nine; but so that they ever implicitly obey the orders of their Master; for thus only shall all things come to a successful issue.

BOOK II

CHAPTER IV

CONCERNING THE FASTING, CARE, AND THINGS TO BE OBSERVED.

WHEN the Master of the Art shall wish to perform his operations, having previously arranged all things which it is necessary to observe and practise; from the first day of the Experiment, it is absolutely necessary to

ordain and to prescribe care and observation, to abstain from all things unlawful, and from every kind of impiety, impurity, wickedness, or immodesty, as well of body as of soul; as, for example, eating and drinking superabundantly, and all sorts of vain words, buffooneries, slanders, calumnies, and other useless discourse; but instead to do good deeds, speak honestly, keep a strict decency in all things, never lose sight of modesty in walking, in conversation, in eating and drinking, and in all things; the which should be principally done and observed for nine days, before the commencement of the Operation. The Disciples should do the same, and should equally put in practice all things necessary to be observed, if they wish to make use of all these operations and experiments.

But before the commencement of the work, it is absolutely necessary that the Master with his Disciples repeat the following Conjunction once in the morning, and twice in the evening:--

THE CONJURATION.

O Lord God Almighty, be propitious unto me a miserable sinner, for I am not worthy to raise mine eyes unto heaven, because of the iniquity of my sins and the multitude of my faults. O pitying and merciful Father, who wouldest not the death of a sinner but rather that he should turn from his wickedness and live, O God have mercy upon me and pardon all my sins; for I unworthy entreat Thee, O Father of all Creatures, Thou Who art full of mercy and of compassion, by Thy great goodness, that Thou deign to grant unto me power to see and know these Spirits which I desire to behold and to invoke to appear before me and to accomplish my will. Through Thee Who art

Conqueror, and Who art Blessed
unto the Ages of the Ages. Amen.

O Lord God the Father Eternal,
Who art seated upon the Kerubim
and the Seraphim, Who lookest
upon Earth and upon Sea; unto
Thee do I raise my hands and
implore thine aid alone, Thou Who
alone art the accomplishment of
good works, Thou Who givest rest
unto those who labour, Who
humblest the proud, Who art the
Author of Life and the Destroyer of
Death; Thou art our rest, Thou art
the Protector of those who invoke
Thee; protect, guard, and defend
me in this matter, and in this
enterprise which I propose to carry
out, O Thou Who livest, reignest,
and abidest unto the Eternal Ages.
Amen.

During the three last days before the commencement of this action, thou shalt content thyself with only eating fasting diet, and that only once in the day; and it will be better still if thou only partakest of bread and water. Thou shalt also abstain from every impure thing; reciting the prayer above written. And on the last day, when thou shalt wish to commence the Operation, thou shalt remain all day without eating, and later on thou shalt go into a secret place, where thou shalt confess all thy sins unto God with a contrite heart. The Disciples also, together with the Master, shall recite the same Confession with a low but distinct voice, as hath been already said in the First Book.

This having been done thrice with a devout, pure, and contrite heart, in a place withdrawn from men, cleansed, and pure, where thou canst not be seen, taking the water and the hyssop, thou shalt say:--

Purify me, O Lord, with hyssop,
and I shall be pure;

6. Ps50:9: "asparges me
hysopo et mundabor
lavabis me et super

wash me and I shall be whiter than
snow.⁶

nivem dealbabor." This appears in the Ordinary of the Tridentine Mass, as well as virtually all grimoires including Heptameron. -JHP

After this, bathe thyself with the exorcised water, and clothe thyself again with the consecrated garment which thou hast taken off; cense thyself, and surround thyself with odours, as will be told farther on, when we speak of perfumes and suffumigations.

The which being done, thou shalt go unto the ordained place with thy Companions, and all things being prepared, thou shalt make the Circle, as hath been already said, with all other necessary ceremonies; then shalt thou commence to invoke the Spirits by the Exorcisms; thou shalt also repeat anew the foregoing Confession as hath been already said in the First Book. After which, in sign of amendment and of repentance, each shall mutually kiss the other.

Mark well, that up to this point, the Disciples should do the same things as the Master.

Let the Master now give his commands unto his Disciples, and pursue the course of the Experiment, and work with all diligence to bring it unto perfection.

BOOK II

CHAPTER V

CONCERNING THE BATHS, AND HOW THEY ARE TO BE ARRANGED

The Bath is necessary for all Magical and Necromantic Arts; wherefore, if thou wishest to perform any experiment or operation, having arranged all things necessary thereunto according to the proper days and hours, thou shalt go unto a river or running stream, or thou shalt have warm water ready in some large vessel or tub in thy secret cabinet, and while disrobing thyself of thy raiment thou shalt repeat the following Psalms:-- Psalms xiv. or liii.; xxvii.; liv. ; lxxxi. ; cv.

And when the Master shall be entirely disrobed let him enter into the water or into the Bath, and let him say:--

THE EXORCISM OF THE WATER.

I exorcise thee, O Creature of Water,
by Him Who hath created thee and
gathered thee together into one
place so that the dry land appeared,
that thou uncover all the deceits of
the Enemy, and that thou cast out
from thee all the impurities and
uncleannesses of the Spirits of the
World of Phantasm, so they may
harm me not, through the virtue of
God almighty who liveth and
reigneth unto the Ages of the Ages.
Amen.

Then shalt thou begin to wash thyself thoroughly in the Bath, saying:--

MERTALIA, MUSALIA,
DOPHALIA, ONEMALIA,
ZITANSEIA, GOLDAPHAIRA,
DEDULSAIRA GHEVIALAIRA,
GHEMINAIRA, GEGROPHEIRA,
CEDAHI, GILTHAR, GODIEB,
EZOIL, MUSIL, GRASSIL,
TAMEN, PUERI, GODU,
HUZNOTH, ASTACHOTH,
TZABAOOTH, ADONAI, AGLA,
ON, EL, TETRAGRAMMATON,
SHEMA, ARESION,
ANAPHAXETON, SEGILATON,
PRIMEUMATON.

All the which Names thou shalt repeat twice or thrice, until thou art completely washed and clean, and when thou art perfectly pure thou shalt quit the Bath, and sprinkle thyself with exorcised water, in the manner described later on, and thou shalt say:--

Purge me, O Lord, with hyssop, and

I shall be clean; wash me, and I shall
be whiter than snow.

Whilst again clothing thyself, thou shalt recite the following Psalms:--
Psalms cii.; li.; iv.; xxx.; cxix., *Mem.*, v. 97.; cxiv.; cxxvi., cxxxix. After which
thou shalt recite the following prayer:--

PRAYER.

EL Strong and Wonderful, I bless
Thee, I adore Thee, I glorify Thee, I
invoke Thee, I render Thee thanks
from this Bath, so that this Water
may be able to cast from me all
impurity and concupiscence of
heart, through Thee, O Holy
ADONAI; and may I accomplish all
things through Thee Who livest and
reignest unto the Ages of the Ages.
Amen.

After this take the Salt and bless it in this manner:--

THE BENEDICTION OF THE SALT.

The Blessing of the Father Almighty
be upon this Creature of Salt, and
let all malignity and hindrance be
cast forth hencefrom, and let all
good enter herein, for without Thee
man cannot live, wherefore I bless
thee and invoke thee, that thou
mayest aid me.

Then thou shalt recite over the Salt, Psalm ciii.

Then taking the grains of the exorcised Salt thou shalt cast them into the
aforesaid Bath; and thou shalt again disrobe thyself, pronouncing the
following words:--

IMANEL, ARNAMON, IMATO,
MEMEON, RECTACON,
MUOBOII, PALTELLON,
DECAION, YAMENTON, YARON,
TATONON, VAPHORON,
GARDON, EXISTON, ZAGVERON,
MOMERTON, ZARMESITON,
TILEION, TIXMION.

After this thou shalt enter a second time into the Bath and recite Psalms civ. and lxxxi.

Then thou shalt quit the Bath and clothe thyself as before in linen garments clean and white, and over them thou shalt put the garments, of which we shall speak in the proper Chapter, and thus clothed thou shalt go to finish thy work.

The Disciples should wash themselves in like manner, and with like solemnities.

BOOK II

CHAPTER VI

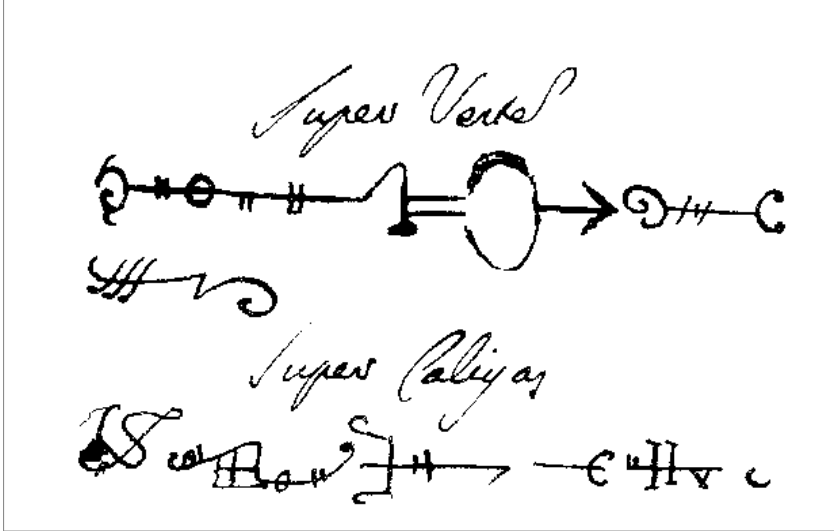
OF THE GARMENTS AND SHOES OF THE ART

The exterior habiliments which the Master of the Art should wear ought to be of linen, as well as those which he weareth beneath them; and if he hath the means they should be of Silk. If they be of linen the thread of which they are made should have been spun by a young maiden.

The characters shown in *Figure 55* should be embroidered on the breast with the needle of Art in red silk.

The shoes should also be White, upon the which the characters in *Figure 56* should be traced in the same way.

Figures 55 and 56, from Ad. 10862, fol. 114v.



The shoes or boots should be made of white leather, on the which should be marked the Signs and Characters of Art. These shoes should be made during the days of fast and abstinence, namely, during the nine days set apart before the beginning of the Operation, during which the necessary instruments also should be prepared, polished, brightened, and cleaned. Besides this, the Master of the Art should have a Crown made of virgin paper, upon the which should be written these four Names:-- YOD, HE, VAU, HE, in front; ADONAI behind; EL on the right; and ELOHIM on the left. (See Figure 57.)⁷ These names should be written with the ink and pen of the Art, whereof we shall speak in the proper Chapter. The Disciples should also each have a Crown of virgin paper whereon these Divine symbols should be marked in scarlet. (See Figure 58.)

7. Ad. 10862 reads, "inscribe these four names: Adonay, Jeova, Il, Gabor." -JHP

Figure 57.

יהוה אדני אל אלהים

Figure 58, from Ad. 10862, fol. 115r.

* The correct reading should be "penknife". The Latin and Italian manuscripts attest this as artavus, and French manuscripts as artave. This is described by Du Cange as a small knife used for sharpening the pens of scribes (penknife). ("Cultellus acuendis calamis scriptorii," Gall. Glossarium Mediae et Infimae Latinitatis, Band I, Graz-Austria, 1954, p. 410.) Kings 288 reads "L' Artave ou Faucille se fait de la même façon, comme aussi le Stilet, le Poignard, et la petite Lance" i.e. "The artave or sickle is made in the same way, as is also the stilet, the dagger, and the small lance", not "scimitar AND sickle ARE made" etc. of Mathers. The Latin manuscript Ad. 10862 shows the "arctavus" as looking somewhat like a scimitar, and does not show a separate sickle. The Italian Zecorbeni manuscript (Ad. 10862, fol. 164v) has a drawing that looks more like a sickle, labelled "Artauo." So too does the Italian manuscript in the Bodleian (Mich. 276). Sl. 1307 (fol. 20v) has a similar sickle-like drawing labelled "Arctauo." Sl. 3847 (not used by Mathers) shows a scimitar-looking implement labelled "artanus" or "arthany." It is apparent that there is only one implement intended here, not two separate implements. Gardner evidently adopted the reading "athame" from modern French manuscripts which read "arthane" or "arthame," probably via Grillo de Givry's Witchcraft, Magic and Alchemy (1931) -JHP

The Staff (see Figure 68) should be of elderwood, or cane, or rosewood; and the Wand (Figure 69) of hazel or nut tree, in all cases the wood being virgin, that is of one year's growth only. They should each be cut from the tree at a single stroke, on the day of Mercury, at sunrise. The characters shown should be written or engraved thereon in the day and hour of Mercury.

1. I believe these characters are nothing more than corrupted versions of the Hebrew characters "AGLA + VN + IHVH" found in Trithemius. Scot's magical texts have "Tetragrammaton + Adonay + Agla + Craton"

on the wand. The
staff and wand
are
conspicuously
absent from the
list of
instruments in
the Hebrew Key
of Solomon as
well as Ad.
36674. -JHP

Figure 68, from Ad. 10862, fol. 122v.

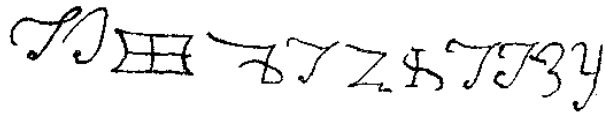
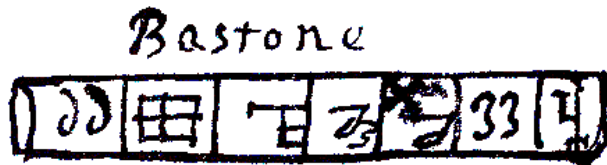


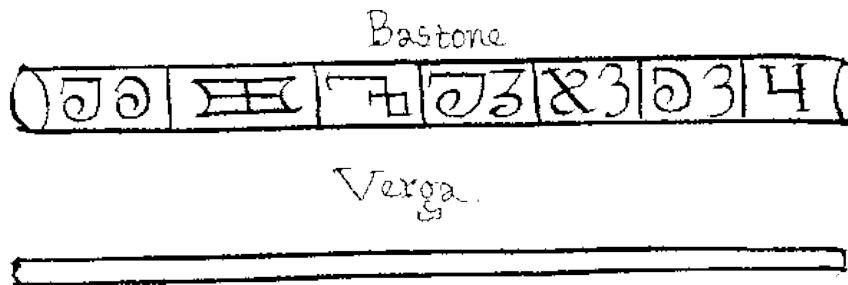
Figure 68, from Bodleian Library MS. Michael 276.



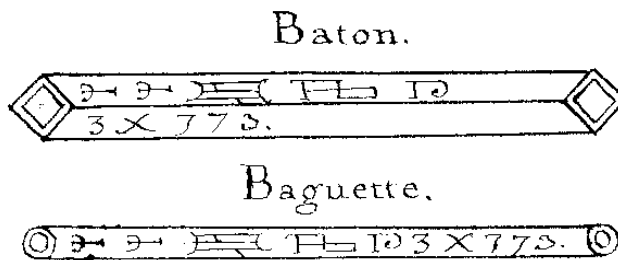
Figure 68, from Ad. 10862, fol. 164v (from Zecorbeni manuscript).



Figures 68 and 69, the staff and wand, from Sloane MS. 1307, fol. 21r.



Figures 68 and 69, the staff and wand, from Lans. MS. 1202, pg. 76.



Sacred names on the wand according to Trithemius (via Francis Barrett, The Magus).

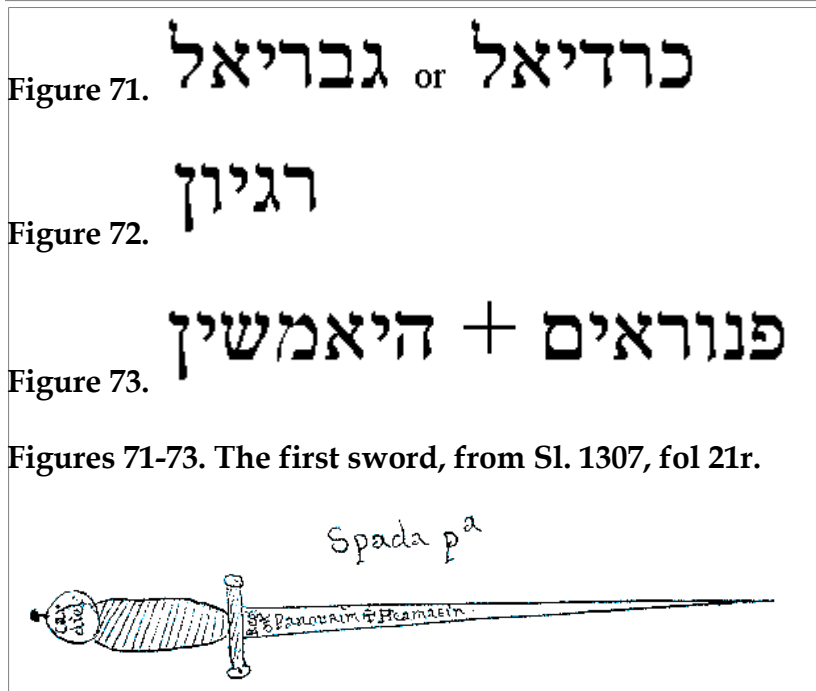


Figure 71.

Figure 72.

Figure 73.

Figures 71-73. The first sword, from Sl. 1307, fol 21r.

The Second should have on the pommel the Name AURIEL (*Figure 74*); on the Lamens of the Guard, SARION (*Figure 75*); on the Blade, GAMORIN⁸ DEBALIN (*Figure 76*).

Mathers gives the lettering in Hebrew characters, which does not have a precedent in the manuscripts. See also the drawing above of the four swords in the Zecorboni manuscript. They are labelled "P^o, 2^o, 3^o" (primo=first, secondo=second, terzo=third). The drawing in Zec. reads "Cariel, Region, Panaroym, Namesia" (or perhaps Namesin?), while the text (164v) reads "Cardiel, Regyon, Panoraym + Heamesin". -JHP

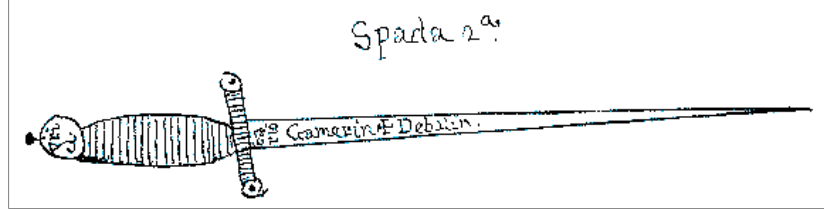
8. The drawing in Sl. 1307 actually reads "Vriel, Sariō, Gamerin + Debalin." Zec. text reads "Uriel, Saryon, Lamena + Labalia" while the drawing reads "Uriel, Sarion, Lamein + Dabalia." -JHP

Figure 74. אוריאל

Figure 75. סריון

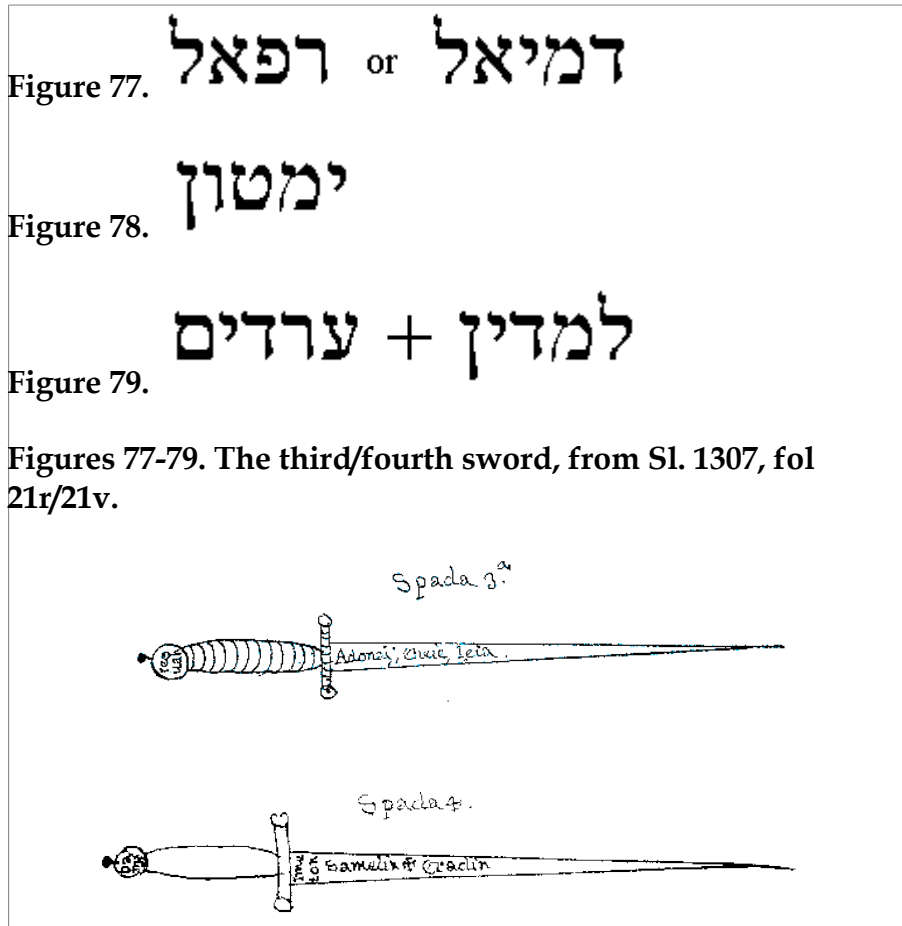
Figure 76. גמורין + דבלין

Figures 74-76. The second sword, from Sl. 1307, fol. 21r.



The third should have on the pommel the Name DAMIEL or RAPHAEL (Figure 77); on the Lamens of the Guard, YEMETON (Figure 78); on the Blade, LAMEDIN ERADIM⁹ (Figure 79).

9. The drawings of the 3rd and 4th swords are apparently mislabelled in Sl. 1307 fol. 21r and 21v. Compare with Zecorboni above. That labelled "Spada 3ª" should be the master's sword (compare with figure 70 above.) That labelled "Spada 4." should be the third sword. The latter drawing actually reads "Damiel, Imeton, Samelin + Eradin." The text in Zecorboni fol. 164r reads "Damyel Xemeton, Samedaim +



Eradin" while the drawing reads "Damiel, Xometon, Samedaim + Eradin." None of the exemplars is written in Hebrew characters. -JHP

The Burin¹⁰ (Figure 80) or Graver is useful for engraving or incising characters. In the day and hour either of Mars or of Venus thou shalt engrave thereon the characters shown, and having sprinkled and censed it thou shalt repeat over it the following Prayer:--

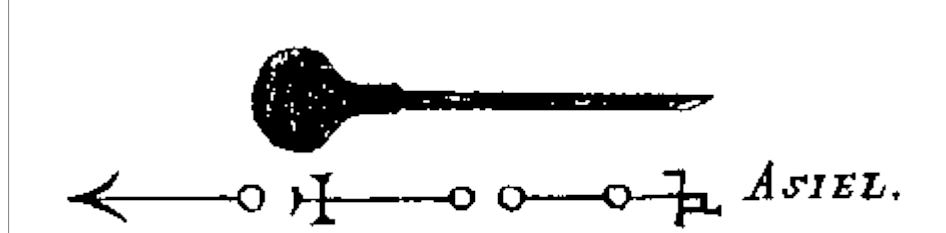
10. From here to the end of the Chapter is from 1203 Lansdowne MSS.

PRAYER.

ASOPHIEL, ASOPHIEL, ASOPHIEL,
 PENTAGRAMMATON ATHANATOS,
 EHEIEH ASHER EHEIEH, QADOSCH,
 QADOSCH, QADOSCH; O God Eternal,
 and my Father, bless this Instrument
 prepared in Thine honour, so that it may
 only serve for a good use and end, for Thy
 Glory. Amen.

Having again perfumed, thou shalt put it aside for use. The Needle may be consecrated in the same way.

Figure 80, the burin and its figures, from Lans., 1203, pg. 27 and 33.



BOOK II

CHAPTER IX

OF¹¹ THE FORMATION OF THE CIRCLE

11. This Chapter is only given in 10862 Add. MSS.

Add. 10862, fol. 125r. The word Mathers translates as "Sickle or Scimitar" is "arctanus" or "arctavus". This chapter also occurs in Sl. 3847, fol. 50v-51r, and Sloane 2383, fol 125r. -JHP

Having chosen a place for preparing and constructing the Circle, and all things necessary being prepared for the perfection of the Operations, take thou the Sickle or Scimitar of Art and stick it into the centre of the place where the Circle is to be made; then take a cord of nine feet in length, fasten one end thereof unto the Sickle and with the other end trace out the circumference of the Circle, which may be marked either with the Sword or with the Knife with the Black hilt. Then within the Circle mark out four regions, namely, towards the East, West, South, and North, wherein place Symbols; and beyond the limits of this Circle describe with the Consecrated Knife or Sword another Circle, but leaving an open space therein towards the North whereby thou mayest enter and depart beyond the Circle of Art. Beyond this again thou shalt describe another Circle at a foot distance with the aforesaid Instrument, yet ever leaving therein an open space for entrance and egress corresponding to the open space already left in the other.

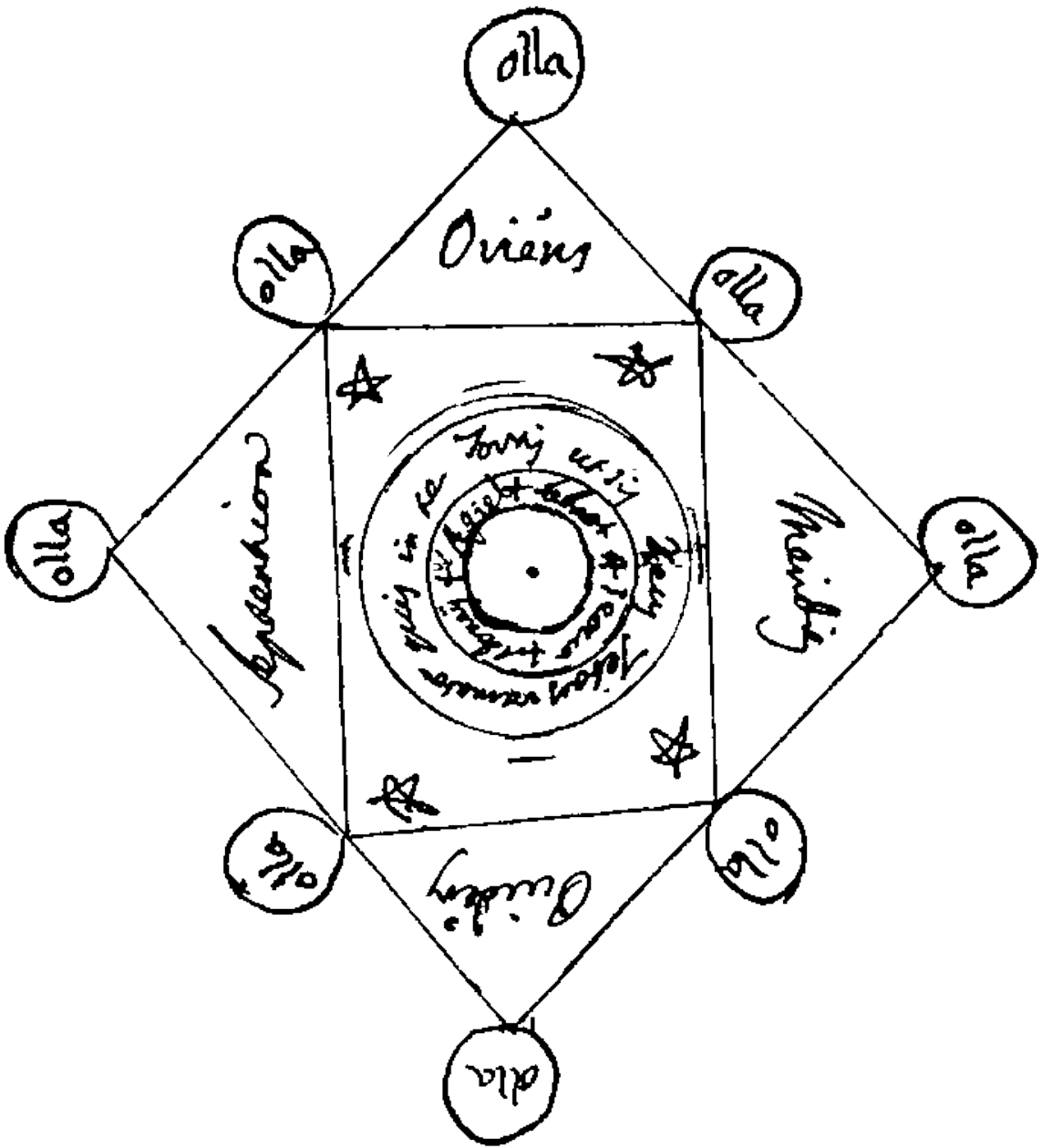
Beyond this again make another Circle at another foot distance, and beyond these two Circles, which are beyond the Circle of Art yet upon the same Centre, thou shalt describe Pentagrams with the Symbols and Names of the Creator therein so that they may surround the Circle already described. Without these Circles shalt thou circumscribe a Square, and beyond that another Square, so that the Angles of the former may touch the centres of the sides of the latter, and that the Angles of the latter may stretch towards the four quarters of the Universe, East, West, North, and South; and at the four Angles of each square, and touching them, thou shalt describe lesser Circles wherein let there be placed standing censers with lighted charcoal and sweet odours.

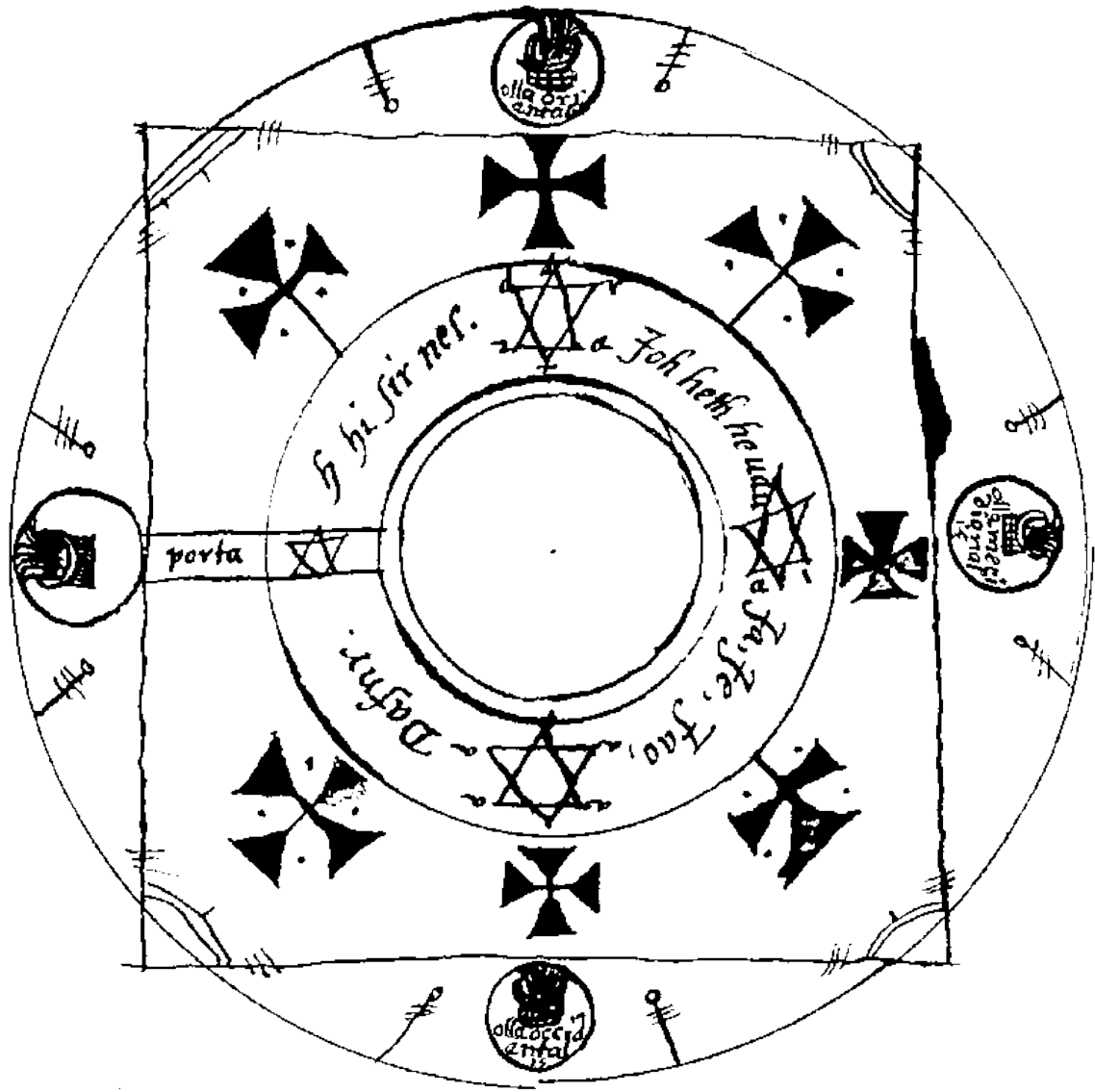
These things being done, let the Magus of Art¹² assemble his Disciples, exhort, confirm, and cheer them, lead them into the Circle of Art and station them therein towards the Four Quarters of the Universe, exhort them to fear nothing, and to abide in their assigned places. Furthermore let each of the Companions have a Sword besides the Sword of the Art, which he must hold naked in his hand. Then let the Magus quit the Circle, and Kindle the Censers, and place thereon exorcised Incense, as is said in the Chapter of Fumigations; and let him have the Censers in his hand and kindle it, and then place it in the part prepared. Let him now enter within the Circle and carefully close the openings left in the same, and let him again warn his Disciples, and take the Trumpet of Art prepared as is said in the Chapter concerning the same, and let him incense the Circle towards the Four Quarters of the Universe.

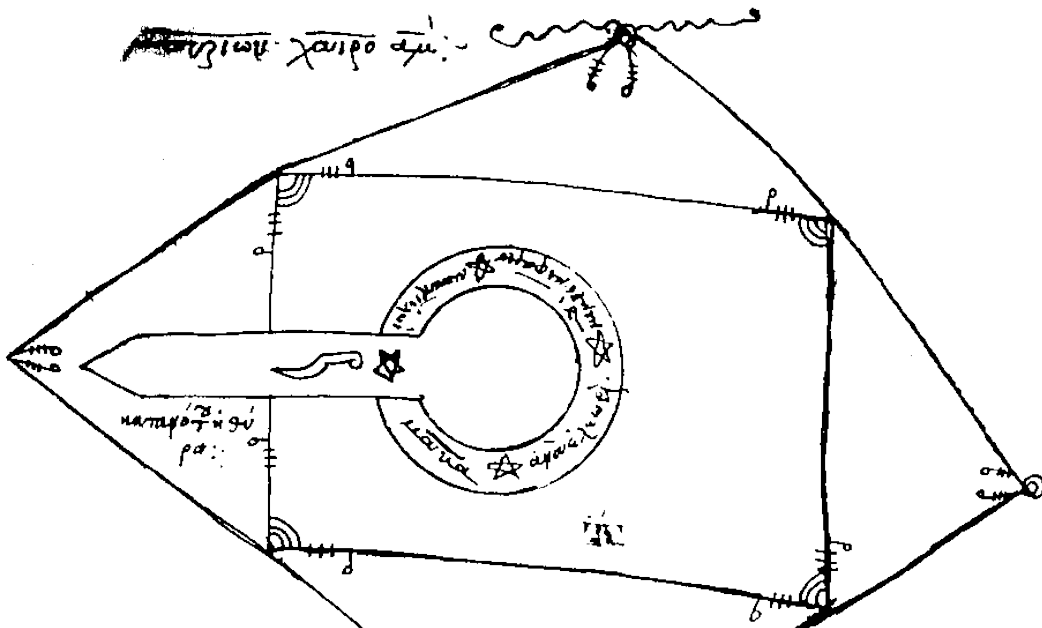
After this let the Magus commence his Incantations, having placed the Sickle, Sword, or other Implement of Art upright in the ground at his feet. Having sounded the trumpet as before taught let him invoke the Spirits, and if need he conjure them, as is said in the First Book, and having attained his desired effect, let him license them to depart.

Here followeth the Form of the Circle (*see Figure 81*), wherein whosoever entereth he shall be at safety as within a fortified Castle, and nothing shall be able to harm him.

12. 'Maghus' in MS. not 'Magister'.







Εμφανεί ξένον ξυλόν
 κείνον εν τῷ ἀγαθῷ σου.
 Εὐκρίτα εἶπεν τοῦ

οὐδὲ δὴν καὶ τομὴσιν ἀ-
 οματῶν ἀγίου ὁμοιωσῶν
 μαχάριον τὸν δούλον σου ὁ πῶς



BOOK II

CHAPTER X

CONCERNING INCENSE, SUFFUMIGATIONS, PERFUMES, ODOURS, AND SIMILAR THINGS WHICH ARE USED IN MAGICAL ARTS

NOTES:

There are many kinds of Incense, Suffumigations, and Perfumes, which are made for and offered unto the Spirits; those which are of sweet odour are for the good, those which are of evil savour are for the evil.

For perfumes of good odour, take thou incense, aloes, nutmeg, gum benjamin, musk, and other fragrant spices, over which thou shalt say:--

THE EXORCISM OF INCENSE.

O God of Abraham, God of Isaac,
God of Jacob, deign to bless these
odoriferous spices so that they may
receive strength, virtue, and power
to attract the Good Spirits, and to
banish and cause to retire all hostile
Phantoms. Through Thee, O Most
Holy ADONAI, Who livest and
reignest unto the Ages of the Ages.
Amen.

I exorcise thee, O Spirit impure and
unclean, thou who art a hostile
Phantom, in the Name of God, that
thou quit this Perfume, thou and all
thy deceits, that it may be
consecrated and sanctified in the
name of God Almighty. May the
Holy Spirit of God grant protection
and virtue unto those who use
these Perfumes; and may the
hostile and evil Spirit and Phantom
never be able to enter therein,
through the Ineffable Name of God

Almighty. Amen.

O Lord, deign to bless and to sanctify this Creature of Perfume so that it may be a remedy unto mankind for the health of body and of soul, through the Invocation of Thy Holy Name. May all Creatures who receive the odour of this incense and of these spices receive health of body and of soul, through Him Who hath formed the Ages. Amen.

After this thou shalt sprinkle the various Spices with the Water of the Art, and thou shalt place them aside in a piece of silk as in other cases, or in a box destined for the purpose, so that thou mayest have them ready prepared for use when necessary.

When thou wishest to use the incense, thou shalt kindle a fire of fresh charcoal, in earthen vessels newly glazed within and without, and thou shalt kindle fire fresh with flint and steel, and the fire being lighted thou shalt say over it as follows, before putting the Spices thereon:--

THE EXORCISM OF THE FIRE.

I exorcise thee, O Creature of Fire, by Him through Whom all things have been made, so that every kind of Phantasm may retire from thee, and be unable to harm or deceive in any way, through the Invocation of the Most High Creator of all. Amen.

Bless, O Lord All Powerful, and All Merciful, this Creature of Fire, so that being blessed by Thee, it may be for the honour and glory of Thy

Most Holy Name, so that it may work no hindrance or evil unto those who use it. Through Thee, O Eternal and Almighty Lord, and through Thy Most Holy Name. Amen.

This being done, thou shalt put the Spices upon the Fire, and make what perfumes and suffumigations thou requirest.

Over Fumigations of evil odour thou shalt say:--

ADONAI, LAZAI, DALMAI,
AIMA, ELOHI, O Holy Father,
grant unto us succour, favour, and
grace, by the Invocation of thy
Holy Name, so that these things
may serve us for aid in all that we
wish to perform therewith, that all
deceit may quit them, and that they
may be blessed and sanctified
through Thy Name. Amen.

BOOK II

CHAPTER XI

OF THE WATER, AND OF THE HYSSOP

If it be necessary to sprinkle with water anything required in the Art it should be done with a Sprinkler.

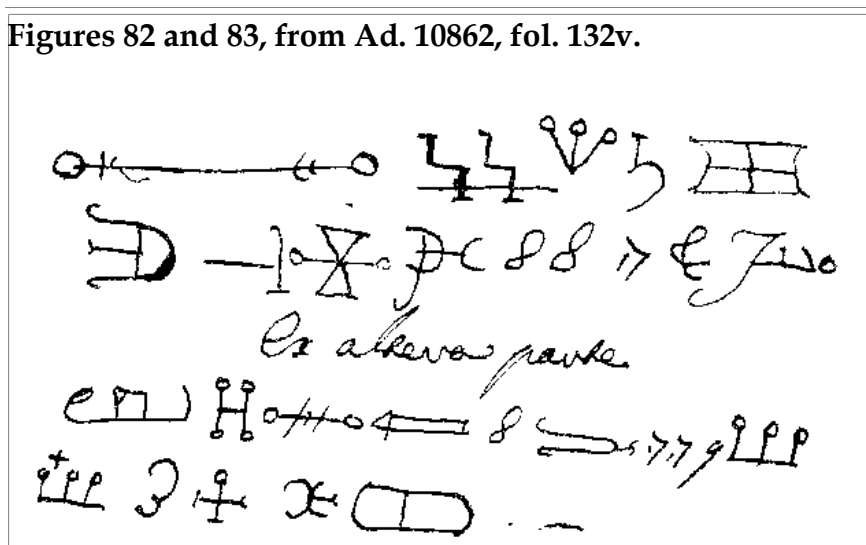
Prepare a Censer in the day and hour of Mercury, with the odoriferous Spices of the Art. After this thou shalt take a vessel of brass, of lead varnished within and without, or of earth, which thou shalt fill with most clear spring water, and thou shalt have salt. and say these words over the salt:--

TZABAOTH, MESSIACH,
 EMANUEL, ELOHIM GIBOR,
 YOD HE VAU HE; O God, Who art
 the Truth and the Life, deign to
 bless and sanctify this Creature of
 Salt, to serve unto us for help,
 protection, and assistance in this
 Art, experiment and operation, and
 may it be a succor unto us.

After this cast the salt into the vessel wherein is the Water, and say the following Psalms: cii.; liv.; vi.; lxvii.

Thou shalt then make unto thyself a Sprinkler of vervain, fennel, lavender, sage, valerian, mint, garden-basil, rosemary, and hyssop, gathered in the day and hour of Mercury, the moon being in her increase. Bind together these herbs with a thread spun by a young maiden, and engrave upon the handle on the one side the characters shown in *Figure 82*, and on the other side those given in *Figure 83*.

Figures 82 and 83, from Ad. 10862, fol. 132v.



After this thou mayest use the Water, using the Sprinkler whenever it is necessary; and know that wheresoever thou shalt sprinkle this Water, it will chase away all Phantoms, and they shall be unable to hinder or annoy any. With this same Water thou shalt make all the preparations of the Art.

BOOK II

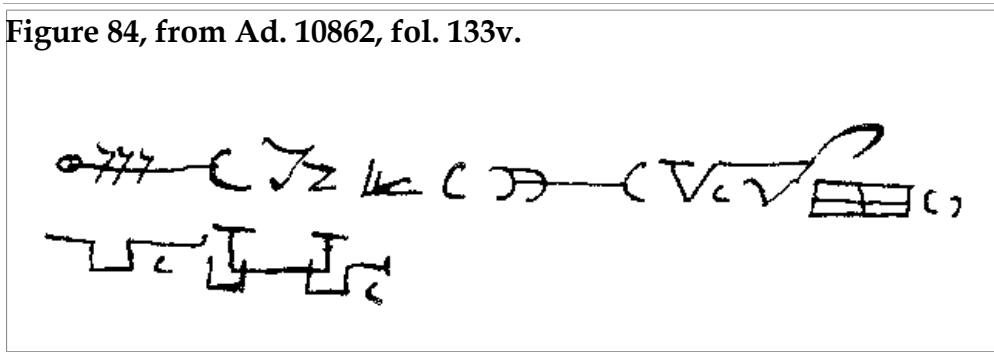
CHAPTER XII

OF THE LIGHT, AND OF THE FIRE.

It hath been ever the custom among all nations to use fire and light in sacred things. For this reason the Master of the Art should also employ them in sacred rites, and besides those for reading the Conjurations by, and for the incense, in all operations Lights are necessary in the Circle.

For this reason he should make candles of virgin wax in the day and hour of Mercury; the wicks should have been made by a young girl; and the Candles should be made when the moon is in her increase, of the weight of half a pound each, and on them thou shalt engrave these characters with the Dagger, or the Burin of Art. (*See Figure 84.*)

Figure 84, from Ad. 10862, fol. 133v.



After this thou shalt repeat over the Candles, Psalms cli.; ciii.; cvii., and shalt say:--

O Lord God, Who governest all things by
Thine Almighty Power, give unto me, a poor
sinner, understanding and knowledge to do
only that which is agreeable unto Thee;
grant unto me to fear, adore, love, praise,
and give thanks unto Thee with true and
sincere faith and perfect charity. Grant, O
Lord, before I die, and descend into the
realms beneath, and before the fiery flame
shall devour me, that Thy Grace may not
leave me, O Lord of my Soul. Amen.

After this thou shalt add:--

I exorcise thee, O Creature of wax, by Him Who alone hath created all things by His Word, and by the virtue of Him Who is pure truth, that thou cast out from thee every Phantasm, Perversion, and Deceit of the Enemy, and may the Virtue and Power of God enter into thee, so that thou mayest give us light, and chase far from us all fear or terror.

After this thou shalt sprinkle them with the Water of the Art, and incense them with the usual perfumes.

And when thou shalt wish to kindle them thou shalt say:--

I exorcise thee, O Creature of Fire, in the Name of the Sovereign and Eternal Lord, by His Ineffable Name, which is YOD, HE, VAU, HE; by the Name IAH; and by the Name of Power EL; that thou mayest enlighten the heart of all the Spirits which we shall call unto this Circle, so that they may appear before us without fraud and deceit through Him Who hath created all things.

Then thou shalt take a square Lantern, with panes of Crystal glass, and thou shalt fit therein the Candle lighted, to read by, to form the Circle, or any other purpose for which thou shalt require it.

BOOK II

CHAPTER XIII

CONCERNING¹³ THE PRECEPTS OF THE ART

13. This Chapter is only given in 10862 Add. MSS. -SLM

It also occurs in Sl.3847,

He who hath attained the rank or degree of Exorcist, which we are usually accustomed to call Magus or Master according to grade, whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised.

The which being duly completed, let him go on the day and hour of the commencement of the work, unto the place set apart for the same, as hath been said, in the place concerning the formation of the Circle. Let him instruct his Disciples on no cause whatsoever to move from their assigned places. And the Magus should exhort them with a bold and confident voice as follows:--

THE EXHORTATION OF THE COMPANIONS.

Fear ye not, my beloved Companions, seeing that we draw near unto the desired end; therefore, all things being rightly done and the Conjurations and Exorcisms diligently performed, ye shall behold Kings of Kings, and Emperors of Emperors, and other Kings, Princes, and Majesties with them, and a great crowd of followers, together with all sorts of musical instruments, yet nothing should either the Magus or his Disciples fear.

And then let the Magus say:--

I exhort you by these Holy Names of God, ELOHIM, ADONAI, AGLA, that none of you now presume to move or cross over from your appointed stations.

This being said, let the Magus and his Disciples uncover the Holy Pentacles and show them towards each quarter, and they being

shown in each place, there shall be noises and rushings.

Then shall the Emperor of (the Spirits) say unto you:--

From the time of the Great Addus until now, there hath not been an Exorciser who could behold my person, and unless those things¹⁴ which ye have showed unto us hath been made, ye would not now have seen me. But seeing that ye have powerfully called us, as I believe, by the rites derived from Solomon, and which but few of your comrades, or Exorcisers, possess, also they compel us against our will, and I therefore say unto thee that we wish to be obedient in all matters.

Then shall the Magus place the petitions of himself and his companions, which should be written down clearly on virgin card, or paper, beyond the Circle towards the King or Prince of the Spirits, and he will receive it and take counsel with his Chiefs. After this he will return the Card, saying:-- That which thou desirest is accomplished, be thy will performed, and all thy demands fulfilled.

BOOK II

CHAPTER XIV

OF THE PEN, INK, AND COLOURS.

All things employed for writing, etc., in this Art, should be prepared in the following manner.

Thou shalt take a male gosling, from which thou shalt pluck the third feather of the right wing, and in plucking it thou shalt say:--

ADRAI, HAHLLI, TAMAIL, TILONAS,
ATHAMAS, ZIANOR, ADONAI, banish
from this pen all deceit and error, so that it
may be of virtue and efficacy to write all that
I desire. Amen.

After this thou shalt sharpen it with the penknife of the Art, perfume it, sprinkle it, and place it aside in a silken cloth.

Thou shalt have an Inkstand made of earth or any convenient

14. The
Pentacles.

matter, and in the day and hour of Mercury thou shalt engrave thereon with the Burin of Art these Names:-- Yod, He, Vau, He, Metatron, Iah Iah Iah, Qadosch, Elohim Tzabaoth (*see Figure 85*) and in putting the ink therein thou shalt say:--

Figure 85.

יהוה : מטטרון : יה יה יה : קדוש :
אלהים צבאות :

The manuscripts give these sacred names in Roman characters only. -JHP

I exorcise thee, O Creature of Ink, by ANAIRETON, by SIMULATOR, and by the Name ADONAI, and by the Name of Him through Whom all things were made, that thou be unto me an aid and succor in all things which I wish to perform by thine aid.

As it sometimes happeneth that it is necessary to write with some noble colour, it is well to have a new and clean box wherein to keep them. The principal colours will be Yellow or Gold, Red, Celestial or Azure Blue, Green, and Brown; and any other colours that may be requisite. Thou shalt exorcise, perfume, and sprinkle them in the usual manner.

BOOK II

CHAPTER XV

OF THE PEN OF THE SWALLOW AND OF THE CROW.

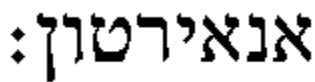
Take the feather of a Swallow or of a Crow, and before plucking it thou shalt say:--

May Holy MICHAEL the Archangel of God, and MIDAEL and MIRAEL, the Chiefs and Captains of the Celestial Army, be my aid in the operation I am about to perform, so that I may write herewith all things which are necessary, and that all the experiments which I commence herewith may through

you and through your names be perfected
by the power of the Most High Creator.
Amen.

After this thou shalt point and complete the pen with the Knife of the Art, and with the pen and ink of the art thou shalt write upon its side the Name, ANAIRETON (see Figure 86), and thou shalt say over it the following Psalms: cxxxiii.; cxvii.

Figure 86.



אנאירטון:

The manuscripts give this name in Roman characters only. -JHP

BOOK II

CHAPTER XVI

OF THE BLOOD OF THE BAT, PIGEON, AND OTHER ANIMALS

Take a living Bat and exorcise it thus:--

THE EXORCISM OF THE BAT.

CAMIACH, EOMIAHE, EMIAL, MACBAL, EMOIL, ZAZEAN, MAIPHIAT, ZACRATH, TENDAC, VULAMAHI; by these Most Holy Names, and the other Names of Angels which are written in the Book ASSAMAIAN,¹⁵ I conjure thee O Bat (or whatever animal it may be) that thou assist me in this operation, by God the True, God the Holy, the God Who hath created thee, and by Adam, Who hath imposed thy true name upon thee and upon all other animated beings.

After this, take the Needle or other convenient Instrument of Art,

15. The 'Sepher Ha-Shamaiim,' or 'Book of the Heavens.'

as will be said later on, and pierce the bat in the vein which is in the right wing; and collect the blood in a small vessel over the which thou shalt say:--

Almighty ADONAI, ARATHRON, ASHAI, ELOHIM, ELOHI, ELION, ASHER EHEIEH, SHADDAI, O God the Lord, immaculate, immutable, EMANUEL, MESSIACH, YOD, HE, VAU, HE, be my aid, so that this blood may have power and efficacy in all wherein I shall wish, and in all that I shall demand.

Perfume it and keep it for use.

The blood of other winged animals may be taken in the same manner, with the proper solemnities.

Note by Editor.-- I cannot too strongly impress on the readers of this volume that the use of blood is more or less connected with Black Magic; and that it should be avoided as much as possible.

BOOK II

CHAPTER XVII

OF VIRGIN PARCHMENT, OR VIRGIN PAPER, AND HOW IT SHOULD BE PREPARED

Virgin paper, or card, is that which is new, pure, clean, and exorcised, never having served for any other purpose.

Virgin parchment is necessary in many Magical Operations, and should be properly prepared and consecrated. There are two kinds, one called Virgin, the other Unborn. Virgin parchment is that which is taken from an Animal which hath not attained the age of generation, whether it be ram, or kid, or other animal.

Unborn parchment is taken from an animal which hath been taken before its time from the uterus of its mother.

Take whichsoever of these two classes of animals thou pleasest, provided only that it be male, and in the day and hour of Mercury; and take it to a secret place where no man may see thee at work. Thou shalt have a marsh-reed cut at a single stroke with a new knife, and thou shalt strip from it the leaves, repeating this Conjunction:--

THE CONJURATION OF THE REED.

I conjure thee by the Creator of all things, and by the King of Angels, Whose Name is EL SHADDAI, that thou receivest strength and virtue to flay this animal and to construct the parchment whereon I may write the Holy Names of God, and that it may acquire so great virtue that all which I shall write or do may obtain its effect, through Him who liveth unto the Eternal Ages. Amen.

Before cutting the Reed recite Psalm lxxii.

After this, with the Knife of the Art, thou shalt fashion the Reed into the shape of a Knife, and upon it thou shalt write these Names: AGLA, ADONAI, ELOHI (*see Figure 87*), through Whom be the work of this Knife accomplished. Then thou shalt say:--

Figure 87.



אגלא : אדני : אלהי

The manuscripts give these sacred names in Roman characters only. -JHP

O God, Who drewest Moses, Thy well beloved and Thine elect, from among the Reeds on the marshy banks of the Nile, and from the Waters, he being yet but a child, grant unto me through Thy great mercy and

compassion that this Reed may receive
Power and Virtue to effect that which I
desire through Thy Holy Name and the
Names of Thy Holy Angels. Amen.

This being done, thou shalt commence with this Knife to flay the
Animal, whether it be Virgin or Unborn, saying:--

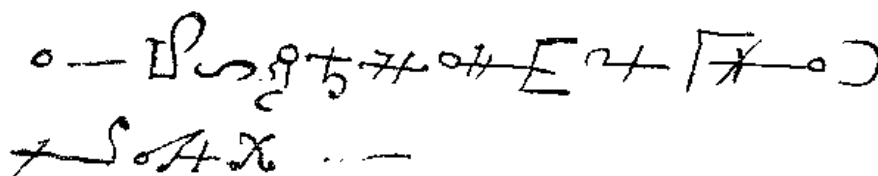
ZOHAR, ZIO, TALMAÏ, ADONAI,
SHADDAI, TETRAGRAMMATON, and ye
Holy Angels of God; be present, and grant
power and virtue unto this parchment, and
may it be consecrated by you, so that all
things which I shall write thereon shall
obtain their effect. Amen.

The Animal being flayed, take Salt, and say thus over it:--

God of Gods, and Lord of Lords, Who hast
created all things from Negative Existence,
deign to bless and sanctify this Salt, so that
in placing it upon this parchment which I
wish to make, it may have such virtue that
whatsoever I may write on it hereafter may
attain its desired end. Amen.

Afterwards rub the said parchment with the exorcised salt, and
leave it in the Sun, to imbibe this salt for the space of an entire day.
Then take a large earthen vessel glazed within and without, round
the outside of which thou shalt write the characters in *Figure 88*.

Figure 88, from Ad. 10862, fol. 143v.



Handwritten characters in a cursive script, likely a magical formula or name, enclosed in a rectangular border. The characters are arranged in two lines. The first line consists of a series of connected, flowing characters, including what appears to be a large 'P' or 'Q' at the beginning, followed by several smaller, more complex characters. The second line is shorter and contains fewer characters, including a large 'S' or 'A' at the beginning.

After this thou shalt put powdered lime into the vessel, saying:--

OROIL, ZARON, ZAINON, ZEVARON,
ZAHIPHIL, ELION, be ye present and bless
this work so that it may attain the desired
effect, through the King of the Heavens, and
the God of the Angels. Amen.

Take then exorcised Water and pour it upon the said lime, and
place the skin therein for three days, after which thou shalt take it
thence, and scrape therefrom the lime and flesh adhering, with the
Knife of Reed.

After this thou shalt cut, with a single stroke, a Wand of Hazel,
long enough for thee to form a Circle therewith; take also a cord
spun by a young maiden, and small stones or pebbles from a
brook, pronouncing these words:--

O God Adonai, holy and Powerful Father,
put virtue into these stones, that they may
serve to stretch this parchment, and to chase
therefrom all fraud, and may it obtain virtue
by Thine Almighty Power.

After this, having stretched the said parchment upon the Circle and
bound it with the cord and stones, thou shalt say:--

AGLA, YOD, HE, VAU, HE, IAH,
EMANUEL, bless and preserve this
parchment, so that no Phantasm may enter
therein.

Let it dry thus for three days in a dark and shady place, then cut
the cord with the Knife of Art, and detach the Parchment from the
Circle, saying:--

ANTOR, ANCOR, TURLOS, BEODONOS,
PHAIAR, APHARCAR, be present for a
guard unto this Parchment.

Then perfume it, and keep it in silk ready for use.

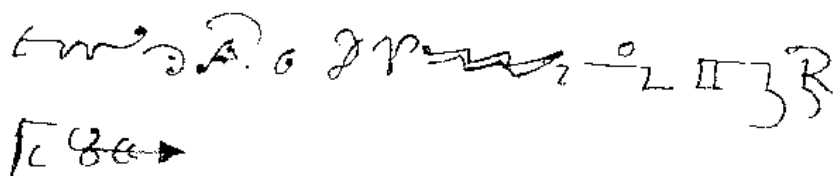
No woman, if her flowers be upon her, should be permitted to see this parchment; otherwise it will lose its virtue. He who maketh it should be pure, clean, and prepared.

But if the preparation of the aforesaid parchment seemeth too tedious, thou mayest make it in the following manner, but it is not so good.

Take any Parchment, and exorcise it; prepare a censer with perfumes; write upon the parchment the characters in *Figure 89*, hold it over the Incense, and say:--

Be ye present to aid me, and may my operation be accomplished through you; ZAZAI, ZALMAI, DALMAI, ADONAI, ANAPHAXETON, CEDRION, CRIPON, PRION, ANAIRETON, ELION, OCTINOMON, ZEVANION, ALAZAION, ZIDEON, AGLA, ON, YOD HE VAU HE, ARTOR, DINOTOR, Holy Angels of God; be present and infuse virtue into this Parchment, so that it may obtain such power through you that all Names or Characters thereon written may receive due power, and that all deceit and hindrance may depart therefrom, through God the Lord merciful and gracious, Who liveth and reigneth through all the Ages. Amen.

Figure 89, from Ad. 10862, fol. 145v.



Then shalt thou recite over the parchment Psalms lxxii.; cxvii.; and cxxiv.; and the '*Benedicite Omnia Opera.*'

Then say:--

I conjure thee, O Parchment, by all the Holy Names, that thou obtainest efficacy and strength, and becomest exorcised and consecrated, so that none of the things which may be written upon thee shall be effaced from the Book of Truth. Amen.

Then sprinkle it, and keep it as before said.

The Cauls of newly-born children, duly consecrated, may also be used instead of virgin parchment. Also paper, satin, silk, and the like substances, may be employed in operations of less importance if duly exorcised and consecrated.

BOOK II

CHAPTER XVIII

OF WAX AND VIRGIN EARTH

Wax and Virgin Earth are also employed in many Magical Operations, whether to make Images, or Candles, or other things; therefore they should never have been put to any other use. The Earth should be dug up with thine own hands, and reduced to a paste, without touching it with any instrument whatever, so that it be not defiled thereby.

The Wax should be taken from bees which have only made it for the first time, and it should never have been employed for any other purpose; and when thou shalt wish it to avail thyself of the one or the other, thou shalt before commencing the work repeat the following conjuration:--

CONJURATION.

EXTABOR, HETABOR, SITTACIBOR,

ADONAI, ONZO, ZOMEN, MENOR,
ASMODAL, ASCOBAL, COMATOS,
ERIONAS, PROFAS, ALKOMAS,
CONAMAS, PAPUENDOS, OSIANDOS,
ESPIACENT, DAMNATH, EHERES,
GOLADES, TELANTES, COPHI, ZADES, ye
Angels of God be present, for I invoke ye in
my work, so that through you it may find
virtue and accomplishment. Amen.

After this repeat Psalms cxxxi.; xv.; cii.; viii.; lxxxiv.; lxviii.; lxxii.;
cxxxiii.; cxiii.; cxxvi.; xlvi.; xlvii.; xxii.; li.; cxxx.; cxxxix.; xlix.; cx.;
liii.; and say:--

I exorcise thee, O Creature of Wax (or of
Earth), that through the Holy Name of God
and His Holy Angels thou receive blessing,
so that thou mayest be sanctified and
blessed, and obtain the virtue which we
desire, through the Most Holy Name of
ADONAI. Amen.

Sprinkle the wax and put it aside for use; but take note that the
Earth which should be dug up with thy hands should be prepared
every time thou hast need thereof.

BOOK II

CHAPTER XIX

CONCERNING THE NEEDLE AND OTHER IRON INSTRUMENTS

There are several steel instruments necessary in various
Operations, as a Needle to prick or to sew; a Burin, or instrument
wherewith to engrave, etc.

Thou shalt make such instruments in the day and hour of Jupiter,
and when it is finished thou shalt say:--

I conjure thee, O Instrument of Steel, by God the Father Almighty, by the Virtue of the Heavens, of the Stars, and of the Angels who preside over them; by the virtue of stones, herbs, and animals; by the virtue of hail, snow, and wind; that thou receivest such virtue that thou mayest obtain without deceit the end which I desire in all things where I shall use thee; through God the Creator of the Ages, and Emperor of the Angels. Amen.

Afterwards repeat Psalms iii.; ix.; xxxi.; xlii.; lx.; li.; cxxx.

Perfume it with the perfumes of the Art, and sprinkle it with exorcised water, wrap it in silk and say:--

DANI, ZUMECH, AGALMATUROD,
GADIEL, PANI, CANELOAS, MEROD,
GAMIDOI, BALDOI, METRATOR, Angels
most holy, be present for a guard unto this
instrument.

BOOK II

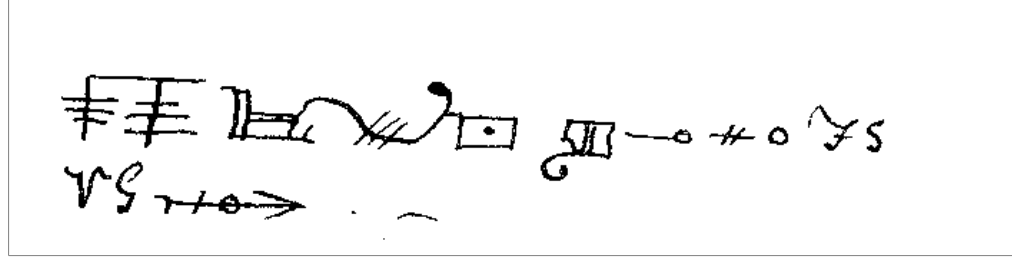
CHAPTER XX

CONCERNING THE SILKEN CLOTH

When any Instrument of the Art is properly consecrated, it should be wrapped in silk and put away, as we have said.

Take, then, silk of any colour except black or grey, whereon write the. words and Characters in *Figure 90*.

Figure 90, from Ad. 10862, fol. 154v.



Perfume it with incense of good odour, sprinkle it, and recite Psalms lxxxii.; lxxii.; cxxxiv.; lxiv.

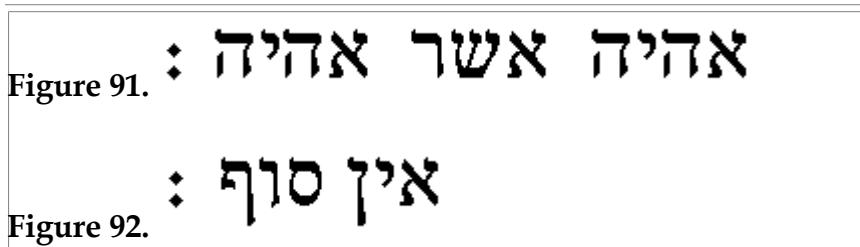
After this thou shalt put it aside for seven days with sweet spices; and thou shalt use this silk to wrap all the instruments of the Art.

BOOK II

CHAPTER XXI

CONCERNING CHARACTERS, AND THE CONSECRATION OF THE MAGICAL BOOK

Whensoever in any Operation it is necessary to write Characters, and thou fearest that thou wilt fail, do this: Write at the beginning the Name EHEIEH ASHER EHEIEH (*Figure 91*), and at the end the name AIN SOPH (*Figure 92*); between these Names write what thou wishest, and if thou hast anything especial to do bear the said written Names upon the wrapper in silk, and thou shalt say over them:--



The manuscripts give these sacred names in Roman characters only. -JHP

Most Wise and Most High Creator of all things, I pray Thee for Thy grace and mercy that Thou mayest grant such virtue and

power unto these Holy Names, that Thou mayest keep these characters from all deceit and error, through Thee, O Most Holy ADONAI. Amen.

After having repeated this thou shalt write the requisite Characters, and thou shalt not fail, but shall attain thy desired end.

THE CONSECRATION OF THE BOOK.¹⁶

16. The rest of this Chapter is from 1203 Lansdowne MSS.

Make a small Book containing the Prayers for all the Operations, the Names of the Angels in the form of Litanies, their Seals and Characters; the which being done thou shalt consecrate the same unto God and unto the pure Spirits in the manner following:--

Thou shalt set in the destined place a small table covered with a white cloth, whereon thou shalt lay the Book opened at the Great Pentacle which should be drawn on the first leaf of the said Book; and having kindled a lamp which should be suspended above the center of the table, thou shalt surround the said table with a white curtain; clothe thyself in the proper vestments, and holding the Book open, repeat upon thy knees the following prayer with great humility:--

(For the Prayer beginning 'Adonai Elohim,' etc., see Book I., Chapter XIV., where it is given in full.)

After which thou shalt incense it with the incense proper to the Planet and the day, and thou shalt replace the Book on the aforesaid Table, taking heed that the fire of the lamp be kept up continually during the operation, and keeping the curtains closed. Repeat the same ceremony for seven days, beginning with Saturday, and perfuming the Book each day with the Incense proper to the Planet ruling the day and hour, and taking heed that the lamp shall burn both day and night; after the which thou shalt shut up the Book in a small drawer under the table, made expressly for it, until thou shalt have occasion to use it; and every time that thou wishest to use it, clothe thyself with thy vestments, kindle the lamp, and repeat upon thy knees the aforesaid prayer, 'Adonai

Elohim.' etc.

It is necessary also, in the Consecration of the Book, to summon all the Angels whose Names are written therein in the form of Litanies, the which thou shalt do with devotion; and even if the Angels and Spirits appear not in the Consecration of the Book, be not thou astonished thereat, seeing that they are of a pure nature, and consequently have much difficulty in familiarising themselves with men who are inconstant and impure, but the Ceremonies and Characters being correctly carried out devoutly and with perseverance, they will be constrained to come, and it will at length happen that at thy first invocation thou wilt be able to see and communicate with them. But I advise thee to undertake nothing unclean or impure, for then thy importunity, far from attracting them, will only serve to chase them from thee; and it will be thereafter exceedingly difficult for thee to attract them for use for pure ends.

BOOK II

CHAPTER XXII

CONCERNING SACRIFICES TO THE SPIRITS, AND HOW THEY SHOULD BE MADE

In many operations it is necessary to make some sort of sacrifice unto the Demons, and in various ways. Sometimes white animals are sacrificed to the good Spirits and black to the evil. Such sacrifices consist of the blood and sometimes of the flesh.

They who sacrifice animals, of whatsoever kind they be, should select those which are virgin, as being more agreeable unto the Spirits, and rendering them more obedient.

