

The Veritable Clavicles of Solomon

**Translated from Hebrew into the Latin Language by Rabbi Abognazar.
(Les Véritables Clavicules de Salomon, traduites de l'Hebreux en langue Latine par
le Rabin Abognazar.)
(Excerpts)**

Edited from British Library, Lansdowne MS. 1203. 74 folios. 4°.

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This manuscript was one used by S. Liddell MacGregor Mathers in his edition of the [Key of Solomon the King](#) (Clavicula Salomonis) (London: George Redway, 1889). According to Mathers, "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."

In fact the arrangement is irrelevant since it is utterly different in content as well, aside from some of the pentacles at the end of the book.

It is puzzling why Mathers inserted random excerpts of it into his book, which otherwise follows the French Colorno editions quite closely. In so doing, Mathers omitted instructions which were integral to the Abognazar method; the result served only to confuse and complicate the operations of the Colorno method.

Some of the sections that Mathers omitted were: Preparation of the sword, dagger, penknife, ink bottle, cup for collecting blood, burner, fire, incense, staff for operations of Venus, second staff for other operations, garment, exorcism of the victim, a long elaboration of spirit names and seals, ten names of God, 3 experiments for love, 12 rings for binding spirits, 28 mansions of the moon, bulk of the pentacles.

Most of Mathers' omissions can be attributed to the fact that the Colorno manuscripts have corresponding (though quite different) instructions. Mathers also for some reason omitted experiments dealing with love magic. And of course he was very reluctant to include instructions dealing with ritual sacrifice.

Besides elements which are unique to this work, it draws on elements of Agrippa's [De occulta philosophia](#), Paracelsus' [Archidoxes of Magic](#), Pietro de Abano's [Heptameron](#), the [Magical Calendar](#), and [Arbatel Of Magic](#).

The [British Library catalogue](#) entry reads as follows:

4to.

Another Treatise on the cabalistical art called "Les veritables Clavicules de Salomon, traduites de l'Hebreux en langue Latine, par le Rabin Abognazar."
(In Latin and French.)

It is a very beautiful specimen of French calligraphy, and, like the former article [i.e. Lans 1202], decorated with a great number of drawings, but in a superior style of execution.

The manuscript probably dates mid 18th century.

There is another manuscript of this text in the [Bibliothèque nationale de France](#) numbered Fr. 25,314, dated "MDCXXXIV" (1634), which can hardly be that old. Its title reads, "LES CLAVICULES / DE SALOMON / Traduit de l'Hebreux en Langue Latine, / Par le Rabin Abognazar, / ET / Mis en langue Vulgaire Par M. BARAULT Archevêque d'Arles." It is 141 pages long. The calligraphy appears to be the same as Lans. 1203, and both appear to have been executed by 'F. F. FYOT.' Because each of these two manuscripts contain errors not found in the other it is likely that both were copied from a common ancestor, and not one from the other. In general the two texts coincide exactly, but there are also many places where the wording of the two vary slightly. Since the two versions are too close to make a retranslation likely, the apparent explanation for the differences is simply creativity on the part of the scribe. The most striking thing about these manuscripts, as noted by both Mathers and the British Library cataloguer, is the great beauty of the calligraphy and artwork. There is also a total absence of corrections in spite of the occasional errors and especially dislocations. These become especially obvious when comparing the two manuscripts. The scribe evidently had an overriding concern with keeping the pages beautiful.

I hope that this edition of the complete Abognazar method will help to clarify the overall manuscript tradition of the *Key of Solomon*.

Parts of the text in square brackets [] were omitted by Mathers, and the translations supplied are my own.

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* (Included at least partially in Mathers' edition of the *Key of Solomon*.)

Additional Notes:

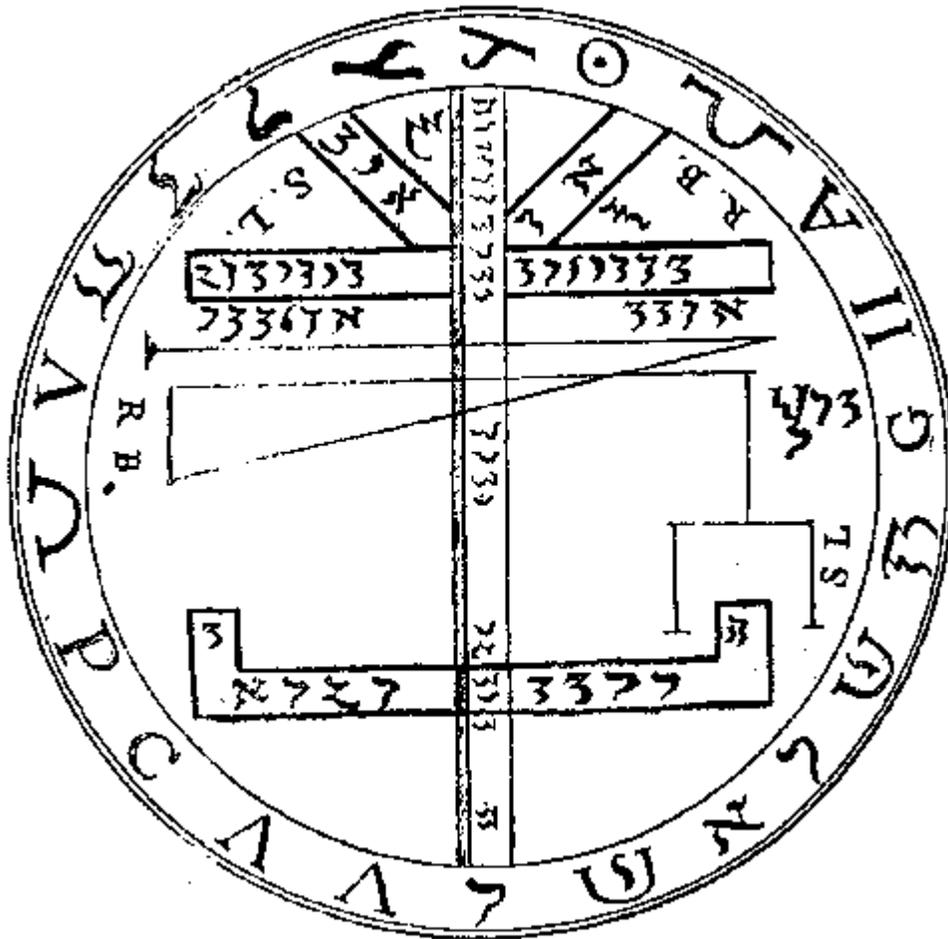
One will note that many or all of the illustrations, pentacles, and sigils have two versions. This is because of there being two in Joseph Peterson's electronic edition of the Lansdowne Manuscript. I noted there were small differences between them, so I included both versions here. I did not include the original French that Joseph Peterson used in his translation, as there is no doubt to his scholarly acumen.

Tyler Anne Morgan August 2006

The Veritable
Clavicles
of Solomon

translated from the Hebrew into the Latin language
*by the Rabbi Abognazar.*¹

1. I fancy this must be a corruption of 'Aben Ezra.' -SLM. In manuscript F the title reads simply, *The Clavicles of Solomon....* F adds, "Put in the common (i.e. French) language by Mr. BARAULT Archbishop of Arles."





F omits the phrase "without having either changed..." Drawing in F has "F. F. Fyot scripsit." on the branch.

The Veritable CLAVICLES OF SOLOMON.

F: LES CLAVICLES / DE / SALOMON ("The Clavicles of Solomon")

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 [great and] 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 abuse 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. [F adds: ou du moins, je t'ordonne que ("or, at least, I order that...")] 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, shouldest 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. [To understand the following table, on which is written the planetary hours, note that each row is for each day, and that the first column (starting with eight) shows the hours from sunrise to sunset. The third column (starting with 1) shows the hours from midnight to midnight, and where it is shaded indicates night. Therefore, if you wanted for example to operate one Sunday in the hour of the Sun, it would be necessary to begin six hours after midnight, for that is the first hour lined up with the Sun, and you must use this example for all the others:]

Table of the Planetary Hours.

(See file: abagnazarcharts in MS Word. In Legal Size. Print using options to "Fit to Page" Letter Size.)

NAMES OF THE PLANETS, [with the colors that are suitable for each.]

Saturn	Jupiter	Mars	The Sun	Venus	Mercury	The Moon
						
Lead	Tin	Iron	Gold	Copper	Mercury	Silver
Black	Blue	Red	Yellow	Green	Mixed	White

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. (MS Word - abagnazarcharts2.)

[To make use of these tables, it is necessary to count the hours (as in the Table of Planetary Hours) to discover the angel of the first hour after sunrise (or the sixth hour after midnight). In this manner you will see that the angel presiding on Sundays at sunrise is named Anaël, and that hour is named Thamur. This example will serve as a rule for all the other days of the week. For you must know which of these angels is presiding over the hours, because the planetary operations depends in part on them. It is necessity to prepare these instruments for the specified operations.

And of which among others you will need a sword for forcing, controlling, driving out, and repudiating the impure spirits, and for commanding the pure and divine spirits.]

[You will need a dagger, which will be used to cut the throat of the victims which you will offer according to the operation, without forgetting a knife for cutting the pieces of the victims which will be reserved for burn offerings. You will need another knife for cutting wood. It is also necessary to have a penknife for cutting the feathers specified in the operations, which must not be used for anything else. You will also need a burin for engraving on metal whatever is required in the operation. You will need an inkstand to put ink in, and a cup to receive the blood of the victims. You will need a burner to put fire for the incensing. Finally, you must make sure that all these things are new; they should be prepared, exorcised, and purified in the manner which I will teach you hereafter.]

[Remember especially to omit nothing from the ceremonies, because it is necessary to be exact in the preparations for these spirits to obey promptly.

Thus, in the operations it will be necessary to have various kinds of feathers as well as ink, of which you must supply yourself, seeing that in certain operations you will need the blood of some animals, while in others you will need to compose inks with colors appropriate for the planets. I will have care to teach to you in each discourse which of the instruments are specific to which operation.]

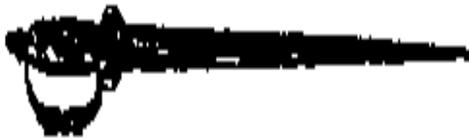
[Concerning the place which you will want to do the work, it is necessary that it is pure, and has been cleansed for forty days by leaving there a lamp burning day and night during the aforementioned forty days.]

[It is also necessary to have two kinds of staves, namely, one which is used positively only for the operations of Venus, and another which is used for all the other operations.]

[It is similarly necessary to have clothing suitable for the operations, which mark the purity of body and spirit with which you must act.]

[Table of Instruments.]

The sword.



The dagger.



Knife for the victims.



Knife for the wood.



The burin.



The penknife.

or



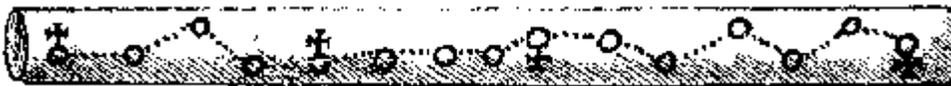
Staff for all the operations.



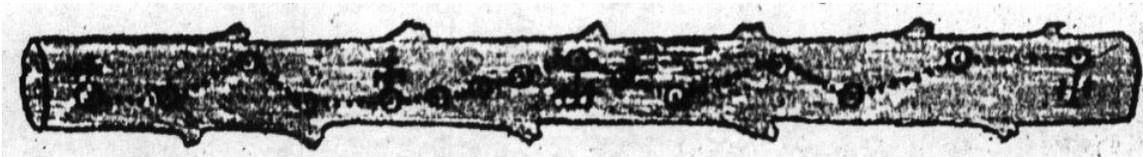
or



Staff for operations of Venus.



or



The cup.



The inkwell.



The burner.



or

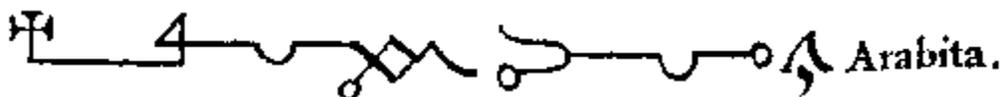
[PREPARATION OF THE SWORD.]

It is necessary to have a new sword approximately like the one shown in the diagram, and having washed it with wine in which you have added a little blood from a dove which has been killed on a Monday at six o'clock in the morning (which is about the hour of sunrise), after having wiped it with very clean linens, you must wait for a Tuesday at six o'clock in the morning. Then take it in your hand and will say these words with much attention:

Aglo, On, Pentagrammaton, On, Athanatos, Agraton, Tela, Tutus, Tamon.

God of Abraham, God of Isaac, God of Jacob, cast your eyes upon your servant (N.) who wishes to battle on your behalf. Grant that your angels may assist me and that they do not abandon me in my enterprises, and through you, O Theos, Athanatos, Agios, Agios, Agios, Agios, Agios, Alpha & Omega, the Cassiel Angels, Sachiël, Samaël, Anaël, Raphaël, Michaël, and Gabriel come and grant me support in all my operations, that they never abandon me, and by the power of the art which you revealed to my father, grant that they are faithful and obedient to me through your name Tetragrammaton, Amen.

Afterwards, engrave on the sword, or have engraved, with the burin of the Art, in the same hour (six AM) the characters and words shown hereafter. Afterwards, cast incense which has been blessed as will be shown later, and say the oration "Aglo, On," etc. shown above, after which you must put it in its scabbard and save it until needed.]

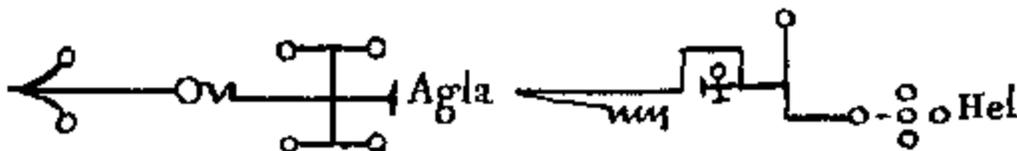


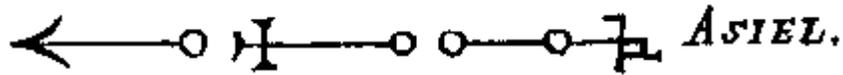
EXORCISM OF THE DAGGER.

As one cannot do without a dagger in the operations, you will have someone prepare one of very fine steel; whose handle will be of the same nature, which you will wash as you did in preparing the sword, and having wiped it you must set it up by the point on a small pedestal of boxwood. And over it you should say the oration:

Aglo, On, Pentagrammaton &c,

and afterwards, as on the sword, you shall have engraved or engrave yourself the following characters:





and having sprinkled and censed it thou shalt repeat over it the following Prayer:--

PRAYER

ASOPHIEL, ASOPHIEL, ASOPHIEL, PENTAGRAMMATON ATHANATOS, EHEIEH ASHER EHEIEH, QADOSCH, QADOSCH, QADOSCH QADOSCH [Both mss. read, "...Athanasos, Eye, Eye, Eye, Kellon, Kelloi, Kelli,"]; 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.

[BLESSING OF THE INK BOTTLE.

It doesn't matter what it is, provided that it is new and clean. It will suffice only to bless it and incense it like the knife, while saying:

Hamiel, hel, miel, ciel, joviel, Nas, nia [compare with versions below which all read "Nasnia"], magde Tetragrammaton.

O powerful God, grant the prayers of those who invoke you, and bless this small vial prepared in your honor, through all your works. Amen.

Having reserved it until needed, putting therein the ink to be used, provided with incense and the colors of the planets.]

[EXORCISM FOR THE CUP, wherein one puts the blood.

It is necessary to have a cup wherein to put some of the blood of victims, which will be used to print or write, which one must be non earth-vernisse & nine as all the others instruments, that being well lavee & incense you exorcise as the bottle to ink while saying:

Hamiel, hel, miel, ciel, joviel, nasnia, magde Tetragrammaton.

Mighty God, grant the prayers of those who invoke you, & bless this vessel prepared in your honor, by all your works. Amen.

After which you must save it until needed.

According to the operations one sometimes has need for feathers. They should all be purified in the same manner, namely, having washed them and incensed them, take the blood of a ewe and soak the ends of the feathers to approximately two fingers of the gun (?) while saying this oration:

Hamiel, hel, miel, Ciel, Joviel, Nasnia, Magde, Tetragrammaton]

[EXORCISM OF THE QUILLS

O great and mighty God, listen favorably to my prayers, and grant these pen quills the fruit of your blessing. Amen.

And you can make use of it when needed.]

[EXORCISM OF THE BURNER, fire, and incense.

Similarly, it is sometimes necessary to have a clean burner to put the fire for the incense. It is necessary that it is of black earth, glazed, with a new coal fire. And it should be provided with a small striker and tinder, or matches and candle. And being lit with a new fire, exorcise it while saying:

O God of Moses, God of Aaron, God of Abraham, bless and purify this creature of fire, that it may please you, and purify all the places where it shall be lit.

That being done, cast thereon an incense suitable for the operation for which you are exorcising, while saying:

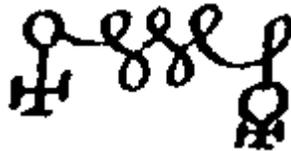
Agios, Athanatos, Beron, Ciel Dedotois.

Oh Eternal Being of Beings, sanctifier of all, bless and consecrate this incense, so that its smoke rises to you, that you may hear and favorably grant my prayers. Amen.

This oration done, pour a little of the aforesaid incense onto the fire, and reserve the rest for all the operations.]

[EXORCISM OF THE STAFF, for operations of Venus

On the day and hour of Venus, you must cut a stick from a branch of an elder tree. The length must be two feet. And having scraped it, you must make a small opening, in all the intervals between the knots, into which you should insert a small piece of copper, on which you will engrave or have engraved this character:



in the day and hour of Venus. And having reclosed the openings with new yellow wax, incense it while saying:

O founder of the universe, creator of the heavens, powerful being **Pentagrammaton, Eye, Eye, Eye, Iskiros**, Come, O sanctifying almighty, eternal God, and bless and purify this staff, through your name which is holy, and through all your angels. Amen.

And having put a brass ring at each end, preserve it until needed.]

[MANNER OF CUTTING THE OTHER STAFF, to be used for all the operations.

You must cut a stick from an elder tree, of the same length as the first. It should have very uniform bark. And on a night when the Moon is on the increase, take it in your hand, after midnight, while turning towards the East. Then throwing it into the air, and catching it without it falling to the ground, say these words:

Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me. (Ps23.4.)

Repeat three times this same ceremony and the same words. Then keep the staff to serve when needed.]

[EXORCISM OF THE PLACE intended for performing the operations.

Since it is necessary to ensure a clean and suitable place to enter for the operations, all places are good provided that they have been purified, and for this purpose you should choose one which is not inhabited by any persons, especially by woman, for at least seven days. after this, drape it about with clean white linen, then exorcise it saying:

O Eternal God, wise, strong, mighty, Being of Beings, Creator of the world, come to this place and sanctify it with your presence and your majesty, that the purity, the chastity, and the abundance of your law may reside in this place. And just as the smoke of this incense rises up to you, may your virtue and your blessing descend in this place. O you angels and spirits, be present at this consecration, through the true living and eternal God, who created even you and me from nothing, and who in a moment can destroy us, and through his wisdom. Amen.
After having incensed it during the said oration, seal the place up, and take care that no one enter therein except you and those of whom you have need for the operations. And leave there for a period of forty days, a lamp, burning day and night.]

