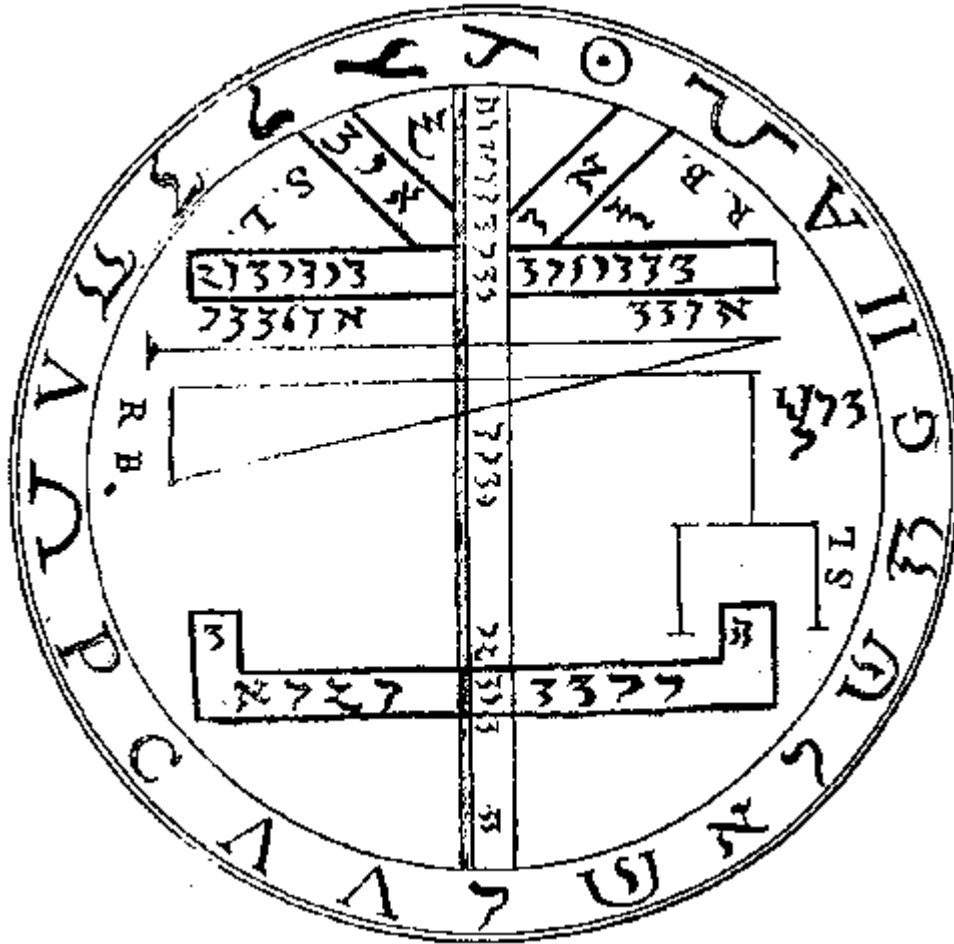


The Key of Solomon the King

(*Clavicula Salomonis*)



Edited and Translated by S. Liddell MacGregor Mathers
for the British Museum 1889

Revised and Edited by Joseph H. Peterson

Edited and Typeset by Sarah Kane French

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INTRODUCTION

by Joseph H. Peterson.

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

Mr. Waite's harsh criticism is hardly justified. In fact, Mathers excised very little. Actually, three of the four significant excisions are operations dealing with love magic (Colorno, chapters 11-13: The experiment of Love, and how it should be performed; The experiment or operation of the Apple; Of the operation of love by her dreams, and how one must practice it. The fourth excision is chapter 14: Operations and experiments regarding hate and destruction of enemies.) It is true that the Mathers edition would not be considered critical by modern standards of scholarship (but Waite's editions of various esoteric texts leave far more to be desired than Mathers'). Especially wanting are a proper critical apparatus, an analysis of the relation between manuscripts, and better utilization of the Latin and Italian manuscripts. Nevertheless, this edition has stood the test of time.

MANUSCRIPTS

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

Mathers' translation is almost entirely dependant on French Colorno manuscript exemplars dating 18th century. These are represented by the Kings 288, Harley 3981, and Sloane 3091 manuscripts. Kings 288 and Harl. 3981 indicate they were translated by Abraham Colorno, which phrase is missing from Sl. 3091. Of these Sl. 3091 and Kings 288 are easier to read. [Abraham Colorno](#), a Jewish engineer of Mantua (fl. 1578-1598), translated it into Italian. Kings 288 includes some phrases which are missing from Harley 3981, so the former is probably not a direct ancestor of the latter. Sl. 3091 likewise has some phrases missing from the others, and regularly replaces "Amen" with "Ainsi soit-il" (so be it). Although Mathers felt Sl3091 "has many errors of transcription," I have generally found it to be the most correct of the Colorno group (i.e. between Sl3091, H3981, K288, and L1202.)

In addition, Mathers made significant use of Lansdowne 1202, even though he pronounces it "more concise in style." Its title page reads: "LES VRAIS CLAVICULES DU ROI SALOMON PAR ARMADEL." The wording in Lans. 1202 often coincides exactly with the Colorno manuscripts, which convinces me that it was based mainly on a Colorno ancestor. However the frequent deviations and elisions suggest to me that the editor was trying to make a more concise and readable edition, which of course makes its authority less reliable. Lans. 1202 displays simple mistakes in some of the Latin passages. It also regularly replaces "Amen" with "Ainsi soit-il". Where K288 differs from H3981, L1202 generally seems to follow the latter. Where Sl3091 differs from the others, L1202 generally follows it. However, L1202 can't be a direct ancestor of Sl3091 since it contains elements missing from the latter, such as the missing Psalm and "Anefeneton" from [book 2 chapter 17](#). Nonetheless, it is safe to say that L1202 is derived from a closely related manuscript.

Also heavily used by Mathers was [LES VÉRITABLES CLAVICULES DE SALOMON. Traduites de l'Hebreux en langue Latine Par le Rabin ABOGNAZAR \(Lansdowne MSS 1203.\)](#) Its inclusion by Mathers is puzzling because it is utterly different in content from the other manuscripts (aside from a few of the pentacles at the end of the manuscript) and really should stand alone as a separate text. Another copy can be found in ms. franç. 25314 de la Bibliothèque nationale.

Additional 10862 is primarily written in Latin, although the descriptions of the pentacles are in Italian. It was written ca. 17th century. Mathers considered it his oldest and sole Latin source, but makes only limited use of it. Contrary to what Mathers wrote, I did not find it particularly difficult to read once I got use to the orthography; likewise it has very few abbreviations: Besides using "&" for "per" (particle and prefix) it frequently uses abbreviations for "-tur" and "-bus" which are sometimes indistinguishable. It doesn't distinguish between u and v, and uniformly uses an archaic form of the ae-ligature (e-ogonek). It is somewhat more succinct than the Colorno manuscripts, so may preserve some earlier stage in the evolution of the text. There are also frequent variations from the other manuscripts, many of which are clearly errors. The nature of the mistakes leads me to believe that its archetype was difficult to read. The pentacles are labelled with the appropriate colors. The Latin sometimes corresponds closely with that in Aub. 24, however some of the text differs considerably.

Article 2 of Ad. 10862 is an Italian manuscript titled *Zecorbeni, overo Clavicola dal re Salomone*. This is no doubt a version of the *Zekerboni* (also compare "Zecorbeni" in Aub. 24) and ascribed to Peter Mora (*aka* Pietro Mora or Pierre

Mora). In *Ritual Magic* (1949, pp. 135 f., p. 310) E. M. Butler describes Mora as an "alchemist, black magician, said to be a Satanist and poisoner who lived in Milan early in the seventeenth century, and burnt there after having confessed (under torture) to those crimes..." Casanova seems to have possessed a version of the same work under the name *Zecor-ben* or *Zecorben*. (Butler, *loc. cit.*, Casanova, *History of My Life*, translated by Willard Trask, Volumes III & IV, 1967, p. 200).

Sloane 1307 is in Italian, and is also ca. 17th century. Prayers and conjurations are in Latin. It has much material not found in other manuscripts. Some of the material however can be found in Ad. 10862 art. 2 ("Zecorbeni") mentioned above. It is hard to read, except for the mystical names which are carefully done. It shares a lot of readings with Sl. 2383 (see below). Sl. 1307 only has thirteen pentacles, and much of the lettering in them is in Roman letters instead of the Hebrew found in most other manuscripts.

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

Since Mathers' edition was published, many more manuscripts have been uncovered, including the following:

Greek

- Harl. 5596.** British Library, [Harleian MS. 5596](#). Fifteenth century. One of a number of Greek manuscript of a text referred to as *The Magical Treatise of Solomon*. The complete text has been published by Armand Delatte in [Anecdota Atheniensia \(Liège, 1927, pp. 397-445.\)](#) Its contents are very similar to the *Clavicula*, and it may be the prototype of the entire genre. It has been described in Richard Greenfield's *Traditions of Belief in Late Byzantine Demonology* (Amsterdam: Hakkert, 1988). This manuscript is also described in some detail by Dennis Duling in the introduction to his translation of the [Testament of Solomon](#), as it also contains an incomplete version of the *Testament*. (in Charlesworth, *The Old Testament Pseudepigrapha*, Vol. 1, New York, Doubleday, 1983, pp. 935-987.)

Latin

- D388** *Clavicula Salomonis filii David*. (Printed book) (n.p., 1600?)
48 pages. Title page is vellum. Most of text is in Latin, with portions also in Dutch and German (Last page, after concluding *Clavicula Salomonis* contains a list of the names of God, in German.) Woodcut B on page 3 has "VX/XXX" in center, and the B has priapus on left and right. Text commences with "Benedictio Libri. † Benedicat te Liber Pater + Benedicat te liber Filius..." Text (p 29) cites Agrippa. Part of the [Duveen Collection](#). University of Wisconsin-Madison, Memorial Library, Special Collections.
- Sl. 2383.** British Library Sloane MS. 2383. 17th century. Titled *Clavis libri secretorum*. Not used by Mathers. 63 folios. This manuscript has no pentacles. It is a small volume (about 5 in wide) with large lettering and a lot of "white space". Writing varies from very neat and legible to scrawling. Only part of the second book of *Clavicula Salomonis* is represented. It shares many elements with Sl. 3847 (see below), including some Christian elements not found in the other manuscripts (such as the Te Deum). It also lacks some of the Christian elements found in Sl. 3847, so is important in understanding the Christianization (or de-Christianization) of the text. The Latin of Sl. 2383 does not agree with that of Sl. 3847. It is not clear to me at this time why. Perhaps it is also an independent translation. Sl. 2383 also shares many elements with Sl. 1307.
- Aub. 24.** The Bodleian Library, Aubrey MS. 24. Dated 1674. Titled *Zecorbeni sive Claviculae Salomonis libri IV in quibus I De Praeparementis, II De Experimentis, III De Pentaculis, IV De Artibus*. Written by John Aubrey who noted: "A MSS never yet printed, that I could hear of. Sum Aubrey 1674, May 9. The book from whence I transcribed this was writt by an Italian, and in a very good hand." 103 folios. In Latin and English. The wording of this is often identical with Ad. 10862, but lacking many of the mistakes found in the latter. The text is also fuller than in Ad. 10862, and is somewhat closer to the Colorno manuscripts. The text is rearranged in a more logical order. It is evident that the manuscript he was copying from preserved an earlier orthography, since he frequently preserves and is occasionally even seen to correct the older forms: For example, fol 81v he wrote "adiuro", then corrected it to "adjuro." He also frequently preserves the old e-ogonek form of the ae ligature, and other archaisms.

Italian

- Mich. 276.** Bodleian Library Michael MS. 276. 62 folios. The title reads *Clavicolo di Salomone Re d'Israel figlio de David*. Bound with Hebrew MS. Prayers and conjurations are in Latin, but frequently exhibit simple mistakes (e.g. "sine mona" for "sine mora"). There are other places where it seems to represent the original text more accurately than Aub. 24 or Ad. 10862, for example the list of Sephiroth in [chapter 5](#). The text is much abbreviated compared with the other manuscripts.
- W** London, Wellcome Institute MS. 4668. Clavicula in Italian and Latin: preceded by 'Tre ravole di Livio Agrippa' 96 pages + 57 folios. Folio. Circa 1775.

English

- Ad. 36674.** British Library, Additional MS. 36674. Titled [The Key of Knowledge](#). Mid- to late-16th century.
- Sl. 3645.** British Library, Sloane MS. 3675. 17th century. Seems to be based solely on Ad. 36674.
- Sl. 3847.** Titled [The Clavicle of Solomon, revealed by Ptolomy the Grecian](#). Dated 1572, making it one of the earliest manuscripts of the *Key of Solomon*. It contains a prologue which corresponds with Mathers' [Introduction \(of Iohe Grevis\)](#) from Ad. 10862. This manuscript also has strong Christian elements. Prayers and conjurations are in Latin.
- A1655** Dated 1655. Printed edition titled *Clavicule of Solomon*, quarto, 125 pages. Mentioned in *Nouveaux Mémoires d'Histoire, de Critique, et de Littérature*, par M. l'Abbé d'Artigny, Vol. 1, Paris, 1749. p. 36-37. Cited by Waite, BCM, p. 60, n.

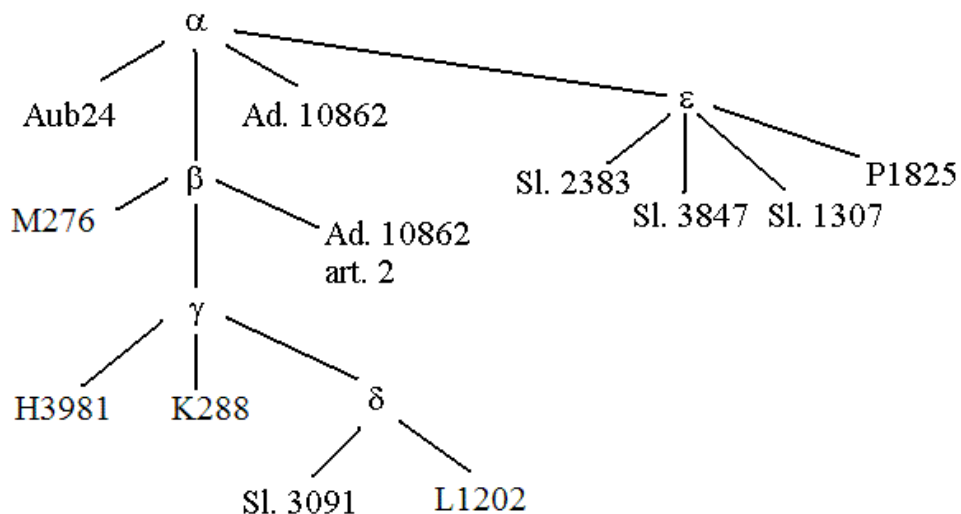
Hebrew

- Gollancz, 1914.** Facsimile published by [Gollancz](#) as *Sepher Maphteah Shelomoh (Book of the Key of Solomon)* (Oxford, 1914). The manuscript dates to around 1700. G. Scholem edited the text in 'Some Sources of Jewish-Arabic Demonology', in *Journal of Jewish Studies*, xvi (1965). It contains a large number of Greek (such as Sabaoth), Latin, and Italian elements. Also has Christian elements, such as the use of a cross put in holy water (fol. 37a, cited by Rohrbacher-Sticker in 'A Hebrew Manuscript of *Clavicula Salomonis*, Part II. in the British Library Journal, Vol. 21, 1995, pp. 132.) It is probably (as Scholem puts it) a late adaptation of a 'Latin (or rather Italian) Clavicula text of the renaissance period' (ibid p. 6.).
- Or. 6360.** 17th or 18th century. Described by Claudia Rohrbacher-Sticker in 'Maphteah Shelomoh: A New Acquisition of the British Library' in *Jewish Studies Quarterly*, vol. 1 (1993/94, p. 263-270.)
- Or. 14759.** British Library Oriental MS. 14759. 53 folios. Proved to be a continuation of Or. 6360. Described by Claudia Rohrbacher-Sticker in 'A Hebrew Manuscript of *Clavicula Salomonis*, Part II.' in the *British Library Journal*, Vol. 21, 1995, pp. 128-136.
- Ros. 12.** Bibliotheca Rosenthaliana in Amsterdam. 18th century transcript from a copy by Judah Perez (London, 1729).

French

- BN 2346.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Title reads *Les Clavicules de Rabbi Salomon*. Mentioned by Grilhot de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, esp. pp. 342 and figure 315.) Also mentioned by Waite, BCM p. 59 n 2.
- BN 2348.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Title reads *Livre de la Clavicule de Salomon, roy des Hébreux*. This is another example of the Colorno class of manuscripts. Mentioned by Grilhot de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, esp. pp. 103-106 and figures 75, 162, 311, and 314.)
- BN 2349.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Title reads *Les vrais Clavicules du roy Salomon, traduite de l'hébreu par Armadel*. This seems to be related to Lans. 1202. Mentioned by Grilhot de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, esp. pp. 103-106 and figures 76, 81, and plate facing pg. 108.)
- BN 2350.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. It too contains a prologue corresponding with Mathers' Introduction (of Iohe Grevis) from Ad. 10862. This time the variation of the name is Tozgrek. It also calls the penknife "Arthame" and conflates it with the ritual knife. Mentioned by Grilhot de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, esp. pp. 103-106 and figure 74.)
- BN 2497.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Titled *Les vrais Talismans, pentacles, et cercles*. Mentioned by Grilhot de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, p. 341 and figure 313.)
- BN 2790.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Titled *Zekerboni* (compare "Zecorbeni" in Ad. 10862 art. 2 and "Zecorbeni" in Aub. 24) and ascribed to Peter Mora (*aka* Pietro Mora or Pierre Mora). Also gives a version of the Seal of Solomon. Mentioned by Grilhot de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, pp. 110, 187, 325, and figure 82.)
- BN 2791.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Titled *Livre Second de la Clavicule de Salomon, ou le véritable Grimoire*. Mentioned by Waite in *BCM*, p. 59, n. 2.

A partial stemma probably looks like this (where α is a Latin prototype, β is an Italian translation by Colorno, and γ a French Colorno prototype). ϵ is a Christianized Latin prototype.



OTHER PRINTED EDITIONS

- P1641** Another French version was recently published in Paris, titled *Clavicules de Salomon* (Paris: Gutenberg, 1980). ISBN 2714413072. 171 p. : ill. en noir et en coul., couv. ill. ; 23 cm + introduction par François Ribadeau Dumas : 16 p. Reprod. en fac-sim. du manuscrit intitulé "La Clavicule de Salomon", 1641, ayant appartenu à la bibliothèque de Stanislas de Guaita.
- P1825** Another French version was recently published in Paris, titled *Clavicules de Salomon, 1825* (Paris: Trajectoire, 1997). ISBN 2841970329. Unfortunately it has no information whatever regarding the original text. It is not dependent on Mathers' edition, and seems to be closely related to Sl. 3847. It contains a prologue which corresponds with Mathers' Introduction (of Iohe Grevis) from Ad. 10862. This time the variation of the name is Foz Groec (compare Tozgreg). It has no pentacles. It calls the penknife "Arthame" (p. 88, 90); compare this with K288 'artave' corresponding to 'artavus' in the Latin manuscripts. Also like Sl. 3847, orations are in Latin with similar wording, plus it has strong Christian elements.
- Shah** Idries Shah published a partial edition in his *Secret Lore of Magic* (New York: Citadel Press, 1958).
- De Laurence** I cannot begin to convey my contempt for L.W. de Laurence and his bootleg edition of this work, which he retitled *The Greater Key of Solomon* (Chicago, 1914). Besides taking credit for Mathers' work, he has made many alterations to the texts in order to promote his mail-order business. As an example, he altered the spell in chapter 9 by inserting "after burning one-half teaspoonful of *Temple Incense*." He even inserted ordering information directly into the text. Particularly ironic is his *Great Book of Magical Art, Hindoo Magic & Indian Occultism* (1915) which is a rip-off (again without acknowledgement) of Frances Barrett's *The Magus, or Celestial Intelligencer* (1801), which in turn is a rip-off of Agrippa's [*Occult Philosophy*](#)!
- Belfond** Titre(s) : Clavicules de Salomon [Texte imprimé] / [La Grande clavicule à travers les âges, introduction par François Ribadeau Dumas]
Publication : [Paris] : P. Belfond, 1972
Imprimeur / Fabricant : 61-Alençon : impr. Corbière et Jugain
Description matérielle : 171 p. : ill. ; 23 cm & fasc. d'introduction (22 p.)
Collection : Sciences secrètes
Note(s) : Reprod. en fac-sim. du ms. de 1641 intitulé: «La Clavicule de Salomon».
_ La couv. porte en plus: «ou le Véritable grimoire secretum secretorum». _ Rel.: 49,50 F
Autre(s) auteur(s) : Ribadeau Dumas, François. Préfacier
- Perthuis** Titre(s) : Clavicules [Texte imprimé]de Salomon [@], véritable secrets [?sic?] des secrets, révélation des opérations magiques
Publication : Paris : [Perthuis,], 1966
Description matérielle : In-16 (15 cm), 96 p., ill. 18 F. [D. L. 8624-66]

This Edition

This edition is still a work in progress, and feedback is welcome. I am especially interested in hearing of additional Latin and Italian manuscripts.

I have omitted Mathers' diagrams from this e-text, since they are available in [a low cost paperback edition from Weiser](#). I have however, supplied examples from various manuscripts for comparison purposes.

The corrections to Mathers' translation are based on my research; these have all been documented in the footnotes. Some of the lists of mystical names are fairly arbitrary, but I have tried to show enough examples from multiple manuscripts in order to demonstrate the wide variability. This variability makes it difficult to construct a more complete stemma with the manuscripts available to me.

In keeping with all of the manuscripts, I have expanded the frequent lists of Psalms to include the opening words.

Since different editions of the Psalms have different numbering schemes, this is less subject to misinterpretation.

Finally, I have removed all of the material from Lans. 1203, since it does not belong to the *Key of Solomon* proper, and is available in its entirety -- and in context -- in a [separate edition](#).

THE PENTACLES

The pentacles are perhaps the biggest puzzle on the textual tradition of *Clavicula Salomonis*. Unfortunately Mathers does nothing to elucidate or even acknowledge the puzzle. The order of the pentacles varies widely from manuscript to manuscript. The oldest manuscripts only identify some of them with the planets, and it is apparent that attempts have been made in later manuscripts to identify the rest with planets too, and to reorganize them accordingly. [Gollancz' Hebrew manuscript](#) shows nine pentacles in a section titled "Concerning the sanctity of the nine Kandariri (talismans), (revealed unto King Solomon)" (48a-49a). Perhaps these are the nine mentioned in the text where the spirits are conjured "by the nine medals or pentacles which we have among our symbols." These nine do not appear in the Oriental manuscript. There is a series of [24 pentacles in the Greek manuscript](#); they are reminiscent of those in Gollancz, but by no means identical. Some of the pentacles found in the manuscripts used by Mathers are also reminiscent of the Greek and Hebrew ones, but many are clearly late inventions based on Agrippa, *Archidoxes*, and other sources. Mathers seems to have narrowed those in his edition to exclude most of these clearly later ones. To give some sense of the state of these pentacles I have included many examples in my editions of [Lans. 1202](#) and [Lans. 1203](#).

RITUAL IMPLEMENTS

Another area of confusion is the proliferation of ritual implements. The Greek manuscripts seem to only have a single knife. Some of the proliferation of weapons is no doubt due to errors in transcription and translation. For example, where the Latin manuscripts mention a penknife (artavus), the Italian translator glosses this as a small pruning hook (l'artavo o falcetto), which Mathers mistranslates as "scimitar AND sickle." It is clear from the drawings that only one implement is being referred to.

Conspicuously absent is the Ring of Solomon, which figures prominently in folklore, as well as the [Testament of Solomon](#), the *Magical Treatise of Solomon*, and the [Lemegeton or Lesser Key of Solomon](#). Although it is mentioned in one of the conjurations, its construction and use is not otherwise mentioned.

Another curiosity involves the magical wand. Although prominent in most *Clavicula* manuscripts -- not to mention folk literature and the *Greek Magical Papyri* -- it is conspicuously absent from the Greek, [Hebrew](#), and [English](#) manuscripts.

-JHP

A Note About this Edition

I have put the Mathers versions of sigil and seal back in, but I have not removed the ones Joseph Peterson replaced them with. Since this is going to be a fairly complete and compiled version of the Greater Key of Solomon, I thought I would leave the readers with a selection of seals and such. For the main body of the text I have used the font, Adobe Caslon Pro. For headings, the choice is Faustus. For the first letter of each chapter, Vampyres Garden. SKF

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PREFACE

In presenting this celebrated magical work to the student of occult science some few prefatory remarks are necessary. The *Key of Solomon*, save for a curtailed and incomplete copy published in France in the seventeenth century, has never yet been printed, but has for centuries remained in manuscript form inaccessible to all but the few fortunate scholars to whom the inmost recesses of the great libraries were open. I therefore consider that I am highly honored in being the individual to whose lot it has fallen to usher it into the light of day.

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

The history of the Hebrew original of the *Key of Solomon*, is given in the introductions, but there is every reason to suppose that this has been entirely lost, and Christian, the pupil of Lévi, says as much in his *Histoire de la Magie*. I see no reason to doubt the tradition which assigns the authorship of the 'Key' to King Solomon, for among others Josephus, the Jewish historian, especially mentions the magical works attributed to that monarch; this is confirmed by many Eastern traditions, and his magical skill is frequently mentioned in the *Arabian Nights*.

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

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

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

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

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

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

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

2. Harley 3981 is probably eighteenth century. -JHP

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

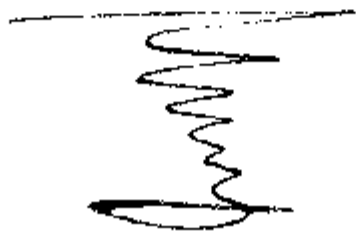
3. Manuscript title reads "SALOMONIS Clavicula, ex idiomate Hebræo in Latinum traducta". The signature appears to read 'Ibua Abraham.' It was written ca. 17th century. It is bound with an second copy in Italian titled "Zecorbenei, overo Clavicola dal Re Salomone." -JHP.

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

Annotationes, ideo mihi visus
est apponere illis iunctis, ut ad
commodiora Intelligentia Inven-
tatoris, pro ut Experientia didici
et cognovi. —

Hanc Notam

Sine tibi Primi
Seymunt. Sacra Pentacula
Propriis fig. unig. Insignita



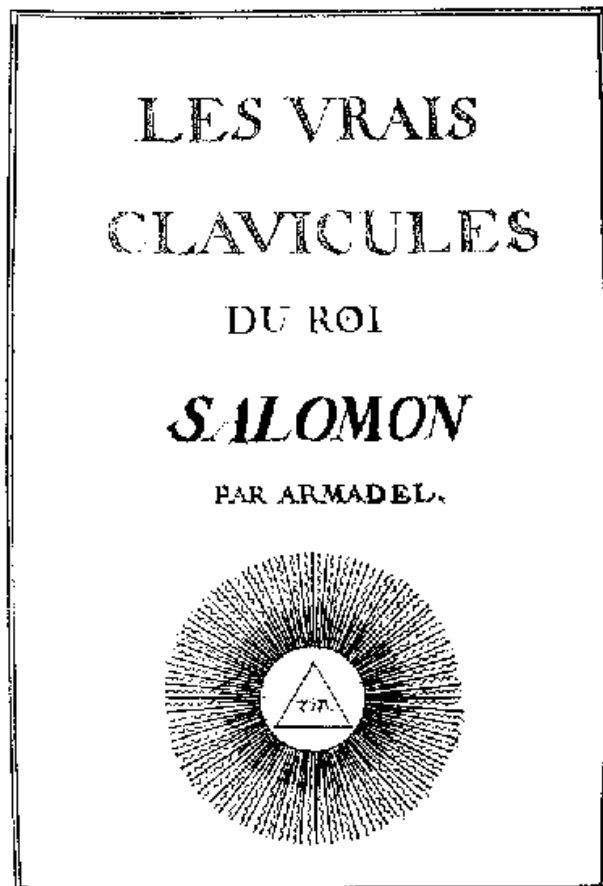
3981 Harleian MSS.; 288 King's MSS.; and 3091 Sloane MSS., are similar, and contain the same matter and nearly the same wording; but the latter MS. has many errors of transcription. They are all in French. The conjurations and wording of these are much fuller than in 10,862 Add. MSS. and 1202 Lansdowne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

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

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

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

Mathers probably had in mind the great Sephardic scholar [Ibn Ezra](#) (1092-1167) author of the [Sefer Hashem](#). The attribution would of course have to be pseudepigraphic, since Abognazar is heavily dependant on late sources. -JHP



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

Mathers probably had in mind the great Sephardic scholar [Ibn Ezra](#) (1092-1167) author of the [Sefer Hashem](#). The attribution would of course have to be pseudepigraphic, since Abognazar is heavily dependant on late sources. -JHP
The antiquity of the planetary sigils is shown by the fact that, among the Gnostic talismans in the British Museum, there is a ring of copper with the sigils of Venus, which are exactly the same as those given by the mediæval writers on magic.

Where Psalms are referred to I have in all instances given the English and not the Hebrew numbering of them.

In some places I have substituted the word AZOTH for 'Alpha and Omega,' *e.g.*, on the blade of the knife with the black hilt, *Figure 62*. I may remark that the magical sword may, in many cases, be used instead of the Knife.

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

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

S. LIDDELL MACGREGOR MATHERS.

London, October, 1888.

INTRODUCTION.¹

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

1. This introduction is also found in Sl. 1307, Sl. 3847, and the printed text titled *La Clavicola del Re Salomone* (Firenze, 1180) aka *Grimorium Verum*. Mathers inserts the [Preliminary Discourse from Lans. 1203](#) before this. -JHP
Treasure up, O my son Roboam! the wisdom of my words, seeing that I, Solomon, have received it from the Lord.