When blood is to be sacrificed it should be drawn also from virgin quadrupeds or birds, but before offering the oblation, say:--

May this Sacrifice which we find it proper to offer unto ye, noble and lofty Beings, be agreeable and pleasing unto your desires; be ye ready to obey us, and ye shall receive

greater ones.

Then perfume and sprinkle it according to the rules of Art.

When it is necessary, with all the proper Ceremonies, to make Sacrifices of fire, they should be made of wood which hath some quality referring especially unto the Spirits invoked; as juniper, or pine, unto the Spirits of Saturn; box, or oak, unto those of Jupiter; cornel, or cedar, unto those of Mars; laurel unto those of the Sun; myrtle unto those of Venus; hazel unto those of Mercury; and willow unto those of the Moon.

But when we make sacrifices of food and drink, everything necessary should be prepared without the circle, and the meats should be covered with some fine clean cloth, and have also a clean white cloth spread beneath them; with new bread and good and sparkling wine, but in all things those which refer to the nature of the Planet. Animals, such as fowls or pigeons, should be roasted. Especially shouldst thou have a vessel of clear and pure fountain water, and before thou enterest into the Circle, thou shalt summon the Spirits by their proper Names, or at least those chief among them, saying:--

In whatsoever place ye may be, ye Spirits,
who are invited to this feast, come ye and be
ready to receive our offerings, presents, and
sacrifices, and ye shall have hereafter yet
more agreeable oblations.

Perfume the viands with sweet incense, and sprinkle them with exorcised water; then commence to conjure the Spirits until they shall come.

This is the manner of making sacrifices in all arts and operations wherein it is necessary, and acting thus, the Spirits will be prompt to serve thee.

Here endeth our Key, the which if thou thoroughly instillest into thy memory, thou shalt be able, if it pleaseth thee, even to fly with the wings of the wind. But if thou takest little heed hereof, and despiseth this Book, never shalt thou attain unto the desired end in

any Magical experiment or operation whatsoever.

For in this Book is comprised all science of Magical Art, and it should be strictly kept by thee. And hereunto is the end of our Key, in the Name of God the righteous, the merciful, and the eternal, Who liveth and reigneth throughout the Ages. Amen.

THE END OF THE KEY OF SOLOMON THE KING.

ANCIENT FRAGMENT OF THE KEY OF SOLOMON

TRANSLATED FROM THE HEBREW BY ELIPHAZ LÉVI; and given in his '*Philosophie Occulte*,' Serie II., Page 136.

I will now give unto thee the Key of the Kingdom of the Spirits.

This Key is the same as that of the Mysterious Numbers of Yetzirah.¹

The Spirits are governed by the natural and universal Hierarchy of things.

Three command Three through the medium of Three.

There are the Spirits of Above, those of Below, and those of the Centre; then if thou investest the Sacred Ladder, if thou descendest instead of ascending, thou wilt discover the Counter-Hierarchy of the Shells, or of the Dead Spirits.

Know thou only that the Principalities of Heaven, the Virtues, and the Powers, are not Persons, but dignities.

They are the Degrees of the Sacred Ladder upon which the Spirits ascend and descend.

NOTES:

1. The 'Sepher Yetzirah,' or 'Book of Formation,' one of the most ancient Books of the Qabalah.

Michael, Gabriel, Raphael, and the others, are not Names but Titles.

The First of the Numbers is the Unity.

The First of the Divine Conceptions called the *Sephiroth* is Kether or the Crown.

The First Category of the Spirits is that of Chaioth Ha-Qadesh or the Intelligences of the Divine Tetragram, whose Letters are symbolized by the Mysterious Animals in the Prophecy of Ezekiel.

Their empire is that of unity and synthesis. They correspond to the Intelligence.

They have for adversaries the *Thamiel* or Double-Headed Ones, the Demons of revolt and of anarchy, whose two Chiefs ever at War with each other, are *Satan* and *Moloch*.

The Second Number is two; the Second Sephira is Chokmah or Wisdom.

The Spirits of Wisdom are the Auphanim, a Name which signifieth the Wheels, because all acts in Heaven like immense Wheels spangled with Stars. Their Empire is that of Harmony. They correspond to the Reason.

They have for Adversaries the *Chaigidel*, or the Shells which attach themselves to Material and Lying Appearances. Their Chief, or rather their Guide, for Evil Spirits obey no one, is *Beelzebub*, whose Name signifieth the God of Flies, because Flies haunt putrefying corpses.

The third Number is three. The third Sephira is Binah or Understanding.

The Spirits of Binah are Aralim, or the Strong. Their empire is the creation of ideas; they

correspond to activity and energy of thought.

They have for adversaries the *Satariel*, or concealers, the Demons of absurdity, of intellectual inertia, and of Mystery. The Chief of the *Satariel* is *Lucifuge*, called falsely and by anti-phrase *Lucifer* (as the Eumenides, who are the Furies, are called in Greek the Gracious Ones).

The fourth Number is four. The fourth Sefhira is Gedulah or Chesed, Magnificence or Mercy.

The Spirits of Gedulah are the Chaschmalim, or the Lucid Ones. Their empire is that of beneficence; they correspond to the imagination.

They have for adversaries the *Gamchicoth* or the Disturbers of Souls. The Chief or Guide of these Demons is *Ashtaroth* or *Astarte*, the impure Venus of the Syrians, whom they represent with the head of an ass or of a bull, and the breasts of a woman.

The fifth Number is five. The fifth Sefhira is Geburah or Justice.

The Spirits of Geburah are the Seraphim, or the Spirits burning with zeal. Their empire is that of the chastisement of crimes. They correspond to the faculty of comparing and of choosing.

They have for adversaries the *Golab* or incendiaries, Genii of wrath and sedition, whose Chief is *Asmodeus*, whom they also call Samael the Black.

The sixth Number is six. The sixth Sefhira is Tiphereth the Supreme Beauty.

The Spirits of Tiphereth are the Malachim, or the Kings. Their empire is that of the Universal Harmony. They correspond to the judgment.

They have for adversaries the *Tagaririm*, or

Disputers, whose Chief is *Belphegor*.

The seventh Number is seven. The seventh Sefhira is Netzach, or Victory.

The Spirits of Netzach is the Elohim or the Gods, that is to say the representatives of God. Their empire is that of progress and of life; they correspond to the *Sensorium* or to sensibility.

They have for adversaries the *Harab-Serapel*, or the Ravens of Death, whose Chief is Baal.

The eighth Number is eight. The eighth Sefhira is Hod or eternal order.

The Spirits of Hod are the Beni-Elohim or Sons of the Gods. Their empire is that of order; they correspond to the inner sense.

They have for adversaries the *Samael* or jugglers, whose Chief is *Adramelech*.

The ninth Number is nine. The ninth Sefhira is Yesod, or the fundamental principle.

The Spirits of Yesod are the Cherubim or Angels, those powers which fecundate the earth, and which are represented in Hebrew symbolism under the form of bulls. Their empire is that of fecundity. They correspond to true ideas.

They have for adversaries the *Gamaliel* or obscene, whose Queen is *Lilith*, the Demon of debaucheries.

The tenth Number is ten. The tenth Sefhira is Malkuth, or the kingdom of forms.

The Spirits of Malkuth are the Ischim, or the virile ones; they are the souls of the Saints whose Chief is Moses. (Let us not forget that it is Solomon who

speaks. -Eliphaz Lévi.)

They have for adversaries the wicked ones who obey *Nahema*, the Demon of Impurity.

The wicked are symbolized by the five accursed nations whom Joshua was to destroy.

Joshua, or Jehoshua the Saviour, is a symbol of the Messiach.

His Name is composed of the letters of the Divine Tetragram changed into the Pentagram by the addition of the Letter Schin (*see Figure 94*).

Each letter of this Pentagram represents a power of good attacked by the five accursed nations.

For the real history of the people of God is the allegorical legend of Humanity.

The five accursed nations are:--

1. The Amalekites or Aggressors;
2. The Geburim or Violent Ones;
3. The Raphaim or Cowards;
4. The Nephilim or Voluptuous Ones;
5. The Anakim or Anarchists.

The Anarchists are vanquished by the Yod, which is the Sceptre of the Father.

The Violent are vanquished by the Hé', which is the Gentleness of the Mother.

The Cowards are vanquished by the Vau, which is the Sword of Michael, and Generation by travail and pain.

The Voluptuous are vanquished by the second Hé, which is the painful bringing forth of the Mother.

Lastly, the Aggressors are vanquished by the Schin, which is the Fire of the Lord and the equilibrating Law of justice.

The Princes of the Perverse Spirits are the False Gods whom they adore.

Hell has then no other government than that fatal law which punishes perversity and corrects error, for the false Gods only exist in the false opinion of their adorers.

Baal, Belphegor, Moloch, Adramelech, have been the idols of the Syrians; idols without soul, idols now destroyed, and of whom the Name alone remaineth.

The True God hath vanquished all the Demons as Truth triumphs over Error. That is past in the opinions of men, and the Wars of Michael against Satan are the symbols of movement, and of the progress of Spirits.

The Devil is ever a God of refusal.

Accredited idolatries are religions in their time.

Superannuated idolatries are Superstitions and Sacrileges.

The Pantheon of Phantoms, which are then in vogue, is the Heaven of the Ignorant.

The Receptacle of Phantoms, whom Folly even wisheth for no longer, is the Hell.

But all this existeth only in the Imagination of the Vulgar.

For the Wise, Heaven is the Supreme Reason, and Hell is Folly.

But It must be understood that we here employ the word Heaven in the Mystical sense which we give it in opposing to it the word Hell.

In order to evoke Phantoms it is sufficient to intoxicate oneself or to render oneself mad; for Phantoms are ever the companions of drunkenness and of vertigo.

The Phosphorus of the imagination, abandoned to all the caprices of over-excited and diseased nerves, fills itself with Monsters and absurd visions.

We can also arrive at hallucination by mingling together wakefulness and sleep by the graduated use of narcotics; but such actions are crimes against nature.

Wisdom chaseth away Phantoms, and enables us to communicate with the Superior Spirits by the contemplation of the Laws of Nature and the study of the Holy Numbers.

(Here King Solomon addresseth himself to his son, Roboam):--

Do thou, O my son Roboam, remember, that the Fear of Adonai is only the beginning of Wisdom.

Keep and preserve those who have not Understanding in the Fear of Adonai, which will give and will preserve unto thee my crown.

But learn to triumph thyself over Fear by Wisdom, and the Spirits will descend from Heaven to serve thee.

I, Solomon, thy father, King of Israel and of Palmyra, I have sought out and obtained in my lot

the Holy Chokmah, which is the Wisdom of Adonai.

And I have become King of the Spirits as well of Heaven as of Earth, Master of the Dwellers of the Air, and of the Living Souls of the Sea, because I was in possession of the Key of the Hidden Gates of Light.

I have done great things by the virtue of the Schema Hamphorasch, and by the Thirty-two Paths of Yetzirah.

Number, weight, and measure determine the form of things; the substance is one, and God createth it eternally.

Happy is he who comprehendeth the Letters and the Numbers.

The Letters are from the Numbers, and the Numbers from the Ideas, and the Ideas from the Forces, and the Forces from the Elohim. The Synthesis of the Elohim is the Schema.

The Schema is one, its columns are two, its power is three, its form is four, its reflection giveth eight, which multiplied by three giveth unto thee the twenty-four Thrones of Wisdom.

Upon each Throne reposeth a Crown with three Rays, each Ray beareth a Name, each Name is an Absolute Idea. There are Seventy-two Names upon the Twenty-four Crowns of the Schema.

Thou shalt write these Names upon Thirty-six Talismans, two upon each Talisman, one on each side.

Thou shalt divide these Talismans into four series of nine each, according to the number of the Letters of the Schema.

Upon the first Series thou shalt engrave the Letter Yod, symbolized by the Flowering Rod of Aaron.

Upon the second the Letter Hé, symbolized by the Cup of Joseph.

Upon the third the Letter Vau, symbolized by the Sword of David my father.

And upon the fourth the Hé final, symbolized by the Shekel of Gold.

These thirty-six Talismans will be a Book which will contain all the Secrets of Nature. And by their diverse combinations thou shalt make the Genii and Angels speak.

(HERE ENDETH THE FRAGMENT OF THE KEY OF SOLOMON.)

THE QABALISTICAL INVOCATION OF SOLOMON

Given by Eliphaz Lévi in 'Rituel de la Haute Magie,' Chapter xiii.

Powers of the Kingdom, be beneath my left foot, and within my right hand.

Glory and Eternity touch my shoulders, and guide me In the Paths of Victory.

Mercy and Justice be ye the Equilibrium and splendor of my life.

Understanding and Wisdom give unto me the Crown.

Spirits of Malkuth conduct me between the two columns whereon is supported the whole edifice of the Temple.

Angels of Netzach and of Hod strengthen me

upon the Cubical Stone of Yesod.

O GEDULAHHEL! O GEBURAHHEL! O
TIPHERETH!

BINAHHEL, be Thou my Love!

RUACH CHOKMAHEL, be Thou my Light!

Be that which Thou art, and that which Thou
willest to be, O KETHERIEL!

Ishim, assist me in the Name of SHADDAI.

Cherubim, be my strength in the Name of
ADONAI.

Beni Elohim, be ye my brethren in the Name of the
Son, and by the virtues of TZABAOTH.

Elohim, fight for me in the Name of
TETRAGRAMMATON.

Malachim, protect me in the Name of YOD HE
VAU HE.

Seraphim, purify my love in the Name of ELOAH.

Chaschmalini, enlighten me with the splendors of
ELOHI, and of SCHECHINAH.

Aralim, act ye; *Auphanim*, revolve and shine.

Chaioth Ha-Qadosch, cry aloud, speak, roar, and
groan; Qadosch, Qadosch, Qadosch, SHADDAI,
ADONAI, YOD CHAVAH, EHEIEH ASHER
EHEIEH!

Halelu-Yah! Halelu-Yah! Halelu-Yah. Amen.

THE END.

[Plate XV. The Mystical Alphabets]

The Key of Knowledge (Clavicula Salomonis)

Transcribed from British Library, Additional manuscript 36674.

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The present text is a sixteenth century English translation of the *Key of Solomon*, the most famous of Grimoires, or handbooks of magic.

In producing his 1889 edition of the *Key of Solomon*, three manuscripts escaped S.L. Mathers' attention, or he chose to neglect them. They are Sloane 3645, 3847, and Additional Ms. 36,674. All three are in English. It is not clear to me why he did not mention them, but they do not in fact seem to have been used by him, as the wordings and layout are quite different. Mathers' translation seems to be mainly from the Colorno class of manuscripts written in French.

The following is a complete transcription of the English Key of Solomon from Add. 36674, with alternate readings from Sl. 3645. The Add. manuscript dates to mid- to late-16th century. Add. 36674 also appears to be in the same hand as that found in the beginning of Sloane 3854. Sl. 3645 is dated 17th century [1], and seems to be based solely on the earlier manuscript. The drawings included here are based on those in the Sloane manuscript, as they are more legible, and were copied very closely from the older manuscript.

The catalog entry reads as follows:

36674. COLLECTIONS relating to Magic and Witchcraft from the papers of various 16th and 17th century astrologers, finally put together probably in the library of John Somers, Lord Somers (v. catalogue in Harl. MS. 7191, f. 158 b). The table of contents on f. 3 is in the same hand as Somers' catalogue. Artt. 1-4 belonged early in the 17th cent. to Gabriel Harvey, the poet and friend of Spenser, who has annotated them throughout (compare the hand with Add. MS. 32494). Art. 10 and probably some other articles were collected by Elias Ashmole. Later owners are noticed below.

Contents:-

1. "Here begynneth the booke of Kynge Solomon called the Kay of Knowledge," to which Harvey adds "Clavicula Salomonis. Extat Latine: et legi." In two books. There are many treatises with similiar titles, but this does not agree with the Clavicula

edited by S.L.M. Mathers (London, 1889), nor with the treatise known as Lemegeton. The first rubric is "Orysons to be sayde when you coniuere," and the last "Here follow the the manner howe to make the Pentacle." In a late 16th cent. hand. f. 5.

Contrary to what the catalog entry states, nearly all of this text does in fact closely parallel Mathers' edition, although the wording is simpler in the present text.

Collation:

BOOK 1		BOOK 2	
Key of Knowledge	Mathers	Key of Knowledge	Mathers
Ch. 1	Not found	Ch. 1	Ch. 1
Ch. 2	Ch. 4-7	Ch. 2	Ch. 2
Ch. 3	Not found	Ch. 3	Ch. 3
Ch. 4	Ch. 8	Ch. 4	Ch. 4
Ch. 5	Not found	Ch. 5-6	Ch. 5
Ch. 6	Ch. 9	Ch. 7	Ch. 6
Ch. 7	Ch. 10	Ch. 8	Ch. 8
Ch. 8	Omitted *	Ch. 9	Ch. 9
Ch. 9	Omitted *	Ch. 10-11	Ch. 11
Ch. 10	Ch. 15	Ch. 12	Ch. 12
Ch. 11	Omitted *	Ch. 13	Ch. 14
Ch. 12	Ch. 16	Ch. 14	Ch. 16
Ch. 13	Ch. 17	Ch. 15	Ch. 17
		Ch. 16	Ch. 18
		Ch. 17	Ch. 19
		Ch. 18	Ch. 10
		Ch. 19	Ch. 20
		Ch. 20-22	Not found

* Omitted by Mathers, but found in Mathers' primary sources.

Regarding the third early English translation, Sloane MS 3847, although it has many parallels with the two English manuscripts represented in the present text, it does not seem to be directly related. Rather, it appears to be an independent

translation, probably from the Italian or Latin. It is not included in the present edition.

I have taken the liberty of moving the table of contents for book 2 to the beginning of this transcript for convenience. I have also modernized the spelling somewhat for readability. The companion CD includes a version with the original spelling.

[1. Cf. *Catalog to the Sloane Manuscripts in the British Museum*, Edward J. L. Scott, London, 1904, p. 473.]

The table of the first book. 13 Chapters.

1. What orations and prayers ought to be said before you work.
2. Of the confession before you work.
3. Of your conjuration, with a malediction thereunto belonging.
4. Of pentacles, and how they ought to be made.
5. Of the way how to work.

##. Experiments

6. For things that be stolen.
7. For to be invisible.
8. For love, how they ought to be prepared.
9. For to make a woman dream of thee.
10. Of experiments of favor and friendship.
11. Of experiments for hatred and malice.
12. For to fain a thinge to be true, which indeed is false.
13. Of extraordinary experiments, and how they are prepared.

A table of chapters which are contained in this second book.

1. In what hour experiments ought to be wrought.
2. How the conjurer must behave himself.
3. How his fellows must behave them.
4. Of fasting and watch.
5. Of baths and how they must be made.

6. The blessing of the salt.]
 7. Of apparel, and all thereto belonging.
 8. Of the knife belonging to the art.
 9. How the circle must be made, and how you must enter into it.
 10. Of water and hyssop, how they are made.
 11. Of hyssop.
 12. Of fire and lights.
 13. Of pen and ink.
 14. Of the blood of a bat.
 15. Of virgin parchment.
 16. How you must work with wax.
 17. Of a needle wherewith thou must work.
 18. Of odors, and sweet perfumes.
 19. Of cloth, wherein you must lay up your instruments.
 20. Of the work of images.
 21. Of the hours to work in.
 22. Of the colors of the planets.
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[5v is blank]

[6r]

Orations to be said when you conjure. [Chap. 1]

Lord Jesus Christ, the loving son of God, which dost illuminate the hearts of all men in the world, lighten the darkness of my heart, and kindle the fire of thy most holy love in me. Give me true faith, perfect charity, and virtue, whereby I may learn to fear and love thee and keep thy commandments in all things; that when the last day shall come, the angel of god may peaceably take me, and deliver me from the power of the devil, that I may enjoy everlasting rest amidst the company of the holy saints, and sit on thy right. Grant this, thou son of the living God for thy holy name's sake. Amen.

A confession to be said before you work. [Cap. 2]

I confess to thee, Lord God, the Father of Heaven and Earth, and to the good and most benign **Jesus Christ** together with the **Holy Ghost**, before thy holy angels, and before the true majesty of thy cross, that I was conceived in sin, and from my baptism continued therein. I confess furthermore that I have sinned in pride, in anger, in glottony, and in whatsoever man's frailty may sin, I have sinned.

Therefore I pray you all the saints, in whose sight all these things I have confessed, that you witness with me in the day of judgment, against the devil, and so I being clean and confessed of all my sins, let me appear before thee (O Most High) righteous, and grant thy grace to me by thine ineffable clemency, that I may see and know all the spirits which I would have, and accomplish my will and desire. Amen.

[Of your conjuration, with a malediction thereunto belonging. Chap. 3.]

Lord God almighty father which didst make all things, which knowest all things, for nothing is hid nor impossible to thee, give me grace to know and understand the virtue of all penitencies (?), which art hid by thy most holy mercy and hyttee (?), by that thy ineffable, worshipful and fearful name **Hyach**, by the which all the worlde shall tremble, and by whose fear, all creatures do obey. Grant me also that the secret of the secrets of all the spirits may be opened before me, gently obeying me, and my commandments, through the most holy **Adonay**, whose kingdom endureth forever. Amen.

When these are done, let the conjurer arise, and put both his hands laid after the fashion of a cross, upon the pentacle, and let one of his companions always hold the book open before him; and let him look into the air, into the four parts of the world: afterwards looking upon the book, let him say as followeth:

Lord my God, be thou to me a tower of defense against the face of all evil spirits.

Afterwards, let him turn himself first to the East, next into the South, then into the West, and North, and in every part say:

Behold the signs and names of that conquerer, by whom you are daily feared, and fear, obey me therefore by these most secrets of all other.

Straight way after, let him begin to conjure those spirits, as that art doth command, which then he hath in hand, which done they will appear quickly. If not, then call them as followeth and know that if they were bound in iron they wyll come, or send a messenger.

I conjure you such Spirits (*naming them*), by the Father, the Son, and the Holy Ghost, and by him which shall come to judge the world, both the quick and dead, by fire; and by the nativity and baptism, by the death and rising again of Christ, by the coming of the Holy Ghost our comforter, by holy Mary, the mother of our Lord Jesus Christ, by her virginity, by the seven gifts of the Holy Ghost, by the nativity of Saint John the Baptist.

I conjure you by the twenty Seniors, by the nine orders and degrees of angels, archangels, thrones, dominations, principates, potestates, cherubin, and seraphin, by all the virtues of the heavens, by the four beasts of God having eyes both behind and before, and by the twelve Apostles.

I conjure you also by all martyrs, Saint Stephen and all the rest, by all confessors, as Saint Silvester and all the rest, by all holy hermits, abbots, monks, and by all the holy prophets, by all holy virgins and widows, and by all saints whose solemnity is celebrated before the sight of Christ throughout all the world; by whose desents and prayers the divine majesty, be our aids and help in all our works, and by all thinges which agree together in kind.

I conjure you by God, that was born of the virgin Mary, which suffered of the Jews, which was hanged on the cross; which was dead and buried, which shall come again to judge both the quick and the dead, by fire.

I conjure you spirits by all the patriarches, prophets, Apostles, evangelists, martyrs, confessors, virgins, and widows, and by Jerusalem, the holy city of God, and by Heaven and Earth, and all that therein is, and by all other virtues, and by the elements of the world, and by Saint Peter, apostle of Rome, and by the crown of thorns that was worn on God's head, and by the garments for the which> Jews [sic] caste lots, and by all things that can be said or thought of our most mighty Creator, and by the holy Trinity, and by all the holy court and company of Heaven, and by him that in the beginning made all things of naught, and by him that for the health of mankind came down into the Earth, and was born of the virgin Mary, which suffered under Pontius Pilate, was crucified, dead, and buried, and descended into hell, the day he arose again from death, and ascended into heaven, and sitteth on the right hand of God, from whence he shall come to judge both the quick and the dead, and the world by fire. And by the Holy Ghost the

Comforter, which did proceed from the Father and the Son, in likeness of a dove when Christ was baptized in the flood of Jordan, and came upon him and his Apostles, the Gospel of God with divers tongues, and by the three God-heads, and the unity to be worshipped, and by the company of those saints which cease neither day nor night, but still cry with a loud voice, saying: holy, holy, holy, art thou Lord God of Sabaoth, Heaven and Earth, are full of the majesty of thy glory; Hosannah, in the highest; Blessed is he that cometh in the name of the Lord: Hosannah in the highest. And by the 100 and 44 company of martyrs, which speaking to the world, suffered most greivous martyrdom.

I coniure you spirits by the thunder shining of fire, and lightning of God etc., by the seven golden candlesticks shining before the altar of God, and by all the miracles which [have] been done by saints and angels, and by all the precepts which are instituted for Christian faith, and by all the company of saints which follow the seven steps of the undefiled lamb, and by all the saints which God chose unto him, before the foundation of the world was laid, and by their merits, which please God right well.

I conjure you spirits in what place of the world soever ye be, by the annunciation of Christ, by the baptism of Christ, by the circumcision of Christ, by the transfiguration of Christ upon the mount Tabor, by the cross of Christ, by the passion of Christ, by the cry of Christ, and by his voice, saying: hely, hely, Lamazabathany: by the death of Christ, by his hands which were pierced through with naile; by his wounds and blood; by the body of Christ, by the sepulcher of Christ, and by the bread which he brake and gave to his disciples saying: "This is my body of the New Testament, which shall be shed for man in forgiveness of sins."; and by his glorious ascension, and by all wonderful works of God.

I conjure you spirits, by the virtues of all herbs, stones, and grass, and by all things which meekly obey the commandment of God: Also, I conjure you spirits by these ineffable names of God; Asahac, Radrematas, Fallcas (?), Anbonas, Anborac, Bera, Bolem, yaelem, Ladodoc, Acathel, Coplice, Piham, Sanca, harucara, Adonay, Barucaea, Oboi, Emagro, Iesu God, God which madest Heaven and Earth, also which sittest upon cherubin, and seraphin, and by the wonderful name, Tetragrammaton, which is Euan, Iothe, and by the holy and ineffable name, Ane, Rethon, grant to all these spirits to obey my will and my commandments.

I conjure you spirits, in what place of the world, soever you be, that you tarry no longer in the air, nor in the earth, nor any other place, but that you appear here immediately before us, to do our will and pleasure. And I command you that straight way you come before us, to fulfill that whatsoever we shall commande you.

This done they will come doubtless, but if perchance they do not, let the master lighten his voice and say:

"Behold, here be the signs and names, the secret of all secrets, who dare be so bold as to gainsay them, and resist the names of the mighty conquerer, who ruleth the whole world. Come therefore here before us, whersoever you be, and see these most secret of all secrets. Come and receive the pleasant smell of sweet odours, and gently to make us answer."

If then they appear, show them the pentacles.

But if they will not, let the master (beating the air about him on every side) hiss with his voice, and his companions praying, let him say with a clear voice:

Behold, I conjure you, I call you, I exorcize you, by the mighty, great, and strong name, Hel. I conjure you, and command you by the wonderful Berlayne, holy great and just, that you tarry not, but come without any noise, and without any deformity.

I conjure you, and with power command you, by him which speaketh, and it is holy, and by all his names. In the name Adonay, Aloe, Alnon, Sabaoth, Saday. Also, I command you by this book, and by all the powers thereof, that you come to us, not deformed but in a very fair shape. We conjure you with power, by the names Yr, and Vr, which Adam heard and spake; or by the name Gyn, which Noah heard and spoke, with theight (?) family after the flood. And by the name Y, et N, et X, which Abraham heard, and knew Almighty God; And by the name Ioth, which Jacob heard of the angel speaking with him, and was delivered from the hands of his brother Esau; And by the name, hely, Ane, heye, which Moses heard in the hill of God, horeb: and obtained to speak with God, and hear God Himself speak in a flame of fire; And by the name Elaye which Moses named, and all the dust of the Earth was stricken, and gnats were made amongst the men, the oxen, and cattle of the Egyptians, which did destroy them and their corn; and by the name Arphicerie which Moses named, and sent all kinds of

flies into Egypt, to destroy there fruit; and in the name, Phaicon, which Moses named, and there was made darkeness three days and three nights in Egypt and all were almost dead for fear; and by the name Arymon, and in the name Arymon, which Moses named at midnight, and all the first born in Egypt died. And by the name Gemaron, and in the name Gemaron, which Moses named and the Red Sea was divided, and he delivered the children of Israel out of captivity. And by the name Symagogion, which Elias named, and the Heaven did give rain, and the Earth brought forth fruit. And by the name Athanatos, which Jeremiah named before the captivity of Jerusalem. And by the name, ALPHA & OMEGA, which Daniel named, and by that destroyed Bel, and slew the Dragon. And by the name Emanuel, which the three children Sidrac, Midrac, and Abednago sung in the hot oven of fire, and were not hurt. By these names and by all other names of the almighty, only, and true God, by whom you were thrown down out of the high throne into the place of banishment; we conjure you, and command you, by him which speaketh and it is done; to whom all creatures do obey. And by the Angelic potestates of heaven, and by the great providence of Almighty God, and by the seal of Kinge Solomon, which he received of that Almighty. Come therefore presently before us, to fulfill our desire.

I conjure you by that most holy name Joth, Hebay, which is written in Hebrew letters, and by the holy name, Primeumaton, which Moses named, and the bottom of Hell swallowed up, Tathon, and Abyran; unless you do as we command you, we curse you by the virtue of that same name Primeumaton, even into the bottom of Hell, and we will send you to that farthest part thereof, if you will rebel against us and withstand these our holy words. So be it, so be it, so be it, Amen.

If as yet they do not appear, let the conjurer make the sign of the cross upon his forehead, and say:

Again I conjure you, you spirits, in what place soever you be, that you come to see the consecrated signs and names of the most mighty Triumpner, and we charge you by his unity to obey us. And by him we will compel you, against your will, for all things be true, which have proceeded out of this work. And there shall proceed fire which shall burn you continually. And they be the words by the which all the world doth tremble, stones are rolled back, the water doth not flow, nor the fire burn.

Then if they were tied with chains of iron, they will straight ways come, or else send their messengers. If they do not, then let the master arise strongly and comfort his fellows, and turning himself to the four parts of the world, let him beat the air. Afterwards, let him kneel towards the East, and his fellows with him, and say with an humble voice:

Where be you spirits which were once angels of the nine orders?
Come and see the heavenly signs, and the ineffable names of our Creator, and the names of the angels, whose fellows you were once. We conjure you again and again, and command you by the triumphant, mighty, and strong name of God Hel, which is wonderful, glorified, and virtuous, and terrible; we conjure you, and command you, that without any delay and without all deformity you come and appear before us.

If yet they be disobedient and will not come, then let the master reform all his circles, and make a cross in the air with the aforesaid knife, and making a hissing in the four parts of the world, let him kneel towards the North, and say:

In the name of Adonay, Aloyn, Sabaoth, Saday, which is *Lord God, High God, and Almighty King*, we beseech thee that we may bring to pass our desire, and that we may prosper upon all the works of our hands. And the Lord in this hour, and in all the rest, be in our mouths, and our hearts.

Afterwards, let him arise, stretching his arms as though he would embrace the air, and say:

Again we conjure you, and exorcise you, by these letters herein expressed, by whose virtue and power fire is extinguished, and all things are made in remembrance of them, and they call truly upon their Creator, and praise him, which according to the truth are these: Veriton, Adyreon, Biraretro, Gyariton, Gyamerion, Celamia, Cheamagi, Rechnaya, Eapmegia, Aderyan, Malchia, Mana, Gana, Roachia, laba, Cosia, Boalia, Dorenia, Canco, Galgala, Bache, Baya, Amanua, Cathia, Bachuaya, Geredia, Nyera, Pentohahia, Arathana, Redosta, Calchia, Semeforab, Anare, Neron, Joosar, by the virtue of these we exorcise and conjure you, and by the most blessed God, and by his impery, and everlasting glory; and by the holy name of the holy faith Adonay, Eloë, which is to say, Lord God of Sabaoth. Furthermore, we conjure you, and we bind you, by the seal of the Sun, the Moon, and the stars, and know that unless you come without any deformity you shall have no rest by day nor

by night, wheresoever you be, and you shall be condemned into the flame of fire and of sulphur; we will burn you and your figures for ever and ever. Also that you depart not till you shall be licensed. Furthermore, we conjure you, by this name Bel, and in this name Ia, Ia, Ia, which is *God*, and in this name, Vau, Vau, Vau, which is, *I am that I am*; finally, we conjure you, by all the divine power of God, that you presently come before us in comely wise.

When this is done, you shall see them come, and their lords as great men are wont, and when they shall see the master, they obey him in all points.

Afterwards, when thou hast done all thou wilt, command everyone to return peaceably into his place, and say:

Peace be between you and me.

After this, let the conjurer say Saint John's Gospel, and the twelve articles of the Creed, and go out of the circle, and let them wash their faces with holy water.

Observe here that no spirit dare tarry away, and if some chance to tarry, write their names in paper, and cover it with earth, and kindle a new fire, and put brimstone upon it, and say as followeth:

I conjure thee, fire, by him of whom all the world is sustained, that thou burn these spirits after that sorte, that they may feel it perpetually.

Then caste the paper into the fire and say:

Cursed and blasphemed be you for ever, let there be no rest to you any hour, any day, or any night, because you have not obeyed the words, which were spoken of the mighty maker of all things, which names are these: Ameteñeton, Io, Ahac, Pater, Semiphoras, Alleluia, Aleph, Beth, Gymel, Daleth, he, [Vau,] sayn, Cleth [Cheth], Teth, Jod, Caph, Lamed, Mem, [Nun,] Samech, Ain, Pe, Tsade, Coph, [Resh,] Sin, Tau,

We curse you and deprive you of all your power, and strength, by the virtue of these names, sending you to be burned everlastingly in fire and brimstone, world without end.

Which done, they will come.

Then write their names again, and make a fumigation over them, and they shall be delivered; and ask what thou wilt; and thou shalt obtain it, and then licence them as before is said. In this oath thou mayst consecrate a book, or any other thing that thou wilt.

Here followeth how and after what sort pentacles must be made, wherein all the science of the *Key of Knowledge* dependeth. Chap. 4.

These pentacles must be made on the day of Mercury, and in his hour, the moon being in an airy sign, and in the increase of the moon.

To make these thou must have an house or chamber, where there dwelleth nobody but thyself; this house or chamber thou shalt perfume, as shall be appointed in the chapter of perfumes and odours; and sprinkle it with such water as shall be prescribed in that chapter. Look also that the weather be fair, and the air clear; and that thou have sufficient virgin parchment.

This being in readiness, begin to write thy pentacle in the above-named hour, in a very fair colour, being conjured as shall be said in the chapter of pen and ink. And with that same pen being adjured, make an end of your writing the same hour; let the rest be finished when it may.

Afterward, take a fine cloth of silk, as shall be shewed in their chapters, wherein you shall hold the pentacles; you must have also an earthen pan full of colour and frankincense of the male kind, mingled with the wood aloes [=lignum aloes], consecrated as shall be said in the chapters of perfumes: be thou also clean as shall be said in that chapter. Furthermore, you must have a knife ready in goose blood, which was made on the day of Mercury, in the increase of the moon; whereupon has been said three masses with their gospels; and smoked with the aforesaid perfumes; with which knife you must make hyssop, as appeareth in the chapter of hyssop and water. All this being ready, draw a circle with this knife before the pot of earth, and over this pot and the circle hold the pentacles, and perfume them; and say devoutly thess Psalmes following: Domine Deus meus in te speravi, Cæli enarrant, Dominus illuminatio mea, Deus Deus meus respice in me, Beati quorum remissæ sunt iniquitates, Miserere mei Deus, Afferte Domino, Deus iudicium tuum, Ecce nunc benedicite Domini, Deus in nomine tuo,

Which said, say this prayer following:

O most holy Adonay, and most mighty, which art ALPHA & OMEGA, which madest all things with great wisdom, which didst

choose Abraham to be thy first faithful servant, and didst multiply his name above the stars of heaven; which also didst appear to Moses thy servant like a flame of fire in the midst of the bush, and didst reveal thy holy name Elicasserephe, unto him; which madest the people go over sea dry footed; which gavest to Solomon, King David's son, wisdom and knowledge above all other men, and didst vouchsafe to reveal these present pentacles unto him. I humbly beseech thee that in thy virtue they may be consecrated and prepared as they ought to be. Let them obtain the virtue, which they ought, by the most holy Adonay, whose kingdom endureth world without end. Amen.

Say this three days continuing. After cause three masses to be said over the pentacles, two whereof being of the Holy Ghost, and the third of Our Lady, which done lay them up in silk, as before is said.

**Here followeth the way to work, which is the chiefest chapter of all.
Chap. 5.**

Before you begin your work you must have a knife, made as is before said, wherewith the handle of the sprinkler must be cut.

After this, you must observe that you have a day and hour meet [suitable] for your work; also the pentacles must be made as is aforesaid; and in the midst of them, let there be made the majesty of God, with his angels, even as he shall in the last day judge the world; and about his majesty write his wonderful names, and the names of his angels. Let the rest of the pentacles be ordered as is appointed in the former chapter.

And whensoever thou intendest to work, have these pentacles about thee. In this chapter all this science dependeth. Furthermore, if thou wilt understand that chapter that followeth, as concerning the operation of images, in that thou shalt perceive both the beginning and end of this science; and by that, thou shalt bring thy matter always to good effect.

pro furto.

Here followeth, how experiments for things that are stolen ought to be wrought. Chap. 6.

Experiments to find out theft, either are prepared by conjuring of spirits, or by writing figures and letters, or by some other means. In every such experiment requisite it is that you have the day and hour fit for such experiments; which are appointed before in the chapter of days and hours. The day and hour being ready, do as your experiment appointeth you. But first say this prayer following:

Alahac, Falie, Anbonas, Vntibolem, ladodoc, hel, Plamny, Barucaca, Adonay, Eloe, Emagro, Barach, Simamel, Mel, Cadathera, Huhuna, Matheam, Danyd, Vama, Boel, Hemon, Segen, Temas O merciful Father, Jesus, God, which madest Heaven and Earth, which didst make the twenty-four beasts which cry continually "Holy, holy, holy, art thou, Lord God of Sabaoth", Lord God, which putest Adam in paradise, to keep the tree of life, thou O Lord art he which doest marvaylous things, O Lord God by thy holy city Jerusalem, and by thy wonderful name Tetragrammaton, which is *Euan, Joth, Vau*, give me power, virtue and strength to bring this experiment to pass. I beseech thee Almighty Father and Lord, which didst create all things of naught, which gavest unto men their names, and to stones and herbs their virtue and power. I beseech thee (O holy Father) for thy only son's sake, our Lord Jesus Christ, which liveth and reigneth world without end, that thou wilt grant me to know the virtue of this experiment. So be it. Amen.

Afterwards, perfume the place with such perfumes as shall be appointed in that chapter. Sprinkle it also with water, and if it be necessary to make a circle, let such a one be made as is appointed, as touching the same. If any other ceremonies be required in this experiment, do them. When all these be finished, say thy conjuration, which thy art doth teach thee, and in the end thereof say:

Pater noster, Rerax, Terson, Syletin, I adjure you by this holy name Joth, He, Vau, which is written with twelve letters that by this present exorciser we may see the truth; *Ja, Ja, Ja, Ya, Yah*, cause these spirits to show us our desire. I conjure you aforesaid spirits, by all that is aforesaid, and by him to whom all creatures do obey, that immediately you show us the thing that we require, or else him that took it away.

If to do this experiment, it be requisite to write letters and figures, they are to be written as is prescribed in the second book; note that by whatsoever means, experiments for theft are made or done, requisite it is that there be other experiments besides this, as we above said.

How experiments to be invisible must be prepared. Chap. 7.

If thou wilt have an experiment to be invisible, if it be required to write thy experiment, then write it all in virgin parchment, and with pen and ink, as shall be appointed in the chapter of pen and ink. If furthermore a conjuration be required, then before your conjuration say privily as followeth:

Stabbon, Asen, Gabellum, saneney, Noty, Enobal, labonerem,
Balametem, Balnon, Tygumel, Millegaly, Iuneneis, Hearma,
Hamorache, yesa, Saya, Senoy, Henen, Barucatha, Acararas,
Taracub, Bucarat, Caramj, by the mercy which you bear towards
mankind, make me to be invisible.

Afterwards, make your invocations, and if you must make a circle, make such a one as is appointed in the chapter of making a circle. If you must write any figures and letters, write such as are prescribed in the chapter, as touching circles, notes, or figures. If you must write with any blood, use such as is also hereafter appointed.

When this is prepared, if you must use any conjuration in the end of it, say as followeth:

O thou Penerason, the master of invisibility, with thy ministers:
Themos, Marath, Moragrie, Bries, Cliomeclis, Ligemenes, Abden,
Priubusit, Tenganden, Tebdyn, Berit, Ecbacrã, Chrysiamur, Olithel,
I conjure thee Penerason, and these thy ministers, by him through
whom all things in the world do tremble and quake, by Heaven
and Earth, by cherubin and seraphin, by him that worked such a
miracle upon the virgin Mary, that this my experiment may be
brought to pass, and that I may be invisible, in what hour or time
soever I will. Also I conjure you ministers, by Stubbaten,
Nageharen, Asey, Elmugit, Gabellio, Semene, that you come, and
bring to pass this my work.

Thus doing, thou shalt have thy purpose. If thou wilt work any other ways, ever see that all things be in readiness requisite, and say upon thy experiment this former conjuration. But first, say privily the verse, Stalbon, Mecharum, Asen, and likewise to the end.

Erotic experiments.

How and by what means experiments of love ought to be wrought, as well in getting her whom thou desirest, as in touching her in her sleep, or talking with her. Chap. 8.

If thou wilt perpare any such experiment, requisite it is to have regard to the day and hour, and if your experiment must be wrought by wax or any such like thing, for wax let your image be made of such wax as is hereafter appointed. And when your wax is ready, say as followeth:

Venus, ester, Astropolyn, Asmo, Mercurius, Jupiter, Saturnus, Señe, Sus, Vne, Nensa, Reclé, Sether, Teres, Terse, Beret, Teser, Crest, Erces, Nilobolas, Atrop, Atoro, lino, Poruta, Lepotarmon, Sompolocar, Peralotorjes, Noto, Solpiar, Raytroploson, yoson, Omas, Samo, Moas, Saom, Mosa, Maso, yrsicas, Draco, Draontius, Ara, Arel, Atrax, Belcar, Aray, Muenec, Iemar, Camna, Beri, Enna, Agama, Rima, Beberuna, Sinra, Saem, Myny, Genycal, Okalioth, Dicurcals, Cogaoth, Thajr, Tempter, Thon, Dreamer; I conjure you all ministers of love by him which can destroy you and make you again, and by all His names which do daily bind you, that you consecrate this wax as it ought to be. And in the name of the most holy Father, Almighty Adonay, whose kingdom lasteth forever and ever, world without end, that thou make this wax to have the effect which I desire it to have, and by the holy faith Adonay, and by his fear, which shall exhort you to bring my will to pass.

When this is done, make thine image of wax as it ought to be made. If it so be that thou must write anything upon thine image, write it with a needle or a pen, as in their places are appointed. If furthermore it be required that thou perfume thy image, perfume it with such perfumes as are expressed in their chapters; yet if it be needful also of any other thing to be done upon it, or conjuration, then let the conjuration be done according to the experiment. Which once said, let there be made perfumes as are appointed, and hold thy image over the perfume and say as followeth:

O thou orient king Eggye which reignest and rulest in the East, and thou Paymon, most mighty king which hast dominion over the West, and thou great king Amaymon, which reignest in the South, and thou triumphant king Egyn, which hast rule over the North; I most heartily call upon you, by him which only spake and it was done, which with his word made all things; and by his holy names, whereat all the world doth tremble, and is written in twelve letters, which are Joth, Eth, He, Vau; and by the nine heavens and their powers, and by the names and signs of our creator, that thou

consecrate and confirm this presente image as it ought, by that holy name's sake, Adonay, whose kingdom hath no end.

Which done, thou mayst repeat the conjuration of thy experiment. And if thou obtain thy purpose it is well; but if not, put thy image under thy bed's head. And in a short time thou shalt see her whom thou desirest come to accomplish thy desire.

Here followeth another way whereby it is brought to pass that she shall dream of thee. Chap. 9.

This experiment is ineffable, and seemeth almost a wonder; for this, before thou begin thy conjuration, look into the air, being in thy chamber, and say with a humble heart as followeth:

Agla, Joth, Eth, He, Vau, Ja, Ja, Ja, Va, Va, Va, Ya, Ya, ly, Elyce, ysi, Agay, Neon, Joagat: O Lord Holy Father, which didst make all things, and knowest the hearts of all persons, I beseech thee, by thy most holy above-named names, that thou illuminate the heart and mind of N. that she may love me as I do her, and that she may be always ready to do my will and pleasure. And furthermore, give strength and power to this experiment, that by thee (O Father) and by those spirits, and the virtue of these words, that all things may be brought to a good end.

Afterwards, do thy art, with all things requisite in the chapters to the same, and it shall have good effect. Hoc de amore pseudo Salomon: sed ecce ... (?) Consecrationes (?) amorem apud Picatricem o (?) 5u~ (?).

[11v]

Of experiments of favor and friendship. Chap. 10.

If in this experiment, thou must write with anything, thou shalt write with such as are appointed in the chapters of pen and ink. Afterwards, let it be perfumed with such perfumes as are hereafter appointed also, and sprinkle it with the water, as is appointed in that chapter. If furthermore it be required to write any signs, letters, or figures, or any other names, let them be written as is said

hereafter, as concerning how letters ought to be written. And put it in a cloth of silk, being such a one as hereafter shall be prescribed, and then say as followeth:

O most holy Adonay, which art almighty and most gentle, which art also ALPHA & OMEGA, I beseech thee of thy infinite mercy and pity, whereof thou aboundest, which did say, and it shall be given thee, I ask of thee therefore by thy almighty power that this experiment may be consecrated, and give unto it by thy holy virtue that power which I desire.

Which done, lay it a night and a day unto the altar cloth. Afterwards, if thou wouldst have the favor of any man, hold these letters in thy hand, and he shall deny thee nothing. Whatsoever letters you write, or whatsoever conjuration you say to obtain favor, in the end thereof ever say or write these verses following:

Sater, Arepo, Tenet, [Opera,] Rotas, Joth, Eth, He, Vau, Yach, Ya, Ja, Ja, Ja, Anereneton; you holy names fulfill my desire Gasper, Balthasar, Melchior, Abrahā, Isaac, Jacob, Mysach, Abdenago, Marke, Mathew, Luke, Juke, Geon, fyson, Tigris, Euphrates; be ye all present to help me, that I may obtain grace and favor at whose hands soever I shall ask it, by our Lord Jesus Christ which liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

How experiments for hatred are prepared, that any may be made deadly enemies. Chap. 11.

Experiments of hatred are done divers ways. If thou wilt work by any image or any such like thing, make your image, and perfume it with such perfumes as are prescribed. And if so be any thing must be written upon the image, write it with a needle, as shall be hereafter appointed in the chapter concerning a needle, afterwards say as followeth upon the image:

Arator, lapidator, temptator, sommator, subuersor, agnator, siccator, sudator, Combustor, Pungitor, Ductor, Comestor, Deuorator, Seductor, I do beseech you ministers of hatred, and destroyers of friendship, I beseech you I say that this present image may be so consecrated that it may engender hatred betwixt whosoever I would.

Which done, lay the image in the censer all night, and then work with it in the hour fit for that purpose, if thou must work otherwise, as by letters or other means, then in the end thereof write these above-said names, Arator, lapidator, temptator, etc. Also if thou would make discord between two that love well, then say before them (all things being ready):

Where is this sower of discord, with the rest of the above written names. I coniure you, and will you by him which made you, and by him which ordained you to this office, in which also you rejoice; I pray you and desire you that this may be prepared, that they which eat or touch this may utterly be set at variance.

Afterwards, give it unto them at your hour appointed. Hereafter if thou wilt work by any other means, write the aforesaid names, Arator, lapidator, temptator, etc. and it shall be.

An experiment to fain a thing to be [true] which indeed is false, whereby many men be deceived as in playing, or in showing any other thing. Chap. 12.

For such an experiment, once being found, you must write it in paper as shall be hereafter appointed. Also you must write with blood as shall be likewise declared with what blood, and what pen. If it requires that you should work this by writing, letters, or names, work as your chapters appoint you. This done, say with a lowly [sic] voice as followeth:

Abac, Abdac, Istac, Castac, Adach, Castas, Calsac (?), lusor, Triumphator, Derisor, Incantator, be you here present at my work, and confirm it so as I desire, and make it so appear that they that see it be deprived of their sight, and may see false things instead of true.

Come ye therefore to consecrate and to enchant it, by Jesus of Nazareth, which hath enjoined you to that office.

Which done, you may work. The aforesaid names Abac, Aldac, etc. are to be written in the end of your work, and if you work any other way, ever observe that those words be said in the end.

**Here followeth a way to bring to pass any extraordinary experiment.
Chap. 13.**

When thou wilt bring to pass anything, write thine experiment in paper and pen as hereafter is said. If it be for good, howsoever it be done, say this prayer following. And if you must write anything, write it in the end thereof.

O God which hast made all things by thy holy name which is written in seventy letters, and every letter betokeneth one of thy holy names, which are here written: Lascos, h, h, h, Ihe, Ripan, Iba, Abgis, Lus, Baff, Plas, hapa, Iob, Ioazacam, Orezeym, Cororator, grant I pray thee that this present experiment may be fully brought to pass according to my desire.

Also, let this Gospel following be written or said over it:

In those days, Jesus was led into the wilderness of the spirit to be tempted of the devill, and after he had fasted forty days he was an hungered, and the devil the temptor, coming unto him, said: "If thou be the Son of God, command that these stones may be made bread." Jesus answering said: "It is written, that man liveth not only with bread, but with every word which cometh out of the mouth of God. Then the devil led him into the holy city, and set him upon the pinnacle of the church, and said unto him: "If thou be the Son of God, cast down thyself headlong, for it is written that he hath given his angels commandment over thee, and they shall take thee up in their hands, lest thou should be hurt." Jesus said unto him: "Again it is written, 'Thou shalt not tempt the Lord thy God.' Again the devil took him up into a very high hill, and showed him all the kingdoms of the world, and their glory; and said: "All these I will give thee if thou wilt fall down before me and worship me." Then Jesus said: "Avoid, Satan, for it is written that thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil left him, and his angels came and ministered unto him.

Which done, thou shalt work according to thy hours. In other experiments which rather are evil than good, write or else say this verse following:

Nasue, Nouda, San, Cysa, Haspaskan, Canica, Coures, Busil, Nifron, Cyrabnos, Nostracal, yurtaryn, Arbon, Arfusa; which are powers of all evil, come and help me that by you my work may be consecrated, and obtain that virtue which it ought, by the holy Adonay, by whose fear you are compelled to obey us.

Afterwards, perfume the letters or verse, and sprinkle them with water. Finally, take heed lest those whom thou callest deceive thee, which to avoid, behave thyself as this book prescribeth.

Explicit.

**Thus endeth the first book of
the *Key of Knowledge*
of Solomon.**

**Here beginneth the
Second Book of the
Key of Knowledge
of Solomon.**

Here followeth in what hour experiments ought to be done.

If you have any art ready prepared to speak with spirits, you must work in the first hour of Mercury, and his day [Wednesday] in the morning. And thus you may finish all arts. Note that the time be pleasant, the air fair and clear, when thou workest.

1. The fair and beautiful spirits are in the North.
2. The fiery spirits remain in the East.
3. They which are created of the water remain in the West.
4. They which came of the wind are in the South.

Note also, that if thou hast once brought to pass one experiment, thou maist work the same again without observing of the hour, or any other solemnity.

Here followeth how the conjurer ought to behave himself. Chap. 2.

First let him write it wholly in one piece of paper. After let him mark what things are requisite to that purpose; let hym choose a place meet [suitable] for that purpose, and let him have a bath ready, as shall be appointed in the chapter of baths; and let him say this prayer following:

O Lord Jesus Christ, which hast made me (most wretched sinner) to thine own likeness; vouchsafe I besech thee, to bless and sanctify this water that it may be mundefyed (?) to the health of my body and my soul. O almighty and ineffable father, which didst grant unto John Baptist to baptise thine only begotten son Jesus Christ, grant I beseech thee, that this water may be my baptism, that I may be cleansed from all my sins which I have confessed, through our Lord Jesus Christ, world without end, Amen.

When this is done, let him wash all his body, and put on a white linen cloth, and abstain at the least three days from all filthiness and dishonest talk, and every day say this that followeth, *videlicet*, once in the morning about the third hour, again about the ninth houer, again about the evening about the forth hour, and also when thou goest to bed, and thus do three days space.

Abra, Asac, Asach, Radrimilas, filac, Anebenas, Bira, Bontes,
Acazal, Zaphite, Phanti, harucacha, Adonay, Emagro, Abraxio,
Achedit, Barachi, Melycanat [or Melycomat], Amystra, hugyma,
Machia, Daniel, Dama, Prachil, heil, Hemon, Segem, Gemas, Jesus
God, grant me that I may endue that thing which I go about, and by
thee, O holy Adonay, I may bring them to pass, by our Lord Jesus
Christ, which liveth and reigneth world without end. Amen.

Let this be done three days together, if it may be, the air being very clear, and at your day you may safely work.

How his fellows must behave themselves. Chap. 3.

In experiments where circles be made, it is requisite that the conjurer have fellows with him whom he must instruct in all things. When they are sufficiently taught, let the master and they together enter into the chamber, and let those his companions put off their vesture, and let the master pour water upon their heads, saying:

Be you renewed and baptised and cleansed from all your sins, in
the name of the Father, and of the Son, and of the Holy Ghost, and
the power of the most highest come down upon you.

This done, let them put on the clothing again, all this must be done three days before any work begin. After this let there be made a new bath, and let them say for three days' space, the aforesaid prayer, and let them follow the master in all things.

Of fasting and watch. Chap. 4.

If you be willing to work, it is required that you abstain from all things unlawful, as from swearing, from glottony, and all other naughty deeds; which is required

for the space of nine days before thy working. And let everyone say for that space, this prayer following:

O Lord God Almighty, be merciful unto me, which am not worthy to lift up mine eyes unto thee, my sins are so great, but thou (O God,) art merciful, which for one word didst lead the thief with thee into paradise. Have mercy upon me (O Lord,) and forgive me all my sins. Grant me (most gentle Father) that I may bring to pass my desire, by the most holy triumphator, which art blessed world without end. Amen.

The three days before thou beginneth thy work, thou and thy fellows sayst daily the confession which is expressed in the beginning of the First Book, and the second chapter.

[15r]

Of baths, how they must be made. Chap. 5.

Thou must go to a well or river, and before thou goest to it, say these Psalms followynge: Dominus illuminatio mea; Dixit insipiens in corde suo; Dixi custodiam; Saluum me fac; Cantemus Domino; Confitemini Domino quoniam Bonis; Quicumque vult saluus esse;

Which said, go into it, and say:

I exorcise thee water, by him which set thee in thy place, that thou drive out of me all uncleanness, through our Lord Jesus Christ.

Afterwards, let him wash himself, and say:

Marbalia, Gegeon, falia, Jesse, Pharia, Gech, Acích, Gedich, Jail, Dayl, Musayl, Ioyl, Tranchil, Pusil, Godif, Agnet, Trisif, Sabaoth, Adonay, Agla, Enel, Tetragrammaton, Cedrō, Agne, fero, Stimulaton, Prenanaton.

And when he is washed, let him go out of the water and sprinkle himself with the water hereafter appointed, saying:

Asperges me Domine. etc.

After, put on thy clothing, and in putting it on, say the 7 Psalms, and that which followeth, and, Cum inuocarem exaudiuit. Confitebor tibi Domine quoniam dilexi, In exitu Israel de Ægipto, Domine probasti me; And this prayer which followeth:

O most holy Adonay, and most mighty Hel, I desire you by the most mighty and stronge name of our Lord, El, I worship thee, I glorify thee, and bless thee. I call upon thee, that this bath may be salvation unto me, and that I may have my desire by thee, (O most holy Adonay, which liveth and reigneth world without end. Amen.

The blessing of the salt. Chap. 6.

Afterwards, take salt and bless it after this sort:

I bless thee in the name of the Father, the Son, and the Holy Ghost. Amen. The blessing of God the Almighty father be upon thee, and all goodness enter into thee, wherefor I bless thee and sanctify thee, that thou help at this present.

And thus done saye: Benedicite omnia opera Domini Domino,

Afterwards, take the sweet odours consecrated, and throw them into the bath, holding them in thy hand, and go again into the bath, and wash thee, and being in the bath say:

Amane, Memeto, Inzaron, Doltibon, Amagnō, lameton, Caron,
Sutron, Gardon, Non, Mameraon, Tameratō, fabron, Sanō,
Nazmon, Stilon, funeon,

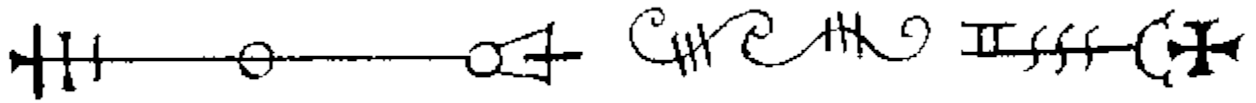
This said, say this Psalm, Benedicite omnia opera Domini, and wash thee saying, *In the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

Which done, go out of the bath, and put on clean linen clothing, as shall be said of clothing, and let his fellows do after the same sort.

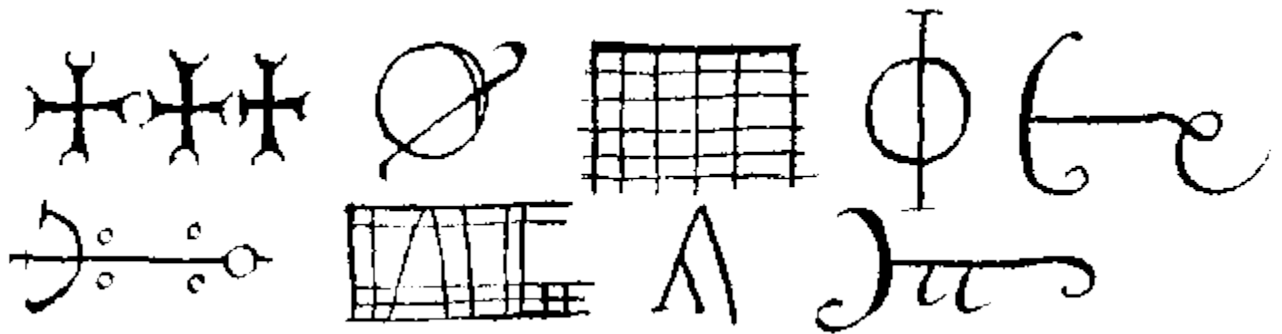
Here followeth of apparrell and shoes. Chap. 7.

It is necessary that the conjurer put on linen cloth, wherupon the pentacles must be sewn with such a needle as shall be appointed hereafter in the same chapter.

They must also have hosen above there own upon the which these figures following must be written:



They must have shoes also upon, the which these same figures must be written, with such pen and ink as shall be prescribed in their chapters. Their shoes must be of white leather. Also, let the master have a garland upon his head of virgin parchment, about the which shall be written in capital letters these four names: AGAA; AGAY; AGLATHA; AGLAOTH; with ink and pen as shall be hereafter in their chapters declared, also each of his companions must have a crown or garland in whose compass these figures following must be written:



And before they put on this apparel, let them say these Psalms following: Domine Deus noster, Domine quis habitabit. Domine exaudi orationem mean, Cum tribularer, Domine non est exaltatum cor meum, supra flumina, nisi Dominus, laudate Dominum omnes gentes; Deus miseriat^r nostri.

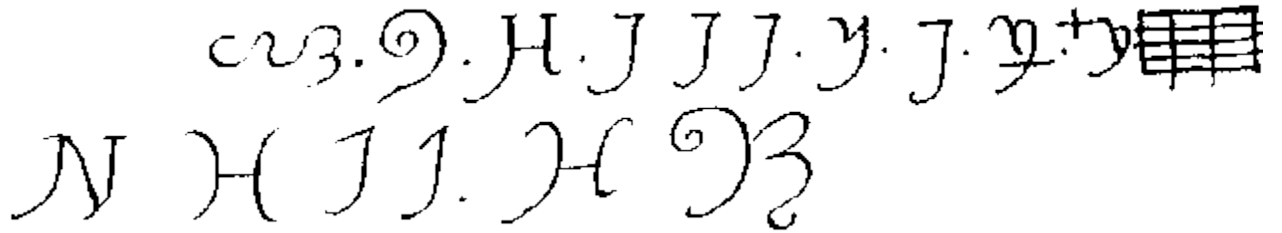
These being said, let him perfume all his apparrell, and sprinkle them with water. Then let the master put on his apparrell saying:

Antor, Anator, et Anabis, Theodomas, Ianitor, by the deserts of the holy angels, I will put on the vesture of health, that I may bring to pass my desire, by thee (O holy Adonay), whose kingdom hath no end.

The shoes and vestments must be of linen; if you can get such as the priest weareth, it is best.

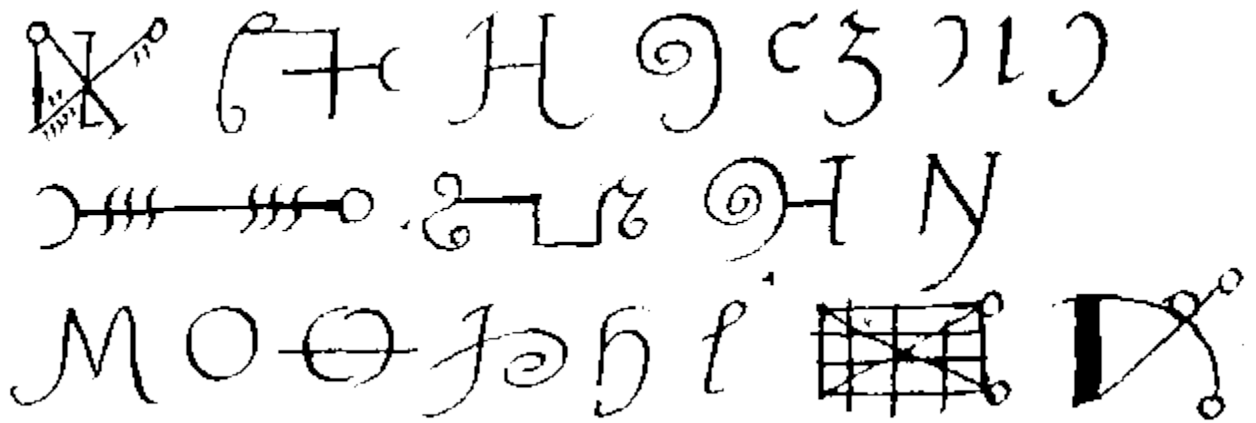
Here followeth of the knife required in this art, and how it must be made. Chap. 8.

A knife is required in this art, therefore make it be made with a handle of iron which is pure, and let it be tempered in goose blood in the day of Mercury [Wednesday], in the increase of the Moon. After it be finished, cause ten masses to be said over it, and write upon the handle thereof with the needle aforesaid these signs which follow:

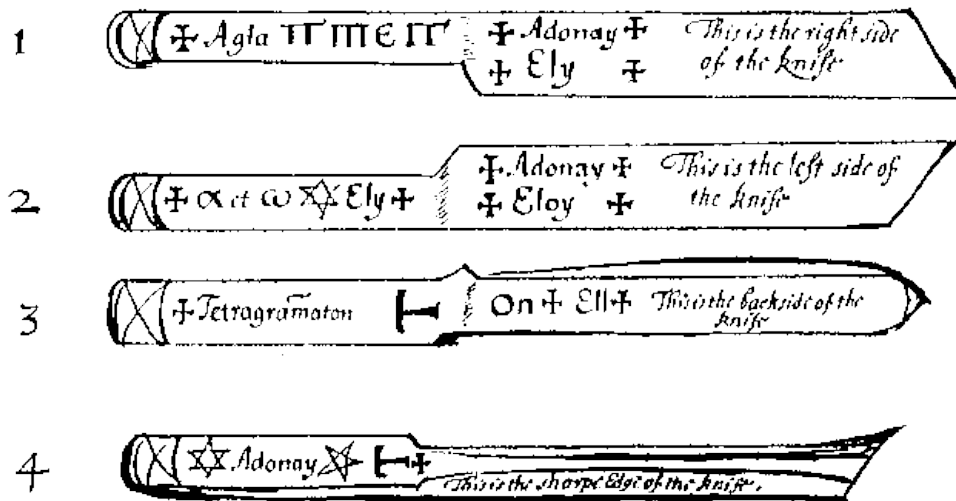


Then perfume it as hereafter is appointed, and note that the circle be made with such a knife, this day lay it up in silken cloths until thou wilt work, and cut nothing with this knife, but only all things belonging to this art.

All other instruments of iron whatsoever they be, let them be made on the day, and hour of Mercury, and write upon them these signs following:



The form and shape of the knife, with words and characters.



[16v]

Also, see to the swords wherewithall you will work, that they be clean, and write upon them as followeth: lamec, Theah, Aniles, Theophilos, Def, Beth ladomay, El, Ja, Jah, Emanuel, Saday, Emnanal, sum qui sum, Agla, ALPHA & OMEGA. Write this with the ink aforesaid, and smoke them with the odours, and say this conjuration:

I conjure thee by the names, Abraham, Abraho, Tetragrammaton, which is to say, Aglane, that thou hurt me not in work. I conjure thee by pure, Stimulaton, and by these unspeakable names of Almighty God, which are: Egyrion, Osystron, Enona, Aula, by Asyn and by Manalo, Emanuel, Sabaoth, Adonay, primus, nouissimus, vnigenitus, Via, Vita, Manus, hono, primogenitus, finis, Sapientia, virtus, a. Caput, verbum, gloria, splendor, lux, Sol, Imago, Mors, Janua, Petra, Lapis, Angulus, Sponsus, pastor, propheta, Sacerdos, Athanatos, Ysyon, Pantacraton, Jesus, Halleluia; by these names, and all other names; I conjure you, that you have no power to hurt me.

Which done, let him keep it as before is said.

Besides this there must be made another knife in the day and hour of Mercury, tempered with the juice of pimperl, and the bloode of a goose, upon the which you shall cause three masses to be said. Also, you must perfume it and sprinkle it with water as is aforesaid, with which knife, all thinges necessary must be cut. Note also that before any of these things be consecrated, that they be virgins, that is, such as were never used in work or labour.