[EXORCISM OF THE GARMENT.

It is necessary to make a garment from white linen, in the shape of a large shirt, which does not have any opening but except to allow the head to pass through. It should reach to the feet, and be a little wider at the bottom, having two sleeves of the same fabric, narrowing towards the wrist, and it is very important that they are extremely white. It is also necessary to have undergarments of the same fabric. And you should exorcise these garments while saying:

O gracious Father, creator of the stars, infinite wisdom, deign to sanctify through all your powers and virtues, these garments prepared in your honor. I exorcise you, O garments, by the true living and eternal God who made all things out of nothing, so that there may be nothing impure in my operation, but only that which is full of virtue. Amen.

And having incensed them as usual, preserve them until needed.]

[EXORCISM OF THE VICTIM.

Since in all the operations there must be a victim, it must be pure and without pollution. And having washed it and incensed it with the planetary incense, you must cut a small patch of hair or feathers on the head, which must be exorcised with sea salt, while saying:

O almighty and eternal God, who holds all the earth in your power, sanctify and purify this victim by your virtue, so that the pouring forth of its blood may please you, and since through your grace you gave me the power to slay it if I want to or not, bestow on it the same blessing. Amen.

After that you will cut the throat of the victim, and sprinkle part of its blood around the room, or the place intended for the operation, while saying:

O omnipotent and merciful God, God of Moses, God of Abraham, God of Jacob, sanctify this place through the flowing of the blood of this pure victim. And you, O angels and spirits, come and collect this blood, and offer it to the Supreme God. Amen.]

CONSECRATION OF THE BOOK.

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 [attention and] humility:--

F omits the phrase "te prosternant à genoux" ("upon thy knees"). The prayer beginning 'Adonai Elohim,' etc., is also used in the operation on [page 79.](#))

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 devoutedly, 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.

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 devoutedly 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.

[Concerning the nature of the spirits.]

After having taught you the manner of performing the ceremonies, it is relevant to say something about the nature of the spirits, of which there are two kinds, because they live in various regions and elements. As for example Raphael, who is an angel inhabiting the fire, and the head of igneous spirits. He is also one of the seven angels who attend before the face of God. He is similarly the angel presiding over the star called Venus, which presides on fridays. In the same way we can give you the names of the other angels, and their basic qualities in order, as you will see in the following tables.]

[Correspondences of the Four Elements.]

The following list is possibly derived from the *Magical Calendar*, corrections from which are indicated with [*]. There is also a similar list in Peter de Abano's *Heptameron*, and a somewhat different list in *Agrippa*.

The Four Elements: Air Fire Water Earth

The Angels of the Elements: Michael Raphael Gabriel Uriel

The Spirit Princes of the Elements: Cherub, Seraph, Tarsis, Haniel.

The Parts of the World which these Spirits preside over: West, East, North, South. **The Four Seasons:** Spring [*Summer], Summer [*Spring], Autumn, Winter.

The Princes which preside over the Four Seasons:

[*Gargatel, Tariel, Gaviel]

Carcasa, Amatiel, Comisoros

Amabael, Ctarari

Tarquam, Gualbare]

Planets Suitable to the Four Seasons: ♂♂, ♀♂, ♀, ♀♂

The Signs of the Four Seasons.

May	♄
September	♄
January	♃
March	♃
July	♂
November	♂
June	♁
October	♁
February	♂
April	♂
August	♂
December	♂

Being appropriate for the four Seasons.

Light and transparent, brilliant, clear and suitable, slender and obscure.

Princes of the Spirits of the Four Seasons.

Moymon [*Bael], Boël [*Moymon], Poymon, Egin.

Ministers and Legions of Princes of the four seasons.

Aerei [*Sylphs], Sylphs [*Aerei], Nymphs, Pigmies

[Correspondences of the Seven Planets.]

There are seven heavens inhabited by seven stars which are called planets, which are also inhabited by legions of angels. And the names of the aforementioned planets were given before on [page 16](#), where their names, characters, metals, and colors (starting with Saturn) were mentioned (Sat, Jup, Mar, Sol, Ven, Mer, Lun.)

The angels of the planets that are before the face of God.

*Zaphkiel. Zadkiel. *Camael. (Gamalel). Raphaël. Haniel. Michaël. Gabriel.

[50]

The spirits of the planets.

[Aratron.] *Betor. Phaleg. <Aratron.> Och. * Hagit. Ophiel. Phul.
Betoi [sic] Oeh [sic] Haegit

The angels of the planets.

Cassiel. Tachiel. Samaël. Anaël. Raphaël. Michaël. Gabriel.

The precious stones of the planets.

Garnet. Topaz. Ruby. Carbuncle. Emerald. Crystal. Sapphire.

The herbs of the planets.

*Sempervivum (Jonbarbe), Jove's Beard (Barbajoues), Monkshood, Heliotrope, Maidenhair (Capillum Venerii), Herbs of Mercury, Selenotrope.

The birds of the planets.

Lapwing. Eagle. Vulture. Swan. Dove. Stork. Owl.

[51]

The earthly animals of the planets.

Mole. Deer. Wolf. Lion. Goat. Monkey. Cat.

Fish associated with each planet.

Cuttlefish; dolphin; pike; thimallus; seacalf; trout; seal.

The incenses of the planets.

Sulphur; lignum aloes; storax; laurel; musk; juniper; the lode-stone.]

[Correspondences of the Twelve Signs.]

[There are also twelve fixed stars which one calls signs of the zodiac, which have particular virtues, and are very strong, and are inhabited by angels and pure spirits.]

Sign	Month	Angels	Capacities	Stones	Plants	Trees	Birds	Animals
♈	March	Malchidaël	Eyesight	Sardonyx	Sage	Olive	Owl	She Goat
♉	April	Asmodël	Hearing	Sard	Vervain	Myrtle	Dove	Billy Goat
♊	May	Ambriel	Smell	Topaz	Vervain	Laurel	Cock	Bull
♋	June	Muriel	Speech	Chalcedony	Comfrey	Hazel	Ibis	Dog
♌	July	Verchiel	Congress	Jasper	Cyclamen	Chestnut	Eagle	Stag
♍	August	Hamabiel	Taste	Emerald	Calamint	Pear	Sparrow	Pig
♎	September	Zuriël	Operation	Beryl	Garlic	Box	Goose	Ass
♏	October	Zatachiel	Walking	Amethyst	Wormwood	Dogwood	Woodpecker	Wolf
♐	November	Adnachiel	Anger	Jacinth	Pimpernel	Palm	Crow	Deer
♑	December	Lamaël	Laughter	Chrisophrase	Dock	Pine	Heron	Lion
♒	January	Garubiel	Conjecture	Crystal	Dragonwort	Buckthorn	Peacock	Sheep
♓	February	Barchiel	Sleep	Sapphire	Birthwort	Elm	Swan	Horse

[Behold, my son, as regards to the fixed stars which are called signs. I will give you in order each type of angel, together with the divine names and the divine letters, as well as the virtue and property of each one, with the method for composing and using them: But since this science requires a lot of diligence, I order you to read my instructions several times, so that being engraved in your memory, you will not be able to make any mistakes which could be detrimental to yourself, and that in this way this science may initially come as easy as possible. And however worldly and dense you are, you will become subtle and clear-sighted by the communication of the aforesaid spirits, warning you that it is necessary to be careful to make the characters exactly as they are shown, and to pronounce the orations without saying one word instead of another, and not to forget any, for that would result in the lack of the success of the operation.

First there are the four princes of the elements, which I will give you characters and seals of, as well as those of each of the angels, as you will see hereafter.]

Names of the Princes of the Elements.

Eastern.	SERAPH.	<i>The Sun.</i>	ôøù
Western.	CHERUB.	<i>Jupiter.</i>	áâøë
Northern.	TARSIS [*Tharsis].	<i>The Moon.</i>	ùéùóú
Southern.	HANIEL [*Ariel].	<i>Saturn.</i>	ì àéøà

<i>Parts of the world where they preside.</i>	<i>Names of the angels which attend before the face of God.</i>	<i>Abilities of the aforesaid angels and the things over which they have power.</i>	<i>Their names in Hebrew.</i>
South	Zaphkiel	Grace.	ì àé÷ ðö
East	Sasiel [*Zadkiel.]	Propagation or the family and loneliness.	ì àé÷ àö
West	Gamael [*Camael]	Empire & Slavery.	ì àî è
East	Raphaël	Life & death.	ì àöø
East	Uriel [*Haniel]	Peace & war	ì àéøàä
West	Michaël	Wisdom & folly.	ì àééî
North	Gabriel	Riches or poverty.	ì àéøáá

THE SEALS OF THE SPIRITS OF THE PLANETS.

Parts of the world where they reside. *Names of the aforesaid spirits.* *SEALS OF THE AFORESAID SPIRITS.*

South	Araton	
East	Bretor	
West	Phaleg	
West	Och	
East	Hagit	
North	Ophiel	

[FOUR SPIRITS OF THEOPHRASTUS (with characters)]

The Seals of the Angels of the Elements

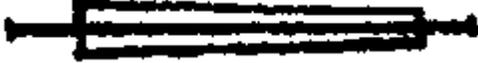
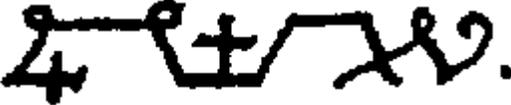
*MENEALOP
 7 66 6 7
 6 7 8 9 10 11 12
 13 14 15 16

AMADICH
 17 18 19 20 21 22
 23 24 25 26 27
 28 29 30 31 32

*EMACHIEL
 33 34 35 36 37 38
 39 40 41 42 43 44
 45 46 47 48

*DAMALECH
 49 50 51 52 53 54
 55 56 57 58 59 60

	<i>*Eastern.</i>	<i>*Western.</i>	<i>Northern.</i>	<i>Southern.</i>
Angels of the Four Seasons	Gargatel. *Tariel. *Gaviel.	Caracasa *Amatiel *Comisoros	Amabiel *Ctarari	Tarquam Gualbarel
Principal Spirits in the Four Parts of the World	Baël	Moïmon	Poïmon	Egin
Spirits of the Four Elements	Sylphs	Aerei	Nymphs	Pigmies

Parts of the World in which they Preside	Names of Said Angels	Characters of Said Angels
South	Cassiel	
East	Sachiel	
West	Samaël	
West	Anaël	
East	Raphaël	
West	Michaël	
North	Samaël [*Gabriel]	

The order here is that found in *The Magical Calendar*, which appears to be based on d'Abano's [Heptameron](#). *The Magical Calendar* scale of seven doesn't have associated directions, however d'Abano associates the winds with the angels as follows: North: Michael; West: Gabriel; East: Samael; Southwest (Africus): Raphael; South (Auster): Sachiel; West: Anael; Southwest (!Africus could be SW or S): Cassiel *The Magical Calendar* scale of four associates the following angels and directions: East: Raphael; West: Michael; North: Gabriel; South: Uriel. These angels and sigils also occur in [Liber Juratus](#).

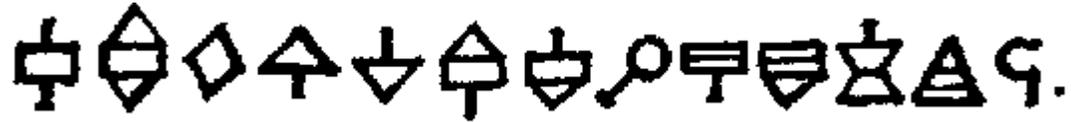
[Seals, Characters, and Divine Letters of the Planets.]

[This section is also taken from *The Magical Calendar*. Compare the Divine Letters with [Agrippa I. xxxiii](#). The characters of the seven planets are again confused or intentionally altered from that found in [Agrippa II. li](#).]

SEAL OF SATURN



Characters of Saturn



Divine Letters of Saturn



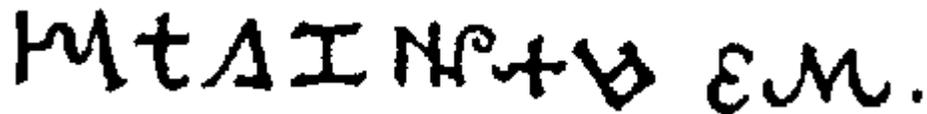
SEAL OF JUPITER



Characters of Jupiter



Divine Letters of Jupiter



SEAL OF MARS

Ἰῶ Ἀῖ ἦ ἰ ἔ Ἁ Ἐ. ♁

Characters of Mars

⊖ ♂ ♂ ♂ ♂ ♀ ♀ ♀ ♀ ♀.

Divine Letters of Mars

Ἰ Ἦ ἦ ἰ ἔ Ἁ.

SEAL OF THE SUN

Ἦ Ἦ Ἦ Ἦ Ἦ Ἦ. ☉

Characters of the Sun

☉ ☉ ☉ ☉ ♀ ♀ ♂ ♂ ♂ ♂ ♂

Divine Letters of the Sun

Ἦ Ἦ Ἦ Ἦ Ἦ Ἦ.

SEAL OF VENUS

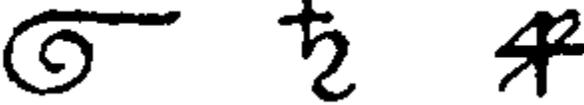
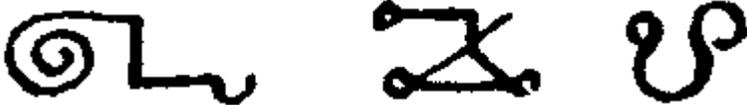
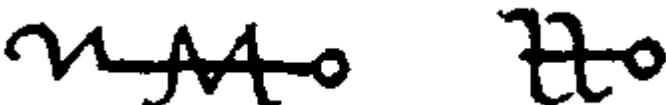
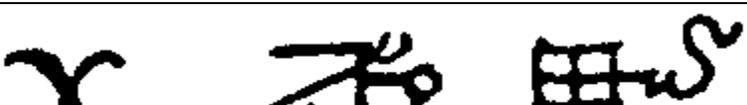
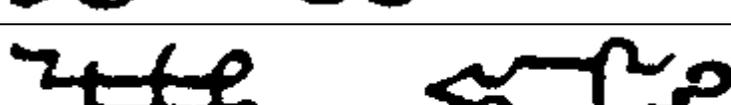
Ἦ Ἦ Ἦ Ἦ Ἦ Ἦ. ♀

Character of Venus

⊖ ⊖ ♂ ♂ ♂ ♂ ♂ ♂ ♀ ♀ ♀

Divine Letters of Venus

Ἦ Ἦ Ἦ Ἦ.

Sign	Month	Angels	Characters of the Angels
♈	March	Malchidaël	
♉	April	Asmodël	
♊	May	Ambriel	
♋	June	Muriel	
♌	July	Verchiel	
♍	August	Hamabiel	
♎	September	Zuriël	
♏	October	Zatachiel	
♐	November	Adnachiel	
♑	December	Hanaël	
♒	January	Gabriel	
♓	February	Barchiel	

[There are moreover ten names of GOD, which are of very great power in subduing the force and the malignity of the malicious spirits, which being written on parchment of virgin lamb skin, and carried with you, you will attain great prosperity, and the blessing of God, great and eternal.]

THE TEN NAMES OF GOD.

Eheie	Ú	I am that I am
Iod Tetragra[mmaton]	â	The Infinite
TETRAGELOHIM [Tetragrammaton Elohim]	à	The Eternal
*EL	á	God of Justice
*ELOHIM GIBOR	Ö	Mighty God
*ELOHA	î	Almighty
TETRAG: SABAOTH [Jehova Sabaoth]	é	The Eternal of Hosts
ELOHIM SABAOTH	ä	God of Hosts
*SADAI	ì	Living and Just God
*ADONAY MELECH	à	Majesty

[This is again based on *The Magical Calendar*, corrupted from [Agrippa II.xiii](#). Interestingly enough, the manuscript reads "Jehova Tsebaoth" for the seventh name, seemingly following Agrippa's reading in favor of *The Magical Calendar's* "TETRAG: SABAOTH".]

LES DIX NOMS DE DIEU.



Know, 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 month¹ 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.

1. i.e. When the Sun is in the Sign Leo.]

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 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 [F adds "continually"] 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.

[WARNING]

[The most desirable thing in this world, being to attract to oneself love and the benevolence of everyone, there is nothing that one type of person or another will not do to win the heart of the one that he or she likes; but since honest love often comes with the disordered appetite of carnal passions, which is a pernicious and condemnable thing, it is this which I forbid you to think about, admonishing you to have no intention except that of attracting to yourself only the friendship of everyone, which is the true riches of a man of goodness and honor, because the same secrets which can serve you for honest love, can similarly have the same result for constraining someone with whom you have a fancy to give in to your brutal passions. And it is an abominable thing to constrain and force a girl who is not of your position, and whom you would not be able subsequently, by a legitimate marriage, to return to her the honor which you have taken away from her. May this serve as a warning for you for all the other secrets of which I will give you the knowledge.]

[For Love]

The foal while being born brings on the forehead a small piece of flesh which is called [Hyppomanes](#) [Hippomanes]. You must take it, dry it, and reduce it to a very fine powder. Next take a red apple which you will discover by the stalk of the width of a bean, and having removed the seeds, fill the hollow with this powder, and plug the hole properly with some of that which you have removed. After which you must raise all around the said apple a strip of peel a finger breadth in width. And around the 15th of April, on the day and hour of Venus at 6 o'clock in the morning, write the name of the person that you desire, with this word and character:

Abuenop



You must write it with blood from your left ring finger. And having put back the core, you must compress it a little, so that this blood will not perish, and that the person for whom it is destined does not reject any. Next you must give a quarter to the said person whether male or female, or else you should leave it out to dry, and put some of the powder in their drink, or put some on their clothing. But be careful that do not notice, or realize the reason or the operation will have no effect.]

[Another for the Same Subject

Before sunrise on the day and hour of Venus, around the 15th of August, you must enter an orchard and gather the most beautiful apple that you see there. Cut it in quarters such that the pieces don't separate. Put in the middle a small note with your name written backwards with your blood, and another note on which is written this word and character:

Sebeva ♀

and another note on which is written the name of the one that you like. And having joined these three tickets together, secure them together with three of your hairs, namely one from each side and the other from behind the nape of your collar. And having closed the apple, wrap it with a piece of skin from a newly killed lamb, on which you will write with the said lamb's blood these symbols and word:

⌘ 𐌹𐌰𐌶𐌰𐌶𐌰𐌶𐌰 Amre

And having secured the said skin around the apple, you will dry it all in an oven at half heat until it can be reduced to a powder. Then throw some of this powder on the person and in the place where he or she must pass, but as I said before be careful that they do not notice, and you will see surprising things.]

[And another for the Same Subject

Around September 12 on the day and hour of Venus, make a medal of red copper on which you have engraved on one side these characters:

⚔ 𐌹𐌰𐌶𐌰𐌶𐌰𐌶𐌰

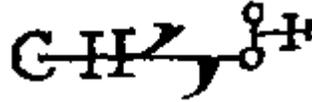
And on the other side engrave these words:

Jeova de Nona.