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

And Solomon said: Hear, O my son, and receive my sayings, and learn the wonders of God. For, on a certain night, when I laid me down to sleep, I called upon that most holy name of God, IAH, and prayed for the ineffable wisdom, and when I was beginning to close mine eyes, the angel of the Lord, even Homadiel,² appeared unto me, spake many things courteously unto me, and said: Listen O Solomon! thy prayer before the most high is not in vain, and since thou hast asked neither for long life, nor for much riches, nor for the souls of thine enemies, but hast asked for thyself wisdom to perform justice. Thus saith the Lord: According to thy word have I given unto thee a wise and understanding heart, so that before thee was none like unto thee, nor ever shall arise.

2. Sl1307: "Omadiel"; Sl3847: "Raziel". -JHP

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

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

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

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

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

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

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

Ad. 10862 actually seems to read "Ioè Graecus" (Ioe the Greek). GV reads "Jroe Greco"; In Sloane Ms. 3847 it is clearly rendered as "Ptolomeus the Grecian" This section is also given in P1825. -JHP
Therefore, when each of them had retired to his bed,⁴ Iohé indeed falling upon his face on the earth, began to weep, and striking his breast, and said:

4. Lat. cubiculus (bedroom). -JHP

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

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

O God, the ceator of all, thou who knowest all things, who gavest so great wsdm unto Solomon the son of David the king; grant unto me, I beseech thee, O holy omnipotent and ineffable Father, to receive the virtue of that wisdom, so that I may become worthy by thine aid to attain unto the understanding of this key of secrets.

And immediately there appeared unto me,⁵ the angel of the Lord, saying:

5. 'Mihi' in MS., but probably a slip for 'unto him,' 'ei.' -SLM

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

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

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

And after this the angel ascended into Heaven in a flame of fire.

Then Iohé was glad, and labouring with a clear mind, understood that which the angel of the Lord had said, and he saw that the Key of Solomon was changed, so that it appeared quite clear unto him plainly in all parts. And Iohé

understood that this work might fall into the hands of the ignorant, and he said: I conjure him into whose hands this secret may come, by the power of the creator, and his wisdom, that in all things he may, desire, intend and perform, that this treasure may come unto no unworthy (person), nor may he manifest it unto any who is unwise, nor unto one who feareth not God. Because if he act otherwise, I pray God that he may never be worthy to attain unto the desired effect.

And so he deposited the Key, which Solomon preserved, in the ivory casket. But the words of the Key are as follows, divided into two books, and shown in order.⁶

6. Mathers inserts the [Introduction from Lans. 1203](#) at this point. The first of these tables is found in the *Zecorbeni* manuscript bound with Ad. 10862, in M276, S11307, and the Lans. MSS. The second table -- names of the hours -- is found in [L1203 \(p. 17\)](#), and is apparently based on [Heptameron](#). Compare with the lists of angels and demons in the [Magic Treatise of Solomon](#) (Harleian MS. 5596) -JHP

TABLE OF THE PLANETARY HOURS.

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

TABLE OF THE ANGELS OF THE HOURS

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

Hours.	Sunday.	Monday.	Tuesday.	Wednesday	Thursday.	Friday.	Saturday.
1. Yayn . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
2. Yanor . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
3. Nasnia . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
4. Salla . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
5. Sadedali . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
6. Thamur . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
7. Ourer . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
8. Thainé . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
9. Neron . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
10. Yayon . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
11. Abai . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
12. Nathalon . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
1. Beron . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
2. Barol . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
3. Thanu . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
4. Athor . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
5. Mathon . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
6. Rana . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
7. Netos . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
8. Tfrac . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
9. Sassur . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
10. Agla . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
11. Cäerra . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
12. Salam . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael

TABLE OF PLANETARY ATTRIBUTIONS

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

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

NOTE BY EDITOR

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

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

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

Extracts have also been made from [Lansdowne MSS. 1203](#), which differs considerably from the others in general arrangement, though containing very similar matter.⁷

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

7. Removed from this edition. -JHP

The Greater Key of Solomon the King

BOOK 1

CHAPTER I

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

Solomon, the son of David, King of Israel, hath said that the beginning of our *Key* is to fear God, to adore him, to honour him with contrition of heart, to invoke him¹ in all matters which we wish to undertake, and to operate with very great devotion, for thus God will lead us in the right way. When, therefore, thou shalt wish to acquire the knowledge of magical arts and sciences, it is necessary to have prepared the order of hours and of days, and of the position of the Moon, without the operation of which thou canst effect nothing; but if thou observest them with diligence thou mayest easily and thoroughly arrive at the effect and end which thou desirest to attain.

1. 1202 Lansdowne MSS. omits the concluding part of this sentence. -SLM

CHAPTER II

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

When¹ thou wishest to make any experiment or operation, thou must first prepare, beforehand, all the requisites which thou wilt find described in the following chapters: observing the days, the hours, and the other effects of the constellations which may be found in this chapter.

1. This first paragraph is omitted in 1307 Sloane MSS., and in 10862 Add. MSS. -SLM

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

It must, therefore, be understood that the planets have their dominion over the day which approacheth nearest unto the name which is given and attributed unto them -- viz., over Saturday, Saturn; Thursday, Jupiter; Tuesday, Mars;² Sunday, the Sun; Friday, Venus; Wednesday, Mercury; and Monday, the Moon.

2. The concluding part of this sentence is from Lans. 1202. K288, H3981, and SI3091 end the sentence with "et ainsi des autres" (and similarly for the others). -JHP

The rule of the planets over each hour begins from the dawn at the rising of the Sun on the day which take its name from such planet, and the planet which follows it in order, succeeds to the rule over the next hour. Thus (on Saturday) Saturn rules the first hour, Jupiter the second, Mars the third, the Sun the fourth, Venus the fifth, Mercury the sixth, the Moon the seventh, and Saturn returns in the rule over the eighth, and the others in their turn,³ the planets always keeping the same relative order.

3. The rest of this sentence is in L1202 only. -JHP

Note that each experiment or magical operation should be performed under the planet, and usually in the hour, which refers to the same.

For example: --

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

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

In the days and hours of Mars thou canst make experiments regarding war; to arrive at military honour; to acquire courage; to overthrow enemies; and further to cause ruin, slaughter, cruelty, discord; to wound and to give death. The days and hours of the Sun are very good for perfecting experiments regarding temporal wealth, hope, gain, fortune, divination, the favour of princes, to dissolve hostile feeling, and to make friends. The days and hours of Venus are good for forming friendships; for kindness and love; for joyous and pleasant undertakings, and for traveling.

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

The days and hours of the Moon are good for embassies; voyages; envoys; messages; navigation; reconciliation; love;

and the acquisition of merchandise by water.⁴

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

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

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

The hours of Mars serve for summoning souls from Hades,⁵ especially of those slain in battle.

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

5. in the French 'des Enfers,' in the Latin 'Inferis.' -SLM.

5a. So L1202. In K288, H3981, and SI3091 this sentence reads "Les Heures de Mars a appeler Les ames de ceux qui ont été tués" (The hours of Mars serve to summon the souls of those who were killed). Aub24 and Ad10862 read "Horae autem Saturni sunt appropriatae ad evocandas animas ab Infernis, eorum tantummodo, scilicet qui nauali morte defuncti sunt" (But the hours of Saturn are suitable for evoking souls from Hell, that is to say, only those who died a naval death). -JHP

The hours of Saturn and Mars and also the days on which the Moon is conjunct⁶ with them, or when she receives their opposition or quartile aspect, are excellent for making experiments of hatred, enmity, quarrel,⁷ and discord and other operations of the same kind which are given later on in this work.

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

7. Lat. Lis/Litis also means legal action or litigation. -JHP

The hours of Mercury are good for undertaking experiments relating to games, raillery, jests, sports, and the like.⁸

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

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

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

The hours of Venus are furthermore useful for lots, poisons, all things of the nature of Venus, for preparing powders provocative of madness; and the like things.⁹

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

But in order to thoroughly effect the operations of this art, thou shouldest perform them not only on the hours but on the days of the planets as well, because then the experiment will always succeed better,¹⁰ provided thou observest the rules laid down later on, for if thou omittest one single condition thou wilt never arrive at the accomplishment of the art.

10. H 3981 omits the rest of this sentence. -JHP

For those matters then which appertain unto the Moon, such as the invocation of spirits, the works of necromancy, and the recovery of stolen property, it is necessary that the Moon should be in a terrestrial sign, viz.: -- Taurus, Virgo, or Capricorn.

For love, grace, and invisibility, the Moon should be in a fiery sign, viz.: -- Aries, Leo, or Sagittarius.

For hatred,¹¹ discord, and destruction, the Moon should be in a watery sign, viz.: -- Cancer, Scorpio, or Pisces.

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

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

But if these things seem unto thee difficult to accomplish, it will suffice thee merely to notice the Moon after her combustion, or conjunction with the Sun, especially just when she¹² quits his beams and appeareth visible. For then it is good to make all experiments for the construction and operation of any matter. That is why the time from the New unto the Full Moon is proper for performing any of the experiments of which we have spoken above. But in her decrease or wane it is good for war, disturbance, and discord. Likewise the period when she is almost deprived of light, is proper for experiments of invisibility, and of death.

12. *i.e.* New Moon. -SLM

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

Furthermore, if thou wishest to converse with spirits it should be especially on the day of Mercury and in his hour, and let the Moon be in an airy sign,¹³ as well as the Sun.

13. In Add. MSS. 10862; 'or in an earthy sign, as hath been before said.' -SLM

Aub. 24 reads likewise. -JHP

Retire¹⁴ thou then unto a secret place, where no one may be able to see thee or to hinder thee, before the completion of the experiment, whether thou shouldest wish to work by day or by night. But if thou shouldest wish to work by night, perfect thy work on the succeeding night; if by day, seeing that the day beginneth with the rising of the Sun (perfect thy work on) the succeeding day. But the hour of inception is the hour of Mercury.

14. The following paragraphs to the end of this chapter are only found in the Latin version, Add. MSS. 10862. -SLM
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It is more accurate to say that these paragraphs in Ad. 10862 correspond to the opening paragraphs of the next chapter. Ad. 10862 continues with "the construction of the circle." It isn't found in Aub. 24, but most of this material is covered in book 2. -JHP
--

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

CHAPTER III

CONCERNING THE ARTS.

If thou wishest to succeed, it is necessary to make the following experiments and arts in the appropriate days and hours, with the requisite solemnities and ceremonies contained and laid down in the following chapters.

Experiments, then, are of two kinds; the first is to make trial of what, as I have said, can be easily performed without a circle, and in this case it is not necessary to observe anything but what thou wilt find in the proper chapters. The second can in no way be brought to perfection without the circle; and in order to accomplish this perfectly it is necessary to take note of all the preparations which the master of the art and his disciples must undertake before constructing¹ the circle.

1. Sloane MSS. 3091 says, 'Before they come to the circle.' -SLM
--

Mathers is following L1202, which reads "avant de faire le cercle" (before making the circle). SI3091, K288, and H3981 all read "vienne au Cercle" (come to the circle). - JHP
--

Before commencing operations both the master and his disciple; must abstain with great and thorough continence during the space of nine days from sensual pleasures and from vain and foolish conversation; as plainly appeareth in the [Second Book, Chapter 4](#). Six of these nine days having expired, he must recite frequently the prayer and confession as will be told him; and on the seventh day, the master being alone, let him enter into a secret place, let him take off his clothes, and bathe himself from head to foot in consecrated and exorcised water, saying devoutly and humbly the prayer, 'O Lord Adonai,' etc., as it is written in the [Second Book, Chapter 2](#).

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

Note that the three last days should be calm weather, without wind, and without clouds rushing hither and thither over the face of the sky. On the last day let the master go with his disciples unto a secret fountain of running water, or unto a flowing stream, and there let each of them. taking off his clothes, wash himself with due solemnity, as is rehearsed in Book II. And when they are clean and pure, let each put upon him garments of white linen, pure, and clean, using the prayers and ceremonies described in Book II. After which let the master alone say the confession. The which being finished, the master in sign of penitence will kiss³ the disciples on the forehead, and each of them will kiss the other. Afterwards let the master extend his hands over the disciples, and in sign of absolution absolve and bless them; which being done he will distribute to each of his disciple the instruments necessary for magical art, which he is to carry into the circle.

3. Note the 'holy kiss' in the New Testament. 'Greet ye one another with a holy kiss.' -SLM

The first disciple will bear the censer, the perfumes and the spices; the second disciple will bear the book, papers, pens, ink, and any stinking or impure materials; the third will carry the knife and the penknife⁴ of magical art, the lantern, and the candles; the fourth, the Psalms, and the rest of the instruments; the fifth, the crucible or chafing-dish, and the charcoal or fuel; but it is necessary for the master himself to carry in his hand the staff, and the wand or rod. The things necessary being thus disposed, the master will go with his disciples unto the assigned place, where they have proposed to construct the circle for the magical arts and experiments; repeating on the way the prayers and orations which thou wilt find in Book II.

4. Mathers reads "and sickle" (following the French MSS), but see [Book 2 chapter 7, notes 1 and 2](#). Note Book 2 also says that the master carries the staff OR the wand. It also says ([chapter 9](#)) that the disciple who carries the pen, ink, and paper should stand toward the East. -JHP

When the master shall have arrived at the place appointed, together with his disciples, he having lighted the flame of the fire, and having exorcised it afresh as is laid down in the Second Book, shall light the candle and place it in the lantern, which one of the disciples is to hold ever in his hand to light the master at his work. Now the master of the art, every time that he shall have occasion for some particular purpose to speak with the spirits, must endeavor to form certain circles which shall differ somewhat, and shall have some particular reference to the particular experiment under consideration. Now, in order to succeed in forming such a circle concerning magical art, for the greater assurance and efficacy thou shalt construct it in the following manner: --

THE CONSTRUCTION OF THE CIRCLE.

Take thou the knife or penknife,⁵ consecrated after the manner and order which we shall deliver unto thee in the Second Book. With this knife or penknife⁶ thou shalt describe, beyond the inner circle which thou shalt have already formed, a second circle, encompassing the other at the distance of one foot therefrom and having the same centre.⁷ Within this space of a foot in breadth between the first and the second circumferential⁸ line, thou shalt trace towards the four quarters of the Earth,⁹ the sacred and venerable symbols of the holy letter Tau.¹⁰ And between the first and the second circle,¹¹ which thou shalt thyself have drawn with the instrument of magical art, thou shalt make four hexagonal pentacles,¹² and between these thou shalt write four terrible and tremendous names of God, viz.:—

5. Mathers reads "knife, the sickle, or the sword of magical art." Ad. 10862: "Gladium, uel Arclauum [sic]." Gladius is generally synonymous with ensis (sword), but Book 2 chapters 7 and 8 equate it with cultellus (knife). Arclavus is a mistake for artavus; later the manuscript reads arctauus, while other manuscripts read artavus (French 'artave', Italian 'artavo'). It is an uncommon term meaning penknife; Mathers follows the French manuscripts in mistranslating this as "sickle." See also [Book 2, Chapter 8](#). This section does not occur in Aub. 24. -JHP

6. Mathers: knife or with the sickle of art. -JHP

7. *i.e.* two circles enclosed between three circumferential lines. -SLM

8. *i.e.* within the first circle. -SLM

9. *i.e.* the four cardinal points of the compass. -SLM

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

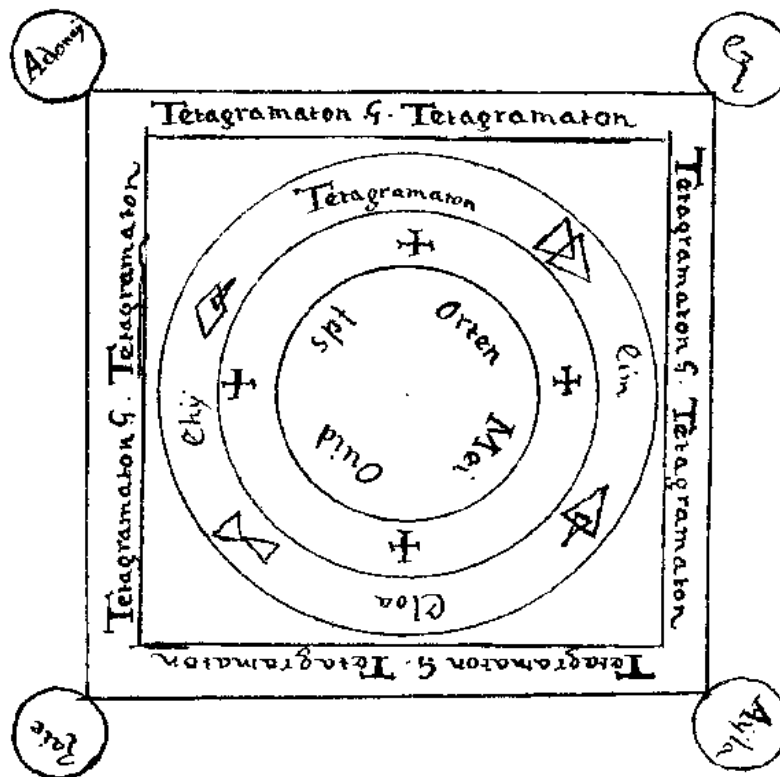
11. *i.e.* in the outer circle, bounded by the second and third circumferential lines. -SLM

12. 10862 Add. MSS. is the only copy which uses the word *hexagonal*, but the others show four hexagrams in the drawing; in the drawing, however, 10862 gives the hexagrams formed by various differing interlacements of two triangles, as shown in Figure 2. -SLM

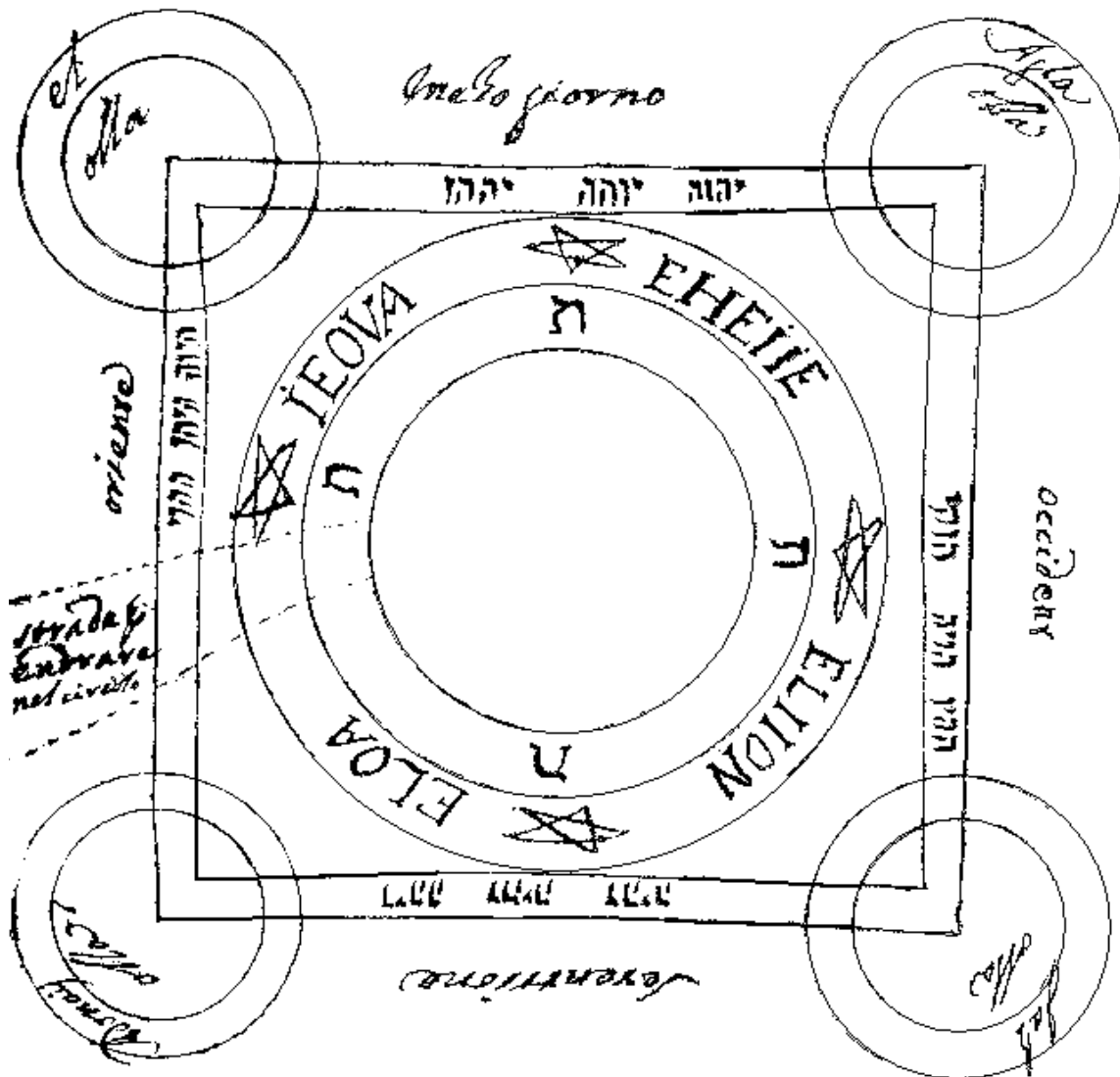
Note the interlacements mentioned by Mathers. Mathers gives the names in Hebrew characters; these are also given in Ad. 10862 but in considerably corrupted form (see below).

The words in the middle, "Orien." (East), "Merid." (South) "Occid." (West), and "Septen." (North) indicate the orientation of the circle relative to the compass. Note also the misspelling "Tetagramaton" for "Tetagrammaton."

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

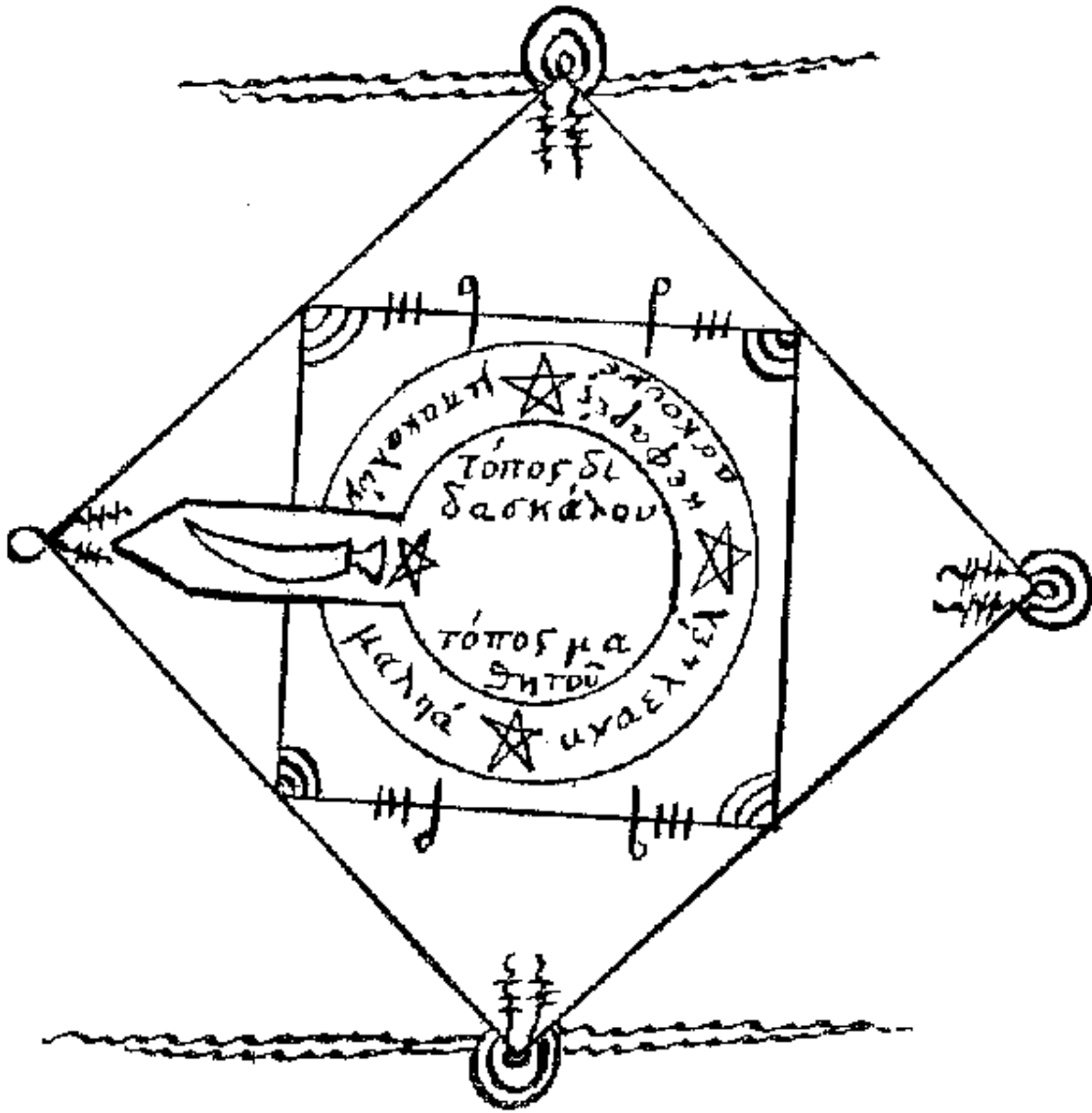


[Circle from M276.]



Mich. 276 shows the Hebrew letter Tau in place of the 4 crosses. (Mathers' version of the drawing uses both crosses and Taus.) Like [Harl. 5596](#), the circle surrounding that has pentagrams (or pentalphas) in place of the interlaced triangles of Ad. 10862. These are between the sacred names EHEIE, ELIION, ELOA, IEOVA. In the square instead of *Tetragrammaton repeated 8 times, M276 and W show the 12 permutations of the 4 letters: (South) IHVH IVHH IHHV, (East) HIVH HHHV HHVI, (North) VHHH VHHH VHHH. (West) HHIV HVIH HVHI. The circles for the censor pots ("olla" in Latin and Italian) are drawn with double circles as in Mathers. The sacred names El, Adonay, Jah, and Agla are drawn between the circles (as in [Kings 288](#)). They also show the entrance and path to the circle ("strada per entrare nel circolo") similar to Harl. 5596. The four cardinal directions are also noted -- "settentrione, mezzogiorno, oriente, occident" (North, South, East, West).

[Circle from *The Magical Treatise of Solomon*, Delatte, *op. cit.*, pg 25.]



The magic circle in the *Magical Treatise of Solomon* also shows pentagrams. It also show an entrance to the circle, with the magic knife blocking it. (See [Book 2 chapter x](#) where the magus is directed to place the knife upright in the ground at his feet.) Inside the circle is marked τοπος διδασκαλον (the teacher's location) and τοπος μαθητηζ (the disciples' location) -JHP

Between the East and the South the supreme name IHVH, Tetragrammaton;--

יהוה

Between the South and the West the essential Tetragrammatic name AHIH, Eheieh;--

איהיה

Between the West and the North the name of power ALIVN, Elion;--

אליון

And between the North and the East the great name ALH, Eloah;--

אלה

Which names are of supreme importance in the list of the Sephiroth,¹³ and their sovereign equivalents.

13. The Sephiroth are the ten Qabalistical emanations of the Deity. The sovereign equivalents are the divine names referred thereto. See my *Kabbalah Unveiled*. -SLM

Ad. 10862 is the only one to give these names in Hebrew characters (see figure below.) Mathers follows the French manuscripts, which seem to confuse the paragraph. Ad. 10862 reads: "between the East and the South, the supreme name [illegible Hebrew; it does not look like IHVH. Drawing looks like Eiin (?)]. Between the South and the West the essential name Tetragrammaton [sic] [Hebrew looks like IHVH, drawing reads Eloa], and between the West (occusus) and the North (aquilo) the lofty (celsitudinis) name [ALIVN, drawing reads Ehy] Elison [sic], and between the North and the East the name [ALH, drawing reads Teragramaton] Eloa, which is the most important (gravissimus) in the ancient Sephitos [sic] or superior illuminations (collustrationum)." The wording in Kings 288 (and similarly Lans 1202) is much simpler: "between East and South Tetragrammaton; between the South and West Ehey; between West and North Eleyon (H3981: Elyon), and between North and East Eloha. -JHP

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

Oriente[m], et Meridie[m] nomen supremum
 5. 7. 1. 7. 2. 1. hic inter Meridie[m] et
 Quasum, nomine essentiali Tetragra-
 maton 1. 7. 7. 2. et inter Quasum et
 Aquilonem nomen celestiali 7. 2. 7. 1.
 Elion, et inter Septentrione[m] et Oriente[m]
 nomen 7. 2. 7. 1. Elia, quod gravissimum
 est in sede septitoy, scilicet superioris
 alphabeti. —

Furthermore, thou shalt circumscribe about these circles two squares, the angles of which shall be turned towards the four quarters of the Earth; and the space between the lines of the outer and inner square shall be half-a-foot. The extreme angles of the outer square shall be made the centres of four circles, the measure or diameter of which shall be one foot. All these are to be drawn with the knife or consecrated instrument¹⁴ of art. And within these four circles thou must write these four names of God the most holy one, in this order:—

14. Ad. 10862: arclavo; K288, L1202: instrument. -JHP

At ¹⁵ the East:	AL, El
At the West:	IH, Yah
At the South:	AGLA, Agla
And at the North:	ADNI, Adonai

15. The MSS. vary as to the point whereat each name is to be placed, but I think the above will be found to answer. -SLM
Ad. 10862 gives these names in corrupted Roman and Hebrew characters, but they correspond to East=EL, West=Iah, South=AGLA, North=Adonay.
Kings 288 reads, "à l'orient El, à L'occident Agla, au Midi Iah, au Septentrion Adonay" (at the East EL, at the West Agla, at the South Iah, at the North Adonay), but the drawing corresponds with Ad. 10862 (see figure 2 from Kings 288 above).
Lans. 1202 text and drawing agree with "à L'Orient Agla, au Midi, Adonay, à L'Occident, El, au Septentrion Ah" (at the East Agla, at the South Adonay, at the West El, at the North Ah). The circles in Sl. 1307 and Ad. 36674 are quite different.
The following paragraphs (up to "Let the master now arise and place upon his head a crown") are not found in Aub. 24 or Ad. 10862. Similarly Mich. 276 is missing the same material, except for the list of Psalms and the prayer "I beseech thee, O Lord". -JHP

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

While constructing the circle, the master should recite the following Psalms:—¹⁶

- (Ps2=KJV2) Quare fremuerunt gentes (Why do the heathen rage....)
- (Ps53=KJV54) Deus in nomine tuo saluum (Save me, O God, by thy name....)
- (Ps112=KJV113) Laudate pueri Dominum (Praise ye the Lord. Praise, O ye servants of the Lord)
- (Ps66=KJV67) Deus misereatur nostri (God be merciful unto us....)
- (Ps46=KJV47) Omnes gentes plaudite manibus (O clap your hands, all ye people)
- (Ps67=KJV68) Exsurgat Deus et dissipentur (Let God arise, let his enemies be scattered....)
- [(Ps50=KJV51) Miserere mei Deus secundum magnam (Have mercy upon me, O God, according to thy lovingkindness)]¹⁷

16. Mathers: "Psalm ii.; Psalm liv.; Psalm cxiii.; Psalm lxxvii.; Psalm xlvii.; Psalm lxxviii." Mich. 276 lists 2, 47, and 68 only. -JHP
17. This only appears in Sl. 3091. -JHP

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

The which being finished, and the fumigations being performed, as is described in the chapter on fumigations in the Second Book, the master should reassemble his disciples, encourage them, reassure them, fortify them, and conduct them into the parts of the circle of art, where he must place them in the four quarters of the Earth, encourage them, and exhort them to fear nothing, and to keep in the places assigned to them. Also, the disciple who is placed towards the East should have a pen, ink, paper, silk, and white cotton, all clean and suitable for the work. Furthermore, each of the companions should have a new sword drawn in his hand (besides the consecrated magical sword of art), and he should keep his hand resting upon the hilt thereof, and he should on no pretext quit the place assigned to him, nor move therefrom.