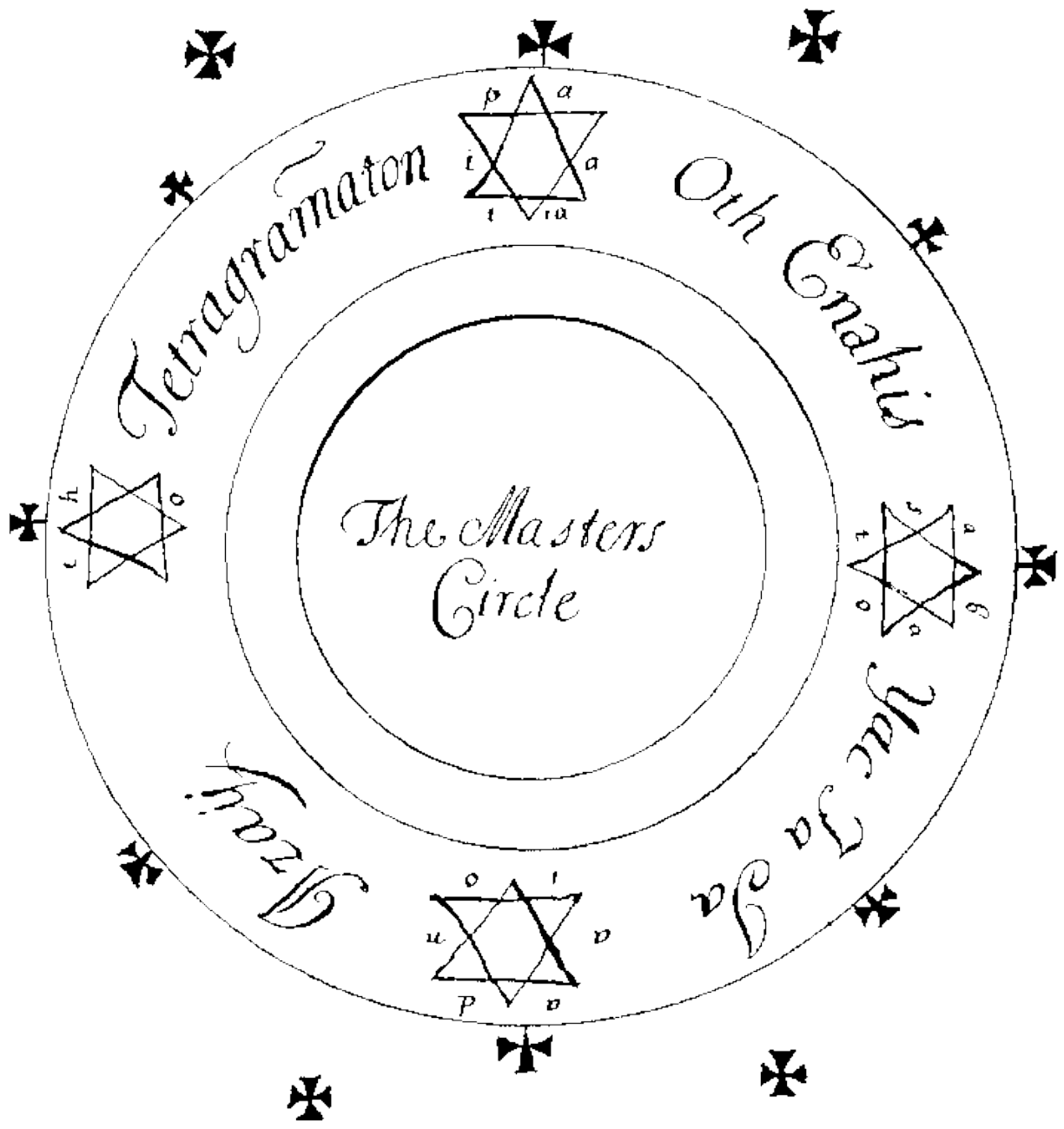
Here followeth how circles must be made, and how you must enter into them. Chapter 9.

Your circles must be made with the afore-named knife, wherefore when you will work, stick the knife in the midst of the place, and measure none feet on both sides from the knife, but remember to leave a space open, whereby you may go in and out. A foot behind the circle make another circle, betwixt the two greater circles, make the pentacles with the names of our Creator, as in the next leaf shall be showed. In the circumference of the greater circle make crosses. Also, a foot behind this latter circle, make a Quadrangle, in the top of every corner make a circle, one to set the pot of coals in, and in another let there stick a sword, a foot space from the pot. All which being done, let the Master bring in his companions by the gate of the circle, and let one of his fellows standing towards the East, have pen and ink in his hand, and each of the others a naked sword. Let them take heed they move not the pot. Things being thus ordered, let the master go forth to kindle the fire, and caste therein the perfumes, and light him a great candle, exorcized as shall be said hereafter, which he shall put in a lantern. And then let him shut the gate of the circle. After this, let him perfume himself, and his fellows, and the place with water. All which done, the master standing in the midst of the circle, his knife being stuck at his feet, let him begin his conjurations towards the East.

The manner to make circles shall be showed on the other side of this same leaf.

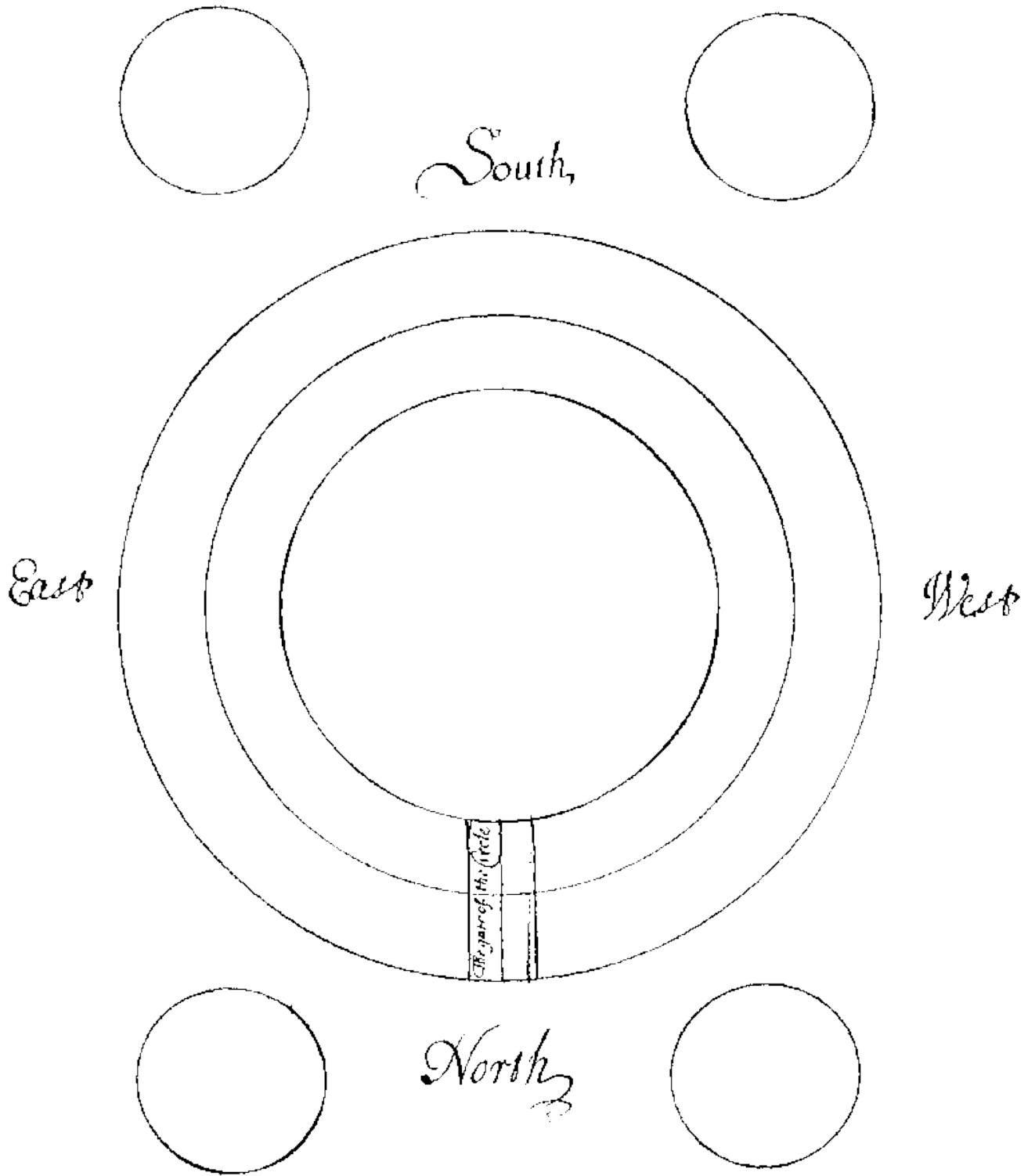
[17v]

How to make the circle with his pentacle, hereafter followeth:



[18r]

The right way to make the circle, hereafter followeth:



Here followeth of water and hyssop. Chapter 10.

The water which is mentioned so often must be exorcized after this sort: Upon the day of Mercury, and his hour, take a censer with exorcized perfumes and salt, and fill the pot full of clear water; and first hallow the salt, saying:

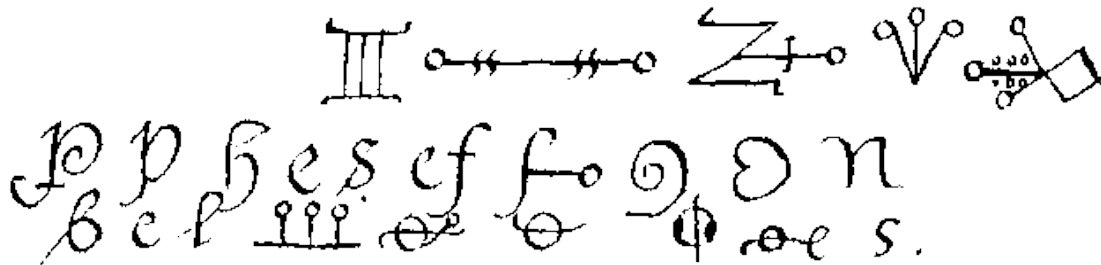
Sabaoth, Messias, Tetragrammaton, Emanuel, Cedron, fortis, Janua, Turris fortitudinis, vouchsafe to sanctify this salt.

Which said, throw it into the water, and say over it the seven Psalms, and this prayer following:

Thou art my God and my rest, thou art my true and right way.
Help, most Holy Father, even as I trust in thee. O God which art the God of Abraham, the God of Isaac, and the God of Jacob, I beseech thee, O Lord Almighty, by the invocations and deserts of thy saints: vouchsafe to bless and sanctify this water, that upon whomsoever it be cast, he may receive health both of body and soul. Amen.

Here followeth of hyssop. Chapter 11.

The water being ready, make a sprinkler of vervain, valerian, fennel, sage, marjoram, and basil, and let all be put upon a hazel wand. And know that in the day of Mercury, in the morning, in the increase of the Moon, it must be cut, at one cut, with the above-named knife. And in that hour let the herbs be gathered. Which being made, cause three masses to be said over them. Which done, say the Gospel of Saint John over them. Afterward, upon the hazel wand, wherewith thou diddest make thy sprinklee, write these characters following with the needle aforesaid:



Here followeth of fire and lights. Caput. 12.

Thy light to work by must be [made] upon Mercury, and his hour, thy candle must be made in this sort: Take silken thread made and spun of a virgin, whereof make the wick, and with that make a candle of wax, which came out of a new hive, which is called virgin wax, let the candle contain half a pound of wax, and write upon it with the needle aforesaid, these characters following:



Afterwards, say these Psalms followynge: Benedicite omnia opera; Benedic anima mea Domino (Ps103); Laudate Dominum omnes gentes (Ps116); Te Deum laudamus [found in the Latin mass]. And this which followeth:

O Lord God, give me virtue, that only I may trust in thee. In the name of the Father, the Son, and the Holy Ghost, Amen.

I exorcise thee wax, by him which speaketh, and it is done, that thou drive all terror from us. Amen.

Which done, sprinkle it with water, and perfume it, and light it, and say over it:

I exorcise thee fire, in the name of the Father, the Son, and the Holy Ghost, and by the first name of our Lord God ON, and by the second word, when he said, "Let their be made light", by this name, You, Adonay, Salua, Gla, Manemente, that thou light the spirits which will appear here. Amen.

Then take a lantern wherein this candle must be put, and write about it these names following: Tetragrammaton, Sabaoth, Adonay, Tetel, lademas. And light the candle, and put it in it, and read by the light thereof.

Here followeth of pen and ink

Chapter 13.

Take a gander alive, and pull out a feather out of the wing, and say:

Arbon, Narbon, Nason, Tamaray, Lyonar, Armynar, Bludamar, drive out of this quill all deceit, that truth only may abide in it.

Then make a pen thereof with the consecrated knife, and perfume it, and then lay it up as is aforesaid.

Of ink.

Take a box or horn, in which you must put your liquor, and about the same vessel, write with the needle this following: Joth, Teth, Eth, vau, Anosbias, Ja, Ja, Ja, Anereneton, Anabona, Sabaoth. Then put into it new ink, and say as followeth:

I exorcize thee, ink, by the name of Anaton, and by the power [of] Stimulaton, and by his name that can do all things, that thou be my help in this my work.

[19v]

Of the blood of a bat, how you must work by it. Chap. 14.

Take a live bat, and exorcize her after this sort:

Camac, Lamath, Omac, Cachac, Marbac, Glyac, Iamachar, Valmath, I adjure thee, bat, by the Father, the Son, and the Holy Ghost, and by all the words that are spoken of him, that thou serve us. O thou angel Adonay, Eloyt, and thou angel Adonel, be you my aid and help, that I may accomplish my desire.

Afterwards, take the needle and prick her under the right wing, and take her blood, and say:

O Almighty Adonay, Araton, Ossul, Heloy, Heloe, Helion, Essercon, sadon, Deus, Deus, Infinitus, Jesus, Christus; be my helper, that this blood may have power in these my doings.

Here followeth of virgin paper or parchment, called *Membrana*. Chapter 15.

Take a piece of parchment off the breast or the nanyll (?), of any beast's skin which is called Membrana. Let it be consecrated after this fashion, but first smoke it with your perfumes, and in smoking it, say: Domine Deus noster,

Domine exaudi, [Deus] Deus meus respice, Domine quis habitabit, Quam dilecta
[Ps98.8, Ps. 101 or 129, Ps21, Ps14, Ps83]. Afterwards say this conjuration
following trice:

Malec, Jydomos, Theophilos; O God Almighty Father which
madest all things with thy great wisdom, which didst choose
Abraham to be thy first elect person, whose seed thou multiplied as
the stars; which didst appear to Moses, in the midst of the bush like
a flame fire, and revealed thy holy name unto him, which is:
Eyphy, and Esser, Asserephe, which gavest to Solomon above all
other creatures, I humbly beseech thy majesty, that through thy
virtue and power this may be consecrated, as it ought to be, by
thee, O Almighty Adonay, whose kingdom lasteth forever. Amen.

Afterwards, sprinkle it with water, and cause three masses to be said over it.

How you must work with wax. Chapter 16.

In many arts, wax and earth are used, whereof images are made. If you must use
wax, see that it be virgin wax, and that it be not corrupt. Virgin wax is made of
bees which never confederated together, and it is sold at the apothecaries. When
thou wilt work with it, say over it:

I will exorcize, Adonyon, Meryon, 29. Asmetalj, Cosímas, Alíones,
Concimas, Oriados, Almay, Caphay, Equant, Vernant, Othios,
lyonides, Trophylidos; be you present to help me, for you I call
upon in my work, which I begin by you, and shall be ended
through you.

This done, say these Psalms following: Domine non est exaltatum, Domine quis
habitabit, Domine exaudi, Domine Deus noster, Quam dilicta, Exurgat Deus,
Deus Deorum, Deus in nomine tuo, Deus iudicium, Ecce quam bonum, In exitu
Israel, In convertendo, Deus Deus meus, Deus meus respice, Beati quorum,
Miserere mei Deus, De profundis, Domine probasti; After this, cause three
masses to be said over this wax. Then smoke it with the perfumes, saying:

I conjure, and warn thee wax, by the Almighty Father which made
all things of nothing, that thou by thy holy name, givest strength
unto this wax, that it may be sanctified, which liveth and reigneth
world without end. Amen.

Here followeth of a needle, wherewith thou must work. Chapter 17.

It is needful in some experiment to have a needle, or such like, wherefore thou shalt cause a needle to be made, of steel or iron, in the day and hour of Jupiter [Thursday], which shall not be finished until the next day and hour of Venus. Which finished, take it in some privie [*i.e.* private] place, and say over it:

I conjure thee, needle by the Father, the Son, and the Holy Ghost, and by all conjurations which can be made, and by all virtue of stones, herbs, and words, and by him which in the last day, shall come to judge, the quick, the dead, and all the world by fire, that thou through the same Creator, receive virtue and strength, and that I may always choose thy aid and help, whensoever I will.

Afterwards say these Psalms over it: Domine quid multiplicasti, Domine Deus meus in te sperauí, Confitebor tibi Domine in toto corde meo, In Domino confido, Conserua me Domine, Diligam te, Celi enarrant (Ps. 18), Dominus regit me, Expectans expectaui, Quemadmodum desiderat, Deus reppulisti, nos (Ps59).

Which being said, cause three masses to be said over it, and perfume it, and sprinkle it with the exorcized water, and then lay it up, and in laying it up, say upon it as followeth:

Baruchata, Iamec, Dalmone, Madaldac, Gedodia, Marco, Badalna, Geoderia, Conolaria, Mararya, Geordia, Lalia, Migia, Amolsiam, Bonefariam, Amedain, Camedon, Cedorion, Oubyon, Myson, Artion, Efraton, Geon, Gesson, Besso, Agla, Gly, Aglatha. Aglathot, Agladian, Meriones; most gentle and good angels, be you keepers of this instrument, that it may help me, and that I may bring all things to pass.

Here followeth of odours and perfumes, how they ought to be made. Chap. 18.

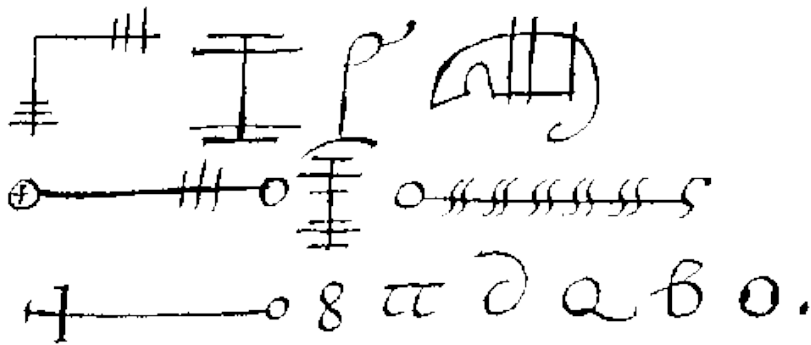
In the works of this art, diuers odours are required. Odours are made with frankincense incense, with lignum aloes, with myrrh, or any other things that have a sweet smell; upon which before they come to the fire, you must say:

O God which art the God of Abraham, the God of Isaac, and the God of Jacob, bless I beseech thee these things here present, that

there strength and power may be amplified, and drive from us all phantasies, through Jesus Christ our Lord. Amen.

Here followeth the chapter wherein is declared what cloth you must use to put in your things necessary for your experiment. Chap. 19.

When all things be consecrated, and thou hast occasion to work, take a clean linen cloth, or rather of silk. In this cloth write these characters which follow, with the aforesaid pen and ink.



And write these names following: Adonay, Anostias, Anerexeton, Agla, Athanatos, Agios, Amor, Ananator, Anilis, Theodomos, Agne, Jeton, Cedron, Lamec, Cefol, faras, Cos, Tetragrammaton. Then sprinkle it and perfume it; which done, let these Psalms be said over it: Dñe Deus noster, Te decet hymnas Deus, Benedicite omnia opera; Laudate Dominum de Celis, Ecce quam bonum. After this let nine masses be said ouer it. And therein put all thy instruments.

**Of the work of images.
Chap. 20.**

(Note penitissimè)

Let none marvail at this chapter, for in it briefly is contained all the knowledge of this book; it is impossible to bring any experiment to pass, except all the chapters of this book be joined together. Wherefore let him diligently peruse this present book. etc.

Aut totum: aut nihil.

**Of the hours to work in.
Chap. 21**

Whosoever desirest to know any experiment, and bring it to pass, he ought to consider the hours and days meet [suitable] for that purpose. Choose thee therefore the day of Mercury, [Wednesday] in the increase of the Moon; and cause all thy instruments to be wrought, and made in that same day. And so likewise the next day of Mercury, until all be prepared, requisite for your art. Then all things being in readiness, mark again the due hour; and then begin to work when thou wilt.

When all things needfull are prepared and laid up in the cloth above-said, make nine masses be said over it. Which being done, thou mayst safely work without fear; neither shalt thou need to observe any solemnity after in thy experiments. But look when thou hast finished thy work, that thou lay up all things in thy cloth aforesaid.

Here followeth of the colors of the planets. Chap. 22.

[21v]

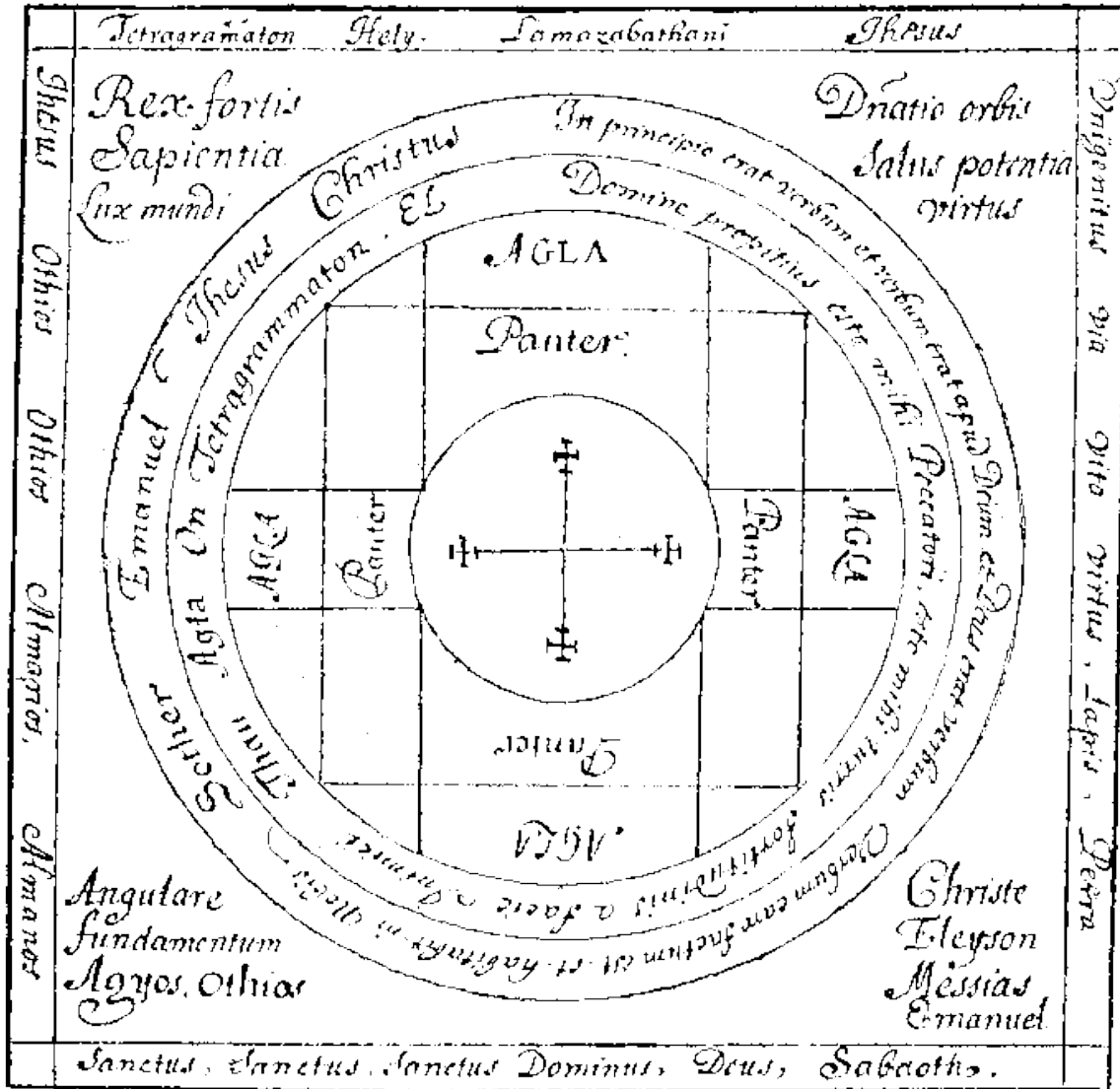
- Of Saturn is black, and is made of the hair of a goat burned.
- Of Jupiter is green, and is made of a noble green
- Of Mars, is of vermillion or of saffron.
- Of Venus, is of Azure or of any colour like to violet.
- Of Sol, is saffron, or of green.
- Of Mercury, is of the yolks of eggs.
- Of Luna, is of white lead.

**The manner and way
how to make thy pentacle
shall be showed
on the other side,
next following.**

[22r]

**Here followeth the manner
how to make the Pentacle.**

Final chapter
and instruction.



[sec. man.] Aut singula vnguem: aut omnia nihil. s~, c. 20. l. 2. (Baconis ars experimentalis.)

TEAO

Here endeth the book of Solomon
the wise, called *The Key of Knowledge*.

LEMEGETON CLAVICULA SALOMONIS

or

THE LESSER KEY OF SOLOMON

Detailing the ceremonial art of commanding spirits both good and evil



Edited by Joseph H. Peterson,
Kasson, MN 55944
USA

March 27, 1999
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Contents

- [Acknowledgements](#)
- [Introduction](#)

- [Notes to introduction](#)
- [Preface from Harl. 6483.](#)
- [Goetia](#)
- [Theurgia Goetia](#)
- [Ars Paulina](#)
- [Ars Almadel](#)
- [Ars Notoria](#)

Acknowledgments

I would like to thank the British Museum for allowing me to study the manuscripts firsthand, and for their help in copying the manuscripts onto microfilm.

Introduction

The Lemegeton is a popular handbook of sorcery known from the 17th century [1] in more or less the same form as I will present it. Most of the material however is found in varying forms in earlier manuscripts, and some of the material dates back as early as the 14th century or earlier [2]. [Reginald Scot](#), in his lists of magical texts [3], mentions [Ars Paulina](#), [Ars Almadel](#), and [Ars Notoria](#) in the same breath. He also includes a text closely related to the [Goetia](#) [4]. So the bulk of the materials were possibly collected together by 1584.

The name *Lemegeton* is probably naively invented because of the compiler's ignorance of Latin. He or she was no doubt familiar with the *Clavicula Salomonis* (*Key of Solomon*) and wanted to title this work the "Little Key of Solomon;" this became "Lemegeton Clavicula Salomonis."

The major texts used for this edition have been all from the British Library Manuscript collection. They include Harl. 6483, and Sloane Mss. 2731, 3825, and 3648. Harl. 6483 is probably the latest, and contains much additional material. It is dated 1712-3. Sloane 2731 is important because it has itself been compiled from multiple versions (including Sloane 3648). This text is unfortunately incomplete, and omits all of book 5. It is dated January 18, 1687. Sloane 3825 is a more complete and internally consistent text. It is also interesting in that it contains a shorter version of The Notary Art to which has been added the remaining portions as found in Robert Turner's translation.

I have followed Sloane 3825 for this edition except for the *Ars Notoria*. For the latter the manuscripts are clearly dependent on Robert Turner's translation; I have therefore used his 1657 edition as the primary source. Variants from other manuscripts are noted in square brackets []. Also in square brackets are the folio numbers from Sl. 3825. I have resisted the temptation to modernise the language.

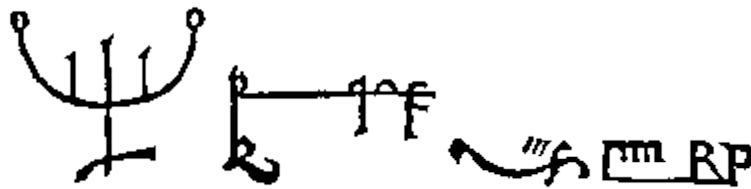
The parts of the Lemegeton are as follows:

Goetia

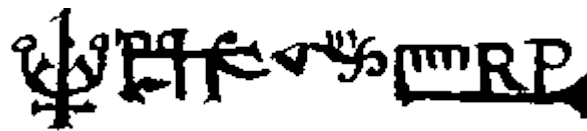
The first book, *Goetia*, corresponds closely with the catalog of demons published by John Wier (or Johann Wierus) as [Pseudomonarchia daemonum](#) in his 1563 *De Praestigiis Daemonum*. In Wier's text there are no demonic seals, and the demons are invoked by a simple conjuration, not the elaborate ritual found in the *Lemegeton*.

Theurgia Goetia

This text has close parallels with book one of Trithemius' [Steganographia](#). Although the abundant spirit seals are not found in Trithemius, those few that can be found match exactly. For example, these four seals are found in *Steg.* I. chapter xi, dealing with Usiel and his subordinates:



Compare these with the following seals found in the *Lemegeton* in the section dealing with the eleventh spirit, Usiel, and his subordinates (Adan, Ansoel, Magni and Abariel):



It should be noted that Trithemius' conjurations are actually his examples of hidden writing ('steganography'), and do not correspond with the conjurations found in *Theurgia Goetia*. *Steganographia* was written in 1500, but was not published until 1608. It was, however, widely circulated in manuscript form.

Ars Paulina

The spirits in Part 1 of this book coincide exactly with those found in Trithemius' *Steganographia, Book 2*. According to Thorndike [5], the "The Pauline art," was purported to have been discovered by the Apostle Paul after he had been snatched up to the third heaven, and delivered by him at Corinth. Robert Turner mentions a sixteenth-century manuscript in the Bibliothèque Nationale [6]. Although this text is based on earlier versions, repeated mention of the year 1641 and guns, shows a late redaction. The "table of practice" has similarities with Dee's "holy table". In the former the seven seals have the characters of the seven planets, which also occur in the "Magical Calendar" (published 1620, but with possible connections with Trithemius.)



Jupiter	
Mars	
Sun	
Venus	
Mercury	
Moon	

The descriptions of the seals for each sign of the Zodiac are evidently abstracted from Paracelsus, *The Second Treatise of Celestial Medicines*, cf. *Archidoxes of Magic* translated by Robert Turner, 1656, pp. 136 ff.

Ars Almadel

In 1608, Trithemius mentioned a long list of books on magic, including the book "*Almadel* attributed to King Solomon" [7] *Ars Almadel* is also found in the Hebrew manuscript of the *Key of Solomon*, ed. Gollancz, *Sepher Mafteah Shelomoh*, 1914, fol. 20b. Turner mentions a fifteenth-century manuscript in Florence. [8]

Ars Notoria

The *Ars Notoria* is a Medieval Grimoire of the 'Solomonic Cycle'. Many Latin manuscripts are extant, the oldest are dated thirteenth century, and possibly earlier. Like *Liber Juratus* (also thirteenth century), the text centers around an even older collection of orations or prayers which are interspersed with magical words. The orations in *Ars Notoria* and those in *Liber Juratus* are closely related, and suggest to me a common oral tradition. The orations in both works are said to have mystical properties which can impart communion with God and instant knowledge of divine and human arts and sciences.

Older manuscripts of the *Ars Notoria* contain exquisite drawings, the "figures" mentioned in the text. [9] Their omission adds greatly to the confusion of the text.

Not all manuscripts of the *Lemegeton* include the *Ars Notoria*, their contents listing only four books. Those that do are entirely dependant on Robert Turner's 1657 edition, which

is evidently his own translation from the Latin.

Notes:

1. The date 1641 occurs in the text, and may indicate that its present form dates to then.
 2. To this period has been dated an important text of the Solomonian literature, *Liber Juratus*, or *The Sworn Book of Honorius*, which has important connections with our present work.
 3. *Discoverie of Witchcraft*, 1584, Book 16, chap. 31 and chap. 42.
 4. *Op. cit.* chapter 2 consists of a translation of J. Wier's *Pseudomonarchia Daemonum*. See below.
 5. [*Magic and Experimental Science*](#), chapter xlix, 1923, pp. 279 ff.
 6. BN 7170A. See Robert Turner, *Elizabethan Magic*, 1989. pp. 140-1.
 7. See I. P. Couliano, *Eros and Magic in the Renaissance*, Chicago, 1987, p. 167.
 8. *Ibid.* Florence II-iii-24.
 9. For examples of the illustrations and an excellent discussion of the *Ars Notoria*, see the article by Michael Camille in Claire Fanger, *Conjuring Spirits, Texts and Traditions of Medieval Ritual Magic*, Pennsylvania State University Press, 1998, pp. 110 ff.
-

[Preface from Harl. 6483]

[The sixth Sheet of Dr. Rudd

Liber malorum Spirituum

seu Goetia

This Book contains all the names, orders, and offices of all the spirits Salomon ever conversed with. The seals and characters belonging to each spirit, and the manner of calling them forth to visible appearance.

Some of these spirits are in Enoch's Tables which I have explained, but omitted their seals and characters, how they may be known; but in this book they are at large set forth.

The definition of Magic

Magic is the highest most absolute and divine knowledge of natural philosophy advanced in its works and wonderful operations by a right understanding of the inward and occult vertue of things, so that true agents being applied to proper patients, strange and admirable effects will thereby be produced; whence magicians are profound and diligent searchers into nature, they because of their skill know how to anticipate an effect which to the vulgar shall seem a miracle.

Origen saith that the magical art doth not contain anything subsisting, but although it should yet that must not be evil or subject to contempt or scorn; and doth distinguish the natural magic from that which is diabolical.

Tyaneus only exercised the natural magic by which he performed wonderful things.

Philo Hebreus saith that true magic by which we come to the secret works of nature is so far from being contemptible that the greatest monarchs and kings have studied it. Nay amongst the Persians none might reign unless he was skillfull in this great art.

This noble science often degenerates, and from natural becomes diabolical, from true philosophy turns to nigromancy, which is wholly to be charged upon its followers who, abusing or not being capable of that high and mystical knowledge do immediately hearken to the temptations of Sathan, and are misled by him into the study of the black art. Hence it is that magic lies under disgrace and they who seek after it are vulgarly esteemed sorcerers. And the fraternity of the Rosicrucians thought it not fit to style themselves magicians, but philosophers. They are not ignorant empiric^l but learned and experienced physicians whose remedies are not only lawful but divine.]

[100r]

LEMEGETON CLAVICULA SALOMONIS: REX:

The little Key of Salomon the King which containeth all the names, orders and offices of all the spirits that ever he hadd any converse with, with the seales or Characters belonging to Each spirit, and the manner of calling them forth to [visible] appearance, in 5 Parts, called Books viz - - - -:

- The first part, is a Book of evill spirits, called Goetia, shewing how he bound up those spirits and used them in severall things, wherby he obtained great fame.
- The second part is a Booke of [aerial] spirits, partly good and partly evill, w^{ch} is called Theurgia Goetia being all spirits of the ayre.
- The Third part is [a book] of spirits governing y^e Planetary houres, and w^t spirits belong to every degree of the signes and planets in y^e signes, and is called Ars Paulina.
- The fourth part of this Booke is called Ars Almadel Solomonis [sic], contayning 20 cheife spirits w^{ch} governe the four Altitudes or the 360 degrees of the world & signes [zodiac] &c.
These twoo last orders of spirits is of good, and are called the true Theurgia, and it is to be sought affter by divine seeking &c.
- The fifth part is a Booke of orations and prayers that wise Salomon used upon the alter in the Temple which is called *Artem Novam* [sic. (*Ars Nova*)] The w^{ch} was revealed to Salomon by the holy angel of God called Michael, and he also

recieved [sic] many brief Notes written by the fingar of God w^{ch} was delivered to him by y^e said Angell, with Thunder claps, without w^e Notes Salomon hadd never obtained to his great knowledge, for by them in short time he knew all arts and siences both good and badd which from these Notes [this book] is [also] called **Ars Notoria**.

In this Booke is contained the whole art of Salomon although there be many other Bookes that is said to be his yet none is to be compared with this, for this containeth them all, although [100v] they be titled with severall other names, as the Booke Helisoe w^{ch} is the very same as this last [book] is, w^{ch} called, *Artem Novam & Ars Notaria &c.*

These Bookes were first found in the Chaldean & hebrew tongues at Hierusalem, by a Jewish Rabbi, & by him put into the greeke Language, & from thence into y^e Latine, as it is said &c.

Of The Arte Goetia

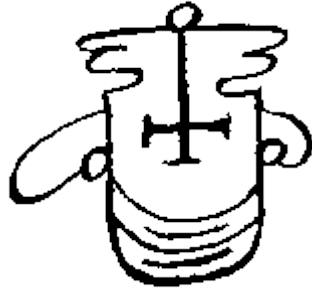
[Of the seventy-two infernal spirits evoked and constrained by King Salomon]

The first principall spirit is a king ruling in y^e East, called **Bael**. he maketh men goe Invisible, he ruleth over 66 Legions of Inferiour spirits, he appeareth in divers shapes, sometimes like a Catt, sometimes like a Toad, sometimes like a man, & sometimes in all these formes at once. he speaketh very horsly.



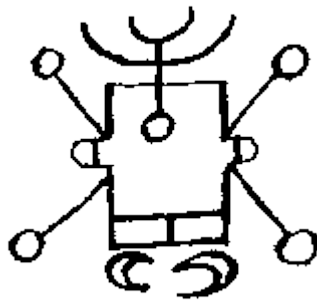
This is his Character w^{ch} is to be worne as a Lamén before him who calleth him forth, or else he will not doe you homage.

The second spirit is a Duke called **Agares**, he is under y^e power of y^e East and cometh up in the form of a fair Old man riding upon a Crocodill, very mildly, carrying a goshawke on his fist. he maketh them runne that stand still, and fetcheth back y^e runnawayes. he can teach all Languages or Tongues presently, he hath the power also to destroy dignities, both supernaturall & Temporall; & cause Earthquakes. he was of the order of Vertues; he hath under his government 31 Legions &c: & this is [his] seale or Character w^{ch} is to be worne as [a] Lamén.



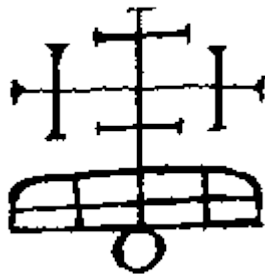
[King Agares (sec. man.)]

The Third spirit is a mighty prince, being of y^e same Nature as Agares, he is called **Vassago**, This spirit is of a good nature, & his office is to declare things past and to come; and to discover all things hidden or lost &c: he governeth 26 Legions of spirits. This is his seal.

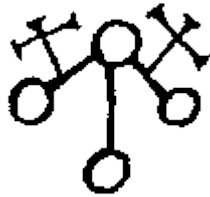


[101 r]

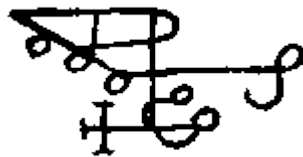
The 4th spirit is called **Gamigin**, a great Marquise, he appereth in y^e forme of a litle horse or asse and then into humane shape he putteth himself at y^e request of y^e Master and speaketh wth a horse voice; he teaches all Liberall siences, and giveth and account of y^e dead soules of them that dye in sin. & he ruleth over 30 Legions of Inferiors &c. This is his seal, w^{ch} is to be worne by the Magician when he Invocateth.



The 5th spirit is called **Marbas** -- he is a great president, and appeareth at first in y^e forme of a great Lyon: but afterwards putteth on humane shape at y^e Request of y^e Master he Answareth trully of Things hidden or secreet, he causeth deseases and cureth them againe & giveth great wisdome & knowledge in mechanicall arts, & changeth men into other shapes he governeth 36 Legions of spirits. his seal is this.



The 6th spirit is **Valefar** -- he is a Mighty Duke, & appeareth in y^e form of a Lion w^h a mans head Lowring, he is a good familiar, but tempteth those he is familiar with to steale, he governeth 10 Legions of spirets, this is his seal to wearne constantly if you haue his familiarity. Else not.



[101v]

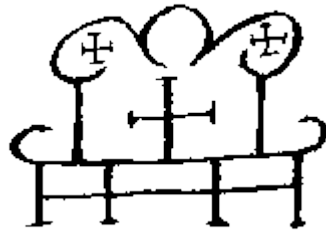
The 7th spirit is **Amon**. he is a Marquis great in power & most strong, he at first appereth like a wolf with a serpents taile, vomiting out of his Mouth fleames of fire, but at y^e command of y^e Magician he putteth on y^e shape of a man, with dogs Teeth beset in a head like a Raven, or in a Ravens Head, hee telleth [of] all things past & to come, and procureth love, and reconcileth controversies between freinds & foes, [1] & governeth 40 Legions of spirits, his seal is thus, w^{ch} is to be worne as afforesaid.



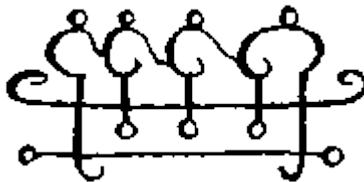
[1. Harl. 6483 adds, "He also bringeth to pass, that souls which are drowned in the sea shall take up airy bodies & evidently appear & answer to interrogations at the request of the exorcist."]

The 8th spirit is called **Barbatos** he is a great duke & appeareth when y^e ☉ is in ♄, with four Noble kings and their companions in great troops, he giveth y^e understanding of y^e singing of Birds, and y^e voice of other Creatures and y^e [such as] barking of dogs &c, he breaketh hidden treasures open, that have been Laid by y^e Enchantment of Magicians, &

[he was] of y^e order of vertues, [of] which some part beareth rule still &c he knoweth all things past and to come: and reconsileth friends & those that are in power, he ruleth over 30 Legions of spirits, his seal of obedience is this. w^{ch} were before you &c.



The 9th spirit in order is **Paimon**; a great king, & very Obedient to Lucifer, he appeareth in y^e forme of a man, sitting on a dromedary, w^h a Crowne most glorious on his head. Three [There] goeth before him a host of spirits like men with Trumpets and well sounding Cymballs, and all other sorts of musicall Instruments &c. he hath a great voice, and roareth at his first comming, and his speech [voice] is such as y^e Magician cannot well understand, unless he compelleth him. This spirit can teach all arts and siences, and other secret Things; he can discover w^t y^e Earth is, and w^t holdeth it up in y^e waters, & w^t y^e wind is or where it is, or any other Thing y^u desire to know, he giveth dignity and confirmeth y^e same, he bindeth or maketh a man subject to y^e Magician if he desireth it he giveth good familiars, and such as can teach all arts, he is to be observed towards y^e North west, he is of y^e order of dominions and hath 200 Legions of spirits under him, one part of them is of y^e order of Angells & y^e other of Potestates [Potentates], If y^u call this spirit Paimon alone y^u must make him some offering to him & there will attend him 2 kings called **Bebal & Abalam**, & other spirits of y^e order of Potestates [Potentates] in his host are 25 Legions because all those spirits w^{ch} are subject to him, are not allwayes wth him unlesse y^e Magician compelleth them, This is his Character.



[102r]

The 10th spirit is **Buer**, a great president and appereth in ♁ that is his shape when y^e ♁ is there, he teacheth Phylosophy [both] Morall & Naturall, & y^e Logicall arts, & y^e vertues of all hearbes & plants, & healeth all distempers in Man, & giveth (familiars) good familiars, he governeth over 50 Legions of spirits and this is his seale of obedience w^{ch} you must weare when you call him to apperance. [figure 10.]

The 11th spirit is a great & strong duke called **Gusoin** [Gusion], he appeareth like a Xenophilus he telleth of all things past, present & to come: he sheweth y^e meaning of all

questions you can ask, he reconcileth friends and giveth honour and dignity to any, and ruleth over 40 Legions of Spirits. his seal is this, w^{ch} weare as aforesaid &c. [figure 11.]

The 12th spirit is **Sitri**, he is a great prince & appeareth at first with a Leopards face, and wings as a griffin. But afterwards at y^e command of y^e exorcist, he putteth on a humane shape very Beautifull, Inflaming Men with womens Love, and women with mens love, and causeth them to shew themselves Naked, if he [it] be desired, &c. he governeth 60 Legions of spirits, and his seal to be worne is this. [figure 12.]

The 13 spirit is called **Beleth**, he is a mighty king and terrable, ridding on a pale horse wth Trumpets and all other kinds of Musicall Instruments playing before him, he is very furious at his first apperance That is whilest y^e Exorcist allay his Courage, for to doe that, he must hold a hazel stick in his hand, streched forth towards y^e South & East quarters making a Triangle without y^e Circle, commanding him into it by y^e vertue of y^e Bonds & chaines of spirits hereafter following, & if he doe not come into y^e Δ by your Threats, rehearse y^e Bounds & chaines before him, and then he will yeild obedience and come into it and do what he is commanded by y^e Eorcist [Exorcist], yet he must receive him courteously, because he is a great king & doe homage to him, as the kings and princes doe that attend him, and you must [also] have allwayes a silver Ring on the middle finger of the left hand, held against your face as they do for Amaimon, This king Beleth causeth all y^e love that possible may be, both of Men and women till y^e Master Eorcist [Exorcist] hath had his mind fullfilled &c. he is of the order of Powers and governeth 85 Legions of [102v] spirits, his Noble seal is this w^{ch} is to be worne before you in the Time of working. [figure 13.]

The 14th spirit is called **Leraye** (or Leraje) [written intra linea]. he is a Marquize great in power shewing him selfe in y^e likeness of an archer, cladd in green carring [carrying] a Bow and quiver, he causeth all great Battles & contests, & causeth y^e wounds to putrifie that are [made] wth arrows by archers this belongeth to ^hhe governeth 30 Legions of spirits, & his seale of obediance is this. [figure 14.]

The 15th spirit is called **Eligor** [Eligos], a great duke, he appeareth in [the] form of a goodly knight carring a lance an Ensigne & a serpent, he discovereth hidden Things & knoweth things to come, & of warres and how the soulders will & shall meet, he causeth the love of Lords and great persons, and governeth 60 Legions of spirits, his seal is this, w^{ch} wear or else he will not appear nor obey you &c. [figure 15.]

The 16th spirit is called **Zepar**, he is a great duke & appeareth in red apparell & armed like a souldier, his office is to cause women to love Men and to bring them together in love he also maketh them barren, and governeth [over] 26 Legions of Inferiour spirits, his seal is this, w^{ch} he obeyeth when he seeth it. [figure 16.]

The 17th spirit is called **Botis** a great president and an Earle; he appeareth at y^e [first] shew in y^e form of an ugly viper Then at y^e command of y^e Magician he putteth on humane shape, with great teeth, Two horns, carrying a sharp bright sword in his hand, he telleth of all Things past and to come and reconcileth friends and foes, he governeth 60 Legions of spirits his seal is this, that he obeyeth when he seeth it. [figure 17.]

[103r]

The 18th spirit is called **Bathin**, he is a mighty [and] strong duke & appeareth like a strong man wth y^e Taile of a serpent, sitting on a paile coloured horse he knoweth the vertue of hearbes & precious stones, & can transport men suddenly from one Country into an other, he ruleth over 30 Legions of spirits his seal is thus to be made and to be worne before you. [figure 18.]

The 19th spirit is called **Saleos**, he is a great and mighty duke, & appeareth in [the] form of a gallant souldier, ridding on a Crocodile, wth a dukes crowne on his head peaceably he causeth y^e love of women to men & men to women, he governeth 30 Legions of spirits his seal is this, w^{ch} must be worne before you. [figure 19.]

The 20th spirit is called **Purson** a great king; he appeareth commonly like a man wth a Lyons face, carrying a cruel viper in his hand, and ridding on a Bear going before him [are] many Trumpets sounding; he knoweth hidden things and can discover Treasures & tell all Things present past and to come; he can take a Body either humane or aiery, and answere Truly of all Earthly Things, both secrete & devine, & of y^e Creation of y^e world, he bringeth forth good familiars, & under his government [power] are 22 Legions of spirits, partly of y^e order of vertues & partly of y^e order of Thrones, & his mark or seal is this, w^{ch} he oweth obedience to & [which] must be worne by y^e Exorcist in [the] Time of accion. [figure 20.]

The 21 spirit is called **Morax** he is a great Earle and a president, he appeareth like a great Bull wth a mans face; his office is: to make men very knowing [sic] in Astronomy, and all y^e other Liberall sciences; he can give good familiars and [very] wise, w^{ch} know y^e vertues of hearbes & precious stones he governeth 36 [30] Legions of spirits, & his seal is to be made Thus and worne [as aforesaid]. [figure 21.]

[103v]

The 22^d spirit is called **Ipos** --, he is an Earle and a mighty prince, and appeareth in y^e forme of an angel, wth a Lions head gooses feet & a haire Taile, he knoweth Things past and to come; he maketh Men witty and bold, and governeth 36 Legions of spirits, his seal or Charecter is This, w^{ch} must be worne as a Lamens before you. [figure 22.]

The 23^d spirit is called **Aim**, a greatt duke and strong, he appeareth in y^e forme of a very handsome man in Body, [but] wth 3 heads, The first like a serpent y^e second like a man wth 2 starrs in his forehead, The Third [head] is lik [sic] a Catt; he rideeth on a viper, carrying a fire brand in his hand burning, whereth [wherewith] he sets Citties Castles & great places on fire he maketh one witty [in] all manner of wayes, and giveth true answare to privy matters, he governeth 26 Legions of Infernall spirits; his seal is thus to be made, and worne as a Lamén before you. [figure 23.]

The 24th spirit is called **Naberius**, he is a most valliant Marquiz, & appeareth in y^e forme of a Black Crow, fluttering about the Circle, & when he speaketh it is with a hoarse voice; he maketh men cunning in all arts & siences, but especially in y^e art [of] Rhetoric; he restoreth lost dignity and honours, & governeth 19 Legions of spirits his seal is this, w^{ch} must be worne. [figure 24.]

The 25th spirit is called **Glasya Labolas**, he is a Mighty president & sheweth him selfe in y^e forme of a dog wth wings like a griffin; he teacheth all arts in an Instant, and is an author of Blood shed & Manslaughter, he telleth all Things past & to come, if desired, & causeth love of friends and foes; he can make a Man goe Invisible, & he hath under his rule 36 Legions of spirits, his seal is this, y^e w^{ch} weare [must be worn] as a Lamin. [figure 25.]

[104r]

The 26th spirit is called **Bune** [or Bime], he is a strong, great & mighty duke, & appeareth in y^e forme of a Dragon wth three heads, one like a dog, The other like a griffin; The 3^d like a man, he speaketh wth a high & comely voice, he changeth y^e places of y^e dead, & causeth those spirits that are under him, to gather together upon their sepulcheres, he giveth Riches to a man & maketh him wise & eloquent, he giveth true Answers to y^e demands, & governeth 30 Legions of spirits, his seal is this w^{ch} he owneth [oweth] obedience to. first [figure 26 a.] & Nota he hath another seal or Character w^{ch} is made Thus. y^u may use w^{ch} y^u will, but y^e first is best as Salomon saith. [figure 26 b.]

The 27th spirit is called **Ronove**, he appeareth in y^e forme of a Monster, he teacheth y^e art of Rhetorick very well, and giveth good servants knowledge of Tongues, favouer of friends & foes; he is a Marquiz & a great Earle, and there obeith him [he commandeth] 19 Legions of spirits his seal is this. [figure 27.]

The 28th spirit in order as salomon bound them, is named **Berith**. he is a Mighty great and terrable duke, he hath two other Names given to him by men of latter Times, viz: **Beal** & **Bolfry**, he appeareth like a souldier wth red clothing, ridding on a red horse & [having] a Crown of Gold upon his head he giveth True answers of things [concerning the] past present & to come; you [must] use a Ring as is before spoken of [with] Beleth in calling him forth; he can turne all mettals into Gold, he can give dignity & [can] confirm them to

Men, he speaketh wth a very clear & subtile voice, he is a great Lye and not to be Trusted much he governeth over 26 Legions of spirits his seal is this which must be worne as [a] lamin. [figure 28.]

[104v]

The 29th spirit in order is Named **Astaroth**, he is a Mighty & strong duke, & appeareth in [the] forme of an unbeautifull angel, ridding on an Infernall like dragon, and carring in his right hand a viper (you must not lett him come to neare y^u least he doe y^u damage by his stinking Breath. Therefore y^e Exorcist must hold y^e Magicall Ring nere to his face and y^l will defend him he giveth true answers of things present past & to come & can discover all secretes; he will declare willingly how y^e spirits fell, if desired, & y^e reason of his own fall. He can make men wouderfull knowing in all Liberall sciences; he ruleth 40 Legions of spirits, his seal is as this [shown], w^{ch} weare as a Lamens before y^u, or else he w^{ill} not obey you. [figure 29.]

The 30th spirit is called **Forneus**, he is a mighty great Marquize, & appeareth in y^e forme of a great sea Monster, he Teacheth & maketh men wouderfull knowing in y^e art of Rhetoric he causeth men to have a good Name, and to have y^e understanding of Tongues; he maketh men to be beloved of their foes as well as they be by their Friends; & he governeth 29 Legions of spirits, partly of y^e order of Thrones and partly of angels, his seal is this to be made and worne as aforesaid &. [figure 30.]

The 31st spirit in order, [as Salomon saith,] is named **Foras**, he is a mighty great president & appeareth in y^e form of a strong man, in humane shape he can give y^e understanding to men how they may know y^e vertues of all hearbs & precious stones, & [he] teacheth them y^e art [of] Logick & Ethicks in All their partes if desired, he maketh men Invisible, witty, Eloquent & to live Long; he [can] discover Treasures and recover Things lost, & he ruleth over 29 Legions of spirits, his seale or Character is thus to be made & worne as a Lamens. [figure 31.]

The 32^d spirit in order is called **Asmoday**. he is a great king, strong & powerfull, he appeareth wth 3 heads, whereof y^e first is like a Bull The second like a Man, The third like a Ram, [he appeareth also] wth a serpents Taile, Belching or vomitting up flames of fire out of his mouth his feet are webed like a Goose, he sitteth on an Infernall dragon carring a Launce and a flagg in his hands, he is y^e first & chiftest under y^e power of **Amaymon**, & goeth before all others: when the [105r] Exorcist hath a mind to call him, lett it be abroad, and lett him stand on his feet all y^e Time of action, wth his cap of [off], for if it be on, Amaymon will deceive him and cause all his doeing to be bewrayed, But as soone as y^e Exorcist [Exorcist] seeth Asmoday in y^e shape aforesaid, he shall call him by his Name, saying, *thou art Asmoday*, & he will not deny it; & by & by he will bow down to y^e ground &c he giveth y^e Ring of vertues he teacheth y^e art of Arithmitic, geometry, Astronomy and all [other] handicrafts absolutely; he giveth full & True answers to y^e demands, he maketh a man Invisible, he showeth y^e place where Treasures layeth, and guardeth it if it be among y^e Legion of Amaymon, he governeth 72 Legions of Inferiour

spirits, his seal is thus to be made and worne as a Lamén before [thee] on your Breast. [figure 32.]

The 33^d spirit is **Gaap**. he is a great president & a mighty Prince, he appeareth when y^e ☉ is in some of y^e Southern Signes, in a humane shape, goeing before 4 great & mighty kings, as if he was a guide to conduct them along in their way. his office is to make men knowing in Phylosophy and all y^e Liberall sciénces; he can cause love or hatred, and make men Insensible he can Teach y^u how to consecrate those Things that belong to y^e dominion of Amaymon his king & can dilever [deliver] familiers out of the custody of other Magicians; and [he also] answareth Truly and perfectly of Things past present and to come, & can carry and recarry [things] most speedily from one kingdome to another, at y^e will and pleasure of [the] Exorcist, he ruleth over 66 \ Legions of spirits he was of y^e order of potestates [potentates]; his seal is thus to be made & worne as a Lamén &c. [figure 33.]

The 34th spirit is called **Furtur** [Furfur], he is a great & mighty Earle, appearing in y^e forme of an hart wth a firey [fiery] Taile; he never speaket [speaketh] Truth, except he be compelled or brought up wthin a Triangle, Δ being compelled therein, he will take upon himselfe y^e forme of an angel being bidden; he speaketh with a hoarse voice, & will [can] willingly make love between man & wife he can raise Thunder, Lightnings, Blasts and great Tempestuous stormes &c he giveth true answers both of secrete and devine Things [105v] if commanded, and ruleth over 26 Legions of spirits, his seal is this which is to be [made &] worne as a Lamin &c. [figure 34.]

The 35 spirit is called **Marchosias**, he is a great and mighty Marquiz appering at first in [the] forme of a wolfe; having griffins wings, and a serpents Taile, vomiting up fire out of his mouth But afterwards at y^e command of y^e Exorcist, he putteth on y^e shape of a man, and is a strong fighter he giveth true answers to all questions, & is very faithfull to y^e Exorcist in doeing his Buisness [sic], he was of y^e order of dominations he governeth 30 Legions of spirits, he Told his chiefe Master w^{ch} w^{as} Salomon, that after 1200 yeares he hadd hopes to returne to y^e 7th Throne &: his seal is thus, to be made, & worne as a Lamin &c. [figure 35.]

The 36th spirit is called **Stolas**, he is a great and powerfull Prince, appearing in y^e shape of a Night Raven at first before y^e Exorcist, but afterwards he taketh the image of a man &c; he teacheth the Art of Astronomy, & the vertuses [sic] of hearbs & precious stones, he governeth 26 legions of spirits his seal is thus to be made & worne as a Lamin. [figure 36.]

The 37th spirit is called **Phoenix** he his [is] a great Marquiz & appeareth like y^e [form of the] Bird Phoenix having a Childs voice, he singeth many sweet notes before y^e Exorcist, w^{ch} he must not regard, but by & by he must bidd him [to] put on a humane shape, Then he will speak Mervellously of all wouderfull sciénces; he his a good & excellent Poet, & will be willing to doe y^r Request he hath hopes to returne to y^e 7th Throne affter 1200 yeares more, as he said to Salomon, he governeth 20 Legions of spirits, his seal is Thus to be made, & worne &c. [figure 37.]

The 38th spirit is called **Halphas** he is a great Earle and appeareth in y^e forme of a stock dove, and speaketh wth a hoarse voyce; his office is to build up Towers & to furnish them wth ammunition and weapons, and to send men of warre to places appointed; he ruleth 26 Legions of spirits; his seal is Thus to be made, & worne as a Lamén &. [figure 38.]

[106r]

The 39th spirit in order is called **Malphas**, he appeareth at first in y^e forme like a Crow, But affterwardes will put on a humane shape at y^e request of y^e Exorcist & speake wth a hoarse voyce; he is a mighty president and powerfull he can Build houses & high Towers & he can bring quickly artificers together from all places of y^e world; he can destroy y^e [thy] Enemies desires or thoughts, and w^t [all that] they have done; he giveth good familiars, & if y^u make any sacrifices to him, he will receive it kindly and willingly, But he will deceive him y^t doth it; he governeth 40 Legions of spirits; his seal is Thus to be made and worne as a Lamén &. [figure 39.]

The 40th spirit is called **Raum**, he is an Earle, & appeareth at first in y^e forme of a Crow but affterwards, at y^e command of y^e Exorcist he putteth on humane shape his office is to steale Treasures out of kings houses, and to carry it where he is commanded, & to destroy Citties, and y^e dignities of men; & to tell all Things past, & w^t is, & w^t will be; & to cause Love between friends & foes; he w^{as} of y^e order of Thrones, and governeth over 30 Legions of spirits his seal is Thus, which make and weare as a Lamin before you. [figure 40.]

The 41 spirit in order is called **Focalor** he is a great duke & strong, & appeareth in y^e forme of a Man with griffins wings; his office is, to kill men, and to drown them in y^e waters, and to over throw ships of warre, for he hath power over both winds and seas, but he will not hurt any man or Thing, if he be commanded to y^e contrary by y^e Exorcist; he hath hopes to returne to y^e 7th Throne after 1000 yeares; he governeth 3 Legions of spirits, his seal is this w^{ch} must be worne as a Lamin. [figure 41.]

The 42^d spirit is Named **Vepar** he is a great & strong duke, & appeareth like a Mairmaid, his office is to guide y^e waters, & ships Ladden wth armour thereon he will at y^e [will of the] Exorcist cause y^e seas to be rough and stormy, and to appeare full of ships he causeth men to dye in 3 dayes wth putrifying their sores and wounds, & causing wormes in them [106v] to bred &c he governeth 29 Legions of spirits, his seal is Thus to be made and worne as a Lamin &c. [figure 42.]

The 43^d spirit in order as Salomon commanded them into y^e Brazen vesel is called **Sabnach** he is a Mighty great Marquiz, & strong appearing in y^e forme of an armed souldier wth a Lyons head, ridding on a pale couloured horse, his office is to build high Towers, Casteles and Citties, and to furnish them wth armour, & to afflict men severall dayes wth wounds & rotten sores full of wormes; he giveth good familiars at y^e command

of y^e Exorcist he commandeth 50 Legions of spirits, his seal is Thus to be made, and worne as a Lamin &c. [figure 43.]

The 44th spirit in order is named **Shax**, he is a great Marquize & appeareth in y^e forme of a stock dove, speaking wth a hoarse & subtyll voyce. his office is to take away y^e sight, hearing & understanding of any man or woman at y^e command of y^e Exorcist, & to steal money out of kings houses & carry it againe in 1200 yeares, if commanded, he w^{ill} fetch horses or any Thing at y^e Request of y^e Exorcist, but he must be commanded into a **Δ** Triangle first or else he will deceive him, & tell you many lyes, he can discover all Things that are hidden & not kept by wicked spirits, he giveth good familiars sometimes, he governeth 30 Legions of spirits his seal is thus to be made, and worne as a Lamin &c. [figure 44.]

[107r]

The 45 spirit is called **Vine**, he is a great king & an Earle, & appeareth in y^e forme of a Lyon ridding on a Black horse wth a viper in his hand his office is to discover Things hidden, witches, and Things present past & to come. he, at y^e command of y^e Exorcist, w^{ill} build Towers, Throw down great stone walls, make waters rough wth stormes &c, he governeth 35 Legions of spirits, his seal is this, w^{ch} make and wear as a Lamin &c.. [figure 45.]

The 46th spirit is called **Bifrons**, he is an Earle and appeareth in y^e forme of a Monster at first but after a while at y^e command of y^e Exorcist he putteth on y^e shape of a man, his office is to make one knowing in Astrology & geometry & other arts & sciences, & Teacheth y^e vertues of all hearbs, precious stones & woodes, he changeth y^e dead Bodyes & putteth Them into one another [anothers'] places, & lighteth candeles seemingly upon y^e graves of y^e dead he hath under his command 6 Legions of spirits, his seal is this, w^{ch} he w^{ill} owne and submit unto &c. [figure 46.]

The 47th spirit is called **Vual**. he is a great & mighty strong duke, he appeareth in y^e forme of a mighty dromedary at first, but after a while he putteth on humane shape, and speaketh in y^e Egyptian Tongue, but not perfectly; his office is to procure y^e love of women, and to tell Things past, present and to come, and also to procure friendship betweene friends & foes, he was of the order of Potentates; he governeth 37 Legions of spirits; his seal is Thus to be made and worne as a Lamin before you &c. [figure 47.]

The 48th spirit is called **Haagenti**, he is a great president appearing in the forme of a mighty Bull wth griffins wings at first, But afterwarde at y^e command of the Exorcist, he putteth on humane shape &c his office is to make men wise and to Instruct them in divers Things & to Transmute all mettales into gold, & change wine into water, & water [107v] into wine; he commandeth 33 Legions of spirits; his seal is Thus made, & to be worne as a Lamin &c. [figure 48.]

The 49th spirit is named **Procel**, he appeareth in y^e forme of an angel, he is a great & strong duke, speaking somthing mystically of hidden Things; he Teacheth y^e art of geometry & y^e Liberall sciences, he at y^e command of y^e Exorcist, will make great Noises, like y^e running of great waters, although there be none he warmeth waters and distempereth [discovereth] Bathes &c he was of y^e order of potestates [potentates] (as he declared to Salomon) before his fall, he governeth 48 Legions of spirits, his Character or Marke is Thus to be made, & worne as a Lamin before you. [figure 49.]

The 50th spirit in order is called **Furcas**, he is a knight & appeareth in y^e forme and similitude of a cruel old man wth a long Beard and a hairy head, sitting on a pale colloured horse, wth a sharpe weapon in his hand; his office is to teach y^e art of Phylosophy, astronomy, Rhetoricl, logick, Chyromancy & Pyromancy in all their partes perfectly, he hath under his power 20 Legions of spirits, his seal or Mark is this w^{ch} make & weare as a Lamin. [figure 50.]

The 51 spirit in order is **Balam**, he is a Terrable, great & powerfull king, appearing wth 3 heads, The first is like a Bulls, The second like a Mans, & y^e Third like a Rams head he hath a serpents Taile, & Eyes flaming; riding upon a furious Beare, carrying a goshawke on his fist, he speaketh wth a hoarse voyce, giving True answers of Things past present & to come, he maketh men to goe invisible & w^{itty} he governeth 40 Legions of spirits his seal is Thus [to be] Made, & to be worne as a Lamin &c. [figure 51.]

[108r]

The 52^d spirit [in order] is called **Alloces** -- he is a great & mighty strong duke, appearing in y^e forme of a souldier ridding on a great horse; his face is like a Lyons, very redd, having Eyes flaming, his speech is hoarse & verry Bigg; his office is to teach y^e art of Astronomy, & all y^e Liberall sciences, he Bringeth good familiars & ruleth 36 Legions of spirits, his seal is Thus made, & [is] to be worne, &c. [figure 52.]

The 53^d spirit is called **Caim**, he is a great president & appeareth in y^e forme of a Bird called a Thrush at first, but after a while he putteth on y^e shape of a man carring in his hand a sharp sword; he seemeth to answere in Burning ashes, he is a good disputer, his office is to give men y^e understanding of all Birds, loweing of Bullocks, Barking of doggs & other Creatures, and also y^e Noise of waters, and [he] giveth very true answers of Things to come; he was of y^e order of angels, & now Ruleth 30 Legions of Infernall spirits; his seal is This, w^{ch} wear as a Lamin. [figure 53.]

The 54th spirit in order is called **Murmur**, he is a great duke & an Earle, & appeareth In y^e forme of a souldier ridding on a griffin with a dukes Crown on his head, there goeth before him two of his Ministers, wth great Trumpets sounding, his office is to teach Phylosophy perfectly, & to constraine soules discesed [deceased] to come before y^e Exorcist to answere those things y^t he shall aske them, if he desireth, he was partly of y^e order of Thrones & partly [of the order] of angels, & [he] Ruleth now 30 Legions of spirits, his seal is this, w^{ch} is to be worne as a Lamin &c. [figure 54.]

The 55th spirit is called **Orobas**, he is a mighty great prince, appearing at first like a horse, But afterwards at y^e command of y^e Exorcist he putteth on y^e Image of a man, his office is to discover, all Things past, present & to come and to give dignities & places & y^e favour of friends & foes, he giveth true answers of divinity & of y^e Creation of y^e world, he is faithfull to y^e Exorcist & w^{ill} not suffer him to be Tempted by any [108v] spirit he governeth 20 Legions of spirits, his seal is this, w^{ch} must be made & worne as a Lamin &c. [figure 55.]

The 56 spirit is called **Gemory**, he is a strong and powerfull duke appearing in The forme of a Beautifull woman, wth a Dutches [Duchess] Crownett Tyed about her middle, ridding on a great Camell, his office is to tell of all Things past present & to come, and of Treasure hidden and w^t it layeth in, & procureth y^e love of women, both young & old, he governeth 26 Legions of spirits, his seal is Thus made, & worne as a Lamin before y^e Exorcist in [the] Time of working. [figure 56.]

The 57 spirit is called **Ose**, he is a great president & appeareth like a Leopard at first, But after a little Time he putteth on y^e shape of a man, his office is to make one cunning in y^e Leberall [liberal] siences & to give True answers of devine & secreet Things, and to change a man in [to] any shape that y^e Exorcist desireth so that he that is so changed will not thinck any other Thing but that he is that Creature or Thing, he is Changed into, he governeth 3 Legions of spirits, his seal is This, w^{ch} wear as a Lamin. [figure 57.]

The 58th spirit is called [named] **Amy**, he is a great president, & appeareth at first in y^e forme of a flaming fire, But after a while he putteth on y^e shape of a man, &c: his office is to make one wouderous [wonderfully] knowing in Astrology & all y^e Leberall [liberal] siences; he giveth good familiars & can bewray Treasures, w^{ch} are kept by spirits; he governeth 36 Legions of spirits, [&] his seal is This, w^{ch} wear as a Lamin &c. [figure 58.]

The 59 spirit is named **Orias**, he is a great Marquiz and appeareth in y^e forme of a Lyon, riding on a mighty horse, wth a serpents Taile, holding in his right hand 2 great serpents hissing, his office is to Teach y^e vertues of y^e starres and to know y^e Mansions of y^e planets, and how to understand their vertues, also he Transformeth men & giveth dignities and places [prelacies], and confirmations, & y^e favour of friends & foes, he governeth 30 Legions of spirits, his seal is This, to be made & worne &c. [figure 59.]

[109r]

The 60th spirit is called **Vapula**, he is a great mighty & strong duke, appearing in y^e forme of a Lyon, wth griffins wings; his office is to make men knowing in all handicraft proffessions also in Phylosophy & other siences &c he governeth 36 Legions of spirits, his seal or Character is Thus made, and is to be worneas a Lamin &c. [figure 60.]