Then hang it from your collar with a cord, which has some wool from the stockings of the person that you desire. And every morning before sunrise during the entire the month of October, you will go to his or her door and say distinctly the word **Amapoyfae**, repeated twelve times. And on the first day of the following month this person will not be able to prevent themselves from coming to find you, and ask what you desire and you will be able to do whatever you wish.]

HOW 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:



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:



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:--

Metraton, Melach, Berot, Not, Venibbet, Mach, Et vos omnes conjuro te figura Cerea per Deum vivum, ut per virtutem horum Characterum & Verborum me invisibilem reddas ubique te portavero mecum Amen.

METATRON, MELEKH, BEROTH, 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.

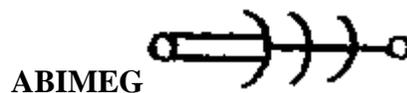
And after having censed it anew, thou shalt bury it in the same place in a small deal box, and every time that thou wishest to pass or enter into any place without being seen, thou shalt say these words, bearing the aforesaid figure in thy left pocket:--

Veni ad me & nunquam me derelinquas ubicumque ivero.
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.

TO HINDER A SPORTSMAN FROM KILLING ANY GAME

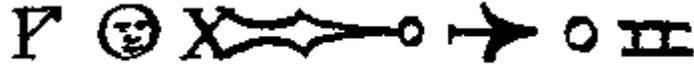
Take a stick of green elder, from the two ends of which thou shalt clean out the pith. In each end place a strip of parchment of hare-skin, having written thereon with the blood of a black hen the following character and word:



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.

HOW TO KNOW WHO HAS COMMITTED A THEFT.

Take a Sieve and suspend it by a piece of cord wherewith a man has been hung, which should be fastened round the circumference of the rim. Within the rim write with blood in the four divisions thereof the characters given:



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.¹

[1. 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 has 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.

HOW TO MAKE THE MAGIC GARTERS

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:

DU ROSA M3A3.

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.

HOW 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,¹ 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:--

[1. 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.]

PRAYER

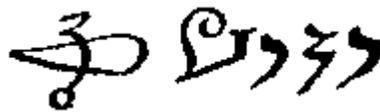
AGLA, AGLA, AGLA, AGLA; O God Almighty Who art the Life of the Universe and Who rulest over the four divisions of its vast form by the strength and virtue of the Four Letters of Thy Holy Name Tetragrammaton, YOD, HE, VAU, HE, bless in Thy Name this covering which I hold as Thou hast blessed the Mantle 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:--

RECBUSTIRA, 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:

 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;¹ 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. RE CABUSTIRA, CABUSTIRA, BUSTIRA, TIRA, RA, A, KARKAHITA, KAHITA, HITTA, TA.

[1. These are probably corrupted Hebrew words derived from the prayer itself.]

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

HOW 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 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:



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.

[Manner of making the astronomical rings, composed of metals, called talismans.

There is in the Celestial Nature a very great power because the heavenly bodies and stars have an influences on metals, as well as on animals, trees, plants, and herbs which depend on their dominations. This is the reason it is very important to anyone who wants to excel in the occult sciences to always have on themselves something which derives from the said science. Thus my son I have not found anything more useful and convenient than to have on oneself one of the four rings composed as you will see described hereafter.

[The first is for those who were born in the months of March, July, or October, and must be made as follows.

Take equal portions of gold and iron and combine them together on approximately the 24th of July on the hour of the Sun. At this time you should make a ring of the aforementioned material, but you must wait until the month of March, on the day and hour of Mars, to engrave around the outside the following characters:

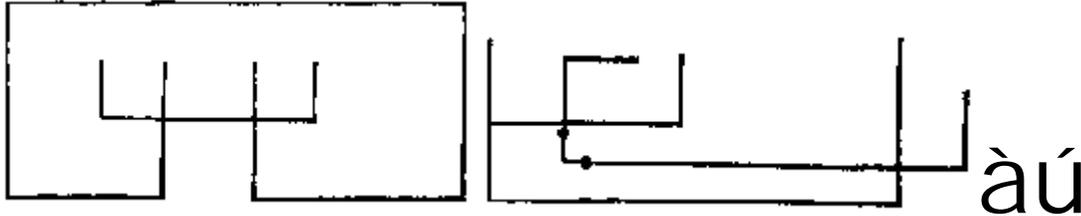


and in the signet you will put a little of the herbs called Heliotrope and Mapellus with a little skin of a lion and some of a wolf, and a small feather from a swan, and one from a vulture, and above all a ruby. Next turning towards the west, invoke the angels **Michael, Cherub, Gargatel, Tariel, Tubiel, Baël, Sylphes Ies, Camaël, Phaleg, Samael, Och, Anael**, and having incensed it with storax and musk, wrap it in the skin of the lion. And carry it only during the summer, taking it only on a Sunday or a Tuesday on the hour of the planet of the day, while turning towards the west, and it will produce a great happiness for you, and miraculously you will be loved and cherished by everyone.]

[Gold and iron are attributed to the Sun and Mars respectively. The first two symbols are the symbols of Och and Phaleg, two of the seven "Olympic Spirits" detailed in [Arbatel of Magick](#). Och rules things attributed to the Sun, and Phaleg rules things attributed to Mars.]

[The second is for those who are born in September, April, November or February.]

You must melt together equal parts of very pure red copper and very fine tin, on approximately the 20th of April, and make a ring of it on the day and hour of Venus or Jupiter, and engrave the inside of the ring on the month of November in one of the said hours with the following characters:

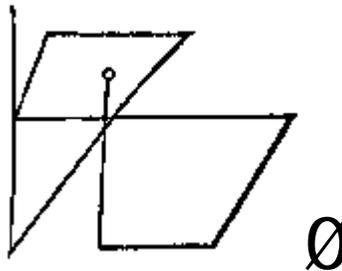


And set in the signet the herbs *Capillum Venerii* and *Barba Jovis* (Jove's beard), the skin of a goat and a stag, the feathers of a dove and an eagle, and over it all set a whole emerald. Then, turning towards the East, call upon the angels **Raphael, Seraph, Carascasa, Hamabiel, Commissoros, Moymon, les Aëriens, Zadkiel, Betor, Sachiel, Hamiel, Hagit**. Then make the same ceremonies, *i.e.* incense it with incense suitable for the planets, which are bay and lignum aloes, and carry it in the spring, and when you take it, turn towards the East during the day and hour of Venus or Jupiter.]

Copper and tin are attributed to Venus and Jupiter respectively. The symbols are those of Hagit (spirit of Venus) and Betor (spirit of Jupiter) as detailed in [Arbatel of Magick.](#)]

[The third is for those who are born in May or August.]

Take some mercury congealed with lead which is done by melting a little lead and when it is melted, let it cool down, and as it starts to set, add the Mercury and stir it together well with a small iron rod. Make a ring of the solid, and in the month of August on the day and hour of Mercury, engrave the inside of the ring with the following characters:

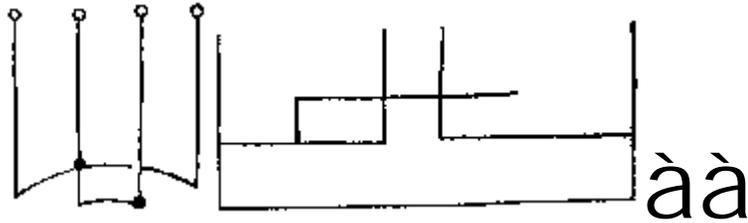


In the signet encase the herb known as *Mercurielle*, the skin of a monkey, the feather of a stork, and a stone known as rock crystal, and turning towards the North, incense it with juniper, and calling upon the angels **Gabriel, Tarsis, Amabiel, Eтарan, Poïmon, les Nymphes, Michaël, Ophiel**, and wrap it in a piece of taffeta of various colors, and carry it in the winter, taking it up on the day and hour of Mercury while turning towards the North.]

[Symbol is that of Ophiel, the Olympic spirit of Mercury according to [Arbatel of Magick.](#)]

[The fourth is for those who were born in December, June, or January

Take equal portions of silver and lead which you will melt together on the month of June in the day and hour of the Moon or Saturn, and which time you will make a ring. And in the following December on the day and hour of Saturn or the Moon, engrave inside the ring with the following characters:



Encase inside the signet a little of the herb known as Selenotrope, and Jove's Beard [*Sempervivum], the skin of Cat and Mole, the feather of an owl and lapwing, and over it all set a sapphire, and incense it with sulphur. Then turning towards the South, call upon the angels **Uriel, Ariel, Tarquam Gualbarel, Egin, les Pygmées, Zaphkiel, Gabriel Aratron, Phul Cassiel**, and carry it in the Autumn, picking it up on the day and hour of the Moon or Saturn.]

[Symbols of Phul (spirit of the Moon) and Aratron (spirit of Saturn) according to [Arbatel of Magick](#). The herb associated with Saturn is Sempervivum, not Jove's Beard. See above, [page 50](#).]

[But as these rings depend entirely on Celestial influences, and their virtues and operations come only from these influences, be exact when performing ceremonies indicated, and follow and execute this *Testament* that I leave you, and which I order you to preserve as a possession which will never perish.]



THE CHARACTERS OF THE 12 RINGS
called talismans, in which one locks up a spirit for everything one may want.]

In F, this section appears at the very end of the manuscript, after the description of the pentacles.

THE BOOK OF TWELVE RINGS (DOUZE ANNEUX)
LES TALISMANS

Characters of the twelve Rings in which one locks up a Spirit for all that one wants.

First Ring



It is necessary to make a copper Ring in the 3rd residence of the Moon and in which you mettrés a stone appellée lazuli

in which it is necessary to engrave this figure  and in the concavity of the stone it is necessary to contain there the word Dalet written on virgin parchment with the Blood of a white Dove and scented with Wood of Aloès.

Second Ring



It is necessary to make a Gold Ring in the 2D remains the Moon and it is necessary will put at it a yellow stone of the

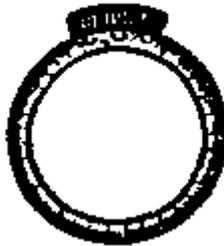
same color of the gold in which it is necessary to engrave this figure  and in the vuide with the lower part of the stone to contain there this [173] word Astarot written with blood of a white Dove on virgin parchment and it must be scented of Amber.

Third Ring



It is necessary to make a Gold Ring in the 13th residence of the moon and to engrave this figure  there and in the void the stone to below contain there the word Asmalior written of the blood of a White Dove on parchment virgin and scented with Wood of Aloës.

Fourth Ring



It is necessary to make a gold ring in the 9th residence of the Moon put at it a Jaune stone on which engraved this figure  and the stone to contain there below the word Tonucho written with Blood of white dove on virgin parchment it must be scented with Ecoree d' Orange.

Fifth Ring



It is necessary to make a Tin ring in the 4th residence of the Moon for which it is necessary to put a stone on which one will engrave this figure  and below the stone it is necessary to contain there the word Gabriot written on virgin Parchment [with] of the Blood of a white Dove, and to scent it with the hair of that which does it.

Sixth Ring



It is necessary to make a money ring in the 5th residence of the Moon in which it is necessary to put a Rouge stone on which one will engrave this figure  and in the vuide below the stone it is necessary to contain there this word Balsamiach written on parchment with blood of a white dove and scented with Incense.

Seventh Ring



It is necessary to make a money ring in the 2nd residence of the Moon at which one will put a Cristaline stone on which one will engrave this figure  and the stone to put at it below the word Gabriach written with the blood of a white Dove on Vierge parchment, scent of wood of Aloës.

Eighth Ring



It is necessary to make a Money ring in the 9th residence of the Moon at which one will put a white stone and to engrave this figure  there and the stone to put this word Dolefech at it below, and on parchment like top and scented of Jusquiame.

Ninth Ring



It is necessary to make a Tin Ring in the 15th residence of the Moon at which one to put a stone Cristaline and y
graveres this [176] figure  and below the stone y mettres this word Balbuch written on virgin parchment with
the blood of a white Dove It must be scented with flies.

Tenth Ring



It is necessary that it is of Tin in the 4th residence of the Moon one will put a Jasper stone at it on which one will
engrave this figure  and below the stone one will put at it this word Jampeluch written on virgin parchment
with blood of white Dove and scented Amber.

Eleventh Ring



It is necessary that it is of gold in the 10th residence of the Moon and to put a Jaune stone at it one will be engraved
this figure  and to above put at it this word Topinoch written of the Blood of Dove like top.

Twelfth Ring



One needs that it is of Gold in the 1e remains the Moon one y [177] will put a white stone and there to engrave this figure  and to put below the stone this word Illusabio, written like Ci in front.

WARNING

When you voudrés to serve desd to you. rings it is necessary to recite the following speech with Exorcism with paravant that you fassiés the figure on the stone and the name of the Spirit on the Earth and being exorcisé demanderés you to them what desirérés you.

Oraison.

Speech. Ô Domine Deus, which ex nihilo cuncta creasti and antequam fierint providisti nosque honours, gloria coronasti and constituisti super opera manuum tuarum and omnia jubjectisti [sic subjectisti] sub pedibus nostris oves, boves, universas and super hoc sacratissimum verbum sit semper benedictum per omnia sæcula sæculorum. Amen.

Exorcism

I entreat you NR. by very Puissant God, which gave me the authority and constituted me on open its hands crowned me honor and of glory by the name Agla, One, by which name and the which whole is held to obey, that initially that I will make such a ring, the mark y contenne you makes ceque I ask you.

Count of the property of the Rings.

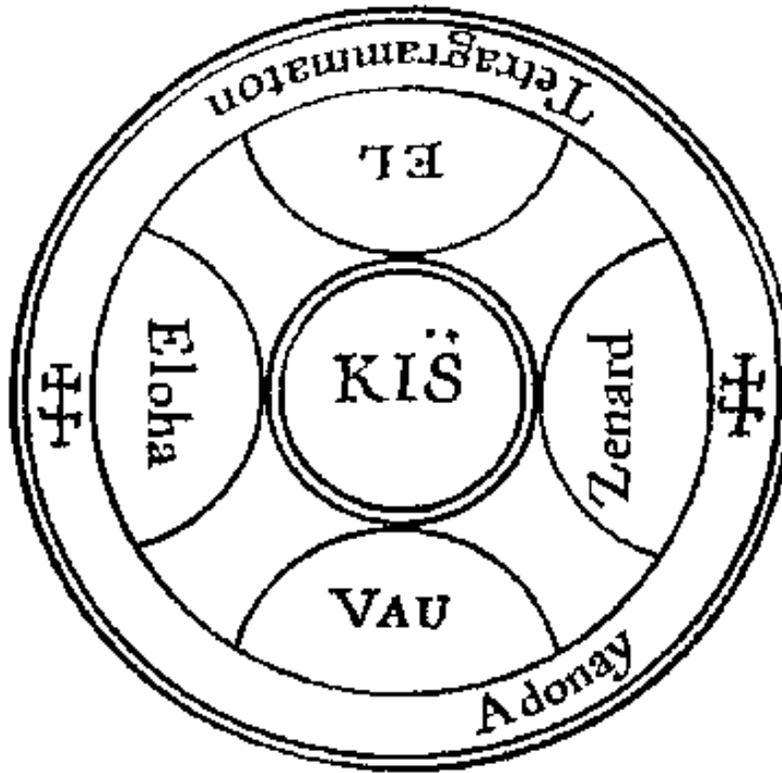
- 1st is to have a stag for follow-up of the Dogs.
- 2nd to have a familiar spirit.
- 3rd to have in its power a woman or girl.
- 4th To be invisible.
- 5th to have a horse which carries you where you voudres without any evil.
- 6th Be used for to cure all kind of evil and of playes, but it should take guard when one himself of it make use for quelquun that it be necessary make and write the figure on the ground and a place where it can be unobtrusive because the evil or the playe that the patient auroit viendroit with that which himself of seroit be useful for its cure and the patient seroit cure.
- 7th of all malignant Esprits it Is used for to be guaranteed is necessary to make the figure in a place which she cannot be unobtrusive.
- 8th the sight it Is used for to cure should be used dememe that with the 6th ring of it.
- 9th Is used for to take quantity of fish.
- 10th Is used for to take quantity of oyseaux savage.
- 11th Is used for to overcome its Enemies.
- 12th Is used for to obtain some grace which one wants to request a King, a Prince or Large Lord, it is necessary to take guard of éffacer the figure that the grace is not granted.

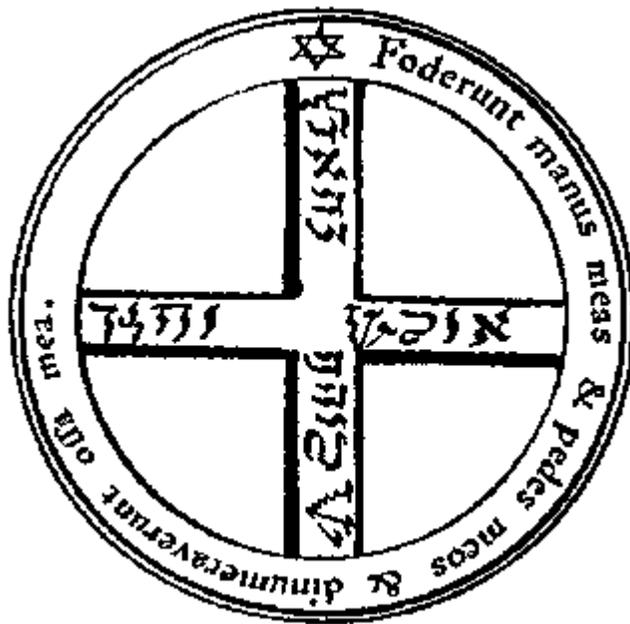
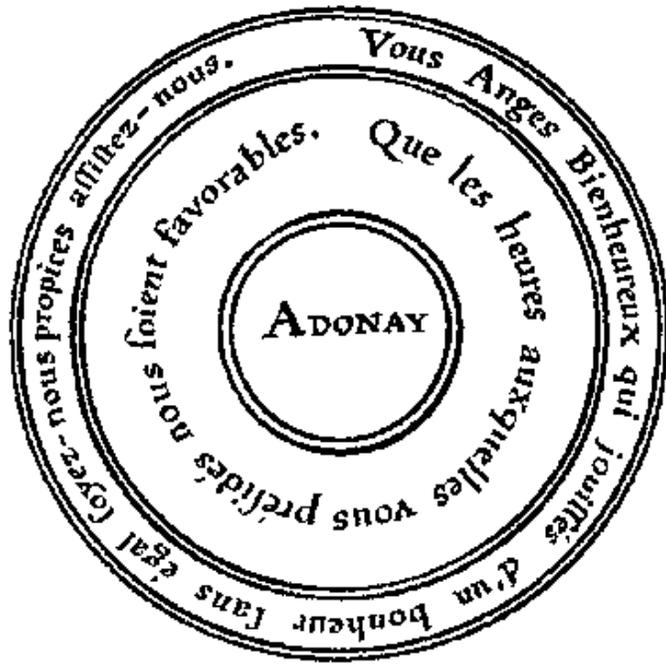
THE 28 MANSIONS OR DWELLINGS OF THE MOON, of their intelligences and predictions that are infallible, being an abridgement of the Astronomical Magic.