After this the master should quit the circle, light the fuel in the earthen pots, and place upon them the censers, in the four quarters of the Earth; and he should have in his hand the consecrated taper of wax, and he should light it and place it in a hidden and secret place prepared for it. Let him after this re-enter and close the circle.

The master should afresh exhort his disciples, and explain to them all that they have to do and to observe; the which commands they should promise and vow to execute.

Let the master then repeat this prayer: --

PRAYER.

When we enter herein with all humility, let God the Almighty One enter into this circle, by the entrance of an eternal happiness, of a divine prosperity, of a perfect joy, of an abundant charity, and of an eternal salutation. Let all the demons fly from this place, especially those who are opposed unto this work, and let the angels of peace assist and protect this circle, from which let discord and strife fly and depart. Magnify and extend upon us, O Lord, thy most holy name, and bless our conversation and our assembly. Sanctify, O Lord our God, our humble entry herein, thou the blessed and holy one of the eternal ages! Amen.

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

PRAYER

O Lord God, all powerful and all merciful, thou who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; give and grant unto us thy grace, by blessing and consecrating this earth and this circle, which is here marked out with the most powerful and holy names of God.¹⁸ And thee, I conjure, O Earth, by the most holy name of ASHER EHEIEH entering within this circle, composed and made with mine hand. And may God, even ADONAI, bless this place with all the virtues of Heaven, so that no obscene or unclean spirit may have the power to enter into this circle, or to annoy any person who is therein; though the Lord God ADONAI, who liveth eternally unto the ages of the ages. Amen.

I beseech thee, O Lord God, the all powerful and the all merciful, that thou wilt deign to bless this circle, and all this place, and all those who are therein, and that thou wilt grant unto us, who serve thee, and rehearse nothing but the wonders of thy law, a good angel for our guardian; remove from us every adverse power; preserve us from evil and from trouble; grant, O Lord, that we may rest in this place in all safety, through thee, O Lord, who livest and reignest unto the ages of the ages. Amen.

18. Sl. 3091 adds, "et par le nom de Dieu EMANUEL Je te benis ô terre; Je te consacre ô terre" (And by the name of God EMANUEL I bless you, O Earth; I consecrate you, O Earth) -JHP

Let the master now arise and place upon his head a crown made of virgin paper,¹⁹ on the which there must be written (with the colours and other necessary things which we shall describe hereafter), these four names AGLA, AGLAI, AGLATA, AGLATAI. The which names are to be placed in the front, behind, and on either side of the head.

19. Mathers reads "of paper (or any other appropriate substance)" following Kings 288, but Ad. 10862 reads "ex Carta Virginea" (from virgin paper), Lans. 1202 reads "de papier vierge". Ad. 10862 gives the names as "Agala [corrupt Hebrew], Agala [corrupt Hebrew], Agalata [corrupt Hebrew] Agalata [corrupt Hebrew]. Lans. 1202 reads: "Ces quatre Noms sont Agla au devant, Aglata au derriere, Aglon, Aglatay, des deux cotés de la Tête." -JHP

Furthermore, the master ought to have with him in the circle, those pentacles or medals²⁰ which are necessary to his purpose, which are described hereinafter, and which should be constructed according to the rules given in the chapter

on pentacles. They should be described on virgin paper with a pen; and ink, blood, or colours, prepared according to the manner which we shall hereafter show in the chapters on these subjects. It will be sufficient to take only those pentacles which are actually required, they should be sewed to the front of the linen robe, on the chest, with the consecrated needle of the art, and with a thread which has been woven by a young girl.

20. Ad. 10862: Pentacula, siue Candores [=kandariri!]; M276: "pentacoli o canderie"; H3981: "Pentacules, Canderies ou Medailles"; K288 and SI3091: "Pentacules ou Medailles". -JHP
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After this, let the master turn himself towards the eastern quarter (unless directed to the contrary, or unless he should be wishing to call spirits which belong to another quarter of the Universe), and pronounce with a loud voice the conjuration contained in this chapter. And if the spirits be disobedient and do not then make their appearance, he must arise and take the exorcised knife of art²¹ wherewith he hath constructed the circle, and raise it towards the sky as if he wished to beat or strike the air, and conjure the spirits. Let him then lay his right hand and the knife upon the pentacles or medals, constructed of, and described upon virgin paper, which are fastened to or sewn upon his breast, and let him repeat the following conjuration upon his knees:—²²

21. Ad. 10862: gladium exorcizatum. -JHP
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22. L1202 and SI. 3091 read, "say the following conjuration in a low voice, facing East." Aub24. reads simple, "say the following conjuration." -JHP
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CONJURATION.

O Lord, hear my prayer, and let my cry come unto thee. O Lord God Almighty, who has reigned before the beginning of the Ages, and who by thine infinite wisdom, hast created the heavens, the earth, and the sea, and all that in them is, all that is visible, and all that is invisible by a single word; I praise thee, I bless thee, I adore thee, I glorify thee, and I pray thee now at the present time to be merciful unto me, a miserable sinner, for I am the work of thine hands. Save me, and direct me by thy holy name, thou to whom nothing is difficult, nothing is impossible; and deliver me from the night of mine ignorance, and enable me to go forth therefrom. Enlighten me with a spark of thine infinite wisdom. Take away from my senses the desire of covetousness, and the iniquity of mine idle words. Give unto me, thy servant, a wise understanding, penetrating and subtle heart, to acquire and comprehend all sciences and arts; give unto me capacity to hear, and strength of memory to retain them, so that I may be able to accomplish my desires, and understand and learn all difficult and desirable sciences; and also that I may be able to comprehend the hidden secrets of the holy writings. Give me the virtue to conceive them, so that I may be able to bring forth and pronounce my words with patience and humility, for the instruction of others, as thou hast ordered me.

O God, the Father, all powerful and all merciful, who hast created all things, who knowest and conceivest them universally, and to whom nothing is hidden, nothing is impossible; I entreat thy grace for me and for thy servants, because thou seest and knowest well that we perform not this work to tempt thy strength and thy power as if in doubt thereof, but rather that we may know and understand the truth of all hidden things. I beseech thee to have the kindness to be favorable unto us; by thy splendour, thy magnificence, and thy holiness, and by thy holy, terrible, and ineffable name IAH, at which the whole world doth tremble, and by the fear with which all creatures obey thee. Grant, O Lord, that we may become responsive unto thy grace, so

that through it we may have a full confidence in and knowledge of thee, and that the spirits may discover themselves here in our presence, and that those which are gentle and peaceable may come unto us, so that they may be obedient unto thy commands, through thee, O most holy ADONAI, whose kingdom is an everlasting kingdom, and whose empire endureth unto the ages of the ages. Amen.

After having said all these words devoutly, let the master arise, and place his hands upon the pentacles, and let one of the companions hold the book open before the master, who, raising his eyes to Heaven, and turning unto the four quarters of the Universe, shall say:—

O Lord, be thou unto me a tower of strength against the appearance and assault of the evil spirits.²³

23. Compare Psalm 60.4: "quia factus es spes mea turris fortitudinis a facie inimici" (=KJV61.3: For thou hast been a shelter for me, and a strong tower from the enemy). -JHP
--

After this, turning towards the four quarters of the Universe, he shall say the following words:—

These be the symbols and the names of the creator, which can bring terror and fear unto you. Obey me then, by the power of these holy names, and by these mysterious symbols of the secret of secrets.

The which being said and done, thou shalt see them draw near and approach from all parts. But if they be hindered, detained, or occupied in some way, and so that they cannot come, or if they are unwilling to come, then, the suffumigations and censings being performed anew, and (the disciples) having anew, by especial order, touched their swords, and the master having encouraged his disciples, he shall reform the circle with the knife of art, and, raising the said knife towards the sky, he shall as it were strike the air therewith. After this he shall lay his hand upon the pentacles, and having bent his knees before the most High, he shall repeat with humility the following confession; the which his disciples shall also do, and they shall recite it in a low and humble voice, so that they can scarcely be heard.²⁴

24. So as not to interfere with the direction of the will-currents of the master. -SLM
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CHAPTER IV

THE CONFESSION TO BE MADE BY THE EXORCIST

CONFESSION.



LORD of Heaven and of Earth, before thee do I confess my sins, and lament them, cast down and humbled in thy presence. For I have sinned before thee by pride, avarice, and boundless desire of honours and riches; by idleness, gluttony, greed, debauchery, and drunkenness; because I have offended thee by all kinds of sins of the flesh, adulteries, and pollutions, which I have committed myself, and consented that others should commit; by sacrilege, thefts, rapine, violation, and homicide; by the evil use I

have made of my possessions, by my prodigality, by the sins which I have committed against Hope and Charity, by my evil advice, flatteries, bribes, and the ill distribution which I have made of the goods of which I have been possessed; by repulsing and maltreating the poor, in the distribution which I have made of the goods committed to my charge, by afflicting those over whom I have been set in authority, by not visiting the prisoners, by depriving the dead of burial, by not receiving the poor, by neither feeding the hungry nor giving drink to the thirsty, by never keeping the Sabbath and the other feasts, by not living chastely and piously on those days, by the easy consent which I have given to those who incited me to evil deeds, by injuring instead of aiding those who demanded help from me, by refusing to give ear unto the cry of the poor, by not respecting the aged, by not keeping my word, by disobedience to my parents, by ingratitude towards those from whom I have received kindness, by indulgence in sensual pleasures, by irreverent behaviour in the Temple of God, by unseemly gestures thereat, by entering therein without reverence, by vain and unprofitable discourse when there, by despising the sacred vessels of the temple, by turning the holy Ceremonies into ridicule, by touching and eating the sacred bread with impure lips and with profane hands, and by the neglect of my prayers and adorations.

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

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

Furthermore I hate the sins which I have committed in all my senses, by sight, by hearing, by taste, by smell, and by touch, in every way that human weakness can offend the creator; by my carnal thoughts, deeds, and meditations.

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

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

O most mighty and all powerful Father, grant through thine unbounded mercy that I may both see and know all the spirits which I invoke, so that by their means I may see my will and desire accomplished, by the sovereign grandeur, and by thine ineffable and eternal glory, thou who art and who wilt be for ever the pure and ineffable father of all.

The confession having been finished with great humility, and with the inward feeling of the heart, the master will recite the following prayer:—

PRAYER.

O Lord all powerful, eternal God and father of all creatures, shed upon me the divine influence of thy mercy, for I am thy creature. I beseech thee to defend me from mine enemies, and to confirm in me true and steadfast faith.

O Lord, I commit my body and my soul unto thee, seeing I put my trust in none beside thee; it is on thee alone that I rely; O Lord my God aid me; O Lord hear me in the day and hour wherein I shall invoke thee. I pray thee by thy mercy not to put me in oblivion, nor to remove me from thee. O Lord be thou my succor, thou who art the God of my salvation. O Lord make me a new heart according unto thy loving kindness. These, O Lord, are the gifts which I await from thee, O my God and my master, thou who livest and reignest unto the Ages of the Ages. Amen.

O Lord God the all powerful one, who hast formed unto thyself great and ineffable wisdom, and co-eternal with thyself before the countless ages; thou who in the birth of time hast created the Heavens, and the Earth, the sea, and things that they contain; thou who hast vivified all things by the breath of thy mouth, I praise thee, I bless thee, I adore thee, and I glorify thee. Be thou propitious unto me who am but a miserable sinner, and despise me not; save me and succor me, even me the work of thine hands. I conjure and entreat thee by thy Holy name to banish from my spirit the darkness of Ignorance, and to enlighten me with the Fire of thy Wisdom; take away from me all evil desires, and let not my speech be as that of the foolish. O thou, God the Living One, whose Glory, Honour, and Kingdom shall extend unto the Ages of the Ages. Amen.

CHAPTER V

PRAYERS AND CONJURATIONS

PRAYER.



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

whose Kingdom and Power shall have no end unto the Ages of the Ages. Amen.

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

O Lord, be thou unto me a strong tower of refuge, from the sight and assaults of the Evil spirits.¹

1. Compare with Psalm 60.4 (KJV Ps61.3): "For thou hast been a shelter for me, and a strong tower from the enemy." -JHP

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

Behold the symbols and names of the creator, which give unto ye forever terror and fear. Obey then, by the virtue of these holy names, and by these Mysteries of Mysteries.

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

THE CONJURATION.²

2. There is an Invocation bearing the title of 'The Qabalistical Invocation of Solomon.' given by Eliphas Lévi, which differs in many points from the one given above, though resembling it in some particulars. Lévi's is more evidently constructed on the plan indicated in the 'Siphra Dtzenioutha,' c. III.; Annotation § 5, sub. § 8, 9; while the one above more follows that laid down, <i>ibid.</i> § 5, sub. § 3. I see no reason to suppose that Lévi's is unauthentic. It will be noted by the Qabalistical reader, that the above conjuration rehearses the divine names attached to the ten Sephiroth. -SLM

O ye spirits, ye I conjure by the power, wisdom, and virtue of the spirit of God, by the uncreate divine knowledge, by the vast mercy of God, by the strength of God, by the greatness of God, by the unity of God; and by the holy name of God EHEIEH, which is the root, trunk, source, and origin of all the other divine names, whence they all draw their life and their virtue, which Adam having invoked, he acquired the knowledge of all created things.

I conjure ye by the indivisible name IOD, which marketh and expresseth the simplicity and the unity of the nature divine, which Abel having invoked, he deserved³ to escape from the hands of Cain his brother.

I conjure ye by the name TETRAGRAMMATON ELOHIM,⁴ which expresseth and signifieth the grandeur of so lofty a majesty, that Noah having pronounced it, saved himself, and protected himself with his whole household from the waters of the deluge.

I conjure ye by the name of God EL strong and wonderful, which denoteth the mercy and goodness of his majesty divine, which Abraham having invoked, he was found worthy to come forth from the Ur of the Chaldeans.

I conjure ye by the most powerful name of ELOHIM GIBOR, which showeth forth the strength of God, of a God all powerful, who punisheth the crimes of the wicked, who seeketh out and chastiseth the iniquities of the fathers upon the children unto the third and fourth generation; which Isaac having invoked, he was found worthy to escape from the sword⁵ of Abraham his father.

I conjure ye and I exorcise ye by the most holy name of ELOAH VA-DAATH,⁶ which Jacob invoked when in great trouble, and was found worthy to bear the name of Israel, which signifieth vanquisher of God; and he was delivered from the fury of Esau his brother.

I conjure ye by the most potent name of EL⁷ ADONAI TZABAOTH, which is the God of armies, ruling in the Heavens, which Joseph invoked and was found worthy to escape from the hands of his brethren.

I conjure ye by the most potent name of ELOHIM TZABAOTH,⁸ which expresseth piety, mercy, splendour, and knowledge of God, which Moses invoked, and he was found worthy to deliver the People Israel from Egypt, and from the servitude of Pharaoh.

I conjure ye by the most potent name of SHADDAI,⁹ which signifieth doing good unto all; which Moses invoked, and having struck the Sea, it divided into two parts in the midst, on the right hand and on the left. I conjure ye by the most holy name of EL¹⁰ CHAI, which is that of the Living God, through the virtue of which alliance with us, and redemption for us have been made; which Moses invoked and all the waters returned to their prior state and enveloped the Egyptians, so that not one of them escaped to carry the news into the Land of Mizraim.

Lastly, I conjure ye all, ye rebellious spirits, by the most holy name of God ADONAI MELEKH, which Joshua invoked, and stayed the course of the Sun in his presence, through the virtue of Methratton,¹¹ its principal Image; and by the troops of angels who cease not to cry day and night, QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH (that is, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory); and by the ten angels who preside over the ten Sephiroth, by whom God communicateth and extendeth his influence over lower things, which are KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHEREH, NETZACH, HOD, YESOD, AND MALKUTH.¹²

I conjure ye anew, O spirits, by all the names of God, and by all his marvellous work; by the heavens; by the earth; by the sea; by the depth of the Abyss, and by that firmament which the very spirit of God hath moved; by the sun and by the stars; by the waters and by the seas, and all which they contain; by the winds, the whirlwinds, and the tempests; by the virtue of all herbs, plants, and stones; by all which is in the heavens, upon the earth, and in all the abysses of the shades.

I conjure ye anew, and I powerfully urge ye, O Demons, in whatsoever part of the world ye may be, so that ye

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

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

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

I conjure ye anew, Apostates from God, by him who alone hath performed great wonders; by the Heavenly Jerusalem; and by the Most Holy name of God in Four Letters, and by him who enlighteneth all things and shineth upon all things by his Venerable and Ineffable name, EHEIEH ASHER EHEIEH;¹³ that ye come immediately to execute our desire, whatever it may be.

I conjure ye, and I command ye absolutely, O Demons, in whatsoever part of the Universe ye may be, by the virtue of all these Holy names:— ADONAI, YAH, HOA, EL, ELOHA, ELOHINU, ELOHIM, EHEIEH, MARON, KAPHU, ESCH, INNON, AVEN, AGLA, HAZOR, EMETH, YAI, ARARITHA, YOVA, HA-KABIR, MESSIACH, IONAH, MAL-KA, EREL, KUZU, MATZPATZ, EL SHADDAI;¹⁴ and by all the Holy names of God which have been written with blood in the sign of an eternal alliance.

I conjure ye anew by these other names of God, most holy and unknown, by the virtue of which names ye tremble every day:— BAZUC, BACURABON, PATACEL, ALCHEGHEL, AQUACHAI, HOMORIONS, EY, ABBATON, CHEVON, CEBON, OY, ZOYMAS, CAYE, EHEIEH, ABBAMACHI, ORTAGU, NALE, HELECH, YEZE;¹⁵ that ye come quickly and without any delay into our presence from every quarter and every climate of the world wherein ye may be, to execute all that we shall command ye in the great name of God.

Footnotes to the Conjunction

3. In the French, 'merita d'échapper.' -SLM.

M276: "quod etiam Abel nominavit et meruit euadere manus fratris sui Caim." Aub. 24, reads "... quod etiam nominavit Seth, et meruit evadere manus fratris sui Caim" (which SETH having named, he was found worthy to evade the hand of his brother Cain.) Ad. 10862 reads "... quod etiam Leter (?) nominavit, et meruit euadere manus Patris sui Caim" (which Leter (?) having named, he was found worthy to evade the hand of his father Caim.) -JHP

4. Aub24 reads "Jeoua Elohim"; M276: "Jeouà Eloyim"; SI3091: "Jehova Eloyim"; K288 and L1202: "Jehovah Elohyim"; Ad. 10862: "Je, Houa, Eloia." -JHP

5. Lat. gladius

6. Aub24 reads "Eloha Vangaadat"; M276: "Eloha uangadet"; K288, SI3091, and Lans 1202 read "Eloha Vangadat"; Ad. 10862: "Eloa Vagadat". -JHP

7. More usually the name TETRAGRAMMATON TZABAOth is attributed to the seventh Sephiroth. -SLM

Aub24 reads: "Adonay Zeuaoth"; K288 and SI3091: "El Adonay Zevaod"; L1202: "El, Adonay, Zenard"; Ad. 10862: "Adonay Zeuahot". This paragraph is not found in M276. -JHP

8. Aub24: "Elohyim Zeuad"; SI3091: "Eloyim Zevaoth"; K288: "Elohyim Zevaod"; L1202: "Elhoim Zenard"; Ad. 10862: "Eloim Zeuord." -JHP

9. K288, SI3091, L1202, Aub24 read "Saday"; Ad. 10862: "Siday." -JHP

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

Instead of "EL CHAI" Aub24 and Ad. 10862 reads "Eloy"; M276: "Eloum"; K288 and SI3091: "Elohyim"; L1202: Elhoim." -JHP

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

Aub. 24 (fol 75r) reads "Mittatron"; Kings 288 and Lans. 1202 read Mitratron; Ad. 10862 reads "mitatium" or "Permitatium." -JHP

12. This passage illustrates the degree of corruption of the manuscripts, as none of the copyists seems to have any grasp of the Kabbalah. M276 seems to be the most correct here: "Cheder cochmà binà Ghedulà Gheuraà tifered nezach hod Jesod e Malcud"; Aub24: "Heoeder, Hoema, Biria, Ghedula, Gheura, Thipheret, Nod, Nezzac, Jessod, et Maliud"; Ad10862: "[...]eder, Hoema, Brica, Ghedulal, Ghercura, Tifired, Hadmerzael, Iessod, et Maluid"; H3981: "Heder, Noema, Biria, Ghedula, Thipheret, Nod, Nezzac, Jessod, et Malchove"; SI3091: "Heder Noema, Biria, Ghedula, Thipheret, Nod, Nezzac, Thessod, et Malchove"; K288: "Keder, Noema, Biria, Ghedula, Thipheret, Nod, Nezzach, Ihessod, et Malchore"; L1202: "Heder, Rosina, Bria, Gladula, Thiphera, Nod, Nezziac, Chessod, Malehove". M276 regularly reduces double consonants, so it seems likely that the ninth originally read "Jessod". -JHP

13. M276: "Eheye esser Eheye"; SI3091 and K288: "Eheyetsser Eheye"; L1202: "Cheye, Assereye." -JHP

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

Regarding MTzPTz (or MAZPAZ), see Gollancz, *Book of Protection*, [Introduction, p. xxx](#). This name also occurs in [Book 2 as an alternate reading in Sl. 1307](#).

Aub24: "Adonay, Jah, El, Es, Eloha Aghelion, Na, Eloyim, Eheie, Maron, Caphu Innum, Euen, Agla, Zoy, Emed, Jeia, Aracita, Jaua, Issu, Hacaua, Messiah, Isma Maleche, Erez, Kuzu, Maspal, El Saday"; M276: "adonay Jah Vah El Eloa Elion hù Eloyim Eheye maron Caphec Jessussum auem Agla exorh emaeim Jeya arania iaua hochoauno mesiatema melche eroz auzu malpuz El sadai"; SI3091: "Adonay, Iah, Hu, El, Eloha, Ngelion, Nu, Elohyim, theye, Maron, Caphu, Issu, Imnum, Even, Agla, Ezor, Emoed, Ieya, Ararita, Iova, Hacavo, Messiah, Soma, Malché, Erel, Ekusu, Malpar, El, Saday"; Ad10862: "Adonay, Iah, Hoel, El, Eloha, Agtelion, Na (?), Eloin, Eheie, Macon, Capha, Innum, Eure~, Agla, Zor, Emet, Cera, Anacio, Laut, Issu, Acaut, Massiah, Isma Malechi, Erey, Buzu (?), Mazpol, Ossaday"; K288: "Adonay, Iah, Hu, El, Eloha, Ngelionu, Elohyim, Eheye, Maron, Caphu, Issu, Innum, Even, Agla, Ezor, Emoed, Ieya, Ararita, Iova, Hacavo, Messiah, Iomas, Malché, Erel, Escusa, Maspar, El, Sadaÿ"; L1202: "Adonay, Jau, Husset, Eloha, Nghelion, Nu, Elohim, Eheye, Maron, Caphu, Issu, Imnum, Eveu, Agla, Ezor, et par les Noms de Dieu écrits avec [sic] du sang en signe d'Alliance qui sont Emod, Jahia, Avarita, Jova, Hacavo, Messiah, Joma, Malche, Eret, Elloza, Malpaz & Saday." -JHP

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

M276: "bazuch, bacurebon, patariel alchaeghel, aquarus, homorions, ey, abbaton, cheuon, cebore oy, zoymas, caye eec abbumachi ertagunale helech Jeze"; Aub24: "Buzuc, Barubason, Pathaul, Archighel, Aquechay, Homorions, Ey, Abbaton, Chiuon, Cebeon, Ox, Zoymas, Caye Eeu, Abumachi, Ortagu, Haza, Helec Jeze"; Ad10862: "Bezuo, Bacuburs, Pathahul, Archighel, Aquechay, Ei, Abbator, Chiuor, Cebeor, Oyzorimas, Caye, Eue, Abbimachi, Orbayri, Paza, Hebec, Tere"; SI3091, H: "Bazuc, Bacurabon, Patacel, Alcheegel, Aquacay, Homorions, Ey, Abbaton, Chevon, Cebon, OyZoymas, Cay, Eeé, Albamachi, Ortagu, Male, Helech, Ieze"; K288: "Baruc, Bacurabon, Patacel, Alcheeghel, Aquacay, Homorion, Ey, Abbaton, Chevon, Cebon, Oyzoymas, Cay, Eeé, Albamachi, Ortagu, Nale, Helech, Ieze"; L1202: "Bazur, Barabon, Patacel, Etheogeliel, Agnaci, Homorion, Eu, Abbaton, Ethenon, Cehon, Oy, Zemas, Cay, Cec, Abbamalhi, Ortagiel, Nalche, Sechezze." -JHP Mathers: BARUC, BACURABON, PATACEL, ALCHEEGHEL, AQUACHAI, HOMORION, EHEIEH, ABBATON, CHEVON, CEBON, OYZROYMAS, CHAI, EHEIEH, ALBAMACHI, ORTAGU, NALE, ABELECH (or HELECH), YEZE (or SECHEZZE).

CHAPTER VI

STRONGER AND MORE POTENT CONJURATION

If they then immediately appear, it is well; if not, let the master uncover the consecrated pentacles which he should have made to constrain and command the spirits, and which he should wear fastened round his neck, holding the medals (or pentacles) in his left hand, and the consecrated knife in his right; and encouraging his companions, he shall say with a loud voice:—¹

1. Ad10862 and Sl.3091: "a somewhat elevated voice." -JHP

ADDRESS.

Here be the symbols of secret things, the standards, the ensigns, and the banners, of God the conqueror; and the arms of the almighty One, to compel the aerial potencies. I command ye absolutely by their power and virtue that ye come near unto us, into our presence, from whatsoever part of the world ye may be in, and that ye delay not to obey us in all things wherein we shall command ye by the virtue of God the mighty One. Come ye promptly, and delay not to appear, and answer us with humility.

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

But if, on the contrary, they do not yet make their appearance, holding the consecrated knife² in the right hand, and the pentacles³ being uncovered by the removal of their consecrated covering, strike and beat the air with the knife as if wishing to commence a combat, comfort and exhort thy companions, and then in a loud and stern voice repeat the following conjuration:—

2. Lat. "gladius"; Ital. "il coltello"; Fr. "le coutau". -JHP

3. Aub. 24 and Ad. 10862 add "in the left". -JHP
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CONJURATION.⁴

4. This conjuration is almost identical with one given in the Lemegeton, or Lesser Key , a different work, also attributed to Solomon. - SLM
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Here again I conjure ye and most urgently command ye; I force, constrain, and exhort ye to the utmost, by the most mighty and powerful name of God EL, strong and wonderful, and by God the just and upright, I exorcise ye and command ye that ye in no way delay, but that ye come immediately and upon the instant hither before us, without noise, deformity, or hideousness, but with all manner of gentleness and mildness.⁵

I exorcise ye anew, and powerfully conjure ye, commanding ye with strength and violence by him who spake and it was

done;⁶ and by all these names: EL SHADDAI, ELOHIM, ELOHI, TZABAOTH, ELIM, ASHER EHEIEH, YAH, TETRAGRAMMATON, SHADDAI,⁷ which signify God the high and almighty, the God of Israel, through whom undertaking all our operations we shall prosper in all the works of our hands, seeing that the Lord is now, always, and for ever with us, in our heart and in our lips; and by his holy names, and by the virtue of the sovereign God, we shall accomplish all our work.