The 61 spirit is called **Zagan**, he is a great king & president, and appeareth at first in y^e forme of a Bull wth griffins wings, But afterwardss he putteth on humane shape, he maketh men witty, and can turne wine into water & Blood into wine, and also water into

wine he can turne all mettals into Corne [coin] of that dominion y^e mettles are of & can make foolls wise he governeth 33 Legions of spirits; his seal is Thus made & w^{orne} as a Lamin. [figure 61.]

The 62^d spirit is called **Valac**, he is a mighty great president & appeareth like a Boy wth angels wings, ridding on a 2 headed Dragon; his office is to give True answers of hidden Treasures, and to tell where serpents may be seene, w^{ch} he will bring & dilever [deliver, discover] to y^e Exorcist without any force or strengeth, he governeth 30 Legions of spirits, his seal is This w^{ch} must be made & worne as a Lamin &c. [figure 62.]

The 63 spirit is called **Andras**, he is a great Marquiz appearing in y^e forme of an angell wth a head like a Black night Raven, ridding upon a strong black wolf, wth a sharpe bright sword flourishing in his hand, his office is to sow discords, if y^e Exorcist hath not care he will kill him and his fellows, he governeth 30 Legions of spirits his seal is Thus to be [made, and] worne as a Lamin before [thee] on your Breast. [figure 63.]

[109v]

The 64th spirit is named **Flauros**, he is a great duke, and appeareth at first like a mighty Terrable and strong Leopard but afterwards at y^e command of y^e Exorcist he putteth on y^e shape of a man wth fiery Eyes and a Terrable Countenance; he giveth True answers of all Things past present & to come, but unless he be commanded into a [the] Triangle, he will Lye in all those things and deceive or beguile y^e Exorcist in other Things or Buisness [sic], he will gladly talke of divinity, and of y^e Creation of y^e world, and of his and all other spirits fall [falls], he destroyeth and burneth those That are y^e Exorcist [Exorcist's] enimies if he Requesteth it, and will not suffer him to be Tempted by any spirit or otherwise; he governeth 36 Legions of spirits, his seal is Thus to be made, & w^{orne} as a Lamine &c. [figure 64.]

The 65 spirit is called **Andrealphus**, he is a Mighty great Marquiz appearing at first in y^e forme of [a] Peacock, wth great Noises but afterwards he putteth on humane shape, he can teach perfectly geometry, & all Things belonging to measuring, [&] also Astronomy, he maketh men very subtile and cunning therin, he can Transforme a Man into y^e likness of a Bird & he governeth 30 Legions of spirits his seal is This, w^{ch} is to be worne as a Lamin &c. [figure 65.]

The 66th spirit is called **Cimeies** he is a mighty great Marquiz strong & powerfull appearing like a valiant souldier, riding on a goodly Black horse; he ruleth over all spirits in y^e part of Africa, his office is to Teach perfectly grammar Rhetoric [&] logick and to discover Treasures & Things lost or hidden, he can make a man seeme like a souldier of his own likeness, he governeth 20 Legions of cheefe [chief] spirits, but more Inferior [than] himself his seal is Thus made, & worne as a Lamin &c. [figure 66.]

The 67th spirit in order is called **Amduscias**, he is a strong & great duke appearing at first like an Unicorne, But afterwards at y^e Request of y^e Exorcist he standeth [110r] before him in humane shape causing Trumpets and all manner of Musicall Instrument to be

heard But not seene also [causing] Trees to bend and Incline according to y^e Exorcist [Exorcist's] will; he giveth Excellent familiars & ruleth 29 Legions of spirits his seal is Thus formed and is to be w^{ome} as a Lamin &c. [figure 67.]

The 68th spirit is called **Belial**, he is a mighty king and powerfull; he was Created next after Lucifer, & is of his order; he appeareth in y^e forme of a Beautiful angel sitting in a Charriot of fire, speaking wth a comly voice, declaring that he fell first & amongst y^e worthier & wiser sort w^{ch} went before Michael & other heavenly angels; his office is to distribute preferments of senatorships, and to cause favour of friends & foes, he giveth Excellent familiars & governeth 80 Legions of spirits. Note this kink [! king] Belial must have offerings sacrafices & gifts presented to him, by y^e Exorcist or else he w^{ill} not give True answers to his demands; But then he Tarryeth [will tarry] not one hour in y^e truth except [unless] he be constrained by devine power & his seal is Thus w^{ch} is to be worne as a Lamin, before y^e Exorcist &c. [figure 68.]

The 69 spirit is called **Decarabia**, he appeareth in y^e forme of a starre in y^e Pentacle at first, but afterwards at y^e command of y^e Exorcist, he putteth on y^e Image of a man, his office is to discover y^e vertues of hearbs and precious stones; and to make y^e similitude of all Birds to fly before y^e Exorcist, & to Tarry wth him, singing and Drinking as Naturall Birds doe, he governeth 30 Legions of spirits, being himselfe a great Marquiz, his seal is Thus to be made, and worne as a Lamin before y^e Exorcist &. [figure 69.]

The 70th spirit in order is called **Seere**, he is a Mighty Prince and powerfull under Amaymon, king of y^e East he appeareth in y^e forme of a Beautifull Man, riding on a strong horse wth wings: his office is to goe & come, and to bring all Things to pass on a sudden & to carry & recarry any Thing where Thou wilt have it, or have it from for he can pass over y^e whole world in y^e Twinckling of an Eye, he maketh a True relation of all sorts of Theft and of [110v] Treasures hidd, and of all other things, he is Indifferent good Natured, willing to do any thing y^e Exorcist desireth; he governeth 26 Legions of spirits, his Mark or seal is Thus made, and is to be worne as a Lamin &c. [figure 70.]

The 71 spirit is called **Dantalion**, he is a great & Mighty duke appearing in y^e forme of a Man wth many faces, all like men & women, & a Booke in his right hand; his office is to Teach all arts and siences to anyone, and to declare y^e secreet Councelles of anyone, for he knoweth y^e Thoughts of all men and women, and can change them at his will, he can cause love and shew (by vision) y^e true similitude of anyone lett them be in w^t place or part of y^e world they will, he governeth 36 Legions of spirits his seal is This, w^{ch} is to be worne as a Lamin. [figure 71.]

The 72^d spirit in order is called **Andromalius** he is a great and Mighty Earle appearing in y^e form of a Man, holding a serpent in his hand, his office is to bring a theefe & goods y^t are stolen, Back; and to discover all wickedness, and understand dealings, & to punish Theives [thieves] & other wicked people, & to discover Treasure that is hidd, &c, he ruleth 36 Legions of spirits his seal is This, w^{ch} make & wear as a Lamin in time of acction &c. [figure 72.]

These be the seventy two Mighty kings or Princes w^{ch} King Salomon commanded into a vesall [vessel] of Brasse wth their Legions, of whome **Belial Bileth** [Beleth] **Asmoday & Gaap** wear the Cheefest, & it is supposed it was for their pride, for Salomon never declared why he thus bound them; & when he hadd bound them up & sealed y^e vesel, he by y^e devine power cast Them all into a deep lake or hole in Babilon [Babylon], & the Babilonians [! Babylonians] woundering to see such a thing there, they went wholly into y^e lake to brake [break] y^e vesel open, suspecting to find a great Treasure; but when they hadd broken it open out flew all y^e cheefe spirits Immediately, and their Legions followed them, and they were restored againe to their former places; But only Belial who entered [111r] Into a certaine Image, and there gave answare to those whome [who] did offer sacrifice unto him as y^e Babilonians did; for they offered sacrafices, & worshiped that Image as a God &c..

OBSERVATIONS

Notes:

Thou art to observe first y^e Moones age for y^r working. The best dayes are when y^e [moon] is 2, 4, 6, 8, 10, 12 or 14 dayes old, as Salomon sayeth, and no other dayes are profitable &c.

The seals of those 72 kings are to be made in Mettalls, The cheefest King in ☉, 1. Gold, silver, copper, tin, lead, Marquisses in ☽, Dukes in ♀. Prelates in ♃, knights in ♄, & Presidents in ♀, mercury, copper + silver & Earles in ♀ & ☽ equally alike &¹. respectively. Noticeably absent is Mars (=iron). -Ed.

These 72 kings are under the power of **Amaymon, Corson, Ziminiar, & Goap** [Gaap] w^{ch} are kings ruling in y^e 4 quarters East, West, North, & south, and are not to be called forth except it be upon great occasions But Invoked & commanded to send such & such spirit as are [is] under their rule and power, as is shewed in y^e following Invocations, or [rather] conjurations &c.

The chife [chief] kings may be bound from 9 to 12 of y^e Clock at noone & from 3 [5] till sunset. Marquizes may be bound from 3 of y^e Clock in y^e after Noon till nine at night and from 9 at n^t [night] till sunrising.

Dukes may be bound from sunrising till Noonday in clear weather.

Prelates may be bound in any hour of the day.

Knights may be bound from y^e dawning of y^e day till sunrising or from four of y^e Clock till sunset.

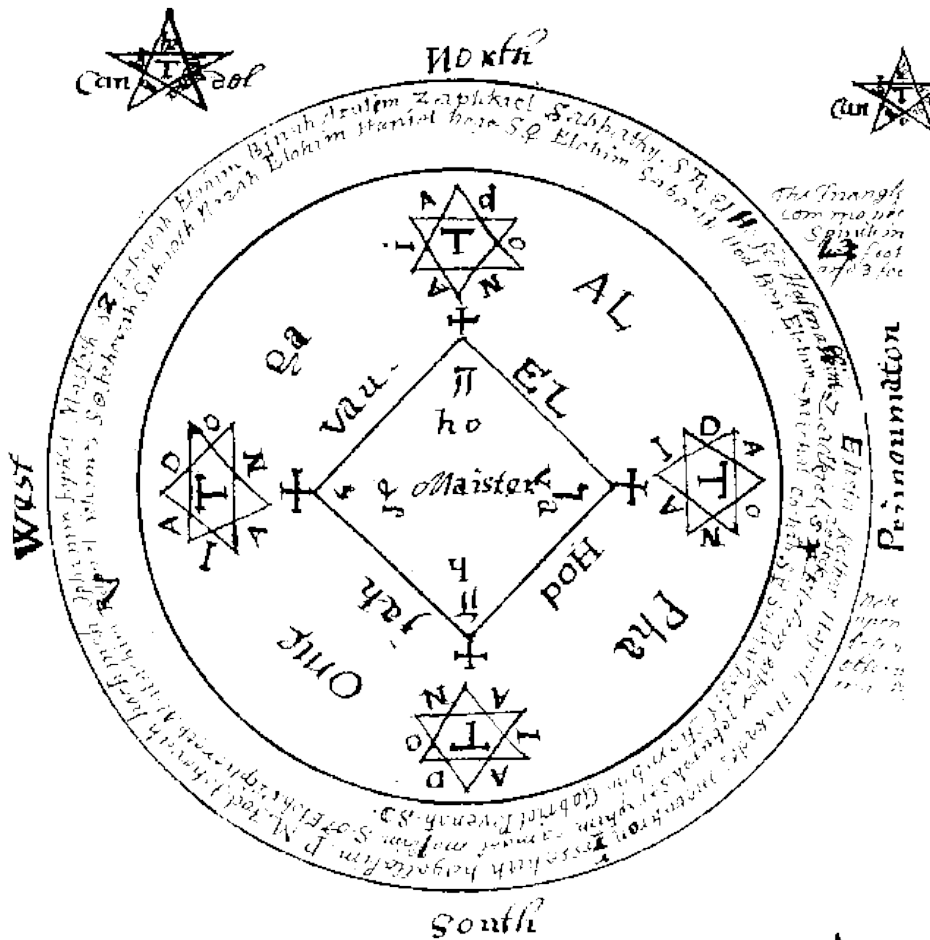
Presidents may be bound in any hour of y^e day, Except Twilight, at Night, or [if] the king whome he is under, be also Invocated &c.

Counts or Earles may be bound in any hour of the day so [if] it be in woods or any other place where Men resort Not, or where No Noise is &c.

[111v is blank]

[THE MAGICAL CIRCLE]

[The circle of Salomon is to be made nine feet across, & the divine names are to be written around it, from **Ehye** to **Levanah**.] A figure of the Circlel [Circle] of Solomon [Salomon], that he made for to preserve himselfe from The malice of those evill Spirits &c.

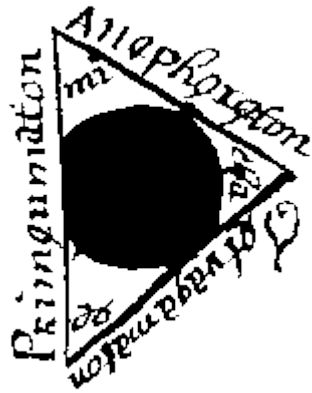


In the Mathers/Crowley edition the letters around the perimeter of the circle are transcribed into Hebrew letters. "In English letters they run thus, ... + Ehyeh Kether Metatron Chaioth Ha-Qadesh Rashith Ha-Galgalim S.P.M (for 'Sphere of the Primum Mobile') + Iah Chokmah Ratziel Auphanim Masloth S.S.F. (for 'Sphere of the Fixed Stars,' or S.Z. for 'Sphere of the Zodiac') + Iehovah Elohim Binah Tzaphkiel Aralim Shabbathai S. (for 'Sphere' of Saturn + El Chesed Tzadkiel Chaschmalim Tzedeq S. Jupiter + Elohim Gibor Geburah Kamael Seraphim Madim S. of Mars + Iehovah Eloah Va-Da&aulm;th Tiphereth Raphaël Malakim Shemesh S. of the Sun + Iehovah Tzabaoth Netzach Haniel Elohim Nogah S. of Venus. + Elohim Tzabaoth Hod Michaël Beni Elohim Kokav S. of Mercury + Shaddai E Chai Iesod Gabriel Cherubim Levanah S. of the Moon +."

This is based on Agrippa's [scale of ten](#).

[THE TRIANGLE]

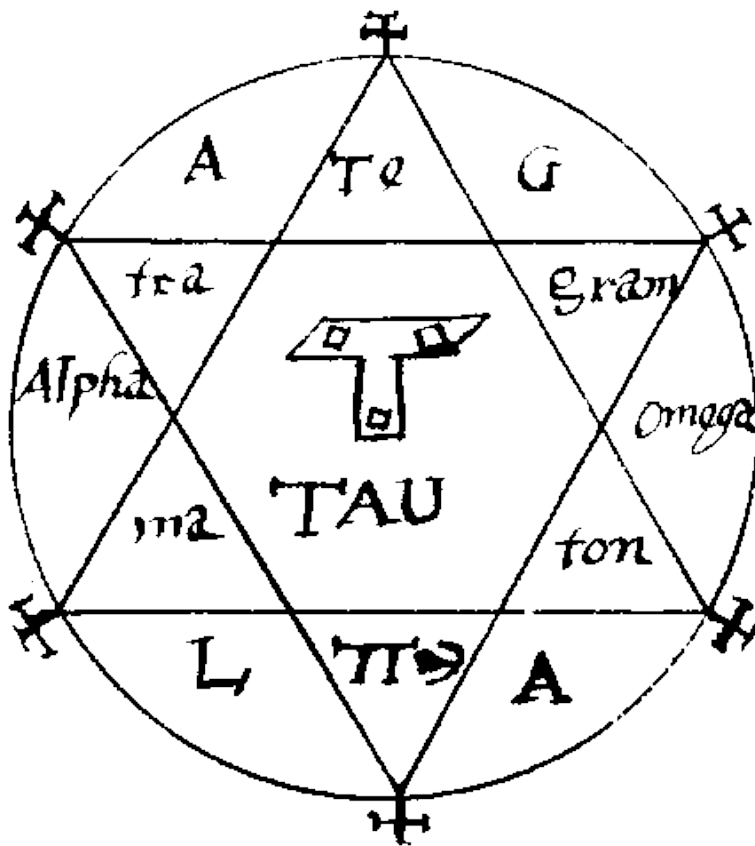
[This is the forme of] The Triangle that Salomon commanded the disobedient spirits into; it is to be made two foot [feet] of [out] from the Circle and 3 foot [feet] over [across].



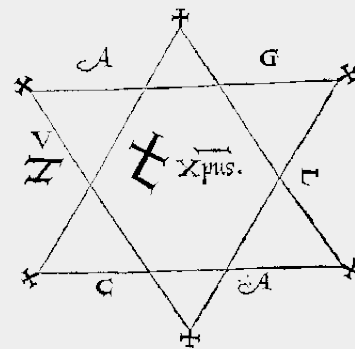
Note this Δ is to be placed upon [towards] that Coast [quarter] [that] the spirit belongeth [to] &c. Observe the moon in working, &c.

[112v]

Solomons sexangled [hexagonal] ffigure

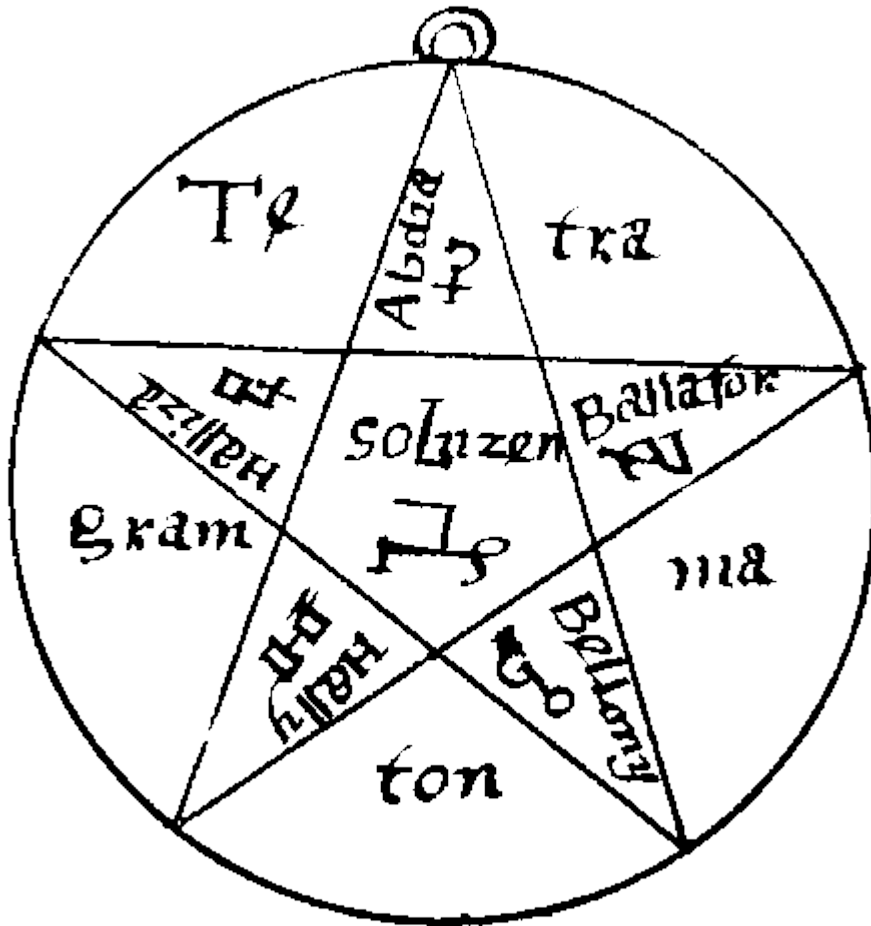


Compare with version found in de Abano:



This figure is to be made on parchment made of a calves Skin and worne at the Skirtt of y^e white vestment, and covered wth a linnen [linen] cloath to y^e which is to be shewed to the spirits when they are appeared that they may be compelled to be obedient and take a humane shape &c.

The Pentagonall ffigure of Solomon



This figure is to be made in \odot or D and worne upon the brest with the seal of the spirit on one [the other] side of itt. it is for to preserve [the Exorcist] from danger, and allso to command by &c.
[113r]

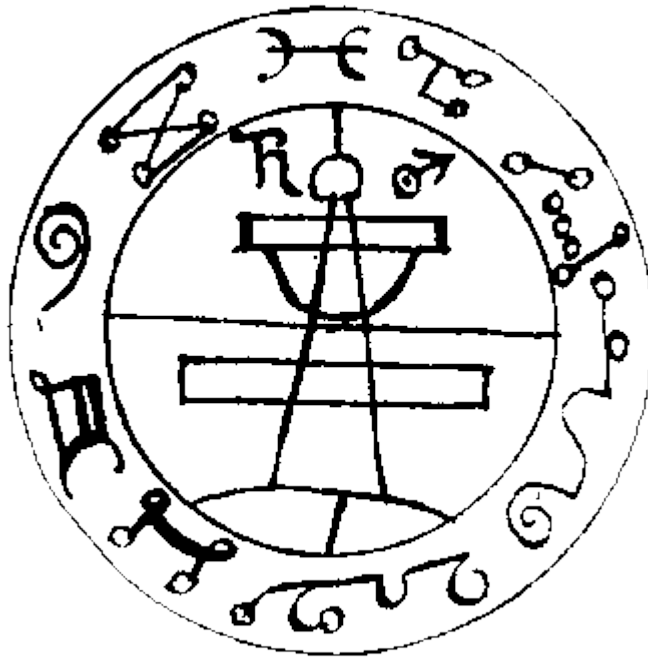
[The Ring of Salomon]

This Ring is to be held before the face of the Exorcist to preserve him from The stinking fumes of spirits &c.



The Secret Seal of Salomon.

by which he bound and sealed up the aforsaid spirits with their legions in [into] a Brazen Vesel &c.

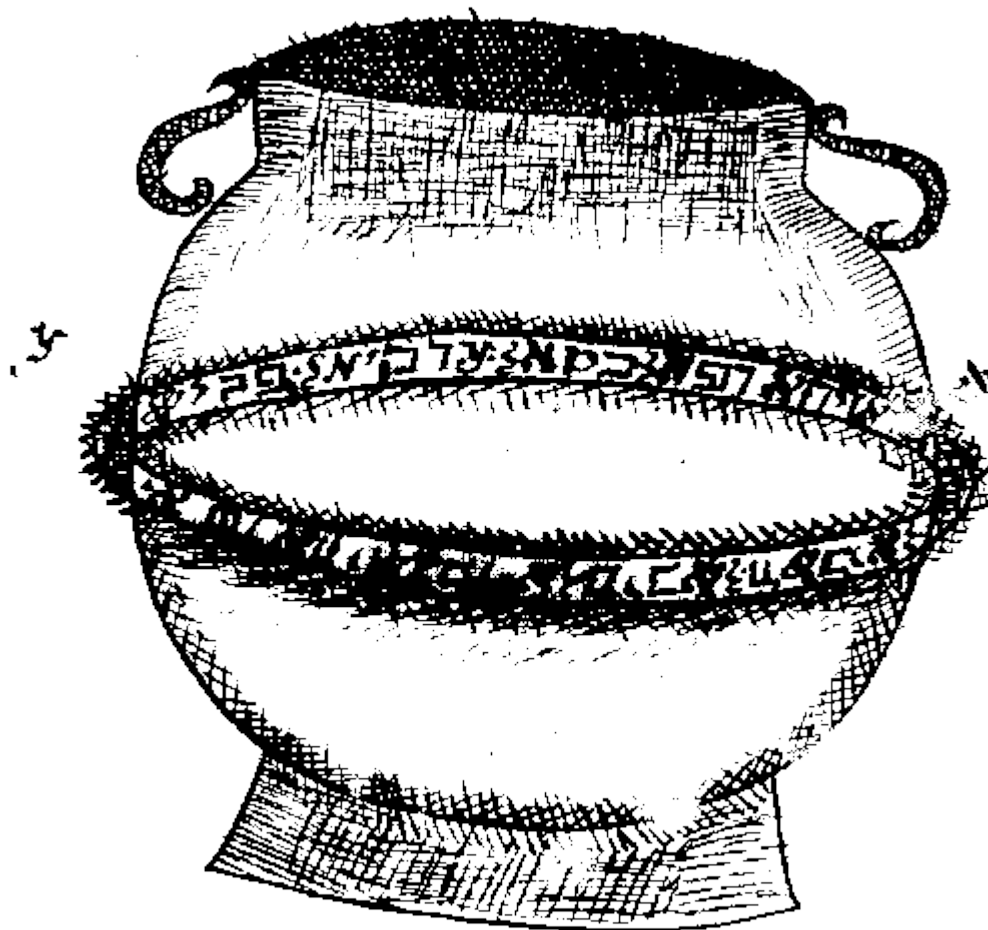


This secreet seal is to be made by one that is cleane both Inward and outward, and hath not defiled himself by any woman in the space of a Month; but hath with fasting and prayers to God desired pardon of all his sins, &c: Itt is to be made on a Tuesday or Saturday night at 12 [2] of the Clock, written with the Blood of a Black Cock which never trode hen, on virgins parchment, Note, on those nights the ☽ must be encreasing in ♀, when it [is] so made, fume it with Allum, Raisins of the Sun, dates, Cedar & lignum Aloes, by this seal Salomon compelled the aforesaide spirits into a Brass vessel, and sealed it up with the same, he by it gained the love of all Manner of persons, and overcame in Battle,

for neither weapon fire nor water could hurt him.

[113v]

The forme of the brasse vessel that Salomon shut Those spirits In.



In Hebrew letters may be transcribed as: (front:) "AShR AHIH: GBRIAL: MIKAL: HANIAL:" (back:) "ARARIThA: ChShMLIM: AL: TzDQIAL:" Mathers gives the following variations found 'in some Codices:' "ARARIThA: RFAL: KMAL: TzDQIAL:" and "TzFQIAL"

The priuie [secret] seal aforesaid was made in Brasse, to cover This vessel with at y^e Top &c.

The other materialls is [are] a sceptre or sword; a miter or cap, a long white Robe of Linnen, with shoes and other Clothes for y^e purpose also a girdle of Lyons skin 3 Inches broad, with all the names about it as is about the uttermost round [part of the] Circle, & also perfumes and a chafin [chafing] dish of Charcoles kindled to put the fumes into; to smoke or perfume y^e place appointed for action. also annoynting oyles to anoynt y^r Temples & Eyes wth; & fair water to wash y^rselves in. & in so doeing y^u are to say as david said (viz)

Thou shalt purge me wth Hysop o
Lord, & I shall be cleane; Thou shalt
wash me & I shall be whiter than

This text from [Psalm 50.9](#) is used in the Mass as well as virtually every grimoire.

snow &c.

& at y^e Garments putting on, you must say:

[ORATION]

by y^e figurative Mystery of these holy vestures or vestments, I will cloath me with y^e armour of Salvation in y^e strength of y^e highest, **Ancor Amacor Amides Theodonias Anitor**, That my desired End may be Efected Through y^e strength [of] **Adonay** To whome y^e praise and glory w^{ill} forever & ever belong. Amen.

[114r]

After y^u have so done, make prayers to God according to your worke, as Salomon hath commanded. The formes that Salomon used for any perticular art is shewed in y^e 5th part of this Book w^{ch} is called **Artem Novam** [*Ars Nova*] &c.

The Conjunction for to call forth any of the forsaid spirits

I Invoke and conjure you spirit N. & being wth power armed from y^e supream Majesty, I throughly [thoroughly] command you by **Be'alanensis** [Beralanensis], **Baldachiensis, Paumachia & Apologia-Sedes** and y^e most powerfull princes **Genio Liachidi** ministers of y^e Tartarean seat, Cheefe princes of of [sic] y^e seat of **Apologia**, in y^e Ninth Region; I exorcise & powerfully command you spirit N, in and by him that said y^e word, & it was done, and by all y^e holy and most glorious Names of y^e most holy and true God, and by these his most holy Names **Adonai** [Adonay], **El, Elohim, Elohe, Zebeoth** [Zebaoth], **Elion** [Elyon],

This oration also occurs widely in magical texts. The version in the [Heptameron](#) is almost identical, and indeed the version in *Goetia* may have been based directly from de Abano. Compare also with the version in [Liber Iuratus Honorii](#) and that in [Ars Notoria](#).

Compare [Heptameron](#):

BERALANENSIS, Baldachiensis, Paumachia, and Apologia Sedes, be the most mighty kings and powers and the most powerful princes, genii, Liachidæ, ministers of the Tartarean seat, chief prince of the seat of Apologia, in the ninth legio I invoke you, and by invoking, conjure you; and being armed with power from the supreme Majesty, strongly command you, by Him who spoke and it was done, and to whom all creatures are obedient; and by this ineffable name, Tetragrammaton Jehovah, which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth tremble and all the host of the celestials, and terrestrials, and infernals do tremble together, and are troubled and confounded: wherefore, forthwith and without delay, do you come from all parts of the world, and make rational answers unto all things I shall ask of you; and come ye peaceably, visibly and affably now, without delay, manifesting what we desire, being conjured by the name of the living and true God Helioren, and fulfil our commands and persist unto the end, and according to our intentions, visibly

and affably speaking unto us with clear voice, intelligible, and without any ambiguity.

Escerchie ^{^Eskerie}, **Jah,**

Tetragrammaton Saday That you forthwth appear and shew y^rselves here unto me before this Circle, in a fair and humane shape, without any deformity or ugly shew and without delay, doe y^e come, from all parts of y^e world to make & make [sic] rationall answers unto all Things w^{ch} I shall ask of you; and come yee peacebly, visibly and afably without delay, manifesting w^t I desire, being conjured by y^e Name [Names] of y^e Eternall liveing and true God

Helioren I conjure you by y^e especiall and true Name of your God that y^e owe obediance unto and by y^e Name of y^r king, w^{ch} beareth rule over you, That forthwith you come without Tarring [tarrying], and fullfill my desires, and command, and persist unto y^e End, & according to my Intentions and I conjure y^u by him ^{^by} whome all Creatures are obedient [unto] and by this ineffeble name

Tetragrammaton Jehovah [Jehova], w^{ch} being heard, y^e Elements are overthrown; The aire is shaken, The sea runneth back, The fire is quenched, The Earth Trembleth and all y^e hosts of Celestials, Terrestialls [terrestrials] & Infernalls doe Tremble, and are troubled and confounded together. that [come] you visibly and affebly, speak unto me with a Clear voice Intelligible, and without any ambiguity, Therefore come ye in the Name **Adonay Zebeoth** [Zebaoth]; **Adonay** [Adonay], **Amiorent**, com com why

stay [tarryieth] you? hasten: **Adonay**
Saday, the Kinge of kings
commandeth you:

Say this as often as you please. And if they com not then say as ffolloweth.

[The Second Conjuraton]

I Invoke, conjure and command you
spirit N, to appear and shew y^rselfe
visibly to me, before this Circle, in
fair and comly shape, without any
deformity or Tortuosity, by y^e Name
& in y^e name **Y & U** w^{ch} Adam heard
& spoake, & by the name **Joth** w^{ch}
Jacob heard from y^e angel wrestling
with him, and was delivered from y^e
hands of Esau his Brother; and by y^e
name of God **Agla**, w^{ch} Lot heard and
was saved with his family; and by y^e
name **Anaphexaton** [114v] w^{ch} Aron
[Aaron] heard and speak [spake] and
became wise, & by the names
Schemes-Amathia which Joshua
called upon and y^e sun stood still, and
by y^e name **Emanuel** w^{ch} y^e 3
Children Sedrach Mesach [Masach]
and Abednego, sung in y^e midst of y^e
fiery furnace, and were delivered; and
by the name **Alpha & Omega** which
Daniel named & Destroyed the Bell
[Bel] & y^e Dragon; & by the name
Zebaoth which Moses named & all
the Rivers & waters in the land of
Ægypt ware turnd into blood & by
the name **Escerchie Oriston**, w^{ch}
Moses named & all the Rivers
Brought forth froggs, & they went
into y^e houses of y^e Egyptians,
Destroying all things; & by the name
Elion w^{ch} Moses called upon & there
was great haile, such as never was

Compare *Heptameron*: "I adjure an
call you all forth, by the seat of
Adonay, and by **Hagios, O Theos**
Iscyros, Athanatos; Paracletus,
Alpha & Omega, and by these th
secret names: **Agla, On,**
Tetragrammaton, that you at once
fulfill what I desire."

[seen] sence the Creation of the world to that Day; & by the name **Adonay** w^{ch} Moses named And there came up Locust Thruout all the land of Egypt and devoured all that the Hail at left; and by the name **Hagios**, and by the seal [*seat] of **Adonay** and by **Otheos, Iscyros, Athenatos; Paracletus** and by these holly and sacred names **Agla, On, Tetragrammaton** and by the dreadfull Judgement of god; and by the uncertaine sea of glass: which is before the face of the divine Majesty, who is mighty and most powerful. And by the four beasts before the throne, haveing Eyes before and behind, and by the ffire round about the throwne, and by the holly angells of heaven; and by the Mighty Wisdom of god, & by the seal of **Baldachia**, and by this name **Primeumaton** which Moses named and the Earth opened and swallowed up Chora, Dathan & Abiram, [I command] That you make true and faithfull answers, to all my demands, and to performe all my desiers, so farr as in office you are capaple [capable] to performe therefore come ye paecable [peaceably], vissible and affable now without delay, to manifest what I desire speaking with a perfect and clear voyce, Intelligible unto my understanding &c.

if [somehow] they do not come at the rehearsing of these 2 fforegoeing Conjurations (but without doubt they [normally] will) say one [on] as ffolloweth, it being a constraint.

[The Constraint]

I conjure the [thee] spirit **N.** by all the most glorious and Effacius [efficacious] names of the most great and Incomprehensible Lord god of Host [Hosts], that you comest quickly without delay ffrom all parts and places of the world: [wherever thou mayest be,] to make rationell answers to my demands and that visible and affably speakeing with a voice Intellegible to my understanding as aforesaid, I conjure and constrain you spirit **N.**, by all aforesaid and by these seven names by w^{ch} wise Salomon bound thee and thy fellows in a vessel of Brass. **Adonay, Prerai Tetragrammaton; Anephexeton** [Anaphexeton], **Inessenfatall, Pathatumon, & Ite mon.** That you appeare hear before this Circle, to fullfill my will in all things, that shall seeme good unto me and if you be disobedient and refuse to come I will in the power and by the power of the name of y^e supream and Everliving god, Who created both you and me and all the whole world in six days and what is contained in it **Eye-Saray**, and by the power [115r] of his name **Primeumaton**; which commandeth the whole hoste of heaven, curse you and deprive you, from all your office, Joy & place, and binde you in the debth [depth] of y^e Bottomless pit There to remaine unto the day of the last Judgement, and I will bind you into Eternall fire & into the lake of fire and Brimstone, unless you come forthwith and appeare heere before this Circle to doe my

will in all things. Therefore com
[thou!] in and by these holly names
Adonay, Zebeoth [Zebaoth],
Adonay, Amiorem; come yee,
Adonay commandeth you.

If you come so farr, and he yet doth not appeare you may be sure he is sent to some other place by his king, and cannot come and if it be so Invoke the king as followeth to send him, But if he doth not come still, Then you may be sure he is bound in chains in hell: and he is not in the Custody of his king: So if you have a desier to call him ffrom thence, you must rehearse the spirits Chaine &c.

For to Invoke the Kinge say as ffolloweth -

O you great mighty and Powerfull
kinge **Amaymon**, who beareth rule
by the power of thy supreame god **El**
over all spirits both superior and
Inferiour of the Infernal order in the
Dominion of the Earth [East], I
invoke and command you by the
especial and truest name of your god
and by god that you worship and
obey, and by the seal of y^e Creation,
& by the most mighty & powerfull
name of god **Jehovah**
Tetragrammaton, who cast you
ought [out] of heaven with all other
of the Infernall spirits and by all y^e
most powerfull and great names of
god who created heaven, Earth &
hell, and all things contained in them,
and by their power and vertue, & by
y^e name **Primeumaton** who
commandeth the whole host of
heaven, that you cause, enforce &
compell N. to come unto me hear
before this Circle in a fair & comely
forme, without doeing any harme to

me or any other Creature, and to
answere truely & faithfull to all my
Requests, That I may accomplish my
will and desiers, in knowing or
obtaining any matter or thing w^{ch} by
office you know is proper for him to
performe or to accomplish, threw
[through] the power of god **EI** who
createth and disposeth of all things
both celestiall, ayerall [aerial],
Terrestiall [terrestrial] and Infernall.

After you have Invocated the king in this manner twice or thrice over, then
conjure y^e spirit you would have calld forth by the aforsaid conjurations
rehearsing them severall times together, and he will come without doubt if not
at y^e first or second time rehearsing. But if he doth not come, add the spirits
Chaine to the end of y^e afforsaid Conjuratation and he will be forced to come
even if he be Bound in chains: for the chaines will break of [off] from him and
he will be at liberty &c.

[115v]

**The generall Curse, called the spirits Chaine against all spirits that
Rebell.**

O thou wicked and disobedient spirit,
because thou hast rebelled and not
obeyed nor regarded my words which
I have rehearsed They being all most
glorious and Incomprehensible names
of y^e true god Maker and creator of
you and me and all the world, I by the
power of those names w^{ch} no creature
is able to resist doe curse you into the
debts [! depths] of y^e Bottomless Pitt,
There to remaine untill y^e day of
doom in chaines of fire and
Brimstone unquenchable, unless you
dost forthwith appear before this
circle in This Triangle Δ To doe my

will; Therefore come paceably
[peaceably] and quietly [quickly] in
& by these names -- **Adonai**
[Adonay], **Zebaoth, Adonay,**
Amioram; come come why stay you,
Adonay comandeth you.

When you have read so farr and he doth not come, Then write his name and seal in [on] virgins parch [parchment] and put it into a black Box with Brimstone aquafateda [assafoetida] and such things that have a stincking strong smell and bind the Box round with a wire and hang it on y^e swords point and hold it over the fire of Charcoles, and say to the fire first [as followeth] (it being placed toward that quarter the spirit is to come)

[The Conjuraton of the fire]

I conjure thee you [O] fire by him that made thee and all other good creatures in the world that you Torment Burne and consume this spirit N. everlastingly. I condem [condemn] thee thou spirit N. into fire everlasting, because thou art disobedient and obeyd not the command, nor kept the precepts of the lord thy god, neither wilt thou appeare to me nor obey me nor my invocations, haveing thereby called you forth, [I] who am the servant of y^e most high and Imperiall Lord, god of hosts **Jehovah**, and dignified and fortified by his Celestiall power and Permission, Neither comest thou to answer to these my Proposalsl hear made unto you, for w^{ch} your averseness and contempt you are guilty [guilty] of grand disobedience and Rebellion, and therefore I shall excommunicate you and destroy thy name and seal w^{ch} I have hear

enclosed in this black Box, and shall burne thee in immortall fire and bury thee in Immortall oblivion, unless thou Immediately comest & appearest visibly, affably, frendly, & curteously hear unto me before this Circle in this Triangle, in a faire and comly forme and in no wise terrible, hurtfull or frightfull to me or any other creatures whatever upon the face of the Earth and make rationel Answers to my requests and performe all my desiers in all things that I shall make unto you &c.

If he cometh not yet, say as followeth:

[The curse]

Now o thou spirit N. since thou art still pertonalius [pernicious] and disobedient and will not appeare unto me to answer to such things as I shoulde have desiered of you or would have been satisfied in &c, I doe in the name and by the power and dignity of the omnipotent Immortall Lord god of host **Jehovah Tetragrammaton**, The only creator of heaven Earth and hell and all that in them is who is the marvellious dispossor of all things both visible and Invisible Curse you and deprive you from all your offices Joy and place and do bind the [thee] in the debttts [depths] of y^e Bottomless Pitt, There to remaine untill the day of the last Judgement; I say into the lake of Fire & Brimstone which is prepared for all rebellious disobedient obstinate & pertinacious [pernicious]

spirits, let all the [116r] Holy
company of heaven curse thee, The
☉, ☽ and starrs, the light and all y^e
hoste of heaven Curse thee, I curse
thee into the fire unquenchable, &
torments unspeakable, and as thy
name and seal is contained in this
box, chained and bound up and shal
be choacked in sulphurous &
stinking substance and burnt in this
material fire, so I in the name
Jehovah, and by the power and
dignity of these three names
**Tetragrammaton, Anaphexeton, &
Primeumaton**, cast thee, o thou
disobediant spirit N. into that lake of
fire which is prepared for thee
damned and cursed spirits and there
to remain untill the day of doome and
never more to be remembered of
before the face of god w^{ch} shall come
to Judge the quick and the dead and
the world by fire.

Here the Exorcist must put the box into the fire and by and by he will come. But
as soone as he is come quickly quench the fire that the Box is in and make a
sweet perfume and give him a kind entertainment shewing him the pentacle that
is at y^e bottom of y^e vesture covered with linnen cloath, saying.

[The address unto the spirit upon his coming]

Behold your conclusion [confusion]
if you be disobedient. Behold the
Pentacle of Salomon which I have
brought heare before thy presence:
Behold the person of the Exorcist
who is called **Octinomos**, in the
midst of the Exorcism, who is armed
by god & without fear, who potently
invocateth you and called you to
appeare, Therefore make rationall

Compare *Heptameron*:

Behold your
conclusion if you
refuse to be
obedient;

... and the following, which actual
occurs earlier in *Heptameron*:

Behold the
pentacle of
Solomon, which I
have brought into
your presence;

answers to my demands and be obedient to me your master in the name of y^e Lord **Bathat** rushing upon **Abrac Abeor** coming upon **Aberer**.

behold the person of the exorcist in the middle of the exorcism, who is armed by God, without fear, and well provided, who potently invocateth and calleth you by exorcising; come, therefore, with speed, by the virtue of these names; Aye Saraye, Aye Saraye; defer not to come, by the eternal names of the living and true God, Eloy, Archima, Rabur, and by the pentacle of Solomon here present, which powerfully reigns over you; and by the virtue of the celestial spirits, your lords; and by the person of the exorcist, in the middle of the exorcism: being conjured, make haste and come, and yield obedience to your master, who is called Octinomus.

Then they or he will be obedient and bid you ask what you will for they are subjected by god to fullfill your desiers and demands, and when they or he are appeared and shewed themselves humble and meek, Then you are to say [as followeth]:

[The welcome unto the spirit]

Welcom [thou] [spirit N. or] spirits or most noble king or kings I say you are welcome unto me because I called you through him who created both heaven & Earth & Hell and all that is

Compare *Heptameron*:

Welcome spirits, or most noble princes, because I have called you through Him to

contained therein and you have obeyed also by the same power that I called you forth [by] I binde you that you remaine affably and vissibly hear before this circle (or before this circle in this Δ ,) so constant and so long as I have occasion for you and not to depart without my leasure [licence] untill you have faithfully and truly performed my will without any fallacy [falsity] &c.

whom every knee doth bow, both of things in heaven, and things in earth, and things under the earth; in whose hands are all the kingdoms of kings, neither is there any able to contradict his Majesty. Wherefore, I bind you, that you remain affable and visible before this circle, so long and so constant; neither shall you depart without my licence, until you have truly and without any fallacy performed my will, by virtue of his power who hath set the sea her bounds, beyond which it cannot pass, nor go beyond the law of his providence, viz. of the Most High God, Lord, and King, who hath created all things. Amen.

The licence to depart

O Thou spirit N. Because thou hast very dilligently answered my demands and was ready and willing to come at my first call I doe hear licence thee to depart unto thy proper place without doing any Injury or danger to any man or beast depart I say and be ever redy to come at my call being duly Exorcised and conjured by y^e sacred rites of Magicke. I charge thee to withdraw

peacebly and quietly, and the peace
of God be ever continued between me
and the [thee]. Amen.

After you have given the spirit licence [to depart] you are not to go out of y^e
Circle till they be gone and you have made prayers unto god ffor the great
blessing he hath bestowed upon you in granting you your desiers and delivering
you from the malice of the Enemy the devill.

[116v]

Nota [Note] you may command these spirits into the Brazen vessell as you doe
into the Triangle saying That you forthwith appeare before this Circle in this
vessell of Brasse in a faire and comely shape &c as is shewed before in the
forgoing Conjurations &c.

The End of the First Part which is called Goetia

Here beginneth the second Part called

the Art Theurgia Goetia

of Kinge Salomon

In this following Treatise you have 31 names of cheife spirits with severall of the ministering spirits which are under them with their seals and characters which are to be worne as a lamin on your breasts; for without that the Spirit that has appeared will not obey you, to do your will &c.

The offices of these spirits is all one, for what one can doe the other [others] can doe the same. They can shew and discover all things that is hidd and done in the world: and can fetch and carry or doe any thinge that is to be done or is contained in any of the four Elements Fier, ayre, Earth and water &c allso [they can discover] the secrets of kings or any other person or persons let it be in what kinde it will.

These spirits [being aerial] are by nature good and evill That is, one part is good, and the other part Evill. They are governed by their princes, and each prince hath his place of abode in the points of the compass -- as is shewed in the following figure; Therefore when you have a desire to call any of the kings or any of their Servants, you are to direct yourselfe to that point of the compass the Kinge hath his mansion or please [place] of abode, and you cannot well erre in your operations.

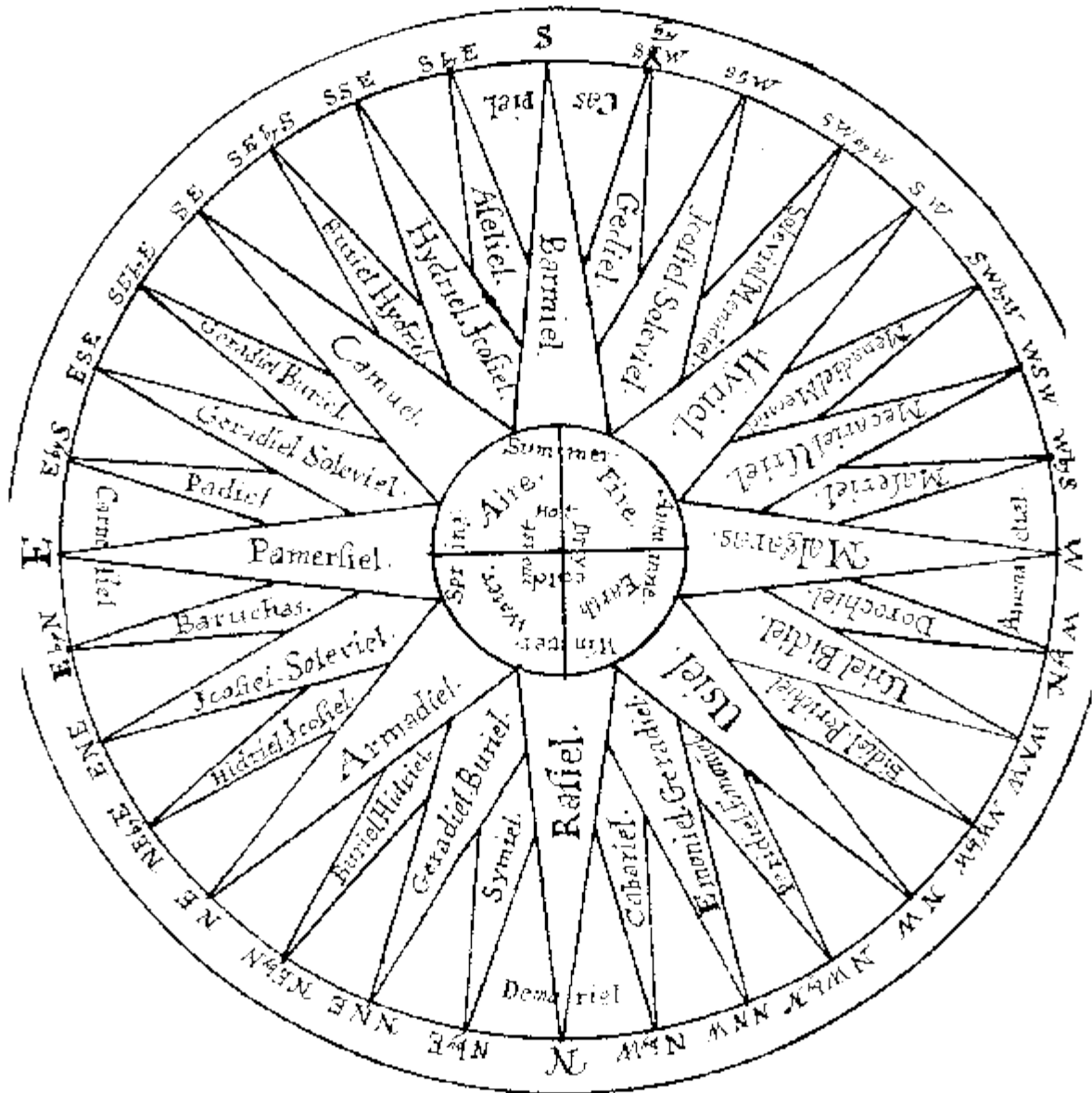
Note: every prince is to observe his conjuration, yet all [are] of one forme, except the name and place of the spirit [being varied], for in that they must change and differ allso the seal of the spirits is to be changed accordingly.

as for the garments and other materiall things they are [the same as] spoken of in the Booke [Goetia](#).

[117r is blank]

[117v]

The form of the figure which discovereth the order of the 31 kings or princes wth their servant ministers for when the king is found his subjects are Easy to be found out &c.



You may perceive by this figure that 20 of these kings have their first mantions [mansions] and continue in one place, and that y^e other 11 are moveable [mobile] & are sometimes in one place sometime in another, and in some other times [they are] together more or less: therefore its no matter which way you stand with your face, when you have a desier to call any of them forth or their servants.

[118r]

[The Art Theurgia Goetia: Of the thirty-one aerial spirits evoked and constrained by King Solomon.]

Carnesiell [Carnesiel] is the most great and Cheefe Emporor Ruling in The East who hath, 1000 great Dukes and a 100 lesser Dukes under him, besides 50000000000000 of ministering spirits which is more Inferior then the Dukes, whereof [wherefore] we shall make no mention [of these], but only 12, of the Cheefe Dukes and their seals, because they are sufficient for practise.

Carnesiel his Seal. [figure 81.]

his dukes.

Myrezyn, Ornich, Zabriel, Bucafas, Benoham, Arifiel, Cumeriel, Vadriel, Armany, Capriel, Bedary, Laphor.

[figures 82-93.]

Note, Carnesiel, when he appears, day or night, [there] attends him 60000000 000000 Dukes [spirits] but when you call any of these Dukes there never attend above 300 and sometimes not above 10 &c.

The Conuration [Conjuration] of Carnesiel as followeth

Wee Conjure thee O thou mighty & potent Prince Carnesiel who is the Emperour & cheife Comander, ruling as King in the dominion of the East who beares rule by the power of the supreame God **El**, over all Spirits &c.

[The conjuration is added at the bottom of the page by a second hand.]

[118v]

Caspiel is the Great and Cheefe Emperor Ruling in the South who hath 200 great Dukes and 400 lesser Dukes under him, besides 1000200000000 ministering spirits, which are much Inferiour &c. whereof wee (Salomon saith) shall make noe mention, but only of 12 of the Cheefe Dukes and their seales, for they are sufficient for practise.

Caspiel his Seal. [figure 94.]

12 of his dukes.

Ursiel, Chariel, Maras, Femol, Budarim, Camory, Larmol, Aridiel, Geriel, Ambri, Camor, Oriel.

[figures 95-106.]

These 12 Dukes have 2660 under [lesser] Dukes a peece [each] to attend them, whereof some of them comes along with him when he is Invocated [invoked], but they are very Stuborne and Churlish &c.

The Conjuration of Caspiel

Wee Conjure thee O thou Mighty and Potent Prince Caspiel &c.

[119r]

Amenadiel is the Great Emperor of the west, who hath 300 great Dukes, and 500 lesser Dukes, besides 40000030000100000 other ministering spirits more Inferiour to attend him, wheof [whereof] we shall not make any mention but only of 12, of the cheefe Dukes and their seales which is sufficient for practice.

Amenadiel his Seal. [figure 107.]

12 of his dukes.

Vadros, Camiel, Luziel, Musiriel, Rapsiel, Lamael, Zoeniel, Curifas, Almesiel, Codriel, Balsur, Nadroc.

[figures 108-119.]

Note Amenadiel may be called at any hour of the day or night, but his dukes (who hath 3880 servants a peice to attend them) Are to be called in Certaine houres, as Vadros he may be called in the 2 first houres of the day, Camiel in the second 2 houres of the day and so [on] successively till you come to Nadroc who is to be called in y^e 2 last houres of the night, And then begin againe at Vadros &c. The same Rule is to be observed in calling the Dukes belonging to Demoriel the Emperor of the North.

The Conjuration

Wee Conjure the [thee] O thou mighty & potent Prince Amenadiel who is the Emperour & cheife King ruling in the dominion of the West &c.

[The conjuration is added at the bottom of the page by a second hand.]

[119v]

Demoriel is the Great and Mighty Emperor of the North, who hath 400 great Dukes and 600 lesser Dukes with 70000080000900000 [700,000,800,000,900,000] servants under his Command to attend him, whereof we shall make mention but of 12 of the cheefe Dukes and their seales, which will be sufficient for practice.

Demoriel his Seal. [figure 120.]

12 of his dukes.

Arnibiel, Cabarim, Menador, Burisiel, Doriel, Mador, Carnel (Carnol), Dubilon, Medar, Churibal, Dabrinis, Chamiel (Chamiol) [Sl.2731: Chomiol].

[figures 121-132.]

Note, Each of those Dukes hath 1140 Servants whoe attends [to attend] them as need Requireth for when that Duke yee call for have [hast called forth hath] more to doe then ordenary, he hath the more Servants to attend him.

the Conjuratiō of Demoriel

Wee Conjure thee O thou &c.

[120r]

Pamersiel is the First and Cheefe spirit in the East, under Carnesiel, who hath 1000 spirits under him which are to be called in the day time, but with great care for they are very Lofty and stuborne whereof we shall make mention but of a 11 as followeth.

Pamersiel his Seal. [figure 133.]

[His dukes.]

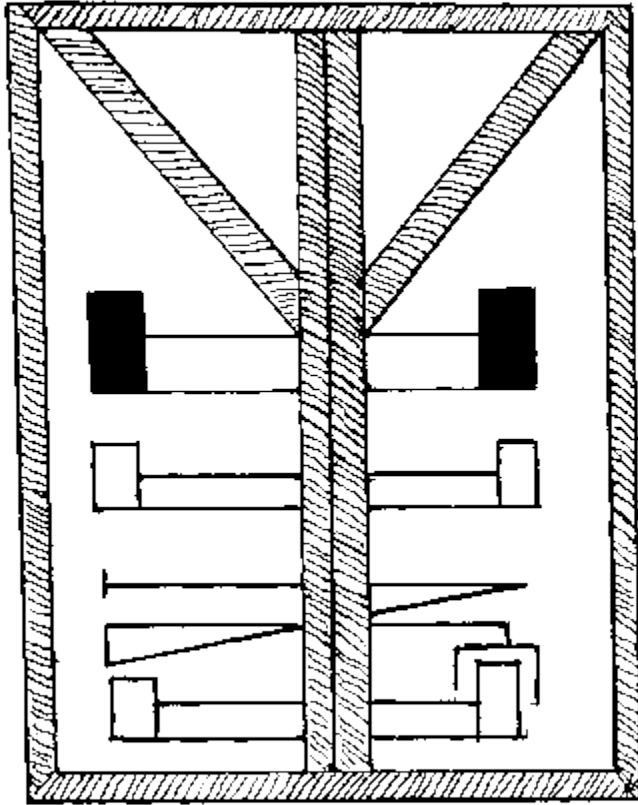
Anoyr, Madriel, Ebra, Sotheano, Abrulges, Ormenu, Itules, Rablion, Hamorphiel, Itrasbiel, Nadrel.

[figures 134-144.]

Note These Spirits are by Nature Evill, and verrey false, [and] not to be trusted in secrett things but is [are] Excellent in driving away spirits of Darkness from any place, or house that is haunted &c.

To call Forth Pamersiel, or any of these his servants, chuse the uppermost [uttermost] private or secrett and most Picitt ^{^tactit} Rome in the house, or in some Certaine Island wood or Grove or the most occult and hidden place [removed] from all commers and goers, that noe one chanc by, may (if possible) happen that way ([into your] Chamber or what soever place else, you Act y^f Concerns in) observe that it be very Ayery because these spirits that is in this [120v] part are all of the Ayer,

you may call these spirits into a Crystall stone or Glass Receptacle, [this] being an Ancient & usuall way of Receiueing & binding of spirits, This Cristall stone must be four Inches Diameter sett on a Table of Art made as followeth [according to the following figure] w^{ch} is truly called the secrett Table of Salomon, & having the seale of the spirit on your Breast, and the Girdle about your wast [waist] and you cannot erre, the forme of the Table is Thus, as this present figure doth here represent & shew, behold the [thee] the figure



when you have thus prepared what is to be prepared, Rhearse the conjuration following severall times that is whilst the spirit come, for without dout he will come, note the same method is to be used in all the following part of this Booke as is here of Pamersiel and his servants. Also the same in calling the king and his servants &c.

The Conjuration of Pamersiel

We Conjure thee O Pamersiel, a Cheefe Spirit. Ruling in the East, &c.

The Second Spiritt in order under the Emperour of the East is called **Padiel**, he Ruleth in the East and by South as King, and governeth 10000 spirits by day and 20000, by night, besides severall Thousands under them, They are all good by nature and may be trusted. Salome sayeth that these spirits have noe power of them selves but [only] what is given unto them by their prince Padiel. Therefore he hath made noe mention of any of their names because if any of them is called they cannot appear without the Leave of their prince as others can doe &c you must use the same method in calling this prince Padiel, as is declared before of Pamersial the seale of Padiel, is this.

Padiel his Seale.

[figure 146.]

The Coniuration

Wee Conjure thee o thou Mighty and Potent Prince Padiel, who rules as a cheife Prince or king in the dominion of the East & by South, We Invoke Camand & compell you, by the especiall name of yo^r God &c.

[121r]

The Third Spirit placed and Ranked In order under the Cheefe Mighty great and potent King of the East is called **Camuel** who Regneth Ruleth and governeth as King in the South East part of the world & hath many & severall spirits under his Goverment & command whereof wee shall only make mention but of 10 that appertaineth & belongeth to the day & 10 to y^e night. And Each of these have 10, servants to attend on ~~them~~^{^each} except Camyel, Sitgara, Asimel, Calym, Dobiell and Meras, for they have 100 a peice to attend them, but Tediell, Moriel & Tugaros, they have none at all, They appear all in A verry Beautifull forme, & verry Courteously, And in y^e night as well as in y^e day &c They are as followeth wth their Seales.

Camuel his Seal. [figure 147.]

10 of his Servants belong^e to y^e day & will appeare in the night.

Orpemiell, Omyell, Camyell, Budiell, Elcar, Citgara, Pariell, Cariell, Neriell, Daniell.

[figures 148-157.]

Ten of his servants belonging to the Night & will app^r in the day.

Asimiell, Calim, Dobiell, Nodar, Phaniell, Meras, Azemo, Tediell, Moriel, Tugaros.

[figures 158-167.]

The Coniuration of Camuel,

Wee Coniure the O thou &c: Camuel who rules &c. in the South East part of the World, We Invoke &c.

[121v]

The Fourth Spirit in order is called **Aseliell** he governeth as King under Carnesiell, in the South and by East he hath 10 cheefe spirits belonging to y^e day, and 20 to the night, under whome are 30 principall spirits, and under those as many, whereof wee shall make mention, but of, 8 of y^e cheefe presidents belonging to the day, And as many belonging to

the night, And every one hath 20 servants at his command, they are all very courtious and Loving, and beautifull to behold &c They are as followeth with their seales.

Asiel his Seale. [figure 168.]

8 of his Servants belonging to the day.

Mariel, Charas, Parniel, Aratiel, Cubiel, Aniel, Asahel, Aream.

[figures 169-176.]

8 of his Servants belonging to the Night.

Asphiel, Curiel, Chamos, Odiel, Melas, Sariel, Othiel, Bofar.

[figures 177-184.]

The Coniuration of Asiel as followeth.

Wee Conjure thee O thou Mighty & potent prince Asiel, who rules as a cheif prince or King under Carnesiel, in the South & by East, &c.

[122r]

The fift [fifth] spirit in order is called **Barmiel**; he is the first and cheefe spirit under Caspiel, The Emperour of the South [He ruleth] as king [of the South] under Caspiel, and hath 10 Dukes for the day: And 20 for the night to attend him to doe his will, the which is all very good, and willing to obey the Exorcist, whereof wee shall make mention but of 8 that belongs to the day, and as many for the night, with their seals for they are sufficient for practice, Note Every one of these Dukes hath 20 servants apiece to attend him when he is called, Excepting the 4ur last that belongs to the night, for they have none, They are as followeth with their Seales.

Barmiel his Seale. [figure 185.]

8 of his servient dukes belonging to the day.

Sochas, Tigara, Chansi, Keriell, Acteras, Barbil, Carpiel, Mansi.

[figures 186-193.]

8 of his Servants ^{^dukes} belonging to the Night.

Barbis, Marguns, Caniel, Acreba, Mareaiza [Sl.2731: Morcaza], Baaba, Gabio, Astib.

[figures 194-201.]

The Coniuration of Barmiel as followeth

Wee Coniure thee O thou mighty & potent Prince Barmiel, who rules as a cheife Prince or King in the South under Caspiel, &c:

[122v]

The six spirit in order, but the second under the Emperour of the south is called **Gediel**; who Ruleth as a kinge in the South & by West who hath 20 cheefe spirits to serve him in the day, & as many for the night, and they have many servants at their commands whereof wee shall make mention, but of 8 of the cheefe spirits that belonge to the day, And as many of those belonge to the night: who hath 20 servants apiece to attend them when they are called forth to appearance, they are very willing, loving and courteous to doe your will, &c whose names & seals is as followeth:

Gediel his Seale. [figure 202.]

The 8 dukes belonging to the day that is under Gedial [sic].

Coliel, Naras, Sabas, Assaba, Sariel, Ranciel, Mashel, Bariel.

[figures 203-210.]

The 8 dukes belonging to the night.

Reciel, Sadiel, Agra, Anael, Aroan, Cirecas, Aglas, Vriel.

[figures 211-218.]

The Coniuration of Gedial [sic] as fol:

Wee I conjure thee O thou mighty & potent prince Gediel, who ruleth as King in the South & by West, We Invoke constraine comand &c.

[123r]

The seventh spirit in order, but the third under the great Emperour of the South is called **Asyriel**, he is a mighty kinge, Ruling in the South West part of the world and hath 20 great Dukes to attend him, in the day time, and as many for the nights, who hath under them severall servants to attend them &c here wee shall make mention [but] of 8 of the cheefe Dukes that belongs unto the day, And as many that belong to the night, because they are sufficient for practice: And the first 4 that belongs unto the day: And the first 4

that belongs to the night hath 40 servants apiece to attend them: And the last 4 of the day, [have] 20, and the last 4 of y^e Night [have] 10 apiece: they are all good natured & willing to obey, [Note] those that is of the day, is to be called then [in the day], And those of the night in the night: &c these be their names & Seales that followeth:

Asyriel his Seale. [figure 219.]

The 8 dukes y^t belongs to y^e day under Asyriel.

Astor, Carga, Buniel, Rabas, Arcisat, Aariel, Cusiel, Malguel.

[figures 220-227.]

The 8 for the night.

Amiel, Cusriel, Maroth, Omiel, Budar, Aspiel, Faseua, Hamas.

[figures 228-235.]

The Conjuraton

Wee Conjure thee &c: who rules as a cheife king in the South West &c.

[123v]

The eighth spirit in order But the fourth under the Emperour of the South is called **Maseriel**, Who Rulleth as king in the Dominion of y^e West, and by South, and hath a great number of princes & servants under him, to attend him, whereof we shall make mention of 12 of the cheefe [Dukes] thatt attend him in the day time, and 12 that attend him to doe his will in the night time, which is sufficient for practice, they are all good by nature & willingly will doe your will in all things: those that is for the day, is to be called in the day, And those for the night in the night, they have every one 30 servants apiece to attend them & their names and seales is as followeth.

Maseriel his Seale. [figure 236.]

The 12 that belongs to the day under Maseriel.

Mahue, Roriel, Earviel, Zeriell, Atniel, Vessur, Azimel, Chasor, Patiel, Assuel, Aliel, Espoel.

[figures 237-248.]

These 12 following belong to the Night.

Arach, Maras, Noguiel, Saemiel, Amoyr, Bachel, Baros, Eliel, Earos, Rabel, Atriel, Salvor.

[figures 249-260.]

The Coniurat:

Wee Coniure thee &c: Maseriel who rules as cheife Prince or King in the dominion of West & by South &c.

[124r]

The ninth spirit in order, but the first under the Emperour of the West is called **Malgaras** -- he Rulleth as king in the Dominion of the West, and hath 30 Dukes under him to attend him, in the day, and as many for the night, and several under them againe; whereof wee shall make mention of 12 Dukes that belongs to the day, and as many as belongs to the night, And every one of them hath 30 servants to attend on them Excepting **Misiel, Barfas, Aspar, & Deilas**, for the [they] haue but 20 and **Arois & Basiel**, they have but 10: &c. They are all very courteous and will appear willingly to due your will, they Appear 2 & 2 at a time wth their servants, They th^t are for the day is to be called in the day and those for the night in the night. Their Names and seals is as followeth:

Malgaras his Seale. [figure 261.]

The 12 dukes that belongs to the day.

Carmiel, Meliel, Borasy, Agor, Casiel, Rabel, Cabel, Udiel, Oriel, Misiel, Barfas, Arois.

[figures 262-273.]

12 dukes for the night.

Aroc, Dodiel, Cubi, Libiel, Raboc, Aspiel Caron, Zamor, Amiel, Aspar, Deilas, Basiel.

[figures 274-285.]

The Coniuration &c.

Wee Coniure thee &c: Malgaras who ruleth &c: in y^e West &c.

[124v]

The tenth spirit in order, But the second under the Emperour of the West is called **Doroehiel**, who is a mighty prince bearing Rule in the West, and by North, and hath 40

Dukes to attend [on] him in the day time, and as many for the night, with an Innumerable company of servants spirits, whereof wee shall make mention of 24 Cheefe dukes that belongs to the day, and as many for the night, with their seales as followeth. Note the 12 first that belonge to the day, and y^e 12 first that belongs to the night hath 40 servants apiece to attend on them: And the 12 last of both the day, and of the night hath 400 apiece to Attend on them when they appeare, &c Also those of the day is to be called in the day and those of the night in the night: Observe the planetary motion in calling, for y^e 2 first that belongs to the day are to be called in y^e first planetary hour of y^e day: and the 2 next in y^e second planetary hour of the day, and soe successively on till you have gone quite threw y^e day and night, till you come to the 2 first againe &c. They are all of a good nature and will willingly obey &c. Their names and seales is as followeth:

Dorochiel. [figure 286.]

the 24 dukes belong^s to y^e day, 12 before noone.

Magael, Artino, Efiel, Maniel/Efiel, Suriel/Maniel, Carsiel/Suriel, Carsiel, Fabiel, Carba, Merach, Althor, Omiel.

[figures 287-298.]

Heere followeth the 12 dukes, afternoone.

Gudiel, Asphor, Emuel, Soriel, Cabron, Diviel Abriel, Danael, Lomor, Casael, Busiel, Larfos.

[figures 299-310.]

[125r]

The 24 Dukes that belong to the night under Dorochiel &c. These 12 before Mightnight [midnight].

Nahiel, Ofisiel (?), Bulis, Momel, Darbori, Paniel, Coursas, Aliel, Aroziel, Cusyne, Vraniel, Pelusar.

[figures 311-322.]

These 12 after midnight.

Pafiel, Gariel, Soriel, Maziel, Futiel, Cayros, Narsial, Moziel, Abael, Meroth, Cadriel, Lodiell.

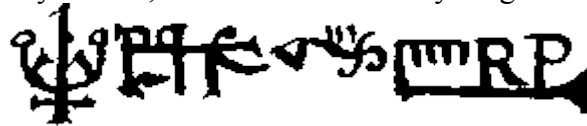
[figures 323-334.]