[This section does not appear in F. Compare with Agrippa, [De Occ. Phil. II, ch. xxxiii.](#)]

The 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 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.

Circles and characters that one must put on the box which contains the pentacles.





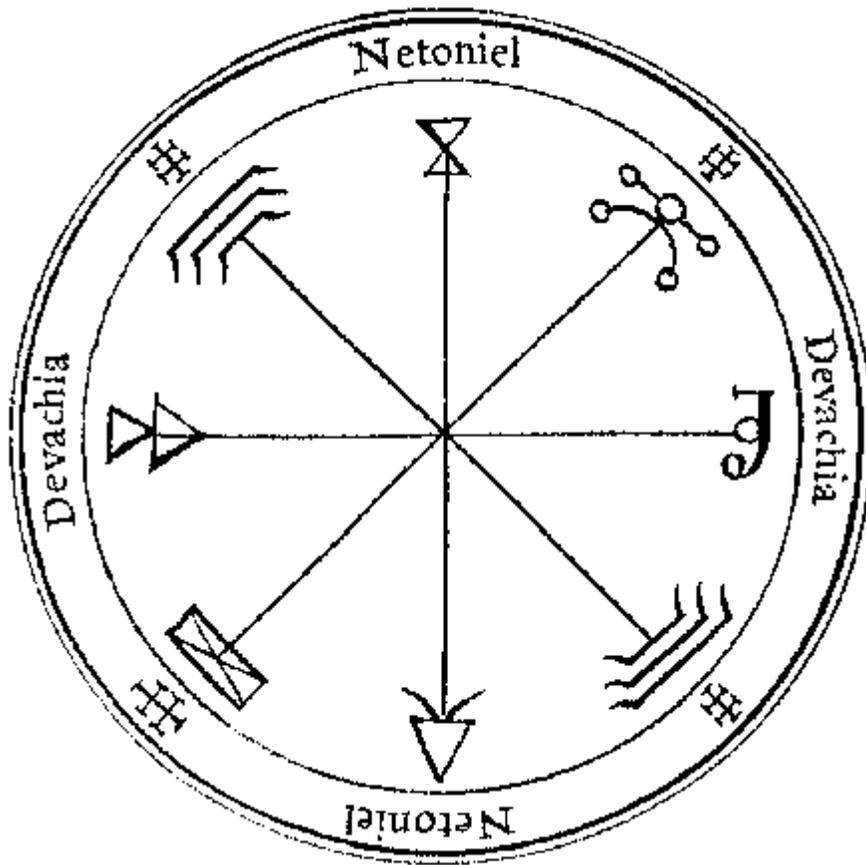
[This pentacle serves against the perils, by considering it devoutly all the days, and reciting the verse FODERUNT. As long as one carries this pentacle they will never perish. It is made on a plate of silver and one carries it on oneself wrapped in a piece of scarlet.]

[1. Compare [Mathers fig 23, Jup. 6](#). The verse is: foderunt manus meas et pedes meos <et> dinumeraverunt [omnia] ossa mea ([Psalm 21:17-18](#)).]

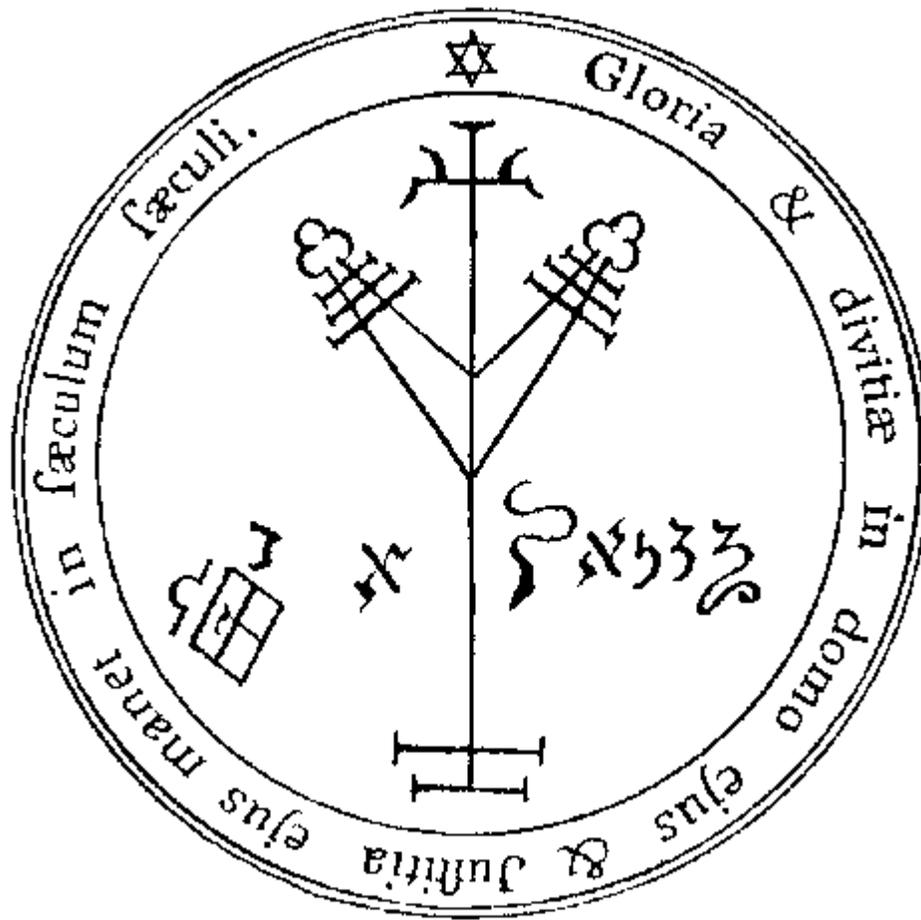


[This pentacle is good for acquiring the glory of honors of the Riches of Dignities and all kind of goods, with very great tranquility of judgement and to find the treasure, to drive out the spirits which preside there. This pentacle is written and been reproduced on virgin parchment with the feather of a swallow and the blood of an owl.]

2. figure. cp [Mathers fig. 19, Jup. 2](#)]

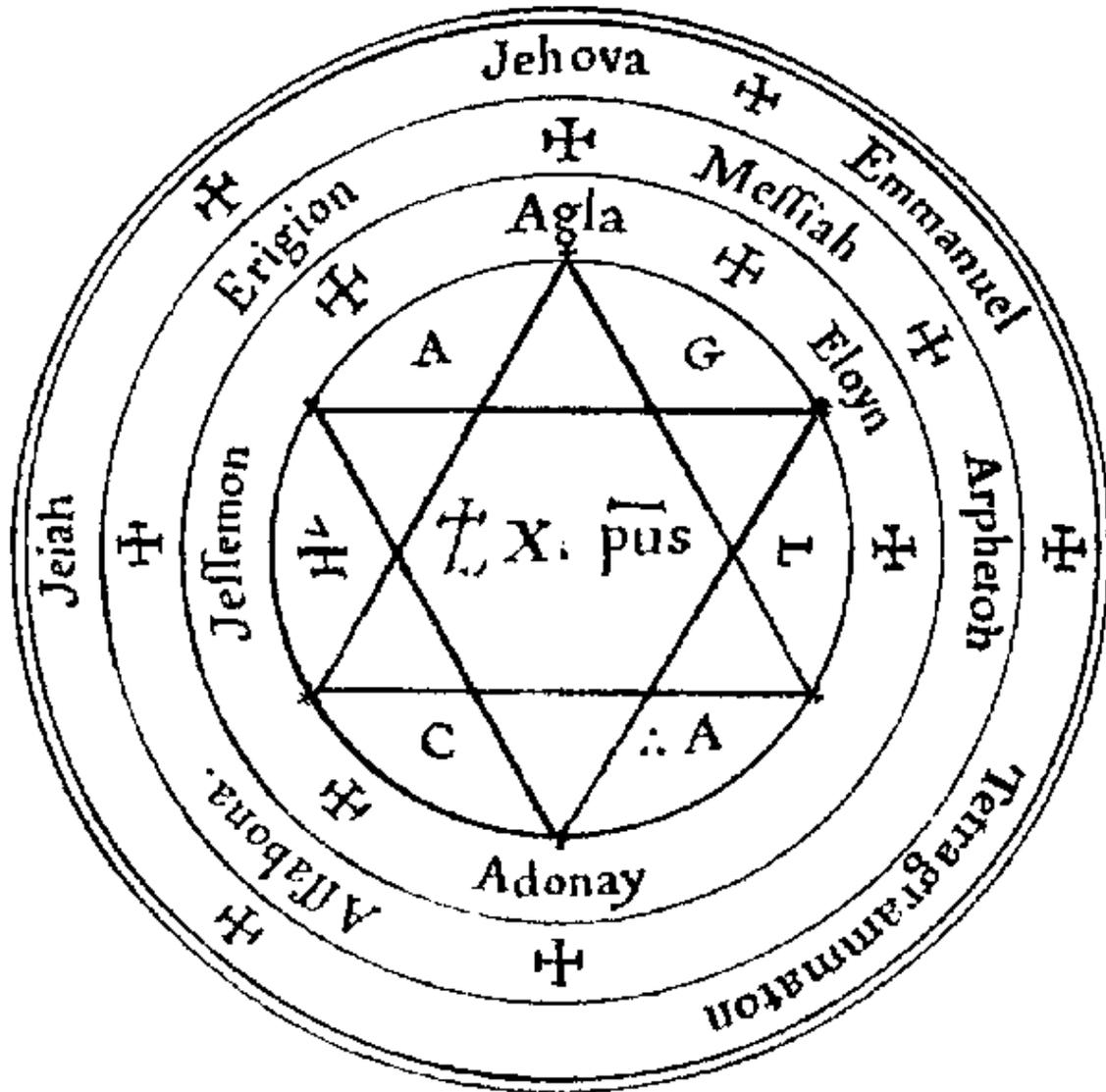


[This pentacle serves to invoke the spirits of Jupiter, and especially those whose names are written around the pentacle, among whom SARACHIEL is the lord and master of treasures, and teaches how to become the owner of the places wherein they are. It must be drawn with a blue color.]



[This pentacle serves to acquire much riches, honor, and glory. Its angel is BARIEL. It should be engraved on silver in the hour and day of Jupiter, while Jupiter is in the sign of the Crab.]

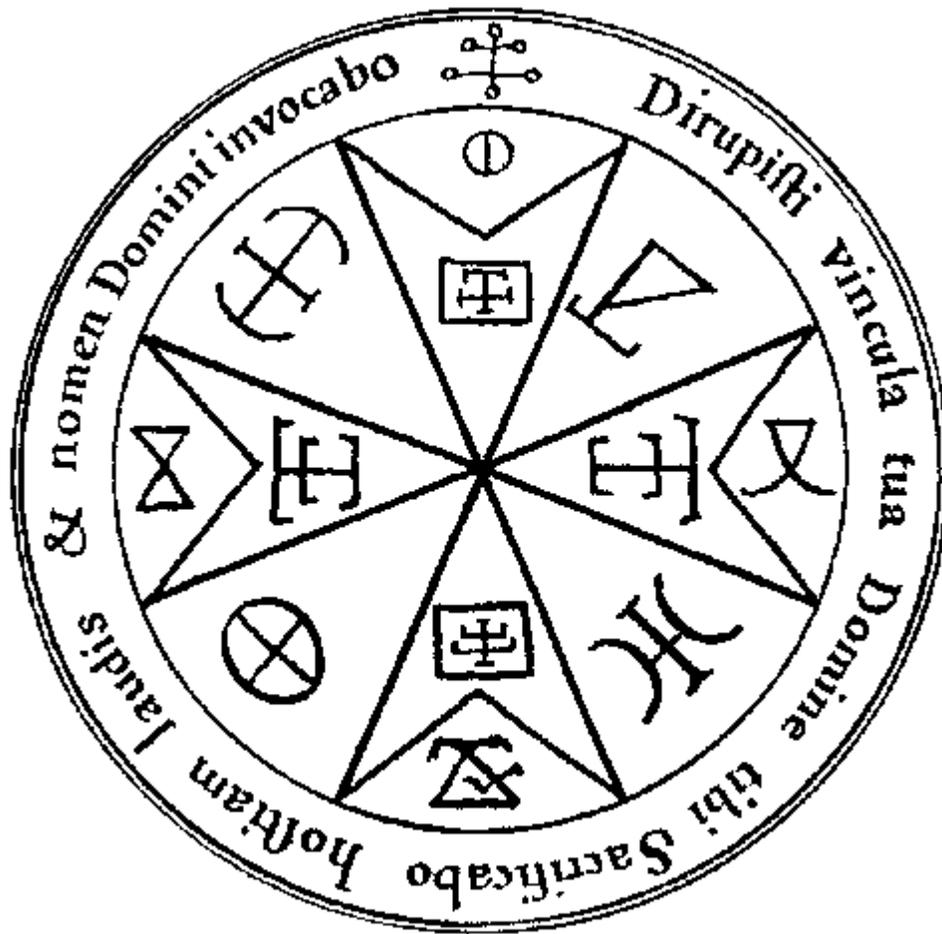
[4. figure. cp. [Mathers fig. 21, Jup. 4](#). The passage reads "Gloria et divinitae in domo eius et iustitia eius manet in seculum saeculi" ([Ps 111.3](#)) The Hebrew lettering on the right should read יְהוָה]



The Grand Pentacle of Solomon.

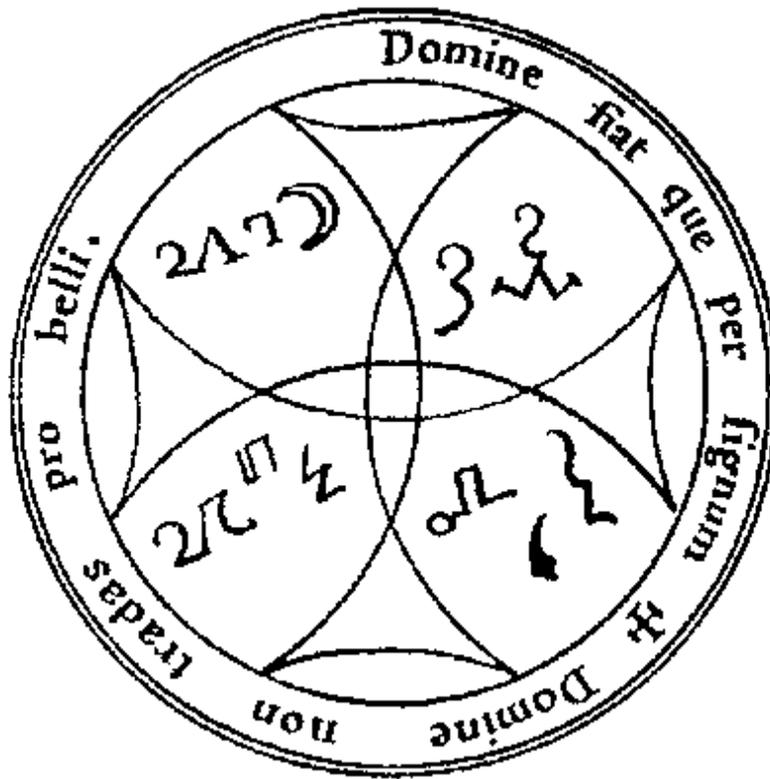
[This Great Pentacle is to force the refractory and obstinate spirits who do not want to go when conjured. Upon showing this pentacle, they are forced to appear. It is made of gold in the equal crescent of the Moon.]

[Versions of this pentacle occur in most of the grimoires, including the *Hebrew Key of Solomon* ([Gollancz, fol 38a](#)), *Heptameron*, *Grimoire of Honorius*, and *Lemegeton*.]

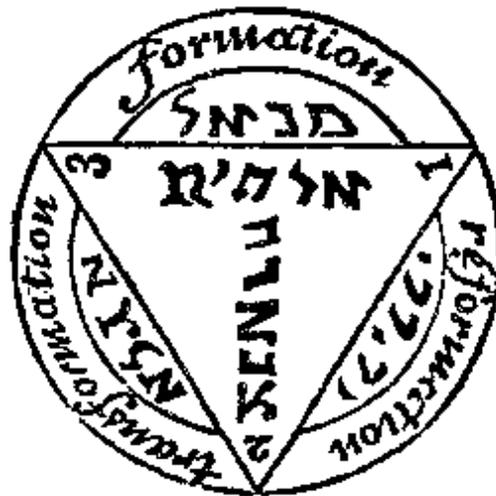


[This pentacle is to guarantee if one is a slave on sea and prisoner on the earth, its virtue will free a man from prison or slavery. The characters are those of Mercury; it must be in conjunction with Jupiter, or in a good aspect with the Moon.]

[Compare with Mathers [figure 38](#). The characters are the geomantic characters of Mercury from [Agrippa II.li](#). The verse is from [Psalm 115.16-17](#): Dirupisti vincula mea (17) tibi sacrificabo hostiam laudis et in nomine Domini invocabo.]



This pentacle is depicted on virgin parchment on the day and hour of Saturn, but on the very hour of Jupiter or of Venus, which are the enemies of Mars, it must be perfumed with an incense made with olive oil and a spider. One carries it on the right arm, and while casting lots one pronounces the words written in the circle, starting with "Domine fiat," and your luck will be preserved by its means.]

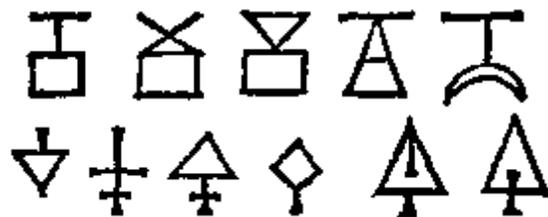


La Force

[Figure 1 from *Enchiridion par le Pape Léon III*]

This pentacle constrains the evil spirits, and holds them in fear.

[This figure is found in the *Enchiridion par le Pape Léon III*. Compare with the version given in Waite *BCM*, p. 55, plate IV, figure 1. In the center of the triangle is written in Hebrew "ALHIM" (Elohim) and "TzBAOTh" (Tzabaoth). Above the triangle is "MNAL" (?); to the right "IHVH" (Jehovah); on the left is "AGLA."]

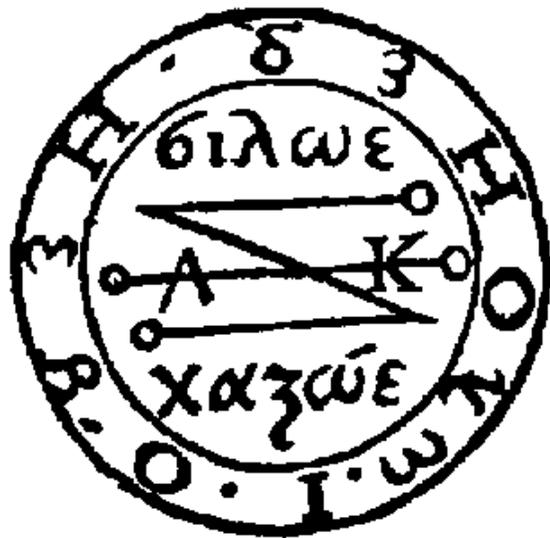


[This pentacle is under Mars. Charles V served for a long time successfully with it. It must be made on a thin iron plate, well polished. It was in the town of Inspruck for a long time. It renders invulnerable whoever carries it.]