Come ye at once without any hideousness or deformity before us, come ye without monstrous appearance, in a gracious form or figure. Come ye, for we exorcise ye with the utmost vehemence by the name of IAH and ON, which Adam spake and heard; by the name EL, which Noah heard, and saved himself with all his family from the Deluge; by the name IOD, which Noah heard, and knew God the Almighty One; by the name AGLA which Jacob heard, and saw the Ladder which touched Heaven, and the angels who ascended and descended upon it, whence he called that place the House of God and the Gate of Heaven; and by the name ELOHIM, and in the name ELOHIM, which Moses named, invoked, and heard in Horeb the Mount of God, and he was found worthy to hear him speak from the Burning Bush; and by the name AIN SOPH, which Aaron heard, and was at once made eloquent, wise, and learned; and by the name TZABAOTH, which Moses named and invoked, and all the ponds and rivers were covered with blood throughout the land of Egypt;⁸ and by the name IOD, which Moses named and invoked, and striking upon the dust of the earth it became gnats infesting men, cattle, and beasts of burden of Egypt;⁹ and by the name, and in the name PRIMATON,¹⁰ which Moses named and invoked, and there fell a great and severe hail throughout all the land of Egypt, destroying the vines, the trees, and the woods which were in that country; and by the name IAPHAR, which Moses heard and invoked, and immediately a great pestilence began to appear through all the land of Egypt, striking and slaying the asses, the oxen, and the sheep of the Egyptians, so that they all died; and by the name ABADDON which Moses invoked and sprinkled the dust towards heaven, and immediately there fell so great rain upon the men, cattle, and flocks, that they all died throughout the land of Egypt; and by the name ELION which Moses invoked, and there fell so great hail as had never been seen from the beginning of the world unto that time, so that all men, and herds, and everything that was in the fields perished and died throughout all the land of Egypt. And by the name ADONAI, which Moses having invoked, there came so great a quantity of locusts which appeared in the land of Egypt, that they devoured and swallowed up all that the hail had spared; and by the name of PATHEON,¹¹ which having invoked, there arose so thick, so awful, and so terrible darkness throughout the land of Egypt, during the space of three days and three nights, that almost all who were left alive died; and by the name YESOD, and in the name YESOD, which Moses invoked, and at midnight all the first-born, both of men and of animals, died; and by the name of YESHIMON, which Moses named and invoked, and the Red Sea divided itself and separated in two; and by the name HESION, which Moses invoked, and all the army of Pharaoh was drowned in the waters; and by the name ANABONA, which Moses having heard upon Mount Sinai, he was found worthy to receive and obtain the tables of stone written with the finger of God the creator; and by the name ERYGION, which Joshua having invoked when he fought against the Moabites, he defeated them and gained the victory; and by the name HOA, and in the name HOA, which David invoked, and he was delivered from the hand of Goliath; and by the name YOD, which Solomon having named and invoked, he was found worthy to ask for and obtain in sleep the ineffable wisdom of God; and by the name YIAI, which Solomon having named and invoked, he was found worthy to have power over all the demons, potencies, powers, and virtues of the air.

By these, then, and by all the other names of God almighty, holy, living, and true, we powerfully command ye, ye who by your own sin have been cast down from the Empyrean Heaven, and from before his throne; by him who hath cast ye down unto the most profound of the abysses of Hell, we command ye boldly and resolutely; and by that terrible day of the sovereign judgment of God, on which all the dry bones in the earth will arise to hear and listen unto the word of God with their body, and will present themselves before the face of God almighty; and by that Last Fire which shall consume all things; by the (Crystal) Sea which is known unto us, which is before the face of God; by the indicible and ineffable virtue, force, and power of the creator himself, by his almighty power, and by the light and flame which emanate from his countenance, and which are before his face; by the angelical powers which are in the Heavens, and by the most great wisdom of almighty God; by the Seal of David, by the Ring¹² and Seal of Solomon, which was revealed unto him by the Most High and Sovereign creator; and by the Nine Medals or pentacles,¹³ which we have among our symbols, which proceed and come from Heaven, and are among the Mysteries of Mysteries or Secrets of Secrets, which you can also behold in my hand, consecrated and exorcised with the due and requisite Ceremonies. By these, then, and by all the secrets which the Almighty encloseth in the Treasures of the sovereign and Highest Wisdom, by his Hand, and by his marvellous power; I conjure, force, and exorcise ye that ye come without delay to perform in our presence that which we shall command ye.

I conjure ye anew by that most holy name which the whole Universe fears, respects, and reveres, which is written by these letters and characters, IOD, HE, VAU, HE; and by the last and terrible judgment; by the seat of BALDACHIA;¹⁴ and by this holy name, YIAI, which Moses invoked, and there followed that great Judgment of God, when Dathan and Abiram¹⁵ were swallowed up in the centre of the earth. Otherwise, if ye contravene and resist us by your disobedience unto the virtue and power of this name YIAI, we curse ye even unto the depth of the Great Abyss, into the which we shall cast, hurl, and bind ye, if ye show yourselves rebellious against the secret of secrets, and against the mystery of mysteries. AMEN, AMEN. FIAT, FIAT.

CONJURATION.

Behold anew the symbol and the name of a sovereign and conquering God, through which all the Universe fears, trembles, and shudders, and through the most mysterious words of the secret mysteries and by their virtue, strength, and power.

I conjure ye anew, I constrain and command ye with the utmost vehemence and power, by that most potent and powerful name of God, EL, strong and wonderful, by him who spake and it was done; and by the name IAH, which Moses heard, and spoke with God; and by the name AGLA, which Joseph invoked, and was delivered out of the hands of his brethren; and by the name VAU, which Abraham heard, and knew God the Almighty One; and by the name of Four Letters, TETRAGRAMMATON, which Joshua named and invoked, and he was rendered worthy and found deserving to lead the Army of Israel into the Promised Land; and by the name ANABONA, by which God formed Man and the whole Universe; and by the name ARPHETON,¹⁷ and in the name ARPHETON, by which the angels who are destined to that end will summon the Universe, in visible body and form, and will assemble (all people) together by the sound of the Trumpet at that terrible and awful Day of Judgment, when the memory of the wicked and ungodly shall perish; and by the name ADONAI, by which God will judge all human flesh, at whose voice all men, both

good and evil, will rise again,¹⁸ and all men and angels will assemble in the air before the Lord, who will judge and condemn the wicked; and by the name ONEIPHETON,¹⁹ by which God will summon the dead, and raise them up again unto life; and by the name ELOHIM, and in the name ELOHIM, by which God will disturb and excite tempests throughout all the seas, so that they will cast out the fish therefrom, and in one day the third part of men about the sea and the rivers shall die; and by the name ELOHI,²⁰ and in the name ELOHI, by which God will dry up the sea and the rivers, so that men can go on foot through their channels; and by the name ON, and in the name ON, by which God shall restore and replace the sea, the rivers, the streams, and the brooks, in their previous state; and by the name MESSIACH,²¹ and in the name MESSIACH, by which God will make all animals combat together, so that they shall die in a single day; and by the name ARIEL,²² by which God shall destroy in a single day all buildings, so that there shall not be left one stone upon another; and by the name IAHT,²³ by which God will cast one stone upon another, so that all people and nations will fly from the sea-shore, and will say unto them cover us and hide us; and by the name EMANUEL, by which God will perform wonders, and the winged creatures and birds of the air shall contend with one another; and by the name ANAEL,²⁴ and in the name ANAEL, by which God will cast down the mountains and fill up the valleys, so that the surface of the earth shall be level in all parts; and by the name ZEDEREZA,²⁵ and in the name ZEDEREZA, by which God will cause the Sun and Moon to be darkened, and the stars of heaven to fall; and by the name SEPHERIEL,²⁶ by which God will come to Universal Judgment, like a Prince newly crowned entering in triumph into his capital city, girded with a zone of gold, and preceded by angels, and at his aspect all climes and parts of the Universe shall be troubled and astonished, and a fire shall go forth before him, and flames and storm shall surround him; and by the name TAU,²⁷ by which God brought the Deluge, and the waters prevailed above the mountains, and fifteen cubits above their summits; and by the name RUACHIAH,²⁸ by which God having purged the Ages, he will make his Holy Spirit to descend upon the Universe, and will cast ye, ye rebellious spirits, and unclean beings, into the depths of the lake of the abyss, in misery, filth, and mire, and will place ye in impure and foul dungeons bound with eternal chains of fire.

By these names then, and by all the other holy names of God before whom no man can stand and live, and which names the armies of the demons fear, tremble at, and shudder; we conjure ye, we potently exorcise and command ye, conjuring ye in addition by the terrible and tremendous PATHS²⁹ of GOD and by his holy habitation wherein he reigneth and commandeth unto the eternal ages. Amen.

By the virtue of all those aforesaid, we command ye that ye remain not in any place wherein ye are, but to come hither promptly without delay to do that which we shall enjoin ye. But if ye be still contumacious, we, by the authority of a sovereign and potent God, deprive ye of all quality, condition, degree, and place which ye now enjoy, and precipitate ye into and relegate ye unto the Kingdom of Fire and of sulphur, to be there eternally tormented. Come ye then from all parts of the earth, wheresoever ye may be, and behold the symbols and names of that triumphant sovereign whom all creatures obey, otherwise we shall bind ye and conduct ye in spite of yourselves, into our presence bound with chains of fire, because those effects which proceed and issue from our science and operation, are ardent with a fire which shall consume and burn ye eternally, for by these the whole Universe trembleth, the earth is moved, the stones thereof rush together, all creatures obey, and the rebellious spirits are tormented by the power of the sovereign creator.

Footnotes to the Stronger Conjunction

5. Mathers is following K288 and H which read, "avec toutes sorte de douceurs et de Civilité"; Lat. "omni affabilitate" (all affability/courtesy). The wording in L1202 and S13091 again agree: "toute sorte de civilité et courtoisie". -JHP
6. Aub. 24: "Vos iterum exorcizo atque potenter contestor, ac valde impero per eum qui dixit, et factum est ..." (I again exorcize you, and potently conjure you, and greatly command you through him who spoke, and it was done...) -JHP
7. This passage presents an interesting puzzle. Mathers is basically following the Colorno class of manuscripts, even though the phrase "the God of Israel" implies the original Hebrew included "ELOHE ISRAEL". The complete phrase "God the high and almighty, the God of Israel" (*Lat.* Dominus Deus excelsus omnipotens Deus Israel) might be rendered in Hebrew as "ADONAY, ELION, EL SHADDAI, ELOHE ISRAEL".
Aub24, Ad10862, Ad36674, and S13847 are all closer to the purported meaning:
Aub24: "Adonay, Oghelio[n], Saday, Israel, quod est Dominus Deus excelsus omnipotens Deus Israel"; Ad10862: "Adonay, Oghelion, Saday, Iserael, quod est Dominus Deus excelsus Omnipotens Deus Israel"; Ad36674: ADONAY, ALOE, ALNON, SABAOTH, SADAY (correct to ADONAY, ELOHE, ELION, SABAOTH, SADAY) S13847: "Adonay, heloe, heloym, Sabaoth Saday, quod est dominus deus excelsus et omnipotens rex Israel."
The prototype of the Colorno class of manuscripts probably read, "EL SHADDAI, ELOHIM, ELOHE, ZEVAOTH, EHEYE ASSER EHEYE, IAH, TETRAGRAMMATON, SHADDAI"
M276: "et saday Eloym Eloa Zeuad Ehey esser Ehey Jah tetragramaton saday quod est dominus deus excelsus omnipotens deus israel"; S13091: "El, Saday, Elohim, Elohe, Zevaoth, Elym, Asser, Ehey, Jah, Tetragramaton Saday"; L1202: "El, Saday, Jah, Elohim, Eohe, Zenard, Elein, Asser, Eche, Tad, Tetragrammaton, Saday"; K288: "El, Sadaÿ, Elohim, Elohe, Zevad, Elim, Asser, Ehey, Iah, Tretragrammaton, Sadaÿ"; H3981: "El, Sadaÿ, Elohim, Elohe, Zevad, Elym, Asser, Ehey, Iah, Tetragramaton, Sadaÿ". -JHP
8. Some MSS. add, 'et furent purifiés.' -SLM
Aub. 24 adds "et computraerunt" (and rotted); Ad. 10862 misreads "composuerunt" (they have composed) -JHP
9. So Aub24, which reads "et percute pulverem terræ factæ sunt cinifies in homines, et boves, et iumenta Aegyptiorum". This reading is also supported by M276 and Ad. 36674. This is based on Exodus 8:17: "et extendit Aaron manu virgam tenens percussitque pulverem terrae et facti sunt scinifes in hominibus et in iumentis omnis pulvis terrae versus est in scinifes per totam terram Aegypti" (and Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became gnats in man, and in beast; all the dust of the land became gnats throughout all the land of Egypt.) The French manuscripts misread Latin "cinis" (ashes, Fr. "cendre"), instead of Latin "cinifes" (gnats). Mathers reads "and striking upon the dust of the earth both men and beasts were struck with disease." -JHP
Some MSS. substitute, 'les hommes furent reduits en cendre, comme aussi les boeufs, betail, et troupeaux des Egyptiens.' -SLM
10. So M276, Aub24, S13091, H3981, and K288. Ad. 36674 reads "Phaicon". This sentence is missing in Ad. 10862. Mathers follows Lans. 1202 in reading "PRIMEUMATON". -JHP
11. This is often written PATHTUMON in similar conjurations, but the MSS. before me agree in giving this form. -SLM
Aub. 24 and Ad. 10862 both read Phateon; M276: "Pantheon". -JHP
12. Note this mention of the ring of Solomon, though there is no ring described among the ritual implements. -JHP
13. Aub. 24: novem Cœlestes Kanderias. This probably corresponds to the nine Kandariri (talismans) found in [Gollancz' Hebrew manuscript \(fol. 49a\)](#). This sentence is not found in Ad. 10862. -JHP
14. Sometimes, but as I think erroneously, written Bas-dathea. I imagine the word to mean 'Lord of Life.' -SLM
15. Deut. 11.6. Ad. 10862 misreads "Fatam and Aliram." -JHP
16. Or the Cross. -SLM
17. Also written *Hipeton*; and I believe sometimes replaced by *Anapheneton*, or *Anaphaxeton*. -SLM
18. Aub24 adds: "Et per nomen Igeon, et in nomine Igeon per quod Justi resurgent" (And through the name Igeon, and in the name Igeon, through which the Just will rise again) -JHP
19. This word is given variously in the MSS., as *Onepheon*, *Onayepheton*, and *Donecepheron*, etc. -SLM
Aub24: Onaxepheon; S13091: Oneipheon; K288: Oneypheon; L1202: Donecepheron. -JHP
20. Or *Elia*. -SLM
Aub24 gives the previous name as Eloy, and this one as Elya; K288 gives them as Elohim and Eleya; S13091, L1202 read Elohim and Elya. -JHP
21. What is said here refers symbolically to the rooting out of the evil spirits, and shells, from the Universe by King Messiach, which is spoken of in the Qabalah. The Qabalah sometimes expresses the evil spirits by the words animals, or beasts, and creeping things. -SLM

22. Aub24: Aniel. -JHP
23. The oldest MSS. gives the above form, in the others it is changed into *Iaphat*, *Taphat*, and even *Japhet*. It is probably a corruption of *Achad* Unity. -SLM
Ad10862: Iaht; Aub24: Jahat; SI3091: Iaphat; M276, L1202: Japhat; K288: Taphat. -JHP
24. This is also the name of the angel of Venus. -SLM
M276: Arel; Aub. 24: Ariel; Kings 288: Anael; Lans. 1202: Annael. - JHP
25. So written in the oldest MS., the others give it as *Zedeesia*, *Zedeezia*, and *Zedezias*. -SLM
Ad10862: Zedereza; M276: Zedesia; Aub24, SI3091, and H3981: Zedeezia; K288: Zedeesia; L1202: Zedezias. -JHP
26. Meaning 'emanating from God.' It is corrupted into *Sephosiel*, etc., in the MSS. -SLM
M276: Jephosiel; Aub24: Saphasiel; SI3091, K288, H3981: Sephosiel; L1202: Sophoziel; Ad10862: Saphatiel. -JHP
27. *Iaha*, in 10862 Add. MSS. -SLM
Aub. 24: Thau; SI3091, M276, K288, H3981, and L1202: Tau. -JHP
28. Meaning spirit of Iah. -SLM
Aub. 24: Ruchia; K288: M276: Rechya; Reéhia; SI30911, L1202: Rechia. -JHP
29. That is, the hidden and occult grades and links of emanation in the Sephiroth. The later MSS. have put, by mistake, *voix* for *voies*, the oldest Latin MS. gives *Semitis*. -SLM
- Aub24, Ad10862, and M276 read "per terribiles et absconditas semitas Dei" (by the frightening and hidden paths of God). -JHP

Then it is certain that they will come, even if they be bound with chains of fire, unless prevented by affairs of the very greatest importance, but in this latter case they will send ambassadors and messengers by whom thou shalt easily and surely learn what occupies the spirits and what they are about. But if they appear not yet in answer to the above conjuration, and are still disobedient, then let the master of the art or exorciser arise and exhort his companions to be of good cheer and not to despair of the ultimate success of the operation; let him strike the air with the consecrated knife³⁰ towards the four quarters of the Universe; and then let him kneel in the midst of the circle, and the companions also in their several places, and let them say consecutively with him in a low voice, turning in the direction of the East, the following:

30. Aub. 24: cum gladio exorcizato.

ADDRESS TO THE ANGELS.

I conjure and pray ye, O ye angels of God, and ye celestial spirits, to come unto mine aid; come and behold the signs of Heaven, and be my witness before the sovereign Lord, of the disobedience of these evil and fallen spirits who were at one time your companions.

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

CHAPTER VII

AN EXTREMELY POWERFUL CONJURATION

behold us again prepared to conjure ye by the names and symbols of God, wherewith we are fortified, and by the virtue of the highest one. We command ye and potently ordain ye by the most strong and powerful name of God EL,¹ who is worthy of all praise, admiration, honor, glory, generation, and fear, that ye delay not longer, but that ye appear before us without any tumult or disturbance, but, on the contrary, with great respect and courtesy, in a beautiful and human form.

1. So M276, Au24, Ad10862: "et in uirtute altissimi uos coniuramus atque uobis imperamus per potentissimum atque fortissimum nomen dei EI" L1202 and SI3091 misread "Et" (and) instead of "EI"; Mathers follows K288 which is further removed: "by the most strong and powerful names of God." -JHP

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

Obey ye, obey ye, behold the symbols and names of the creator; be ye gentle and peaceable, and obey in all things that we shall command ye.

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

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

In the name of ADONAI ELOHIM TZABAOTH SHADDAI, Lord God of armies almighty, may we successfully perform the works of our hands. and may the Lord be present with us in our heart and in our lips.

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

CONJURATION.

By the holy names of God written in this book, and by the other holy and ineffable names which are written in the *Book of Life*, we conjure ye to come unto us promptly and without any delay, wherefore tarry not, but appear in a beautiful and agreeable form and figure, by these Holy names: ADONAI, TZABAOth, EL, ELOHI, ELOHIM, SHADDAI; and by EHEIEH, YOD HE VAU HE, which is the great name of God TETRAGRAMMATON written with four letters, ANAPHODITION, and ineffable; by the God of those virtues and potencies, who dwelt in the Heavens, who rideth upon the Kerubim, who moveth upon the wings of the wind, he whose power is in Heaven and in Earth, who spake and it was done, who commanded and the whole Universe was created; and by the holy names and in the holy names, IAH, IAH, IAH, ADONAI TZABAOth; and by all the names of God, the living, and the true, I reiterate the conjuration, and I conjure ye afresh ye Evil and rebellious spirits, abiding in the abysses of darkness.

I conjure, I address, and I exorcise ye, that ye may approach unto and come before the Throne of God, the living and the true, and before the tribunal of the judgment of his majesty, and before the holy angels of God to hear the sentence of your condemnation.

Come ye then by the name and in the name of SHADDAI, which is that of God Almighty, strong, powerful, admirable, exalted, pure, clean, glorified, virtuous, great, just, terrible, and holy; and by the name and in the name of EL, IAH, IAH, IAH, who hath formed and created the world by the breath of his mouth, who supporteth it by his power, who ruleth and governeth it by his wisdom, and who hath cast ye for your pride into the land of darkness and into the shadow of death.

Therefore, by the name of the living God, who hath formed the heavens above, and hath laid the foundations of the earth beneath, we command ye that, immediately and without any delay, ye come unto us from all places, valleys, mountains, hills, field, seas, rivers, fountains, ponds, brooks, caverns, grottos, cities, towns, villages, markets, fairs, habitations, baths, courtyards, gardens, vineyards, plantations, reservoirs, cisterns, and from every corner of the terrestrial earth where ye may happen to be in your assemblies, so that ye may execute and accomplish our demands with all mildness and courtesy; by that ineffable name which Moses heard and invoked, which he received from God from the midst of the Burning Bush, we conjure ye to obey our commands, and to come unto us promptly with all gentleness of manner.

Again we command ye with vehemence, and we exorcise ye with constancy, that ye and all your comrades come unto us in an agreeable and gracious manner like the breeze, to accomplish successively our various commands and desires. Come ye, then, by the virtue of these names by the which we exorcise ye; ANAY, GETHA, TERAMIA, ARNETH, NEGIA, JONA, PROLUCH, TITACH, JENAU, BEJA, THEIT; all which names are written in Heaven in the characters of Malachim,² that is to say, the tongue of the angels

We then, by the just judgment of God, by the ineffable and admirable virtue of God, just, living, and true, we call ye with power, we force and exorcise ye by and in the admirable name which was written on the tables of stone which God gave upon Mount Sinai; and by and in the wonderful name which Aaron the High Priest bare written upon his breast, by which also God created the world, the which name is AXINETON;³ and by

the living God who is one throughout the ages, whose dwelling is in the Ineffable Light, whose name is Wisdom, and whose spirit is life, before whom goeth forth fire and flame, who hath from that fire formed the firmament, the stars and the Sun; and who with that fire will burn ye all for ever, as also all who shall contravene the words of his will.

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

Come ye, then, by the crown of the chief of your emperors, and by the sceptres of your power, and of SID, the great demon, your master; by the names and in the names of the holy angels who have been created to be above you, long before the constitution of the world; and by the names of the two princes of the Universe, whose names are, IONIEL and SEFONIEL;⁴ by the rod of Moses, by the staff of Jacob; by the ring and seal of David, wherein are written the names of sovereign God;⁵ and by the names of the angels by which Solomon has linked and bound ye; and by the sacred bonds by which ANAEL hath environed and hath conquered the spirit; and by the name of the angel who ruleth potently over the rest, and by the praise of all creatures who cry incessantly unto God, who spake, and immediately all things, even the Ages, were made and formed; and by the name HA-QADOSCH BERAKHA, which signifies the Holy and Blessed One; and by the Ten Choirs of the holy angels, CHAIOTH HA-QADESH, AUPHANIM, ARALIM, CHASHMALIM, SERAPHIM, MALACHIM, ELOHIM, BENI ELOHIM, KERUBIM, and ISHIM; and by, and in the sacred name of twelve letters of which each letter is the name of an angel, and the letters of the name are ALEPH, BETH, BETH, NUN, VAU, RESH, VAU, CHETH, HE, QOPH, DALETH, SHIN.⁶

By these names therefore, and by all the other holy names, we conjure ye and we exorcise ye; by the angel ZECHIEL; by the angel DUCHIEL; by the angel DONACHIEL; and by the great angel METATRON, who is the prince of the angels, and introduceth the souls before the face of God; and by the angel SANGARIEL, by whom the portals of Heaven are guarded; and by the angel KERUB, who was made the guardian of the terrestrial paradise, with a sword of flame, after the expulsion of Adam our forefather; and by the angel MICHAEL by whom ye were hurled down from the height of the THRONE into the depth of the lake and of the abyss, the same name meaning, 'who is like God upon Earth;' and by the angel ANIEL; and by the angel OPHIEL; and by the angel BEDALIEL; wherefore, by these and by all the other holy names of the angels, we powerfully conjure and exorcise ye, that ye come from all parts of the world immediately, and without any delay, to perform our will and demands, obeying us quickly and courteously, and that ye come by the name and in the name of ALEPH, DALETH, NUN, IOD, for we exorcise ye anew by the application of these letters, by whose power burning fire is quenched, and the whole Universe trembleth.

We constrain ye yet again by the seal of the Sun which is the word of God; and by the seal of the Moon and

of the stars we bind ye; and by the other animals and creatures which are in Heaven, by whose wings Heaven cleanseth itself, we force and attract ye imperiously to execute our will without failure.

And we conjure, oblige, and terribly exorcise ye, that ye draw near unto us without delay and without fear, as far as is possible unto ye, here before this circle, as supplicants gently and with discretion, to accomplish our will in all and through all. If ye come promptly and voluntarily, ye shall inhale our perfumes, and our suffumigations of pleasant odour, which will be both agreeable and delightful unto ye. Furthermore ye will see the symbol of your creator, and the names of his holy angels, and we shall afterwards dismiss ye, and send ye hence with thanks. But if, on the contrary, ye come not quickly, and ye show yourselves self-opinionated, rebellious, and contumacious, we shall conjure ye again, and exorcise ye ceaselessly, and will repeat all the aforesaid words and holy names of God and of the holy angels; by the which names we shall harass you, and if that be not sufficient we will add thereunto yet greater and more powerful ones, and we will thereunto again add other names which ye have not yet heard from us, which are those of an almighty God, and which will make ye tremble and quake with fear, both ye and your princes; by the which names we conjure both you and them also, and we shall not desist from our work until the accomplishment of our will. But if perchance ye yet shall harden yourselves, and show yourselves self-opinionated, disobedient, rebellious, refractory, and contumacious, and if ye yet resist our powerful conjurations, we shall pronounce against you this warrant of arrest in the name of God almighty, and this definite sentence that ye shall fall into dangerous disease and leprosy, and that in sign of the divine vengeance ye shall all perish by a terrifying and horrible death, and that a fire shall consume and devour you on every side, and utterly crush you; and that by the power of God, a flame shall go forth from his mouth which shall burn ye up and reduce ye unto nothing in Hell. Wherefore delay ye not to come, for we shall not cease from these powerful conjurations until ye shall be obliged to appear against your will.

Thus then, therefore, we anew conjure and exorcise ye by and in the holy name of IAH, IAH, IAH,⁷ which is interpreted and called God; by the name and in the name of EHEIEH ASHER EHEIEH,⁸ which is the true name of God, 'I am He who is'; by and in the ineffable name of four letters YOD HE VAU HE, the knowledge and understanding of which is hidden even from the angels; by the name and in the name of EL,⁹ which signifieth and denoteth the powerful and consuming fire which issueth from his countenance, and which shall be your ruin and destruction; and by the light of the angels which is kindled and taken ineffably from that flame of divine ardour.

By these then, and by other most holy names which we pronounce against you from the bottom of our hearts, do we force and constrain ye, if ye be yet rebellious and disobedient. We conjure ye powerfully and strongly exorcise ye, that ye come unto us with joy and quickness, without fraud or deceit, in truth and not in error. Come ye then, come ye, behold the signs and the names of your creator, behold the holy pentacles by the virtue of which the Earth is moved, the trees thereof and the abysses tremble. Come ye; come ye; come ye.

2. The mystic alphabet known as the 'Writing of Malachim' is formed from the positions of the stars in the heavens, by drawing imaginary lines from one star to another so as to obtain the shapes of the characters of this alphabet. -SLM
This section is missing from Aub24. M276: "Anay, Getha, Teramya, Arneth, Hegie, Jona, Prodruch [=pro**uch], Tirach, Jenau, Baya, Theyth"; H981: "Anay, Getath, Texamin, Arnet, Negia, Jona, Prolhuch, Titach, Jenau, Beja, Theit"; SI3091: "Anay, Getah, Texamin, Arnet, Negia, Jona, Protuch, Titah, genau, Beja, Theit"; K288: "Aay, Getah, Texamin, Arnet, Negia, Jona, Prothuch, Tetah, Jenau, Beja, Theit"; Ad10862: "Anau, Aechel [or Hechel], Transia, Amet, Negie, Iona, Profae, Titache, Penau, Biia, Teib"; L1202: "Anar, Golat, Negior, Taxam, Inaël, Jona, Portah, Litah, Jenan, Buia, Lheu"; Mathers: "ANAI, ÆCHHAD, TRANSIN, EMETH, CHAIA, IONA, PROFA, TITACHE, BEN ANI, BRIAH, THEIT" The *Magical Treatise of Solomon* devotes an entire chapter to a series of four "alphabets of the planets", resembling the "celestial alphabet", and used for writing on talismans. -JHP
3. So H and SI3091; Ad10862: "Arcuron"; M276: "A Rimeton"; L1202: "Azineton". -JHP
4. M276: Songel et Aonyel; H3981, SI3091: Soniel et Aoeniel; K288: Soniel et Aaniel; L1202: Jomel & Armiel; Ad. 10862: Ionyel et Ifoniel. This section is not found in Aub24 (up to "And we conjure, oblige, and terribly exorcise ye"). -JHP
5. The rest of this paragraph is not found in Ad. 10862. Compare with a Jewish mortuary charm published in J.A. Montgomery *Aramaic Incantation Texts from Nippur*, (Philadelphia, 1913): "With the Wand of Moses and the Plate of Aaron and the Seal of Solomon and the Shield of David and the Mitre of the Chief Priest I perform the spell." Cited by Raya Shani in "A Judeo-Persian Talismanic Textile" in *Irano-Judaica IV* (Jerusalem: 1999, p. 254). -JHP
6. Which letters I have, with much care, corrected, for in the MSS. the letters are jumbled together in hopeless confusion, *Seym* is written for *Shin*, *Res* for *Beth*, etc. The name is *Ab, Ben, Ve-Ruach, Ha-Qadesch*, Father, Son, and Holy spirit. There are two other names of twelve letters frequently employed, HQDVSh BRVK HVA, holy and blessed be he; and ADNI HMLK NAMN, the Lord, the faithful king; besides other forms. -SLM
Again, M276 seems to have the most reliable reading: "he sin daled caph he ched uau bed, nun nayn beld aleph"; H3981: "Ha, Hé, Seym, Daled, Coph, He, Thath, vau, Res, nem Jod, Zuin, Res, Aleph"; K288: "Ha, Hé, Saym, Daleth, Coph, He, Thet, vau, Res, Nun, Jod, Zayn, Res, Aleph". -JHP
Aub24 resumes at this point. -JHP
7. Mathers reads "ON", but Aub. 24 and Ad. 10862 both read "Iah, Iah, Iah." M276, SI3091, K288, and L1202 all omit the name. -JHP

8. So M276 and Aub24; Ad. 10862: "Ehere"; Mathers follows SI3091, K288, and L1202 in reading "EHEIEH". -JHP

9. So M276, SI3091, K288, and L1202. Aub24 and Ad. 10862 both read "Es." -JHP

These things being thus done and performed, ye shall see the spirits come from all sides in great haste with their princes and superiors; the spirits of the First Order, like soldiers, armed with spears, shields, and corslets; those of the second Order like barons, princes, dukes, captains, and generals of armies. For the Third and last Order their king will appear, before whom go many players on instruments of music, accompanied by beautiful and melodious voices which sing in chorus.