The Coniuration of Dorochiel as followeth

Wee Coniure thee O thou mighty &c: dorothiel, who ruleth as King in the West & by North, wee Invoke &c:

[125v]

The eleventh spirit in order, But the third under the Emperour Amenadiel is called **Usiel**, who is a mighty prince Ruleing as king in the North West. he hath 40 Dyurnall [diurnal], and 40 nocturnall Dukes to attend on him in the day and the night, whereof wee shall make mention of 14 that belongs to y^e day and as many for y^e night which is sufficient for practice, the first 8 that belongs to the day hath 40 servants a piece And the other 6 hath 30. And the first 8 that belongs to y^e night hath forty Servants a piece to attend on them, And the next 4 Dukes 20 servants, And the last 2 [of the night] hath 10 a piece, and they are very obedient and doth willingly appeare when they are called, they have more power to hide or discover Treasures [treasures] then any other spirits (saith Salomon) that is contained in this Booke, and when you hide, or would not have anything taken away that



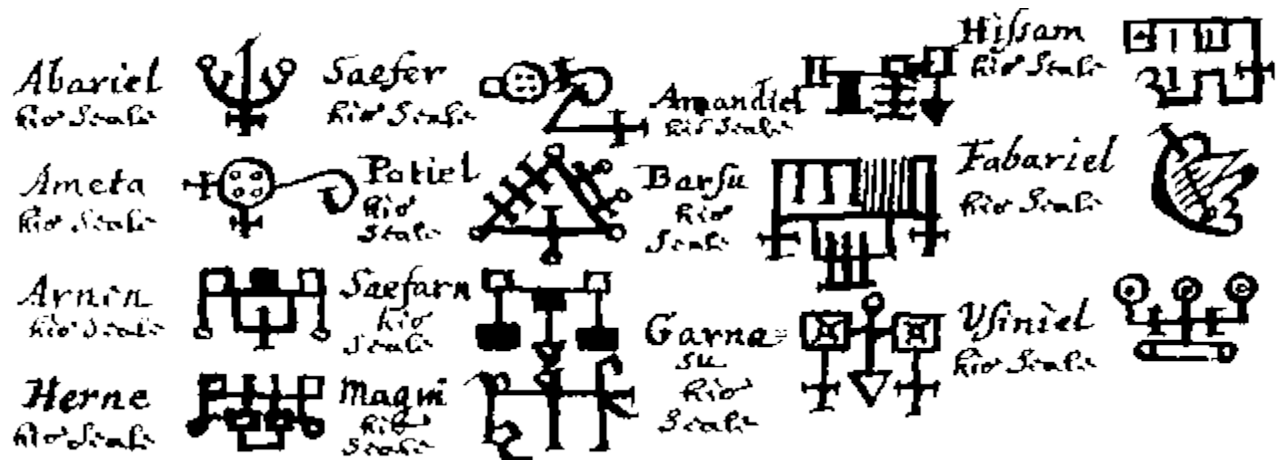
is hidden, make these four seals [from right to left: the seals of: Adan, Ansoel, Magni and Abariel] in virgins parchment and lay them with y^e Treasury, where the Treasury lyeth and it will never be found nor taken away. The names and seals of these spirits is as Followeth.

Usiel his Seale.



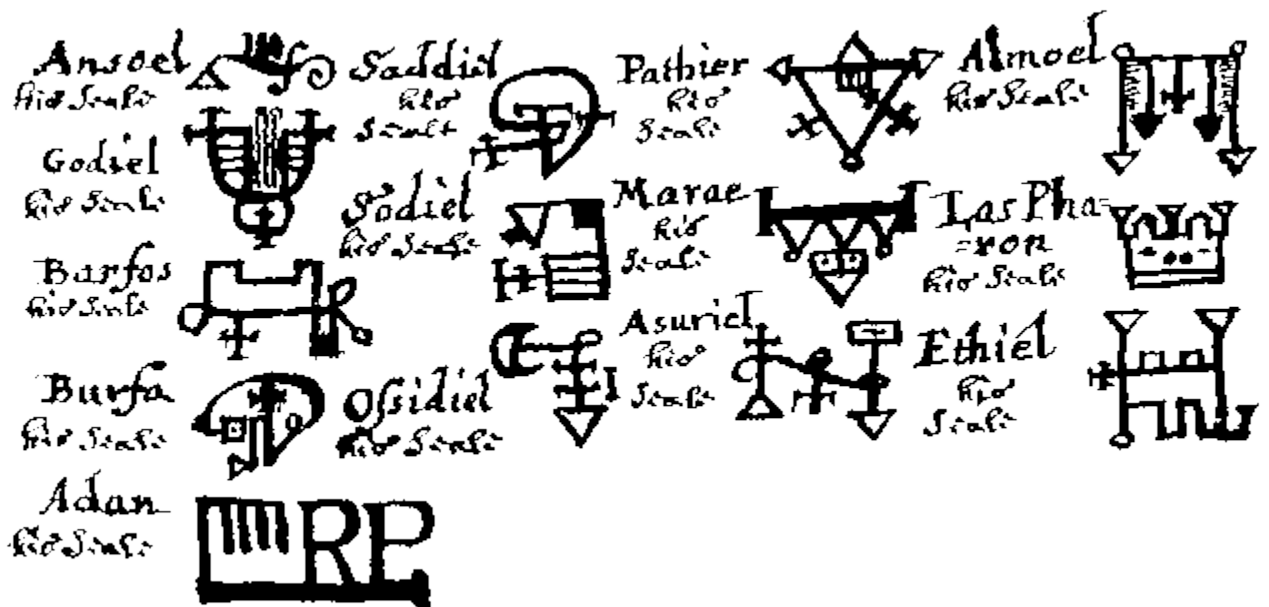
The 14 dukes y^t belong to the day.

Abariel, Ameta, Arnen, Herne, Saefer, Potiel, Saefarn, Magni, Amandiel, Barsu, Garnasu, Hissam, Fabariel, Usiniel.



The 14 dukes that belong to the Night.

Ansoel, Godiel, Barfos, Burfa, Adan, Saddiel, Sodiell, Ossidiel, Pathier, Marae, Asuriel, Almoel, Las Pharon, Ethiel.



The Conjunction of Usiel as fol:

Wee Conjure thee O thou mighty &c: Usiel who ruleth as cheif Prince or King under Amenadiel in the North West &c.

[126r is blank]

[126v]

The twelfth spirit in order, But the fourth under the Emperour of the West is called **Cabariel**; [SI2731 adds: who is a mighty prince Ruling in the west & by North] he hath 50 Dukes to attend on him in y^e day and as many in the night, under whom are many servants to attend on them, whereof wee shall make mention but of 10 of the cheefe Dukes that belongs to the day, And as many for the night, & every of them hath 50 servants to give attendance when their masters is Invocated, &c. Note Those Dukes that belongs to the day is very good and willing to obey their Master, and is ^{are} to be called in the day time, And they of the night is ^{are} by nature Evill & Disobedient, and will deceive you if They can &c they are to be called in the night: The names and seales of them all are as followeth:

Cabariel his Seale: [figure 365.]

The 10 y^t belongs to y^e day:

Satifiel, Parius, Godiel, Taros, Asoriel, Etimiel, Clyssan, Elitel, Aniel, Cuphal.

[figures 366-375.]

The 10 dukes for the Night.

Mador, Peniel, Cugiel, Thalbus, Otim, Ladiel, Morias, Pandor, Cazul, Dubiel.

[figures 376-385.]

The Coniuration of Cabariel as followeth.

We Conjure thee O thou mighty & potent Prince Cabariel &c: who ruleth as king in the North & by West &c.

[127r]

The 13th Spirit in order But the first under Demoriel: the Emperour of the north is called **Raysiel**, he ruleth as King in the north, & hath fifty ⁵⁰ dukes for the day, and as many for the night to attend him, & they have many servants under them againe -- for to doe there will &c. where of these we shall make mention of 16 cheife dukes that belong to the day, because they are by nature good & willing to obey, & but [only] 14 that belong to the night, because they are by nature evill & stubborne & disobedient, & will not obey willingly - all those dukes that belong to the day have 50 servants a peece, excepting the 6th Last, for they have but 30 a peece & the 8 first that belonge to the night have 40 sarvants [sic] a peece excepting the 4 next following for they have but 20 a peece, & the last 2 have but 10 a peece, there names & seales are as followeth vixt -

Raysael his seale. [figure 386.]

The 16 dukes that belong to y^e day.

Baciar, Thoac, Sequiel, Sadar, Terath, Astael, Ramica, Dubarus, Armena, Albhadur, Chanaei, Fursiel, Betasiel, Melcha, Tharas, Vriel.

[figures 387-402.]

The 14 dukes that belong night.

Thariel, Paras, Arayl, Culmar, Lazaba, Aleasi, Sebach, Quibda, Belsay, Morael, Sarach, Arepach, Lamas, Thurcal.

[figures 403-416.]

The Coniuration of Raysael as fol:

Wee Coniure thee &c.

[127v]

The 14th spirit in order, But the second under the Emperour of the North is called **Symiel**. who ruleth as King in the North & by Easte who hath 10 dukes to attend him in the day & a 1000 for the night & every one of these have a certaine number of sarvants; whereof we shall make mention of the 10 that belong to the day, & 10 of those that belong to the night & those of the day are very good & not disobedient, as are those of the night for they are stubborne & will not appeare willingly &c allsoe those of the day have 720 sarvants amongst them to doe there will, & the rest of the night have 790 servants to attend on them as occasion sarveth, the names of these 20 are as followeth, with their seales & number of sarvants &

Symiel his Seale. [figure 417.]

The 10 dukes that belong to y^e day.

Asmiel 60, Chrubas 100, Vaslos 40, Malgron 20, Romiel 80, Larael 60, Achol 60, Bonyel 90, Dagiell 100, Musor 110.

[figures 418-427.]

the 10 dukes that belong to the night.

Mafrus 70, Apiel 30, Curiel 40, Molael 10, Arafos 50, Marianu 100, Narzael 210, Murahe 30, Richel 120, Nalael 130.

[figures 428-437.]

[128r]

The fiveteenth [sic] spirit in order, But the third under the Emperour of the North is called **Armadiel**, who rulleth as king in the North East part, and haue many dukes under him besides other servants, whereof we shall make mention of 15 of the cheefe Dukes who have 1260 servants to attend him [on each of them]. these dukes are to be called in y^e day and night dividing y^e same into 15 parts beginning at sun rising with y^e first spirit and so on till you come to y^e last spirit and last division of the night, these spirits are good by nature and willing to doe your will in all things. These be there names and seals &c.

Armadiel his Seale. [figure 438.]

Fifteene of his dukes.

Nassar, Parabel, Lariel, Calvarnia, Orariel, Alferiel, Oryn, Samiel, Asmaiel, Jasziel, Pandiel, Carasiba, Asbibiel, Mafayr, Oemiel.

[figures 439-453.]

The Conjunction

I conjure thee o thou mighty and potent prince Armadiel &c.

[128v]

The 16th spirit in order, But the fourth under the Emperour of the North is called **Baruchas** -- who rulleth as [a] king in the East and by North and hath many Dukes and other several spirits to attend him whereof we shall make mention of 15 of the cheefe Dukes that belong to the day and night who have 7040 servants to attend on them: they are all by nature good and are willing to obey [you,] &c. you are to call these spirits in the same manner as Ishewed [sic] in y^e foregoing Experiment [example] of Armadiel and his Dukes: viz^t dividing y^e day and night into 15 parts and &c. the names and seales of these as followeth --

Baruchas his Seale. [figure 454.]

Fifteene of his dukes.

Quitta, Sarael, Melchon, Cavayr, Aboc, Cartael, Janiel, Pharol, Baoxas, Geriel, Monael, Chuba, Lamael, Cartael, Decariel.

[figures 455-469.]

The Conjunction of Barachus

I conjure Thee o thou mighty and potent prince Barachus &c.

[129r]

[Here followeth the wandering dukes]

In this place we are to giue you the understanding of a 11 of a mighty and potent princes with their servants w^{ch} wander up and down in y^e Aire and never continue in one place, &c.

whereof one of the Cheefe and first [of the wandering spirits] is called **Garadiel**[1], who hath 18150 servants to attend him, for he hath no Dukes nor princes. Therefore he is to be Invocated alone, but when he is called there cometh a great number [many] of his servants with him, but more or less according to [with] the howre of y^e day and hour or night he is called in, for in [the] 2 first hours of the day according to y^e planatary motion, and the two second hour [sic] of the night there cometh 470 of his servants with him and in the 2 second hours of y^e Day. and y^e 2 third hours of y^e night there cometh 590 of his servants with him and in y^e 2 third hours of the day and y^e 2 fourth hours of y^e night there cometh 930 of his servants with him and in y^e 2 fourth hours of y^e day and y^e 2 fifth hours of y^e night there cometh 1560 of his servants &c and in y^e 2 fifth hours of y^e day and the 6th 2 hours of y^e night there cometh 13710 of his servants and the 6th 2 or last 2 hours of y^e day there cometh 930 and In the 2 first houres of y^e night there cometh 1560 of his servants &c. they are all indifferent good by nature and will obey in all things willingly &c.

The manuscript has Geradiel here, but Garadiel below.

The Seal of Garadiel. [figure 470.]

The Conjuraton of Garadiel

I conjure thee o thou mighty and potent prince Garadiel who wandereth hear and there in the Aire with thy servants I conjure the Garadiel that thou forth with appeareth with thy attendance in this first hour of y^e Day here before me in this Crystall stone or here before this Circle &c.

[129v]

The next of these wandring princes is called **Buriel**, who hath many Dukes & other servants which doe attend on him to doo his will they are all by nature evill and are hated by all other spirits. They they [sic] appeare Rugish [roguish] and in the form of a serpent with a virgins head and speak with a mans voice: They are to be called in the night, because they hate the day and in the planetary houres, whereof wee shall mention 12 of the cheefe Dukes that answereth to the 12 planetary houres of the night who [each] have

880 servants to attend on them in the night amongst them their names and seales are as followeth with the name of Buriel.

Buriel his Seale. [figure 471.]

The 12 dukes are as followeth.

Merosiel, Almadiel, Cupriel, Sarviel, Casbriel, Nedriel, Bufiel, Futiel, Drusiel, Carniel, Drubiel, Nastos.

[figures 472-483.]

The Conjuraton

I conjure Thee o thou mighty and potent prince Buriel who wandereth here and therre in the Aire with the [thy] Dukes and other thy Servient Spirits I conjure thee Buriel that thou fore with appeare with thy attendance in the first hour of y^e night, here before me in this crystall stone (or here before this Circle) in a fair and comly shape to doe my will in all things that I shall desier of you &c:

[130r]

The third of these wandering spirits or princes is called **Hydriel**, who hath 100 great Dukes besides 200 lesser Dukes and servants without number under him, whereof we shall mention 12 of the Cheefe Dukes which hath 1320 servants to attend them: They are to be called in y^e Day as well as in y^e night according to the planetary motion. The first beginneth with the first hour of y^e day or night and so succesfully [successively] on till you come to the last, they [also] appeare in the forme of a serpent, with a virgins head and face: yet they are very courteous and willing to obey, they delight most in or about waters and all moist grounds. There names and Seales are as followeth:

Hydriel his Seale. [figure 484.]

The 12 dukes are as followeth.

Mortoliel, Chamoriel, Pelariel, Musuziel, Lameniell, Barchiel, Samiel, Dusiriel, Camiel, Arbiel, Luciel, Chariel.

[figures 485-496.]

The Conjuraton

I conjure Thee o thou mighty and Potent prince Hydriel. &c c c c

[figure 497. (doodle)]

[130v]

The fourth ^{^in order} of these wandering princes in order is called **Pirichiel**, He hath no princes nor Dukes under him But knights: whereof we shall mention 8 of them They being sufficient for practice who have 2000 servants under them, They are to be called according to y^e planetary motion. They are all good by nature, and will doe your will willingly. Their Names and Seales are as followeth.

Pirichiel his Seale. [figure 498.]

his eight Knights.

Damarsiel, Cardiel, Almasor, Nemariel, Menariel, Demediel, Hursiel, Cuprisiel.

[figures 499-506.]

The Conjuraton

I conjure Thee O thou mighty and potent prince Pirichiel; who wandreth &c.

[131r]

The 5th wandering prince is called **Emoniel**, who hath a hundred princes and cheef Dukes, besides 20 under [lesser] Dukes and a multitude of servants to attend him whereof wee shall mention 12 of the cheef Princes or Dukes -- who have 1320 Dukes & other Inferiour Servants to attend them They are all by nature good and willing to obey: it is said they Inhabit most in the woods: they are to be called in the day as well as in the Night, and according to y^e Planetary order. Their names and seales are as followeth,

Emoniel his Seale. [figure 507.]

His 12 dukes are as followeth.

Ermoniel, Edriel, Carnodiel, Phanel, Dramiel, Pandiel, Vasenel, Nasiniel, Cruhiel, Armesiel, Oaspeniel, Musiniel.

[figures 508-519.]

The Conjuraton

I conjure Thee o Thou mighty and Potent Prince Emoniel: who wandereth &c.

[131v]

The sixth of these wandering princes is called **Icosiel**, Who hath a 100 Dukes & 300 companions besides other servants which are more Inferiour whereof we have taken 15 of y^e Cheefe Dukes for Practice they being sufficient, &c. they haue 2200 servants to attend them. They are all of a good nature and will doe what they are commanded. They appeare most commonly in houses because The [they] delight most therein. They are to be called in the 24 houres of the day and night: That is to deuide the 24 houres into fiveteen parts according to the number of the spirits, begining with the first at Sunrise and with the last at Sun rising next day &c. Their names and Seales are as followeth.

Icosiel his Seale. [figure 520.]

His 15 dukes are as followeth.

Machariel, Pischiel, Thanatiel, Zosiel, Agapiel, Larphiel, Amediel, Cambriel, Nathriel, Zachariel, Athesiel, Cumariel, Munefiel, Heresiel, Urbaniel.

[figures 521-535.]

The Conjuraton

I conjure Thee O thou mighty and Potent Prince Icosiel, &c.

[132r]

The 7th of these is called **Soleviel**, who hath under his command 200 Dukes, and 200 Companions who change every year their places, They have many servants to attend them They are all good and very obedient &c. here we shall mention 12 of the Cheefe Dukes whereof the first 6 are Dukes one year, and the other 6 the next following and so rulling in order to serve there prince. They have under them 1840 servants to attend on them they are to be called in the day as well as in the night: according to the planetary hours or motion. Their names and seales are as followeth.

Soleviel his Seale. [figure 536.]

his 12 dukes.

Inachiel, Praxeel, Moracha, Almodar, Nadrusiel, Cobusiel, Amriel, Axosiel, Charoel, Prasiel, Mursiel, Penador.

[figures 537-548.]

The Conjuraton

I conjure Thee O thou mighty and Potent Prince Soleviel who wandereth &c.

[132v]

The eighth of those wandering princes is called **Menadiel**, who hath 20 Dukes & 100 companions and many other servants. They being all of a good nature and very obedient. here wee have mentioned 6 of the cheefe Dukes and 6 of y^e under [lesser] Dukes or companions, they haue 390 servants to attend them: Note you must call these according to y^e planetary motion [with] a Duke in y^e first hour and a companion in the next [hour] and so succesfully [sucessively] on through all the houres of y^e day or night. whose names and seales are as followeth:

Menadiel his seale. [figure 549.]

his 12 dukes.

The 6 cheife dukes.

Larmol, Drasiel, Clamor, Benodiel, Charsiel, Samyel.

[figures 550-555.]

The 6 under dukes.

Barchiel, Amasiel, Baruch, Nedriel, Curasin, Tharson.

[figures 556-561.]

The Conjuration

I conjure thee O thou mighty and potent Prince Menadiel. who wand:

[133r]

The 9th spirit in order that wandereth is called **Macariel**, who hath Dukes besides a very many other Inferiour Servants to attend on him, whereof wee shall mention 12 of the Cheefe Dukes who have 400 servants to attend them. They are all good by nature & obedient to doe y^e will of y^e Exorcist. They appeare in divers formes but most commonly in y^e forme of a dragon with virgins heads: These Dukes are to be called in the day as well as night according to y^e planetary order. Their names and seales are as followeth.

Macariel his Seale. [figure 562.]

his 12 dukes.

Claniel, Drusiel, Andros, Charoel, Asmadiel, Romyel, Mastuel, Varpriel, Gremiel, Thuriel, Brufiel, Lemodac.

[figures 563-574.]

The Conjuration

I conjure Thee O thou mighty and potent prince Macariel (who wandereth &c.

[133v]

The 10th spirit in order that wandereth or great prince is called **Uriel**, who hath 10 cheef Dukes and 100 under [lesser] Dukes with many servants to attend him. They are by nature Evill and will not obey willingly and are very false in their doings. They appear in the form of a serpent with a virgins head and a face: whereof we shall mention but y^e 10 cheefe Dukes who haue 650 Companions & servants to attend them &c There names and seales are as followeth --

Uriel his Seale. [figure 575.]

His 10 Dukes:

Chabri, Drabros, Narmiel, Frasmiel, Brymiel, Dragon, Curmas, Drapios, Hermon, Aldrusy.

[figures 576-585.]

The Conjuration

I conjure thee O Thou mighty and potent prince Uriel. who wandereth &c.

[134r]

The 11th and last prince of this wandering order is called **Bidiel** who hath under his command 20 Dukes and 200 other Dukes w^{ch} are more Inferiour, besides very many servants to attend him. These Dukes change every year their office and place. They are all good and willing to obey the Exorcist in all things &c They appeare very Beautifull and in a humane shape whereof wee shall mention 10 of y^e Cheefe Dukes who have 2400 servants to attend them, their Names and Seales are:

Bidiel his Seale. [figure 586.]

his 10 great dukes.

Mudirel, Cruchan, Bramsiel, Armoniel, Lameniell, Andruchiel, Merasiel, Charobiell, Parsifiell, Chremoas.

[figures 587-596.]

The Conjunction to the wandring Princes

I conjure Thé o Thou mighty and potent prince Bidiel, who wandereth hear and there in the aire with thy Dukes and other of thy Servants spirits, I conjure Thee Bidiel that thou forthwith come and appeare with attendance in this first hour of y^e day here before me in this Cristall stone (or here before this Circle) in a fair and comly shape to do my will in all things that I shall desier of you &c. *

[134v]

The Conjunction to the princes that Govern the points of the compass:

I conjure thee o thou mighty and potent prince N. who ruleth as a cheefe prince or king in the dominion of the East (or &c) I conjure thee N that thou fortwith appeareth with Thy attendance in this first hour of y^e day here before me in this cristall stone (or hear before this Circle in a fair and comely shape to doe my will in all things that I shall desier of you &c *

To the Dukes that wander

I conjure thee O thou mighty and potent duke N. who wandereth hear and there [in the aire] with thy Prince N. and others of his &c Thy servants in y^e Aire. I conjure Thee N. that thou forwith [forthwith] appeareth &c. Δ

To the Dukes that governeth the Point of the Compasse with their Prince.

I conjure Thee O thou mighty and Potent Duke N. who ruleth under thy prince or king N. in the dominion of the East (or &c) I conjure thee N. that thou forthwith appeareth Δ, allone (or with [thy] servants) [of the air] in this first (or second) houre of the day, here before me in this cristal stone (or here before this circle) in a fair and comely shape, to doe my will in all things that I shall desire or request of you *. I conjure and powerfully command of you N. By him who said the word and it was done: and by all the holy and powerfull names of god and by the name of the only creator of heaven, Earth, and hell and what is contained in them **Adonay, El, Elohim, Elohe, Elion, Escerchie** [Escherie], **Zebaoth, Jah, Tetragrammaton, Saday**. The only lord god of the hosts, That you forthwith appearth unto me here in this Cristall stone (or here before this circle) in a fair and comely humane shape: without doing any harme to me or any other creature that god **Jehovah** created or made; But come ye peacibly, vissibly and affably, now without delay manifesting what I desiere, being conjured by the name of y^e Eternall Liveing and true god: **Helioren, Tetragrammaton, Anephexeton**. and fulfill my commands and persist unto the end; I conjure command and constraine you spirit N. by **Alpha and**

Omega. By the name **Primeumaton**, which commandeth the whole host of heaven and by all those names which Moses named when he by the power of those names brought great plagues upon Pharao [Pharoah], and all the people of Ægypt. **Zebaoth, Escerchie, Oriston, Elion, Adonay, Primeumaton** and by the name of **Schemes. Amathia.** with [which] Joshua called upon and the sun stayed his course, and by the name of **Hagios**, and by the **Seal of Adonay** [135r] and by **Agla, On, Tetragrammaton.** To whome all creatures are obedient and by the dreadful Judgement of the high god and by the holly angells of heaven and by the mighty wisdom of the great god of hosts That you come from all Parts of y^e world and make rational answers unto all things I shall aske ~~thee~~ ^{^of} you, and come you peaceable vissible and affable speaking unto me with a voyce Intelligible and to my understanding Therefore come, come yee in the name of **Adonay, Zebaoth, Adonay, Amioram,** Come, why stay you, hasten. **Adonay, Saday** the king of kings commandeth you.

When he is appeared shew him his seal, and the Pentacle of Salomon, saying [as follows:]

[The Address unto the Spirit upon his coming]

behold the Pentacle of Salomon which I have brought before your presence &c as is shewed in the first Booke Goëtia. at the latter end of the conjurations: also when you haue had y^e desier of the Spirits: licence them to depart as is shewed there &c.

And so ends the second Book called Theurgia Goetia

Note The above written conjurations doe onely differ in the first part as is shewed there



untill you come to these markers Δ and $*$ But from thence forward they are to be all one and y^e same.

Nota, wheresoever in this Booke Theurgia Goetia in some parts of the Seales I haue used these fine strokes ///. That part of the seal is to be all black which I did not doe because this paper is to course and thine &c.

Here Beginneth the 3^d Part [of the Lemegeton,] called

The Art Pauline of King Salomon

[135r]

This [book] is divided into two parts, the first containing [dealing with] the Angells of the hours of the day and night: The second part [with] the Angells of y^e signs of the Zodiac as hereafter followeth &c.

The Nature of these 24 [four and twenty] Angells of the day and night changeth every day: and their offices is to doe all things that are attributed to the 7 planetts. But that changeth every day also: as for example you may see in the following Treatise That Samuel The Angell rulleth the first houre of the day beginnig [sic] at Sunn Rising, suppose it be on a munday in the first houre of y^e (that houre is attributed to the ♃) That you call Samuel or any of his Dukes; There offices in that houre is to doe [135v] doe all things that are attributted to the ♃. But if you call him or any of his Servient Dukes on Tuesday Morning at Sunn Riseing: being the first houre of the day: Their offices are to doe all things that are attributed to ♃. and so the like is to be observed in the first houre of every day: and the like is to be observed of the Angells and their servants that Rule any of the other hours: either in the day or night: allso againe there is an observation to be observed in makinge the Seales of these 24 Angells according to the time of the years Day and hour that you call the Angells or his servants in to doe your your [sic] will: But you cannot mise [miss] therein if you doe well observe the Example That is laid down in the following worke: They being all fitted for the 10th day of March Being one [on] a wednesday in the year 1641 according to the old account [1] &c and as for to know what is attributed to the planetts, I doe referr you to the books of Astrology whereof large volumes have been written. &c c c c c.

[1. *i.e.* using the Julian calendar. The Gregorian calendar was adopted throughout Europe in 1582, but not in England until 1752. Many documents of the time carry both dates, or as in this case, specified which calendar they were following.]

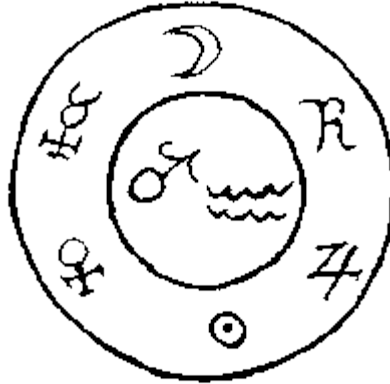
[Concerning the cheefe spirits of the hours, and their servants and seals.]

Of the first houre of any Day.

The first houre of any Day is ruled by an [the] angel called **Samuel**, who hath under his command many Dukes and servants: wherof whe shall mention 8 of the cheefe Dukes which is sufficient for practice: who have 444 servants [apiece] to attend them. Their Names are as Followeth: **Ameniel, Charpon, Darosiel, Monasiel, Brumiel, Nestoriel, Chremas, Meresyn.** Now for to fitt or make a seal for any of these 8 Dukes or the cheefe prince Samuel doe as followeth -- first write the Character of y^e lord of the ascendent secondly the ♃ afterwards the Rest of the planets, and after then the characters of y^e signe

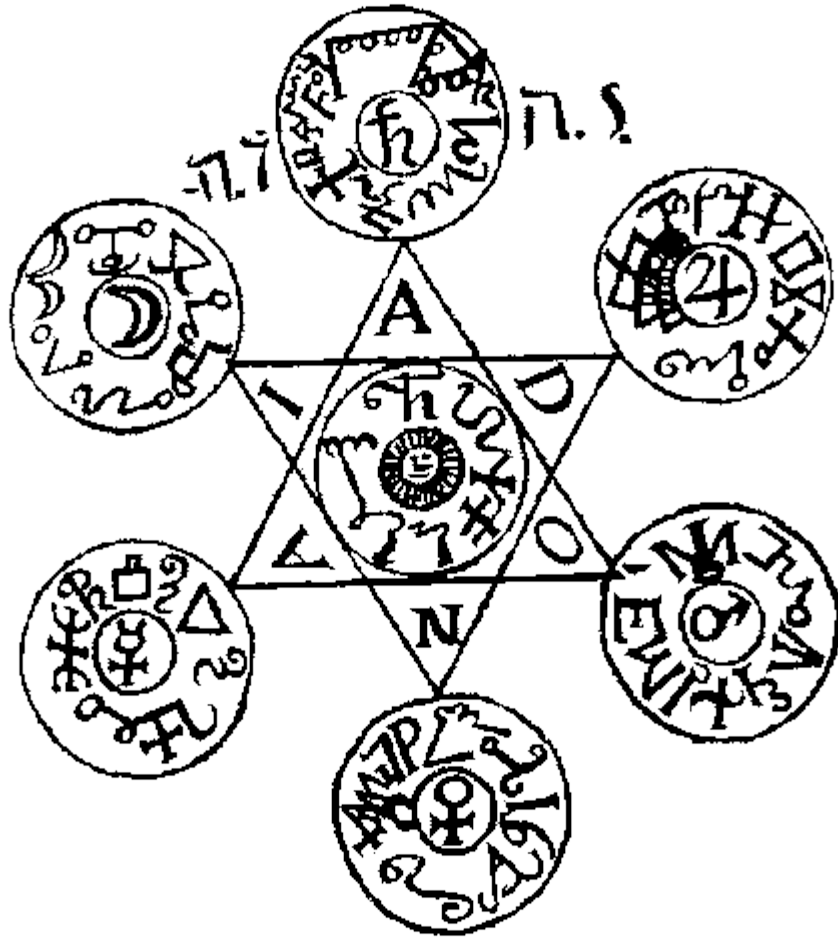
that ascendeth on the 12 house in that hour that is shewed in this sigill which is fitted for the 10th Day of March in the year 1641 being on a wednesday in the first house &c c:

[136r]



This seal being thus made lay it on the Table of practice, Lay your hand on it and say The Conjuraton that is written at the latter end of this first part for it serveth for all onely the names are to be changed accoeding to the time you work in &c.

The Table of Practice



Nota lay the seal on the Table or that of the table that is notted wth that charecter [sic] as lord of the ascendent is of, as ♀ is lord of the ascendent in the above said seal therefore it is to be laid upon the characters of ♀ in the table of practice: &c: doo the like with all other seales &c c c.

The perfumes are to be made of such things as are attributed to the same planetts & c c c.

[136v]

The second hour of the day is called **Cevorym**, The Angell that governeth that hour is calld **Anael**, who hath 20 [70] cheefe Dukes and 100 lesser Dukes to attend him whereof we shall mentione 9: But the thre first ar of y^e cheefe [greater], and the othe^{55r} 6 of the under [lesser] Dukes. They haue 330 [of their own] Servants [apiece] to attend them. Those 9 [in order] are as followeth viz: **Menarchos, Archiel, Chardiel, Orphiel, Cursiel, Elmoym, Quosiel, Ermaziel, Granyel.** when you haue a desier to worke in the second hour of wednesday on the 10th day of march make a seal as followeth on any clean paper or parchment writting first the characters of y^e Lord of the ascendent -- Then the Rest of the Planetts, and the signe of y^e 12th house as youi may see in this following sigill and when it is made lay it upon the part of y^e table as is noted with the same charrecter as

the lord of the ascendent is. Observe this same rule in all the following part of this first part and you can not erre &c Then say the conjuration as is written at y^e latter end &c c c c

[figure 599.]

The 3^d hour of any day is called **Dansor**. and the Angell that rulleth that hour is called **Vequaniel**. who hath 20 cheefe Dukes and 200 lesser Dukes, and a great many other servants to attend him, whereof wee shall mention 4 of the cheefe Dukes and eight of the lesser [Dukes] who hath 1760 servants to attend them there names are as followeth viz^t **Asmiel, Persiel, Mursiel, Zoesiel; and Drelmech, Sadiniel, Parniel, Comadiel, Gemary, Xantiel, Serviell, Furiel**. These being sufficient for practice. Make a seal suttable to the day hour and year as this is for the time before mentioned and you cannot erre, then say the Conjuration.

[figure 600.]

The 4th hour of any day is called **Elechym**, and the Angell thereof is called **Vathmiel**, who hath 10 cheefe Dukes and 100 under [lesser] Dukes, besides many servants whereof wee shall mention 5 of the cheefe and 10 of the under [lesser] Dukes; who have 1550 servants to attend them. Their names are as followeth: viz **Armmiel, Larmich, Marfiel, Ormyel, Zardiel, Emarfiel, Permiel, Queriel, Strubiel, Diviel, Jermiel, Thuros, Vanesiel, Zasviel, Hermiel**. These being sufficient for practice. make a seal suitable to this hour as is before directed and you can not erre: the form it will be as this is here for the time aforsaide &c when it is made: doe as before directed: and say The conjuration: ~ ~ ~ ~

[137r]

[figure 601.]

The 5th hour of every day is called **Fealech**, and the angel thereof is called **Sasquiel**. he hath 10 Dukes cheefe, and 100 lesser Dukes and very many servants whereof wee shall mention 5 of the cheefe Dukes and 10 of y^e the lesser [Dukes] who have 5550 servants to attend [on] them whose names are as followeth, viz^t: **Damiel, Araniel, Maroch, Saraphiel, Putisiel; Jameriel, Futiniel, Rameriel, Amisiel, Uraniel, Omerach, Lamos, Zachiel, Fustiel, Camiel**, These being sufficient for ^{of} practice: then make a seal suetable for the time as I here giue you an Example ^{of} for the day before spoken of in the year 1641 and when you haue made it lay it upon the Table as you was before shewed and say the conjuration: ~ ~ ~ ~

[figure 602.]

The 6th houre of the day is called **Genapherim**, and the Angell rulling that houre is called **Saniel**, who hath 10 cheefe Dukes and 100 lesser Dukes besides many other Inferiour servants whereof wee shall mention 5 of the cheefe and 10 of the lesser [Dukes] who have 5550 servants to attend them: whose names are as followeth viz^t: **Arnebiel, Charuch, Medusiel, Nathmiel, Pemiell, Gamyel, Jenotriell, Sameon, Trasiel, Xamyon, Nedabor, Permon, Brasiel, Camosiel, Evadar**. They being sufficient for practice in this houre of the day. Then make a seal sutable to the time of the day year and hour as here is made one for the time aforesaid Then lay it on the Table as you was before directed and you cannot erre. Then say the conjuration &c c c c c c

[figure 603.]

[137v]

The 7th houre of the day is called **Hamarym**, and the Angell that governeth the same is called **Barquiel**, who hath 10 cheefe dukes and a 100 under [lesser] Dukes besides servants which are very many whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser who have 600 servants which attend them in this hour: whose names are as followeth viz: **Abrasiel, Farmos, Nestorii, Manuel, Sagiell, Harmiell, Nastrus, Varmay, Tulmas, Crosiell, Pasriell, Venesiell, Evarym, Drufiell, Kathos**. They being sufficient for practice in this houre &c. Then make a seal here I giue you an Example Then lay on the Table as you was directed before & haveing all things in readines say the conjuration, &c c c c c

[figure 604.]

The 8th hour of every day is called **Jafanym**, and the angell [that] governeth the same is called **Osmadiell**, who hath a 100 [10] cheefe Dukes and 100 lesser Dukes besides very many other servants whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser who have 1100 servants to attend them -- They being sufficient for Practice: There names are as followeth viz^t: **Sarfiell, Amalym, Chroell, Mesial, Lantrhotts, Demarot, Janofiell, Larfuty, Vemael, Thribiell, Mariell, Remasyn, Theoriell, Framion, Ermiell**. &c. Then make a seal for this 8th houre as os shewed by this seal which is made for an example - then lay it on the table: and say the conjuration following &c c c c c

[figure 605.]

The 9th hour of every day is called **Karron**, and the Angell rulling it is called **Quabriell** who hath many Dukes, 66 of y^e greater and lesser order: besides many other servants: which are more Inferiour whereof 10 of the greater and 100 of the lesser Dukes have 192980 servants in 10 orders to obey and serve them whereof we shall mention the names of five great [greater] Dukes and 10 [of the] lesser Dukes who have 650 cheefe servants to attend on them in this houre they being sufficient for practice: These be their names: viz^t: **Astroniell, Charmy, Pamory, Damyell, Nadriell, Kranos, Menas, Brasiell,**

Nefarym, Zoymiel, Trubas, Xermiel, Lameson, Zasnor, Janediell. and when you haue a desier to make an experiment in this house make a seal as you was tought before the forme of this is for an example and when it is made lay it on the Table as you was directed before Then say the Conjuratiō: &c c c c c

[138r]

[figure 606.]

The 10th hour of every Day is called **Lamarhon** and the angell rulling it is called **Oriel** who hath many Dukes and servants divided into 10 orders which contain 5600 spirits whereof wee shall mention 5 of the cheef Dukes & 10 of the next lesser Dukes who hath 1100 servants to attend on them. They being sufficient for practice. Their names are as followeth viz^t **Armosy, Drabiel, Penaly, Mesriel, Choreb, Lemur, Ormas, Charny, Zazyor, Naveron, Xantros, Basilon** [Basilion], **Nameron, Kranoti, Alfrael.** and when you have a desier to practice in this hour make a seal sutable to the time: as this hear is made for the 10th hour on wednesday the 10th of march in the year 1641 it being for an examble [sic] and when it is made lay it on the Table of practice: and say the conjuration &c c c c c

[figure 607.]

The 11th hour in every day is called **Maneloym**, and the angel governing that hour is called **Bariel**, who hath many Dukes and servants which are divided into 10 parts which contain y^e number of 5600 whereof wee shall mention 5 of the Dukes of the first order and 10 lesser Dukes of the second order, who have 1100 servants to attend them, They being sufficient for practice. Their names are as followeth viz^t: **Almarizel** [Almariziel], **Prasiniel, Chadros, Turmiel, Lamiel, Menafiel** [Menasiel], **Demasor, Omary, Helmas, Zemoel, Almas, Perman, Comial, Temas, Lanifiel.** and when you would practice make a seal sutable to y^e time of the day: as I shew you here by an Example: and when it is made lay it on the Table of practice: and say the Conjuratiō &c c c c c

[figure 608.]

The 12 hour of every day is called **Nahalōn**: and the Angell governing that hour is called **Beratiel**, who hath many Dukes and other servants which are divided into 12 degrees the which containe the number of 3700 spirits in all whereof wee shall mention 5 the cheefe Dukes and 10 of the lesser Dukes: who have 1100 servants to attend them, they being sufficient for practice. Their names are as followeth: viz^t: **Camaron** [Camarom], **Astrofiel, Penatiel, Demarac** [Demarae], **Famaras, Plamiel, Nerastiel, Fimarson, Quirix, Sameron, Edriel, Choriel, Romiel, Fenosiell, Harmary.** and when you have a desier to worke in this hour make a seal sutable to the time as I have here for the same hour But the 10th of march in y^e year 1641. when you have thus made it lay it on the Table of practice and lay your hand on it. and say the conjuration &c c c c c

[figure 609.]

[138v]

The first hour of every night is called **Omalharien**, and the Angell ruling it is called **Sabrathan** who hath 1540 Dukes and other servants: which are divided into 10 orders or parts, whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser Dukes: which are next to the 5 first: They being sufficient for practice in this houre. Their names are as followeth viz: **Domaras** [Domoras], **Amerany**, **Penoles**, **Mardiel**, **Nastul**, **Ramesiel**, **Omedriel**, **Franedac**, **Chrsiel**, **Dormason**, **Hayzoym**, **Emalon**, **Turtiel**, **Quenol**, **Rymaliel**. They have 2000 servants to attend them and when you would worke in this houre make a seal sutable to the time as this is for an Example Then lay the seal on the Table of practice: and you cannot erre: saying the conjuration &c c c c c

[figure 610.]

The 2^d hour of the ^{every} night is called **Panezur**, and the Angell rulling it is called **Tartys**. who hath 101550 to attend him they being divided into 12 degrees or orders whereof wee shall mention 6 of the cheefe Dukes of the first order & 12 of the next: They being sufficient for practice: Their names are as followeth viz **Almodar**, **Famoriel**, **Nedroz**, **Ormezyn**, **Chabriz**, **Praxiel**, **Permaz**, **Vameroz**, **Emaryel** [Ematyel], **Fromezyn**, **Ramaziel**, **Granozyn**, **Gabrinoz**, **Mercoph**, **Tameriel**, **Venomiell**, **Jenaziel**, **Xemyzin**. These have 1320 servants to attend them in this hour to doe their will and when you will worke in this hour make a Seal sutable to [sic] for the time as I have here given an Example for the time aboue mentioned then lay it on y^e table: and say the conjuration, &c c c c c

[figure 611.]

The 3^d hour of the night is called **Quabrion**, and the angel governing it is called **Serquanich** who hath 101550 servient Dukes and servants to attend him: The which are divided into 12 Degrees of orders whereof wee shall mention 6 Dukes of the first order and 12 of the second: They being sufficient for practice. whose names are as followeth viz **Menarym**, **Chrusiel**, **Penargos**, **Amriel**, **Demanoz**, **Nestoroz**, **Evanuel**, **Sarmozyn**, **Haylon**, **Quabriel**, **Thurmytz**, **Fronyzon**, **Vanosyr**, **Lemaron**, **Almonoyz**, **Janothyel**, **Melrotz**, **Xanthyo zod**: These have 1320 servants to attend them and when you will make any experiment in this houre make a Seal sutable to the time as I have here exemplified for the time aforesaid Then lay it on the Table of practice and say the conjuration, &c c c c c

[figure 612.]

[139r]

The 4th hour of the night is called **Ramersy**, and the angell that governs it is called **Jefischa** -- who hath 101550 Dukes and other servants, which are divided into 12 orders or degrees to attend him, whereof we shall mention 6 of the cheefe Dukes: and 12 of those that are of the second order, they being sufficient for Practice: Their names are as followeth: viz^t **Armosiel, Nedruan, Maneyloz, Ormael, Phorsiel, Rimezyn, Rayziel, Gemezin, Fremiel, Hamayz, Japuriel, Jasphiel, Lamediel, Adroziel, Zodiell, Bramiel, Coreziel, Enatriel**. Those have 7260 servants to attend them and if you haue a desier to operate in this houre: make a seal sutable for the time you have one here for this howre for the time abouesaid it being for an Example Then lay the seal upon the Table of Practice and say the conjuration, &c c c c c

[figure 613.]

The 5th houre of the night is called **Sanayfar**, and the ^{^this} angel is called **Abasdarhon**. he hath 101550 Dukes and other servants at his command: They being divided into 12 degrees of orders whereof wee shall mention 12 of the Dukes belonging to the first order and as many of the second order, They being sufficient for practice for this hour: There names are as followeth viz^t: **Meniel, Charaby, Appiniel, Deinatz, Nechorym, Hameriel, Vulcaniel, Samelon, Gemary, Vanescor, Samerym, Xantropy, Herphatz, Chrymas, Patrozyn, Nameton, Barmas [Barmos], Platiel, Neszomy, Quesdor, Caremaz, Umariel, Kralym, Habalon**. who have 3200 servants to attend them and if you make any Experiment In this hour, make a seal sutable to the time as this seal is suted for the time aforesaid being y^e 10th of March 1641 it being for an example. Then lay it on the Table of practice and doe as you where directed before & say the conjuration, &c c c c c

[figure 614.]

[139v]

The 6th hour of every night is called **Thaazaron**, and the angell governing it is called **Zaazenach**, who hath 101550 Dukes and other servants at his command to attend him, they being divided in 12 parts and [or] orders; whereof wee shall mention 12 of the cheefest Dukes in the first order and 6 of the second order they being sufficient for practice in this hour. Their names are as followeth: viz^t: **Amonazy, Menoriel, Prenostix, Namedor, Cherasiel, Dramaz, Tuberiel, Humaziel, Lanoziel Lamerotzod, Xerphiel, Zeziel, Pammon, Dracon, Gematzod, Enariel, Rudefor, Sarmon**, who have 2400 servants to attend on them & if you make any experiment in this hour make a seal fitt for the time as this is for The Time before spoken of Then lay it on the Table and say the conjuration, &c c c c c

[figure 615.]

The 7th houre of every [the] night is called **Venaydor**, and its angell is called **Mendrion**, who hath 101550 dukes & other servants to attend him. They being divided into 12 orders, whereof we shall mention 12 of the first cheefe dukes and 6 of y^e next lesser sort They being sufficient for practice -- Their names are as followeth: viz^t: **Ammiel, Choriel, Genarytz, Pandroz, Menesiel, Sameriel, Ventariel, Zachariel, Dubraz, Marchiel, Jonadriel, Pemoniel, Rayziel, Tarmytz, Anapion, Jmonyel, Framoth, Machmag**, who have 1860 servants to attend them & when you make any Experiment make a seal sutable to the time as you have hear an Example. Then lay it on y^e Table: and say the conjuration, &c c c c c

[figure 616.]

Nota I suppose this seal to be wrong and that it must be as the following seal of the 8th houre:

The 8th hour of every night is called **Xymalim**, and the angell rulling it is called **Narcoriel**, who hath 101550 Dukes & other servient spirits to attend him, they being divided into 12 degrees or orders, whereof we shall mention 12 of the first order and 6 of the next order, They being sufficient to practice in this hour. Their names are as followeth viz^t **Cambiel** [Cambriel], **Nedarym, Astrocon, Marifiel, Dramozyn, Lustifion, Amelson, Lemozar, Xernifiel, Kanorsiel, Bufanotz, Jamedroz, Xanoriz, Jastrion, Themaz, Hobraiym, Zymeloz, Gamsiel**: who have 30200 [36200] servants to attend them and when you make any Experiment in this houre make a seal sutable to the time as you have here in Example for the time aforesaid. Then lay it on the Table and say the conjuration, &c c c c c

[figure 617.]

[140r]

The 9th hour of the night is called **Zeschar** and the angell rulling it is called **Pamyel**. he hath 101550 dukes & other servants to attend him who are divided into 12 parts or orders, whereof wee shall mention 18 of the cheefe Dukes whose names are as followeth: viz^t **Demaor, Nameal, Adrapan, Chermel, Fenadros, Vemasiel, Comary** [Camary], **Matiel, Zenoroz, Brandiel, Evandiel, Tameriel, Befranzy, Jachoroz, Xanthir, Armapy, Druchas, Sardiell**. Who have 1320 servants to Attend them and when you make any Experiment in this hour make a seal sutable to the time as you have hear and [sic] example for the time aforesaid. Then lay it on the table and lay your hands on it: and say the conjuration, &c c c c c

[figure 618.]

The 10th hour of the night is called **Malcho**, and the angell governing it is called **Iassuarim**, who hath a 100 cheefe dukes and a 100 lesser dukes besides many other

servants, whereof wee shall mention 6 that is three of the first order and 3 of the second order who have 1620 servants. There names are as followeth: viz' **Lapheriel, Emarziel, Nameroyz, Chameray, Hazaniel, Uraniel.** and when you operate in this houre make a seal sutable to the time as this is for time in the month of March 1641. then lay it on the Table And say the conjuration, &c c c c c

[figure 619.]

The 11th hour of y^e night is called **Aalacho**, and the angell governing it is called **Dardariel**, who hath many servants and dukes whereof we shall mention 14 of the cheefe dukes and 7 of y^e lesser Dukes who have 420 servants to attend them: They are all good and obey gods lawes. Their names are as followeth: viz': **Cardiel, Permon, Armiel, Nastoriel, Casmiroz, Dameriel, Furamiel, Mafriel, Hariaz, Damar, Alachuc, Emeriel, Naveroz, Alaphar, Nermas, Druchas, Carman, Elamyz, Jatroziel, Lamersy, Hamarytzod.** and when you haue a desere to make an Experiment: make a Seal sutable for the time as this is for the time in the month of March 1641. Then lay it on the Table and say the conjuration, &c c c c c

[figure 620.]

[140v]

The 12 hour of the night is called **Xephan**, and the angell governing it is called **Sarandiel**, who hath many dukes and servants whereof wee shall mention 14 of y^e cheefe and good Dukes of the first order and 7 of those of y^e second order: who have 420 servants to attend on them. Their names are as followeth: viz' **Adoniel, Damasiel, Ambriel, Meriel, Denaryz, Emarion, Kabriel, Marachy, Chabrion, Nestoriel, Zachriel, Naveriel, Damery, Namael, Hardiel, Nefrias, Irmanotzod, Gerthiel, Dromiel, Ladrotzod, Melanas.** and when you haue a desier to make any Experiment in this hour make a sigill sutable to the time as this is hear for the same hour for the 10th of March in the year 1641 and when it is so made lay it on the Table of practice and lay your hand on it and say this conjuration following:

[figure 621.]

The Conjuration as followeth:

O thou mighty great and potent Angell Samael who ruleth in the first hour of y^e day -- I the servant of the most high god: doe conjure and entreat thee in the name of y^e most omnipotent and Immortall Lord god of hosts: **Jehovah * Tetragrammaton**, and by the name of that god that you are obedient to and by y^e head of y^e hierarchy and by the seal or marke that you are known in power by and by the 7 Angels that stand before the Throne of god and by the 7 planetts and their seals and characters and by the angel that rulleth The signe of y^e 12 house w^{ch} now ascends in this ~~last~~^{^first} hour that you would be

graciously pleased to gird up and gather thy ^{^your} selfe together & by devine permission to move and come from all parts of the world, wheresoever you be and shew thy ^{^your} selfe visibly and plainly in this Cristall stone to the sight of my Eyes speaking with a voice Intelligible and to my understanding and that you would be favorably pleased That I may have familiar frindship [friendship] and constant socity [society] both now and at all times when I shall call thee forth to visible appearance to Informe and direct me in all things that I shall seem good and lawful unto the Creator and Thee: o thou great and powerfull angele Samael. I invoke, adjure, command & most powerfully call you forth from your orders and place of Residence to visible apparition [appearance] in and through these great and mighty Incomprehensible signals and divine names of the great god who was and is and ever shall be **Adonay, Zebaoth, Adonay Amioram, Hagios, Agla, On, Tetragrammaton** and by and in the name **Primeumaton**, which commandeth the whole host of heaven whose power and vertue is most Effectual for the calling you forth [and ordering of the creation] and commandeth you to Transmitt your Rayes visible and perfectly into [unto] my sight: and your voice to my Ears, in and threw this Cristall stone: That I may plainly see you and perfectly hear you speak unto me. Therefore move yee, o Thou mighty and blessed angell Samael: and in this potent name of the great god **Jehovah**: and by the Imperiall dignity Thereof [141r] descend and shew your selfe visible and perfectly in a pleasant and comely form before me in this Cristall stone: to the sight of my Eyes speaking with a voyce Intelligible and to my apprehension: shewing, declaring & accomplishing all my desires that I shall aske or Request of you both herein and in whatsoever Truths or things else that is Just and lawfull before the presence of Almighty god: the giver of all good gifts: unto whome I begg that he would be graciously plased [pleased] to bestow upon me: O thou servant of mercy Samael, be thou therefore unto me friendly: and doe for me as for the servant of the highest [most high] god: so farr as god shall given you power in office to performe: whereunto I move you in Power and presence to appear that I may sing with his holy angells **Omappa-la-man, Hallelujah, Amen.**

But before you call any of the princes or the Dukes: you are to Invoke his cheefe governing Angell that governeth the hour of the day or of the night, as follows:

The Invocation as followeth:

O Thou mighty and potent angell Samael, who is by the decree of the most high king of glory Ruler and governour of the first hour of the day I the servant of the highest doe desier and entreat you by these 3 great and mighty names of god: **Agla, [On], Tetragrammaton** and by the power and vertue Thereof to assist and help me in my affairs: and by your power and authority, to send and cause to come and appear to me all or any of these angells that I shall call by name: that are residing under your government, to Instruct, help, aid and assist me, in all such matters and Things according to their office, as I shall desier and request of them (or him) and that they may doe for me as for the servant of y^e highest creator.

Then Beginn to Invoke them as followeth:

O thou mighty and potent angel **Ameniel**, who rulleth by divine permission under The great and potent anngell **Samael**, who is the great and potent angel rulling this first hour of the day: I the servant of the most high god doe conjure and entreat thee In the name of the most omnipotent and Immortall lord god of hosts **Jehovah** *

Note from this sign *: to continue the contents of y^e above written conjuration, &c.

and when any spirit is come bidd him wellcome: Then aske your desier, and when you have done, dismiss him according to your orders of dismission. &c c c c c

& so endeth the first part of the Art Pauline, &c

[141v]

The second part of the Art Pauline.

Which containeth the Mysticall names of the Angells of y^e signes in general, and allso the names of the Angells of every degree and y^e signes in general who are called the angells of men: because in some one of those signs and degrees, every man is born under. Therefore he that knoweth the moment of his Birth he may know the angel that governeth him [by the following art]: and thereby he may obtaine to all arts and sciences, yea to all y^e wisdom and knowledge that any mortall man can desier in this world: But note this: Those angells that are attributed to the fire have more knowledge therin than any other: So those that belong to the Aire have more knowledge therin [in aerial matters] than any other [order of spirit]: and those of y^e water have more knowledge therin then any other: and allso those of the Earth have more knowledge therein then any other: and to know w^{ch} belong to the fire, ayre, Earth, or water: observe the nature of the signes and you cannot erre: for those that are attributed to ♃: are of the same nature, [namely fire,] and so the like in the rest. But if any Planett is in that degree that ascends: Then that anngell is of the nature of the signe and Planett both, &c. Observe this following method and you cannot but obtaine your desiere &c.

The Planets											
♂	♀	♁	☾	☉	♁	♀	♂	♃	♄	♅	♆
The signes											
Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricornus	Aquarius	Pisces
The Nature of the signes											
Fire	Earth	Ayer	wayter	Fire	Earth	Ayer	wayter	Fire	Earth	Ayer	wayter
The Angels											
Aiel	Tual	Giel	Cael	Ol	voil	Jael	Josel	Suiajasel	Casujajah	Ausiul	Pasil

Capricornus	Naajah	Sasajah	Gnamiel	Paajah	Izashiel
Aquarius	Naajah	Samiel	Gnashiel	Paajah	Izamiel
Pisces	Tzapheal	Kphiel	Ratziel	Tarajah	Gnathiel

	11	12	13	14	15
Aries	Natheel	Sagnel	Gabiel	Pegiel	Gadiel
Taurus	Beriel	Gethiel	Dagnel	Vabiel	Zegiel
Gemini	Geriel	Dathiel	Hegnel	Vabiel	Zagiel
Cancer	Makael	Ariel	Sethiel	Magnael	Abiel
Leo	Sekiel	Ariel	Gnethiel	Sagiel	Abiel
Virgo	Gnasiel	Bagiel	Gediel	Dahiel	Hevael
Libra	Tamael	Gnamiel	Bangiel	Gepheel	Datziel
Scorpio	Rebiel	Tagiel	Gnadiel	Bevael	Geziel
Sagittarius	Regael	Tediel	Gnaheel	Bevael	Geziel
Capricornus	Kmiel	Riajah	Tashiel	Gnamiel	Baajah
Aquarius	Kshiel	Raajah	Tamiel	Gnashiel	Baajah
Pisces	Bengiel	Gebiel	Dagiel	Hadiel	Vahajah

	16	17	18	19	20
Aries	Kheel	Leviel	Hezael	Geciel	Betiel
Taurus	Chadiel	Tahiel	Javiel	Chazael	Bachiel
Gemini	Chadiel	Tahiel	Javiel	Chazael	Bachiel
Cancer	Sagel	Madiel	Athiel	Savael	Maziel
Leo	Magiel	Sadiel	Athiel	Muviel	Saviel
Virgo	Vaziel	Zachiel	Chetiel	Tiuel	Jechiel
Libra	Hekiel	Variel	Zethiel	Chengiel	Tibiuel
Scorpio, Sagittarius	Dachiel	Hephiel	Vagael	Zackiel	Chabiel
Capricornus, Aquarius	Gashiel	Dashiel	Haajah	Vashiel	Zamiel

Pisces

Zavael

Chazael

Tachael

Jatael

Cajaiel

21	22	23	24	25
Giel	Dachael	Habiel	Vagel	Zadiel
Getiel	Dajiel	Hachael	Vabiel	Zagiel
Achiel	Setiel	Maiel	Achael	Sabiel
Achiel	Metiel	Siel	Achael	Mabiel
Cabiel	Bagiel	Gediel	Dahiel	Hoviel
Jagiel	Cediel	Behel	Gevael	Daziel
Tagiel	Jadiel	Cahael	Baviel	Gezael
Chael	Tashiel	Jashiel	Ciajah	Beshael
Bachiel	Gabiel	Dagiel	Hediel	Vahejah

26	27	28	29	30
Chahel	Tavael	Jezel	Cechiel	Hetiel
Chadiel	Tahiel	Javael	Chaziel	Sachael
Magiel	Adiel	Sahiel	Meviel	Aziel
Sagiel	Adiel	Mahiel	Savael	Aziel
Vaziel	Zachiel	Chetivel	Tajael	Jachiel
Heckiel	Vatiel	Zajel	Cechiel	Tehiel
Dachael	Hatiel	Vajael	Zachiel	Chasiel
Gamael	Daael	Heshael	Vamiel	Zaajah
Zavael	Chazael	Tachiel	Jatael	Cajael

[142v]

Note, the following formulae are given in apothacary symbols which have the following meaning:

℥ = 1 ounce = 28.35 grams

ʒ = 1 dram = 3.54 grams = 1/8 oz

Ⓞ = gold

- ♃ = tin
- ♄ = silver
- ♃ = copper
- ♂ = iron
- ♄ = lead
- ☿ = mercury

"Roman numerals (lower case) are always used following a symbol to designate the number of units read, but if the abbreviation is used, Arabic numerals are used and precede the abbreviation; for example 3iv or 4dr. For less than one unit, ½ may be designated by "ss" following the symbol, but other fractions must be designated by Arabic numeral fractions."
 [Merck Index, and Encyclopedia of Chemicals and Drugs, Merck & Co., Inc., New Jersey, 10th Edition, 1983, p. MISC-71.]

These are the 12 Seales w^{ch} are attributed to the Signes & Angells aforegoing.



[figures 622-623.]

Make this seal of ♂_{ss} ♀_{ii} ♀_{ss} and melt them together when the ☉ entereth the first Degree of ♃. Then on ♂, the ♄ being in 9 or 10 degrees of ♃, and make it and finish it &c c c c c.



[figures 624-625.]

Make this seal of ♀_i ♃_i ♂_{ss} ♀_{ii} and melt them together in the very point the ☉ entereth ♁, and so finish itt &c c c c c.



[figures 626-627.]

Make this seal of ♀_i ♄_i and melt them together when the ☉ entereth ♂, and make a lamin thereof when ♄ is in ♁ or ♃ &c c c c c.

[143r]



[figures 628-629.]

Make this seal of ☽ when the sun entereth ♄ in the hour of ☽ [Monday at 6, 13, or 20 hours,] she [the Moon] increasing and in a good aspect &c c c.



[figures 630-631.]

Make this seal of ☉ when he [the Sun] entereth ♄, then after when ♃ is in ♋ engrave the first figure, and the other side, when the ☽ is in ♋, it must not come into the fire any more, but once, that is, when it is melted &c c c c c c.



[figures 632-633.]

Make this seal of ♀ ☽ ii ☽ sss ☽ ii ♃ ♃ and melt them on ☉ day when the ☉ entereth ♃, then afterwards, when ♀ is well aspected, on his day [Wednesday] engrave the words and Characters as you see in the figure &c c c c c c c c c.

[143r]



[figures 634-635.]

Make this seal of ♀ melted powered [poured] & made when ☉ entereth ☽.



[figures 636-637.]

Make this seal of ☽ and in this day and hour [Tuesday at 6, 13, or 20 hours], when ☉ entereth ♃, and in that hour engrave the forepart of it, and afterwards, when ☉ entereth ♃, engrave the other.



[figures 638-639.]

Make this seal of pure ♃ in the hour that ☉ entereth ♃, and engrave it in the hour of ♃ [Thursday at 6, 13, or 20 hours]. This seal is to be hung in a silver Ring. ~ ~ ~ ~ ~

[144r]



[figures 640-641.]

Make this seal of ☉, and a Ring of ♀ to hang it in, and when ☉ entereth ♃, and engrave it when ♃ is well aspected and in his day and houre [Saturday at 6, 13, 20 hours.]



[figures 642-643.]

Make this seal of ☉♁ss ♃♂ii ♂♂i and melt them when ☉ entereth ♁, and engrave them as you see in the figure when ♃ is in y^e 9th house &c.



[figures 644-645.]

Make this seal when ☉ entereth ♃, of ☉♁♀♂ of each ♂ii, of ♃♁ss, and let them be melted and engraven both in that hour of his increase, &c.

[144v]

So when you know the Angell that governeth the sign, & degree of your nativity, and haveing the seal redy prepared that is suetable to the sign and dgree [degree] as is shewed before, then you are next to understand what order he is of and under what prince as is shewed hereafter in the ffollowing part.

First those geni that are attributed [attributed] to ♃, ♁, & ♃ are of the Fiery region, and are governed by **Michael**, The great Angell who is one of the great messengers of god, which is towards the South; therefore those geniis are to be observed in the first hour on a Sunday and at the eighth, allso at three and ten at night directing yourselfe towards that quarter. they appear in Royal Robes holding scepters in their hands, oft Ryding on a Lion or a Cock. their robes are of a red and saffron collor and most commonly the [they] assume the sheap of a crowned queen, very beautifull to behold &c.

Secondly those geniis that are attributed to ♁, ♃, & ♃, are of the Earthy [terrestrial] Region and governed by **Uriel**, who hath three princes to attend him viz, **Cassiel**, **Sachiel**, & **Assaiel**. Therefore the geniis that are attributed to him and those signs are to be observed in the West, They appear like Kings having green and silver Robes, or like little children or women delighting in hunting &c. [They are to be observed on]

Saturdays. at the first and eighth hours of the day and at night at the third and tenth hours, You are with privacy to obtaine your desiers, directing yourselfe towards the West &c --.

Thirdly those geniis that are attributed to Π , ♄ , & ♁ , are of the aeiry [aerial] region, whose sovereign prince is called **Raphael**; who hath under him 2 princes, w^{ch} are called **Miel & Seraphiel**. Therefore those genii w^{ch} are attributed to him and those signs are to be observed towards the east, on a wednesday, the first and eighth hours of the day and at night the third & tenth houre. they appear like kings or beautiful young men cloathed in Robes of divers collours, But most commonly like women Transcendently handsome; by reason of their admirable whiteness and Beauty &c.

Fourthly & lastly Those genii that are attributed to ♁ , ♃ , & ♅ are of the watry [watery] region, and are governed by **Gabriel**, who hath under him 3 mighty princes, viz^t **Samael, Madiel, & Mael**. Therefore those genii which are attributed to these signes that are governed by gabriel, and are to be observed on a munday towards the north at the first & 8th hours of the day, and at night at the 3^d & 10th hours; they appear like kings haveing green and silver Robes or like little Children or women delighting in hunting &c.

So in the next place wee are to **consider** ^{^observe} the season of the year according to the constellations of the celestial Bodies, otherwise wee shall lose all our labour, for if the genius be of JyNeal Hierarchy, its in vaine to observe him in any other season but when the sun entereth those signs which are of his nature, that is Υ , Ω , & ♁ :

[145r]

So if it be a geniis [genius] of the Earth he is to be observed when ♁ entereth ♄ , ♃ , and ♁ , and so the like in the rest.

Or otherwise thus [Another rule that may be observed instead is this]: those geniis that are of the order of the fire, are to be observed in y^e summer quarter & those of the earthy in Autume [autumn], and those of the ayr [air] in the spring, and those of y^e water in the winter quarter -- &c.

Their offices are to all things that are Just and not against the laws of the great god **Jehovah** But what is for our good and what shall concerne the protection of our life, our beinge & well being & doing good to & oblidging [obliging] our neighbours, &c.

Now he that desireth to see his genius, ought to prepare himselfe accordingly. Now if his genius be of the fire his demands must be the **consecration** ^{^conservation} of his Body or person that he receives no hurt ffrom or by any fire armes guns or the like and haveing a seal sutable, ready prepared, he is to weare it when he hath a desier to see his genius, That he

may conferme it to him & for the time to come he may not fail of his assistance and protection at any time or occasion &c.

But if his genius be ayeriall [aerial] he reconcileth mens natures Increaseth love and affection between them causeth the deserved favour of kings and princes & secretly promoteth marriages: & Therefore he that hath such a genius before he observeth him should prepare a seal suitable to his order that he may have it confermed by him in the day and hour of observation, where of he shall see wonderfull & strange Effects and so the like of y^e other 2 hierarchies:

and when the time is come that you would see y^r genius Turne y^r face towards that quarter the signe is, and that with prayers to god: they being composed to your fancy, but suitable to y^e matter in hand and there thou shalt find him; and haveing found him and sincerely acknowledged him doe your duty. Then will he, as being Benigne & sociable Illuminate your minde, takeing away all that is obscure & darke in the memory and make thee knowing in all sciences sacred & divine in an instant &c --

[Here followeth] a form of prayer w^{ch} ought to be said upon that coast [coast] or quarter where the genius is several times, it being an Exorcisme to call the genius into the christall [crystal] stone that is to stand upon the Table of practice before shewed, it being covered with a white linnen [linen] cloth. Note this prayer may be altered to the mind of the worker, for it is here set for [to serve as] an Example &c c c.

[The Conjunction of the Holy Guardian Angel]

O thou great and blessed N. my angell guardian vouchsafe to descend from thy holy mansion which is Celestial, with thy holy Influence and presence, into this cristall stone, that I may behold thy glory; and enjoy thy society, aide and assistance, both now and for ever hereafter. O thou who art higer [higher] than the fortly [fourth] heaven, and knoweth the secrets of **Elanel**. Thou that rideth upon the wings of y^e winds and art mighty and potent in thy Celestial and superlunary motion, do thou descend and be present I pray thee; and I humbly desiere and entreat thee. That if ever I have merited Thy society [society] or if any of my actions and Intentions be real and pure & sanctified before thee bring thy external presence hither, and converse with me one of thy submissive pupils, By and in y^e name of [the] great god **Jehovah**, whereunto the whole quire [choir] of heaven singeth continually: O Mappa la man Hallelujah. Amen.

When you have said this over several times you will at last see strange sights and pasages [passages] in the stone and at last you will see your genius: Then give him a kind entertainment as you was [were] before directed declaring to him your minde and what you would have him doe, &c c.