[Figures are the Geomantic figures of Mars from [Agrippa II.li](#). Verse reads "Et dominabitur à mari usque ad mare & à flumine usque ad terminos orbis terrarum." ([Ps71.8](#)).]



Reverse side of the Seal of Cancer from the *Magical Calendar*



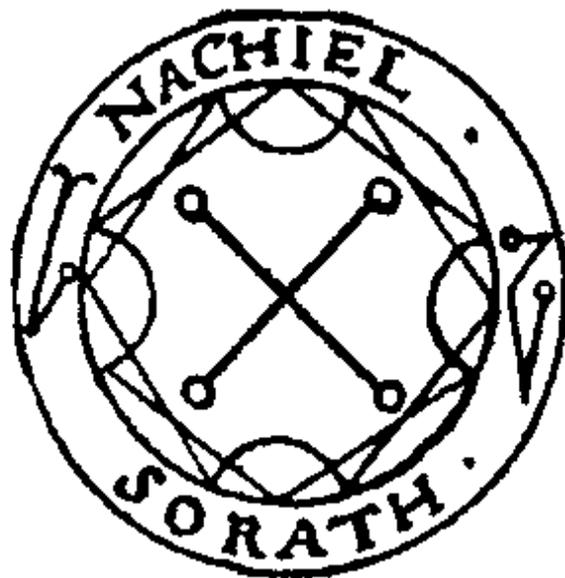
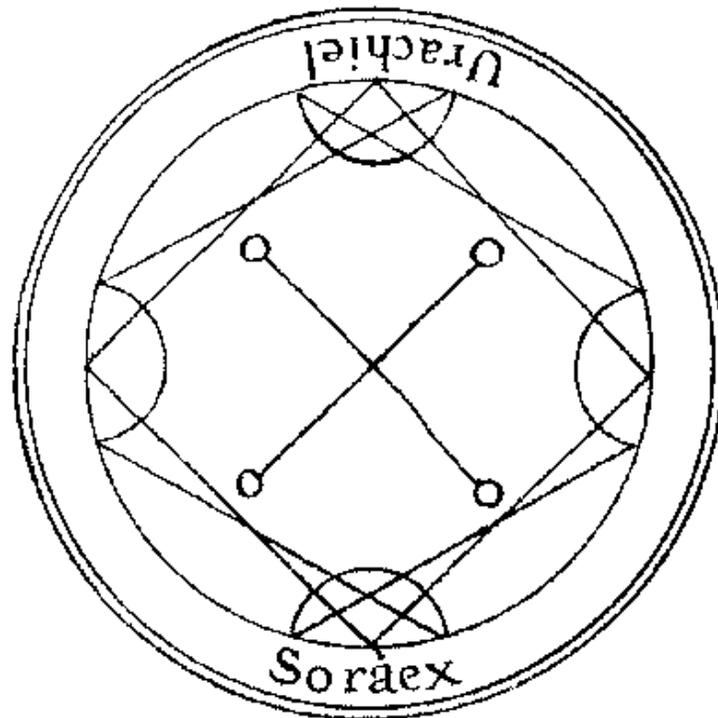
[Compare [Arch. Cancer.](#)]

[MURIEL, a beneficent spirit, influences this pentacle, which is a talisman with the virtue to return a traveller healthy and safe from all danger and especially those who travel over water, for while being provided with it, one will return healthy and safe from any trip they undertake. It must be made on a plate of silver in the month of June, while the Moon is increasing, and on the day and hour of the Moon, and incense it with the appropriate incense. It must be wrapped with white taffeta and suspended from the collar, with white taffeta or white silk ribbon or silver, from the left side.]



[This pentacle is the portrait of the Eternal, which means Justice and divine Wrath, and has a very great virtue for constraining the spirits and for controlling all earthly creatures, for it is said that in heaven and on earth the angels and the demons will bend their knees before him. It must be made on the skin of a lion on the day and hour of the Sun around the ten first days of August, written with the feather of swan, and of gold or yellow colors, or on a plate of very fine gold on the same day, month, and hour. Afterwards, incense it with a suitable incense, then carry it on your collar attached with a chain of gold, or a wire ribbon of gold.]

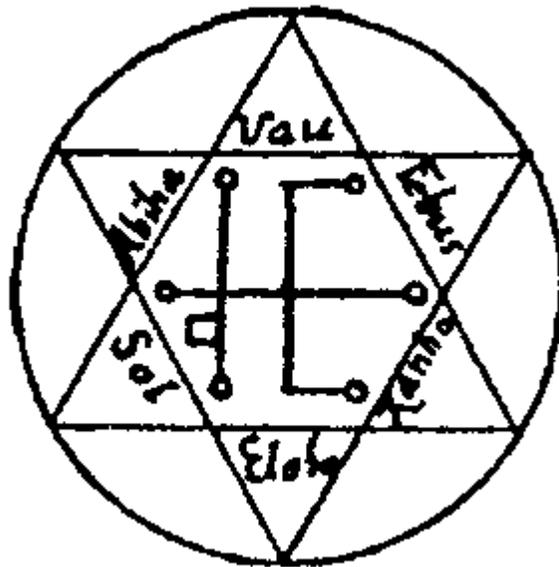
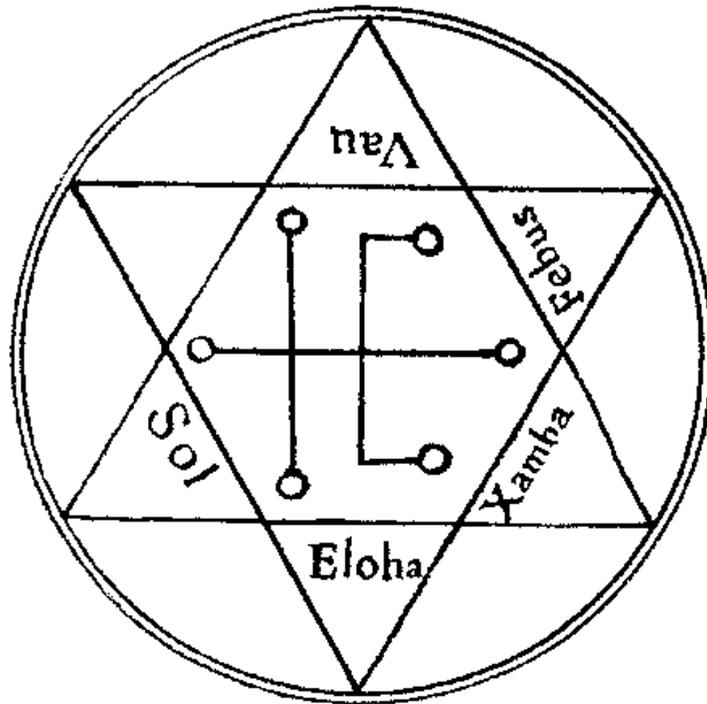
Compare [Mathers figure 32.](#)



[Seal of the Sun from the *Magical Calendar*.]

[This pentacle is of the Sun, and belongs to its angels. It must be made on the skin of lion in the month of August in the day and hour of the Sun. It can be as made on a plate of very pure gold on the month, day, and hour as above. It is of very great utility for acquiring the friendship of a prince or great lord, for by its means a man can reach and pick up to the biggest loads.]

Compare with the version found in the *Magical Calendar*. The central figure ultimately derives from [Agrippa II.xxii](#), seal of the Sun.]

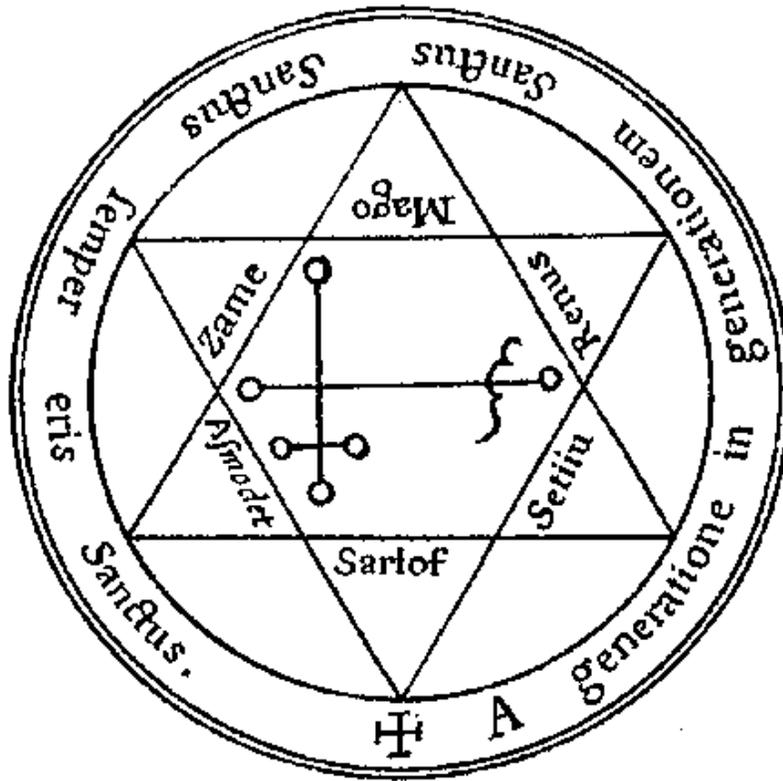


[Another seal of the Sun from the *Magical Calendar*.]

[This pentacle is for Solar spirits. It must be made on the skin of a lamb that was killed in the month of March, and written in yellow with a feather of swan cut with the penknife which must not be used for anything else but these sorts of operations.]

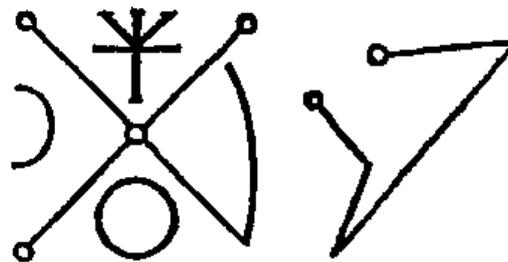
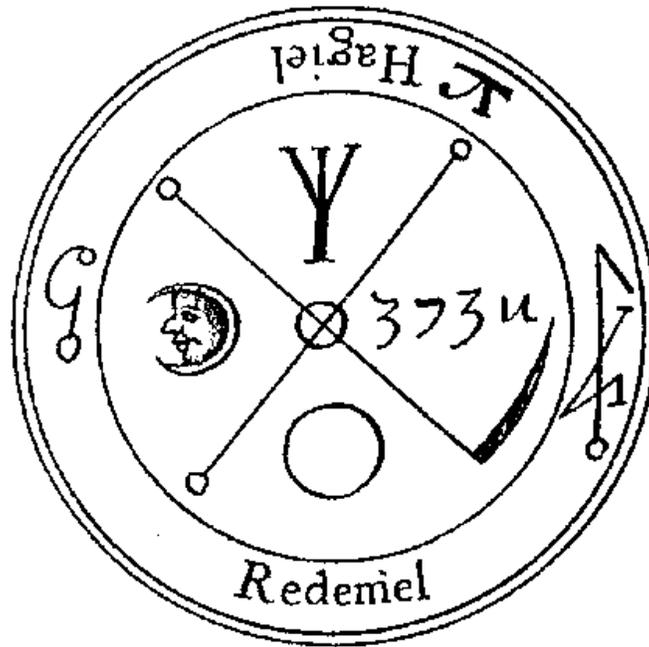


This one with the same virtue that the precedent and it must be made same manière, moreover it contributes much to the research of the mines and the (French) Treasury and if one encensé the aforementioned Pentacule in rechef and Mars [115] per the month of Aoust day and hour of the Sun and that one throws a small piece of it on some person that it is, or on an animal in a tems clearly & Serain, the aforementioned person or the animal will follow you by all, & if you want to be some to demolish, you have only to cut another piece of the aforesaid pentacle and will give it to eat with a dog or has a wolf, all at once it from will go away.

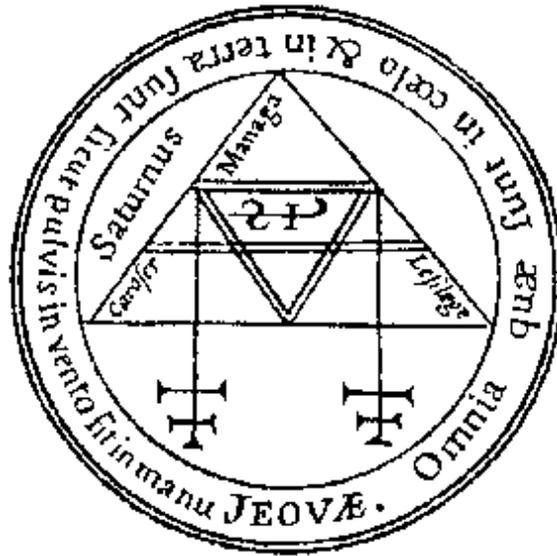


[Compare with seal of Venus in *The Magical Calendar*.]

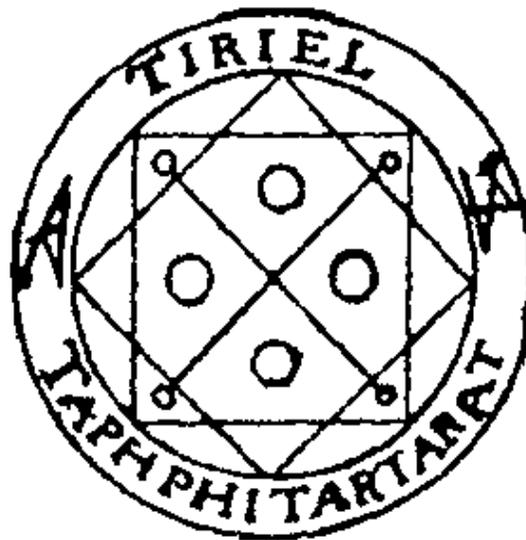
This Pentacle is Auspices of Come, which, is done at the beginning of May on a corceau of parchment of a young Bull killed at the beginning of the aforesaid month, written with Blood [116] of Dove & with one of its up to date feathers and hour of Come and when the Sun is with the sign of the balance, you will encenseras it with the planetary incense. It is of a great virtue for those which want to be made like and to destroy the haïne that your enemies pourroient to have against you, it should be carried on oneself of with dimensions the left, it can be as made on quite thin and quite polished copper as copper is red, and observing the same ceremonies.



This Pentacle Came, it is used for to force the rebellious Spirits has obéir with its first Aspect and whoever will drink of a liquor or [117] will have soaked a piece of this Pentacle space the 30 days to begin on April 26, of large enemy that he étoit will become intimate friend of that or of this which will make of it him drink, it must make on a skin of Goat killed in up to date June and hour of Come writes with Blood of Goat and a feather of Oye white & being encensé with the suitable incense one can as do it on red Copper, observing these same manières as above.



This Pentacle with the Power to return Esprits [119] of flexible & familiar Saturn in the invocations it is done on a skin of Mole and writing with the feather of crested in and hour day January of Saturn, being turned on the side of midday calling upon the dominating Angels and encensant it with of Souphre, when one does not need any it must be buried under a plant of Joubarbe until the necessary one, it is also made on leads observing the same ceremonies in the same month day and hour that above but it is necessary that it is engraved with the graver of Art.

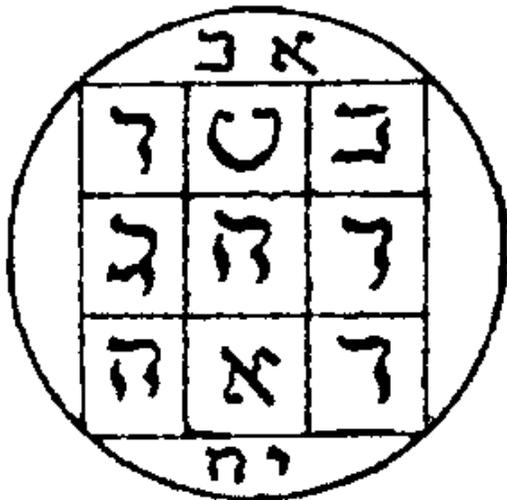
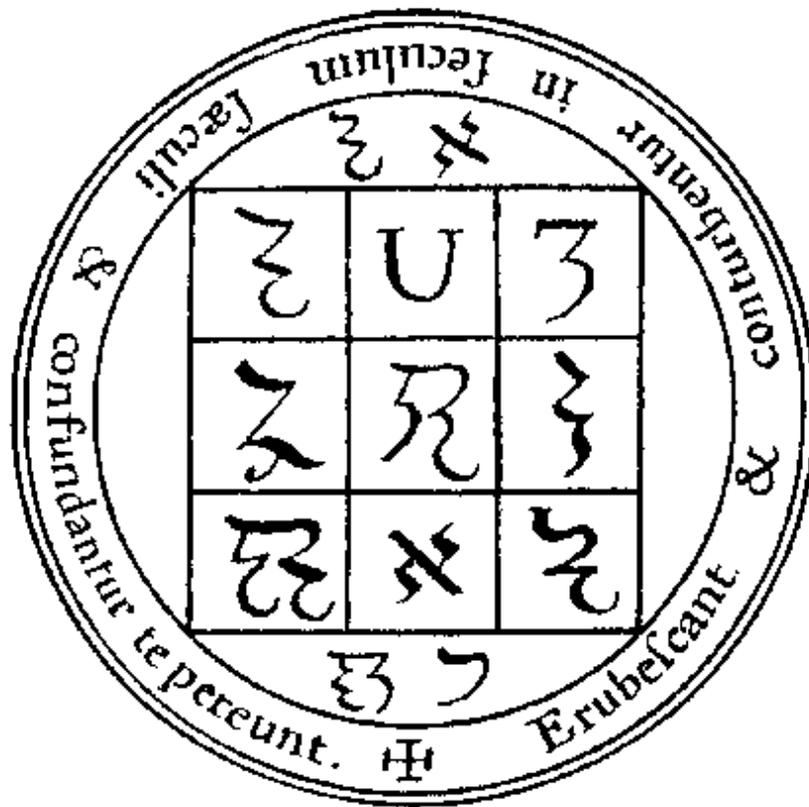


This Pentacule is useful for those which are useful of [120] Jarretiére, because with icelui it does not have to fear the mischievousness of the malignant Spirits which pourroient to divert it of its way, ili is good also for those which adulterate on water, and for the fishermen who will have it on them, because by its means they will take quantity of fish, it is made same maniere in the same month in same the tems and with the same ceremonies as before precedent.