Then the exorcist, or master of the art, at the arrival of the king, whom he shall see crowned with a diadem, should uncover the holy pentacles and medals which he weareth upon his breast covered with a cloth of silk or of fine twined linen, and show them unto him, saying:—

Behold the signs and holy names by and before whose power every knee should bow, of all that is in Heaven, upon Earth, or in Hell. Humble ye yourselves, therefore, under the mighty hand of God.

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

Then shall the exorcist, or master of magical art, with an assured air and a grave and imperious voice, order and command him to be tranquil, to keep the rest of his attendants peaceable, and to impose silence upon them.

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

This being finished, let the master uncover the pentacles, and demand all that he shall wish from the king of the spirits, and if there are one or two spirits only, it will be the same; and having obtained all his desire, he shall thus license them to depart:—

THE LICENSE TO DEPART

In the name of ADONAI, the eternal and everlasting one, let each of you return unto his place; be there peace between us and you, and be ye ready to come when ye are called.

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

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

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

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

THE CONJURATION OF THE FIRE.

I conjure thee, O creature of fire, by him who removeth the Earth, and maketh it tremble, that thou burn and torment these spirits, so that they may feel it intensely, and that they may be burned eternally by thee.

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

THE CURSE.

Be ye accursed, damned, and eternally reprov'd; and be ye tormented with perpetual pain, so that ye may find no repose by night nor by day, nor for a single moment or time, if ye obey not immediately the command of

him who maketh the Universe to tremble; by these names, and in virtue of these names, the which being named and invoked all creatures obey and tremble with fear and terror, these names which can turn aside lightning and thunder; and which will utterly make you to perish, destroy, and banish you. These names then are Aleph, Beth, Gimel, Daleth, He, Vau, Zayin, Cheth, Teth, Yod, Kaph, Lamed, Mem, Nun, Samekh, Ayin, Pe, Tzaddi, Qoph, Resh, Shin, Tau.¹⁰

By these secret names, therefore, and by these signs which are full of mysteries, we curse ye, and in virtue of the power of the three principles, Aleph, Mem, Shin,¹¹ we deprive ye of all office and dignity which ye may have enjoyed up till now; and by their virtue and power we relegate you unto a lake of sulphur and of flame, and unto the deepest depths of the abyss, that ye may burn therein eternally for ever.

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

10. Which are the names of the letters of the Hebrew alphabet, to each of which a special mystic meaning and power is attached, besides its ordinary application. -SLM

11. The literal symbols of air, water, and fire; which are called by the *Sepher Yetzirah* the three mother letters. -SLM

All this time thou shouldest have near thee ready an exorcised pen, paper, and ink, as will be described hereinafter. Write their names afresh, and kindle fresh fire, whereon thou shalt put gum benjamin, olibdanum, and storax¹² to make therewith a fumigation; with these odours thou shalt afresh, perfume the aforesaid paper with the names; but thou shouldest have these names ready prepared beforehand. Then show them the holy pentacles, and ask of them what thou wilt, and thou shalt obtain it; and having gained thy purpose, send away the spirits, saying:—

12. Mathers is following SI3091, K288, and L1202 here, however Aub24 and Ad10862 both read "Sandalum citrinum et rubrum et storacem"; M276: "sandelo citrino sandolo rosso e storace"; Perhaps "[sandalum album citrinum et rubrum](#)" is intended (along with storax). -JHP

THE LICENSE TO DEPART.

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

Thou shouldest further make a book of virgin paper, and therein write the foregoing conjurations, and constrain the demons to swear upon the same book that they will come whenever they be called, and present themselves before thee, whenever thou shalt wish to consult them. Afterwards thou canst cover this book with sacred sigils on a plate of silver, and therein write or engrave the holy pentacles. Thou mayest open this book either on Sundays or on Thursdays, rather at night than by day, and the spirits will come.

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

CHAPTER VIII

CONCERNING PENTACLES, AND THE MANNER OF CONSTRUCTING THEM

as we have already made mention of the pentacles, it is necessary that thou shouldest understand that the whole science and understanding of our *Key* dependeth upon the operation, knowledge, and use of pentacles.

He then who shall wish to perform any operation by the means of the medals,¹ or pentacles, and therein to render himself expert, must observe what hath been hereinbefore ordained. Let him then, O my son Roboam, know and understand that in the aforesaid pentacles he shall find those ineffable and most holy names which were written by the finger of God in the tablets of Moses; and which I, Solomon, have received through the ministry of an angel by divine revelation. These then have I collected together, arranged, consecrated, and kept, for the benefit of the human race, and the preservation of body and of soul.

1. Ad10862: canderias; M276: canderie. This paragraph and the preceding are not found in Aub. 24. -JHP

The pentacles should then be made in the days and hours of Mercury, when the Moon is in an aerial² or terrestrial sign; she should also be in her increase, and in equal number of days with the Sun.

2. i.e. in Gemini, Libra, Aquarius, Taurus, Virgo, or Capricorn. -SLM

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

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

The pentacles being finished and completed, take a cloth of very fine silk, as we shall hereafter ordain thee, in the which thou shalt wrap the pentacles. After which thou shalt take a large vessel of earth filled with charcoal, upon the which there must be put frankincense, mastic, and aloes, all having been previously conjured and exorcised as shall hereafter be told thee. Thou must also be thyself pure, clean, and washed, as thou shalt find given in the proper place.

Furthermore, thou shouldest have the penknife or knife of the art,³ with the which thou shalt make a circle, and trace within it an inner circle, and in the space between the two thou shalt write the names of God,⁴ which thou shalt think fit and proper. It is necessary after this that thou shouldest have within the circle a vessel of earth with burning coals and odoriferous perfumes thereon; with the which thou shalt fumigate the aforesaid pentacles; and, having turned thy face towards the East, thou shalt hold the said pentacles over the smoke of the incense, and shalt repeat devoutly the following Psalms of David my father:⁵

- (Ps8=KJV8) Domine Deus noster. [sic Domine Dominus noster] (O Lord our Lord....)
- (Ps18=KJV19) Caeli enarrant gloriam Dei. (The heavens declare the glory of God....)⁶
- (Ps26=KJV27) Dominus illuminatio mea (The Lord is my light....)
- (Ps21=KJV22) Deus Deus meus respice in me. (My God, my God, why hast thou forsaken me?)⁷
- (Ps31=KJV32) Beati quorum remissae sunt iniquitates. (Blessed is he whose transgression is forgiven....)
- (Ps50=KJV51) Miserere mei Deus secundum magnam. (Have mercy upon me, O God, according to thy loving kindness....)
- (Ps28=KJV29) Afferte [=Adferte] Domine. (Give unto the Lord....)
- (Ps71=KJV72) Deus iudicium tuum Regi da. (Give the King thy judgements, O God....)
- (Ps53=KJV54) Deus in nomine tuo saluum me fac. (Save me, O God, by thy name....)⁸
- (Ps133=KJV134) Ecce nunc Benedicite Dominum. (Behold, bless ye the Lord, all ye....)

3. Following Aub. 24: "Artauum, vel gladium artis". Ad. 10862 reads "arctauum, aut gladium." M276 reads "con l' artavo dell' arte hò coltello"; Mathers follows SI3091, L1202, and K288 in reading, "sickle or knife of magical art." Ad. 10862 adds, "(tempered) with the blood of a goose and the juice of a pimpnel" as in Book 2 chapter 8. Ad. 36674 reads "A knyfe ready in goses blode, which was made on the day of Mercury." -JHP

4. Preferably those having some reference to the work in hand. -SLM

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

Mathers lists the Psalms by numbers only: "Psalms viii., xxi., xxvii., xxix., xxxii., li., lxxii., cxxxiv," whereas all the manuscripts give the opening words. Since the Psalms are numbered differently in different versions of the Bible, Mathers' method is more ambiguous. -JHP

6. Not in Mathers' list.

7. Mathers' list includes Psalm 21 instead.

8. Not in Mathers' list.

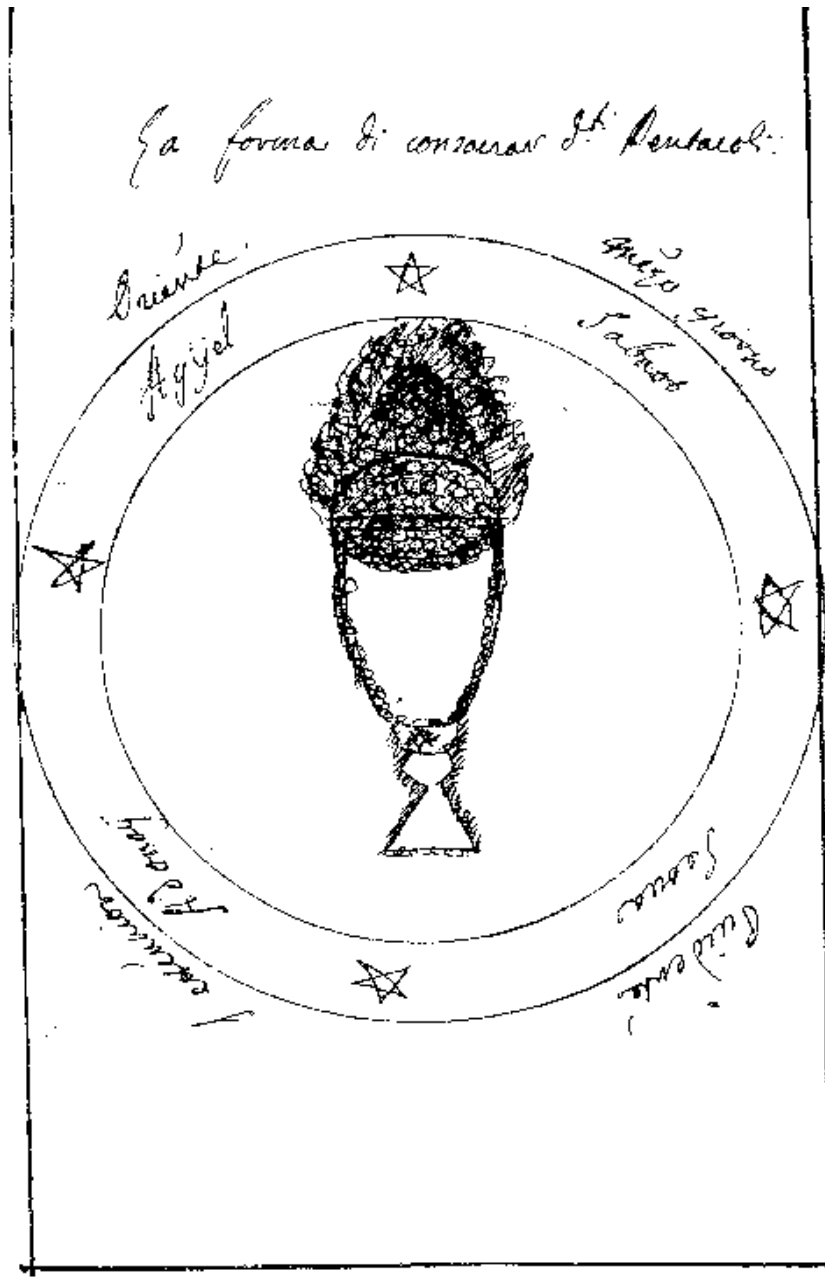
(For a convenient form of circle which may be used for preparing instruments and other things of the same kind, as well as for consecrating the pentacles, *see Figure 3*.)

Figure 3, from Ad. 10862, fol. 81r.⁹

9. The figure shows the sacred name Agÿel in the East (labelled "Oriente" in the manuscript), Sabaot in the south ("Mezzo giorno"), Jeova in the West ("Occidentale"), and Adonay in the North ("Settentrionale").

Aub24 has two versions of this circle. The one on fol. 18v is like that in Ad. 10862. The one on fol. 72v is similar, but adds inside the inner circle the words "Quis in fortibus ut tu Deus Tetragrammaton". It also adds a third circle around the others, with the names and symbols of the four Kings between the two outer circles: Asmodel in the East, Amaymon in the South, Paymon in the West, and Aegym in the North.

Mathers gives the names in Hebrew characters. -JHP



After this thou shalt repeat the following Oration:—

THE ORATION.

O ADONAI most powerful, EL most strong, AGLA most holy, ON most righteous, the ALPHA and the OMEGA¹⁰, the Beginning and the End; thou who hast established all things in thy Wisdom; thou who has chosen Abraham thy faithful servant, and hast promised that in his seed shall all nations of the earth be

blessed, which seed thou hast multiplied as the stars of Heaven; thou who hast appeared unto thy servant Moses in flame in the midst of the Burning Bush, and hast made him walk with dry feet through the Red Sea; thou who gavest the Law to him upon Mount Sinai; thou who hast granted unto Solomon thy Servant these pentacles by thy great Mercy, for the preservation of Soul and of Body; we most humbly implore and supplicate thy Holy Majesty, that these pentacles may be consecrated by thy power, and prepared in such manner that they may obtain virtue and strength against all spirits, through thee, O Most Holy ADONAI, whose Kingdom, Empire, and principality, remaineth and endureth without end.

10. Mathers reads the ALEPH and the TAU, but the manuscripts all read "Alpha et Omega." -JHP
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The Qabalistic word AZOTH may be substituted for 'the Aleph and the Tau.' -SLM
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These words being said, thou shalt perfume the pentacles with the same sweet scents and perfumes, and afterwards having wrapped them in a piece of prepared silk cloth, thou shalt put them in a place fit and clean, which thou mayest open whenever it shall please thee, and close it again, at thy pleasure and according unto thy will. We will hereafter show thee the method and manner of preparing the aforesaid place, of perfuming it with scents and sweet odours, and of sprinkling it with the water and water-sprinkler of magical art; for all these things contain many good properties, and innumerable virtues, as experience will easily teach thee.

We have already said sufficient regarding the solemn conjuration of spirits.¹¹

We have also spoken enough in our present *Key*, regarding the manner in which it is necessary to attract the spirits so as to make them speak. Now, by divine aid, I will teach thee how to perform certain experiments with success.¹²

11. Ad. 10862: boni Angeli (of good angels). -JHP

12. Mathers inserts here an excerpt from Lans. 1203 , "Know, O my son Roboam, that all the divine sigils ... which is why I command thee to be attentive to all that is contained in this my Testament."
--

CHAPTER IX

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

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

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

THE ORATION

Ateh¹ Adonai Elohim Asher Ha-Shamain Ve-Ha-Aretz, etc.

"Atta melech Eloy asser malach bassamaym uerensar amalachim bonel uengose neagnimanù chesid lemangan asemod baruch adonay Eloyim eloe [emagro] auraam arcadiel daccan lamliel malun eya Eloyim aya arniscrater unenia machia deuradum Zachiel deol emad egem gemas." *See Footnote 1- Below.*

1. This is simply the Hebrew of the prayer which follows; but in the MS. Codices it is so mutilated as to be worthless. -SLM
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M276 may again be the least corrupt: "Atta melech Eloy asser malach bassamaym uerensar amalachim bonel uengose neagnimanù chesid lemangan asemod baruch adonay Eloyim eloe [emagro] auraam arcadiel daccan lamliel malun eya Eloyim aya arniscrater unenia machia deuradum Zachiel deol emad egem gemas." -JHP
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Thou, O Lord, who hast made both Heaven and Earth, and hast measured them in the hollow of thy hand; thou who art seated upon the Kerubim and the Seraphim, in the high places, whereunto human understanding cannot penetrate; thou who hast created all things by thine agency, in whose presence are the living creatures, of which four are marvellously volatile, which have six wings, and who incessantly cry aloud: 'QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOth, Heaven and Earth are full of thy glory'; O Lord God, thou who hast expelled Adam from the terrestrial paradise, and who hast placed the Kerubim to guard the Tree of Life, thou art the Lord who alone doest wonders; show forth I pray thee thy great mercy, by the holy city of Jerusalem, by thy wonderful name of four letters which are YOD, HE, VAU, HE, and by thy holy and admirable name,² give unto me the power and virtue to enable me to accomplish this experiment, and to come unto the desired end of this operation; through thee who art life, and unto whom life belongeth unto the eternal ages. Amen.

2. Sl. 1307 adds "ADONAY". -JHP

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

The operation being in such wise prepared, thou shalt rehearse the conjuration necessary for this experiment, at the end of which thou shalt say as follows:—

O almighty Father and Lord, who regardst the Heavens, the Earth, and the Abyss, mercifully grant unto me by thy holy name written with four letters, YOD, HE, VAU, HE, that by this exorcism I may obtain virtue, thou who art IAH, IAH, IAH, grant that by thy power these spirits may discover that which we require and which we hope to find, and may they show and declare unto us the persons who have committed the theft, and where they are to be found.

I conjure ye anew, ye spirits above named, by all the aforesaid names, through which all things created tremble, that ye show openly unto me (or unto this child here present with us³) those things which we seek.

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

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

For if thou dost not regard these things, thou wilt neither accomplish that which thou desirest, nor arrive at thy desired end.⁴

4. Sl. 1307 adds a second chapter on "things stolen," which invokes the "venerable intelligence ASSA" while facing East. Mathers inserts [Lans. 1203, chap. 26](#) at this point. -JHP

CHAPTER X

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

If thou wishest to perform the experiment of invisibility, thou shalt follow the instructions for the same. If it be necessary to observe the day and the hour, thou shalt do as is said in their chapters. But if thou needest not observe the day and the hour as marked in the chapter thereon, thou shalt do as taught in the chapter which precedeth it. If in the course of the experiment it be necessary to write anything, it should be done as is described in the chapters pertaining thereto, with the proper pen, paper, and ink, or blood. But if the matter is to be accomplished by invocation, before thy conjurations, thou shalt say devoutly in thine heart:—

SABOLES, HABARON, ELOHI, ELIMIGIT, GABELOY SEMITION, METINOLACH,
LABALITENA, NEROMOBEL, CALEMERE, DALUTI, TIMAGUEL, VILLAGUEL, TEVEMIS,
SERIE, JERETE, BARUCHABA, ATHONAVEL, BARACABA, ERATICUM;¹ through him by whom
ye have empire and power over men, ye must accomplish this work so that I may go and remain invisible.

1. M276: "Jaboles habaron Eloy elit nigit garbeloy semition metimoluch labalitena neromobel calemere daluti timaguel uirsaguel teuemis serye Jerete baruchaba athonoual baracabá eraiscum"; Aub24: "Scaboles, Habaron, Eloy, Elimigit, Gabolti, Semitron, Methionobal, Nabanitem, Nezemobal, Calè, Methè, Baluti, Timagul, Villaguel Teuem[is], Sereiè, Jenetè, Barucaba, Atanoual, Boracab, Earatin"; H: "Saboles, Habaron, Eloy, Elimigit, Gabeloy, Gabeloy [sic], Semiticon, Metinolach, Cabanitena, Neromobel, Calemite, Dalut, Timaguel, Villaquel, Tevenis, Serie, Jerete, Baruchaba, Athonavel, Barachabat, Eraticum" Ad10862: "Seaboles, Arbaron, Eloy, Elimigit, Heremobulcule, Methe, Baluti, Timagal, Villaguel Teueni, Leure, Ferete, Bacuhaba, Guratim"; Mathers: "SCEABOLES, ARBARON, ELOHI, ELIMIGITH, HERENOBULCULE, METHE, BALUTH, TIMAYAL, VILLAQUIEL, TEVENI, YEVIE, FERETE, BACUHABA, GUVARIN". Sl. 1307 adds the sinister element of invoking the "ministers of invisibility" through "Lucifer your prince". -JHP

And if it be necessary in this operation to trace a circle, thou shalt do as is ordained in the chapter concerning circles; and if it be necessary to write characters, etc., thou shalt follow the instructions given in the respective chapters.²

2. Aub24 omits this paragraph. -JHP

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

O thou ALNIRAS,³ master of invisibility, with thy ministers CHEROS, MAYTON, METAGIR, EBIROS, DIONEDIS, UGEMENOS, ABADDEM, PERIBERIM, TRANGIALEM, TRANSIDEM, SUCCANTOS, ABELOY, BORED, BELAMIA, CASTORMY, DETEL;⁴ I conjure ye by him who maketh Earth and Heaven to tremble, who is seated upon the throne of his majesty, that this operation may be perfectly accomplished according to my will, so that at whatsoever time it may please me, I may be able to be invisible.

I conjure thee anew, O ALNIRAS, Chief⁵ of Invisibility, both thee and thy ministers, by him through whom all things have their being, and by SATURIEL, ARCHIEL, DANIEL, BELLIE, ASIMONE,⁶ that thou immediately comest thither with all thy ministers, and achievest this operation, as thou knowest it ought to be accomplished, and that by the same operation thou render me invisible, so that none may be able to see me.

In order then to accomplish this aforesaid operation, thou must prepare all things necessary with requisite care and diligence, and put them in practice with all the general and particular ceremonies laid down for these experiments; and with all the conditions contained in our first and second books. Thou shalt also in the same operations duly repeat the appropriate conjurations, with all the solemnities marked in the respective chapters. Thus shalt thou accomplish the experiment surely and without hindrance, and thus shalt thou find it true.⁷

3. So Aub24, M276, and Sl. 1307. Mathers follows SI3091, K288, and H3981 in reading "Almiras". Ad10862: "almuas"; Ad36674: "Penerason". -JHP

4. M276: "cherus mayton metagir elyros dionedis ugemenos abadem periberem tangialem trentidim suceantos abeloy bored bilbamina castormy detel"; Aub24: "Cheros, Mayton, Metagire, Biros, Dionedis, Vgemenos, Abadin, Periburin, Tangedim, Trensdim, Sauantos, Abeloy, Bored, Belamit, Castrimi, Desoe[!]."; Sl. 1307: "Cheros, Maiton, Metague, Bires, Dionedis, Vgeminos, Abadon, Peributin, Tangedem, Tresidim, Succantes, Ebelloy, Bored, Bellamid, Castirnu, Detesel"; SI3091: "Mayton, Metagyx, Ebyros, Dionidis, Uguemenos, Abadem, Periberim, Tanguialem, Trensdim, Succantos, Abeloy, Bored, Bellamia Castormi, detel"; H3981: "herus, Mayton, Metagix, Ebyros, Dronidis, Uguemenos, Abadem, Periberim, Tangialem, Trenlidem, Succantos, Abeloy, Bored, Bellamia, Castormi, detel"; K288: "Cherus, Mayton, Matagix, Ebyros, Diomidis, Uguemenos, Abadem, Periberim, Tangialem, Trensdim, Saccantos, Abeloy, Bored, Bellamia, Castormy, Detel"; Ad. 10862: "Cheros, Maitor, Tangedem, Trensdim, Suuantos, Abelaus, Bored, Belamit, Castumi, Dabuel"; Mathers: "CHEROS, MAITOR, TANGEDDEM, TRANSIDIM, SUVANTOS, ABELAIS, BORED, BELAMITH, CASTUMI, DABUEL". -JHP

5. Ad. 10862, M276, and Sl. 1307: "ducem" (leader, also duke). This paragraph is not found in SI3091. -JHP

6. M276: "saturnelum archielem daniellem belie asiemohe"; Aub24: "Saturielem, Narchielem, Damielem, Bellia, Asimonei"; Sl. 1307: "Saturielem, Harchialem, Damiele, Bellia, Assimonai"; H3981: "Saturiel, Archiel, Daniel Benie, Assem"; K288: "Saturiel, Archiel, Daniel Beniel, Asseme"; Ad10862: "Saturelem, Narchielem, Damielem, Bellia, Asimoner"; Mathers: "SATURIEL, HARCHIEL, DANIEL, BENIEL, ASSIMONEM". -JHP

7. Aub24 omits this paragraph. -JHP

But, on the contrary, if thou lettest any of these things escape thee, or if thou despiseth them, never shalt thou be able to arrive at thy proposed end; as, for example, we enter not easily into a fenced city over its walls but through its gates.⁸

8. Sl. 1307 adds another short chapter on invisibility here, which involves making a wax image with the words "Argat, Saetam" on the front. Mathers inserts [Lans. 1203, chapters 24, 25, 27, 28, and 29](#) at this point. The first one he appended to this chapter; the rest he numbered 11-14. -JHP

CHAPTER XI

EXPERIMENT OF LOVE, AND HOW IT IS TO BE PERFORMED

This chapter was omitted by Mathers, who substituted instead [Lans. 1203, chapters 25: To hinder a sportsman from killing any game.](#)

Ad. 36674 contains an [abbreviated version of this chapter](#). It includes a conjuration which begins "Venus, ester, Astropolyn, Asmo, Mercurius, Jupiter, Saturnus," which corresponds with "Noga Jes artphelem asmo corau sabcedes sabaday" in M276. *i.e.* the English manuscript recognizes Noga, Cocab, Zedeck, and Sabbathi as the Hebrew names of the names of the planets Venus, Mercury, Jupiter, and Saturn.

Also of interest, Aub24 includes the phrase "per virtutem et potentiam Sanctissimi ADONAY cuius MARCHUD sine fine" which corresponds to "per virtu et per potentia del sanctissimo nome ADONAY il MALCUD del quale senza fine." Ad. 10862 seems to translate the Hebrew MALCHUD as it reads, "[per virtutem] et potentiam Sanctissimi ADONAY cuius Imperium sine fine" (through the virtue and power of the most holy ADONAY who RULES without end).

Note also the invocation of the four kings of the cardinal directions, given variously (generally Oriens, Paymon, Egyn, and Amaymon). Aub24 and Ad10862 start with "O Oriens Rex egregio qui in oriente regnas"; which might be translated as "O Oriens, illustrious King, who rules in the East." Ad36674 takes "egregio" (illustrious) as a proper name and translates the passage as "O thou orient king Eggye, which reineth and ruleth in the East" M276 reads "O omnis rex egregie qui in oriente regnas"; Sl. 1307 has "O Asmodee, illustrious king who rules in the East"; Sl. 3091 and K288 read "O Asmodée, Orient tres reluisant" (O Asmodee, the East very glittering.)

In Sl. 1307 this is followed by another chapter (chap. 9) on love magic, this one using a statue of wax, invoking "Sichel, Richel, Moches, Aray, Saiatri, Amacon, Enacon." This is followed by (chap. 10), which includes "Esperimento d' Amore toccando", "Esp. d' Amore mangiando", and "Esp, d' Amore gettando" (experiments of love using touching, eating, and throwing). -JHP

Erotic Experiments. (*from MS. Ad 36674.*)

How and by what means experiments of love ought to be wrought, as well in getting her whom thou desirest, as in touching her in her sleep, or talking with her. (*Chapter 8.*)

If thou wilt perpare any such experiment, requisite it is to have regard to the day and hour, and if your experiment must be wrought by wax or any such like thing, for wax let your image be made of such wax as is hereafter appointed. And when your wax is ready, say as followeth:

Venus, ester, Astropolyn, Asmo, Mercurius, Jupiter, Saturnus, Señe, Sus, Vne, Nensa, Reclé, Sether, Teres, Terse, Beret, Teser, Crest, Erces, Nilobolas, Atrop, Atoro, lino, Poruta, Lepotarmon, Sompolocar, Peralotorjes, Noto, Solpiar, Raytroploson, yoson, Omas, Samo, Moas, Saom, Mosa, Maso, yrsicas, Draco, Draontius, Ara, Arel, Atrax, Belcar, Aray, Muenec, Iemar, Camna, Beri, Enna, Agama, Rima, Beberuna, Sinra, Saem, Myny, Genycal, Okalioth, Dicurcals, Cogaoth, Thajr, Tempter, Thon, Dreamer; I conjure you all ministers of love by him which can destroy you and make you again, and by all His names which do daily bind you, that you consecrate this wax as it ought to be. And in the name of the most holy Father, Almighty Adonay, whose kingdom lasteth forever and ever, world without end, that thou make this wax to have the effect which I desire it to have, and by the holy faith Adonay, and by his fear, which shall exhort you to bring my will to pass.

When this is done, make thine image of wax as it ought to be made. If it so be that thou must write anything upon thine image, write it with a needle or a pen, as in their places are appointed. If furthermore it be required that thou perfume thy image, perfume it with such perfumes as are expressed in their chapters; yet if it be needful also of any other thing to be done upon it, or conjuration, then let the conjuration be done according to the experiment. Which once said, let there be made perfumes as are appointed, and hold thy image over the perfume and say as followeth:

O thou orient king Eggve which reignest and rulest in the East, and thou Paymon, most mighty king which hast dominion over the West, and thou great king Amaymon, which reignest in the South, and thou triumphant king Egyn, which hast rule over the North; I most heartily call upon you, by him which only spake and it was done, which with his word made all things; and by his holy names, whereat all the world doth tremble, and is written in twelve letters, which are Joth, Eth, He, Vau; and by the nine heavens and their powers, and by the names and signs of our creator, that thou consecrate and confirm this presente image as it ought, by that holy name's sake, Adonay, whose kingdom hath no end.

Which done, thou mayst repeat the conjuration of thy experiment. And if thou obtain thy purpose it is well; but if not, put thy image under thy bed's head. And in a short time thou shalt see her whom thou desirest come to accomplish thy desire.