So Endeth the second Part of the

Art Pauline

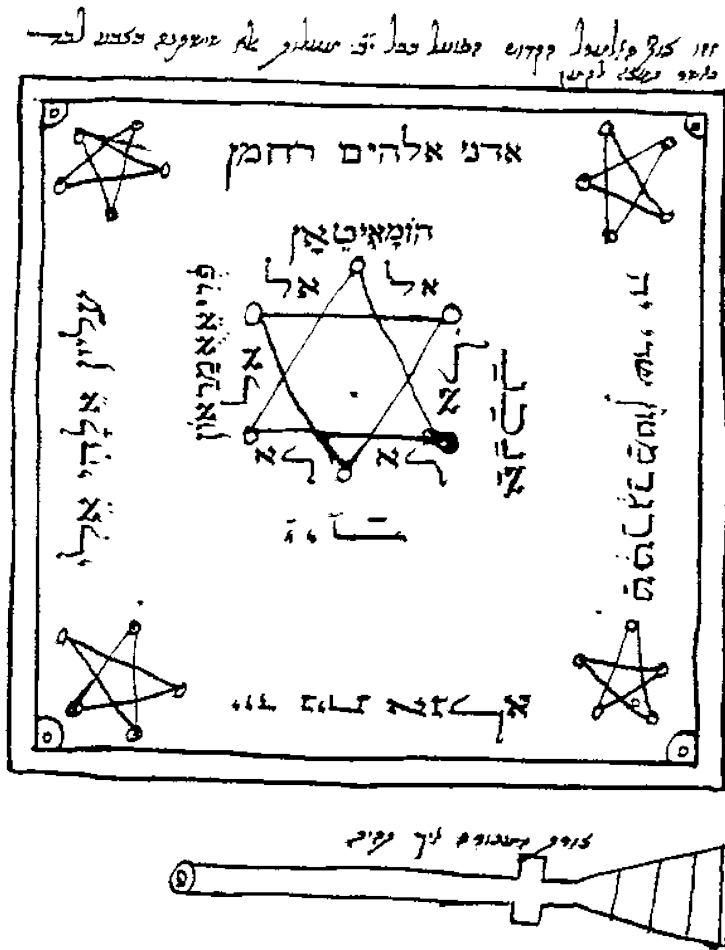
Lesser Key of Solomon: Book 4: Ars Almadel

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Editor's Note: Compare this with the version found in [Sepher Mafteah Shelomoh](#).

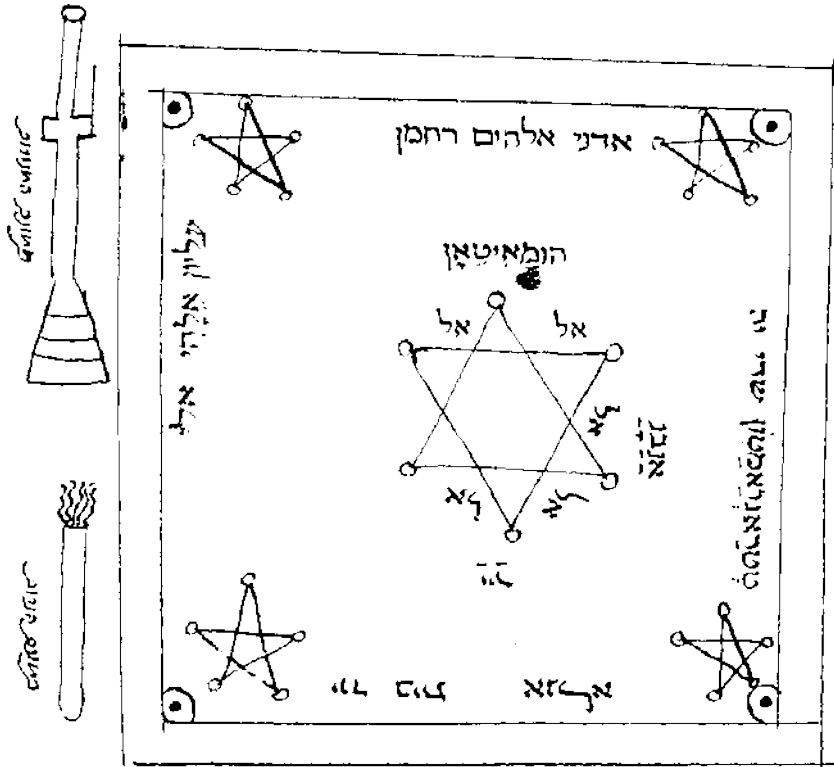
The Almadel, from Gollancz, *Sepher Maphteah Shelomoh*, 1914, fol 20b.

Note the drawing at the bottom showing how the candles are to be constructed with feet to support the Almadel.



"Picture of the Almadel", from Or. MS. 6360:

תמונת האלמל



[Sl.3825, fol. 145v]

Here beginneth the fourth part of this Booke which is called

Salomons Almadel Art

[ARS ALMADEL SALOMONIS]

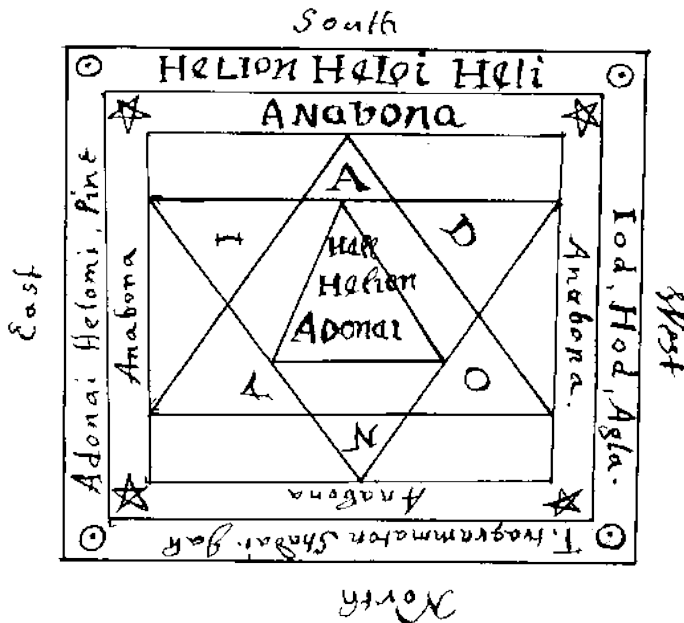
By this Rule [art] Salomon obtained great wisdom from the cheefe Angells that governe the 4 Altitudes of the world for you must observe [that] there be 4 Altitudes, representing the 4 corners of the world, East, West, North and South. The which are divided into 12 parts, that is, every part or Altitude into 3, and the Angells of every of these altitudes have their particulars vertues and powers, as shall be shewed in this following matter &c c c.

[The Making of the Almadel]

Make the Almadel of pure white wax, but colloured sutable to the altitude [as will be shown]; it is to be four squares [square], and six Inches [over] every way; and in every corner a hole and write betwixt every hole with a new pen, These words or names of god, following, but this is to be done in the day and hour of Sol. Write upon the first part towards the East, **Adonai, Helomi, Pine**, and upon the second towards the south, **Helion, Heloi, Heli**, and upon the west part: **Jod, Hod, Agla**: and upon the fourth part which is the north write these names: **Tetragrammaton, Shadai, Jah**, and betwixt the first and



the other quarters make The Pentacle of Salomon thus , and betwixt the first and [the] other quarters write this word, **Anabona** and in the midle of the Almadel make a six angled figure and in the middest off it a Triangle wherin must be written these names of god, **Hel, Helion, Adoni** [Adonai], And this last name round in the 6 Angled figure, [as well,] as you may see in this figure, here made it being ffor an example &c.



[146r]

And of the same wax there must be made four Candles, and they must be of the same collour as the Almadel is of. you must divide the wax into three parts, one part for to make the Almadel of, and the other 2 parts for to make the candles of, and let there come forth from every one of them a foot made of y^e same wax, for to suporte y^e Almadel with; This being done: in the next place you are to make a seal of pure gold or silver, but Gold is best wherein must be engraven these three names: **Helion, Hellujon, Adonai**; &c c.

Nota The first Altitude is called Chora Orientis or the East Altitude and to make any experiment in this Chora, it is to be done in the day and houre of the Sun: and the power and office of those Angells is to make all things fruitfull & encrease, both Animals & vegetables, in creation & generation; advancing the Birth of [the] children & making

barren women fruitfull, &c. Their names are those. viz^t, **Alimiel, Gabriel, Borachiel, Lebes & Hellison;**

Note: you must not pray for any Angells but those that belong to the same Altitude, you have a desier to call forth. and when you operate, set the four candles upon 4 candle sticks, but be carefull you doe not light them before you begin to operate, then lay the Almadel between the four candles upon the waxen feet that cometh from the candles and lay the golden seal upon the Almadel, and and [sic] [Then] haveing the Invocation redy written on virgins Parchment: Light the Candles and read the Invocation as is set down at the latter end of this part &c c.

And when he appeareth, he appeareth in the form of an Angell carrying in his hand a fan or flagg, having the picture of a white cross upon it, his body is wrapped round about with a fair cloud, and his face very fair and bright, and a Crown of Rose flowers [is] upon his head: he descends first upon the superscription of y^e Almadel as if it were a Mist or Fogg. Then must the exorcist have in readyness a vessell of Earth of y^e same collour of [that] the Almadel is of, and the other of his furniture, it being in the form of a Basin, and put therein a few hot ashes or coales but not too much lest it should melt the wax of y^e Almadel, & put therein 3 little grains of Masticke in powder, so that it fumeth and the smell may goe upwards throu the holes of the Almadel when it is under it, and as soon as the angell smells it he beginneth to speake with a low voice asking what your desier is and why you have called the princes and governors of his Altitude. then you must Answer him, saying,

I desire that all my requests may be granted, and what I pray for may be accomplished, for your office maketh appeare and declareth that such is to be fullfild by you if it pleases god, &c,

adding further the particulars of your Requests praying with sincerity [and] [^]humility for what is lawfull and Just and that you shall indeed obtain from him:

But if he doth not appear presently, you must then take the golden seal, And make with it three or four marks upon the candles, by which means the angell will presently appeare as aforesaide: and when the Angell departeth he will fill the whole place with a sweet and pleasant smell which will be smelt a long time.

Nota. The golden seal will serve and is to be used in the operation of all the Altitudes. The Collour of the Almadel belonging to the first Chora is lilly [lily] white. To the second Chora a Perfect red Rose Collour; The 3^d Chora is to be a green mixt with [a] white silver collour. The Fourth Chora is to be a black mixt with a little green of a sadd collour &c c c c.

Of the second Chora or Altitude:

Note: all the other three Altitudes with their signes and princes have power over goods [146v] and riches, and can make any man Rich or poor, and as the first Chora giveth Encrease and maketh fruitfull, so these giveth decrease and Barrenness, &c c c c c.

And if any have a desire to operate in any of the other 3 Choras or Altitudes, they must doe it on Sundays in the manner as above is shewed; But doe not pray for anything that is contrary to the nature of their office, or against god and his laws, but what God giveth according to the course of nature, that you may desier and obtaine, and all the furniture that is to be used is to be of the same collour as the Almadel is of, and the princes of this second Chora are named as Followeth Viz: **Alphariza, Genon, Geror, Armon, Gereinon** [Gereinon] &c.

and when you operate kneel before the Almadel with cloathes of y^e same collour in a closet hung with the same collours allso, for the holy apparation will be of the same collour: and when he is appeared, put the earthen Bason under the Almadel with fire and hott ashes and 3 graines of Mastic in powder to fume as above written, and when the Angell smelleth the perfume, he turneth his face towards you, asking the Exorcist with a low voyage why he called the princes of this Chora or Altitude, then you must answer as before; saying: I desire that my Request may be granted, and the contents thereof may be accomplished, for your offices maketh appear and declareth that such is to be done by you if it pleases god, &c: you must not be fearfull but speak humbly saying &c: I recomend my my [sic] selfe wholly into your office, and I pray unto your princes of this Altitude that I may enjoy [and obtain all things according to] my wishes and desiers, &c: you may further express your mind in all particulars in your prayer &c. doe the like in the 2 other Choras that follow &c. ~ ~ ~ ~ ~ ~ ~ ~.

The Angell of this second Altitude appears in the form of a young childe with clothes of sattin and of a Red Rose collour, haveing a crown of Red gilly flowers upon his head, his face looking upwards to heaven, and is of a Red Collour and is compassed round about with a Bright splendour, as the Beams of the Sunn; and before he departeth he speaks to the Exorcist, saying *I am your friend and brother*, and [he] Illuminateth the ayre round above with splendour, and [he leaveth a] pleasant smell, which lasteth a long time, &c c c c c.

of the Third Chora or Altitude

In this Chora you are to doe in all things as you are before directed in the other Two. The Angells of this Altitude are named as foll: viz^t **Eliphamasai, Gelomiros, Gedobonai, Saranana, & Elomnia**; They appeare in the form of children or little women drest in green and silver collours, very delightfull to behold, and a crown of Bay leaves, beset with Flowers of white and green collours upon their heads and they seeme to look a little downwards with their faces, &c. They speak as the others doe to the Exorcist and leave a mighty, sweet perfume behind them, &c c c c c c.

Of the fourth Chora or Altitude

In this Chora you must doe as in the other [others], and the Angells of this Chora are called **Barchiel, Gediel, Gabiel, Deliel, & Captiel.** &c. These appeare in the forme of little men or Boys with cloathes of a Black collour, mixt with a darke green and in their hands they hold a Bird which is naked & their heads are Beare, only it is compassed round & [147r] Besett with Ivy [and] Berries. The [They] are all very beautifull and comely and are compassed round with a Bright shineing of diveres [divers] col;ours. They leave a sweet smell behinde them allso; but [it] differeth from the others something [somewhat] &c c c c c.

[Of the proper times for invoking these angells]

Nota: There are 12 princes rulling besides those in the 4 Altitudes, and they distribute their offices amongst themselves, every one rulling 30 dayes [or thereabouts,] every yeare, now it will be in vain to call any of those Angells unless it be those that then governeth, For every Chora or Altitude, hath its limited time according to the 12 signs of the Zodiack and in that [what] signe the Sunn is in. That Angell or those angells that belong to that signe have the government: as for Example; suppose I would call the 2 first of those 5 that belong to the first Chora, Then chuse the first Sunday on March: that is after the Sun is entred ♈, and then I make my Experiment; and so doe the like if you will the next Sunday after againe; But if you will call the 2 second that belong to y^e first Chora, Then you must take the Sundays that are in Aprill, after the ☉ is entered ♉. But if you call the last of the 5th [five] Then you must take those Sundays that are in May after the ☉ is entered ♊; to make your Experiment in; doe the like in the other Altitudes, for they have all one way of working: But the Altitudes have a Name formed severally in the substance of heaven even as a Character, for when the Angells hear the names of god that are attributed to them they hear it by the vertue of that carecter [character]. Therefore it is in vain to call any angell or spirit unless you knew [know] what names of god to call them by; Therefore observe the forme of this Following conjuration, or Invocation &c c c c c.

The Invocation [for to call forth any of the aforesaid angells]

O thou great mighty and blessed angell of god, **N**, who ruleth as the cheefe & first governing angell in the first Chora or Altitude in the East, under the great prince of the East whom you obey, and [who] is sett over you as king by the divine power of god, **Adonai, Helomi, Pine**; who is the distributter & disposer of all things, holly in heaven and Earth and hell; I the servant of that god **Adonai, Helomi, Pine**; which you obey, doe Invoke, Conjure & entreat thee **N**. that thou forthwith appeareth, & by the vertue & power of the same god, [**Adonai, Helomi, Pine**], I doe command thee forth [by him whom you do obey and who is set over you as king by the divine power of God, that you forthwith descend] ffrom thy order or please [place] of abode to come into me, and shew thy selfe plainly and visibly here before me in this Cristall stone, in thy owne [and]

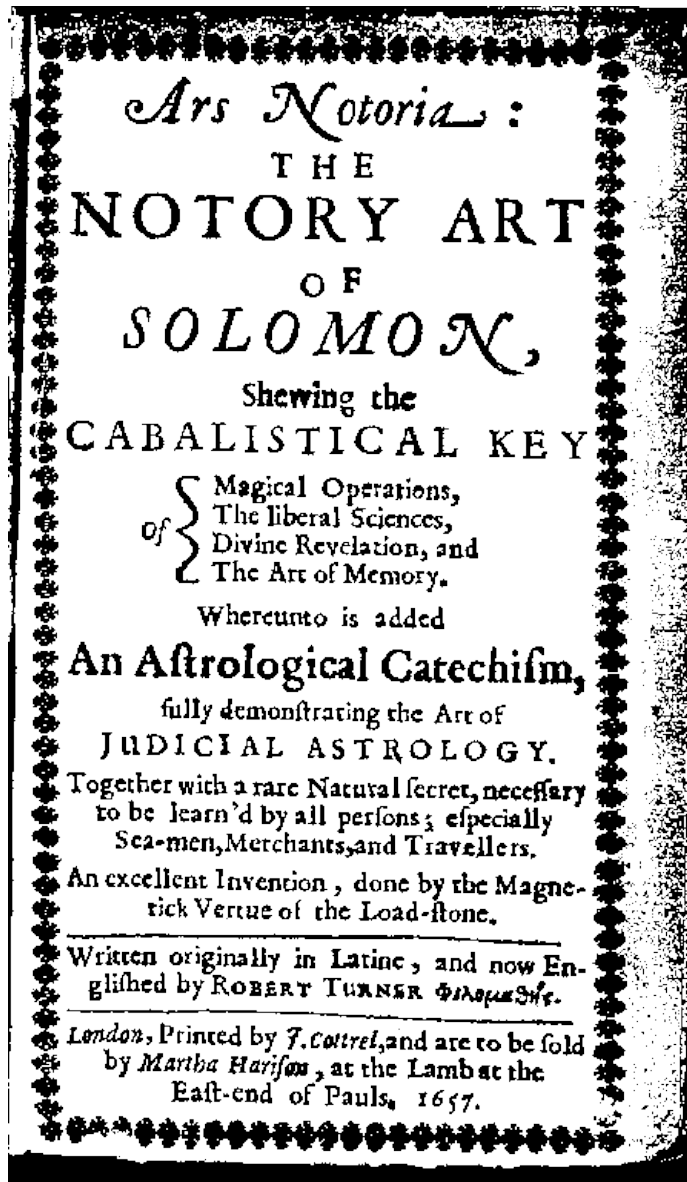
proper shape and glory speaking with a voice intelligible and to [unto] my understanding: O thou mighty and blessed angell **N**, who art by the power of god ordained to governe all vegetables and Animalls, and causeth them, and all other creatures of god to spring, encrease, and bring forth according to their kinds and natures; I the servant of the same your god I doe entreat and humbly beseech thee to come and shew unto me all things that I shall desiere of you, so farr as in office you can, or be capable to perform, if god permitt to the same; O thou servant of mercy **N**, I entreat thee, and humbly beseech thee, in and by these 3 names of your true god, **Adonai, Helomi, Pine**, And doe constraene you in and by this [powerful] name **Anabona**, That thou forthwith appeareth vissibly and plainly in thy own proper shape and glory in and through this Cristall stone; That I may visibly see Thee, and audibly hear you speake unto me, That I may have thy blessed and [147v] Glorious angellicall assistance; familiar, friendship, and constant society, communication and Instruction, both now and at all other times, to Informe and rightly Instruct me in my Ignorant and depraved Intellect Judgement and understanding; and to assist me both herein, and in all other truths, else what the Almighty **Adonai**, the King of Kings, The giver of all good gifts, shall in his Bountifull, and Fatherly Mercy be graciously pleased to bestow upon me; Therefore O thou blessed angell **N**. be friendly unto me, and doe for me, so farr as god hath given you power in office to performe, whereunto I move you in power and presence to appeare That I may sing with his holy Angells, O Mappa-la-man! Hallelujah amen.

[Note this invocation is to be altered according to the Altitude and angell you wish to call forth.]

When he is appeared, give him or them a kind entertainment, and then Aske what is Just and lawfull; and that which is proper and suetable to his office, and you shall Obtaine it.

So endeth the Booke Almadel of Solomon. &c.

[Ars Almadel Salomonis]



Ars Notoria:
THE
NOTORY ART
OF
SOLOMON,
Shewing the
CABALISTICAL KEY
Of: Magical Operations
The liberal Sciences,
Divine Revelation, and

The Art of Memory.

Written originally in Latine, and now
Englished by ROBERT TURNER

London, Printed by F. Cottrel, and are to be sold
by Martha Harison, at the Lamb at the
East-end of Pauls. 1657.

NOTES:

The Epistle Dedicatory.

To his Ingenious and respected friend Mr. William Ryves, of St. Saviours Southwark, Student in Physick and Astrology.

Sir.

THe deep inspection and *dove-like* piercing Eye of your apprehension into the deepest Cabinets of Natures *Arcana's*, allures me (if I had no other attractive Magnetick engagements,) to set this Optick before your sight: not that it will make any addition to your knowledge; but by the [iv] fortitude of your judgment, be walled against the art-condemning and virtue-despising *Calumniators*. I know the candor of your Ingenuity will plead my excuse, and save me from that labour; resting to be

Little Brittain, die ♀. ☉ in ♌. 6.49.16,6. Your real affectionate Friend, ROBERT TURNER.

[v]

To the Ingenious READERS.

AMongst the rest of the labours of my long Winter hours, be pleased to accept of this as a flower of the Sun; which I have transplanted from the copious Roman banks into the English soyle; where I hope it will fruitfully spread its branches, and prove not a perishing gourd, but a continual green Laurel, which Authors say is the plant of the good Angel, and defends all persons neer its shade from the Penetrating blasts of Thunder and Lightening; so will this be a flower fit for every man's Garden; its virtues will soon be known, if practised, and the blasts of vice dispersed: its subject is too sublime

to be [vi] exprest. Let not the carping Momi, nor envious black-jaw'd Zoili rayl; let not the ignorant bark at that which they know not; here they learn no such lesson: and against their Calumnies, the book I thus vindicate: quod potest per fidem intelligi, & non aliter, & per fidem in eo operare potes.

Δια' πίστεως κατηγώ ίσονται
βασιλείαι, ήργάσαντο δικαιοσύνην, επί τυχον
έπαγγελιών, ήραξαρξόματα λείοντων. "Βαββααν
δωάμιν πυθίς

, &c.

Heb. 11. &c. and my own intention I thus demonstrate; Dico coram omnipotenti Deo, & coram Jesu Christo unigento Filio ejus, qui judicaturus est vivos & mortuos; quod omnia & singula quæ in hoc opere dixi, omnesque hujus Scientiæ vel artis proprietates, & universa quæ ad ejus speculationem pertinent, vel in hoc Volumine continenter, veris & naturalibus principiis innituntur, fuintque cum Deo & bona Conscientia, sine injuria Christianæ fidei, cum integritate; sine superstitione [vii] vel Idololatria quacunq; & non dedeceant virum sapientem Christianum bonum atque fidelem; Nam & ego Christianus sum, baptizatus in nomine Patris, &c. quam fidem cum Dei auxilio quam diu vixero firmiter inviolatam tenebo; Procul ergo absit a me, discere aut scribere aliquid Christianæ fidei & puritati contrarium, sanctis moribus noxium, aut quomodolibet adversum. Deum timeo & in ejus cultum Juravi, a quo nec vivus nec (ut confido) mortuus separabor: *This small treatise I therefore commend to all the lovers of art and learning, in which I hope they will attain their desires, quantum a Deo concessi erit; so that I hope I have not cast a Pearle before the swine, but set a glasse before the grateful doves.*

12 March 1656.

ROBERT TURNER.

[Introduction from H: It is called the Notory Art because in certain breif notes it teacheth and comprehendeth the knowledge of all arts. This fifth part is a books of orations and prayers that wise Solomon used upon the altar in the temple, called Ars Nova, & was revealed to Solomon by the holy angel of God called Michael and he also received many breif notes written by the finger of god which was delivered to him by the said angel with thunder claps, without which notes King Solomon had never obtained his great knowledge from those notes it is called the notary art.

* This is a flower of the sun (as Dr. Rudd calls it) fit for every mans garden; its vertues will soon be knowne if practised, and the blasts of vice dispersed. Its subject is too sublime to be exprest quod portess per fidem intelligi et non aliter et perfidem in es sporare potes.

And Dr. Rudd saith in vindication of this book and himselfe - *Dico coram ... separabor* (as above).]

[1]

The NOTORY ART OF SOLOMON.

The Notory Art

revealed by the Most High Creator to
Solomon.

In the Name of the holy and undivided Trinity, beginneth this most holy Art of Knowledge, Revealed to SOLOMON, which the Most High Creator by his holy Angel ministred to SOLOMON upon the Altar of the Temple; that thereby in a short time he knew all Arts and Sciences, both Liberal and Mechanick, with all the Faculties and Properties thereof: He had suddenly infused into him, and also was filled with all wisdom, [2] to utter the sacred mysteries of most holy words.

Alpha and Omega! Oh Almighty God, the beginning of all things, without beginning, and without end: Graciously this day hear my prayers; neither do thou render unto me according to my sins, nor after mine iniquities, O Lord my God, but according to thy mercy, which is greater then all things visible and invisible. Have mercy upon me, O Christ, the Wisdom of the Father, the Light of Angels, the Glory of Saints, the Hope, Refuge, and Support of Sinners, the Creator of all things, the Redeemer of all humane Frailties, who holdest the Heaven, Earth, and Sea, and all the whole World, in the palm of thy Hand: I humbly implore and beseech, That thou wilt mercifully with the Father, illustrate my Minde with the beams of thy holy Spirit, that I may be able to come and attain to the perfection of this most holy Art, and that I may be able to gain the knowledge of every Science, Art, and Wisdom; and of every Faculty of Memory, Intelligences, Understanding, and Intellect, by the Vertue and Power of [3] thy most holy Spirit, and in thy Name. And thou, O God my God, who in the

ARS NOTORIA

QUAM CREATOR ALTISSIMUS
Salomoni reuelauit.

In Nomine Sanctae & indiuiduae Trinitatis incipit sanctissima Ars Notoria, quam Creator Altissimus Salomoni per Angelum suum super altare Templi ministrauit, vt per eam omnes scientias liberales, mechanicas, exceptiuas & earum facultates per breue spacium temporis possit subito acquirere & habere, & in proferedo mystica verba sanctarum orationum in omni sapientia penitus fundaretur.

Alpha & Omega, Deus Omnipotens, principium omnium rerum, sine principio, finis sine fine, exaudi hodie preces meas piissimè, & neque secundum iniquitates meas, neque secundum peccata mea retribuas mihi, Domine Deus meus, sed secundum misericordiam tuam que maior est rebus omnibus visibilibus & inuisibilibus. Miserere mei Sapientia Patris, Christe lux Angelorum, gloria Sanctorum, spes & portus & refugium peccatorum, cunctarum rerum conditor, & humanae fragilitatis redemptor. Qui cælum & terram, marque totum ac mundum pondera palme concludis, te piissime deprecor & exoro, vt vnà cum Patre illustres animam mean radio sanctissimi Spiritus tui, quatenus in hac sacrosancta arte taliter possim proficere, vt valeam ad noticiam omnium scientiae, artis & sapientiae, memoriae, facundiae, intelligentiae, & intellectus: virtute tui sanctissimi Spiritus, & tui nominis peruenire. Et tu Deus meus, qui in principio creasti cælum & terram, & omnia ex nihilo: qui in Spiritu tuo omnia reformas, comple, instaura, sana intellectum meum, vt glorificem te per omnia opera cogitationum

beginning hast created the Heaven and the Earth, and all things out of nothing; who reformest, and makest all things by thy own Spirit; compleat, fulfil, restore, and implant a sound Understanding in me, that I may glorifie thee and all thy Works, in all my Thoughts, Words, and Deeds. O God the Father, confirm and grant this my Prayer, and increase my Understanding and Memory, and strengthen the same, to know and receive the Science, Memory, Eloquence, and Perseverance in all manner of Learning, who livest and reignest World without end. *Amen.*

[4]

Here beginneth the first Treatise of this Art, which Master Apollonius calleth, The golden Flowers, being the generall Introduction to all Natural Sciences; and this is Confirmed, Composed, and Approved by the Authority of Solomon, Manichæus, and Euduchæus.

I Apollonius Master of Arts, duly called, to whom the Nature of Liberal Arts hath been granted, am intended to treat of the Knowledge of Liberal Arts, and of the Knowledge of Astronomy; and with what Experiments and Documents, a Compendious and Competent Knowledge of Arts may be attained unto; and how the highest and lowest Mysteries of Nature may be competently divided, and fitted and applied to the Natures of Times; and what proper dayes and hours are to be elected for the Deeds and Actions of men, to be begun and ended; what Qualifications a man ought to have, to attain the Efficacy of this Art; and how he ought to dispose of the actions [5] of his life, and to behold and study the Course of the Moon. In the first place therefore, we shall declare certain precepts of the Spiritual Sciences; that all things which we intend to speak of, may be attained to in order. Wonder not therefore, at what you shall hear and see in this subsequent Treatise, and that you shall finde an Example of such inestimable Learning.

Some things which follow, which we will deliver

meorum & verborum meorum. Deus Pater, orationem mean confirma, & intellectum meum auge & memoriam, ad suscipiendum, ad cognoscendum omnium Scripturarum scientiam, memoriam, eloquentiam & perseuerantiam, qui viuis & regnas in secula seculorum, Amen.

Incipit primus Tractatus istius artis, & expositiones eius, quas Magister Apollonius Flores aureos appellauit, ad eruditionem omnium scientiarum naturalium generaliter. Et hoc confirmauit autoritate Salomonis Manichæi & Euduchij compositum & probatum.

EGO Apollonius artium Magister meritò nuncupatus, cui natura liberalium quasi cecissee videtur, tractaturus sum de cognitione artium liberalium, & de cognitione Astronomiae. Quibus experimentis & quibus documentis artium compendiosa competensque cognitio possit haberi, quibusque naturis temporum idonee possit natura summa infimaeque competenter diuidi, & quibus diebus & horis facta hominum inchoanda atque determinanda sunt. Qualiter homo & quali efficacia in ista arte dispositionem vitae suae agere debeat, & cursum lunae inspicere debeat & studeat. Primò arbitratus sum, quaedam praecepta de spiritualibus scientijs declaranda, vt ad singula quae praefati sumus, ordine continuo pertingatur. Ne mireris, ergo quod audieris & quod visurus es in hoc opusculo subsequenti, & quod inuenis exemplar tantae & inestimabilis eruditionis.

Quaedam sunt postea quae sequuntur, quae

to thee as Essayes of wonderful Effects, and have extracted them out of the most ancient Books of the Hebrews; which, where thou seest them, (although they are forgotten, and worn out of any humane Language) nevertheless esteem them as Miracles: For I do truly admire the great Power and Efficacy of Words in the Works of Nature.

Of what efficacy words are.

There is so great Vertue, Power and Efficacy in certain Names and Words of God, that when you reade those very Words, it shall immediately increase and help your Eloquence, so [6] that you shall be made eloquent of speech by them, and at length attain to the Effects of the powerful Sacred Names of God: but from whence the power hereof doth proceed, shall be fully demonstrated to you in the following Chapters of Prayers: and those which follow next to our hand, we shall lay open.

An explanation of the Notary Art.

This art is divided into two parts: The first containeth general Rules, the second special Rules. We come first to the special Rules; that is, First, to a threefold, and then to a fourfold Division: And in the third place we come to speak of Theology; which Sciences thou shalt attain to, by the Operation of these Orations, if thou pronounce them as it is written: Therefore there are certain Notes of the Notary Art, which are manifest to us; the Vertue whereof Human Reason cannot comprehend. The first Note hath his signification taken from the Hebrew; which though the expression thereof be comprehended in a very [7] few words; nevertheless, in the expression of the Mystery, they do not lose their Vertue: That may be called their Vertue, which doth happen and proceed from their pronunciation, which ought to be greatly admired at.

[Beginning of] The first precept [, first chapter of three chapters].

HEly Scemath, Amazaz, Hemel; Sathusteon, hheli

tibi mirabili officio ex antiquissimis Hebraeorum libris extracta legendo praelibauimus: quae vbi videris, licet ignota fuerunt linguae humanae, tamen pro miraculo reputa quod à Domino Deo tuo tibi noueris esse concessum. Ego si quidem de propositis naturis prius in me miratus sum verba quaelibet tantam posse habere efficaciam.

Quanta sit efficacia verborum.

Est enim tanta quorundam Dei efficacia verborum, vt cum ipsa verba legetis, tibi facunditatem ex improviso ita augebunt quod quasi de illis eloquens factus fueris & demum Dei singulis aequalis fueris effectus: veruntamen vnde haec fiant sic in sequentibus capitulis orationum plenè tibi demonstrabitur: Nunc verò quae ad manum sunt praesentia differamus.

Ista ostensio subsequens est de arte notoria.

Ista ars diuiditur in duas partes: In prima ponit notas generales, in secunda speciales. Ad speciales prius accedamus se: ad Triuium, postea ad quatriuium. Tertio verò ad Theologiam quas scientias cum operatione istarum orationum assequeris, si eas sicut scriptum est, pronunciaueris. De Notoria igitur arte quaedam notulae cum scriptis earum nobis manifestae sunt, quarum virtutem humana ratio non potest comprehendere. Est igitur prima nota cuius significatio est ex Hebraeo distorta, quae licet cum paucissimis verbis comprehendatur tamen in expressione sua, & in expressione mysterij suam non amittit virtutem: Tamen eius virtus est quod ex ea contingit & procedit mirabiliter admirandum quilibet arbitretur.

Incipit prima oratio primi capituli de tribus capitulis.

[1. This oration occurs in full at the end ([p. 115](#)).]

*Tamazam, &c.*¹ which *Solomon* entituled, *His first Revelation*; and that to be without any Interpretation: It being a Science of so Transcendent a purity, that it hath its Original out of the depth and profundity of the *Chaldee, Hebrew, and Grecian* Languages; and therefore cannot possible by any means be explicated fully in the poor Thread-bare Scheme of our Language. And of what nature the Efficacy of the aforesaid words are, *Solomon* himself doth describe in his Eleventh Book, *Helisoe*, of the Mighty Glory of the Creator: but the Friend and Successor of *Solomon*, that is, *Apollonius*, with some few others, to whom that Science hath been manifested, have explained the same, and defined it to [8] be most Holy, Divine, Deep, and Profound Mysteries; and not to be disclosed nor pronounced, without great Faith and Reverence.

A Spiritual Mandate of the precedent Oration.

Before any one begin to reade or pronounce any Orations of this Art, to bring them to effect, let them alwayes first reverently and devoutly rehearse this Prayer in the beginning.

If any one will search the Scriptures, or would understand, or eloquently pronounce any part of Scripture, let him pronounce the words of the following Figure, to wit, *Hely scemath*, in the morning betimes of that day, wherein thou wilt begin any work. And in the Name of the Lord our God, let him diligently pronounce the Scripture proposed, with this Prayer which follows, which is, *Theos Megale*; And is mystically distorted, and miraculously and properly framed out of the *Hebrew, Greek, and Chaldean* Tongues: and it extendeth itself briefly into every Language, in what beginning soever [9] they are declared. The second part of the Oration of the second Chapter, is taken out of the *Hebrew, Greek, and Chaldee*; and the following Exposition thereof, ought to be pronounced first, which is a Latine Oration: The third Oration of the three Chapters, always in the beginning of every Faculty, is first to be rehearsed.

Hely scemath Amazaz, hemel, Sathusteon, hheli Tamazam &c. Quam Salomon primam orationem statuit & [584] voluit eam omni interprete carere, sciens tantam subtilitatis de Chaldei, Hebraei, Graeci profunditate sermonis extortam/ vt nullo modo possit plenario schemate sermonis ex po*i. Quae autem sit eius efficacia, ipse idem Salomon in lib. II. Helisoe conditoris de fulgore, sapientiae ostendit: Sed amicus & successor Salomonis, id est Apollonius, cum paucis alijs, quibus data fuit istius scientiae manifestatio, exposuere, diceter. Ista diuina mysteria profunda & sanctissima, & quam plurimum reuerenda sunt & non absque fidei magnitudine proferenda.

[Hely . semat . azaran . hemel . Samic . theon.]

Hic datur spirituale mandatum de praecedenti oratione.

Quod antequam aliquis incipiat, legere, siue proferre aliquas orationes istius artis pro efficacia, istam orationem semper primo proferat in initio reuerenter & deuote.

Si quis euigilet scripturae, siue quamlibet scripturam facundè indagare siue proferre voluerit, verba figurae praecedentis quae praefati sumus, scilicet, **Hely scemath**. In illa die quando aliquis vult incipere opus summo manè, in nomine Domini Dei nostri, in ipsa proposita prolotione scripturae diligenter proferat: Cum illa tamen oratione quae sequitur, quae est **Theos megale**, quae est ex Hebraeo, Graeco, & Chaldaeo sermone subtiliter distorta & elimata mirabiliter & proprie, scilicet per expositionem summatim protenditur in omni sermone in quolibet initio proferenda sunt.

Incipit secunda pars orationis secundi capituli, quae ex Hebraeo, Graeco, & Chaldaeo est excerpta. Cum ista prima sua expositio sequens proferri debet; quae oratio latina est. Tertio oratio de tribus capitulis, quae semper in initio cuiuslibet facultatis . S. primo proferenda.

The Oration is, *Theos Megale, in tu ymas Eurel, &c.*²

This sheweth, how the foregoing Prayer is expounded: But although this is a particular and brief Exposition of this Oration; yet do not think, that all words are thus expounded.

The Exposition of this Oration.

OH God, the Light of the World, Father of Immense Eternity, Giver of all Wisdom and Knowledge, and of all Spiritual Grace; most Holy and Inestimable Dispenser, knowing all things before they are made; who makest Light and Darkness: Stretch forth thy Hand, and touch my Mouth, and make my Tongue as a sharp sword; [10] to shew forth these words with Eloquence; Make my Tongue as an Arrow elected to declare thy Wonders, and to pronounce them memorably: Send forth thy holy Spirit, O Lord, into my Heart and Soul, to understand and retain them, and to meditate on them in my Conscience: By the Oath of thy Heart, that is, By the Right-hand of thy holy Knowledge, and mercifully inspire thy Grace into me; Teach and instruct me; Establish the coming in and going out of my Senses, and let thy Precepts teach and correct me until the end; and let the Council of the most High assist me, through thy infinite Wisdom and Mercy. *Amen.*

The words of these Orations cannot be wholly Expounded.

NEither think, that all words of the preceding Oration can be translated into the Latin Tongue: For some words of that Oration contain in themselves a greater Sense of Mystical Profundity, of the Authority of *Solomon*; and having reference to his Writings, we acknowledge, That these Orations [11] cannot be expounded nor understood by humane sense: For it is necessary, That all

[2. This oration occurs in full [at the end \(p. 104\).](#)]

Incipit ipsa oratio, **Theos megale io tu ymas Eurel &c.**

Hic ostendit qualiter praefata oratio exponatur. Huiusmodi verò orationis hoc est particula & summatim praelibata expositio. Non tamen putes quod singula verba exponantur sic.

Incipit expositio dictae orationis.

[Corresponding with [Liber Juratus chapter XVIII.](#)]

Lux mundi Deus immensae pater aeternitatis, largitor sapientiae & scientiae & totius gratiae spiritualis, pie & inaestimabilis dispensator, noscens omnia prius antequam fiant, faciens tenebras & lucem, mitte manum tuam & tange os meam, & pone id vt gladium acutum ad enarrandum eloquenter [585] haec verba. Fac linguam meam vt sagittam electam ad enarrandum mirabilia tua, & ad pronuntiandum ea memoriter. Emitte Spiritum sanctum tuum Domine, in cor meum ad percipiendum & in animam meam ad retinendum ea memoriter. Emitte Spiritum sanctum tuum Domine in cor meum ad percipiendum & in animam meam ad retinendum, & in conscientiam meam ad meditandum per iuramentum tui cordis, id est per dextram piae scientiae tuae. Et misericorditer & clementer in me gratiam tuam inspira & doce, & instrue, & instaure introitum & exitum sensuum meorum, & doceat [sic] me & corrigat [sic] me disciplina tua vsque in finem. Et adiuuet me consilium altissimi, per infinitam sapientiam & misericordiam tuam, Amen.

Non ex toto verba orationum possunt exponi.

Ne tamen putes quod praefata orationis verba singula in latinum translata sint sermonem, cum aliquid ipsius orationis verbum plus in se sensus & mysticae profunditatis contineat ex autoritate & etiam Salomonis, & ipsius scriptis referentibus agnoscimus orationem nullatenus humani sensus conditione posse exponi. Necessarium est etenim, etiam ipsas Astronomiae siue Astrologiae, siue artis notoriae particulas distinctas, vel orationes suo

Orations, and distinct particulars of Astronomy, Astrology, and the Notary Art, be spoken and pronounced in their due time and season; and the Operations of them to be made according to the disposition of the Times.

Of the Triumphal Figures, how sparingly they are to be pronounced, and honestly and devoutly spoken.

There are also certain Figures or Orations, which *Solomon* in *Chaldeack, calleth Hely*; that is, Triumphal Orations of the Liberal Arts, and sudden excellent Efficacies of Vertues; and they are the Introduction to the Notary Art. Wherefore *Solomon* made a special beginning of them, that they are to be pronounced at certain determinate times of the Moon; and not to be undertaken, without consideration of the end. Which also *Magister Apollonius* hath fully and perfectly taught, saying, Whosoever will pronounce [12] these words let him do it in a determinate appointed time, and set aside all other occasions, and he shall profit in all Sciences in one Moneth, and attain to them in an extraordinary wonderful manner.

The Expositions of the Lunations of the Notary Art.

These are the Expositions of the Luration, and Introduction of the Notary Art, to wit, in the fourth and the eighth day of the Moon; and in the twelfth, sixteenth, four and twentieth, eight and twentieth, and thirtieth they ought to be put in operation. From whence *Solomon* saith, That to those times, we give the expositive times of the Moon; of the fourth day of the Moon which are written by the four Angels; and in the fourth day of the Moon is manifested to us; and are four times repeated and explained by the Angel, the Messenger of these Orations; and are also revealed and delivered to us that require them from the Angel, four times of the year, to shew the Eloquence and Fulness of the four [13] Languages, *Greek, Hebrew, Chaldee* and *Latine*; and God hath determined the Power of the

modo & tempore dici & proferri, & ex eis secundum dispositionem temporum deperere operari.

Hic loquitur de triumphalibus figuris quomodo parcè dicantur, & honestè proferantur, & deuotè.

Sunt etiam quædam figuræ siue orationes, quas *Salomon Hely* Chaldaicè, id est triumphales orationes liberalium artium & subitas ac præcellentes virtutum efficacias appellauit & sunt ad artis notariæ introductorium [sic]. Vnde *Salomon* speciale principium constituit de ipsis, vt secundum lunas tempora determinata, & non absque termino considerara proferantur. Quod & *Magister noster Apollonius* plenè & competenter instruit, dicens: Quicumque hæc verba, sicut paulò inferius determinato & constituto tempore protulerit, sciat se omni occasione remota IN VNO MENSE TOTAM FACVNDIAM IN omnibus scientijs proferendis, multò magis more solito mirabiliter adipisci.

Istæ sunt expositiones lunationis artis notariæ.

Faculties of Humane Understanding, to the four Parts of the Earth; and also the four Vertues of Humanities, Understanding, Memory, Eloquence, and the Faculty of Ruling those three. And these things are to be used as we have before spoken.

He sheweth how the precedent Oration is the Beginning and Foundation of the whole Art.

THat is the first Figure of the Notary Art, which is manifestly sited upon a Quadrangle Note: And this is Angelical Wisdom, understood of few in Astronomy; but in the Glass of Astrology, it is called, The Ring of Philosophy; and in the Notary Art it is written, To be the Foundation of the whole Science. But it is to be rehearsed four times a day, beginning in the morning once, about the third hour once, once in the ninth hour, and once in the evening.

The precedent Oration ought to be [14] spoken secretly; and let him that speaks it be alone, and pronounce it with a low voyce, so that he scarcely hear himself. And this is the condition hereof, that if necessity urge one to do any great works, he shall say it twice in the morning, and about the ninth hour twice; and let him fast the first day wherein he rehearseth it, and let him live chastly and devoutly. And this is the oration which he shall say:

This is the Oration of the four Tongues, *Chaldee, Greek, Hebrew* and *Latine*, evidently expounded, which is called, "the Splendor or *Speculum* of Wisdom." In all holy Lunations, these Orations ought to be read, once in the morning, once about the third hour, once about the ninth hour, and once in the evening.

The Oration.

Assaylemath, Assay, Lemeth, Azzabue.

[15]

The second part of the precedent Orations, which is to be said onely once.

AZzaylemath, Lemath, Azacgessenio.

The third part of the precedent Oration, which is to be spoken together with the other.

Lemath, Sebanche, Ellithy, Aygezo.

This Oration hath no Exposition in the Latine.

THIS is a holy Prayer, without danger of any sin, which *Solomon* saith, is inexplicable be humane sense. And he addeth, and saith, That the Explication thereof is more prolixious, than can be considered of or apprehended by man; excepting also those secrets, which is not lawful, neither is it given to man to utter: Therefore he leaveth this Oration without any Exposition, because no man could attain to the perfection [16] thereof: and it was left so Spiritual, because the Angel that declared it to *Solomon*, laid an inexcusable prohibition upon it, saying, See that thou do not presume to give to any other, nor to expound any thing out of this Oration, neither thou thy self, nor any one by thee, nor any one after thee: For it is a holy and Sacramental Mystery, that by expressing the words thereof, God heareth thy Prayer, and increaseth thy Memory, Understanding, Eloquence, and establisheth them all in thee. Let it be read in appointed times of the Lunation; as, in the fourth day of the Moon, the eighth and twelfth, as it is written and commanded: say that Oration very diligently four times in those dayes; verily believing, That thereby thy study shall suddenly be increased, and made clear, without any ambiguity, beyond the apprehension of humane Reason. [17]

Of the Efficacy of that Oration which is inexplicable to humane sense.

THIS is that onely which *Solomon* calls The happiness of Wit, and *M. Apollonius* termeth it, The Light of the Soul, and the *Speculum* of Wisdom: And, I suppose, the said Oration may be called, The Image of Eternal Life: the Vertue and Efficacy whereof is so great, that it is understood or apprehended of very few or none.

Therefore having essayed some Petitions, Signs and Precepts, we give them as an entrance to those things whereof we intend to speak; of which they are part, that we have spoken of before. Nevertheless, before we come to speak of them, some things are necessary to be declared, whereby we may more clearly and plainly set forth our intended History: For, as we have said before, there are certain Exceptions of the Notary Art; some whereof are dark and obscure, and others plain and manifest.

For the Notary Art hath a Book in Astronomy, whereof it is the Beginning [18] and mistris; and the Vertue thereof is such, that all Arts are taught and derived from her. And we are further to know, That the Notary Art doth in a wonderful manner contain and comprehend within it self, all Arts, and the Knowledge of all Learning, as *Solomon* witnesseth: Therefore it is called, *The Notary Art*, because in certain brief Notes, it teacheth and comprehendeth the knowledge of all Arts: for so *Solomon* also saith in his Treatise *Lemegeton*, that is, in his Treatise of Spiritual and Secret Experiments.

Here he sheweth, in what manner those Notes differ in Art, and the reason thereof; for a Note is a certain knowledge, by the Oration and Figure before set

down.

BUt of the Orations and Figures, mention shall be made in their due place, and how the Notes are called in the Notary Art. Now he maketh mention of that Oration, which is called, The Queen of Tongues: for amongst these Orations, there is one [19] more excellent than the rest, which King *Solomon* would therefore have be called, The Queen of Tongues, because it takes away, as it were, with a certain Secret covering the Impediments of the Tongue, and giveth it a marvellous Faculty of Eloquence. Wherefore before we proceed further, take a little Essay of that Oration: For this is an Oration which in the Scriptures we are taught to have alwayes in our mouthes; but it is taken out of the *Chaldean* Language: which, although it be short, is of a wonderful Vertue; that when you reade that Scripture, with the Oration before-mentioned, you cannot keep silent those things, which the Tongue and Understanding suggest, and administer to thee.

The Oration which follows, is a certain Invocation of the Angels of God, and it provoketh Eloquence, and ought to be said in the beginning of the Scripture, and in the beginning of the Moneth.
[20]

The Oration

[1] *LAmeth, Leynach, Semach, Belmay,* (these Orations have not proper Lunations, as the Commentator saith upon the Gloss, *Azzailement, Gesegon, Lothamasim, Ozetogomagial, Zeziphier, Josanum, Solatar, Bozefama, Defarciamar, Zemait, Lemaio, Pheralon, Anuc, Philosophi, Gregoon, Letos, Anum, Anum, Anum.*)

How this Oration is to be said in the beginning of every Moneth, chastly, and with a pure minde.

IN the beginning of the Scriptures, are to be taught, how the precedent Oration ought to be spoken most secretly, and nothing ought to be retained, which thy Minde and Understanding suggests and prompts to thee in the reading thereof: Then also follow certain words, which are Precepts thereof, which ought alwayes to be begun in the beginning of the Moneth, and also in other dayes. I would also note this, That it is to be pronounced [21] wisely, and with the greatest reverence; and that fasting, before you have taken either Meat or Drink.

Here followeth the Prayer we spake of before, to obtain a good Memory.

[2] O Most Mighty God, Invisible God, *Theos Patir Heminas*; by thy Archangels, *Eliphamasay, Gelonucoa, Gebeche Banai, Gerabcai, Elomnit*; and by thy glorious Angels, whose Names are so Consecrated, that they cannot be uttered by us; which are these, *Do. Hel. X. P. A. Li. O. F. &c.* which cannot be Comprehended by Humane Sense.

Here following is the Prologue of the precedent Oration, which provoketh and procureth Memory, and is continued with the precedent Note.

THIS Oration ought to be said next to the precedent Oration; to wit, *Lameth*: and with this, I beseech thee to day, *O Theos*, to be said always as one continued Oration. If it be for the Memory, let it be said in the morning; if for any other effect, in the evening. [22] And thus let it be said in the hour of the evening, and in the morning: And being thus pronounced, with the precedent Oration, it increaseth the Memory, and helpeth the Imperfections of the Tongue.

Here beginneth the Prologue of this Oration.

I Beseech thee, O my Lord, to illuminate the Light of my Conscience with the Splendor of thy Light: Illustrate and confirm my Understanding, with the sweet odour of thy Spirit. Adorn my Soul, that hearing I may hear and what I hear, I may retain in my Memory. O Lord, reform my heart, restore my senses, and strengthen them; qualifie my Memory with thy Gifts: Mercifully open the dulness of my Soul. O most merciful God, temper the frame of my Tongue, by thy most glorious and unspeakable Name: Thou who are the Fountain of all Goodness; the Original and Spring of Piety, have patience with me, give a good Memory unto me, and bestow upon me what I pray of thee in this holy Oration. O thou who dost not forthwith Judge a sinner, [23] but mercifully waitest, expecting his Repentance; I (though unworthy) beseech thee to take away the guilt of my sins, and wash away my wickedness and offences, and grant me these my Petitions, by the verture of thy holy Angels, thou who art one God in Trinity. *Amen.*

Here he sheweth some other Vertue of the precedent Oration.

If thou doubt of any great V^sion, what it may foreshew; or if thou wouldst see any great V^sion, of any danger present or to come; or if thou wouldst be certified of any one that is absent, say this Oation three times in the evening with great reverence and devotion, and thou shalt have and see that which thou desirest.

Here followeth an Oration of great Vertue, to attain the knowledge of the Physical

Art, having also many other Vertues and Efficacy.

If you would have the perfect knowledge of any Disease, whether the same tend to death or life: if the sick party lie languishing, stand before him, & say this Oration three times with great reverence.

[24]

The Oration of the Physical Art.

IHesus fili Dominus Incomprehensibilis: Ancor, Anacor, Anylos, Zohorna, Theodonos, hely otes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora.

Another part of the same Oration.

Elleminator, Candones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanæ natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and teach me, whether such a one shall recover, or dye of this Infirmity.

This being done, then ask the sick person, Friend, how dost thou feel thy self? And if he answer thee. I feel my self at good ease, I begin to mend, or the like; then judge without doubt, The sick person shall recover: but if he answer, I am very grievously ill, or worse and worse; then doubtless conclude, He will dye on the morrow: But if he answer, I know not how my state and condition is, whether better or worse; then you may know likewise, That he [25] will either dye, or his disease will change and alter for the worse. If it be a Childe, that is not of years capable to make an answer; or that the sick languish so grievously, that he knoweth not how, or will not answer, say this Oration three times; and what you finde first revealed in your minde, that judge to come to pass of him.

Furthermore if any one dissemble and seek to hide or cover his infirmity; say the same Oration, and the Angelical Vertue shall suggest the truth to thee. If the diseased person be farre off; when you hear his Name, say likewise this Oration for him, and your minde shall reveal to you whether he shall live or dye.

If you touch the Pulse of any one that is sick, saying this Oration, the effect of his Infirmity shall be revealed to you.

Or if you touch the Pulse of any Woman with Childe, saying the same Oration, it shall be revealed, whether she shall bring forth a Male or Female.

But know, that this Miracle proceeds not from your own Nature, but from the Nature

and Vertue of the holy [26] Angels; it being a part of their Office, wonderfully to reveal these things to you. If you doubt of the Virginitie of any one, say this Oration in your minde, and it shall be revealed to you, whether she be a Virgin, or Corrupt.

Here follows an efficacious Preface of an Oration, shewing what Vertue and Efficacy you may thereby prove every day.

Of this Oration *Solomon* saith, That by it a new knowledge of Physick is to be received from God: Upon which, he hath laid this command, and calleth it, The Miraculous and Efficacious Foundation of the Physical Science; and that it containeth in it the quantity and quality of the whole Physical Art and Science: wherein there is contained, rather a miraculous and specious, then fearful or terrible Miracle, which as often-soever as thou readest the same, regard not the paucity of words, but praise the Vertue of so great a Mystery: For, *Solomon* himself speaking of the subtilty of the Notory Art, wonderfully extolls the Divine Help; to wit, Because we have proposed a [27] great thing, that is to say so many and so great Mysteries of Nature, contained under so specious brevity, that I suppose them to be as a general Problem to be proposed in the ordination of so subtile and excellent a work; that the minde of the Reader or Hearer may be the more confirmed and fixed hereupon.

Here he sheweth how every Note of every Art, ought to exercise his own office; and that the Notes of one Art profit not to the knowledge of another Art; and we are to know, That all Figures have their proper Orations.

We come now, according to our strength, to divide the families of the Notory Art; and leaving that part which is natural, we come to the greater parts of the Art: for *Solomon*, a great Composer, and the greatest Master of the Notory Art, comprehendeth divers Arts under the Notion thereof. Therefore he calleth this a Notory Art, because it should be the Art of Arts, and Science of Sciences; which [28] comprehendeth in it self all Arts and Sciences, Liberal and Mechanick: And those things which in other Arts are full of long and tedious locutions, filling up great prolixious Volumes of Books, wearying out the Student, through the length of time to attain to them: In this Art are comprehended very briefly in a few words or writings, so that it discovereth those things which are hard and difficult, making the ingenious learned in a very short time, by the wonderful and unheard-of Vertue of the words.

Therefore we, to whom such a faculty of the knowledge of the Scripture of Sciences is granted, have wholly received this great gift, and inestimable benefit, from the overflowing grace of the most high Creator. And whereas all Arts have their several Notes properly disposed to them, and signified by their Figures; and the Note of every Art, hath not any office of transcending to another Art, neither do the Notes of one Art profit or assist to the knowledge of another Art: Therefore this may seem a little difficult, as this small Treatise, which may [29] be called a *Preludium* to the Body of the Art: we will explain the Notes severally; and that which is more necessary, we shall by the Divine Providence diligently search out the several Sciences of the

Scripture.

A certain special Precept.

THIS is necessary for us, and necessarily we suppose will be profitable to posterity, that we know how to comprehend the great prolixious Volumes of writings, in brief and compendious Treatises; which, that it may easily be done, we are diligently to enquire out the way of attaining to it, out of the three most ancient Books which were composed by *Solomon*; the first and chiefest thing to be understood therein, is, That the Oration before the second Chapter, is to be used long before every speech, the beginning whereof is *Assay*: and the words of the Oration are to be said in a competent space of time; but the subsequent part of the Oration is then chiefly to be said, when you desire the knowledge of the Volumes of writings, and looking [30] into the Notes thereof. The same Oration is also to be said, when you would clearly and plainly understand and expound any Science or great Mystery, that is on a sudden proposed to you, which you never heard of before: say also the same Oration at such time, when any thing of great consequence is importuned of you, which at present you have not the faculty of expounding. This is a wonderful Oration, whereof we have spoken; the first part whereof is expounded in the Volume of the Magnitude of the quality of Art.

The Oration.

*L*Amed, Rogum, Ragia, Ragium, Ragiomal, Agaled, Eradioch, Anchovionos, Lochen, Saza, Ya, Manichel, Mamacuo, Lephoa, Bozaco, Cogemal, Salayel, Ytsunanu, Azaroch, Beyestar, Amak.

To the operation of the Magnitude of Art, this Oration containeth in the second place, a general Treatise of the first Note of all Scripture, part of the Exposition whereof, we have fully explained [31] in the Magnitude of the quality of the same Art. But the Reader hath hardly heard of the admirable Mystery of the Sacramental Intellect of the same: Let him know this for a certain, and doubt not of the Greek words of the Oration aforesaid, but that the beginning of them is expounded in Latine.

The beginning of the Oration.

OH Eternal and Unreprehensible Memory! Oh Uncontradictible Wisdom! Oh Unchangeable Power! Let thy right-hand encompass my heart, and the holy Angels of thy Eternal Counsel; compleat and fill up my Conscience with thy Memory, and the odour of thy Ointments; and let the sweetness of thy Grace strengthen and fortifie my Understanding, through the pure splendor and brightness of thy holy Spirit; by vertue whereof, the holy Angels alwayes behold and admire the brightness of thy face, and all thy holy and heavenly Vertues; Wisdom, wherewith thou hast made all things;

Understanding, by which thou hast reformed all things; Perseverance unto blessedness, whereby thou hast restored and confirmed the Angels; Love, whereby thou hast restored lost Mankinde, and raised him after his Fall to Heaven; Learning, whereby thou wer't pleased to teach *Adam* the knowledge of every Science: Inform, repleat, instruct, restore, correct, and refine me, that I may be made new in the understanding [of] thy Precepts, and in receiving the Sciences which are profitable for my Soul and Body, and for all faithful believers in thy Name which is blessed for ever, world without end.

Here is also a particular Exposition of the fore-going Oration, which he hath left unexpounded, to be read by every one that is learned in this Art; and know, that no humane power nor faculty in man is sufficient to finde out the Exposition thereof.

This Oration is also called by *Solomon*, The Gemme and Crown of the Lord: for he saith, It helpeth against danger of Fire, or of wilde Beasts of the [33] Earth, being said with a believing faith: for it is affirmed to have been reported from one of the four Angels, to whom was given power to hurt the Earth, the Sea, and the Trees. There is an example of this Oration, in the Book called, *The Flower of heavenly Learning*; for herein *Solomon* glorifieth God, because by this he inspired into him the knowledge of Theologie, and dignified him with the Divine Mysteries of his Omnipotent Power and Greatness: which *Solomon* beholding in his night-Sacrifice, bestowed upon him by the Lord his God, he conveniently gathered the greater Mysteries together in this Notory Art, which were holy, and worthy, and reverend Mysteries. These things and Mysteries of Theologie the erring Gentiles have not all lost, which *Solomon* calleth, The Signe of the holy Mystery of God revealed by his Angel before; and that which is contained in them, is the fulness of our dignity and humane Salvation.

The first of these Orations which we call Spiritual, the vertue whereof teacheth Divinity, and preserveth the memory thereof.

[34]

These are Orations also, which are of great virtue and efficacy to our Salvation: The first whereof is Spiritual, and teacheth Divinity; and also Perseverance in the Memory thereof: Therefore *Solomon* commandeth it to be called, The Signe of the Grace of God: for, as *Ecclesiastes* saith, *This is the Spiritual Grace of God, that hath given me knowledge to treat of all Plants, from the Cedar of Lebanon, to the Hyssop that groweth on the wall.*

The election of time, in what Luration these Orations ought to be said.

THe first Oration ought to be said once in the first Luration; in the third, three times; in the sixth, six times; in the ninth, nine times; in the twelfth, twelve times; in the seventeenth, seventeen times; and in the eighteenth, as many times; in the twenty

sixth, as many; in the twenty ninth, as many; and so many in the thirty ninth: for this Oration is of so great vertue and efficacy, that in the very day thou shalt say the same, as if it [35] were determined by the Father, it shall increase thy knowledge in the Science of Divinity.

But if otherwise that thou art ignorant, and it hath been seen by thy Companions, thy Superiours or Inferiours, though unto others thou shalt seem to have knowledge; enter into the study of Divinity, and hear the Lectures by the space of some moneths, casting off all doubt from thee, of them who shall see thee, to know such things: and in that day wherein thou wouldst say it, live chastly, and say it in the Morning.

Solomon testifieth, That an Angel delivered the following Oration in Thunder, who standeth alwayes in the Presence of the Lord, to whom he is not dreadful. The Mystery hereof is holy, and of great efficacy: neither ought this Oration to be said above once, because it moveth the heavenly Spirits to perform any great work.

Of this Oration he saith, That so great is the Mystery thereof, that it moveth the Celestial Spirits to perform any great work which the Divine Power permitteth. It also giveth the vertue [36] of its Mystery, that it exalteth the tongue and body of him that speaketh it, with so great inspiration, as if some new and great Mystery were suddenly revealed to his understanding.

Here followeth the beginning of this Oration, wherein is so great vertue and efficacy, as we have said, it being said with great devotion.

Achacham, Yhel, Chelychem, Agzyraztor, Yegor, &c.

This is the beginning of the Oration, the parts whereof are four: But there is something to be said of the beginning by itself, and of the four parts severally; and then between the beginning and these Orations, which are four, we shall make this competent division.

For this is that which is to be spoken of the beginning severally: And this Oration is to be divided into four parts; and the first part thereof is to be said, that is, the beginning, before any other part of the Oration is to be compleated. These Greek Names [37] following are to be pronounced. This is the division of these Orations, *Hielma, Helma, Hemna, &c.* Oh God the Father, God the Son, God the Holy Spirit, Confirm this Oration, and my Understanding and Memory, to receive, understand, and retain the knowledge of all good Scriptures; and give me perseverance of minde therein.

This is the beginning of that Oration, which, as we have said before, ought to be said according to the Prolations and Constitutions thereof; and ought to be repeated, because of the forgetfulness of our Memory, and according to the exercise of our wit, and according to the sanctity of our life; there being contained in it so great a Mystery,

and such efficacious Vertue.

There followeth another subtile Oration, wherein is contained a Sacramental Mystery, and wherein every perfect Science is wonderfully compleated: For hereby God would have us to know, what things are Celestial, and what are Terrene; and what heavenly things the Celestial effecteth, and what earthly things the Terrene: because the Lord hath said, My eyes have [38] seen the imperfect, and in thy book every day shall be formed and written, and no man in them, &c. So it is in the Precepts of God: for we are not able to write all things, how the Sun hath the same course as at first, that our order may be confirmed: for all writing whatsoever, which is not from God, is not to be read; for God himself would have all things to be divided: & this is how these are to be used, before the second part, which containeth so glorious and excellent Consecrations of Orations, & defineth the Consecrated part to have power in the Heavens, and in no wise can be defined by humane tongues.

This is the beginning of the second part of that Oration spoken of before, which is of so great vertue.

Aglaros, Theomiros, Thomitos, &c.

This is the second part of the precedent Oration, of which some singular thing is to be spoken. Wherefore if thou sayest this Oration, commemorating the first part thereof, say the Oration following, and thou shalt [39] perceive the precepts which are therein.

Oh God of all things, who art my God, who in the beginning hast created all things out of nothing, and hast reformed all things by the Holy Spirit; compleat and restore my conscience, and heal my understanding, that I may glorify thee in all my works, thoughts and words. And after thou hast said this Oration, make a little respite the space of half an hour, and then say the third part of the Oration, which follows: *Megal, Legal, Chariotos, &c.* having said this third part of the Oration, then meditate with thy self about the Scriptures thou desirest to know; and then say this Oration:

Oh thou that art the Truth, Light, and Way, of all Creatures: Oh just God, vivify me, and confirm my understanding, and restore my knowledge and conscience unto me, as thou didst unto King *Solomon*, Amen.

Commemorating the parts according to that which is laid down, add the Oration following: the other Orations being said, say the fourth part of the Oration, which is this: *Amasiel, Danyi, hayr, &c.*

[40]

Then the parts being commemorated as is directed, add also the following Oration.

I speak these things in thy presence, Oh Lord my God, before whose face all things are naked and open, that I being washed from the error of infidelity, thy all-quicking Spirit may assist me, and take away all incredulity from me.

How the Latine Orations are not expounded by the words of the Orations.

We are therefore to know, that the whole Oration remaineth unexpounded; because the words thereof are of so great subtilty, adorned with the Hebrew and Chaldean Tongue, with the subtile and wonderful elocution of God: that the office of the free exposition thereof, cannot possibly be transferred upon me. The Latine words which are subjoynd to the parts of the Oration aforesaid, are such words as have been translated out of the [41] Chaldean Tongue: for they are not the whole Oration; but as certain heads of every Oration pertaining thereunto.

Here he speaketh of the efficacy of all these.

For this Oration is such a mystery, as King *Solomon* himself witnesseth, that a Servant of his House having found this book by chance, and being too much overcome with Wine in the Company of a Woman, he presumptuously read it; but before he had finished a part thereof, he was stricken dumb, blind and lame, and his Memory taken from him; so he continued to the day of his death: and in the hour of his death, he spoke and said, that four Angels which he had offended in presumptuous reading so sacred a mystery, were the daily keepers and afflictors, one of his Memory, another of his speech, a third of his sight, and the fourth of his hearing.

By which Testimony this Oration is so much commended by the same King *Solomon*, and great is the mystery [42] thereof: we do greatly require and charge every one, that will say or read it, that he do it not presumptuously; for in presumption is sin; wherefore let this Oration be said, according as is directed.

We therefore hold it convenient and necessary, to speak something of the general precepts of art, and of the knowledge of all arts; and of the several precepts of every singular art: but because we have touched something of the course of the Moon, it is necessary that we shew what her course signifies. The Moon passeth through 12 signs in one Moneth; and the Sun through 12 signs in a year; and in the same term and time, the Spirit inspireth, fructifieth and illustrateth them; whence it is said, that the Sun and the Moon run their course: it is understood the course which first they had. But because this is wanting in the Hebrew, we thought good to omit it in the Latine, having spoken sufficiently of the preceding Oration, and the three parts thereof.

[43]

In this Chapter he sheweth the efficacy of the subsequent Oration, it being special to obtain Eloquence.

This Holy Oration which followeth, is a certain special Oration, to obtain eloquence;

whereas all others have virtue and efficacy in other things, this containeth this certain special mystery in it self: And whereas one of the generals is shewing in it self, certain general precepts, common to all arts for so God instituted the soul in the body, saying, This I give unto you, that ye may keep and observe the Law of the Lord; And these are they that stand in the presence of God alwayes, and see their Saviour face to face night and day. So of this Oration, I say, This is that most glorious, mystical and intelligible Oration, containing such mysteries in it, which the mind, conscience and tongue succeedeth. This is such a mystery, that a man shall keep it according to his will, who foreseeeth all things in his sight that are made; for the mystery of this Oration is glorious [44] and sacramental: let no man presume to say any of this Oration after too much drinking or Luxury; nor fasting, without great reverence and discretion. Whence *Solomon* saith, Let no man presume to treat any thing of this Oration, but in certain determinate and appointed times, unless he make mention of this Oration before some great President, for some weighty business; for which this Oration is of wonderful excellent virtue.

The goodness of this Oration, and the attaining to the effects thereof, it is read in that Psalm wherein it is said, Follow me, and I will make you fishers of men, as he said and did.

We know that it is not of our power, that this Oration is of so great Virtue, and such a mystery, as sometimes also the Lord said to his disciples, This we are not able to know: for this Oration is such a mystery, that it containeth in it the great Name of God; which many have lyed in saying they knew it; for *Jesus* himself performed many Miracles in the Temple by it: But many have lyed about what he did, and have hid and absconded the truth thereof; so [45] that none have declared the same before it came to passe: but we suppose have spoken something about or concerning it.

In this chapter he setteth down the time and manner how this Oration is to be pronounced.

For this Oration is one of the generals, and the first of particulars, containing both in it self; having a special virtue and faculty, to gain Eloquence in it self: therefore it is necessary to be understood what time, ordination, and what dayes it is to be said and published.