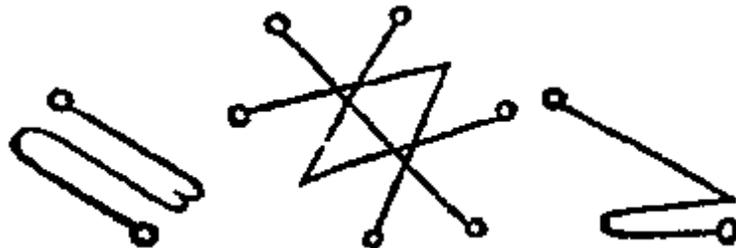
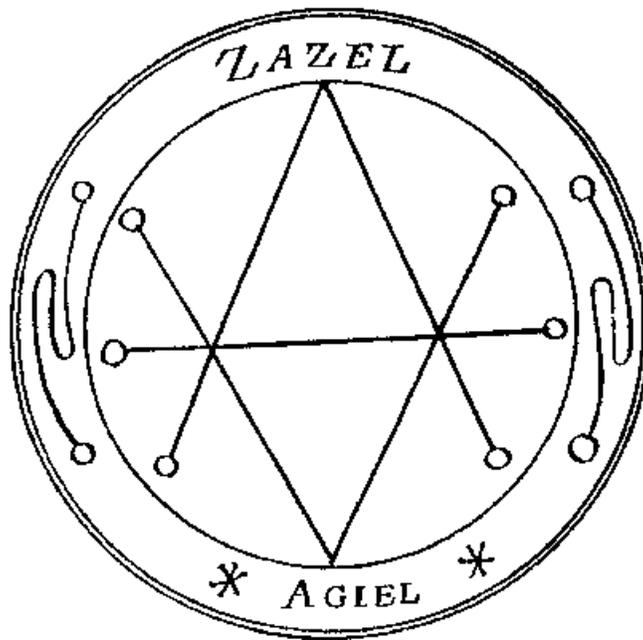
This Pentacle is Saturn & its influence particulière is to give him the force to force the Gnomes which are Terrestrial Spirits to go [121] obéissants in the event of refusal, it is as useful for the increase of the goods of fortune, it is clean pareillement to make décamper an army pourvû as one buries it in the Camp, because at once that it will be the army there will décampera, he is done in June approximately the 20 at the day and hour of Saturn on a piece of Haddock skin written with the feather of Oye it can be also made on lead observing the same ceremonies.

[Ego enim sum Dominus Deus tuus qui eduxi te de terra Aegypti ([Ps80:11](#)) Azael is mentioned in [Agrippa III.xxiv](#) as one of the angels of the four cardinal directions (South), and also in the [Testament of Solomon](#). "Athanatos & Agios Agla" are common sacred names of God. The pentacle also has the words or names Nafnie and Anfan which I have not been able to find elsewhere.]



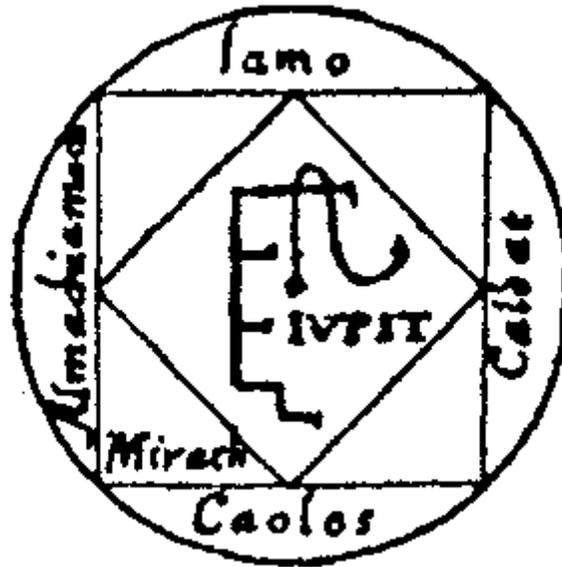
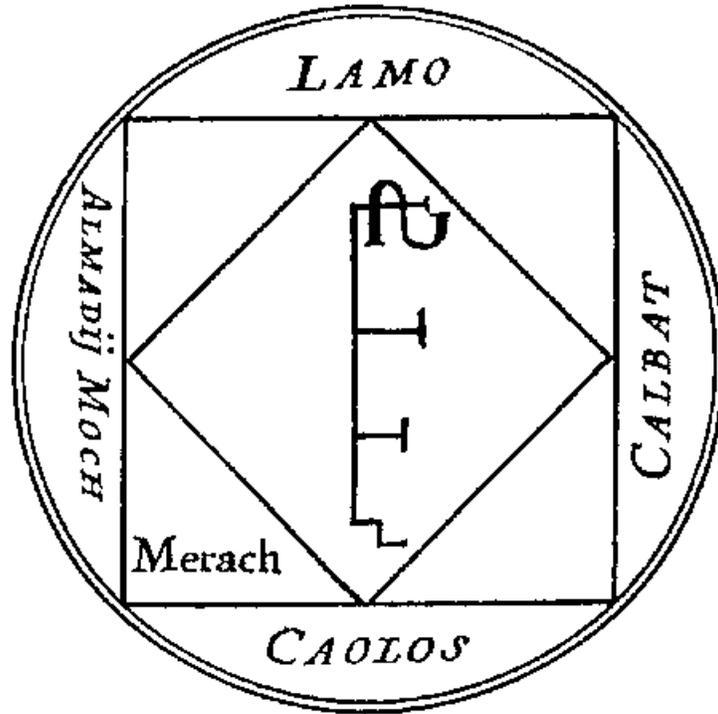
1	5	9
2	6	10
3	7	11

This Pentacle is of a virtue singulière for those which endeavour to make to achapt cattle and which nourishes them, because being buried where they are locked up they will become fatty in little detems and will multiply there much more, one needs that it is put in [122] known as Etable at December and June or of January per the day and hour of Saturn, the Moon being new and there will be care to sprinkle it the every day with milk of Mare and a little Seed of pourceau and encensant it with fine musk, he is done in December per the day and hour of Saturn the moon being to full on a piece of skin of Lion written with a feather of crested cut with the penknife of art, or on lead rafiné and engraved with the graver of art observing the same ceremonies.

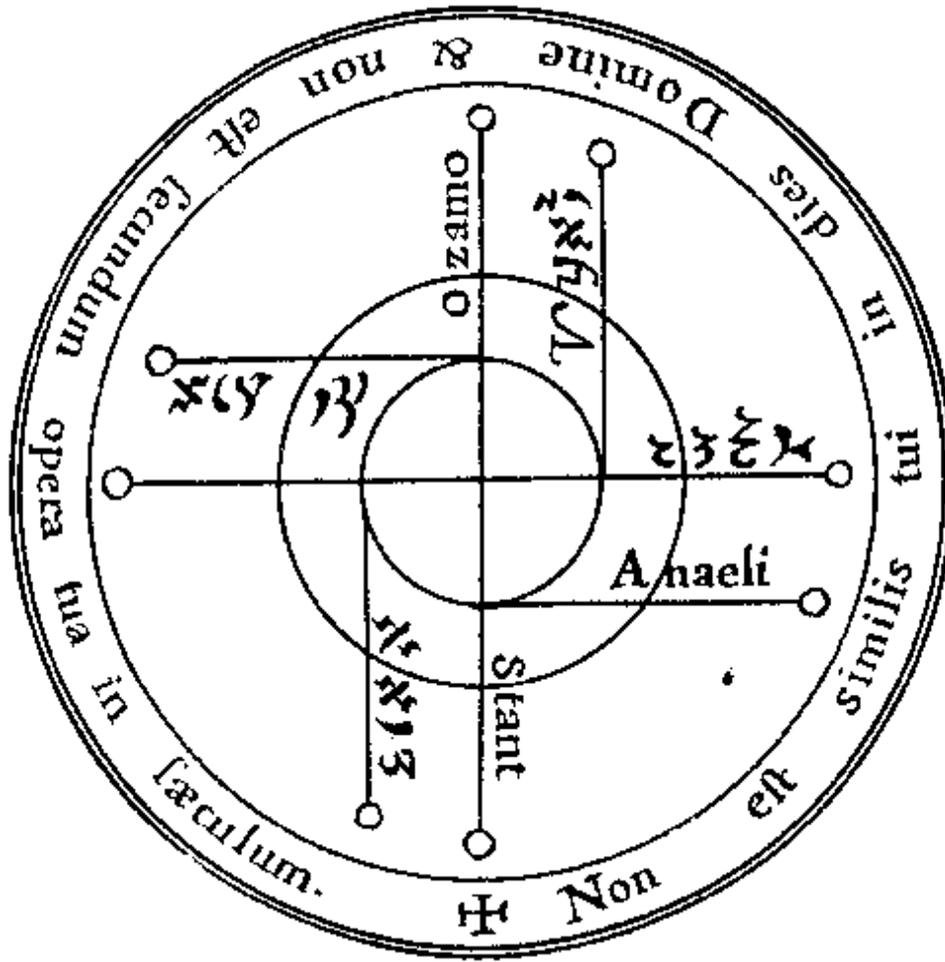


[Seal of the Intelligence of Saturn (Agiel), Seal of Saturn, and Seal of the Spirit of Saturn (Zazel) from Agrippa.]

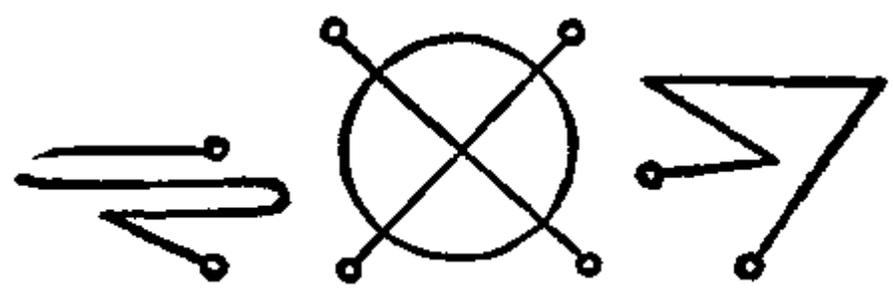
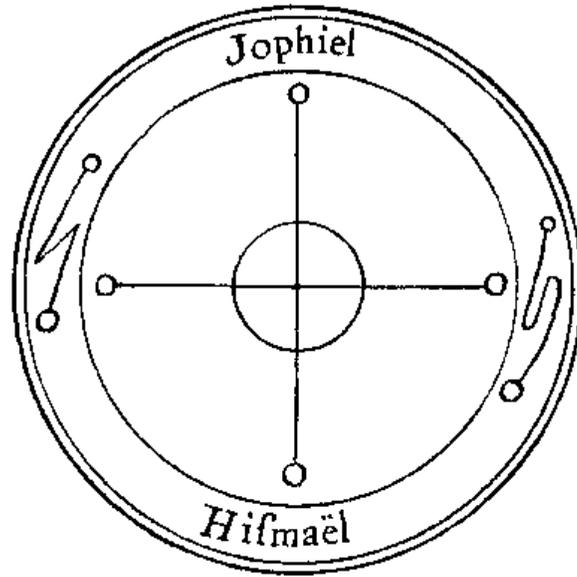
This Pentacule is clean for a Rider, so that its horse lasts longtems, because carrying it in its pocket on the right side, Its Horse will be never [123] wounded, it is done on lead approximately on June 20 day and hour of Saturn in Full moon and legraver with the graver and by engraving it it is necessary to be turned on the side of midday by calling upon the Angels and spirits of Saturn Without forgetting encensement.



This Pentacle is good to go the favorable Spirits of Jupiter and to subject them to the obéissance with the case which they were rebellious in the invocations, it is done on Tin in November or of February to the Jupiter day and time, it can also be done on parchment [124] of Stag which will have been killed in same November written with the color blue which is the Jupiter color & writing with the feather of Eagle.



This Pentacle is Spirits of Jupiter & it is by their means that it opère, it is très useful to those which want to be quite desired dún each one it must be done on a piece of horse hide in February to the Jupiter Day and time and writing with the feather of Cigne being turned on [125] the side of the East you will call upon the igneous Spirits which are under its empire.

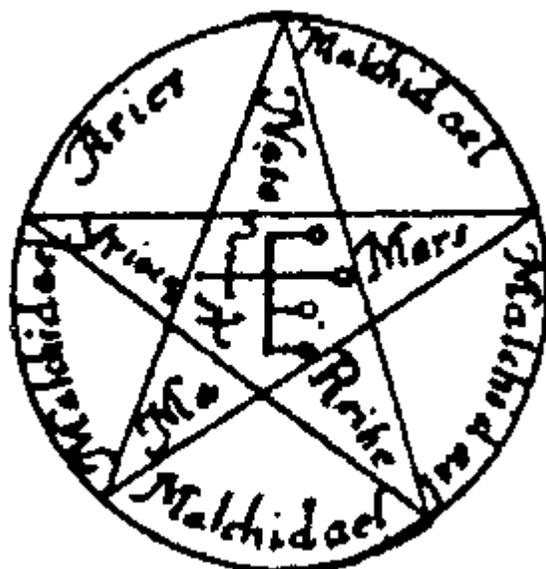


[Seal of the Intelligence of Jupiter (Jophiel), Seal of Jupiter, and Seal of the Spirit of Jupiter (Hismael) from Agrippa.]

This Pentacle referred to a Legion of Joviels Spirits under Princes Hismaël & Jophiel & by his means you will be able easily to arrive at Sciences when you aurois no provision for that. It must make on Tin engraved with the graver in up to date November and Jupiter time & Encenser with the suitable incense, it can be also made on a skin of hind killed to that the month and writing with a feather of Cigne following the other Ceremonies for the remainder.



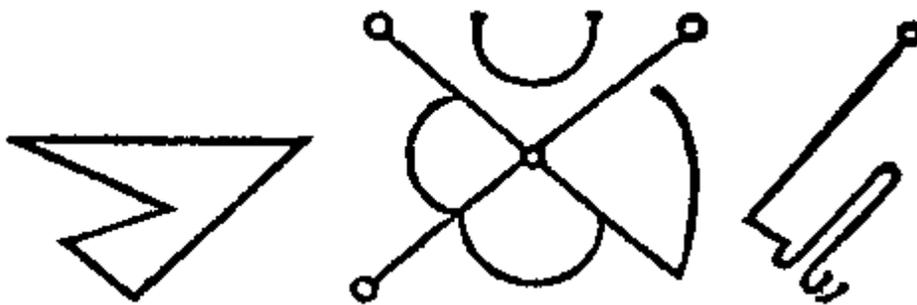
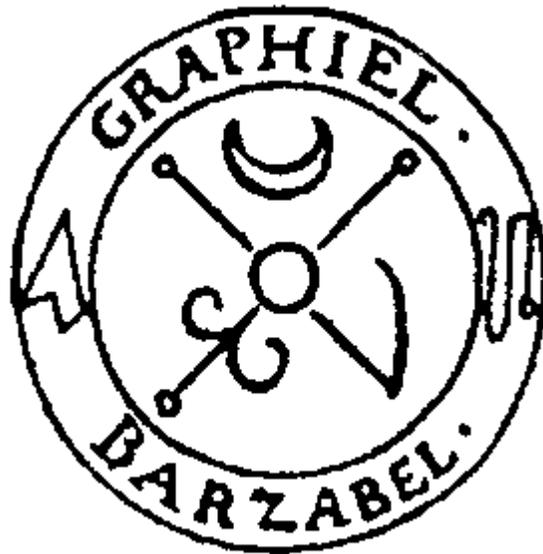
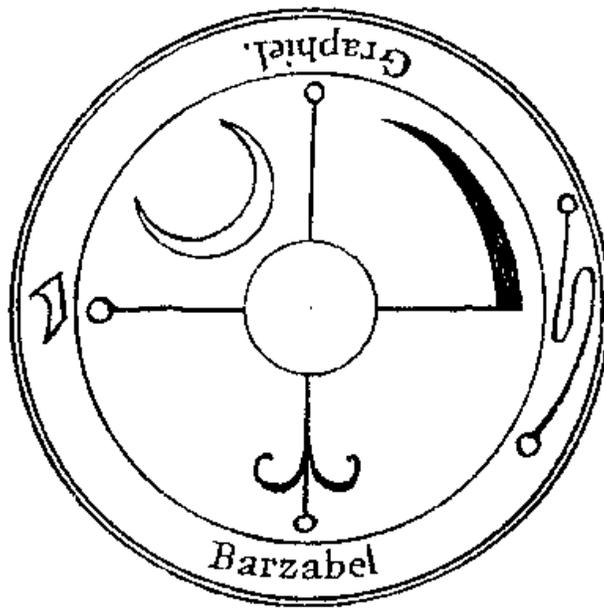
This Pentacle is clean for all the operations which are made Thursday because having it on oneself there is nothing which does not succeed, it is done in February on Tin engraved with the Graver at the day and Jupiter time and encensé with the suitable incense then dequoi you will wrap it in a blue piece of fabric, and will carry it during November and February while turning you on the side of the East you will call upon to them [127] sylphs which are subjected there, it can be as made on a piece of skin of Stag in the same month day and hour as above by observing the same ones Ceremonies.



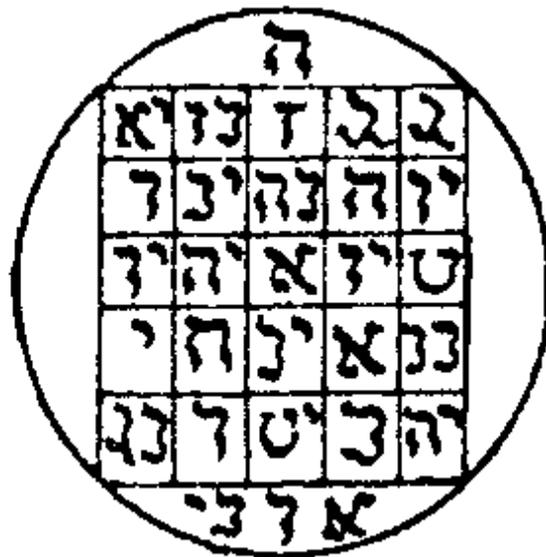
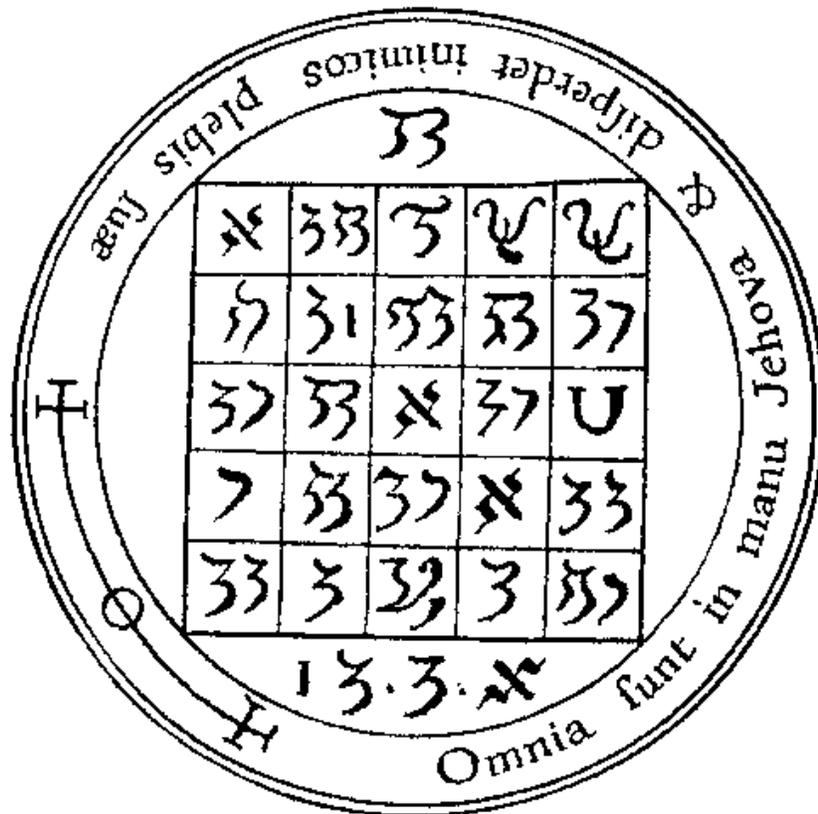
This Pentacule is under the domination of Mars which by its influence is used to overcome the Aëriens Spirits with the case which they were rebellious in the operations & which they made difficulty of paroitre it must be made on fine steel in March when the Moon is almost with [128] the last district engraved with the graver and encensé with the Incense suitable & wrapped in a piece of red Taffeta for you to be useful about it when you need some.