CHAPTER XI

(Mathers' Inserted Chapter)

TO HINDER A SPORTSMAN FROM KILLING ANY GAME [1](#)

tAKE a stick of green elder, from the two ends of which thou shalt clean out the pith. In each end place a strip of parchment of hare-skin, having written thereon with the blood of a black hen the following character and word. (See [Figure 7](#).) Having made two of these slips, place one in each end of the stick and close the apertures up with pith, afterwards on a Friday in the month of February thou shalt fumigate the aforesaid stick with suitable incense thrice in the air, and having taken it thence thou shalt bury it in the earth under an elder-tree. Afterwards thou shalt expose it in the pathway by which the sportsman will pass, and once he has passed by it, he need not hope to kill any game during that day. If thou shalt wish a second time to lay a spell upon him in like manner, thou needest but to expose the stick again in his path; but take care to bury it again in the earth under an elder-tree, so as to be able to take it from thence each time that thou shalt have need of it; and to take it up each time as soon as the sportsman shall have passed.

Footnotes

[53:1](#) This Chapter is taken from 1203 Lansdowne MSS.

CHAPTER XII

EXPERIMENT OR OPERATION OF THE APPLE

This chapter was omitted by Mathers, who substituted instead [Lans. 1203, chapters 27: How to make the magic garters](#).


[The experiment or operation of the Apple.]

This version taken from Sloane 3847. The Clavicle of Solomon, revealed by Ptolomy the Grecian.

[This section occurs as a separate chapter in Kings MS 288 with the above title. It doesn't occur in Ad36674. The present manuscript simply has "Apple." in the margin.]

if ye will make any experiment with an apple, prepare that day and howre, as ye may see after, and have an apple fayre, and immaculate or some other frute [fruit], in thy hand in some secret place; or before ye take him from the tree. Sprinkle him with water and Isope [hyssop] as [it is said](#), and fumigate him with a fumigation. [\[35r\]](#)

Afterward say unto the apple or frute, this followinge,

Deus qui fecisti Adam et Euau, ex 4^{or} elementis de igne, aere, aqua et terra, et fecisti duam de costa ipsius a de quam dedit ei ad cōmede~nd de fructu et fecit eum precare ita v^o qⁱ vel q~ de isto fructu cōmederit vel viderit vel tegigerit semper votum faciat meum. Coniuero te pomum vel fructum per ista nomina elya, ely, et per Michaellem et Gabrielem et Raphaelem et per eum qui te creauit et per virtutem eius et nomina eius ineffabilia.  Joth, Heth, He, Vau, Ioazar, patri, Va, Va, Vah, Vay, agla, anareneton, per que creauit omnem seculum ut qui vel que de isto pomo cōmederit vel viderit vel tegigerit nulla requies sit in eis nisi totam meam compleuerit voluntatem.

And if ye ought to wright any other thinge in the apple or frute, let it be written with a needle or a poyntell such as [we speake of](#), and ye shall worke upon such an oration as it is sayd, after such experiments of love be made in lookinge onely the sight and the secrets of women, let such experiments be made and prepared in howres attributed unto love, if ye doe as it is sayd, and if ye prepare such experiments they shall appeare very sure.

CHAPTER XII

(Mathers' Replacement)

HOW [1](#) TO MAKE THE MAGIC GARTERS

tAKE enough of the skin of a stag to make two hollow tubular Garters, but before stitching them up thou shalt write on the side of the skin which was next the flesh the words and characters shown in [Figure 8](#), with the blood of a hare killed on the 25th of June, and having filled the said Garters with green mugwort gathered also on the 25th of June before sunrise, thou shalt put in the two ends of each the eye of the fish called barbel; and when thou shalt wish to use them thou shalt get up before sunrise and wash them in a brook of running water, and place them one on each leg above the knee. After this thou shalt take a short rod of holm-oak cut on the same 25th of June, turn in the direction thou wishest to go, write upon the ground the name of the place, and commencing thy journey thou wilt find it accomplished in a few days and without fatigue. When thou wishest to stop thou hast only to say AMECH and beat the air with the aforesaid wand, and incontinently thou shalt be on firm ground.

Footnotes

[54:1](#) This Chapter is also taken from 1203 Lansdowne MSS.

CHAPTER XIII¹

THE OPERATION OF LOVE BY HER DREAMS, AND HOW ONE MUST PRACTICE IT

1. Translated by JHP. This chapter was omitted by Mathers, who substituted instead [Lans. 1203, chapters 28: How to make the magic carpet proper for interrogating the intelligences.](#) PGM VII.407-10 gives a spell to appear to someone at night in dreams (Betz, p. 128).

this is an ineffable experiment if you desire to enjoy² a lover in a dream. Before beginning the conjuration on behalf of the one you wish to dream of, (operating in the hour mentioned in the second book), observe that the sky is clear. It may help to stand in your chamber looking into the sky, at the stars and the Moon, and humbly say in your heart:

AGLA, IOD, HE, VAU, HE, IAH, IAH, IAH, VA, VA, VA, IAH, IAH, HANISTAROD, ADONAY, ELOHENO, VEHANIGLOD LANU, ULBANENO, GAALGOLAM,³ O Lord, holy and all-powerful Father who created all, and knows the hearts of men and women, I beseech you through your most sacred names mentioned above to illuminate the heart and mind of N., so that she may love me as much as I love her, and that she may be ready to do my will. And furthermore, as this present image lies with me, may N. feel that she lies in sweet embrace with me in a dream.

2. Lat: coire.

3. M276: "AGLA JOD, HÈ, UAU HE JAH JAH JAH UAH UAH UAH JAH JAH JAH ANISTEROD L'ADONAY ELOENÙ UEANIGHLAOD L'ANU, ULBANENO GAD OLAM." Michael Sidlofsky has identified this as a corruption of Deuteronomy 29:28: *Hanistarot la-YHVH (Adonay) Eloheynu vehaniglot lanu ulevaneynu ad olam* (Concealed matters concern the Lord our God, but revealed matters concern us and our children forever). "Rabbinic texts often cite this verse when arguing for caution in revealing mysteries (kabbalistic and otherwise) to the masses." (Personal communication). Apparently this passage is used for divination in dreams in practical Kabbalah texts (e.g. *Sefer Gematriot*, late 13th or early 14th century). See <http://www.atomick.net/fayelevine/pk/letters02.shtml>. -JHP

Afterwards, when you want to perform the same experiment, put the image under your pillow⁴ recite again the previous conjuration three times, and you will see the result. And make sure you observe everything that is laid out in the first chapter of the second book.

4. Latin (Ad. 10862): *pluminare*; French (K288): *l'oreiller*. -JHP

CHAPTER XIV

OF THE EXPERIMENT OF SEEKING FAVOUR AND LOVE¹

1. This chapter is taken from 10862 Add. MSS. -SLM
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In Mathers' edition this chapter is numbered 15. It also occurs in Aub24, Ad. 36674, and Sl. 1307. -JHP

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

THE ORATION.

O ADONAI, most holy, most righteous, and most almighty God, who hast made all things through thy mercy and righteousness wherewith thou art filled, grant unto us that we may be found worthy that this experiment may be found consecrated and perfect, so that the light may issue from thy most holy seat, O ADONAI, which may obtain for us favor and love. Amen.

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

For obtaining grace and love write down the following words:

SATOR,² AREPO, TENET, OPERA, ROTAS, IAH, IAH, IAH, ENAM, IAH, IAH, IAH, KETHER,
CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHEREETH, NETZACH, HOD, YESOD,
MALKUTH, ABRAHAM, ISAAC, JACOB, SHADRACH, MESHACH, ABEDNEGO, be ye all
present in my aid and for whatsoever I shall desire to obtain.

2. This incantation is also given in 1307 Sloane MSS., page 76. -SLM
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Which words being properly written as above, thou shalt also find thy desire brought to pass.

CHAPTER XV

REGARDING EXPERIMENTS TO BE MADE REGARDING HATRED AND DISCORD¹

1. This chapter was omitted by Mathers, but is included in all the manuscripts. Translation is from A.E. Waite, *Book of Ceremonial Magic*, pp. 298 ff. In place of it Mathers substituted [Lans. 1203, chapters 29: How to render thyself master of a treasure possessed by the spirits](#). Sl. 1307 appends a second experiment which involves making two wax images, with the words "Apaga, Itulac, Di, Mas", and "Asgan, Artan, Alben, Apachiel, Satagel." -JHP

experiments upon enemies may be performed in several ways, but, whether with waxen images or some other instrument, the particulars of each must be diligently and faithfully observed. Should the day and hour fail thee, proceed as already laid down, and prepare the image or instrument proper to this effect in the order and manner thereof. Fumigate with the proper perfumes, and if writing be required on the image, let it be done with the needle or stylet of the art, as aforesaid. Next recite the following words once over the said image:-

VSOR, DILAPIDATOR, TENTATORE, SOMNIATORE, DEVORATOR, CONCISOR, ET SEDUCTOR. O all ye ministers and companions, I direct, conjure, constrain and command you to fulfil this behest willingly, namely, straightway to consecrate this image, which is to be done in the name of N., that as the face of the one is contrary to the other, so the same may never more look upon another.

Deposit the image in some place perfumed with evil odours, especially those of Mars, such as sulphur and assafoetida. Let it remain there for one night, having duly asperged it, observing the proper hour and time.

Do likewise when the experiment is performed with characters and names, by touching the lovers with words, or by whatsoever other manner. But when the experiment is made by giving something to be eaten, the same must be performed on the day and hour proper to this work.

All things being prepared, place them before you, and say:

Where are ye, SOMNIATOR, VSOR, DILAPIDATOR, TENTATOR, DIVORATOR, CONCISOR, SEDUCTOR, ye who sow discord, where are you? Ye who infuse hatred and propagate enmities,

I conjure you by him who hath created you for this ministry, to fulfill this work, in order that whenever N. shall eat of like things, or shall touch them, in whatsoever manner, never shall he go in peace.

Give then whatsoever you please to the person designated, but let it be in the hour of Saturn or that of Mars, observing all things needful for such experiments.

CHAPTER XIV ¹

(Mathers' Replacement Chapter)

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 Magical Art wherein to open up the earth, as the nature of the ground will allow; thrice during the day shalt thou cense it with the incense proper for the day, after which being clothed in the raiment proper for the Operation thou shalt suspend in some way by a machine immediately above the opening a lamp, whose oil should be mingled with the fat of a man who has died in the month of July, and the wick being made from the cloth wherein he has been buried. Having kindled this with fresh fire, thou shalt fortify the workmen with a girdle of the skin of a goat newly slain, whereon shall be written with the blood of the dead man from whom thou shalt have taken the fat these words and characters (*see [Figure 10](#)*); and thou shalt set them to work in safety, warning them not to be at all disturbed at the Spectres which they will see, but to work away boldly. In case they cannot finish the work in a single day, every time they shall have to leave it thou shalt cause them to put a covering of wood over the opening, and above the covering about six inches of earth; and thus shalt thou continue unto the end, being all the time present in the raiment of the Art, and with the Magic Sword, during the operation. After which thou shalt repeat this prayer

PRAYER

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

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

THE LICENSE TO DEPART.

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

Footnotes

[57:1](#) This is also taken from 1203 Lansdowne MSS.

CHAPTER XVI

HOW OPERATIONS OF MOCKERY AND SCORN SHOULD BE PREPARED¹

1. This chapter is given in 10862 Add. MSS. 3981 Harleian MSS., 288 King's MSS., 3091 Sloane MSS., and 1307 Sloane MSS., but is wanting in 1202 Lansdowne MSS., as are all the chapters of the first book after Chap. 8. -SLM

Mathers titles this chapter "How operations of mockery, invisibility, and deceit should be prepared," but I have followed Aub24, Ad10862, Sl. 1307, and Ad. 36674. Sl. 1307 follows this chapter with "Esp. che un Gallo tiriuna Traue" which involves writing a charm with "Tartar, Tartarem, Retifera" on virgin parchment. This is followed by "Esp. che un Cane seguiti un Ceruo" which involves writing the name "Dalef" on virgin parchment. -JHP

experiments relating to mockery and scorn² may be performed in many ways. When thou shalt wish to practice these experiments with regard to any person, thou shalt observe the day and the hour as we have already said. Should it be necessary to write characters or words, it should be done upon virgin paper, as we shall show farther on. As for the ink, if it be not specially ordained in this operation, it is advisable to use the blood of a bat with the pen and the needle of art. But before describing or writing the characters or names, all the necessary rules should be observed as given in the proper chapters, and having carefully followed out all these, thou shalt pronounce with a low

voice³ the following words:—

ABBAC, ABDAC, ISTAC, AUDAC, CASTRAC, CUAC, CUSOR, TRISTATOR, DERISOR, DETESTATOR, INCANTATOR,⁴ come hither all ye who love the times and places wherein all kinds of mockeries and deceits are practiced.⁵ And ye who make things disappear and who render them invisible, come hither to deceive all those who regard these things, so that they may be deceived, and that they may seem to see that which they see not and hear that which they hear not, so that their senses may be deceived, and that they may behold that which is not true.

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

2. Mathers: "tricks, mockeries, and deceits."

3. Mathers reads "loud voice", but Aub. 24 and Ad. 10863 both read "submissa uoce" (low or submissive voice). Sl. 1307 reads "voce sommella." K288 reads "voix bas" (low voice), and Ad. 36674 reads "lowly voice". -JHP

4. M276: "Abbac Adbdac Istac Audac Constrac Coac Scisos Tristator derisor detristator Incantator"; Aub24: "Abbac, Abdat, Istat, Audac, Castrac, Coach, Lusor, Tristator, Derisor, Destator, Incantator"; Sl3091: "Abbac abdac, Istac, audac, Constrac, Coac, Suses, Tristator, Derisor, Detestator, Incantator"; H: "Abbac, Abdac, Istac, Audac, costrac, Coac, Susez, Tristator, Derison, detentutor, Incantator"; K288: "Abbac, Abdac, Istac, Audac, Castrac, Coac, Suses, Tristator, Derisor, Detestator, Incantator"; Ad. 10862: "Abac, Aldal, Iat, Audac, Lustrac, Lusor, Locuch, Tistator, Decisor, Destatur" (but first word is given as "Albac" below); Ad. 36674: "Abac, Abdac, Istac, Castac, Adach, Castas, Calsac (?), lusor, Triumphator, Derisor, Incantator." Sl. 1307: "Abac, Abdac, Istac, Audac, Castrac, Coac, Cusor, Tristator, Derisor, Destator, Incantator"; Mathers: "ABAC, ALDAL, IAT, HUDAC, GUTHAC, GUTHOR, GOMEH, TISTATOR, DERISOR, DESTATUR". -JHP

5. Aub24 and M276: "Triviatres et circulators"; Sl. 1307: "trecciatori et Circulatori". The first word probably means "tricksters." "Circulatores" (strollers) generally meant travelling fortune tellers or peddlars. -JHP

When this experiment is completed in this manner in the hour and time which we have shown and taught, also the foregoing words ABBAC, ABDAC,⁶ etc., should be written with the pen as hereinafter ordained; but if the experiment be performed in a different way, yet shalt thou always say the aforesaid words, and they should be repeated as before given.

6. Mathers: "ABAC, ALDAL."

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

CHAPTER XVII

HOW EXTRAORDINARY EXPERIMENTS AND OPERATIONS SHOULD BE PREPARED

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

None the less should those who wish to put in practice the like experiments and operations observe the days and hours as is laid down in the proper chapters, and should be provided with virgin paper and other necessary things. Having prepared a similar experiment thou shalt say:—

PRAYER.

O God, who hast created all things, and hast given unto us discernment to understand the good and the evil; through thy holy name, [ADONAY, and through your sacred name which the seven choirs of angels assisting before your face, ever proclaim with incessant voices,]¹ and through these holy names:— IOD, IAH, VAU, PALOS, TAFOR, SPAZOR, ZUCOR, AMATOR, CREATOR,² do thou, O Lord, grant that this experiment may become true and veritable in my hands through thy holy seal, O ADONAI, whose reign and empire remaineth eternally and unto the ages of the ages. Amen.

1. This passage is found in Aub24, Ad10862, and Sl. 1307. After "ADONAY" Sl. 1307 adds "and through your holy name CHIN," and at the end of the passage it adds "exclaiming, CADOS, CADOS, CADOS, CADOS, ELOYM, SABBAOTH" (i.e. Holy, holy, holy, the God of Hosts) -JHP

2. M276: "Jod uau Jah palos starfor spazor Zucor Amator creator"; Aub24: "Jod, He, Jah, Vau, Palis, Tafar Lapazor, Lacor (Z-?), Amator, Creator"; Ad10862: "Iod, Iah, Polis, Vau, Labant, Lacir, Amator, Creator"; Sl3091: "Jah, Vau, Dalos, Tafor, Sapazor, Zucor, Amator, Creator"; H: "Jod, Jah, Vau Dalos, Tafor, Sapazor, Zucor, Amator, Creator"; K288: "Jod, Jah, Vau Dalos, Taphor, Sapajor, Incor, Amator, Creator"; Sl. 1307: "Iod, Uau, Palos, Safur, Sapazor, Buuor, Amator, Creator"; Mathers: "IOD, IAH, VAU, DALETH, VAU, TZABAOTH, ZIO, AMATOR, CREATOR". - JHP

This being done, thou shalt perform the experiment, observing its hour, [and then you may say the following song:

ASNORIDA, DICTILORIDA, TRESAY, BESSAY, HISTAN, APASSAN, IRUSOLATOS, ENITORITOS, TERUFIEL, ACUSIEL, TANGADIAT, RIZONAT, FACULTASIM, ASTRABAIM, DARANI, ARBEI, ARFUSA, ASTARA,³ and all you spirits named, come from whichever part of the universe you be, to aid and assist us in this experiment so that through you it may be consecrated, and strengthened, and confirmed, though words be omitted. Through the most sacred name ADONAY, who

lives and reigns without end, through the all the ages of the ages.]"⁴

and thou shalt perfume and incense as is laid down in the proper chapter; sprinkling with exorcised water, and performing all the ceremonies and solemnities as we shall instruct thee in the second book of our *Key*. [And if the time is not specified, let it be in the day and hour of Mercury.]"⁵

3. So Aub24, Sl. 1307: "Asmorida, Dictiel, Onda, Fressai, Bessay, Nistam, Apassam, Irusolatos, Enetoritos, Temfiel, Auinel, Tanga, Draï, Bironat, Facultaim, Abrabnim, [50v] Parani, Arbei, Arfusa, Astarā"; Ad10862: "Amicida, Distida, Maessay, Bessay [Benay?], Hista~, Apassa~, Irusulutos, Enitrietos, Itaufnal, Auisiel, Tangadiac, Rizonal, Sacultaim, Astrabaim, Danuri, Arbei, Astarā". -JHP

4. This passage is only found in Aub24, Sl. 1307, and Ad10862. -JHP

5. This passage is also only found in Aub24 and Ad10862. In Sl. 1307 this chapter is followed by "Esperimenti di Ligare, et altro" which includes reciting the words "Fensa, Cua, Ellaq, Amonu," and a charm with "Asmodeus, Compossas, Amuter, Somniator, Tentator." This is followed by two "Esper di Gioco" — the first with a sigil, the second using a charm with "Aron, Terni, Abar." This is followed by "Esper. dñi statua di Cera" which includes a conjuration with the words "O Asgam, O Artan, O Alben, O Pachiel, O Satagel, O Vsor, Dilapidator, Tentator, Somniator, Deuorator, Concifor, et Seducator" and invoking the four kings Amodeo [sic] (king of the East), Paymon (king of the West), Egion (king of the North), and Maimon (*domini nel Mezzogiorno*). Compare with [chapter 15 above](#). This is followed by additional chapters of experiments. -JHP

CHAPTER XVIII

CONCERNING THE HOLY PENTACLES OR MEDALS

the medals or pentacles, which we make for the purpose of striking terror into the spirits and reducing them to obedience, have besides this wonderful and excellent virtue. If thou invokest the spirits by virtue of these pentacles, they will obey thee without repugnance, and having considered them they will be struck with astonishment, and will fear them, and thou shalt see them so surprised by fear and terror, that none of them will be sufficiently bold to wish to oppose thy will. They are also of great virtue and efficacy against all perils of earth, of air, of water, and of fire, against poison which hath been drunk, against all kinds of infirmities and necessities, against binding, sortilege, and sorcery, against all terror and fear, and wheresoever thou shalt find thyself, if armed with them, thou shalt be in safety all the days of thy life.

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

These pentacles are usually made of the metal the most suitable to the nature of the planet; and then there is no occasion to observe the rule of particular colours. They should be engraved with the instrument of art in the days and hours proper to the planet. Saturn ruleth over lead; Jupiter over tin; Mars over iron; the Sun over gold; Venus over copper; Mercury over the mixture of metals; and the Moon over silver.¹

1. This paragraph does not occur in Aub24, Ad. 10862, Sl. 1307, or L1202. -JHP

They may also be made with exorcised virgin paper [with the quill pen and ink of the Art],² writing thereon with the colours adopted for each planet, referring to the rules already laid down in the proper chapters, and according to the

planet with which the pentacle is in sympathy.

2. So Aub24 and Ad. 10862. Mathers omits. Aub24 continues with "or blood or cinnabar as portrayed in the example." -JHP

Wherefore unto Saturn the colour of black is appropriated; Jupiter ruleth over celestial blue; Mars over red; the Sun over gold, or the colour of yellow or citron ; Venus over green: Mercury over mixed colours; the Moon over silver, or the colour of argentine earth.³

3. This paragraph does not occur in Aub24, Ad. 10862, Sl. 1307, or L1202. -JHP

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

As regards the size of the pentacles it is arbitrary, so long as they are made according to the rules, and with the requisite solemnities as hath been ordained.⁴

4. Mathers inserts a [section of Lans. 1203](#) at this point: "The virtues of the holy pentacles ... never descend into oblivion." -JHP

Adore⁵ and revere the most holy names of God which are found in these pentacles and characters, for without this never shalt thou be able to come to the end of any enterprise, nor to accomplish the Mystery of Mysteries.

5. The rest of the chapter is from 1202 Lansdowne MSS. -SLM

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

This *Key*, full of mysteries, hath been revealed unto me by an angel.

Accursed be he who undertaketh our art without having the qualities requisite to thoroughly understand our *Key*, accursed be he who invoceth the name of God in vain, for such an one prepareth for himself the punishments which await the unbelievers, for God shall abandon them and relegate them unto the depths of Hell amongst the impure spirits.

For God is great and immutable; he hath been for ever, and he shall remain even unto the end of the ages.

END OF THE FIRST BOOK

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

THE ORDER OF THE PENTACLES

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

[This is the general pentacle, called the Great (or Grand) Pentacle]¹

1. This pentacle and description are found only in [M276](#) and [Aub24](#). They are obviously versions of [Sigillum Dei Aemeth](#). -JHP

At this point Mathers includes the "Grand Pentacle of Solomon" from L1202 and L1203 with the following explanation:-

Editor's Note on Figure 1. -- The Mystical Figure of Solomon.-- This is only given in the two MSS., [Lansdowne 1202](#) and [1203](#). It was given by Lévi in his *Dogme et Rituel de la Haute Magie*, and by Tycho Brahé in his [Calendarium Naturale Magicum](#), but in each instance without the Hebrew words and letters, probably because these were so mangled by illiterate transcribers as to be unrecognizable. After much labor and study of the figure, I believe the words in the body of the symbol to be intended for the Ten Sephiroth arranged in the form of the Tree of Life, with the name of Solomon to the right and to the left; while the surrounding characters are intended for the twenty-two letters of the Hebrew alphabet. I have, therefore, thus restored them. This figure forms in each instance the frontispiece of the MS. referred to. -SLM

(The author of the *Magical Calendar* was actually Johann Baptista Großchedel. -JHP)

[illegible]

[It should be written on sheepskin paper or virgin parchment, the which paper should be tinted green. The circle with the 72 divine letters should be red or the letters may be gold. The letters within the pentacle should be the same red, or sky blue everywhere, with the great name of God in gold. It serves to convene all spirits; when shown to them they will bow and obey you.]

SATURN

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

Editor's Note.-- The Hebrew letters within the square are the four great names of God which are written with four letters:— IHVH, Yod, He, Vau, He; ADNI, Adonai; IAI, Yiai (this name has the same Numerical value in Hebrew as the name EL) ; and AHIH, Eheieh. The Hebrew versicle which surrounds it is from Psalm lxxii. 9; 'The Ethiopians shall kneel before him, his enemies shall lick the dust.' -SLM

The manuscripts do not number the pentacles, and only the Lans. mss. assign most of them to planets. This is also the first pentacle in Aub. 24, Ad. 10862, and M276. In W, it is number 17. The third name is unclear to me; the manuscripts vary somewhat, and none of them exhibit good Hebrew orthography. In most of them the third name looks like IRAH. In M276 it looks like IZAH or IVAH. Ad. 10862 looks more like IARL. The verse in Aub24, M276, Ad. 10862, K288 et al. is in Latin (Ps71:9) "Coram illo procident Aethiopes et inimici eius terram lingent." A version of this pentacle is also found in [Gremoire du Pape Honorius \(1800\)](#). -JHP

Figure 11

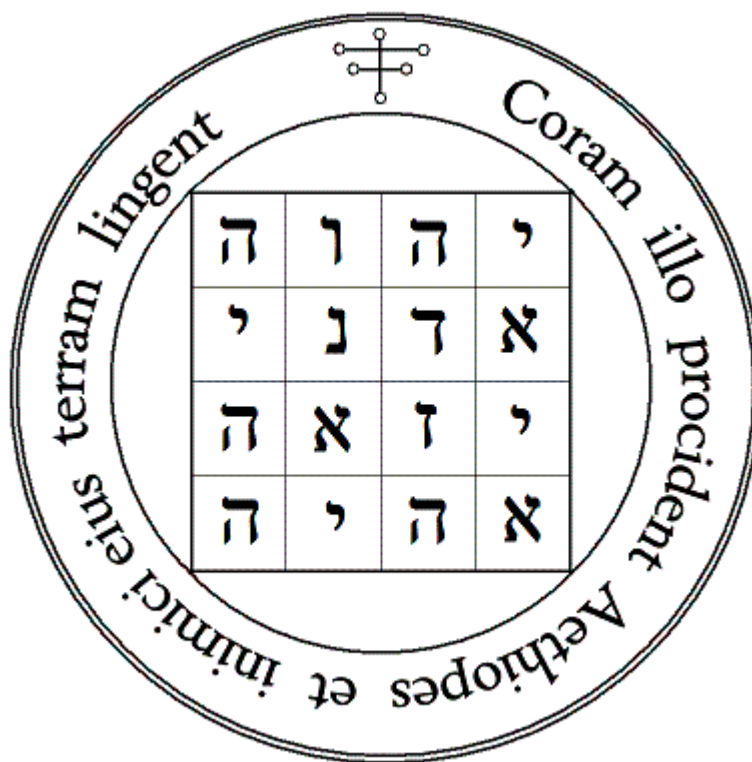


Figure 12.-- The second pentacle of Saturn.-- This pentacle is of great value against adversaries; and of especial use in repressing the pride of the spirits.

Editor's note.-- This is the celebrated

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

the most perfect existing form of double acrostic, as far as the arrangement of the letters is concerned; it is repeatedly mentioned in the records of mediæval Magic; and, save to very few, its derivation from the present pentacle has been unknown. It will be seen at a glance that it is a square of five, giving twenty-five letters, which, added to the unity, gives twenty-six, the numerical value of IHVH. The Hebrew versicle surrounding it is taken from Psalm lxxii. 8, 'His dominion shall be also from the one sea to the other, and from the flood unto the world's end.' This passage consists also of exactly twenty-five letters, and its total numerical value (considering the final letters with increased numbers), added to that of the name Elohim, is exactly equal to the total numerical value of the twenty-five letters in the square. -SLM

This is also the second pentacle in M276 and Aub24, but the third in Sl. 1307, and the thirtieth in Ad. 10862, and number 18 in W. The verse reads "et dominabitur a mari usque ad mare et a flumine usque ad terminos orbis terrarum" In Sl. 1307 the SATOR/AREPO etc. are all written in Roman letters. -JHP

Figure 12

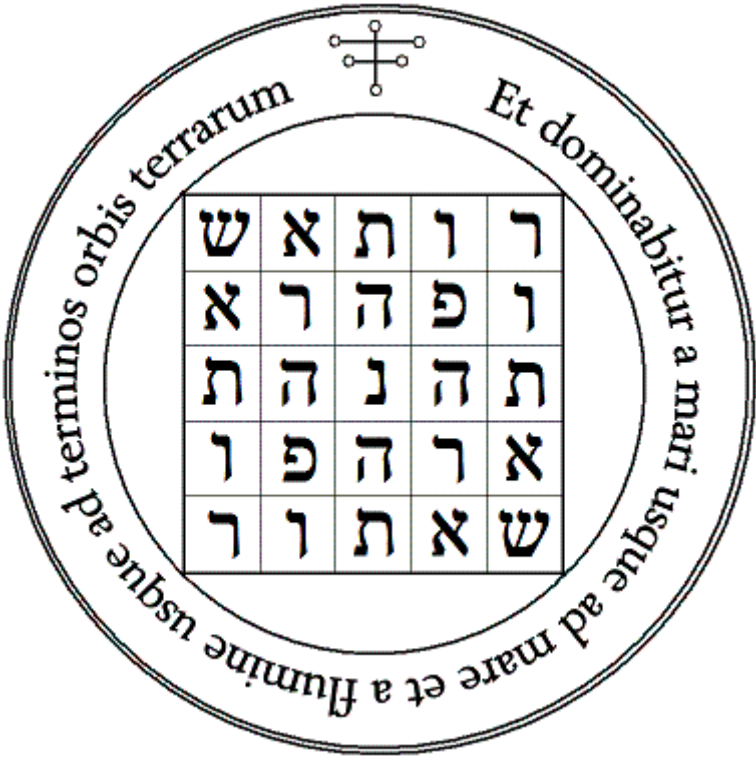


Figure 13.-- The third pentacle of Saturn.-- This should be made within the magical circle, and it is good for use at night when thou invokest the spirits of the nature of Saturn.