It may alwayes be rehearsed in every 14 Lunary as above said; but the ordination of the time for every day, wherein it is to be said, is especially in the morning betimes, before a man is defiled; and then all Orations are chiefly to be said. And this Oration must be then pronounced totally together, without any division. And although there are divisions therein, the Oration is not divided in it self; but only the Divine and Glorious Names are written [46] severally, and are divided into parts, according to the terminations of every great and Glorious Name; and it is to be said together as a most excellent Name, but not as one Word, because of the fragility of our nature; Neither is it needful to know the Elements of sillables, posited in this Oration; they are not to be

known; neither let any one presumptuously speak them; neither let him do any thing by way of temptation, concerning this Oration, which ought not to be done: *Elmot, Sehel, Hemech, Zaba, &c.*

No man that is impeded or corrupted with any crime, ought to presume to say this Oration.

This is a thing agreed unto amongst the wise men of this World, that these things, as we have said before, be pronounced with great reverence and industry: it may be said every day, wherein thou art not hindred by some criminal sin; and in that day wherein thou art impeded by some criminal sin, thou maist remember it in thy heart; and if thou dost desire to be [47] made Eloquent, repeat it three times. And if any evil thing trouble thee, or thou art emerged and involved into any great business, repeat this Oration once, and Eloquence shall be added to thee, as much as is needful; and if thou repeat it over twice, great Eloquence shall be given to thee: so great a Sacrament is this Oration.

The third thing to be considered in this Oration, is; This Oration ought so to be pronounced, that confession of the Heart and Mouth ought to precede it: let it be pronounced in the morning early, and after that Oration say the Latine Oration following.

This is a Prologue or Exposition of the precedent Oration, which ought to be said together.

Oh omnipotent and eternal God, and merciful Father, blessed before all Worlds; who art a God eternal, incomprehensible, and unchangeable, and hast granted this blessed gift of Salvation unto us; according to the omnipotency of thy Majesty, hast granted unto us the faculty of speaking and [48] learning, which thou hast denied to all other animals; and hast disposed of all things by thy infallible providence: thou art God, whose nature is eternal and consubstantial, exalted above the Heavens; in whom the whole Deity corporally dwells: I implore thy Majesty, and Glorify thy omnipotency, with an intente imploration, adoring the mighty Virtue, Power and Magnificence of thy eternity. I beseech thee, Oh my God, to grant me the inestimable Wisdome of the Life of thy holy Angels. Oh God the Holy Spirit, incomprehensible, in whose presence stand the Holy quires of Angels; I pray and beseech thee, by thy Holy and Glorious Name, and by the sight of thy Angels, and the Heavenly Principalities, to give thy grace unto me, to be present with mee ;, and give unto me power to persevere in the Memory of thy Wisdome, who livest and reignest eternally one eternal God, through all worlds of worlds; in whose sight are all celestial virtues, now and alwayes, and everywhere, Amen.

[49]

This Oration being thus finished, there must of necessity some Mystery be added; so that you are to be silent a while after the Latine Oration is ended: and after a little

taciturnity, that is, a little space of silence, begin to say this Oration following seriously: *Semet, Lamem, &c.*

This (saith *Solomon*) is the Oration of Orations, and a special experiments, whereby all things, whether generals or particulars, are known fully, efficaciously and perfectly, and are kept in the Memory. But when thou hast by this Oration attained the Eloquence thou desirest, be sparing thereof, and do not rashly declare those things which thy Tongue suggests and administers to thee; for this is the end of all general precepts, which are given to obtain Memory, Eloquence, and understanding. All those things which are before delivered, of general precepts, are given as signs how the faculty of attaining to the understanding of the general precepts may be had, which also *Solomon* calleth Spiritualls; [50] and those singular arts have singular virtues and powers.

Having now given a sufficient definition of general precepts; and the Orations are laid down, and the Authority of the Orations unto what they are designed; it is now necessary to set down what is to be done, concerning the singular Orations; because we are now to treat of the several and particular arts, that we may follow the example which our builder and Master hath laid before us; for *Solomon* saith, before we proceed to the singular notes and Orations of arts before noted, there ought to be said a *Præudium*, which is a beginning or Prologue.

How every several art hath its proper note.

Before we proceed to the singular precepts of several Arts, it is necessary to discover how every several Art hath a several Note.

[51]

Of the liberal Sciences and other things, which may be had by that Art.

The liberal Arts are seaven, and seaven exceptives, and seaven Mechanicks. The seaven exceptives are comprehended under the seaven liberal: It is manifest what the seaven liberal Arts are, of which we shall first treat. The Mechanicks are these, which are adulteratedly called *Hydromancy, Pyromancy, Nigromancy, Chiromancy, Geomancy, Geonegia*, which is comprehended under *Astronomy*, and *Neogia*.

Hydromancy, is a science of divining by the Water; whereby the Masters thereof judged by the standing or running of the Water. *Pyromancy*, is an experiment of divining by the flaming of the fire; which the ancient Philosophers esteemed of great efficacy. *Nigromancy*, is a Sacrifice of dead Animals, whereby the Ancients supposed to know many great Experiments without sin, and to attain to great knowledge: from whence *Solomon* commandeth that they might read seaven Books of that Art without sin; and that two he accompted [52] Sacriledge, and that they could nor: read two Books of that Art without sin. But having spoken enough hereof, we proceed to the

rest.

Of the liberal Sciences and other things which may be had thereby.

There are seaven liberal Arts, which every one may learn and read without sin. For Philosophy is great, containing profound Mysteries in it self: These Arts are wonderfully known.

He declareth what notes the three first liberal Arts have.

For *Grammar* hath three notes only, *Dialects* two, and *Rhetorick* four, and every one with open and distinct Orations. But wherefore *Grammar* hath three, *Dialects* two, and *Rhetorick* four; that we know King *Solomon* himself testifieth and affirmeth; for he saith, And as I was admiring and revolving in my heart and mind, which way, from whom and from whence was this science, An Angel brought one book, wherein was written the Figures and Orations, and [53] delivered unto me the Notes and Orations of all Arts, plainly and openly, and told me of them all as much as was necessary: And he explained unto me, as to a Child are taught by certain Elements, some tedious Arts in a great space of time, how that I should have these Arts in a short space of time: Saying unto me, So shalt thou be promoted to every science by the increase of these virtues. And when I asked him, Lord, whence and how cometh this? The Angel answered, This is a great Sacrament of the Lord, and of his will: this writing is by the power of the Holy Ghost, which inspireth, fructifieth and increaseth all knowledge; And again the Angel said, Look upon these Notes and Orations, at the appointed and determinate times, and observe the times as appointed of God, and no otherwise. When he had thus said he shewed to King *Solomon* a book wherein was written, at what times all these things were to be pronounced and published, and plainly demonstrated it according to the Vision of God: Which things I having heard and seen, did operate in them all, according to [54] the Word of the Lord by the Angel: And so *Solomon* declareth, it came to passe unto him: But we that come after him, ought to imitate his Authority, and as much as we are able observe those things he hath left unto us.

Here Solomon sheweth, how the Angel told him distinctly, wherefore the Grammar hath three Figures.

Behold wherefore the Grammatical Art hath only three Notes in the Book of *Solomon Gemeliath*, that is, in The Book of the Art of God, which we read is the Art of all other sciences, and of all other Arts; For *Solomon* saith, When I did inquire every thing singularly of the Angel of God, with fear, saying, Lord, from whence shall this come to passe to me, that I mayfully and perfectly know this Art? Why do so many Notes appertain to such an Art, and so many to such an Art, and are ascribed to several determinate Orations, to have the efficacy thereof? The Angel is thus said to answer: The Grammatical Art is called [55] a liberal Art, And hath three things necessary thereunto: Ordination of words and times; and in them, of Adjuncts or Figures; Simple, compound and various; and a various declination of the parts to the parts, or a

relation from the parts, and a Congruent and ordinate division. This is the reason, why there is three Notes in the Art of *Grammar*: And so it pleased the Divine Wisdome, that as there should be a full knowledge of declining by one; by another, there should be had a convenient Ordination of all the parts; by the third, there should be had a continual and convenient Division of all the parts, simple and compound.

The Reason why the Dialectical Art hath two Figures onely.

Dialect, which is called the form of Arts, and a Doctrinal speech, hath two things necessary thereunto, to wit, Eloquence of Arguing, and Prudence to answer; Therefore the greatness of the Divine Providence and Piety, hath appointed two Notes to it; that by the first, we may have Eloquence to [56] Argue and Dispute; and by the second, industry to answer without ambiguity: Wherefore there are ascribed to *Grammar* three Notes, and to *Dialect* two Notes.

The Reason why Rhetorick hath four Figures.

Let us see wherefore *Rhetorick* hath four Notes. For there are four things necessary therein; as the Angel of the Lord said unto *Solomon*; to wit, a continual and flourishing adornment of locution, an ordinate, competent and discreet judgement, a Testimony of Causes or Offices, of Chances & Losses, a composed disposition of buying and selling; An Eloquence of the matters of that Art, with a demonstrative understanding. Therefore the greatness of God hath appointed to the Art of *Rhetorick* four Notes, with their Holy and Glorious Orations; as they were reverently sent by the Hand of God; that every Note in this Art aforesaid, might have a several faculty, That the first Note in that Art, might give a continual [57] locution, a competent and flourishing adornment thereof: The second, to discern Judgements, just and unjust, ordinate and inordinate, true and false: The third, competently to discover offices and causes: and the fourth giveth understanding and eloquence in all the operations of this Art, without prolixity. See therefore how in *Grammar*, *Logick*, and *Rhetorick*, the several Notes are disposed in the several Arts.

But of the other Arts and their Notes, we shall speak in their due place and time, as we find them disposed in the book of the same *Solomon*.

At what times and hours the Notes of these three liberal Arts are to be looked into.

Now we proceed to shew at what time, and how the Notes of these Arts are to be looked into, and the Orations to be said, to attain to these Arts. If thou art altogether ignorant of the Grammatical Art, and wouldst have [58] the knowledge thereof: if it be appointed thee of God to do this work of works, and have a firm understanding in this Art of Arts: Then know that thou maist not presume to do otherwise than this book commandeth thee; for this book of his shall be thy Master, And this Art of his thy Mistress.

How the Grammatical Notes are to be looked into in the first Moon.

For in this manner, the Grammaticall Notes are to be looked into, and the Orations to be said.

In the dayes when the Moon is in her prime, the first Note is to be looked into 12 times, and the Orations thereof repeated 24 times with Holy reverence; making a little space between, let the Orations be twice repeated at the inspection of every Note, and chiefly abstain from sins: do this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second Notes are to be looked into 20 times, and the Orations to be repeated 30 times, on the [59] 15 and 17 dayes, using some interval between them, All the three Notes are then every day to be looked into 12 times, and the Orations to be repeated 20 times: and thus of the Notes of the Art of *Grammar*. But if thou hast read any books of this Art, and desirest perfection therein, do as is commanded; using the general Orations to increase Memory, Eloquence, understanding and perseverance therein, repeating these above in the due time and hours appointed; lest that going beyond thy precept, thou committest sin: but when thou dost this, see that it be secret to thy self, and that thou have no looker on but God. Now we come to the Notes.

Here followeth the knowledge of the Notes.

In the beginning of the inspection of all Notes, fast the first day till the evening, if you can; if thou canst not, then take another hour. This is the Grammatical precept. [60]

Of the logical notes.

The Dialectical Notes may be used every day, except only in those dayes before told of: The Rhetorical every day, except only three dayes of the Moneth, to wit, ☾. 11, 17, and 19. And they are forbidden on these dayes, as *Solomon* testifyes, the Notes of all Arts, except the Notes of this Art are offered. These precepts are generally to be observed.

How the Logical Notes are to be inspected, and the Orations thereof said.

Know, that the Dialectical Notes are four times to be looked into, and the Orations thereof in that day are 20 times to be repeated, making some respite, and having the books of that Art before your Eyes; and so likewise the books of Rhetorick, when the Notes thereof are inspected, as it is appointed. This sufficeth for the knowledge of the 3 Arts.

[61]

How we must beware of offences.

Before we proceed to begin the first Note of the Art of *Grammar*, something is to be tryed before, that we may have the knowledge of the 1, 2, and 3 Notes. And you ought first to know, in what the Notes of the Grammatical, Logical, or Rhetorical Art are to be inspected, it being necessary that your greatest intentions be to keep from all offences.

How the Notes ought to be inspected, at certain elected times.

This is a special and manifest knowledge, wherewith the Notes of the Grammatical Art are known: how they are to be published, at what times, and with what distinction, is duly and competently manifest; it is spoken already of the publishing and inspection of the Notes and Orations: now we shall digresse a little to speak something of the times, it being in part done already.

[62]

How divers Months are to be sought out in the inspection of the Notes.

We have spoken already of the tearms of this Art, wherein the Orations are to be read, and the Notes to be looked into: it remaineth to declare, how the Lunations of these Orations are to be inspected and found out. But see that you mistake not: yet I have already noted the Lunations, wherein the Notes ought to be looked into, and the Orations rehearsed: But there are some Months, wherein the Lunation is more profitable than others: if thou wouldst operate in Theology or Astronomy, do it in a fiery sign; if Grammar or Logick, in Gemini or Virgo; if Musick or Physick, in Taurus or Libra; if Rhetorick, Philosophy, Arithmetick or Geometry, in Gemini or Cancer; for Mathematicks, in Taurus or Gemini: so they are well placed, and free from evil; for all the Heavenly Potestates and Chorus of Angels, do rejoyce in their Lunations, and determinate dayes.

[63]

Here is made mention of the Notes of all Arts.

I *Apollonius* following the power of *Solomon*, have disposed my self to keep his works and observations, as it is spoken of the three Notes of Grammar, so will I observe the times as they are to be observed: But the Orations thereof are not written, but are more fully demonstrated in the following work; for what is written of those three Notes, are not Orations, but Definitions of those Notes, written by the Greek, Hebrew, and Chaldean, and other things which are apprehended by us: For those writings which are not understood in Latine, ought not to be pronounced, but on those dayes which are appointed by King *Solomon*, and in those dayes wherein the Notes are inspected, but on those dayes those Holy writings are alwayes to be repeated: and the Latine, on those dayes wherein the Notes are not inspected. The Notes of the Logical Art are two: and at what times they are to be published is already shewn in part: more shall [64] hereafter be said of them: now we come to the rest. The Latine writings may be

published, according to the Antiquity of the Hebrews, except on those dayes we have spoken of: for *Solomon* saith, See that thou perform all those precepts as they are given: But of the rest which follow, it is to be done otherwise: for when thou seest the first Note of Logick, repeat in thy heart the sign in the first Note, and so in the Notes of all Arts except those whereof a definition shall be given.

Definitions of several Arts, and the Notes thereof.

We will give also Definitions of several Arts, as it is in the Book of *Solomon*; Geometry hath one Note, Arithmetick a Note and a half; Philosophy, with the Arts and Sciences contained therein, hath 7 Species; Theology and Astronomy, with the Sciences in them contained, hath 7 Notes, but they are great and dangerous; not great in the pronounciation, but have great efficacy: Musick hath one Note, and Physick one Note; but they are all to be [65] published and rehearsed in their appointed dayes: But know, that in every day wherein you beholdest the Notes of Theology, Philosophy, or of any Arts contained in them, that thou neither laugh nor play, nor sport, because King *Solomon*, when he saw the forms of these Notes, having over-drunk himself, God was angry with him, and spoke unto him by his Angel, saying, Because thou hast despised my Sacrament, and Polluted and derided my Holy things; *I will take away part of thy Kingdome, and I will shorten the dayes of thy Children.* And the Angel added, *The Lord hath forbid thee to enter into the Temple 80 days, that thou maist repent of thy sin.* And when *Solomon* wept and besought mercy of the Lord, the Angel answered, *Thy dayes shall be prolonged; nevertheless many evils and iniquities shall come upon thy Children, and they shall be destroyed of the iniquities that shall come upon them.*

At the beginning of a Note, having seen the generals; let the specials be looked into. The word of *Solomon* is to seek unto God for his promises, before the Notes of the three Arts.

[66]

The first Oration at the beginning of the Note.

[1] The Light, Truth, Life, Way, Judge, Mercy, Fortitude and Patience, preserve, help me, and have Mercy upon me, Amen.

This Oration, with the preceding, ought to be said in the beginning of the first Note of Grammar.

[2] Oh Lord, Holy Father, Almighty, eternal God, in whose sight are all the foundations of all Creatures, and invisible beings, whose Eyes behold my imperfections, of the sweetness of whose love the Earth and Heavens are filled; who sawest all things before they were made, in whose book every day is formed, and all mankind are written therein: behold me thy Servant

this day prostrate before thee, with my whole Heart and Soul, by thy Holy Spirit confirm me, blesse me, protect all my Actions in this inspection or repetition, and illuminate me with the constancy of thy visitation.

The 3 Oration. This Oration ought to be said before the second Note of Grammar.

[67]

[3] Behold, O Lord, merciful Father of all things; eternal dispenser of all virtues, and consider my operations this day; Thou art the Beholder and Discerner of all the Actions of Men and Angels: Let the wonderful grace of thy promises condescend to fulfil this sudden virtue in me, and infuse such efficacy into me, operating in thy Holy and great Name, thou who infusest thy praise into the mouths of them that love thee, Amen.

The 4 Oration. Let this Oration be rehearsed before the third Grammatical Note:

[4] O Adonay, Creator of all visible Creatures! Oh most Holy Father, who dwellest incompassed about with eternal light, disposing and by thy power governing all things before all beginnings; I most humbly beseech thy eternity and thy incomprehensible goodness may come to perfection in me, by the operation of thy most Holy Angels; And be confirmed in my Memory, and establish these thy Holy works in me, Amen.

A little space after this Oration, say the following: the first Oration ought to be said before the first Note of Logick.

[5] Oh Holy God, great good, and the [68] eternal Maker of all things, thy Attributes not to be exprest, who hast Created the Heaven and the Earth, the Sea and all things in them, and the bottomless pit, according to thy pleasure; in whose sight are the Words and Actions of all men: Grant unto me, by these Sacramental Mysteries of thy Holy Angels, the precious knowledge of this art, which I desire by the Ministry of thy Holy Angels, it being without any Malignant or Malitious intent, Amen.

Pronounce this Oration in the beginning of the first Figure of the Logick art; and after this Oration rehearse incontinently with some interval, the Orations written between the first Figure.

The 6 Oration ought to be said before the first Note of the Dialect.

[6] Helay: Most Merciful Creator, Inspirer, Reformer, and Approver of all Divine wills, Ordeyner of all things, Mercifully give ear to my Prayer, gloriously intend unto the desires of my heart, that what I humbly desire, according to thy promises, thou wilt Mercifully grant, Amen.

[69]

This Oration following, ought to be pronounced before the first Note of the Rhetorical Art.

[7] Omnipotent and merciful Father, Ordeyner and Creator of all Creatures: Oh most Holy Judge, eternal King of Kings, and Lord of Lords; who wonderfully condescendest to give wisdom and understanding to thy Saints, who judgest and discernest all things: I beseech thee to illuminate my heart this day with the Splendor of thy Beauty, that I may understand and know what I desire, and what things are considerable to be known in this Art, Amen.

This Oration with the following *Hanazay*, &c. ought to be pronounced before the first Figure of Rhetorick: and although the Oration is divided into two parts, yet it is one and the same: And they are divided only for this cause, that there might be some mean interval used in the pronouncing of them; and they ought to be pronounced before the other Orations written in the Figure.

Hanazay, Sazhaon, Hubi, Sene, Hay, Ginbar, Ronail, Selmora, Hiramay, Lohal, Yzazamael, Amathomatois, Yaboageyors, Sozomcrat, Ampho, Delmedos, [70] Geroch, Agalos, Meihatagiel, Secamai, Saheleton, Mechogrisces, Lerirencrhon.

The 8 Oration, let it be pronounced before the second Note of the Rhetorical Art:

[8] Oh great eternal and wonderful Lord God, who of thy eternal counsel hast disposed of all virtues, and art Ordeyner of all goodness; Adorn and Beautify my

Compare [*Liber Juratus*, chapter LX.](#)

understanding, and give unto me Reason to know and learn the Mysteries of thy Holy Angels: And grant unto me all knowledge and learning thou hast promised to thy Servants by the vertue of thy holy Angels, Amen.

This Oration, with the other two following, ought to be pronounced, (*viz. Vision, &c.*) *Azelechias, &c.* in the beginning of the second Figure of Rhetorick, and before the other Orations; and there ought to be some interval between them.

Let this Oration following be said, before the second Note of Rhetorick

[9] Vision; beholding with thy eternal conspiracy all Powers, Kingdomes and Judges, Administring all manner of Languages to all, and of whose power there is no end; restore I beseech thee and increase my Memory, my heart and [71] understanding, to know, understand, and judge all things which thy Divine authority commendeth necessary in this art, perfectly fulfill them in me, Amen.

Compare [Liber Juratus, chapter LXII.](#)

Let this Oration following, with the Precedent, be rehearsed before the second Note of Rhetorick.

[10] *Azelechias, Velozeos, Inoanzama, Samelo, Hotens, Sagnath, Adonay, Soma, Jezochos, Hicon, Jezomethon, Sadaot.* And thou Oh God propitiously confirm thy promises in me, as thou hast confirmed them by the same words to King *Solomon*; send unto me, Oh Lord, thy virtue from Heaven, that may illuminate my mind and understanding: strengthen, Oh God, my understanding, renew my Soul within me, and wash me with the Waters which are above the Heavens; pour out thy Spirit upon my flesh, and fill my bowels with thy Judgements, with humility and charity: thou who hast created the Heaven and the Earth, and made man according to thy own Image; pour out the light of thy love into my understanding, that being radicated and established in thy love and thy mercy, I may love thy Name, and know, and worship thee, and understand [72] all thy Scriptures, And all the Mysteries which thou hast declared by thy Holy Angels, I may receive and understand in my heart, and use this Art to thy

Compare [Liber Juratus, chapter LXIII.](#)

Honor and Glory, through thy mighty Counsel, Amen.

The 11 Oration ought to be said before the pronounciation of the third Note of Rhetorick.

[11] I know, that I love thy Glory, and my delight is in thy wonderful works, and that thou wilt give unto me wisdom, according to thy goodness and thy power, which is incomprehensible: *Theon, Haltanagon, Haramalon, Zamoyma, Chamasal, Jeconamril, Harionatar, Jechomagol, Gela Magos, Kemolihot, Kamanatar, Hariomolatar, Hanaces, Velonionathar, Azoroy, Jezabali*; by these most Holy and Glorious profound Mysteries, precious Offices, virtue and knowledge of God, compleat and perfect my beginnings, and reform my beginnings, *Zembar, Henorant, Grenatayl, Samzatam, Jecornazay*: Oh thou great Fountain of all goodness, knowledge and virtue, give unto thy Servant power to eschew all evill, and cleave unto goodness and knowledge, and to follow the same [73] with an Holy intention, that with my whole heart I may understand & learn thy Laws and Decrees; especially these Holy Mysteries; wherein that I may profit, I beseech thee, Amen.

12. This Oration ought to be said before the ninth Rhetorical Note: Oh most reverend Almighty Lord, ruling all Creatures both Angels and Arch-Angels, and all Celestial, terrestrial, and infernal Creatures; of whose greatness comes all plenty, who hast made man after thy own Image; Grant unto me the knowledge of this Art, and strengthen all Sciences in me, Amen.

13. Pronounce this before the first Figure of Arithmetick: Oh God who numbrest, weighest, and mearest all things, given the day his order, and called the Sun by his Name; Grant the knowledge of this Art unto my understanding, that I may love thee, and acknowledge the gift of thy goodness, Amen.

14. Say this before the semi-note of Arithmetick: Oh God, the Operator of all things, from whom proceeds every good and perfect gift; sow the Seeds of thy Word in

Compare [*Liber Juratus*, chapter LXIV.](#)

Compare [*Liber Juratus*, chapter LXV.](#)

Compare [*Liber Juratus*, chapter LXVI.](#)

Compare [*Liber Juratus*, chapter LXVII.](#)

my Heart, that I may understand [74] the excellent Mysteries of this Art, Amen.

15. Say this before the second Figure of Arithmetick:

Oh God the perfect Judge of all good works, who makest known thy saving goodness amongst all Nations; open my Eyes and my Heart, with the beams of thy mercy, that I may understand and persevere in these thy Heavenly Mysteries, Amen.

16. This Oration before the second Note of Geometry:

Oh God the giver of all wisdom and knowledge to them that are without sin, Instructor and Master of all Spiritual Learning, by thy Angels and Arch-Angels, by Thrones, Potestates, Principates and Powers, by Cherubim and Seraphim, and by the 24 Elders, by the 4 Animals, and all the host of Heaven, I adore, invoke, worship and glorify thy Name, and exalt thee: most terrible and most merciful, I do humbly beseech thee this day to illuminate and fill my Heart with the grace of thy Holy Spirit, thou who art three in one, Amen.

17. Say this Oration before the second Note of Theology.

I adore thee, Oh King of Kings, my light, my substance, my life, my King, and my God, my Memory, [75] and my strength; who in a Moment gavest sundry Tongues, and threwest down a Mighty Tower, And gavest by thy Holy Spirit the knowledge of Tongues to thy Apostles, infusing thy knowledge into them in a Moment, giving them the understanding of all Languages: inspire my Heart, and pour the dew of thy grace and Holy Spirit into me, that I may understand the Exposition of Tongues and Languages, Amen.

Three Chapters to be published, before any of the Notes.

What we have spoken of the three first Chap. are generally and specially to be pronounced, so that you say them, and the Orations on the dayes appointed, and work by the Notes as it is demonstrated to you. These Orations ought to be said always before noon, every day of the Moneth; and before the Notes say the proper Orations: and in all reading, observe the precepts commanded.

Compare [*Liber Juratus,*](#)
[chapter LXVIII.](#)

Compare [*Liber Juratus,*](#)
[chapter LXIX.](#)

Compare [*Liber Juratus,*](#)
[chapter LXX.](#)

[76]

How the Proper Notes are to be inspected.

If you would learn anything of any one Art, look into the proper Notes thereof in their due time. Enough is said already of the three liberal Arts.

What dayes are to be observed in the inspection of the Notes of the four Arts.

In the four other Arts, only the four first dayes are to be observed: The Philosophical Notes, with all Sciences contained therein, the 7 and 17 dayes of the Moon are to be inspected, 7 times a day, with their several Orations. The Note is to be looked into, with fear, silence and trembling.

Of the Notes of the liberal Arts, it is spoken already; but only know this, that when you would use them, live chaste and soberly; for the Note hath in it self 24 Angels, is fully and perfectly to be pronounced, as you have heard: but when you look into them, [77] repeat all the Theological Orations, and the rest in their due time.

Of the inspection of general Notes.

Say the general Notes 10 times a day, when you have occasion to use any common Arts, having the books of those Arts before you, using some interval or space of time between them, as you have been taught already.

How the three first Chapters are to be pronounced before Orations.

To have perfection herein, know, that in the general pronounciation of Orations, the Notes of the three heads are to be rehearsed; whether the Orations be pronounced or not.

How the fifth Oration of Theology ought to be rehearsed upon these Orations.

There is also something else to be said of the four other liberal Arts; if you would have the perfect knowledge of them, make the first Oration of Theology [78] before you say the Orations of the other Notes. These are sufficiently declared, that you may understand and know them; And let the capitular Orations be pronounced

before the several Notes of every Art, and kept as is determined, &c. These are the Augmentations of the Orations, which belong to all Arts liberal and exceptive, except *Mechanick*, and are especially ascribed to the Notes of Theology. And they are thus to be pronounced, that whensoever you would look into any one Note of any Art, and would profit therein, say these Orations following.

1. *Ezomamos, Hazalat, Ezityne, Hezemechel, Czemomechel, Zamay, Zaton, Ziamy Nayzaton, Hyzemogoy, Jeccomantha, Jaraphy, Phalezeton, Sacramphal, Sagamazaim, Secranale, Sacramathan; Jezennalaton Hacheriatos, Jetelemathon, Zaymazay, Zamaihay, Gigutheio Geurlagon, Garyos, Megalon Hera Cruhic, Crarihuc, Amen.*

Let this Oration with the following be pronounced before the first Note of Philosophy:

Oh Lord God, holy Father, almighty and incomprehensible; [79] hear my Prayers, thou that art invisible, immortal and intelligible, whose face the Angels and Arch-angels, and all the powers of Heaven, do so much desire to see; whose Majesty I desire eternally to adore, and honour the only one God for ever and ever, *Amen.*

2. Say this before [the second Note of Philosophy](#):

Oh Lord God, Holy and Almighty Father, hear my Prayers this day, and incline thy ears to my Orations; *Gezomelion Samach, Semath, Cemon, Gezagam, Gezatrhin, Zheamoth, Zeze Hator Sezeator Samay Sarnanda, Gezyel, Iezel, Gaziety, Hel, Gazayethyel, Amen.*

Say this following with the former:

Oh God eternal, the way, the truth, and the life; give thy light and the flower of thy Holy Spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart, and into my Soul, now and for ever, *Amen.*

Pronounce the Oration following before [the third Note of](#)

Philosophy;

Lemogethom, Hegemochom, Hazachay Hazatha, Azamachar, Azacham, Cohathay. Geomothay Logomothay, Zathana, [80] Lachanma, Legomezon, Legornozon, Lembdemachon, Zegomaday, Hathanayos, Hatamam, Helesymom, Vagedaren, Vadeyabar, Lamnanath, Lamadai, Gomongchor, Gemecher, Ellemay, Gecromal, Gecrohahi, Colomanos, Colomaythos, Amen.

Say this following with the precedent Oration:

Oh God the life of all visible Creatures, eternal brightness, and virtue of all things; who art the original of all piety, who knewest all things before the were; who judgest all things, and discernest all things by thy unspeakable knowledge: glorify thy Holy and unspeakable Name this day in my heart, and strengthen my intellectual understanding; increase my Memory, and confirm my eloquence; make my Tongue ready, quick, and perfect in thy Sciences and Scriptures, that by thy power given unto me, and thy wisdom taught in my heart, I may praise thee, and know and understand thy Holy Name for ever World without end, *Amen.*

Say this Oration following before the fourth Note of Philosophy.

Oh King of Kings, the Giver and Dispenser of infinite Majesty, and of infinite mercy, [81] the founder of all foundations; lay the foundation of all thy virtues in me, remove all foolishness from my heart, that my senses may be established in the love of thy charity, and my Spirit informed by thee, according to the recreation and invocation of they will, who livest and reignest God throughout all Worlds of Worlds, Amen.

How these Orations are to be said every day once before the general Notes, and the Notes of the liberal Arts.

These 4 Orations are necessary for liberal Arts, but chiefly do

appertain to Theology, which are to be said everyday before the general Notes, or the Notes of the liberal Arts; but to Theology say every one of these 7 times to every Note; but if you would learn or teach any thing of dictating, versifying, singing or Musick, or any of these Sciences, first teach him these Orations, that thou would'st teach, how he should read them: but if he be a Child of mean understanding, read them before him, and let him say after thee word for [82] word; but if he be of a good understanding, let him read them 7 times a day for 7 dayes: or if it be a general Note, pronounce these Orations, and the Virtue thereof shall profit you much, and you shall therein find great virtue.

Solomon saith of these Orations, let no man presume to make use of them unless for the proper office they are instituted for.

Oh Father, incomprehensible, from whom proceedeth every thing that is good; whose greatness is incomprehensible: Hear this day my Prayers, which I make in thy sight, and grant to me the Joy of thy saving health, that I may teach unto the wicked the Wayes and Paths of thy Sciences, and convert the Rebellious and incredulous unto thee, that whatsoever I commemorate and repeat in my heart and mouth, may take root and foundation in me; that I may be made powerful and efficacious in thy works, *Amen.*

Say this Oration before the 6 Note of Philosophy:

Gezemothon, Oromathian, Hayatha, Aygyay, Lethasihel, Lechizliel, Gegohay, Gerhonay, Samasatel, Samasathel, [83] Gessiomo, Hatel, Segomasay, Azomathon, Helomathon, Gerochor, Hejazay, Samin, Heliel, Sanihelyel, Siloth, Silerech, Garamathal, Gesemathal, Gecoromay, Gecorenay, Samyel, Samihahel, Hesemyhel, Sedolamax, Secothamay, Samya, Rabiathos, Avinosch, Annas, Amen.

Then say this following:

Oh eternal King! O God, the Judge and discernor of all things, knower of all good Sciences; instruct me this day for thy Holy Names sake, and by these Holy Sacraments;

and purify my understanding, that thy knowledge may enter into my inward parts, as water flowing from Heaven, and as Oil into my bones, by thee, Oh God Saviour of all things, who art the Fountain of goodness, and original of piety; instruct me this day in those Sciences which I desire, thou who art one God for ever, *Amen.*

Oh God Father, incomprehensible, from whom proceedeth all good, the greatness of whose mercy is fathomless, hear my Prayers, which I make this day before thee, and render unto me the joy of thy Salvation, that I may teach the unjust the knowledge of thy wayes, and convert [84] the unbelieving and Rebellious unto thee; and may have power to perform thy works, *Amen.*

The 7 Oration, which is the end of the Orations, belonging to the ineffable Note, the last of Theology, having 24 Angels.

Oh God of all piety, Author and Foundation of all things, the eternal Health and Redemption of thy people; Inspirer and great Giver of all graces, Sciences and Arts, from whose gift it cometh: Inspire into me thy servant, an increase of those Sciences: who hast granted life to me miserable sinner, defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and quench in me the flames of all lust and fornication, that I may the more attentively delight in thy Sciences and Arts; and give unto me the desire of my Heart, that I being confirmed and exalted in thy glory, may love thee: and increase in me the power of thy Holy Spirit, by thy Salvation and reward of the faithful, to the Salvation of my Soul and Body, *Amen.*

Then say this following:

Oh God most mighty Father, from whom proceedeth all good, the greatness of whose mercy is incomprehensible; hear my Prayers, which I make in thy sight.

Special precepts of the Notes of Theology, chiefly of the 1. 2. and 3.

These 7 Orations are an augmentation of the rest, and ought to be said before all the Notes of Theology, but especially before the ineffable Note; these are the precepts to make thee sufficient, which we command thee to observe by the authority of *Solomon*: diligently inquire them out, and do as we have proposed, and perfectly pronounce the Orations, and look into the Notes of the other Arts.

How Solomon received that ineffable Note from the Angel.

Because thou desirest the Mystery of the Notes, take this of the ineffable Note, the expression whereof is given in the Angels by the Figures of [86] Swords, birds, trees, Flowers, Candles, and Serpents; For *Solomon* received this from the Lord in the night of Pacification, ingraven in a book of Gold; and heard this from the Lord: Doubt not, neither be affraid; for this Sacrament is greater than all the rest; And the Lord joyned it unto him, When thou look'st into this Note, and read'st the Orations thereof, observe the precepts before, and diligently look into them; And beware that thou prudently conceal and keep whatsoever thou read'st in this Note of God, and whatsoever shall be revealed to thee in the vision. And when the Angel of the Lord appeareth to thee, keep and conceal the words and writings he revealeth to thee; and observe them to practice and operate in them, observing all things with great reverence, and pronounce them at the appointed dayes and hours, as before is directed: and afterwards say: *Sapienter die illo; Age, & caste vivas*. But if thou dost anything uncertain, there is danger; as then wilt have experience from the other Notes and the Orations of them; but consider that which is most wonderful [87] in those Orations; for these words are ineffable Names, and are spiritually to be pronounced before the ineffable Note, *Hosel, Jesel, Anchiator, Aratol, Hasiatol, Gemor, Gesameor*. Those are the Orations which ought to be pronounced after the inspection of all Arts, and after the Note of Theology.

This is the fulfilling of the whole work; but what is necessary for an experiment of the work, we will more plainly declare. In the beginning of the knowledge of all Art, there is given almost the perfect doctrine of operating: I say almost, because some flourishing institutions hereof remain, whereof this is the first beginning.

How the precepts are to be observed in the operation of all Arts.

Observe the 4 **D** in every operation of Theology. Exhibit that operation with efficacy every 4 **D** *quartam lunam*; and diligently look into the books and writings of those Arts; if thou doubt of any of the Chapters, they are to be pronounced, as is taught of the [88] superiour Chapters; but know this, that these Holy Words of Orations, we appoint to be said before the bed of the sick, for an experiment of life or death. And this thou maist do often, if thou wilt operate nothing else in the whole body of Art: And know this, that if thou hast not the books in thy hands, or the faculty of looking into them is not given to thee; the effect of this work will not be the lesse therefore: but the Orations are twice then to be pronounced, where they were to be but once: And as to the knowledge of a vision, and the other virtues which these holy Orations have; thou maist prove and try them, when and how thou wilt.

These precepts are specially to be observed.

But when thou would'st operate in Theology, observe only those dayes which are appointed; but all times are convenient for those Notes and Operations, for which there is a competent time given; but in the pronounciation of the three liberal Arts, or in the [89] inspection of their Notes, perhaps thou maist pretermit some day appointed, if thou observe the rest; or if thou transgress two dayes, leave not off the work, for it loseth not its effect for this, for the Moon is more to be observed in the greater numbers than the dayes or hours. For *Solomon* saith, if thou miss a day or two, fear not, but operate on the general Chapters. This is enough to say of them: but by no means forget any of the words which are to be said in the beginning of the reading to attain to Arts; for there is great virtue in them. And thou maist frequently use the Holy Words of the visions: but if thou wouldst operate in the whole body of the Physical Art, the first Chapters are first to be repeated as before are defined. And in Theology, thou must operate only by thy self: Often repeat the Orations, and look into the Notes of Theology: this produceth great effects. It is necessary that thou have the Note of the 24 Angels alwayes in Memory; and faithfully keep those things, which the Angel reveales to thee in the vision.¹

1. S adds the following note: Here endeth the *notary arte*, as alsoe the *Clavicula Salomonis* according to the written exemplar; which once came to my hand but examining the *Ars Notoria* which is printed & found in that printed exempalar some additions or augmentations; compleated by Magister Apolonius a suckcessor of Salomon in that sublime & secret studdy; as he stileth himselfe parte of them being placed before & parte behinde; the above written Notory Arte; which is said additions, I thought fitt to sett downe here allsoe (but by themselves) & see to conclude in one Booke as followeth. Here followeth the additionall part of the [sic] as it stands in the beginning of the printed exemplar: viz It then commences with the

[90]

The Experiment of the precedent work, is the beginning of the following Orations, which Solomon calleth Artem Novam.

These Orations may be said before all Arts generally, and before all Notes specially; And they may be pronounced without any other Chapters, if thou wouldst operate in any of the aforesaid Arts, saying these Orations in due time and order; thou maist have great efficacy in any Art. And in saying these Orations, neither the time, day, nor ☽, are to be observed: but take heed, that on these dayes you abstain from all sin, as drunkenness, gluttony, especially swearing, before you proceed thereunto, that your knowledge therein may be the more cleer and perfect.

Wherefore *Solomon* saith, When I was to pronounce these Orations, I feared lest I should offend God; and I appointed unto my self a time wherein to begin them; that living chastly, I might appear the more innocent.

[91] These are the Proaemiums of these Orations, that I might lay down in order every thing whereof thou maist doubt, without any other definition. And before thou begin to try any of these subtile works, it is good to fast two or three dayes; that it may be divinely revealed, whether thy desires be good or evil.

These are the precepts appointed before every operation; but if thou doubt of any beginning, either of the three first Chapters, or of the four subsequent Arts, that thou maist have the effect of perfect knowledge; if thou consider and pronounce the Orations, as they are above described, although thou overpass something ignorantly; thou maist be reconciled by the spiritual virtue of the subsequent Orations.

The Angel said of these Orations to *Solomon*: See the holiness of these Orations; and if thou hast transgrest any therein presumptuously or ignorantly, say reverently and wisely these Orations, of which the great Angel saith: This is a great sacrament of God, which the Lord sendeth to thee by my [92] hand; at the veneration of which sacrament, when King *Solomon* offered with great patience before the Lord upon the Altar, he saw the book covered with fine linen, and in this book were written 10 Orations, and upon every Oration the sign of golden Seal: and he heard in his Spirit, These are they which the Lord hath figured, and are far

excluded from the hearts of the unfaithful.

Therefore *Solomon* trembled lest he should offend the Lord, and kept them, saying it was wickedness to reveal them to unbelievers: but he that would learn any great or spiritual thing in any Art or necessary Science, if he cannot have a higher work, he may say these Orations at what time soever he will; the three first, for the three first liberal Arts; a several Oration for every several Art, or generally all the three for the three Arts are to be said; and in like manner the four subsequent Orations, for four other liberal Arts. And if thou wouldst have the whole body of Art, without any definition of time, thou maist pronounce these Orations before the several [93] Arts, and before the Orations and Notes of these Arts, as often as thou wilt, fully, manifestly and secretly; but beware that thou live chastly and soberly in the pronounciation thereof.

This is the first Oration of the 10, which may be pronounced by its self, without any precedent work to acquire Memory, Eloquence and understanding, and stableness of these three and singularly to be rehearsed before the first figure of Theology:

Omnipotent, Incomprehensible, invisible and indissolvable Lord God; I adore this day thy Holy Name; I an unworthy and miserable sinner, do lift up my Prayer, understanding and reason towards thy Holy and Heavenly Temple, declaring thee, Oh Lord God, to be my Creator and Saviour: and I a rational Creature do this day invoke thy most glorious clemency, that thy Holy Spirit may vivify my infirmity: And thou, Oh my God, who didst confer the Elements of letters, and efficacious Doctrine of thy Tongue to thy Servants *Moses* and *Aaron*, confer the same grace of thy sweetness upon me, which thou hast [94] investigated into thy Servants and Prophets: as thou hast given them learning in a moment, confer the same learning upon me, and cleanse my Conscience from dead works; direct my Heart into the right way, and open the same to understand, and drop the truth into my understanding. And thou, Oh Lord God, who didst condescend to create me after thy own image, hear me in thy Justice, and teach me in thy truth, and fill up my soul with thy knowledge according to thy great mercy, that in the multitude of thy mercies, thou maist love me the more, and the greater in thy works, and that I may delight in the administration of thy

Commandments; that I being helped and restored by the work of thy grace, and purified in Heart and Conscience to trust in thee, I may feast in thy sight, and exalt thy name, for it is good, before thy Saints, Sanctifie me this day, that I may live in faith, perfect in hope, and constant in charity, and may learn and obtain the knowledge I desire; and being illuminated, strengthened, and exalted by the Science obtained, I may know thee, and love thee, and love the [95] knowledge and wisdom of thy Scriptures; and that I may understand and firmly retain, that which thou hast permitted man to know: Oh Lord Jesus Christ, eternal only begotten Son of God, into whose hands the Father gave all things before all Worlds, give unto me this day, for thy Holy and glorious Name, the unspeakable nutriment of Soul and Body, a fit, fluent, free and perfect Tongue; and that whatsoever I shall ask in thy mercy, will and truth, I may obtain; and confirm all my Prayers and actions, according to thy good pleasure. Oh Lord my God, the Father of Life, open the Fountain of Sciences, which I desire; open to me, Oh Lord, the Fountain which thou openedst to *Adam*, and to thy Servants *Abraham*, and *Isaac*, and *Jacob*, to understand, learn and judge; receive Oh Lord my Prayers, through all thy Heavenly virtues, *Amen*.

The next Oration is the second of ten, and giveth Eloquence, which ought to be said after the other; a little interval between, and before the first Figure of Theology.

I adore thee, thou King of Kings, [96] and Lords, eternal and unchangeable King: Hearken this day to the cry and sighing of my Heart and Spirit, that thou maist change my understanding, and give to me a heart of flesh, for my heart of stone, that I may breath before my Lord and Saviour; and wash Oh Lord with thy new Spirit the inward parts of my heart, and wash away the evil of my flesh: infuse into me a good understanding, that I may become a new man; reform me in thy love, and let thy salvation give me increase of knowledge: hear my Prayers, O Lord, wherewith I cry unto thee, and open the Eyes of my flesh, and understanding, to understand the wonderful things of

thy Law; that being vivified by thy Justification, I may prevail against the Devil, the adversary of the faithful; hear me Oh Lord my God, and be merciful unto me, and shew me thy mercy; and reach to me the vessel of Salvation, that I may drink and be satisfied of the Fountain of thy grace, that I may obtain the knowledge and understanding; and let the grace of thy Holy Spirit come, and rest upon me, *Amen*.

[97]

For Eloquence and stability of mind.

This is the third Oration of the ten, and is to be said before the first Figure of Astronomy.

I confesse my self guilty this day before thee Oh God, Father of Heaven and Earth, Maker of all things, visible and invisible, of all Creatures, Dispenser and Giver of all grace and virtue; who hidest wisdom and knowledge from the proud and wicked, and givest it to the faithful and humble; illuminate my Heart, and establish my Conscience and understanding: set the light of thy countenance upon me, that I may love thee, and be established in the knowledge of my understanding, that I being cleansed from evil works, may attain to the knowledge of those Sciences, which thou hast reserved for believers. Oh merciful and omnipotent God, cleanse my Heart and reins, strengthen my Soul and Senses with the grace of thy Holy Spirit, and establish me with the fire of the same grace: illuminate me; gird up my loyns, and give the staffe of thy Consolation into my [98] right hand, direct me in thy Doctrine, root out of me all vices and sin, and comfort me in the love of thy mercies: Breath into me Oh Lord the breath of Life, and increase my reason and understanding; send thy Holy Spirit into me, that I may be perfect in all knowledge: behold Oh Lord, and consider the dolour of my mind, that my will may be comforted in thee; send into me from Heaven thy Holy Spirit, that I may understand those things I desire. Give unto me invention, Oh Lord, thou Fountain of perfect reason and riches of knowledge, that I may

obtain wisdom by thy Divine assistance, *Amen*.

To Comfort the outward and inward Senses.

Oh Holy God, merciful and omnipotent Father, Giver of all things; strengthen me by thy power, and help me by thy presence, as thou wert merciful to *Adam*, and suddenly gavest him the knowledge of all Arts through thy great mercy; grant unto me power to obtain the same knowledge by the same mercy: be present with me Oh [99] Lord, and instruct me: Oh most merciful Lord Jesus Christ Son of God, breath thy Holy Spirit into me, proceeding from thee and the Father; strengthen my work this day, and teach me, that I may walk in thy knowledge, and glorify the abundance of thy grace: Let the flames of thy Holy Spirit rejoyce the City of my Heart, by breathing into me thy Divine Scriptures; replenish my Heart with all Eloquence, and vivify me with thy Holy visitation; blot out of me the spots of all vices, I beseech thee, Oh Lord God incomprehensible; let thy grace always rest upon me, and be increased in me; heal my Soul by thy inestimable goodness, and comfort my heart all my life, that what I hear I may understand, and what I understand I may keep, and retain in my Memory; give me a teachable Heart and Tongue; through thy inexhaustible grace and goodness; and the grace of the Father, Son, and Holy Ghost, *Amen*.

[100]

This following is for the Memory.

O Holy Father, merciful Son, and Holy Ghost, inestimable King; I adore, invoke, and beseech thy Holy Name, that of thy overflowing goodness, thou wilt forget all my sins: be merciful to me a sinner, presuming to go about this office of knowledge, and occult learning; and grant, Oh Lord, it may be efficacious in me; open Oh Lord my ears, that I may hear; and take away the scales from my Eyes, that I may see: strengthen my hands, that I may work; open my face, that I may understand thy will; to the glory of thy Name, which is blessed for ever, *Amen*.

This following strengtheneth the interiour and exteriour Sences.

Lift up the senses of my Heart and Soul unto thee, Oh Lord

my God, and elevate my heart this day unto thee; that my words and works may please thee in the sight of all people; let thy mercy and omnipotency shine in my bowels; let my understanding be [101] enlarged, and let thy Holy Eloquence be sweet in my mouth, that what I read or hear I may understand and repeat: as *Adam* understood, and as *Abraham* kept, so let me keep understanding; and as *Jacob* was founded and rooted in thy wisdom, so let me be: let the foundation of thy mercy be confirmed in me, that I may delight in the works of thy hands, and persevere in Justice, and peace of Soul and Body; the grace of thy Holy Spirit working in me, that I may rejoice in the overthrow of all my adversaries, *Amen*.

This following giveth Eloquence, Memory and Stability.

Disposer of all Kingdomes, and of all visible and invisible gifts: Oh God, the Ordeyner and Ruler of all wills, by the Counsel of thy Spirit dispose and vivify the weakness of my understanding, that I may burn in the access of thy Holy will to good: do good to me in thy good pleasure, not looking upon my sins; grant me my desire, though unworthy; confirm my Memory and reason to know, understand, and retain, [102] and give good effect to my senses through thy grace, and justify me with the justification of thy Holy Spirit, that what spots soever of sin are contracted in my flesh, thy Divine power may blot out; thou who hast been pleased in the beginning, to create the Heaven and Earth, of thy Mercy restore the same, who art pleased to restore lost man to thy most Holy Kingdome; Oh Lord of wisdom, restore Eloquence into all my senses, that I, though an unworthy sinner, may be confirmed in thy knowledge, and in all thy works, by the grace of the Father, Son, and Holy Ghost, who livest and reignest three in one, *Amen*.

An Oration to recover lost wisdom.

Oh God of living, Lord of all Creatures visible and invisible, Administrator and Dispenser of all things, enlighten my Heart this day by the grace of thy Holy Spirit, strengthen my inward man, and pour into me the dew of

thy grace, whereby thou instructest the Angels; inform me with the plenty of thy knowledge, wherewith from the beginning thou hast taught thy [103] faithful; let thy grace work in me, and the floods of thy grace and Spirit, cleanse and correct the filth of my Conscience. Thou who comest from Heaven upon the Waters of thy Majesty, confirm this wonderful Sacrament in me.

To obtain the grace of the Holy Spirit.

Oh Lord my God, Father of all things, who revealest thy celestial and terrestrial secrets to thy Servants, I humbly beseech and implore thy Majesty, as thou art the King and Prince of all knowledge, hear my Prayers; and direct my works, and let my Actions prevail in Heavenly virtues, by thy Holy Spirit: I cry unto thee, Oh God, hear my Clamor, I sigh to thee, hear the sighings of my heart, and alwayes preserve my Spirit, Soul, and Body, under the Safeguard of thy Holy Spirit; O God thou Holy Spirit, perpetual and Heavenly charity, whereof the Heaven and Earth is full, breath upon my operation; and what I require to thy honour and praise, grant unto me; let thy Holy Spirit come [104] upon me, rule and reign in me, *Amen*.

To recover intellectual wisdom.

Oh Lord, I thy Servant confesse my self unto thee, before the Majesty of thy glory, in whose Spirit is all Magnificence and Sanctimony: I beseech thee according to thy unspeakeable Name, extend thy merciful Ears and Eyes to the office of my operation; and opening thy hand, I may be filled with the grace I desire, and satiated with charity and goodness; whereby thou hast founded Heaven and Earth, who livest, &c.

Say these Orations from the first day of the month, to the fourth day: in the fourth day Alpha and Omega, and that following it, viz. *Helischemat azatan*; As it is in the beginning: afterwards say,

Theos Megale patyr, ymas heth heldya, hebeath
heleotezygel, Salatyel, Salus, Telli, Samel, Zadaziel,
Zadan, Sadiz Leogio, Yemegas, Mengas, Omchon

* This corresponds with
Liber Juratus chapter
XVII: Theos + megale +
patir + ymos + hebreel +

Myeroyrn, Ezel, Ezely, Yegrogamal, Sameldach, Somelta, Sanay, Geltonama, Hanns, [105] Simon Salte, Patyr, Osyon, Hate, Haylos, Amen.*

Oh light of the World immense God, &c.**

Hereby is increased so much Eloquence, that nothing is above it.

Thezay lemach ossanlomach azabath azach azare gessemon
relaame azathabelial biliarsonor tintingote amussiton
sebamay halbuchyre gemaybe redayl hermayl textossepha
pamphilos Cytrogoomon bapada lampdayochim yochyle
tahencior yastamor Sadomegol gyeleiton zomagon
Somasgei baltea achetom gegerametos halyphala semean
utangelsemon barya therica getraman sechalmata balnat
hariynos haylos halos genegat gemnegal saneyalaix
samartaix camael satabmal simalena gaycyah salmancha
sabanon salmalsay silimacroton zegasme bacherietas
zemethim theameabal gezorabal craton henna glungh
hariagil parimegos zamariel leozomach rex maleosia
mission zebmay aliaox gemois sazayl neomagil Xe Xe
Sepha caphamal azeton gezain holhanhiala semeanay
gehosynon caryacta gemyazan zeamphalachin zegelaman
hathanatos, semach [106] gerorabat syrnosyel, halaboem

habobel + hecoy + haley +
helyhot + hety + hebiot +
letiel + iezey + sadam +
salaseey + salatial +
salatelli + samel +
sadamiel + saday +
helgyon + helliel +
lemegos + mitron + megos
+ myheon + legmes +
muthon + michoyn + heel
+ hesely + iecor + granal +
semhel + semobzhat +
semeltha + samay + geth +
gehel + rasahanay +
gelgemana + semana +
harasymihon + salepatir +
selapati + ragion + saletha
+ thurigium + hepatir +
vsion + hatamas + hetanas
+ harayn.

** This paragraph is given
in full on [page 9](#). It is
described as the exposition
of the preceding Oration. It
occurs here in full in S, but
in R.T. and H it occurs in
the beginning, worded
slightly differently, O God,
the light of the world,
Father of immense
eternity....

[Corresponding with [Liber_](#)
[Juratus, chapter XX and](#)
[XXI.](#)]

hebalor halebech ruos sabor ydelmasan falior sabor
megiozgoz neyather pharamshe forantes saza mogh
schampeton sadowthe nepotz minaba zanon suafnezenon
inhancon maninas gereuran gethamayh passamoth theon
beth sathamac hamolnera galsemariach nechomnan regnali
phaga messyym demogempta teremegarz salmachaon
alpibanon balon septzurz sapremo sapiazte baryon aria
usyon sameszion sepha athmiti sobonan Armissiton
tintingit telo ylon usyon, *Amen*.

Azay lemach azae gessemon thelamech azabhailhal sezyon
traheo emagal gyeotheon samegon pamphilos sitragramon
limpda jachim alna hasios genonagal samalayp camiel
secal hanagogan heselemach getal sam sademon sebmassan
traphon oriaglpan thonagas tynge amissus coysodaman
assonnep senaly sodan alup theonantriatos cophanaphial
Azathon azaza hamel hyala saraman gelyor synon
banadacha gennam sassetal maga halgozaman
setraphangon zegelune Athanathay senach zere zabal
somayel leosamach githacal halebriatos Jaboy del masan
negbare phacamech schon nehooz cherisemach gethazayhy
amilya semem ames gemay passaynach tagayl agamal [107]
fragal mesi themegemach samalacha nabolem zopmon
usyon felam semessi theon, *Amen*.

The third part, the sign Lemach.

Lemach sabrice elchyan gezagan tomaspin hegety gemial
exyophyam soratum salathahom bezapha saphatez
Calmichan samolich lena zotha phete him hapnies
sengengeon lethi, *Amen*.

For the memory.

Oh great invisible God, *Theos patyr behominas*
Cadagamias imas by thy Holy Angels, who are *Michael*
the Medicine of God; *Raphael* the Fortitude of God,
Gabriel ardens holy per Amassan, Cherubin, Gelommeios,
Sezaphim gedabanan, tochrosi gade anathon, zatraman
zamanary gebrienam: Oh fulness, Holy Cherubins, by all

[Corresponding with [*Liber Juratus*, chapter XXII and XXIII.](#)

[Corresponding with [*Liber Juratus*, chapter XXIV.](#)

thy Angels, and by all thy glorious Arch-angels, whose Names are consecrated by God, which ought not to be spoken by us, which are these, *dichal, dehel depymon exluse exmegon pharconas Nanagon hossyelozogon gathena ramon garbona vramani Mogon hamas*; [108] Which humane sence cannot apprehend: I beseech thee, Oh Lord illuminate my Conscience with the Splendor of thy light, and illustrate and confirm my understanding with the sweet odor of thy Spirit; adorne my Soul, reform my heart, that hearing I may understand, and retain what I hear in my Memory. Oh merciful God, appease my bowels, strengthen my Memory, open my mouth mercifully; temperate my Tongue by thy glorious and unspeakable Name: thou who art the Fountain of all goodness, have patience with me, and give a good Memory unto me, &c.

Say these Orations in the fourth D , viz. *Hely schemath*, Alpha and Omega, *Theos megale*. Oh light of the World *Azalemach*, great God I beseech thee: These ought to be said in the 8, 12, 10, 20, 24, 28, 30. and in all these Lunations rehearse 2 four times; in the morning once, the third hour once, the ninth once, and once in the evening; and in the other dayes rehearse none, but them of the first day, which are Alpha and Omega, *Helyschemat*, Almighty, incomprehensible, I adore thee; [109] I confesse my self guilty: O *Theos hazamagiel*: Oh merciful Lord God, raise up the senses of my flesh: Oh God of all living, and of all Kingdomes, I confesse Oh Lord this day, that I am thy servant. Rehearse these Orations also in the other dayes four times, once in the morning, once in the evening, once about the third hour, and once on the ninth; And thou shalt acquire Memory, Eloquence and stability fully, *Amen*.

The Conclusion of the whole work, and Confirmation of the Science obtained.

Oh God, Maker of all things; who hast created all things out of nothing; who hast wonderfully created the Heaven and Earth, and all things by degrees in order, in the beginning, with thy Son, by whom all things are made, and into whom all things shall at last return: Who art Alpha and Omega: I beseech thee though a sinner, & unworthy, that I may attain to my desired end in this Holy Art, speedily, and not lose the same by my sins; but do good unto [110] me, according to thy unspeakable mercy: who doth not to us

after our sins, nor rewardeth us after our iniquities, *Amen*.

Say this in the end devoutly:

Oh wisdom of God the Father incomprehensible, Oh most merciful Son, give unto me of thy ineffable mercy, great knowledge and wisdom, as thou didst wonderfully bestow all Science to King *Solomon*, not looking upon his sins or wickedness, but thy own mercies: wherefore I implore thy mercy, although I am a most vile and unworthy sinner, give such an end to my desires in this art, whereby the hands of thy bounty may be enlarged towards me, and that I may the more devoutly walk by thy light in thy ways, and be a good example to others; by which all that see me, and hear me, may restrain themselves from their vices, and praise thy holiness through all Worlds, *Amen*. Blessed be the Name of the Lord, &c.






rehearse these two Orations always in the end, to confirm thy knowledge gained.²

2. S breaks off here with:
The end of the first part of
Ars Notoria / The second
part / Of the liberall
Sciences and other things
which may be had by this
Art and continues with that
chapter (see above, pp
----).

[111]

The Benediction of the place.

Blesse Oh Lord this place, that there may be in it Holy Sanctity, chastity, meekness, victory, holiness, humility, goodness, plenty, obedience of the Law, to the Father, Son, and Holy Ghost; Hear Oh Lord, holy Father, Almighty eternal God; and send thy Holy Angel *Michael*, who may protect, keep, preserve and visit me, dwelling in this Tabernacle, by him who liveth, &c.

When you would operate, have respect to the Lunations: they are to be chosen in those moneths, when the  Rules in  and 
 , in these moneths you may begin.

In the Name of the Lord beginneth this most Holy Art, which the most high God Administered to *Solomon* by his Angel upon the Altar, that thereby suddenly in a short space of time, he was established in the knowledge of all Sciences; and know, that in

these Orations are contained all Sciences, Lawful and unlawful; First, if you pronounce the Orations of Memory, Eloquence, [112] and understanding, and the stability thereof; they will be mightily increased, insomuch that you will hardly keep silence; for by a word all things were Created, and by the virtue of that word all created beings stand, and every Sacrament, and that Word is God. Therefore let the Operator be constant in his faith, and confidently believe, that he shall obtain such knowledge and wisdom, in the pronouncing these Orations, for with God nothing is impossible: therefore let the Operator proceed in his work, with faith, hope, and a constant desire: firmly believing; because we can obtain nothing but by faith; Therefore have no doubt in this Operation, whereof there are three species whereby the Art may be obtained.

The first species is Oration, and reason of a Godly mind, not by attempting a voyce of deprecation, but by reading and repeating the same in the inward parts. The second species is fasting and praying, for the praying man God heareth. The third species is chastity; he that would operate in this Art, let him be clean and chaste by [113] the space of nine dayes at least; and before you begin, it is necessary that you know the time of the ☽. for in the prime of the ☽. it is proper to operate in this Art: and when you begin so sacred an Art, have a care to abstain from all mortal sins, at least while you are proceeding in this work until it be finished and compleated: and when you begin to operate, say this verse kneeling: Lift up the light of thy Countenance upon me, Oh Lord my God, and forsake not me thy servant N. that trusts in thee:

Then say three times *Pater Noster*, &c. And assert that thou wilt never commit wilfull perjury, but alwayes persevere in faith and hope. This being done, with bended knees in the place wherein thou wilt operate, say, Our help is in the Name of the Lord, who hath made Heaven and earth: And I will enter into the Invocation of the most high, unto him who enlightneth and purifieth my Soul and Conscience, which dwelleth under the help of the most high, and continueth under the protection of the God of Heaven: O Lord open and unfold the doubts of my Heart, and [114] change me into a new man by thy love: be thou Oh Lord unto me true faith, the hope of my life, and perfect charity, to declare thy wonders. Let us pray: Then say the Oration following:

Oh God my God, who from the beginning hast Created all things out of nothing, and reformest all things by thy Spirit; restore my Conscience, and heal my understanding, that I may glorify thee in all my thoughts, words and deeds;

through him who liveth and reigneth with thee forever,
Amen.

Now in the Name of *Christ*, on the first day of the Month, in which thou wouldst acquire Memory, Eloquence and Understanding, and stability thereof, with a perfect, good and contrite heart, and sorrow for thy sins committed; thou maist begin to pronounce these Orations following, which appertain to the obtaining of Memory and all Sciences, and which were composed and delivered by the Angel to *Solomon*, from the hand of God.

The first and last Oration of this art, is Alpha and Omega: Oh God omnipotent, &c.

[115]

This following is an Oration of four Languages, which is this:

Hely, Schemat, Azatan, honiel sichut, tam, imel, Iatatandema, Jetromiam, Theos: Oh Holy and strong God, Hamacha, mal, Gottneman, Alazaman, Actuaar, Secheahal, Salmazan, zay, zojeracim, Lam hay, Masaraman, grensi zamach, heliamat, seman, selmar, yetrosaman muchaer, vesar, hasarian Azaniz, Azamet, Amathemach, hersomini. And thou most Holy and just God, incomprehensible in all thy works, which are Holy just and good; *Magol, Achelmetor, samalsace, yana, Eman, and cogige, maimegas, zemmail, Azanietan, illebatha sacraman, reonas, grome, zebaman, zeyhoman, zeonoma, melas, heman, hathoterma, yatarmam, semen, semetary, Amen.*

This Oration ought to follow the first of the ten above written.

To perform any work.

This is to follow the third Oration above:

I confesse, *O Theos hazamagielgezuzan, sazaman, Sathamam, getormantas, salathiel, nesomel, megal vuieghama, yazamir, zeyhaman, hamamal amna, nisza, [116] deleth, hazamaloth, moy pamazathoran hanasuelnea, sacromomem, gegonoman, zaramacham Cades bachet girtassoman, gyseton palaphatos halathel Osachynan machay, Amen.*

Corresponds with *Liber Juratus* 75 chapter XVI.

This is a true and approved experiment, to understand all Arts and secrets of the World, to find out and dig up minerals and treasure; this was revealed by the Heavenly Angel in this Notory Art. For this Art doth also declare things to come, and rendereth the sense capable of all arts in a short time, by the Divine use thereof.

We are to speak also of the time and place. First therefore, all these precepts are to be observed and kept; and the Operator ought to be clean, chaste, to repent of his sins, and earnestly desire to cease from sinning as much as may be; and so let him proceed, and every work shall be investigated into him, by the divine ministry.

When thou wilt operate in the new Moon, kneeling say this verse: Lift up the light of thy Countenance upon us, Oh God, and forsake us not, Oh Lord our God. Then say three times the [117] *Pater Noster*: And afterwards let him vow unto God, that he will never commit wilfull perjury, but alwayes persist in faith. This being done, at night say with bended knees before thy bed, Our help is in the Name of the Lord, &c. and this Psalm; Whoso dwelleth under the shadow of the wings of the most high, to the end; and the Lords Prayer, and the Prayer following.

Theos Pater vehemens; God of Angels, I Pray and invoke thee by thy most Holy Angels *Eliphamasay, Gelomiros, Gedo bonay, Saranana, Elomnia*, and by all thy Holy Names, by us not to be pronounced, which are these: *de. el. xp n k h t li g y y.* not to be spoken, or comprehended by humane sense; I beseech thee cleanse my Conscience with the Splendor of thy Name; illustrate and confirm my understanding with the sweet savour of thy Holy Spirit: O Lord Adorne my Soul, that I may understand and perfectly remember what I hear; reform my Heart, and restore my Heart, and restore my sense Oh Lord God, and heal my bowels: open my mouth most merciful God, and frame and temper my Tongue to [118] the praise and glory of thy Name, by thy glorious and unspeakeable Name. O Lord, who art the Fountain of all goodness, and original of all piety, have patience with me, and give unto me a true understanding, to know whatsoever is fitting for me, and retain the same in Memory: thou who dost not presently Judge a sinner, but mercifully expectest repentance; I beseech thee, though unworthy, to wash away the filth of my sins and wickedness, and grant me my petitions, to the

praise and glory of thy Holy Name; who livest and reignest one God in perfect Trinity, World without end, *Amen*.

Some other precepts to be observed in this work.

Fast the day following with bread and water, and give Almes; if it be the Lord's day, then give double Almes; be clean in body and mind; both thy self, and put on clean Cloaths.

[119]

The processe follows.

When thou wilt operate concerning any difficult Probleme or Question, with bended knees, before thy bed, make Confession unto God the Father; and having made thy Confession, say this Oration.

Send Oh Lord thy wisdome to assist me, that it may be with me, and labour with me, and that I may alwayes know what is acceptable before thee; and that unto me *N.* may be manifested the truth of this question or Art.

This being done, Thrice in the day following, when thou risest, give thanks to God Almighty, saying, Glory and honour, and benediction be unto him that sitteth on the Trone, and that liveth for ever and ever, *Amen.* with bended knees and stretched out hands.

But if thou desirest to understand any book, ask of some that hath knowledge therein, what that book treateth of: This being done, open the book, and read in it; and operate as at first three times, and alwayes when thou goest to sleep, write Alpha and Omega, [120] and afterwards sleep on thy right side, putting the palme of thy hand under thy Ear, and thou shalt see in a dream all things thou desirest; and thou shalt hear the voyce of one informing and instructing thee in that book, or in any other faculty wherein thou wilt operate: And in the morning, open the book, and read therein; and thou shalt presently understand the same, as if thou hadst studied in it a long time: And alwayes remember to give thanks to God, as aforesaid.

Afterwards on the first day say this Oration:

Oh Father, Maker of all Creatures; by thy unspeakeable power wherewith thou hast made all things, stir up the

same power, and come and save me, and protect me from all adversity of Soul and Body, *Amen*. Of the Son say, O Christ, Son of the living God, who art the splendor and figure of light, with whom there is no alteration nor shadow of change; Thou Word of God most high, thou wisdom of the Father; open unto me, thy unworthy servant *N*. the veins of thy saving Spirit, that I may wisely understand, retain in Memory, and declare [121] all thy wonders: Oh wisdom, who proceededst out of the mouth of the most high, powerfully reaching from end to end, sweetly disposing of all things in the World, come and teach me the way of prudence and wisdom. Oh Lord which didst give thy Holy Spirit to thy Disciples, to teach and illuminate their Hearts, grant unto me thy unworthy servant *N*. the same Spirit, and that I may alwayes rejoyce in his consolation.

Other precepts.

Having finished these Orations, and given Almes, when thou entrest into thy Chamber, devoutly kneel down before thy bed, saying this Psalm: Have mercy upon me, O God, according to the multitude of thy great mercies, &c. and, In thee Oh Lord have I trusted, &c. Then rise up, and go to the wall, and stretch forth thy hands, having two nayles fixed, upon which thou maist stay up thy hands, and say this Prayer following with great devotion: O God, who for us miserable sinners didst undergo the painful death upon [122] the Crosse; to whom also *Abraham* offer'd up his son *Isaac*; I thy unworthy servant, a sinner perplexed with many evils, do this day offer up and Sacrifice unto thee my Soul and Body, that thou maist infuse into me thy Divine wisdom, and inspire me with the Spirit of Prophesy, wherewith thou didst inspire the Holy Prophets.