This Pentacle is très necessary for those which go in war, it to the virtue to give courage and force to fight, and that which will carry it will never be wounded of any weapon, it is made on steel approximately the 22 8. bre engraved with the graver & encensé with the suitable encense it should be suspended with your collar by a cord where there is Hair of Wolf interfered manière that it is [129] at the place of the heart while turning you towards the East & calling upon the Martials Angels, it can be also made on a skin of Wolf which was killed in aforesaid time & writing with Blood of Vulture and one of its feathers observing the same ceremonies.



This Pentacle receives a so strong influence of Mars when it is made by the way that being put in Fortteresse it becomes impregnable, it is done on Steel in October at the day and hour of Mars engraved with the graver being turned on the side of the Occident, it should be wrapped [130] in a piece of fabric red & carefully preserve it for the need.

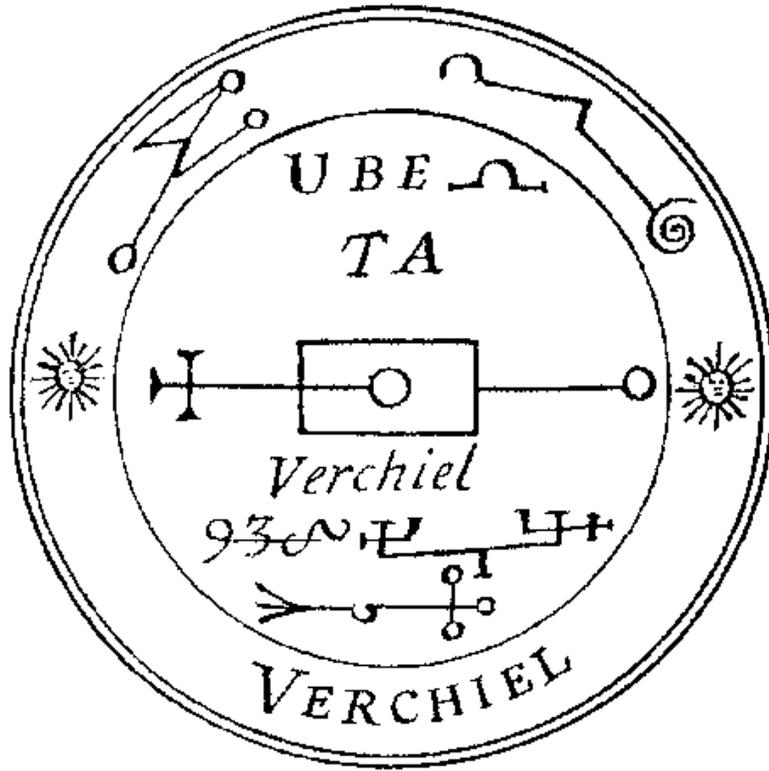


א	ס	ו	כ	ג
ד	יב	כה	ת	יו
יז	ה	יג	כא	ט
•	יח	א	יד	כב
כג	ז	יט	ב	יח

This Pentacule is to force the Sylphs habitans Spirits fire to go obéissants it is necessary that it is made on a piece of parchment of Truye which will have been killed in Mars, day & hour of the Moon of Mars writes with Blood of Sheep & the feather of a Green woodpecker and encensé with the suitable incense and to preserve it for the necessary one [131] he can also be done on steel with the up to date graver and hour of Mars in the aforementioned month observing the same ceremonies.

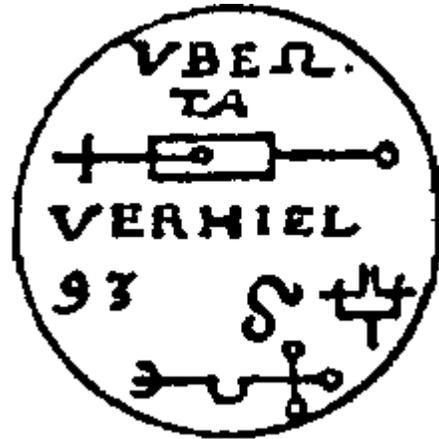


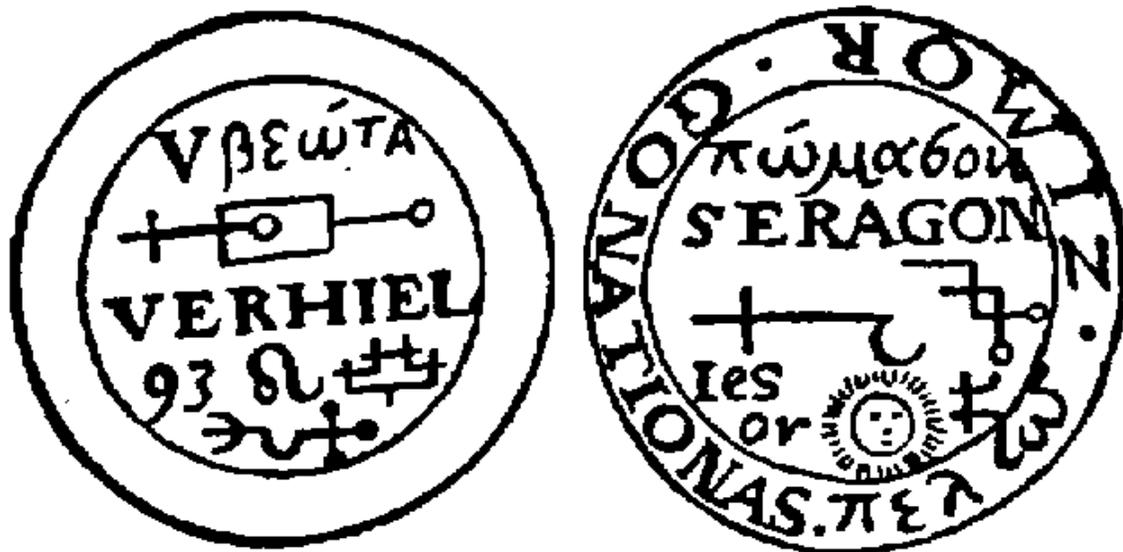
This Pentacle which is of living Jupiter of the house of the Ram, gets by its influence the benevolence of those which one wishes it dissipates sorrows & cures all the fluxions and giddinesses of the Brain being made with iron, money, gold and Copper equalize portion that one dissolves together approximately the 21 of up to date Mars and hour of Mars in New moon, and while having made a species of medal of the sufficient size to contain [132] what is marked, you will make it mark with the graver in the aforementioned month day and hour of the planet observing to make work only in the aforementioned tems then dequoi you itwill wrap in a piece of blue Taffeta to suspend it between the Shoulders with the lower part of the nape of the neck of the Collar.



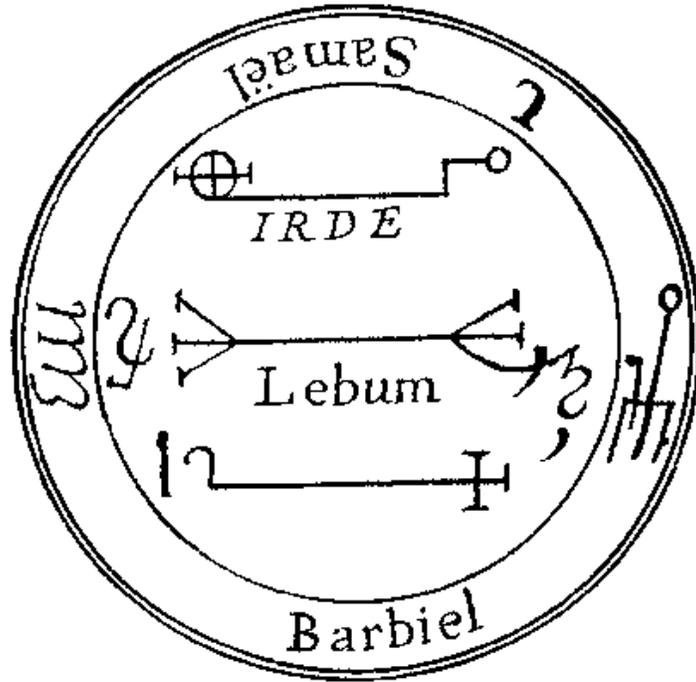
VERCHIEL

Ω Z P



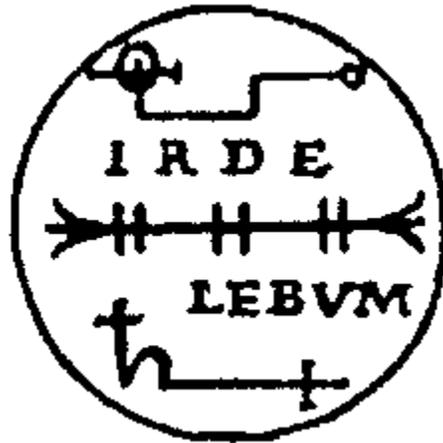


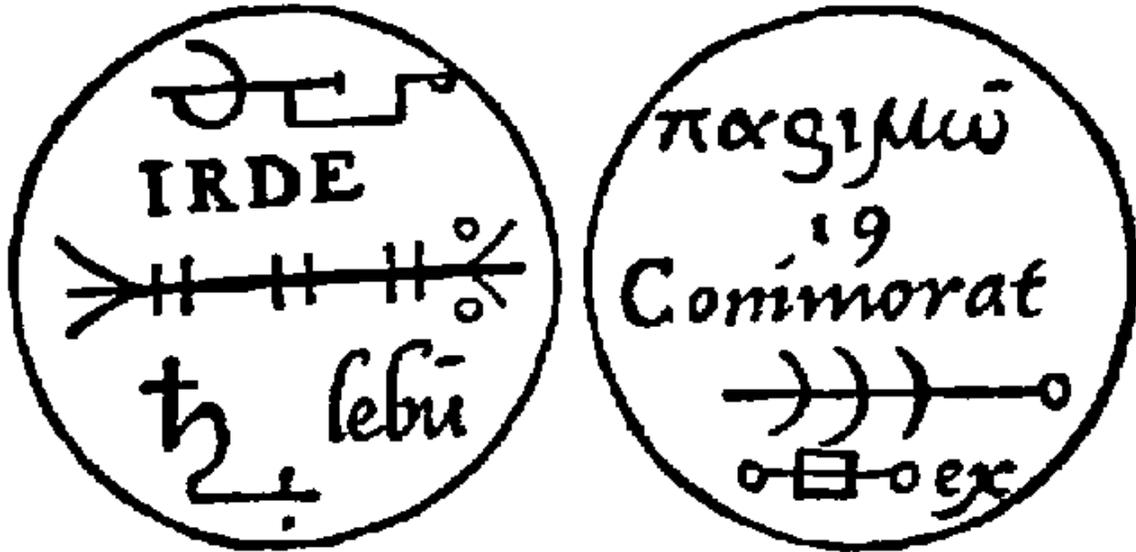
This Pentacle is Sun and by its influence in the house of the Lion is very sovereign to gain a lawsuit and by its means there is not only one does not obtain his Judges when one will request them, even Kings, Princes and large Lords, it is necessary [133] that it is made on Gold very pure & engraved approximately the 22 of July the Moon being to the sign of up to date fish and hour of the Sun then to wrap it in a piece of taffeta yellow and to suspend it by a cord where there is hair of Lion mixed among with the place with the Heart.



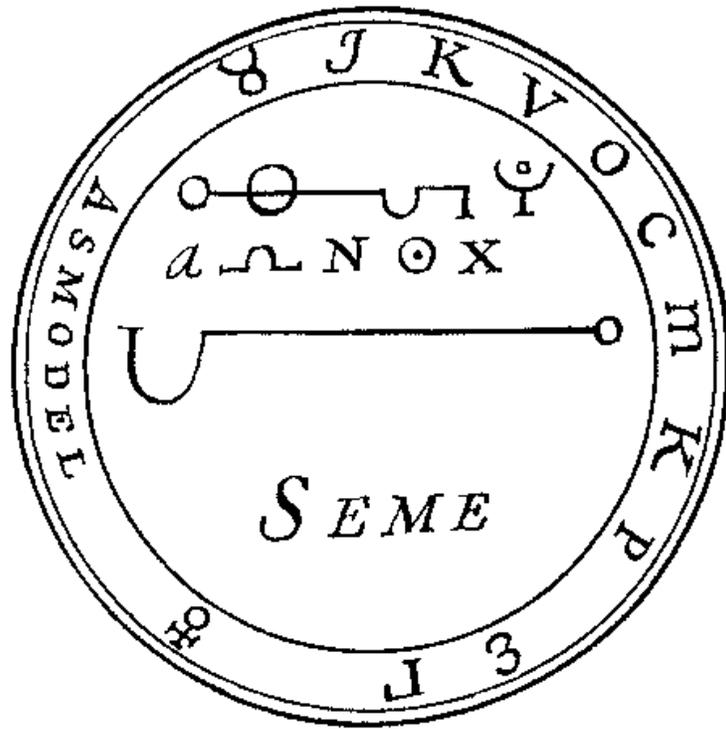
BARBIEL

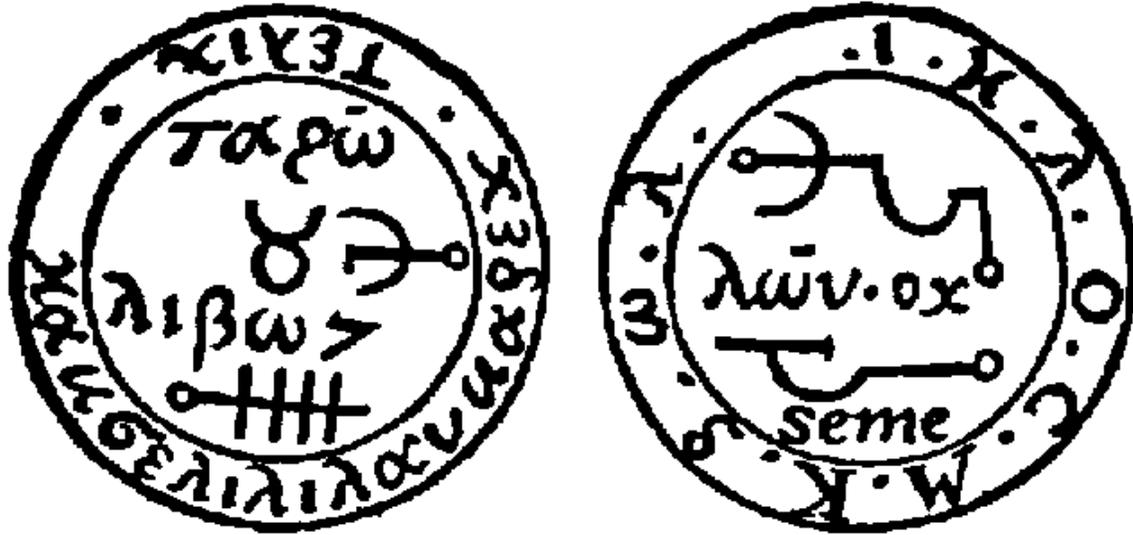
⚡ ○ J ms



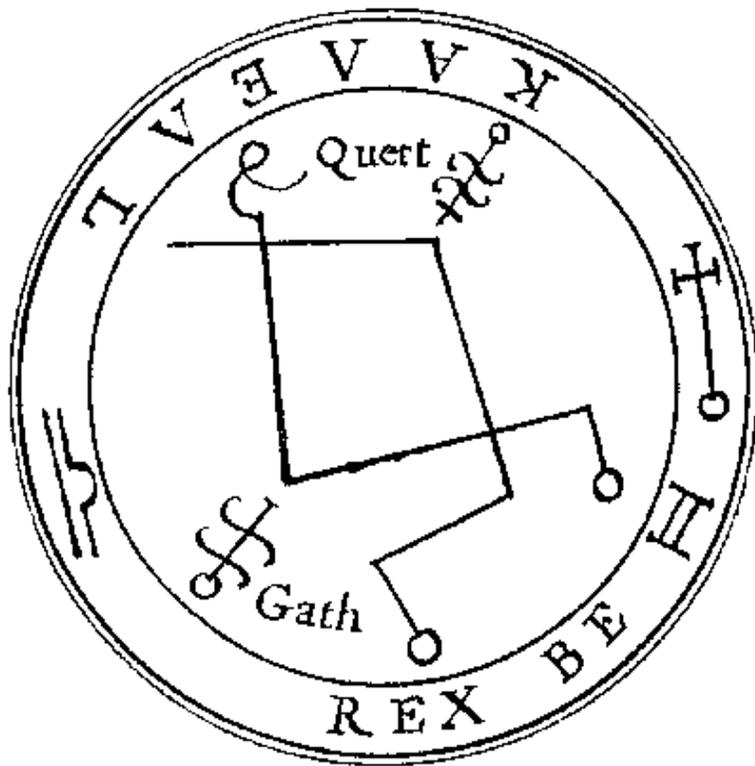


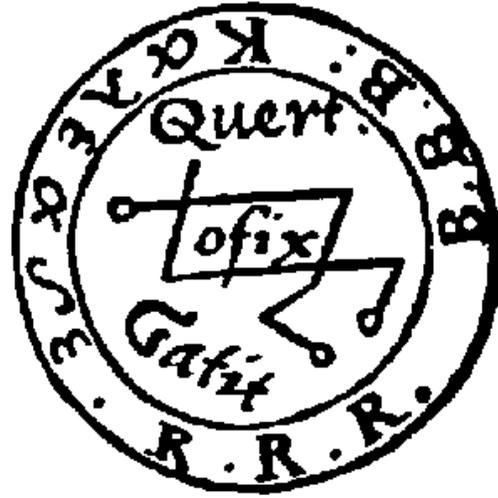
This Pentacle receives its virtue of the Spirits of Jupiter & the Scorpion which gets the force to dissipate the panic fears, such as for example if one avoit noüé the aglet or another similar evil spell. It must be fact known of the Copper of purest than one can find engraved with the graver approximately on June 20 at the Jupiter day and time in news [134] the Moon, & turning on the side of the East the encenser with the suitable incense & Encenser 3 times, after which you will wrap it in a blue piece of fabric and will apply it to the genitals.