Editor's Note.-- The characters at the ends of the rays of the mystic wheel are magical characters of Saturn. Surrounding it are the names of the angels:— Omeliel, Anachiel, Arauchia, and Anazachia, written in Hebrew. -SLM

This is the third pentacle in Ad. 10862 and M276, the sixth in Aub24, and number 19 in W. The names in M276 read, "Omaliel, anachiel, Arauchia, anazachia" In all cases the names are given in Roman letters. -JHP

Figure 13, from M276

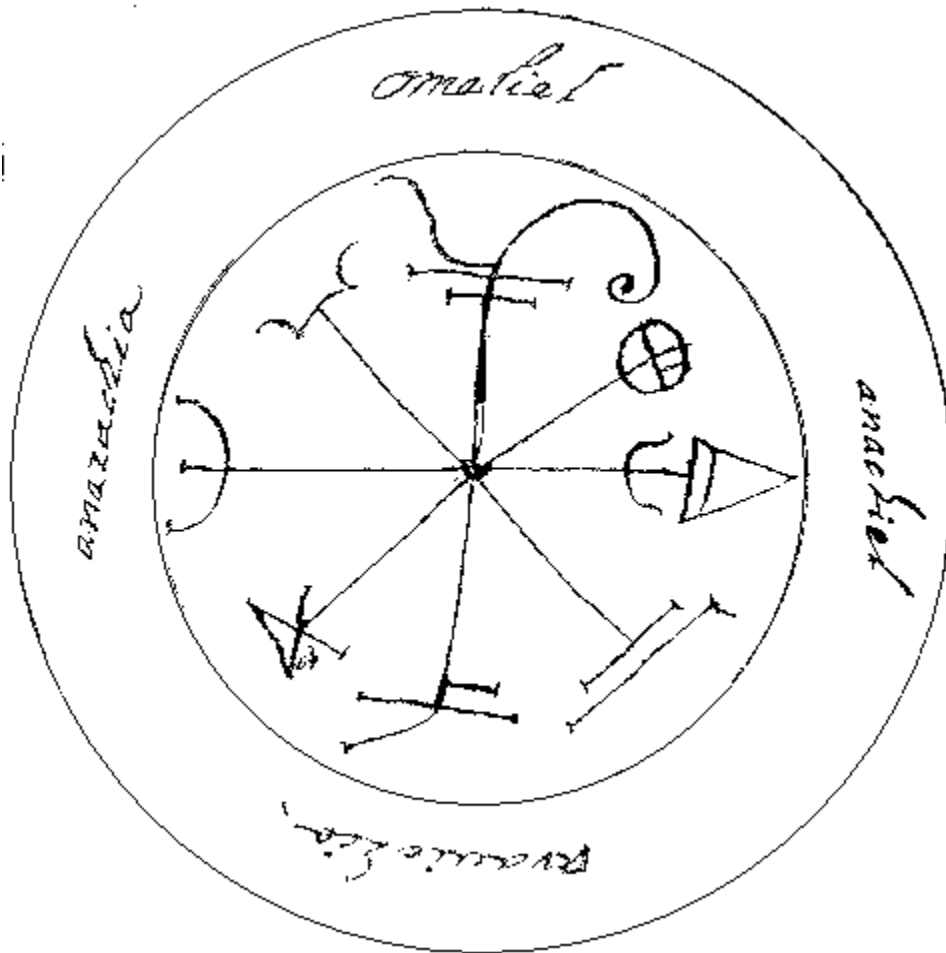


Figure 14.-- The fourth pentacle of Saturn.-- This pentacle serveth principally for executing all the experiments and operations of ruin, destruction, and death. And when it is made in full perfection, it serveth also for those spirits which bring news, when thou invokest them from the side of the South.

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

This is the second pentacle in Ad. 10862, the fifth in Aub 24, and number 20 in W. The verse reads, "induit maledictionem sicut vestimentum et intravit sicut aqua in interiora eius et sicut oleum in ossibus eius." The same verse is found on the tenth pentacle in Sl. 1307, but the drawing is quite different. -JHP

Figure 14, from M276



Figure 14, from Ad. 10862, fol 82r

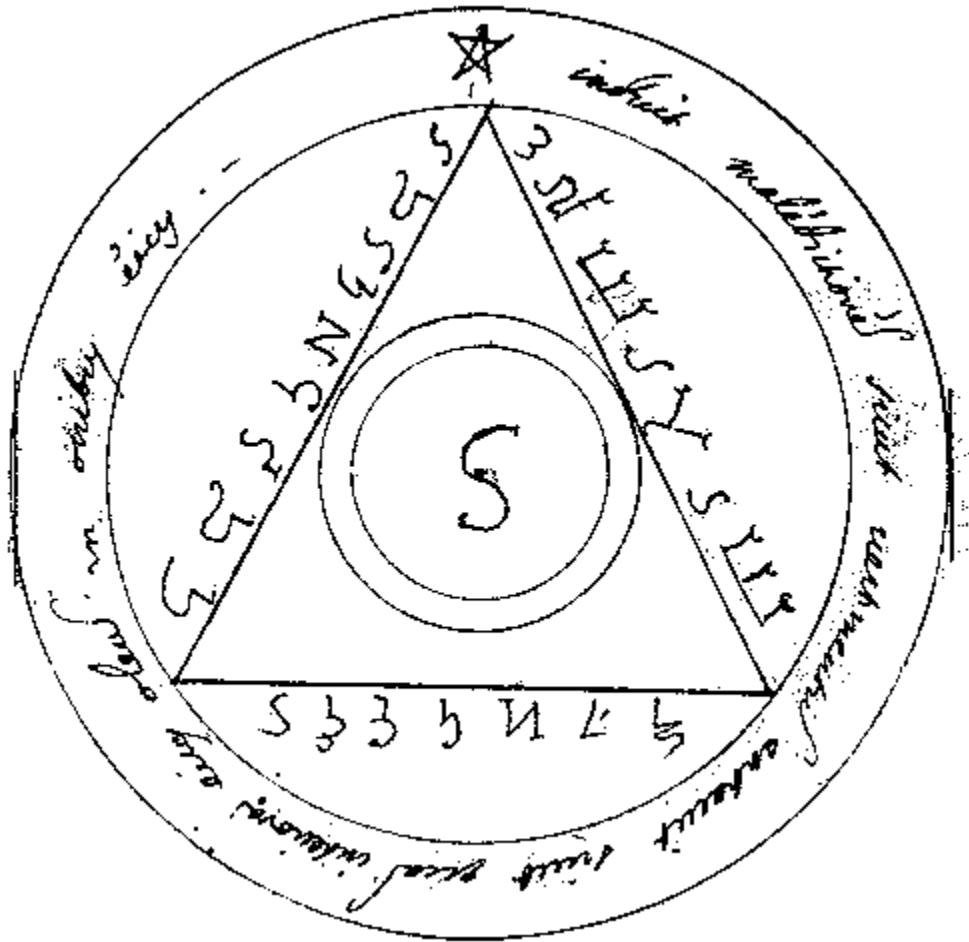


Figure 15.-- The fifth pentacle of Saturn.-- This pentacle defendeth those who invoke the spirits of Saturn during the night; and chaseth away the spirits which guard treasures.

Editor's Note.-- The Hebrew letters in the angles of the cross are those of the name IHVH. Those in the angles of the square form ALVH, Eloah. Round the four sides of the square are the names of the angels:— Arehanah, Rakhaniel, Roelhaiphar, and Noaphiel. The versicle is:— 'A great God, a mighty, and a terrible.' -- Deut. x. 17. -SLM

This is the twenty-eighth pentacle in Ad. 10862, and number 13 in W. The verse reads, "Terribilis Fortis Potens Deus." -JHP

Figure 15, from Kings 288, fol. 73r

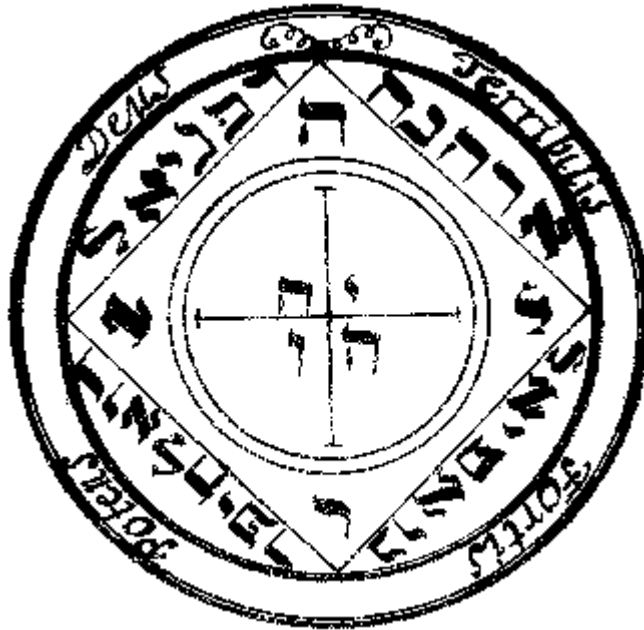


Figure 16.-- The sixth pentacle of Saturn.-- Around this pentacle is each name symbolized as it should be. The person against whom thou shalt pronounce it shall be obsessed by demons.

Editor's Note.-- It is formed from mystical characters of Saturn. Around it is written in Hebrew: 'Set thou a wicked one to be ruler over him, and let Satan stand at his right hand.' -SLM

This is the twenty-ninth pentacle in Ad. 10862, number 34 in Aub24, and number 14 in W. Aub. 24 labels it as "all black", while Ad. 10862 labels it as red (rosso). The verse is from [Psalm 108.6](#) according to the Vulgate numbering: "constitue super eum peccatorem et diabolus stet a dextris eius." -JHP

Figure 16, from M276

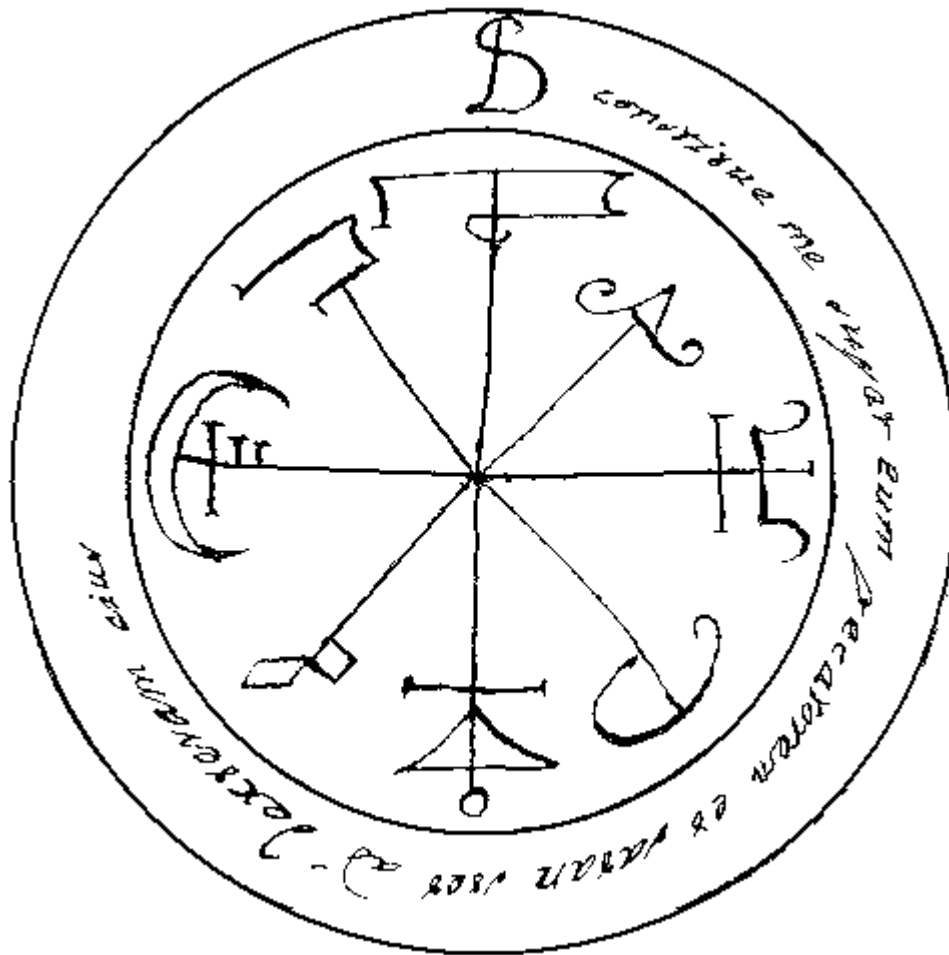


Figure 16, from Kings 288, fol. 73v

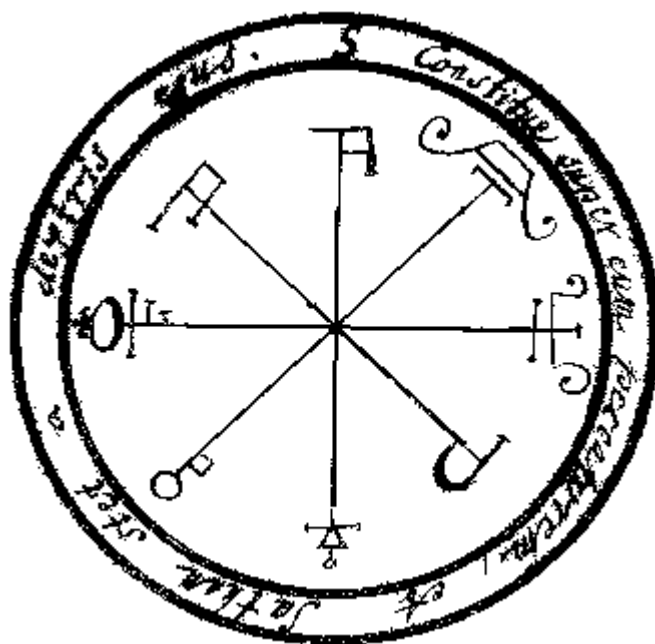


Figure 17.-- The seventh and last pentacle of Saturn.-- This pentacle is fit for exciting earthquakes, seeing that the power of each order of angels herein invoked is sufficient to make the whole Universe tremble.

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

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

Figure 17, from K288, fol. 74r



JUPITER

Figure 18.-- The first pentacle of Jupiter.-- This serveth to invoke the spirits of Jupiter, and especially those whose names are written around the pentacle, among whom Parasiel is the lord and master of treasures, and teacheth how to become possessor of places wherein they are.

Editor's Note.-- This pentacle is composed of mystical characters of Jupiter. Around it are the names of the angels:— Netoniel, Devachiah, Tzedeqiah, and Parasiel, written in Hebrew. -SLM

This is the fifth pentacle in Ad. 10862, the seventh in Aub24, and number 15 in W. -JHP

Figure 18, from M276

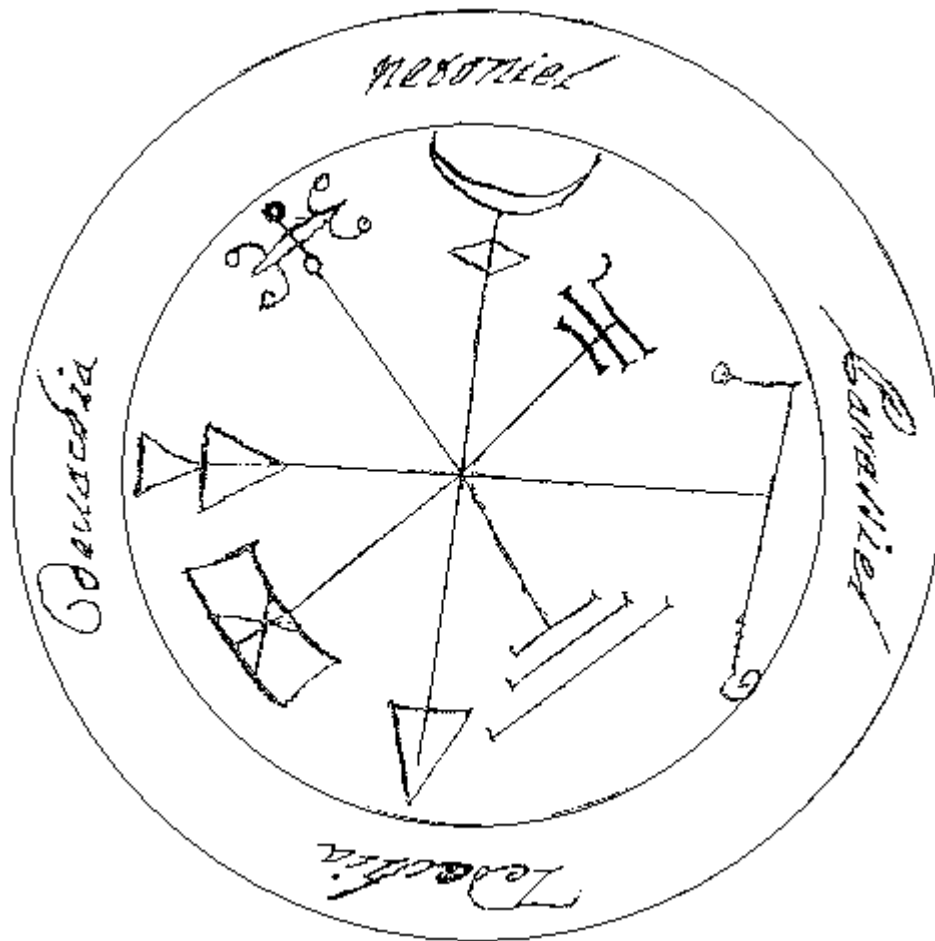


Figure 19.-- The second pentacle of Jupiter.-- This is proper for acquiring glory, honors, dignities, riches, and all kinds of good, together with great tranquillity of mind; also to discover treasures and chase away the spirits who preside over them. It should be written upon virgin paper or parchment,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

Editor's Note.-- In the center of the hexagram are the letters of the name AHIH, Eheieh; in the upper and lower angles of the same, those of the name AB, the Father; in the remaining angles those of the name IHVH. I believe the letters outside the Hexagram in the re-entering angles to be intended for those of the first two words of the versicle, which is taken from Psalm cxii. 3:— 'Wealth and riches are in his house, and his righteousness endureth for ever.' -SLM

This is the fourth pentacle in Ad. 10862, the eighth from Aub24, and number 16 in W. The verse is from [Vulgate, Ps.111:3](#): "gloria et divitiae in domo eius et iustitia eius manet in saeculum saeculi." Aub24 and Ad. 10862 say it should be written with the blood of a bat (Lat. "noctula", Ital. "noctula"), whereas the French manuscripts read "chouette" (owl). Since the usual Latin word for bat is "vespertilio", this may be a hint that the French edition was translated from the Latin, not Italian. Aub24 adds that it can also be engraved. -JHP

Figure 19, from M276

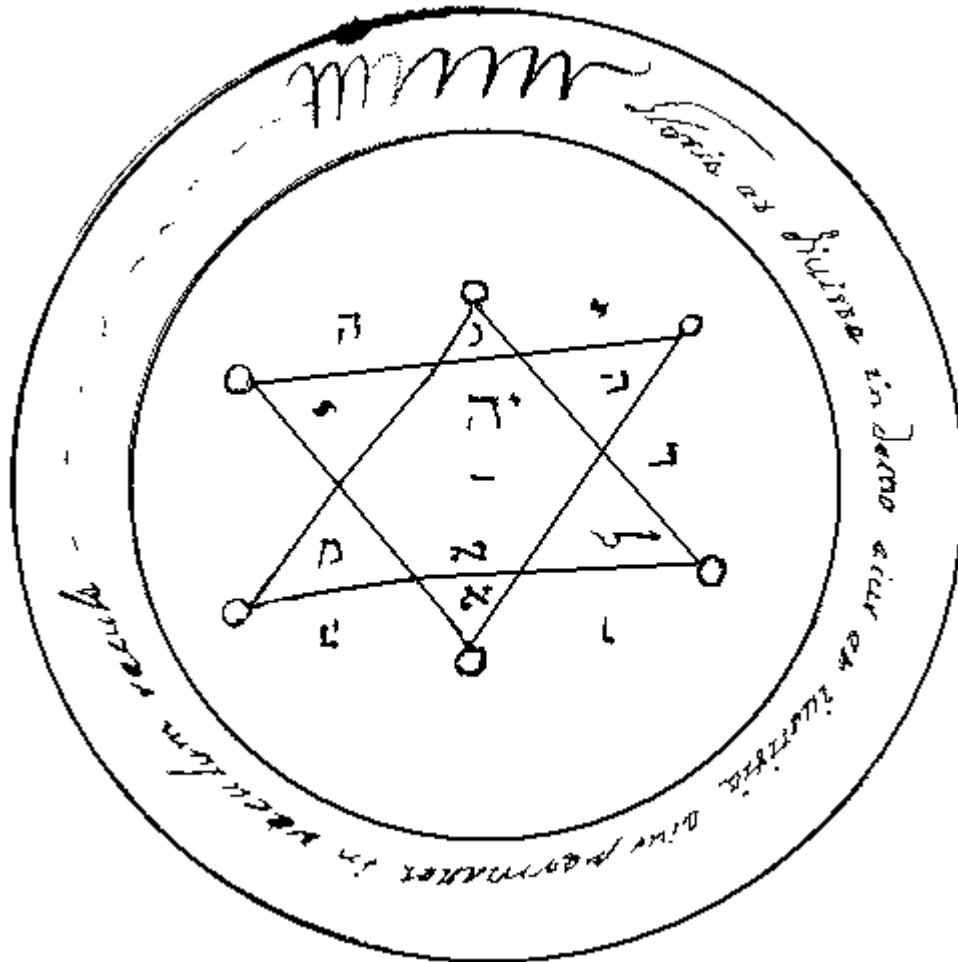


Figure 20.-- The third pentacle of Jupiter. This defendeth and protecteth those who invoke and cause the spirits to come. When they appear show unto them this pentacle and immediately they will obey.

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

This is the twenty-sixth pentacle in Ad. 10862, number 22 in Aub24, the first in W, but the sixth in Sl. 1307. The verse reads, "qui confidunt in Domino sicut mons Sion non commovebitur in aeternum qui habitat in Hierusalem." In Aub. 24, Hebrew reads TzHQ and RVHIH. -JHP

Figure 20, from M276

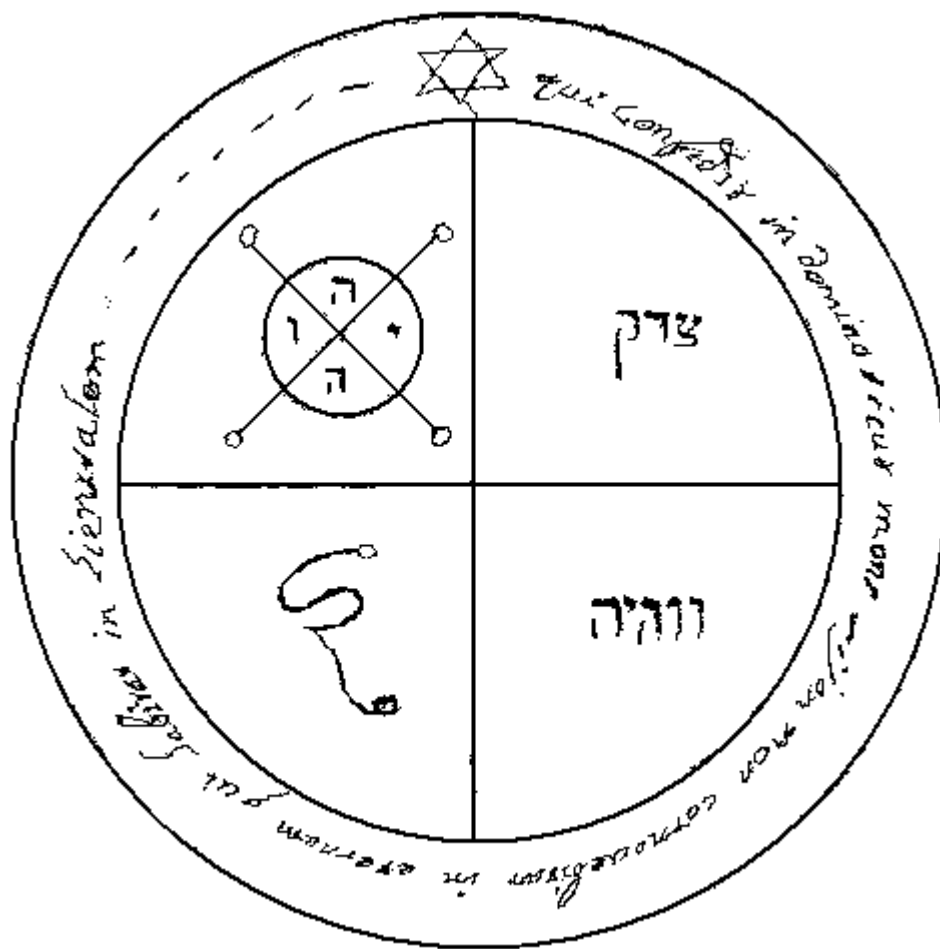


Figure 21.-- The fourth pentacle of Jupiter.-- It serveth to acquire riches and honor, and to possess much wealth. Its angel is Bariel. It should be engraved upon silver in the day and hour of Jupiter when he is in the sign Cancer.

Editor's Note.-- Above the magical sigil is the name IH, Iah. Below it are the names of the angels Adoniel and Bariel, the letters of the latter being arranged about a square of four compartments. Around is the versicle from Psalm cxii. 3:— 'Wealth and riches are in his house, and his righteousness endureth for ever.' -SLM

This is the twenty-seventh pentacle in Ad. 10862, the 25th in Aub24, second in W, and the eighth in Sl. 1307. The verse reads, "gloria et divitiae in domo eius et iustitia eius manet in saeculum saeculi" -JHP

Figure 21, from M276

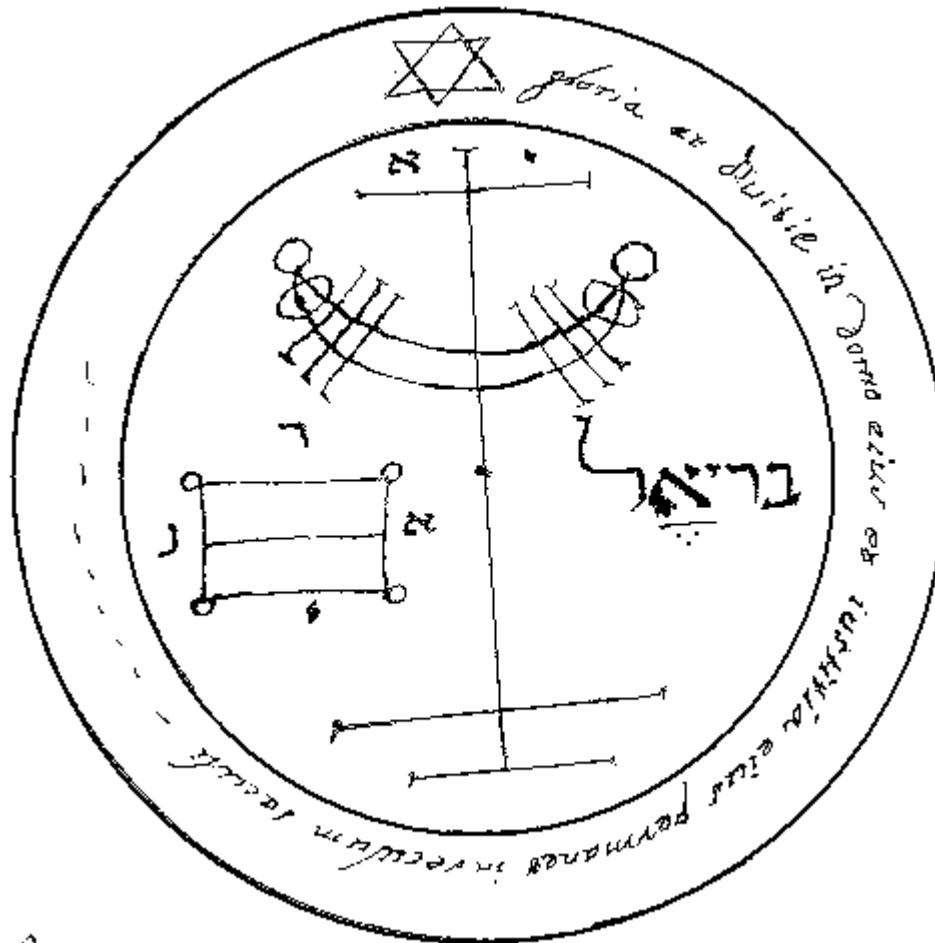


Figure 22.-- The fifth pentacle of Jupiter.-- This hath great power. It serveth for assured visions. Jacob being armed with this pentacle beheld the ladder which reached unto heaven.