Afterwards say this Psalm; Oh Lord incline thine ears unto my words, &c.

and add,

The Lord is my shepherd, and nothing shall I want: he shall set me down in green pastures, his servant *N*. he shall lead me upon the waters of refreshment, he converteth my Soul, and leadeth me *N*. upon the paths of his righteousness for his Holy Name: Let my evening Prayer ascend upunto thee Oh Lord, and let thy mercy

descend upon me thy unworthy servant *N.* protect, save, blesse, and sanctify me, that I may have a shield against all the wicked darts of my enemies: defend me Oh Lord by the price of the blood of the just One, wherewith thou hast redeemed me; who livest and reignest God, whose wisdom hath laid the foundation [123] of the Heaven, and formed the Earth, and placed the Sea in her bounds: and by the going forth of thy Word hast made all Creatures, and hath formed man out of the dust of the Earth, according to his own image and likeness; who gave to *Solomon* the son of King *David* inestimable wisdom: hath given to his Prophets the Spirit of Prophecy, and infused into Philosophers wonderful Philosophical knowledge, confirmed the Apostles with fortitude, comforted and strengthened the Martyrs, who exalteth his elect from eternity, and provideth for them; Multiply Oh Lord God, thy mercy upon me thy unworthy servant *N.* by giving me a teachable wit, and an understanding adorned with viture and knowledge, a firm and sound Memory, that I may accomplish and retain whatsoever I endeavour, through the greatness of thy wonderful Name; lift up, Oh Lord my God, the light of thy countenance upon me, that hope in thee: Come and teach me, Oh Lord God of virtues, and shew me thy face, and I shall be safe.

Then add this Psalm:

"Unto thee Oh Lord do I lift up my Soul: Oh my God [124] in thee do I trust;" excepting that verse, *Confundantur*; &c.

Having fulfilled these things upon the wall, descend unto thy Bed, writing in thy right hand Alpha and Omega: then go to bed, and sleep on thy right side, holding thy hand under thy right Ear, and thou shalt see the greatness of God as thou hast desired. And in the morning, on thy knees, before thy bed, give thanks unto God for those things he hath revealed to thee:

I give thanks unto thee, Oh great and wonderful God, who hast given Salvation and knowledge of Arts unto me thy unworthy servant *N.* and confirm this Oh God, which thou hast wrought in me, in preserving me. I give thanks unto thee, O powerful Lord God, who createdst me miserable sinner out of nothing, when I was not, and when I was utterly lost; not redeemed, but by the precious blood of thy Son our Lord *Jesus Christ*; and when I was ignorant thou hast given unto me learning and knowledge: grant unto me thy servant *N.* O Lord *Jesus Christ*, that through this

knowledge, I may be alwayes constant in thy Holy service,
Amen.

[125]

These operations being devoutly compleated, give thanks daily with these last Orations. But when thou wouldst read, study, or dispute, say,

Remember thy word unto thy Servant, O Lord, in which thou hast given me hope; this is my comforter in humility. Then add these Orations: Remember me O Lord of Lords, put good words and speech into my mouth, that I may be heard efficaciously and and powerfully, to the praise, glory, and honour of thy glorious Name, which is Alpha and Omega, blessed for ever, World without end, *Amen.*

Then silently say these Orations.

O Lord God, that daily workest new signs and unchangeable wonders, fill me with the spirit of wisdom, understanding and Eloquence; make my mouth as a sharp Sword, and my Tongue as an arrow elected, & confirm the words of my mouth to all wisdom: mollify the Hearts of the hearers to understand what they desire, *Elysenach, Tzacham, &c.*

[126]

The manner of Consecrating the Figure of Memory.

It ought to be consecrated with great faith, hope and charity; and being consecrated, to be kept and used in operation as followeth.

On the first day of the new Moon, having beheld the new Moon, put the Figure under your right Ear, and so consequently every other night, and seven times a day; the first hour of the morning saying this Psalm, *Qui habitat, &c.* throughout; and the Lords Prayer once, and this Oration *Theos Patyr* once in the first hour of the day: then say this Psalm, *Confitebor tibi Domine, &c.* and the

Lords Prayer twice, and the Oration *Theos Patyr* twice.

In the third hour of the day the Psalm *Benedicat anima mea Dominum*, &c. the Lords Prayer thrice, and the Oration *Theos Patyr*.

In the sixth hour say this Psalm: *Appropinquet deprecatio mea in conspectu tuo Domine, secundum eloquium tuum*.

Grant unto me Memory, and hear my voyce according to thy great mercy, [127] and according unto thy word grant Eloquence, and my lips shall shew forth thy majesty, when thou shalt teach me thy Glory: *Gloria patria*, &c, say the Lords Prayer nine times, and *Theos Patyr*.

In the ninth hour, say the Psalm *Beati immaculati in via*; the Lords Prayer 12 times, and *Theos Patyr*.

In the Evening say this Psalm, *Deus misereatur nostri*: the Lords Prayer 15 times, and *Theos Patyr* as often.

The last hour say this Psalm, *Deus Deus meus respice in me*, &c. & *Deus in adiutorium meum intende*, and *te Deum Laudamus*; the Lords Prayer once, and *Theos Patyr*: then say the Oration following twice.

O God, who hast divided all things in number, weight, and measure, in hours, nights, and dayes; who countest the number of the Stars, give unto me constancy and virtue, that in the true knowledge of this Art *N*. I may love thee, who knows the gifts of thy goodness, who livest and reignest, &c.

[128]

Four dayes the Figure of Memory ought to be consecrated with these Orations.

O Father of all Creatures, of the Sun and Moon.

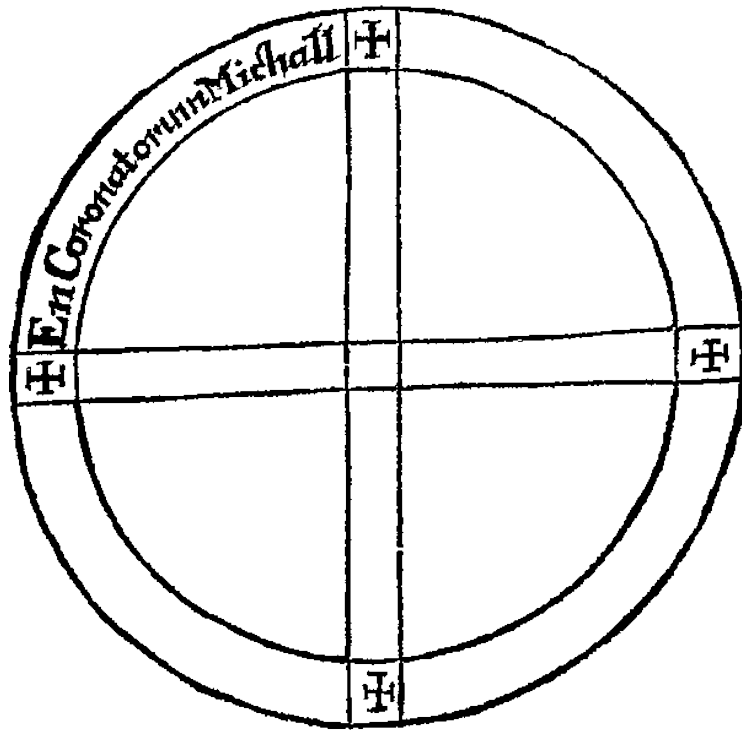
Then on the last day let him bath himself, and put on clean garments, and clean * *Ornaments*, and in a clean place, suffumigate himself with Frankincense, and come in a convenient hour in the night with a light Kindled, but so that no man may see

* Lectisternium, a Robe in which the Priests used to sleep in the Temples, to receive the Divine Oracles.

thee; and before the bed upon your knees say this Oration with great devotion.

O most great and most Holy Father; seven or nine times: then put the Figure with great reverence about your Head; and sleep in the Bed with clean linnen vestiments, and doubt not but you shall obtain whatsoever you desire for this hath been proved by many, to whom such coelestial secrets of the Heavenly Kingdome are granted, *Amen*.

[129]



The Oration following ought to be said as you stand up.

O great God, Holy Father, most Holy Sanctifier of all Saints, three and one, most high King of Kings, most powerful God Almighty, most glorious and most wise Dispensor, Moderator, and Governour of all Creatures, visible and invisible: O mighty God, whose terrible and most mighty Majesty is to be feared, whose omnipotency the Heaven, the Earth, the Sea, [130] Hell, and all things that are therein, do admire, reverence, tremble at, and obey.

O most powerful, most mighty, and most invincible Lord God of Sabaoth: O God incomprehensible; the wonderful Maker of all things, the Teacher of all learning, Arts and Sciences; who mercifully Instructest the humble and meek:

O God of all wisdom and knowledge, In whom are all Treasures of wisdom, Arts and Sciences; who art able instantly to infuse Wisdom, Knowledge, and Learning into any man; whose Eye beholdeth all things past, present, and to come; who art the daily Searcher of all hearts; through whom we are, we live and dye; who sittest upon the Cherubins; who alone seest and rulest the bottomless pit: whose Word gives Law throughout the universal World: I confesse my self this day before thy Holy and glorious Majesty, and before the company of all Heavenly virtues and Potentates, praying thy glorious Majesty, invoking thy great Name, which is a Name wonderful, and above every Name, blessing thee O Lord my God: I also beseech [131] thee, most high, most omnipotent Lord, who alone art to be adored; O thou great and dreadful God Adonay, wonderful Dispensator of all beatitudes, of all Dignities, and of all goodness; Giver of all things, to whomsoever thou wilt, mercifully, abundantly and permanently: send down upon me this day the gift of the grace of thy Holy Spirit. And now O most merciful God, who hast created *Adam* the first man, according to thy image and likeness; fortify the Temple of my body, and let thy Holy Spirit descend and dwell in my Heart, that I may shine forth the wonderful beams of thy Glory: as thou hast been pleased wonderfully to operate in thy faithful Saints; So O God, most wonderful King, and eternal glory, send forth from the seat of thy glorious Majesty, a seven-fold blessing of thy grace, the Spirit of Wisdom and Understanding, the Spirit of fortitude and Counsel, the Spirit of knowledge and Godliness, the Spirit of fear and love of thee, to understand thy wonderful Holy and occult mysteries, which thou art pleased to reveal, and which are fitting for [132] thine to know, that I may comprehend the depth, goodness, and inestimable sweetness of thy most immense Mercy, Piety and Divinity. And now O most merciful Lord, who didst breath into the first Man the breath of life, be pleased this day to infuse into my Heart a true perfect perceiving, powerful and right understanding in all things; a quick, lasting, and indeficient Memory, and efficacious Eloquence; the sweet, quick and piercing Grace of thy Holy Spirit, and of the multitude of thy blessings, which

thou bountifully bestowest: grant that I may despise all other things, and glorify, praise, adore, bless and magnify thee the King of Kings, and Lord of Lords; and alwayes set forth thy praise, mercy, and omnipotency: that thy praise may alwayes be in my mouth, and my Soul may be inflamed with thy Glory for ever before thee. O thou who art God omnipotents, King of all things, the greatest peace and perfectest wisdome, ineffable and inestimable sweetness and delight, the unexpressible [133] joy of all good, the desire of all the blessed, their life, comfort, and glorious end; who was from eternity, and is and ever shall be virtue invincible, without parts or passions; Splendor and glory unquenchable; benediction, honour, praise, and venerable glory before all Worlds, since and everlastingly time without end, *Amen*.

The following Oration hath power to expell all lusts.

O Lord, Holy Father, omnipotent eternal God, of inestimable mercy and immense goodness; O most merciful *Jesus Christ*, repairer and restorer of mankind; O Holy Ghost, comforter and love of the faithful: who holdest all the Earth in thy fingers, and weighest all the Mountains and Hills in the World; who dost wonders past searching out, whose power there is nothing can resist, whose wayes are past finding out: defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and repress in me by thy power all the sparks of lust and fornication, that I may [134] more intently love thy works, and that the virtue of thy Holy Spirit may be increased in me, among the saving gifts of thy faithful, to the comfort and salvation of my Heart, Soul, and Body. O most great and most Holy God, Maker, Redeemer, and Restorer of mankind, I am thy servant, the Son of thy hand-maid, and the work of thy hands: O most merciful God and Redeemer, I cry and sigh before the sight of thy great Majesty, beseeching thee, with my whole Heart, to restore me a miserable sinner, and receive me to thy great mercy; give me Eloquence, Learning, and Knowledge, that those that shall hear my words, they may

be mellifluous in their Hearts; that seeing and hearing thy wisdom, the proud may be made humble, and hear and understand my words with great humility, and consider the greatness and goodness of thy blessings, who livest and reignest now and for ever, *Amen*.

Note, that if you desire to know any thing that you are ignorant of, especially of any Science, read this Oration: *I confess my self to thee this day, O God the Father of Heaven and Earth*, [135] three times; and in the end express for what you desire to be heard; afterwards, in the Evening when you go to Bed, say the Oration *Theos* throughout, and the Psalm *Qui Habitat*, with this versicle, *Emitte Spiritum*; and go to sleep, and take the Figure for this purpose, and put it under the right Ear: and about the second or third hour of the night, thou shalt see thy desires, and know without doubt that which thou desirest to find out: and write in thy right hand Alpha and Omega, with the sign of the Cross, and put that hand under thy right Ear, and fast the day before; only once eating such meat as is used on fasting dayes.

[Finis.]

Sepher Maphteah Shelomoh

(Book of the Key of Solomon)

An exact facsimile of
an original book of magic in Hebrew

with illustrations
now produced for the first time

by

Hermann Gollancz, M.A., D. Lit.

Goldsmid Professor of Hebrew,
University College, London.

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INTRODUCTION

In my description or outline of the volume now presented, published in 1903 under the title *אִיִּלְיָהּ אִיִּלְיָהּ*, *Clavicula Salomonis*. I remarked that the chief work which is supposed to have served as the oracle of all sorcerers throughout history was the famous *Clavicula Salomonis*.

King Solomon who, according to tradition, was king of the whole world and who, according to the statement in Ecclesiastes, could render all the joys and delights of life subservient to his will, stood forth as the pattern and prototype for all who hankered after the things which they regarded as the pleasurable and desirable objects of existence.

The legend runs that it was by means of magical conjurations that King Solomon the Wise was enabled to procure for himself all the delights and pleasures which he sought.

Gedaliah Ibn Jahya, referring in his book *Shalshelth-Hakabala* to works of this description bearing on the magical art, cites one by name, *אִיִּלְיָהּ אִיִּלְיָהּ* -- the very equivalent of *Clavicula Salomonis*. To quote his words:

ואומרים שזולת החבורים יעשה שלמה הכתובים בעשרים וארבע חכר גם כן ספרים על טבע האלנות
והעשבים וחיות בהמות ועופות וחכר ספרים והשבעות נגד השטנים ונקראת ספחח שלמה :

'It is said that, in addition to the works composed by Solomon as contained in Holy Writ, he wrote books on the nature of trees and plants, on wild beasts, animals, and fowl: he was further the author of writings and conjurations against Evil Agents in a work called *The Key of Solomon*.'

In the words of the great scholar of the Faust-legend, Karl Engel, Solomon plays the same rôle in ancient Jewish Magic as Faust does in the Christian; it is, therefore, not to be wondered at that modern books on magic are attributed to him.

In comparatively modern times what are supposed to be translations or adaptations of the original Hebrew *Key* appeared in various Romance languages, not to speak of German or English versions. With regard, however, to the Hebrew text itself, it seemed, as far as our knowledge went, to be altogether lost; it was, in fact, given up as lost. (Cf. Mathers, p. v: *The Key of Solomon the King*, 1889.)

It chanced some years ago that I became possessed of a fine copy of the Hebrew MS. of what appears to be this very *Key of Solomon*. I came across the volume among the books belonging to my father, the late Rev. Samuel Marcus Gollancz.

I have since seen one or two collections of a similar character, but they are by no means in the same good condition or clear handwriting, nor at all equal in bulk to the MS. before me.

Considering its remarkable value for the folklorist and antiquarian, I have now determined to produce the same in its entirety. In the following pages I have given an exact reproduction of the original MS. in my possession, even as regards size; a facsimile by collotype process -- a method rendered the more necessary on account of the numerous diagrams and illustrations with which the MS. is interspersed.

In these brief introductory remarks I do not propose to repeat the details which I published concerning the work in 1903; at the time, I intended this small publication to be a fairly full description, or better perhaps a skeleton outline, of this practically unique compilation. I shall but briefly summarize the conclusions then arrived at, and leave the reader to consult the original Hebrew for fuller information by the aid of the brochure which I issued ten years ago.

Furthermore, both in order to serve as examples of the contents of this work, and also as a guide in deciphering the Hebrew cursive script of an Italo-Spanish character, in which this copy is written, I am giving in this Introduction a transcript in square Hebrew character of a few of the passages occurring herein, of some the text simply, of others text and translation, or translation alone, reserving the publication of a complete rendering of

the original for another occasion. (Pagination is given throughout in the usual figures instead of the Hebrew ones found in the original.)

As far as the scope of this compilation is concerned, it is most varied in character. Its references extend to Philosophy, Medicine, and Alchemy; Astronomy and Mathematics; Theology and Physiognomy; Logic, Music, and Politics.

The general impression conveyed by a perusal of the work itself is that it is Jewish in tone. Some of the invocations read as beautiful and pure Hebrew prayers, and could only have been composed by a Hebrew, whilst the spirit underlying the invocations, and even the formulae themselves, strike one at frequent intervals as non-Jewish. The Jewish character of the work as a whole is thus often affected by the foreign elements introduced. Some parts, in fact, read as translations from some Western source, or adaptations from Arabic sources. The Book, like most of these magical writings, is a true image of that syncretism so characteristic of this class of literature.

The supposed Salomonic origin of the work, and Solomon's connexion with the Magic Art, may be seen from passages such as the following:

זהו הבור טובי שלמה ע"ה הנכתב בשני ספרים (fol. 6 b)
הספר הזה הוא לשלמה ראש החכמים . . . זה הספר השבעת שלמה . . . השבעה הזאת משלמה בן
דוד המלך הנרול (ff. 43 a–43 b)

The title-page of this copy (though mutilated as regards the chief word, for obvious reasons, as I have shown in my brochure, p. 17) points to King Solomon as author. It speaks of the book as that of 'Solomon, son of David, King of Israel, who sat on the throne of the Lord, and reigned over those on high and those below, his wisdom being greater than that of all the children of the East'.

That our MS., over 200 years old, is but a copy of an older one is clear from internal evidence, as I have indicated in several passages of my former 'description' (pp.16, 25, 36).

The opening passage of the MS. (fol 1a) is as follows:

מבוא מתחיל הספר

בעה"י

הקדמת הספר

הנה אנחנו אחר שרצינו במענות ילמטה הע"ה ובהרנו ללכת בעקבו כפי יכלתנו גודת ראשונה במציאות התחלה אחת הכרחית ודע כי בהתחלה היה כבוד ה' ומחשבה אסיתות המנעת מלב המאמין ומעשה ישר יגיע ממנו כח ויכלת אמר ילמטה ע"ה לבד אחר האל יתברך לבד המעלה לבד האמונה אשר מטנו יגיע במלאכת בגולה אחת. התחלה אחת ושלמות אחת אלא שיתחלק אל הברים רבים ועל זה העוד החלקים הנמותיים ישבו להיות כלל אחד אעפ"י שהוא על אופן בלתי יולם בן גם בן מאלו העמח כל מעלה וכח:

בישם אל חי אמת אשר הוא אלפ"א ואו" התחלה ותכלית מהרבת הנותם האל יתברך יודע בחלק ראשונה מחזיון אלהים לידעת חלק שני מחזיון המלאכים, מכבישת הרוחות לידעת חלק ד' ממאמר בעלי שאול תחתית לידעת חלק ה', המלאכים הם על ג' פנים, רוצה לומר ששמיים אויריים ארציים, והשמיים נ"ב על שני פנים אשר קצת מהם עובדים לאל יתברך לבד והם מ' מדרגות ברובים שרפים טראלים וכו' אשר אין לדבר בהם אצל בני תמוחה לא בכח טבעי ולא בכח מלאכתי ואילו לא יקראו בשום פנים כי הם תמיד לפני ד' וכברו בשבת ותורה: ולעולם מפניו לא יפרדו: אולי מפני שנפש מן האדם יצודה עמחם, ועמם יכולה להתעמר ולהעלית. הנה יוכל הרוח מצד החסד האלק עם גופו להביט אל הכבוד הנפלא באמיתות ולהלל אותם ולהכיר בוראו וזאת ההכרה אינה הכרת האל בכבודו ויכלתו אם לא על הפנים שירעוהו בני אדם והנביאים כולם יראויו שתודע כי בנה השם איקא לא יוכן דבר רע כי מאנו בלשק יוני יאמר פלוסוף ובלשק נוצרי חכם ובלשון עברי סופר. ובאלו יובן חכמת החכמים כי הם יכתבם האדם ובה יודעו החיים העוברים ועתידים:

After this introductory passage come twenty-six 'prayers' (i.e. Invocations), some in pure Hebrew, others consisting simply of Cabalistic names. I here reproduce the first seven with translation

תפלה ראשונה: **אגלא** אור אמת וחיים השופט הרחמן שמרני ועורני בגבורת רחמים וארך אפים
במחזיון הזה הקדוש ותניני אמן י.

First Prayer

AGLA (the initial letters of the Hebrew words *Ata, Gibbor, Leolam, Adonai*,

meaning, 'Thou art mighty for ever, Adonai'), Light of Truth and Life, Merciful Judge, preserve me and help me by the power of Mercy and [Thy attribute] 'Long-suffering' in the course of this holy vision, and be Thou gracious unto me. Amen!

תפלה ב' מונון ה' קדוש האב היכול אלהי עולם אשר לפניו כל הנבראים והכלתי נבראים מקור היצורים
 כלם אשר עיניו ראו העדר העולם אשר מנעיסות הסדו מלאו שמים וארץ אוניו ישמעו כל פועל וסדרם היו
 ראת כלם בספרו נחקק כל הברואים אלים גם אנשים. הבינונו נא היום אל עבדך הנדבכה עם רחמי ועיתו תחת
 הנלך למען רוח קרשך חונני והקימני לראות בהדרך תן נא ברבך היום על כל מעשי וקיום בקידותך וקרושת
 חזונך יהיה נא להאדני אמן .י.

Second Prayer.

MONOUN (probably means 'O Witness!'). O Lord, Holy One, Father of Power, God of the Universe, before whom are all the created ones and the uncreated, Source of all formations, whose eyes saw the non-existent world, of whose beautiful grace heaven and earth are full, and whose ears listen to every creature. Before they existed, He saw them all in His Book were all creatures inscribed, the strong and the weak. Endow me, Thy servant, this day with understanding, lowly pressed as I am both in body and spirit beneath Thy feet, for the sake of Thy Holy Spirit. Be gracious unto me, and raise me up, so that I may behold Thy Majesty. Grant unto my actions this day Thy blessing and the confirmation of Thy watchfulness and may Thy holy revelation serve to enlighten me. Amen!

תפלה ג' טטרגרמטון השקיפה ה' אלהי אב הרחמן מיישיר כל הנמצאים לנצח. אתה האל צופה ומביט
 כל מעשה האדם ומלאכיו שמור נא היום את טובת מעלי ופעלי. אתנפל נא לפניך יהי חסדיך הרבים איתי
 היום לגלות עלי החזיון הקדושה ותשפיע עלי בת ויכלת למען שמך הגדול והקדוש אתה ה' אלהי אשר תתן
 יבחיך על שפתי אוהבך ואנשי צדקך אמן .י.

Third Prayer.

TETRAGRAMMATON. (The invocation contained on fol. 52b * might be read in conjunction with this term.)

Look Thou down, O Lord my God, Merciful Father, for ever directing aright all existing things. Thou, O God, seest and lookest upon every act of man and his angels. Dwell, I pray Thee, this day upon my good and meritorious work. I beseech Thee imploringly that Thy abundant kindness be with me this day, to make manifest unto me this holy revelation; and that Thou mayest endow me to overflowing with strength and power for the sake of Thy great and Holy Name, Thou, my Lord God, who puttest Thy praise upon the lips of those that love Thee, Thy men of righteousness. Amen!

* בשם אל אלדי האלהים אלהי אהיה אשר אהיה יה שרי אדני עבאות יוד הא
 ואו הא אגלא אגלאיי אגלאט אגלאוט אגלאטון אלפא ואו אגלא און טטרגרמטון
 מון טטון רמטון רגרמטון טטרגרמטון טטרגרמטון הנבר אל עליון וכו': תם

By the name EL ELODI HOELOHIM ELAHI EHYH ASHER EHYH JAH SHADDAI
 ADONAI ZEBAOOTH JUD HE VAY HE AGLA AGLAII AGLAT AGLAUT AGLATUN

ALPHA V AGLA ON TETRAGRAMATON TON MATON RAMATON GRAMATON
RAGRAMATON TERAGRAMATON TETRAGRAMATON, the Mighty One, God,
Elyon, &c.

תפלה ד' אלי אלדים בורא אדני אב כל היצורים הנסתרים. הרחמן אשר כביבו הדר ואור,
המנהיג עד שלא היה העולם הדברים כלם. הנני אכוד לפני נעתיותך ורחמיך אשר לא יספרו שתאיר בי בנת
מלאכיך הקדושים בקדושת חיונה ותהשגה המורה ובשמות מלאכיך הקדושים יאירו במחשבותי וזכרוני בקדושת
פעלי החיון וראייה הקדושה ומהורה אמן ה' אמת (!) .

Fourth Prayer.

O my God, God the Creator, Adonai, Father of all hidden formations; O Merciful One, surrounded with majesty and light, who before the world existed governed all things: behold, I prostrate myself before Thy splendour and Thy mercies which cannot be told, that Thou mayest enlighten me by the power of Thy holy angels with Thy holy revelation and with a clear perception; and by the names of Thy holy angels may my mind and memory be enlightened by the holy effects of the vision and holy and clear appearance, Amen! O Lord of Truth (?).

תפלה ה' הקלאישטי אדני קדוש אב המרחם ובוהן לבבות אשר בשמים וארץ ים ותחומות וכל
אשר בהם רצית אשר לפניו כל מחשבה ופועל לא יסתר בשמות המפאדים קדושים מלאכיך חנה לי חפצי
ושעלת החיון הזה בלי הרחור רע בחונני בסודך אמן .

Fifth Prayer.

HEKLAISTAI. Adonai, Holy One, Compassionate Father, who triest the hearts which are in heaven and on earth, the sea and the depths, and all that is in them; they unto whom Thou hast granted favour, Thou before whom no thought or deed can be hidden! By the glorified and holy names of Thy angels, grant me my desire and the privilege of this revelation without evil imagining; try (favour) me in Thy lovingkindness. Amen!

תפלה ו' אמפימיקון הבורא הרחמן המשפיע ויוצר כל הנפשות ונותן כל הטובות הרצוניים מסדירם
ומנהגם שמע נא ותבנה לי בברכותיך ברוח נבאה ולב נשבר למלאות ברוב הסודך את אשר הפצתי אמן .

Sixth Prayer.

AMPHIMAION. Merciful Creator, who formest all souls in abundance, and givest all the good things that are favourable, ordering them and guiding them; hear now, and make me understand Thy blessings in a humble spirit and with crushed heart, to accomplish through the multitude of Thy kindnesses that which I desire. Amen!

תפלה זו לְמִיְהָרָה הַכֵּל יִכּוֹל אֵב הַחֲסִדִּים מְנַהֵג הַיְצוּרִים שׁוֹפֵט וּמְנוּס וְאֲדוֹן הָאֲדוּ נִים אֲשֶׁר בַּחֲסִדִּךָ לְמַדְוִשֶׁךָ וְאוֹהֶבְךָ חֲבֵמָה נִתַּת וְחַן, חוֹנְנִי נָא לְרֵאוֹת בּוֹיֶךָ אֶתָּה שׁוֹפֵט הַכֵּל וּמְנַיֵד הָאֵיִר נָא לְבֵי הַיָּחִס בְּפִרְקִי (בְּבִרְקִי 1.) כְּהִירוֹתְךָ וּמְהִרְתְּךָ לְמַעַן אוֹכַל לְרֵאוֹת פְּנֵיךָ וְנִרְאוֹת כְּבוֹדֶיךָ כִּי בְּאֵלֶּה חִפְצַתִּי אֲמֵן.

Seventh Prayer.

LMIHARAH. All-powerful One, Father of Kindnesses, Guide of Creatures, Judge and Refuge, Lord of lords, who in Thy lovingkindness didst grant unto Thy holy and beloved one wisdom and grace; be gracious unto me that I may behold Thy splendour. Do Thou, judging and informing all things, enlighten my heart, I pray Thee, this day with the flashes (? 1. é÷øáá) of Thy brilliancy and Thy purity, so that I may see Thy face and Thy tremendous glory, for in these things do I delight. Amen!

After the twenty-six 'prayers' we have, on fol. 3 a, the following highly interesting prescriptions or formulae:

רֵאשׁוֹנָה פֶּאֶר וְהָיוּ הַזְכוּרֵי אֱלִישֶׁע: אֲבָגִיתִין: מְבִקִּיעִין: זֶה הַשֵּׁם אֲפֹמָאֵל נִשָּׂא עֲלָיו הַכֶּהֱן עַל הַחַוָּה בְּהַכְּנִסוֹ אֶל הַדִּישׁ הַקְּדוּשִׁים בְּתַעֲנִית וְהוּא סְתִייה סְתִים וְהוּא כְּאֲשֶׁר תִּזְכְּרֶהוּ בְּדַבְּרוֹ, וּבְתוֹב בְּבִלִי נַחֲשֶׁה אוֹ זֶהב וְעִיל מְבַל כְּלֵי זָיִן וְיִחִיד הַרְעוֹת כֻּלָּם אֶל יִשְׁקִים כֹּל רַעוֹת וְיִמְשׁוֹל עַל כָּל הַנְּעֻשָׂה בְּעֵלָם: בְּאַנְוִקִימַת הָאֲמֵן זֶה תְּסִיד אַחַר חִפְלֶתְךָ וְלֹא תִירָא מְאָדָּם: יְהִי הוּן מְסַר אֱלִיהוּ לְאַלִּישֶׁע בְּגִתָּב וּכְאֲשֶׁר יִתֵּן בְּמִים וְיִשְׁתַּח אֲדָם מִי יִשְׁאָחוּ שֶׁד אוֹתוֹ אֲדָם יִפְלֵם וְאֵם תֵּתֵן מִמֵּימָם הֵם לְיוֹלֶדֶת תְּמַלֵּט מִתְּרַח, וְאֵם תִּחְקַקְנָה בְּכַפֵּף וְתִאמַר יִאֲסְרוּ בְּנֵי אֲדָם עֵינֵיהֶם וְתִהְיֶה בְּלִתִּי נְרָאָה: אֲבָגִיתִין (?) כְּתוּב וּמוֹשֵׁפ תַּחַת סְרָאשׁוֹת הַמַּטָּה יִבְיֵא בְּחֵלֹם מִי אֲשֶׁר תִּחְפּוּן וְיִדְעַךְ כְּלִבְבְּךָ: נֶקֶב נֶאֱקִיֶּאֱרֵזֶה הַשֵּׁם הַזְכוּרֵי נַח נֶגֶד הַמִּים וְאַבְרָהָם כְּנֶגֶד הָאֵשׁ: יִבְיֵא שֶׁאֵלֶּשׁ תִּתְּסַנֵּה נֶגֶד יָמִים וְאִסּוֹר אוֹתוֹ בְּכֶהֱר כִּי פְעָמִים אוֹ יִבְיֵא פְעָמִים כְּאַנְוִקִימַת וּכְעֶרֶב יִבְיֵא פְעָמִים חוּץ מִחֲזֵיר תִּבְיֵא מִי אֲשֶׁר תִּחְפּוּן: אֲנֵאִזָּא אֲנֵאִזָּא תִּכְתְּבוּהוּ בְּשֶׁבֶט אֲנֵחִי קִטָּן וְחִכָּה בּוֹ בִּים אוֹ בְּנֶהֱר יִבְיֵא: לְאַלִּיֶּן לְלִיֶּן יוֹעִיל לְבַעֲלֵי רוּחַ רַעָה כְּאֲשֶׁר יִשְׁאָחוּ עֲלֵיהֶם: יְהִיָּה נִתָּן אֱלִיהוּ לְאַלִּישֶׁע וְיִעִיל מְבַל רַע כְּאֲשֶׁר יִנְשָׂא עַל הָאָדָם: מְנַר־אַאֵל מִוֵּב לְרֵאִית הַנְּעַר בְּמִרְאָה עֵי הַדְּבֹר וּכְאֲשֶׁר יִשְׁאָחוּ עֲלָיו: כְּיָם בִּיאֵט יִמְלֵט מְבַל רַעָה וְאַנְשִׁים רַעִים כְּאֲשֶׁר יִשְׁאָחוּ: תֵּם

First PAV VHV mentioned by Elisha. ABGITS MBKJIES:

This name, APUTEL, the priest bore on his breast on entering the Holy of Holies on the Fast (or 'fasting'). It revives the dead, that is, when you make mention of it by word of mouth. When written on a brass or golden vessel, it rescues from all manner of weapon and loosens every form of evil, so much so that it will lay all evil, and have power over everything that is done in the world.

BANUKITT: Say this regularly after thy devotions, and thou shalt be afraid of no man.

JH HV HV: Elijah delivered this to Elisha in writing; and when placed in water, and a man possessed of a devil drank thereof, that man escaped; and if you give of that water to

a woman in childbirth, she will speedily recover. If you engrave it on silver and say, 'Let the eyes of men be bound', you will become invisible.

ABSNIK: Written and placed under the bed-pillow will bring whomsoever you wish in a dream, who will acquaint you with your heart's desire.

NKB NAKAR: This was the name of which Noah made mention against the waters, and Abraham against the fire.

JCHSH SHASH: Count three days, then say it twice every morning; and eleven times CHANUNA, and fourteen times in the evening outside the city, and thou wilt bring whomsoever thou desirest.

ANAZA ANSH: Write this on the small twig of a nut-tree, and beat the sea or stream with it, and it will become dry.

LALUN LLUN: Is of avail for those possessed of an evil spirit, as soon as they are placed upon them.

YHVH: Elijah gave to Elisha, and is of avail against every ill, as soon as it is placed upon a man.

TTRAEI: Is of value for the sight of a child, when pronounced and placed upon it.

BJT BJAT: When worn, delivers from all ill and from evil persons. Finis.

At the foot of fol. 5 b (3 lines from the bottom) we have the following:

אמר ישלמה בישפע אלהי, אחד הוא האל יחיד, אמונה אחת לכר המעלה אשר רצה הבורא לגלותה
לבני אדם ולחלקה ברבים באמור המלאך סמ"אל לשלמה זה תתן לעם ישראל, ר"ל שמועיל השם הגדול
ראש לכל המלאכים וכל העשר כיתות והוא נתנו נ"כ לאחרים ויטב בעיני ה' וצוהו להקדישו, והשביעו על
הפנים האלו:

'Solomon remarks by Divine inspiration: God alone is One, and there is one Faith only -- the exalted one which the Creator desired to be revealed unto mankind and to be distributed among the multitude; inasmuch as the angel Samaël said to Solomon, "This shalt thou give to the people of Israel", that is to say, Shmuiel, the Great Prince, Chief of all the angels and all the Ten Classes; and he gave it further unto others. And it was pleasing in the eyes of the Lord, and Re commanded him to sanctify it (?), and adjured him in the following manner.'

As I observed above, the chief word of the title-page, in fact of the title itself, has been mutilated, cut out; so that if it were not for the accident that the expression is repeated in the body of the work, we might have been at a loss to know the exact title of the work before us. This we have in fol. 6 b, where the writer remarks:

äúôîäî éðùä øðñä øæåðä úøæðá ðéçúää

'I will now begin, with the help of the Helper, the second book of the *Key* (MAPHTEAH)'. And it occurs twice in the Appendix (fol. 3 b), once in the phrase:

ä"ìòù äùòù äúôîä øðñá

'in the book of the *Key* which Solomon, peace be to him, composed'.

This compilation then, according to its full title, would be known as äîù äúôî øðñ, *The Book of the Key of Solomon*.

That the Magic Art was looked upon as a serious occupation, and was kept as an exclusive possession, may be gauged from the paragraph (fol. 6 b) containing the following regulation or order:

אחנן ומצוה אני לכל המגיע החיבור הזה לידו שלא יתנהו לשום אדם אם לא יהיה צנוע ובעל סוד וחרוץ
במעשיו במלאכה הזאת ומשביע אני אותו באלקים חיים ובורא עולם שכמו ששמור את נפשו ישמור הספר
הזה שלא לגלות אותו לבלתי ראויים ואם לא ישמע לזה אפיל תחנתי פני מי שחנני וירדעה הזאת שלא יצליח
בכל מעשיו וחפציו אשר יבקש לעשות אכ"ר ;

'I beg and command any one into whose hands this compilation may fall, that he will give it to no man unless he be of a retiring disposition, able to keep a secret, energetic in the performance of this kind of work; and I adjure him by the Living God, the Creator of the Universe, that in the same manner as lie would guard his own soul, he will guard this book, and not reveal it to such as are unfit. And should he not listen (to this admonition) I place my supplication before Him who has graciously imparted this knowledge to me, that He shall not suffer him to prosper in all the actions and desires which he seeks to bring about. Amen, May this be His will.'

The MAGIC CIRCLE which plays so important a part in these operations is described or referred to in various passages, such as ff. 3 b sq., 9 a, 14 a-15 a, 23 b, 59b, 65b-66a.

The äñéâ 'Experiment' or 'Operation' ('Practice') is dealt with on ff. 7 a-8 b. 9 a, 55 a, 56 b, 70 a-70 b; and in the Appendix, ff. 1 a-2 b, and 3 b sq. It may be of special interest to give in full, with a translation, the 'Operation' of Simon Magus, contained on fol. 55 a:

ניסיון של שמעון מגו צריך שיעשה ביום צדק או מאדים כערב ויהיה לך ראשונה בר יעשה בתולה
 חלק נעשה עטלה עם חרב כמו שיראה למטה ותדעו בד' הצדדים רושם שלמה ותחתנות צדק ונגנה כאשר
 תראה לקמן ותכתוב שמות צדדי העולם ר"ל מזרח מערב צפון דרום: וכאשר נעשה זה עמוד באמצע העגולה
 ואמור ג' פעמים לא פחות ולא יותר ההשבעה הזאת. **אשביע אתכם לוֹצִיפֶר** וכל חבריך באלקים חיים במלאכי
 מעלה וסטה בכך וכך ובשם פו"פ וכו' עוד אשביע אתכם **בבל זבןך** ארוניכם: עוד אשביע אתכם בשטן
 אשר בידו ספחחות נהיגם עליכם **אשביע אתכם בלוצפר** מלככם אשביע אתכם במטיל תהום, אשביע אתכם
 בתורת ה' שלא יהיה לכם רשות לעמוד באור ולא תחת האור ולא בארץ ולא תחת הארץ ולא במים ולא
 בתחת המים ולא בשמים ולא תחת השמים ולא בשום מקום בעולם אלא שתבאו מיד אל המקום הזה אתה
 לוצפר עם חבריך או שתשלח שלשה מעבדיך שיגידו לי האמת מכל מה שאשאל מהם בשם **אנליא, אנליאי,**
אנלסא אנלאוט אנלמון ובשם **אלפא ואו הא ויו יוד הא מאהל אליהי אלקי צבאות אליאן**
 וכו' וחשבר שלא תישן כי מיד יבוא לוצפר עם חבריו או ישלח ג' שלוחים מחבריו או מעבדיו ויאמרו לך מה
 תרצה ומה תחפון ולמה הבאת אותנו ואז מיד אתה תשאל מהם ג' דברים אשר תחפון ויאמרוהו ואחר
 התשובה תתן להם רשות באופן הידוע וזה ראוי שתעשה ביום צדק או מאדים בהיות הלבנה בתוספת אורה
 ויעשה לכך בחרש פברירו או מאיו או אנושמו או אוקסומברי כאשר השמש במספר שזה עם הלבנה אם הוא
 אפשר ואם לא יעשה כאשר הלבנה במילואה והוא ניסיון אמיתי ובחון מרבים והוא הכרח שתהיה נקי וטהור
 מאד בנף ונפש: ולא תשאל יותר מנ' שאלות שאם תשאל יותר לא ישיבו ולא יתנו דבר י. ודע כי איזו
 מדרגה או מין שיחיה מן הרוחות לא יענה יותר משלשה שאלות: ואני הכותב (כך היה כתוב) עמדתי על ניסיון
 בזה והוא אמת: והענין שלו המצאהו בראש זה הרף מאחוריו זה הוא:

The Operation of SIMON MAGUS.

The 'Operation' of SIMON MAGUS should be carried out on a Thursday or a Tuesday in the evening. In the first place, you should have a candle of virgin wax burning; then make a circle with a sword (as is shown below), and mark the four sides with the mark of Solomon and the seals of Jupiter and Venus (as you will see further on); then write the names of the four sides of the world, i.e. East, West, north, and South Having done this, stand in the middle of the circle, and say three times, neither more nor less, this form of conjuration:

'I adjure you, O Lucifer, and all thy associates, by the Living God, by the Angels above and below, by So and So, and in the name of A and B, &c.; I furthermore adjure you by Belzebuk:, your Lord; I moreover adjure you by Satan, in whose hands are the Keys of Gehinnom. I adjure you by Lucifer, your King; I adjure you by the mighty deep; I adjure you by the Law of the Lord, that you shall have no power to stand in the air, nor beneath the air; nor on the earth, or beneath the earth; nor in the water, or under the water; nor in the heavens, or beneath the heavens; nor in any place of the world; but that thou shalt come forthwith unto this place, thou, O Lucifer, with thy associates, or that thou shalt send three of thy servants, who shall tell me the truth concerning all that I shall inquire of

them, in the name of AGLA, AGLAJI, AGLTA, AGLAUT, AGLTUN, and in the name of ALPHA, V, HE, VJV, JUD, HE, MAHL, ALIHAI, ELOKIM, ZEBAOOTH, ELYON, &c.'

Beware, too, that you fall not asleep; for immediately Lucifer with his companions will come, or he will send three of his messengers or associates who will say unto you, 'What dost thou want or desire and wherefore hast thou brought us?' Then at once ask of them three things that you wish, and they will tell you. After the reply bid them farewell in the manner known.

It is meet that you should perform this on Thursday or Tuesday while the moon is on the increase (*lit.* 'increasing her light'), and it should only be practised, if possible, in the months February, May, August, or October, when the sun and moon are equal in number [of hours (?)], otherwise at full moon. Now this is an unfailing experiment, tested by many; but it is requisite that you should be perfectly clean and pure in body and soul. Do not ask more than three questions; for if you ask more, they will not reply nor answer. Understand, too, that whatever grade or kind of spirits they may be, they never answer more than three questions.

I, the writer (so it was written), have tested this 'Experiment', and found it true.

The concluding statement in connexion with another such 'Operation' (ff. 56 a-56 b), headed *éúéîää äîäđî îäéñđ* 'An Operation tested and true', contains these remarkable words: 'This Operation has been learnt from a certain demon who placed herself at the service of the writer (so it was written), and taught him this process, which is true.'

Another characteristic 'Operation' we have on if. 70 a-70 b. It runs as follows:

ניסוח **בִּרְאִיקוֹן** ויכול להעשות בכל מקום סתרים וזולת סתרים ויותר טוב בלא סתרים יתה לך ראשונה חרב אחד תרה ומבחיך הטב ועשת עם החרב הזה עטלה אחת יחכין סתרים סתרים למען לא הצטרך לעאת סתענולה אחרי הסנסך: וכאשר תבנס סח החרב הנ"ל ותתקע אותה לפניך תוך העטלה אח"כ יהיה לך קלף סבלב בלתי נולד ודמ הודדו"ד וכתוב בזה הקלף עם זה הדם הקרקטירו האלי בעתי שורות זו למעלה מן, שיטה ב' תחת הראשונה ודע כי אחר שדברת עם הרוח הפעם הראשון לא הצטרך עוד לעל וכאשר הפעת לעשות הבהגה הזאת תחזיק הקלף הזה בידך היסנד (*etc*) ואמור המסור הזה ג"ש אח"כ אמור ההשבעה הזאת: אישבעך רוח הנרא **בִּרְאִיקוֹן** כאמנה איך לך עם חברתך השדה וספה ואסותית אלקים חיים אמת ורחמן וכמלאך ההוא אשר יאמר בקול הצוערות ליום הדין קומו כל האנשים ונשים המתים ואמר באו באו באו אל הדין החדש לפני האלפים טרא הכל: ועוד אישבעך בראקק בסלאכי מעלה וספה ובכל סמשלות וסורות השמים שתבא סהרה: עוד אישבעך **בִּרְאִיקוֹן** באלו הסלאכים הקדשים ומשרתיהם ואותותיהם בשם רפאל ומשרתו ססה: גבריאל ומשרתו לבנה: ספאל ומשרתו סאדים: סיבאל ומשרתו סבב: עדקאל ומשרתו עדק: ענאל ומשרתו נונה: קפציאל ומשרתו סבה: שחתיאל סהרה לפני בצורה אנשית סבלי סחזק לא לעפי ולא לעפשי ואכריו סכח אלהים חיים ואמת והוא יבש אותך לבא להשיב לי: עוד אישבעך ב"ב סלולת סש"ת סא"ב סע"ק נר"ד וסכה גבריאל המלאך ינותן סח לסמסך ואשר השפיע כתבסח לשלסח הע"ה: עוד אישבעך **בִּרְאִיקוֹן** בשמות ה' הקדשים פ"ז ובסם סתו אשר ה' השם יקרא סהצי הלילה ובקולו יקומו כל המתים טובים ורעים סרנע עין וכסם שוק"ד אשר בו הבורא ה' אלקים יעשה סכל אבני העולם סכל הבנינים ופלו אחר סל האחר ויהפכו וילחמו יחד וזו אמרו סבריות אנשיות אל סתרים כזו ליפול עלינו ולנעוה סכסו איתנו: ז. י. ס. ב. וסם יה הבלתי סדבר אשר בו האלקים אחר יום הדין יהרונ השמן עם סחוריו וכל רשעי לב יסעו סנהר דיטר ויססחו סחוריו וינילו סגבוד אלקים חיים וסאותו סספה יתעננו וינחיו ססחה עולמים: עוד אישבעך **בִּרְאִיקוֹן** ברה חעני עם סבריד ס"ב סה' סמברך והספאר סתרי סרוביו סהרה בעלמו וסמי השמים סגעבר סכל סצורים לעד ולרוד דורים שתבא סהרה בצורה אנשית קסנה: עוד אישבעך **בִּרְאִיקוֹן** סמלאכי סשרת הקדשים ובכל סמות ה' שתבא סהרה ולא יעצך שום עיכוב וסום סבה כלל: עוד אישבעך **בִּרְאִיקוֹן** סכל סרואי ה' מעלה וספה (ויסרסו הסעולים סצורים) שתבא סיר בלי איחור סצורה אנשית קסנה בלי נוק וכלי רעה והסהרה כלל לא בטפי ולא בנפשי ולא בשום אבר סאברו וס': עוד אישבעך בהפלת השססחה שנתן ה' לסיסאל המלאך ולסבריאלי הסלאך בסעלה הקדשה: וזו סרד יבא רוח אשר הוא סכס וסומע לסצווחך ויניד לך כל ספצין סבא בצורה אנשית סכל פעם יסתרעה לדיבר עמו ואתה ססאלהו סאשר סכחר וענה אמה בענה ונפש ספיצה:

The 'Operation' BARAKON.

This may be carried out in any place, with associates or without, better without. In the first place you must have a sword, very sharp and glittering, and make with this sword a circle. Have all the requisites ready, so that you should not have to go out of the circle, when you have once entered it. Having entered it, take the said sword, and fix it in front of you within the circle. Afterwards you must have the hide of a dog unborn and the blood of a hawk (?), and write on this hide with this blood these characters in two lines one above the other Understand that having conversed once with the spirit, there is no further need of the circle; and if you wish to employ this test, you need but take the hide in your right hand and say this Psalm three times, after which repeat this conjuration:

'I adjure thee, O Spirit, called BARAK ON, by the faith that is in thee, 'together with thy associate the demon, and by the power and truth of the Living God, true and merciful, and by that Angel who, on the Day of Judgment, shall with the sound of the trumpets say: "Rise, all ye men and women that are dead", and he shall say, "Come, Come, Come unto the righteous judgment before God, Creator of All".

'Furthermore, I adjure thee, BARAKON, by these holy angels, their ministers, and their Signs; by the name Raphaël and his minister, the Sun; Gabriel and his minister, the Moon; Samaël and his minister, Mars; Michaël and his minister, Venus; Kaphsiel and his minister, Saturn; (I adjure thee) to appear before me quickly in human form without harming either my body or my soul and members, by the power of the Living God of Life and Truth, and He will subdue thee so that thou come to reply to me.

'I next adjure thee by the twelve Signs of the Zodiac, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces; and by thee, O Gabriel, the angel who gave strength unto Samson, and who inspired with wisdom King Solomon, peace be to him! I further adjure thee, BARAKON, by the Holy Names ADONAI, A. B., and by the name CHUZU, at the sound of which when proclaimed at midnight all the dead, both good and bad, shall rise in the twinkling of an eye; and by the name SOTER, by means of which the Creator, ADONAI ELOHIM, shall cause all the stones of all the buildings of the world to tumble one against the other, so that they shall be overturned and engage in war together; then shall the human creatures "say unto the mountains, Come, fall upon us, and to the hills, cover us" (cf. Hosea x. 8).

'And I adjure thee by the Ineffable Name, with which ELOHIM after the Day of Judgment shall slay the Satan and his select ones, and all the wicked of heart shall be put into a stream of fire; whilst his own elect shall be glad and rejoice in the glory and pride of the Living God, and there they shall find their delight, and rest the everlasting rest.

'Again, I adjure thee, O BARAKON, by the spirit of Him on high (? for *âéðöä*, I. *ïéìðä*), together with thy associates, also by the Eternal Being, blessed and glorified in the recesses of the high places, tremendous in His world and the heaven of heavens, served by all His creatures for ever and unto all generations, that thou come speedily in the form of a little man. I further adjure thee by the holy ministering angels and by all the Names of the Lord, that thou come quickly, that no obstacle prevent thee, nor any cause whatsoever. I further adjure thee, BARAKON, by all the things created by the Lord on high or below (and he shall detail the foremost creatures) that you come immediately and without delay in the form of a little man, without hurt, trembling, or fear whatsoever, either to my body or my soul or to any of my members. I again adjure thee by the extraordinary portion of joy which the Lord allotted to the Angel Michael and the Angel Gabriel in the grade of holiness.'

Thereupon immediately there will come the spirit that understands and listen your commands, and tell you all you desire. He will come in human form at all times that you wish to speak to him; as for thee, ask whatever thou chooseth, and he will answer truthfully, in humility, and with cheerful heart.

Of Conjurations we have the following typical form (fol. 23 b-24 a):

עוד נשביע אני עליכם בשם בורא את הכל ויוצר הכל ועושה הכל וקונה הכל ראשון ואחרון לכל קונה
ואין קונה לו יוצר ואין יוצר לו פועל ואין פועל לו ארון ואין ארון לו מושל ואין מושל לו מנציא ואין מנציא
לו ראשית ואין ראשית לו אחרון ואין אחרון לו ברא ותכל ברואי יוצר ותכל יצוריו קונה ותכל קנייני עושה
ותכל מעשיו פועל ותכל פעליו ארון ותכל עבדיו מושל ותכל ממשלתו מנציא ותכל מנציאיו סבה ותכל
בסיבתו הכל יכלה והוא חי וקים לעדי עד סלה שלא תזוז מכאן עד שתשליכו חפצי ורצוני ומאמרי ושאלתי
שהוא כך וכך וכו' וכו'

'I furthermore conjure you in the name of the Creator of All, the Fashioner of All, and the Maker of All, the Possessor of All, the Beginning and End of All, possessing and none possessing Him, the Fashioner and not fashioning Him, the producer and none producing Him, Lord and none lord to Him, Ruler and none ruling Him, He the cause of existence, and none the cause of His Existence, the First and no first to Him, the Last and none after Him; the Creator, and all are His creatures; the Fashioner, and all are His formations; the Possessor, and all are His possessions; the Maker, and all things are made by Him; the Worker, and all are His works; Lord, and all are His servants; Ruler, and over all is His dominion; the Source of Existence, and all exist by Him; the Cause, and all is the effect of this Cause; all shall pass away, but He lives and remains to all everlasting, Selah! (I adjure you) that you stir not from this spot until you fulfil my desire and will, my command and request, which is So and So, &c.'

Another class of conjuration, different in so far that it adjures by means of Cabbalistic Names in place of being a direct appeal to the 'Creator of All', will be found on fol. 45 a:

עוד נשביע אותך וננזר עליך פיליט (נ"א ביליד) בן אנט בן נאשארון בן שמלון בן מיניקואם
בן יוקאר בן שמשא בן נאאדם בן באטל בן באשבאש בן אשרוד בן מארא בן אשמדאי בן
שונירון (ס"א שומרון) אשר היו נשיאים על כל המלאכים והקסרים כי הוא משל בימי שלמה ובימי (פרופיטאיי)
ר"ל הנביאים ואז במעשים רבים משל עליכם אותך נשביע בחזק וכל הקרובים אליך: עוד אשבעך
בילט שתבא לעזרה למען כבוד אבין אנט ולמען כבוד אמך נעמה ברצון ולא בכעס בשמחה ולא ביגון
וכו' באמת ולא בשקר לעשות אשר הפצתי וכו'

'We furthermore conjure thee and decree concerning thee PILIT (or BILID) son of ANT, son of NASHARON, son of SHAMLON, son of MINIKUAM son of JUKAR, son of SHAMSHA, son of NAADAME, son of VATALE, son of VASHVASH, son of ASHRAUD, son of MARA, son of ASHMEDAI, son of SHUNAROX (or SHOMROX), who were princes over all the Caesars, for he ruled in the days of Solomon and in the days of the Prophets, and ruled over you by reason of great deeds -- thee do we adjure by force and all who are near thee. We further adjure thee, O BILT, that thou come as a help for the sake of the glory of thy father ANT, and for that of thy mother NAEMAH, with favour and not in anger, with joy and not in sorrow, with truth and not with falsehood, to do that which I have desired, &c.'

אני בילם הגדול אל מורחי מוכן להשיב לך על כל שאלה אשר תשאל ולמלאות רצונך וחפצך ותאוותך
כלו שאל סמני ויעשה מיד אני **אשמדאי** מלך הדרום פלוסוף הגדול אם תהפוך לדעת מעבורים והויים
יעתידים הנני מוכן לענות ולהתיר לך ספקותיך :

A characteristic counterpart to such request will be found in the reply on fol. 46 a:

'I, BILT the Great, the Eastern One, am ready to respond to every request which thou makest, and to fulfil thy will, and wish, and longing entirely; ask of me, and it shall be done forthwith; I, ASHMEDAI, King of the South, the Great Philosopher. Wouldst thou know concerning the past, present, and future, behold I am ready to answer, and to solve all thy doubts.'

One of the most interesting, perhaps, of all the Conjurations, is the one occurring in the Appendix, fol. 6 a-6 b. It runs as follows:

לחולי העינים טכנול

בשם ה' אלהי ישראל יושב הכרוכים הופיעה (*sic*) הקב"ה בן ערן והמלאכים אחריו ובתוך גן עדן נכנסו
ופניהם זועפים ואומרים זה לזה מה להקב"ה זועף, שהוא כועס בשביל שפלות של כב"ם שיש לו מכה בעינו או
מים רעים אומרים המלאכים להקב"ה כשם שיש בידך לרפאותו בן יר"ם לרפאתו (לראפתו MS.) ואני משביע
מכה זו או המים אלו שיש בעין כב"ם בשם ה' צבאות אלהי ישראל ובשם אהיה אשר אהיה ובשם
מטטרון ובשם הע"כ של הקב"ה ובשם אדריבון ובשם שבחי (נ"א שבת') ובשם שמועיאל השר הגדול
ובשם שמישיאל המלאך ובשם אלהו חנוך הנביא ובשם מיכאל וגבריאל ורפאל ובשם הדרניאל
פיסהון מיסמון סיגרון המלאכים הקדושים ובשם כל מלאכי מעלה ובשם שרפים וחיות ואופנים הקדושים
ובשם עשרה דורות ובשם יוד ספרי תורות ובשם ע"ם ובשם המלאכים המשרחים את-פני מעלת הקב"ה ובשם
לחם ומים ויין ובכל מה שברא הקב"ה בעולמו שאם אתה קרום או תבלול או מים או לובן או חולי או אבן
או קרן או כל חשכה או תולעים שתלכו או תמותו ותצאו חוץ לעין וכן העינים האלה או איזה דבר מה יטחה
וילך חוץ מן העינים האלה מהעיתים לבשר ומבשר לעצם ומהעצם לעור ומהעור לשער ומהשער לארץ בשם ה'
אלהי הצבאות יעשה זה ג' פעמים ביום ובכל פעם יזה באצבעו של קמציא (*sic*) במים ויסיף טיפה אחת
בשם (ונ"ל יפי שר"ל בעין) ויעשה זה מ' ימים או כ"א יום ויתרפא בע"ה תם :

A Specific for Pain in the Eyes.

'In the name of the Lord, God of Israel, who sitteth upon the Cherubim. The Holy One, blessed be He, shone forth in the Garden of Eden, and the Angels after Him. When they bad entered into the midst of the Garden of Eden, their faces were sad, and they said one to the other, "Wherefore is the Holy One, blessed be He, troubled? He is angered on account of the low state of A, son of B, who has a sore or bad water in his eye".

Thereupon the angels addressed the Holy One, saying: "As Thou hast it in Thy power to heal him, may it be Thy will to restore him to health!" And I will conjure this sore or this water in the eye of A, son of B. by the name ADONAI ZEBATH, God of Israel, and by the name EHYH ASHER EHYH, and by the name METATRON, and by the seventy-two Names of the Holy One, and by the name ADRIBUN, and by the name SHABHI

(according to another reading, SHABTI), and by the name SHMUIEL, the Great Prince, and by the name of the angel SHAMSHIEL, and by the name of ELIAS, ENOCH, the prophet, and by the name MICHAEL, GABRIEL, and RAPHAEL, and by the name of HADARMIEL, PISHON, MITMON, SIGRON, the Holy Angels, and in the name of all the angels of the Upper Region, and in the name of the holy SERAPHIM, HAYOTH and OPHANIM, and in the name of the Ten Generations, and in the name of the Ten Scrolls of the Law, and in the name of the Ten Sephiroth, and in the name of the angels that minister in the presence of the Exalted Holy One, blessed be he; and in the name of bread, water, and wine, and all that the Holy One, blessed be He, hath created in His world; (I adjure you) whatever you be, whether film or spot or water, or white, or malady, or grit, or thorn, any sort of darkness, or worm, that you go forth or die, and depart out of the eye, or from these eyes; or as regards any other thing that can be blotted out, that it go forth out of these eyes, from the eye to the flesh, and from the flesh to the bone, and from the bone to the skin, and from the skin to the hair, and from the hair to the earth, in the name of ADONAI, God Zebaoth.'

Let him do this three times a day, and each time let him sprinkle with his third finger of the water, and drop one drop 'in the Name' (it seems to me -- adds the copyist -- the author meant 'in the eye'); let him do this nine days or twenty-one days, and with the help of God he will be healed. Finis.

Concerning the influence of the planetary system upon the life of man, we have, on fol. 52 b, the following:

Saturn has of man's body the bones, the millet, the right ear, and the urinary part.

Jupiter has of man's body the liver, the left ear, and the ribs.

Mars has of man's body the gall, the right nostril, the sinews, and the kidneys.

The Sun has of man's body the heart and the right eye during the day, and the opposite during the night, the brain in the head, the arteries, and the right side of the body.

Venus has of man's body the flesh and fat, the private part and semen in man.

Mercury has of man's body the tongue, mouth, and sinews.

The Moon has of man's body the left eye during the day, and the opposite during the night, the lung, the throat, the upper bowel, the womb, and all the left side of the body.

The details connected with the fumigation relating to these planets, to which reference is made on fol. 37 b, and more particularly the form of the Prayer, are specially interesting. We read:

'Red sandal-wood for the Sun, aloe for the Moon, pepper for Mars, mastix for Mercury, saffron for Jupiter, costus for Venus, brimstone for Saturn. Thereafter the priest shall

bless them, and the priest shall say this Prayer: O God of Abraham, God of Isaac, and God of Jacob, put Thy blessing upon these perfumes, so as to enlarge the power of their fragrance and their efficacy, in order that no enemy shall be able to enter them, nor any other forms, in the Name of Adonai, the Living God, and Ruler for generation upon generation. Amen!

Among other interesting items we might note, that in the paragraph under the heading 'Chapter on Theft' (fol. 70 b) there is the diagram of an eye on fol. 71 a, surrounded on the upper side with the curious expressions **גוט מאגוט** *Got Magot*, the Old French spelling of Gog Magog.

The last two prescriptions in the present collection are as follows:

לראות נר דולקת וחולבת בתוך השם קח נר של שעות וכתוב אלו השמות עליה והרזק אותה במים ואלו:
הן איקא אקוא אקא פטייא הם:

1. To see a light burning in the midst of the water, take a wax candle and write these names upon it; then cast it into the water. They are AIKA, AKVA, AKA. PTIYA.

להחלים מלך או שלטן או מי שתרצה שיעשה רצונך קודם הכל רחיצ פניך ירך ורגלך ותקרא ק"ש ואח"כ תעמוד על רגל שמאל ותאמר זאת ההשבעה נ"פ קורא אני עליכם השדים הממונים להחלים בני אדם ששמכם שְנִשְׁיִמֹן שְנִנְאֹן שְנִגְדִיָּאל סַנְגְדִיָּאל מַמְפְלִמי וְיִשְׁמִרוֹם וְהַשֵּׁר אַרְמִיָּאל אֵל וגם אני קורא לכם בַּעַל זְבוּב זְרוֹן רוֹחי קִיבִישׁ בִּינְמִיבִישׁ וכל כיתות שלכם שממונים על זה קורא אני לכולכם ומשבוע אני וגור ומקיים עליכם בשמות אלו של ע"ב ובתם רי"ו אותיות היוצאים מוֹיִסֶע רִיבֵא וְיִם (ויזכיר כל השמות) שתלכו בזאת הלילה לפב"ג ותעמדו עליו ותפחדו ותחליטוהו ותראהו צורתו ותאמר אליו שאתה בנפשו ויעשה כל רצוני שהוא בזב ואם לא יעשה שימות באותו שבוע מיתה משונה ותשבעוהו בחלום שכך יעשה ואם לא ירצה לישבע שתכו אותו ותעמידוהו ותפחדוהו עד שישבוע שכך יעשה ותחליטוהו כל זאת הלילה חלום אחר חלום חלום בתוך חלום עד שיתרצה מכל וכל לעשות רצוני ויבא ביום לבקשני (או ישלח אחרי לקראותי) דוקא כדי לעשות רצוני וירזין הרין הורין והמהיר לפניכם הנקרא בוליים ואתם תסירו ללכת אחריו לעשות לו הדבר הזה כמו שעשיתם ללבן הארמי ולאביטלך מלך פלשתים ועוד נזכר אני עליכם בכח שם היוצא מבראשית ער ובוהו והוא שם של ע"ב (ויזכיר השם) שלא יהיה לכם מנוחה ולא השקט לא בשמים ולא בארין לא באויר ולא במים ולא באש ולא בשום מקום בכל העולמות שברא יוצרנו עד שתנמרו זה הדבר מרצוני ובחפצי בשם שהיה כתוב על כזה ארזן הכהן שתלכו תכף ומיד תם:

2. To overpower a king or ruler, or whomsoever thou desirest, to do thy will.

Before all things wash thy face, hands, and feet; read the *Shema* (i.e. Deut. vi. 4); then stand on thy left foot, and repeat three times this Conjunction:

'I call upon you ye demons, who are appointed to coerce humankind, whose names are SHANSHIMON, SHANAUN, SHANGDIEL, SANGDIEL, TAMPALTI, VVISHTROM, VHSHR, ARMNIEL, EL; and I further call upon you, O BEEL, ZEBUB, ZRON, ROHI,

KIBAISH, BINTIVASH, and all your set appointed for this purpose. I call upon you and adjure you, I decree and ordain upon you by these Names of God, formed of the 72 (names), and by the Name of the 216 letters, being the sum-total of the three verses (of Exodus xiv. 19, 20, 21) beginning with the words *òñéâ* (*And he journeyed*), *àáéâ* (*And he came*), *èéâ* (*And he stretched*)-let him make mention of all the names), that you go this very night to A, son of B, that you stand over him, and intimidate him, and overwhelm him, and show him my likeness, and tell him to beware of his life and do all my will, which is so and so; that should he not perform it, he will in that week die a sudden death. And thou shalt adjure him in a dream to do so. Should he be unwilling to swear, you smite him, and stand over him, and frighten him until he swears that he will do so. And you shall coerce him all that night by dream after dream and dream within dream, until he be entirely willing to do my bidding, and come during the day to seek me out (or send after me to call me) literally, so as to do my will. And the zealous and speedy runner shall run before you, namely BOLIM, and you shall hasten and go after him to do unto him in this matter as you did unto Laban, the Syrian, and unto Abimelech, King of the Philistines. I further decree upon you by the power of the Name compounded of (the words) *Bereshith* (i.e. 'In the beginning', Gen. i. 1) till *Vo-Vouhu* (i.e. 'and void', *ibid.* i. 2), that is, the Name of the 72 (letters) -- he should mention the Name -- that ye shall have no rest, nor ease, neither in heaven, nor on earth, neither in the air, nor in the water, nor in any spot in all the worlds which our Creator hath formed, until ye complete this matter in accordance with my wish and desire, by the Name that was written on the forehead of Aaron, the priest -- that ye go directly and immediately. Finis.'

What offices the various Spirits are prepared to perform are as interesting as they are varied. For example, we read (ff. 46 a-48 a) of such ready and valuable services as the following:

'Lo, we are prepared to revive the dead, &c.'

'Lo, we are prepared to place ships and boats at your disposal, on the seas and on the streams as you desire, &c.'

'Lo, we are prepared to break the locks of wardrobes and safes containing hidden treasures, &c.'

'Lo, we are prepared to obey your commands, and wherever you please there shall meet 10,000 or even a million men in arms., &c.'

There is a paragraph (fol. 66 a) telling how to shut up a spirit in a ring, so that you may converse with it by day and by night., and it will teach you if you wish all that can be done in the world'. There are directions (fol 67 a) for 'rendering yourself invisible'; for 'eluding prison and fetters'; telling how you can injure any enemy (fol. 68 b); for one who has taken poison; for one petitioning a lord or ruler (ff. 6 a-6 b, Appendix).

The divers other paraphernalia required in the performance of the magical acts, such as the knife, the sickle, water and hyssop, light and fire, &c. are all minutely described; the

conjurations for the days of the week, and the relation of the Signs of the Zodiac to the art of Magic, are set forth in detail.

The Mystic Alphabet or 'Alphabet of the Angels' is given on fol. 1 a of the Appendix; and on fol. 40 b there is, touching angels, an excerpt from the *Book of the Angel Rasiel* -- a work that has long been regarded as perhaps the standard compilation of practical Magic. We can adduce no better example in support of this statement than the final prayer contained in our *Key*, which, extending over nearly four pages (ff. 71 a-72 b), apostrophizes God as the 'King', going through the entire Alphabet a greater or less number of times in order to describe His distinctive attributes.

A similar passage occurs in the *Book of Rasiel* (towards the end), but with this difference ; whilst the *Book of Rasiel* gives about 140 forms referring to the Creator as the King of the Universe, the compilation before us has about 360 such forms. Our version is, therefore, more complete than that which occurs in *Rasiel*. Besides, the variations themselves are most interesting and instructive; and what strikes one at first sight is the use of expressions throughout this long passage in our *Key* identical with those occurring in the Jewish Prayer Book, the original source of which may be traced to the Hebrew Scriptures themselves.