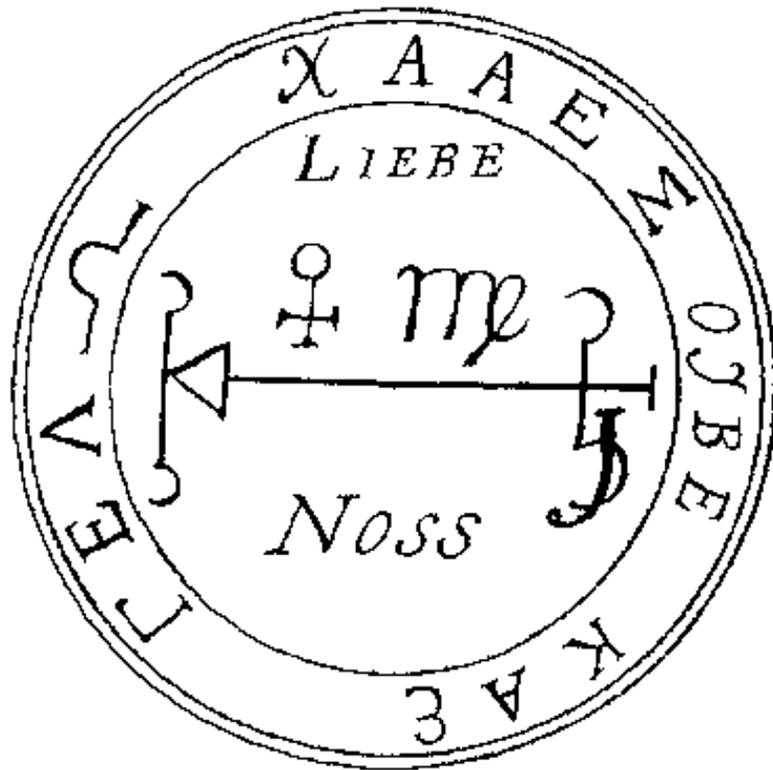


Les Esprits Dominateurs de Venus et du Taureau influent si merveilleusement sur ce Pentacule qu'ils lui donnent la vertu de rendre la chaleur naturelle à celui ou celle qui l'auroit perdue et qui seroit impuissant, il se fait en faisant fondre ensemble égale portion de cuivre, du fer, de l'Etain et de l'Or environ le 20 d'Avril en nouvelle [135] Lune à jour & heure de Venus et en ayant fait faire une médaille et y ayant fait graver ce qui est marqué on l'encense avec l'encens convenable & on l'applique sur la Cuisse droite pour un homme et à la gauche pour la femme se tournant l'un et l'autre du côté de l'Orient.



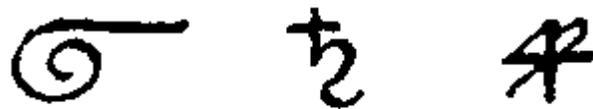
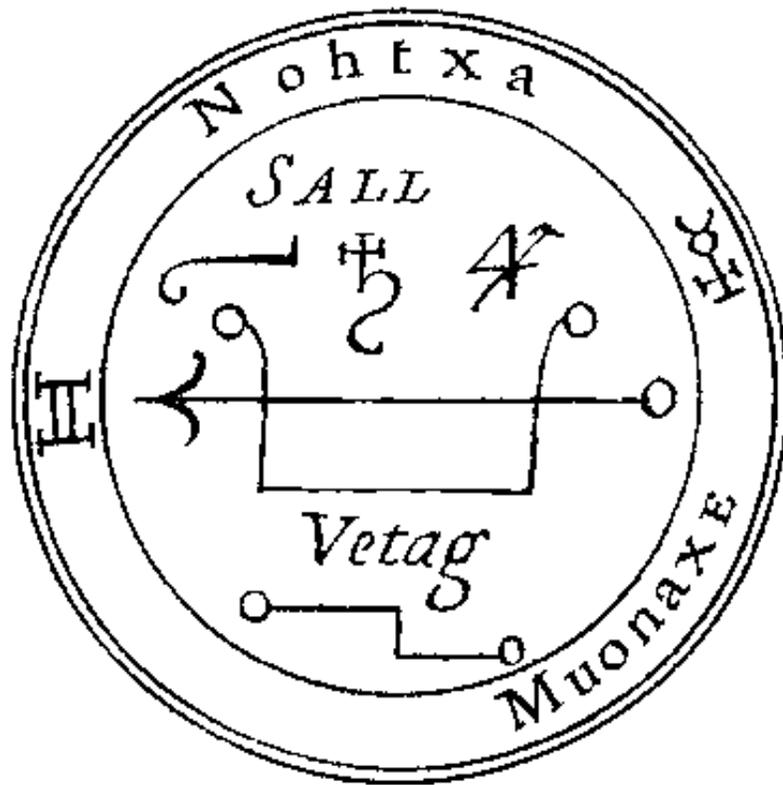


The Angels of Come and the Balance which dominate over this Pentacule influence to him so benignly that they give him the virtue to resist Venom, with the poison & others enchantemens, it is necessary to make it have copper, Gold, money and étaing equalizes [136] gravity, to melt the whole together and to make some make a medal approximately up to date on June 20 and hour of Come the Moon being new having made engrave what is marked with the graver at same day and hour after having encensé it with the suitable incense one wraps it in a piece of cloth verd being turned on the side of the East one suspends it with a cord of Gold at the place of the heart.





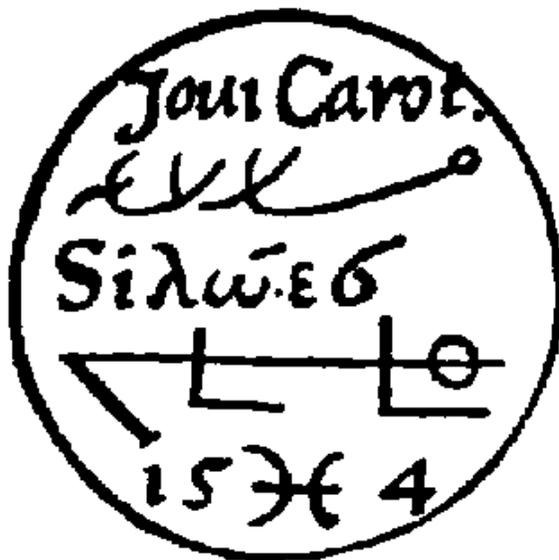
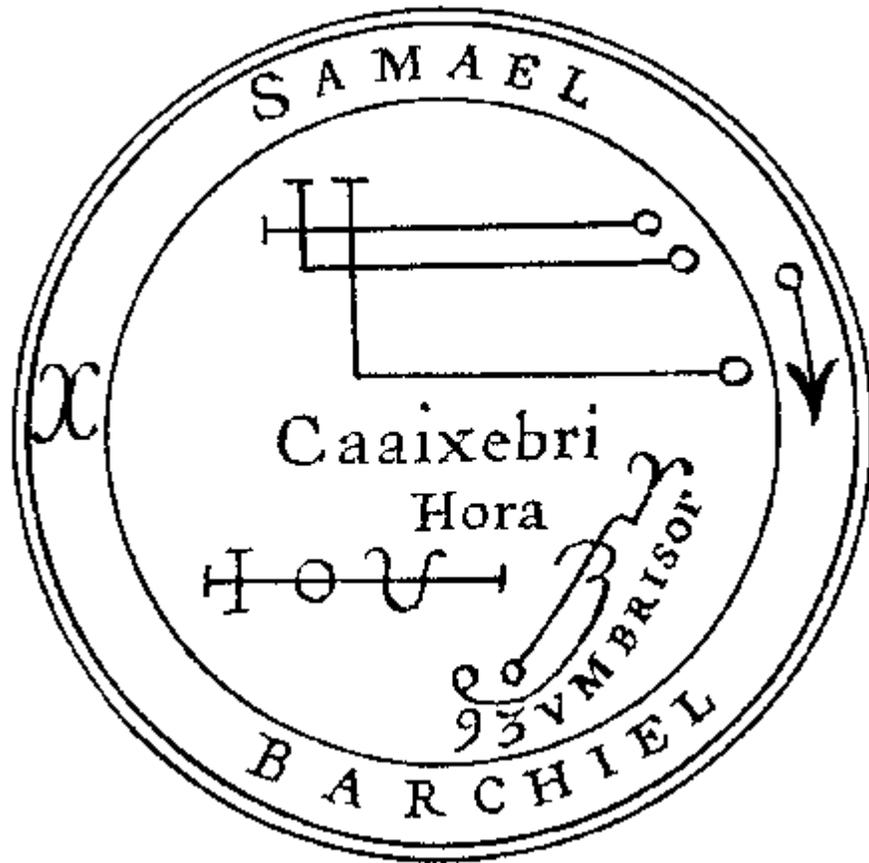
Ce pentacule sert à guérir les maladies internes du corps par le moyen des Anges de mercure et des Gemeaux qui influent fortement sur lui et qui rendent celui qui le porte fort heureux aux actes medecinales, pour le faire il faut fondre de l'or et de [\[137\]](#) l'argent d'égale pesanteur environ le 21 de mai à l'heure et jour de Mercure au renouveau de la Lune & l'ayant fait graver avec le burin à parceil jour et heure l'encenser avec l'encens convenable on l'enveloppe dans un morceau de Taffetas de differentes couleurs pour le porter sur Soi.







This Pentacle is done under the auspices of Sagittarius one of the houses of Mars it with the property to force the Spirits of Sagittarius with Obéir and to go flexible so that one orders to them, it must make approximately on November 23 with the crescent of the moon while dissolving of Etaing and there to engrave what is marked up to date and hour of Mars and after having encensé it with the suitable incense, it is necessary to wrap it in Taffeta [139] red and To properly preserve it for you to be useful about it when you need some.



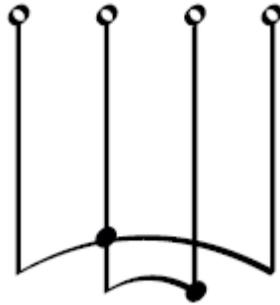
This Pentacule which is under the Auspices of Poisson to the virtue singulière to cure Apopléxie and to preserve of it that which carries it, it must be done on Steel in February to the day and hour of Mars in New moon and after having encensé it with the suitable incense it should Be suspended by a red cord of manière which it touches the navel, he is good for those which were born at February [140] to arrive to all Sciences.



The Angels and Spirits of Saturn produce in this Pentacule the virtue to succeed with the Building industries which one undertakes, One does it on lead in up to date November and hour of Saturn to the revival of the moon, and after having encensé it with the suitable incense, one wraps it in a piece of black cloth, to carry it on oneself suspended by a black Ribbon.



This Pentacule being made on Lead in up to date January and hour of Saturn encensé with the incense suitable and wrapped in a piece of black Cloth Suspended like the precedent with the virtue to return that which carries it to the place of the pleasant Heart to one each one and preserves it of any venom, poison & evil spells.



[41. figure.]

[VTHEXYAGRAMYAHOA, or TEYGAYHA, VHXARMAO]

I do not have access to the original Lansdowne manuscript or a reasonable or complete rendition. The very excellent and learned Joseph Peterson guides us with suitable comparisons or replacements for this figure and the following three, so I have produced the material from his cited sources.

I can only guess that the words "VTHEXYAGRAMYAHOA, or TEYGAYHA, VHXARMAO would be placed around the seal of Phul in some manner.

The same would apply in the next figure, where the seals of the Moon from Agrippa are utilized. Kane 2010

PHUL Angel & Esprit under the domination of the Moon influence so extremely this Pentacule that that which carries it is not at all in danger to be assailed by the Robbers, it must make on a Money plate in June & engraved with the up to date graver & hour of the Moon and encensé with the suitable incense & wrap it in a piece of fabric of soye to make use of it with the need.

[143]

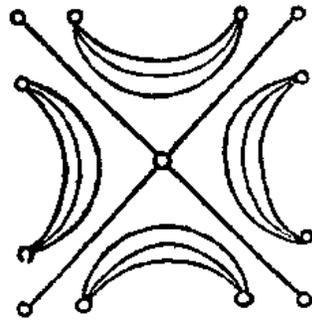
37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	32	64	24	56	
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45



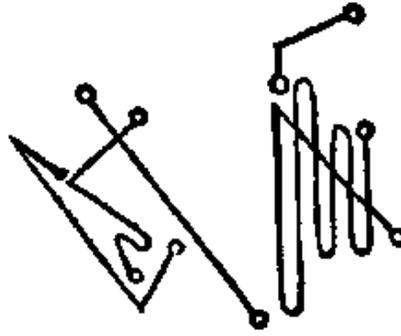
ל	ש	ז	ל	כ	ע	כ	י	ג	מ	ה
ו	ר	ח	ו	ע	ל	א	ג	נ	י	מ
ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז
י	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה
נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ
כ	נ	ה	י	ג	מ	ה	י	ג	מ	ה
ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז
ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו
ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל
ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז

The Seales or Characters

Of the Moon



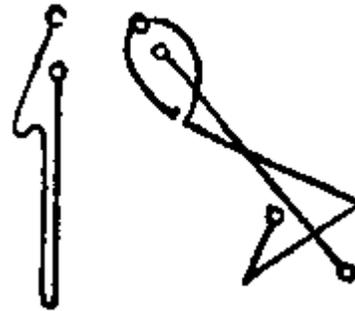
Of the Intelligence of the Moon



Of the Spirit of the Moon



Of the Spirit of the Spirits of the Moon



[42. figure. Cp. Agrippa II, xxii, seal of the Moon.]

[MALCHA, MASMODAI]

This Pentacule is extremely useful for those which Are useful of Jarretiére Voyager by ground it must be done on money in up to date June and hour of the Moon in Serain time encensé with the incense suitable and wrapped in white Taffeta to make use of it in your need.



[43. figure. Cp. Mathers fig. 42.]

[Hoc enim os ex de Ossibus meis & Caro de Carne & erunt duo in carne une. Cp. Gen2.23-24: "dixitque Adam hoc nunc os ex ossibus meis et caro de carne ... et erunt duo in carne una"]

This Pentacule Came, it with the force by the name of God IOD, HE, VAU, HE Its Angel is MONOCHIS, one must call upon you with the première or the 8me hour of the Day. If you show it with the person that you like it rest only it will have aye does only you Souhaittez.

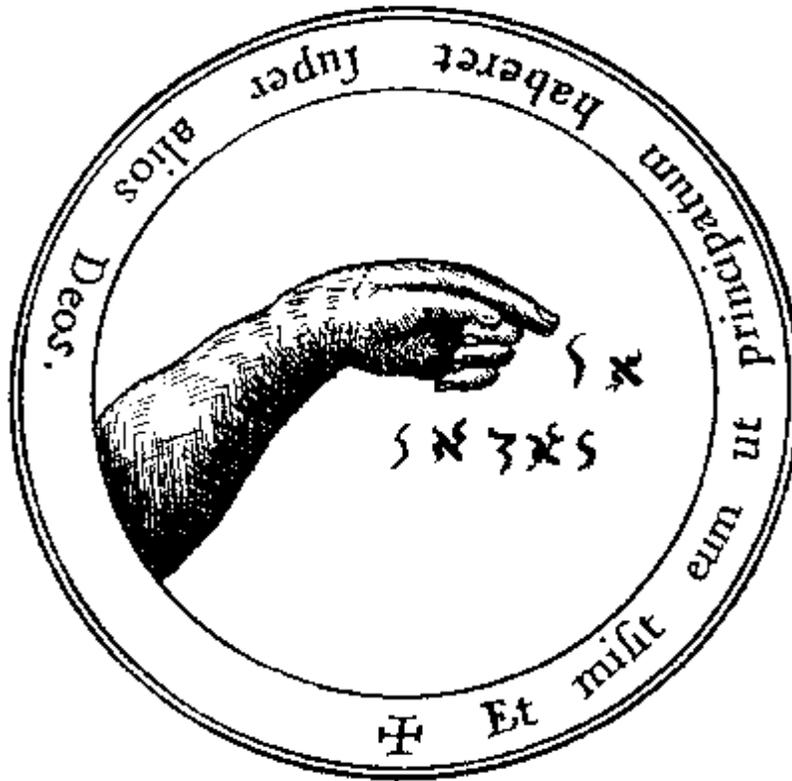
[145]



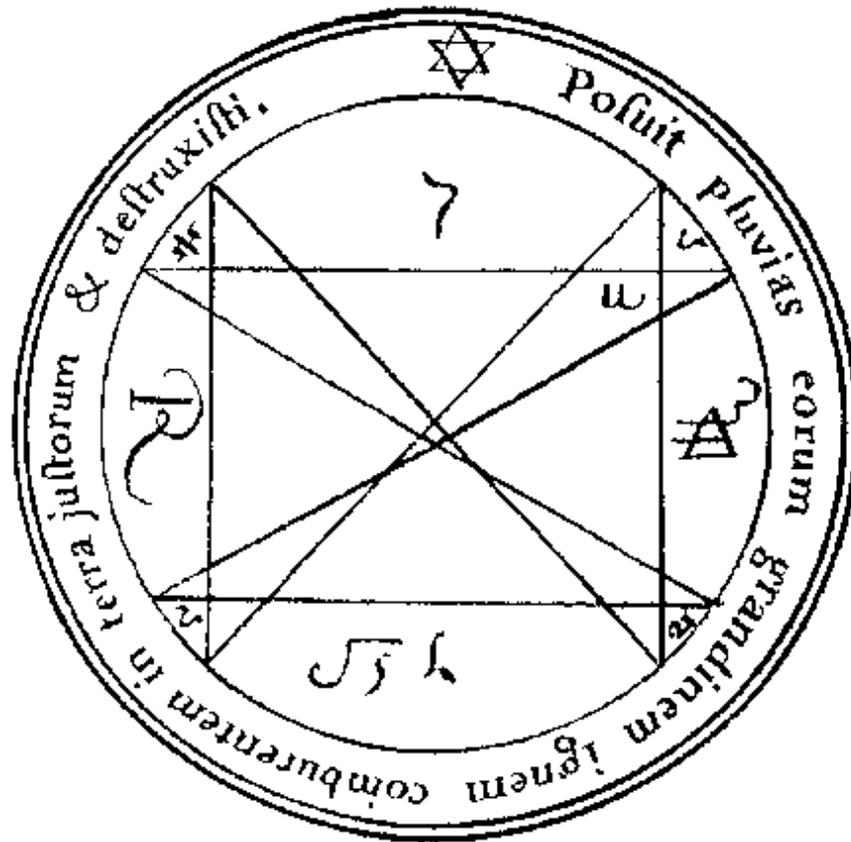
[44. figure with hand reminiscent of Mathers figs. 50-53. and some in *Le Petit Albert*.]

[Nihil timet qui mundus est * ABIANIRA] Note: This came from Mathers' edition of *The Greater Key*.

This Pentacule being Lunar Spirits it must be made in up to date June and hour of the Moon the tems being clear and Serain, on a piece of skin of Hybou killed to that the month day and hour; this Pentacule being put in a cup of Water Claire & that one stirs up Water with the stick of all the Operations initially the tems will broüillera and produce pluyes and others tempestes.



This Pentacle is opposed to the precedent, because being made on a little Ivy in the same month day and hour and put in a Cup where there is water & making turn and collapse the aforementioned cup with the aforesaid stick all at once the bad tems and the Storm will cease.



[This pentacle is of Mars. It is used to excite rain, storm, and hail, and calling it and clearing it up with the spirits inside the circle, and calling upon them. It must be made on the day and hour of Mars with the blood of a bat on virgin parchment, and properly wrapped it in a piece of red fabric for use when needed.]

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.

[When you make all these Pentacles and other characters, you must never forget to use the incense, and to only use those tools which are mentioned in the [table of tools](#), and to work only on the hours and days of the dominant planet, and in the months specified in the operations.]

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.

The End.