Editor's Note.-- The Hebrew letters within the pentacle are taken from the five last words of the versicle which surrounds it, each of which contains five letters. These are, then, recombined so as to form certain mystical names. The versicle is taken from Ezekiel i. 1:— 'As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of Elohim.' In my opinion the versicle should only consist of the five last words thereof, when the anachronism of Jacob using a pentacle with a sentence from Ezekiel will not longer exist. -SLM

This is the sixth pentacle in Ad. 10862, but the 29th in Aub24, and the third in W. Verse reads "cum essem in medio captivorum iuxta fluvium Chobar aperti sunt caeli et vidi visiones Dei." -JHP

Figure 22, from M276

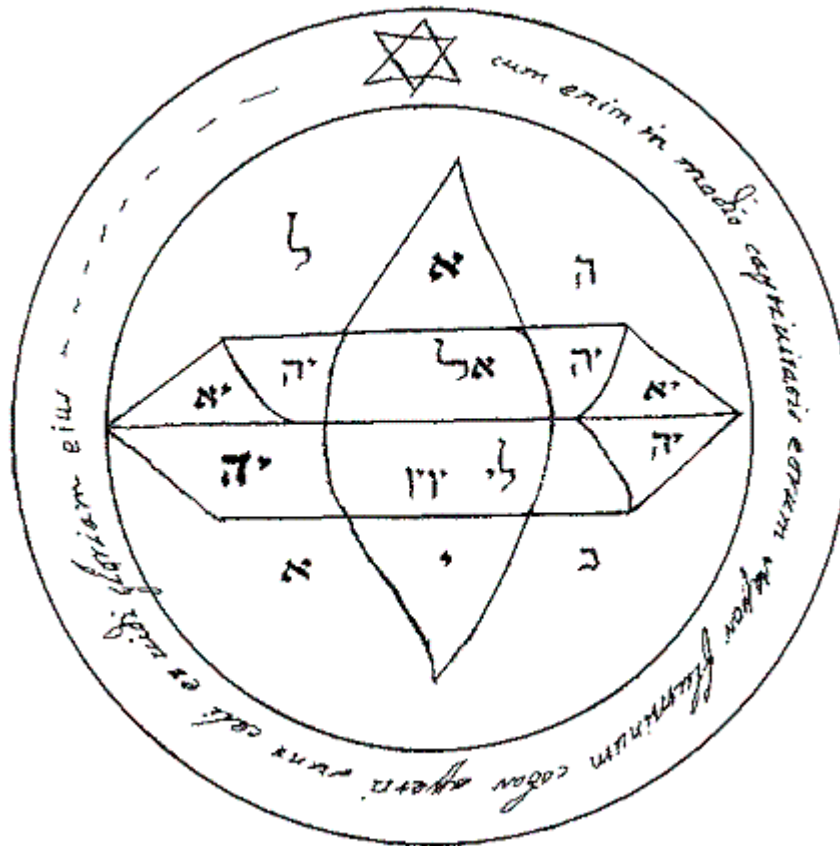


Figure 23.-- The sixth pentacle of Jupiter.-- It serveth for protection against all earthly dangers, by regarding it each day devoutly, and repeating the versicle which surroundeth it. 'Thus shalt thou never perish.'

Editor's Note.-- The four names in the arms of the cross are:— Seraph, Kerub, Ariel, and Tharsis; the four rulers of the elements. The versicle is from Psalm xxii. 16, 17:— 'They pierced my hands and my feet, I may tell all my bones.' -SLM

This is the seventh pentacle in Ad. 10862, and the fourth in W. The verse reads, "foderunt manus meas et pedes meos dinumeraverunt omnia ossa mea." In Aub24 it is the 32nd pentacle, and the verse reads, "foderunt manus meas et pedes meos, scrutati sunt omnia ossa mea, et tradiderunt me hominibus." -JHP

Figure 23, from M276

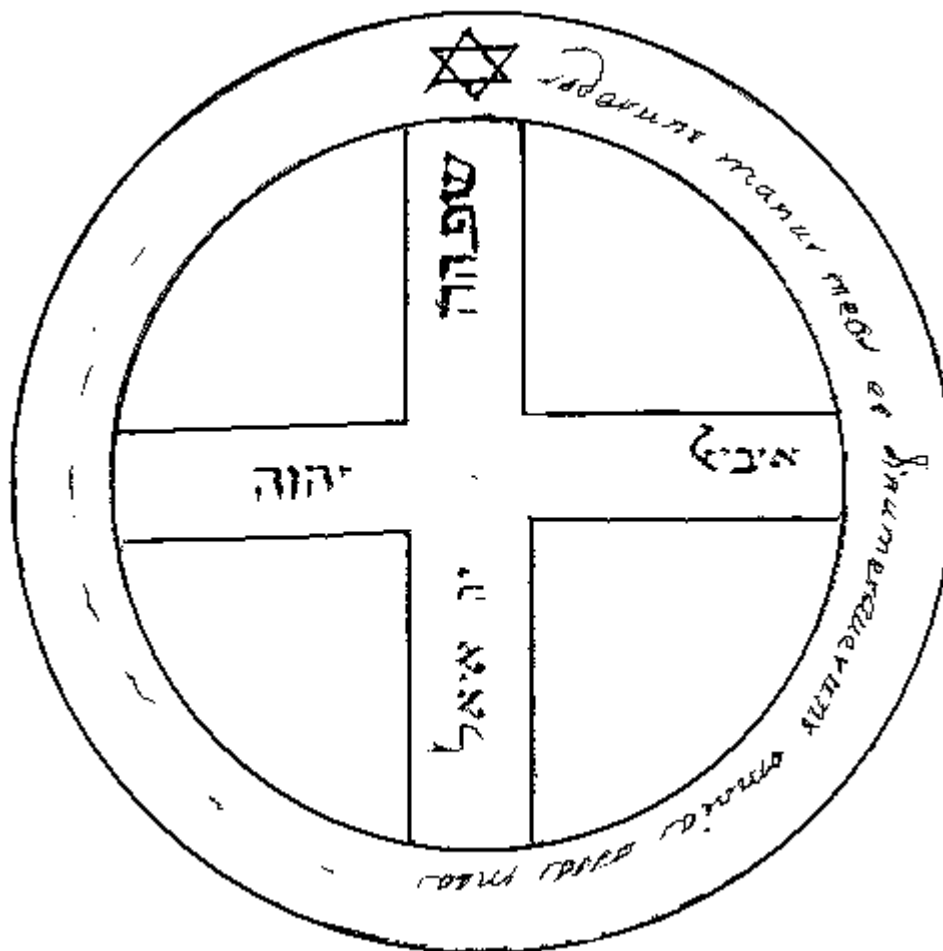
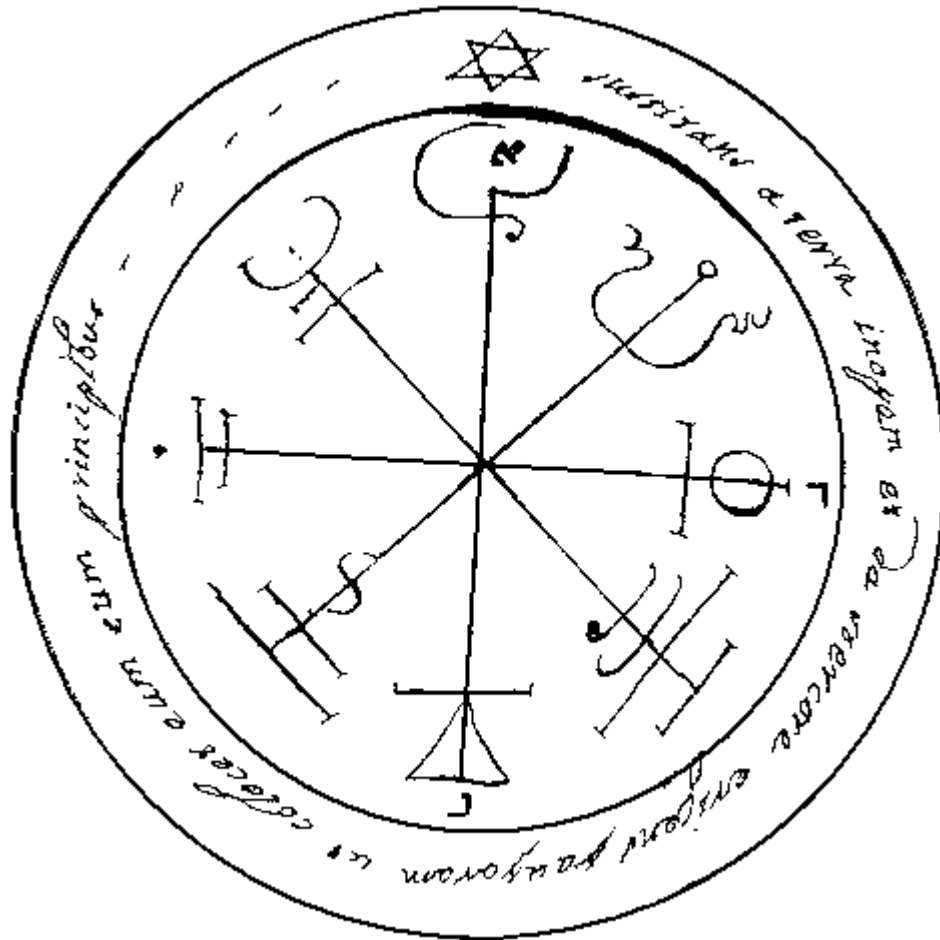


Figure 24.-- The seventh and last pentacle of Jupiter.-- It hath great power against poverty, if thou considerest it with devotion, repeating the versicle. It serveth furthermore to drive away those spirits who guard treasures, and to discover the same.

Editor's Note.-- Mystical characters of Jupiter with the verse:— 'Lifting up the poor out of the mire, and raising the needy from the dunghill, that he may set him with princes, even with the princes of his people.' -- Psalm cxiii. 7. -SLM

In Aub. 24 this is the 33rd pentacle. Verse reads, "suscitans a terra inopem et de stercore erigens pauperem ut conlocet eum cum principibus." This is the twenty-fifth pentacle in Ad. 10862, in which the verse is missing. In W it is the fifth pentacle. -JHP

Figure 24, from M276



MARS

Figure 25.-- The first pentacle of Mars.-- It is proper for invoking spirits of the nature of Mars, especially those which are written in the pentacle.

Editor's Note.-- Mystical characters of Mars, and the names of the four angels:— Madimiel, Bartzachiah, Eschiel, and Ithuriel written in Hebrew around the pentacle. -SLM

This is the twenty-fourth pentacle in Ad. 10862, the ninth in Aub24, and number 6 in W. -JHP

Figure 25, from Lans. 1202, pg. 128

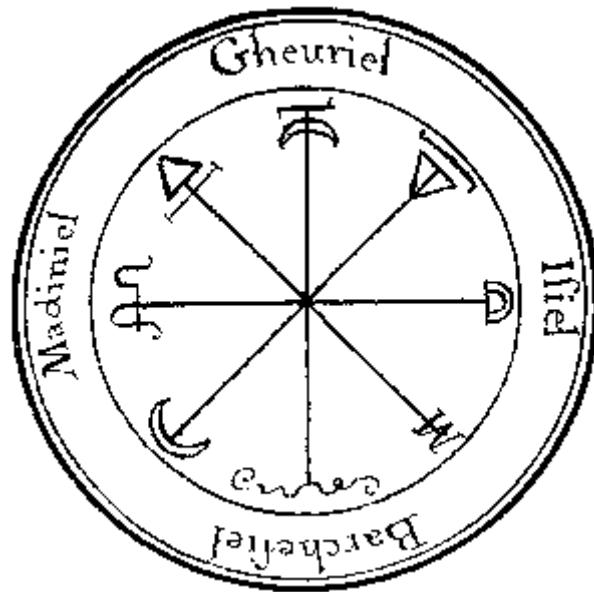


Figure 26.-- The second pentacle of Mars.-- This pentacle serveth with great success against all kinds of diseases, if it be applied unto the afflicted part.

Editor's Note.-- The letter Hé, in the angles of the hexagram. Within the same the names IHVH, IHShVH Yeheshuah (the mystic Hebrew name for Joshua or Jesus, formed of the ordinary IHVH with the letter Sh placed therein as emblematical of the spirit), and Elohim. Around it is the sentence, John i. 4:— 'In him was life, and the life was the light of man.' This may be adduced as an argument of the greater antiquity of the first few mystical verses of the Gospel of St. John. -SLM

This pentacle is in Harl. 3981, but is not found in M276, Ad. 10862, Sl. 3091, L1202, K288, Aub24, or W. The verse reads "In ipso vita erat et vita erat lux hominum." -JHP

Figure 26, from Harl. 3981, fol. 77v

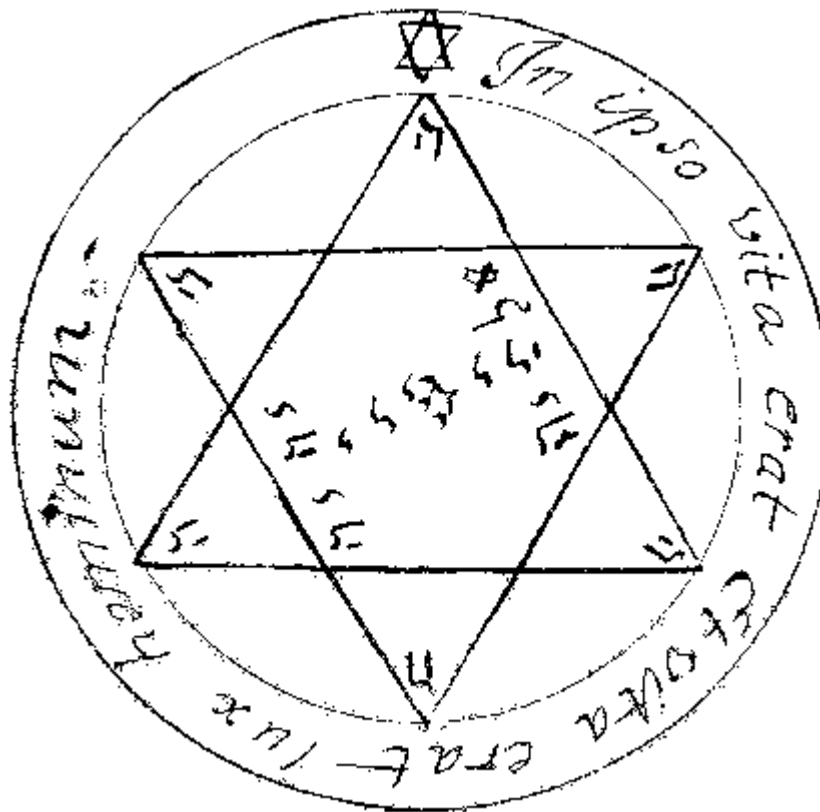


Figure 27:— The third pentacle of Mars.-- It is of great value for exciting war, wrath, discord, and hostility; also for resisting enemies, and striking terror into rebellious spirits; the names of God the all powerful are therein expressly marked.

Editor's Note.-- The letters of the names Eloah and Shaddai. In the centre is the great letter Vau, the signature of the Qabalistic Microprosopus. Around is the versicle from Psalm lxxvii. 13:— 'Who is so great a God as our Elohim?' -SLM

This is the tenth pentacle in Ad. 10862 as well as in Aub. 24. Verse is actually from 1 Sam 2:2: "non est fortis sicut Deus noster" -JHP

Figure 27, from Sl. 3091, fol. 57v

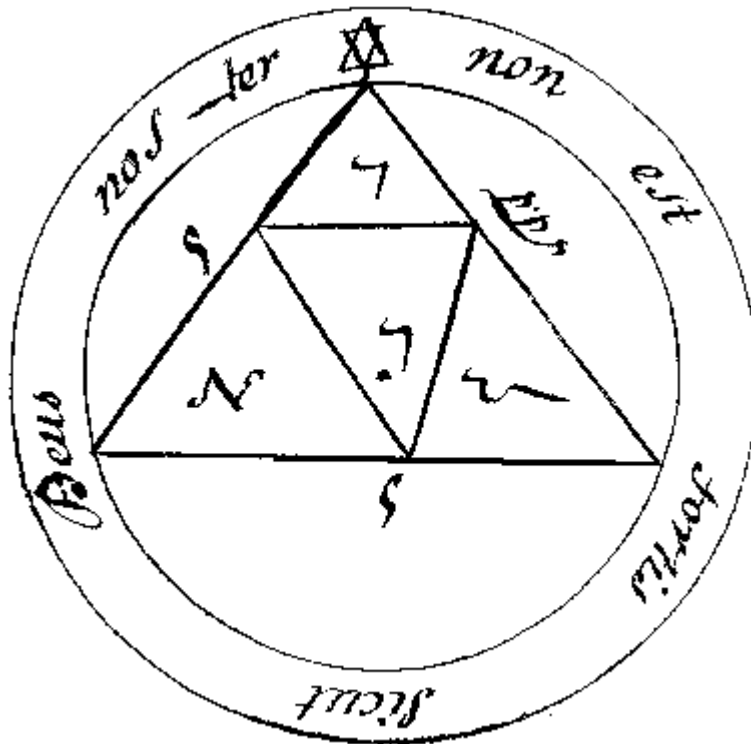


Figure 28.-- The fourth pentacle of Mars.-- It is of great virtue and power in war, wherefore without doubt it will give thee victory.

Editor's Note.-- In the center is the great name Agla; right and left, the letters of the name IHVH; above and below, El. Round it is the versicle from Psalm cx. 5:— 'The Lord at thy right hand shall wound even kings in the day of his wrath.' -SLM

This is the eleventh pentacle in Ad. 10862, the 24th in Aub. 24, and the fifth in Sl. 1307. In Sl. 1307 the AGLA in the center is written in Roman letters. The verse reads "Dominus a dextris tuis confregit in die irae suae reges mundi" -JHP

Figure 28, from Sl. 3091, fol. 58r

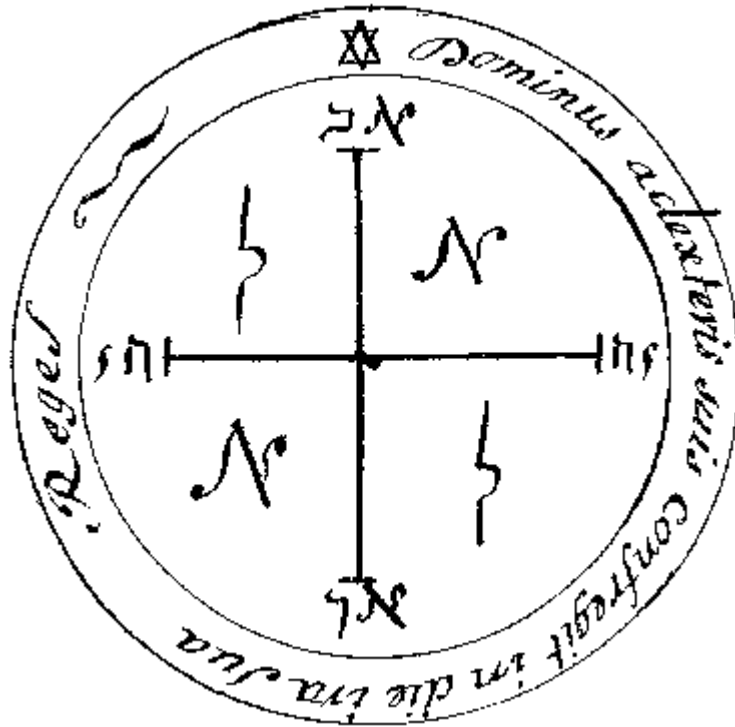


Figure 29.-- The fifth pentacle of Mars.-- Write thou this pentacle upon virgin parchment or paper, because it is terrible unto the demons, and at its sight and aspect they will obey thee, for they cannot resist its presence.

Editor's Note.-- Around the figure of the scorpion is the word HVL. The versicle is from Psalm xci. 13.-- 'Thou shalt go upon the lion and adder, the young lion and the dragon shalt thou tread under thy feet.' -SLM

This is the eighth pentacle in Ad. 10862, the 31st in Aub24, and number 32 in W. The verse reads, "Super aspidem et basiliscum ambulabis et; conculcabis leonem et draconem." Mathers' and most of the manuscripts show a scorpion in the middle. Compare Lans. 1202, pg. 141b. -JHP

Figure 29, from Aub24, fol. 51v

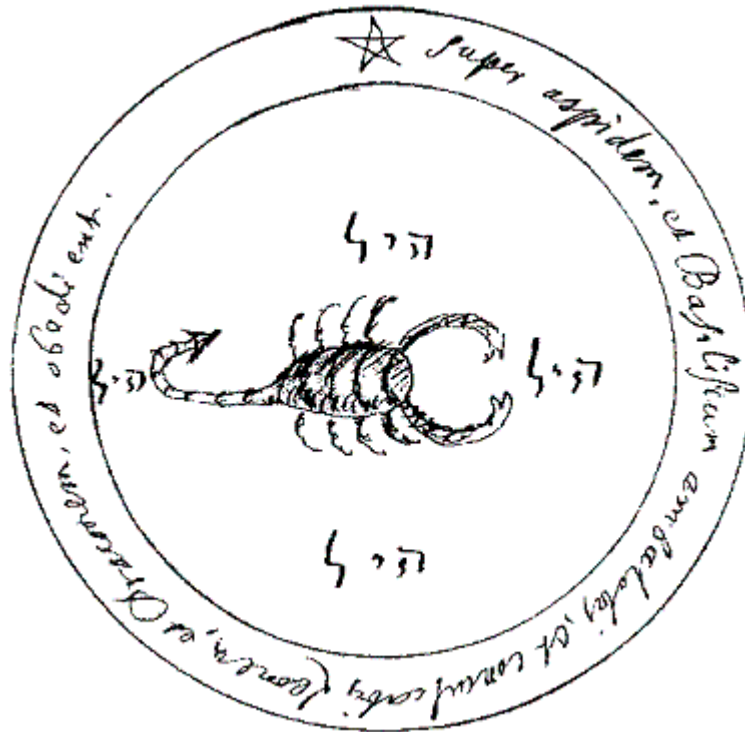


Figure 29, from Harl. 3981, fol. 79r



Figure 30.-- The sixth pentacle of Mars.-- It hath so great virtue that being armed therewith, if thou art attacked by any one, thou shalt neither be injured nor wounded when thou fightest with him, and his own weapons shall turn against him.

Editor's Note.-- Around the eight points of the radii of the pentacle are the words 'Elohim qeber, Elohim hath covered (or protected),' written in the secret alphabet of Malachim, or the writing of the angels. The versicle is from Psalm xxxvii. 15:— 'Their sword shall enter into their own heart, and their bow shall be broken.'-SLM

This is the ninth pentacle in Ad. 10862, and numbers 7 and 33 in W. The verse in Latin reads "gladius eorum intret in corda ipsorum et arcus ipsorum confringatur." -JHP

Figure 30, Aub24, fol. 58v

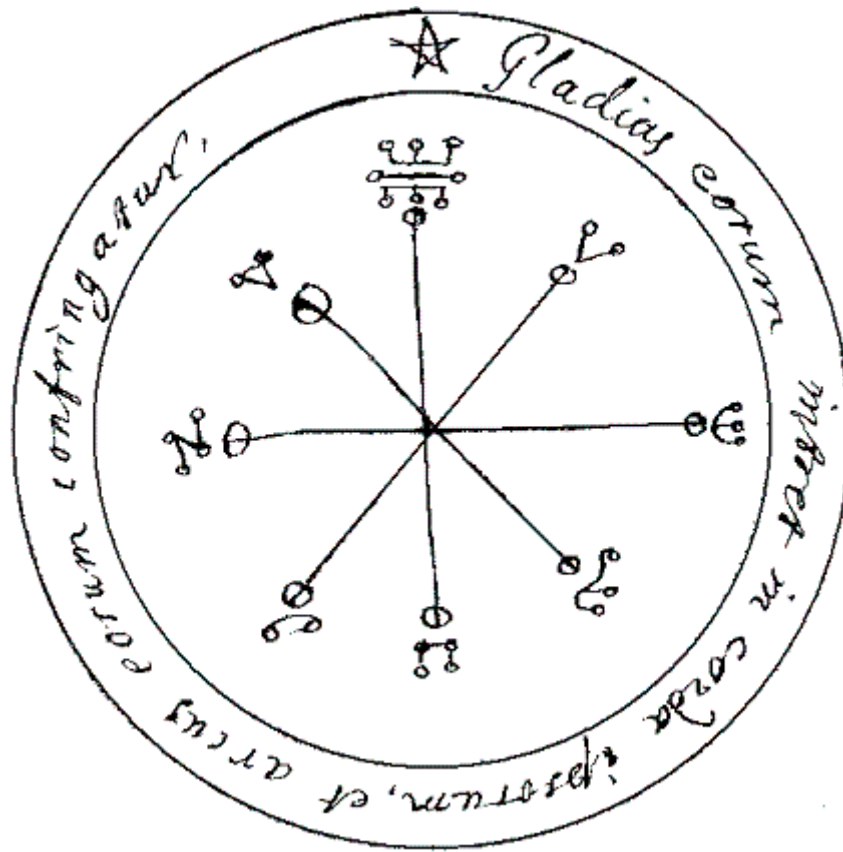
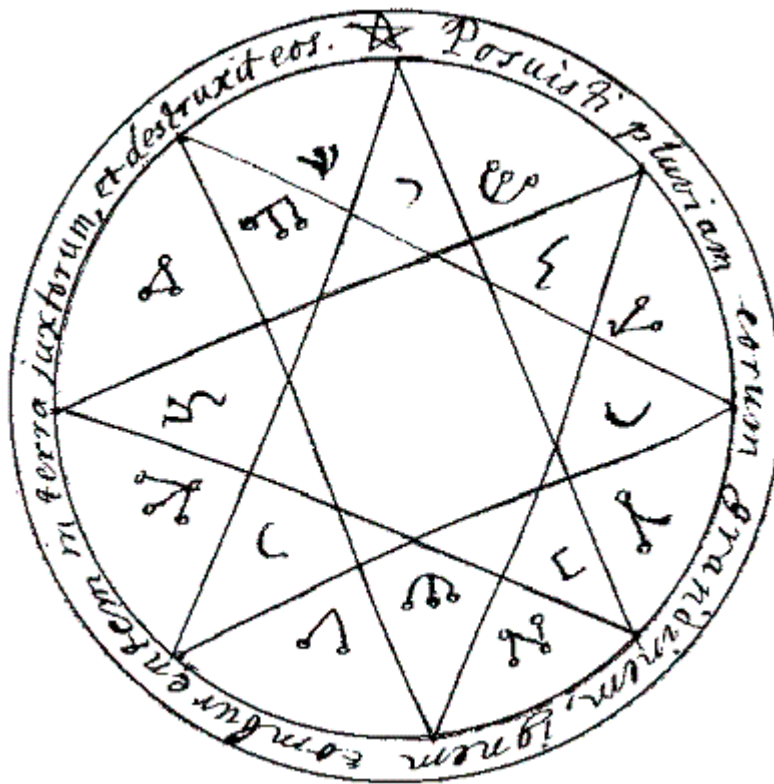


Figure 31.-- The seventh and last pentacle of Mars.-- Write thou this upon virgin parchment or paper with the blood of a bat, in the day and hour of Mars; and uncover it within the circle, invoking the demons whose names are therein written; and thou shalt immediately see hail and tempest.

Editor's Note.-- In the center of the pentacle are the divine names, El and Yiai, which have the same numerical value when written in Hebrew. The letters in Hebrew, and in the secret alphabet called the Celestial, compose the names of spirits. Round the pentacle is:— 'He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig-trees.' -- Psalm cv. 32, 33. -SLM

This is the 34th pentacle in W. This also corresponds with the twenty-third pentacle in Ad. 10862, but the drawing is much simpler. The verse reads, "Posuit pluvias eorum grandinem ignem conburentem in terra ipsorum destruxit vineas eorum." -JHP

Figure 31, Aub24, fol. 59r



THE SUN

Figure 32.-- The first pentacle of the Sun.-- The countenance of Shaddai the almighty, at whose aspect all creatures obey, and the angelic spirits do reverence on bended knees.

Editor's Note.-- This singular pentacle contains the head of the great angel Methraton or Metatron, the vice-gerent and representative of Shaddai, who is called the Prince of Countenances, and the right-hand masculine cherub of the Ark, as Sandalphon is the left and feminine. On either side is the name 'El Shaddai.' Around is written in Latin:— 'Behold his face and form by whom all things were made, and whom all creatures obey.' -SLM

This is the twenty-second pentacle in Ad. 10862, the 26th in Aub24, number 22 in W, and the eleventh in Sl. 1307. The verse reads, "Ecce faciem eius facta sunt et cui omnes obedieunt creaturae." In Lans. 1202 this pentacle is attributed to Mars. -JHP

Figure 32, from Sl. 1307, fol. 116v



Figure 33.-- The second pentacle of the Sun.-- This pentacle, and the preceding and following, belong to the nature of the Sun. They serve to repress the pride and arrogance of the solar spirits, which are altogether proud and arrogant by their nature.

Editor's Note.-- Mystical characters of the Sun and the names of the angels:— Shemeshiel, Paimoniah, Rekhodiah, and Malkhiel. - SLM

This is the twentieth pentacle in Ad. 10862, the eleventh in Aub24, and number 28 in W. -JHP

Figure 33, from Lans. 1202, pg. 131

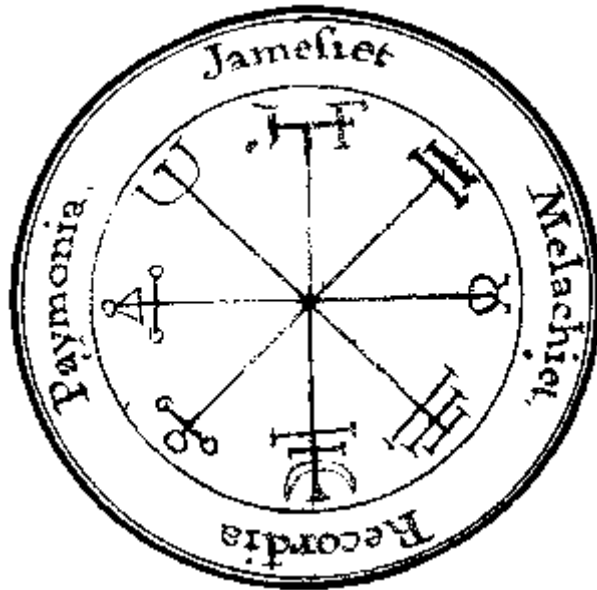


Figure 34.-- The third pentacle of the Sun.-- This serveth in addition (to the effects of the two preceding) to acquire kingdom and empire, to inflict loss, and to acquire renown and glory, especially through the name of God, Tetragrammaton, which therein is twelve times contained.

Editor's Note.-- The name IHVH, twelve times repeated; and a versicle somewhat similar to Daniel iv. 34:— 'My kingdom is an everlasting kingdom, and my dominion endureth from age to age.' -SLM

This is the twenty-first pentacle in Ad. 10862, the twelfth in Aub24, and numbers 29 and 40 in W. The verse reads "Regnum meum regnum omnium saeculorum & generatio mea in generatione & generationum" (compare with Ps144.13: "regnum tuum regnum omnium saeculorum et dominatio tua in omni generatione). -JHP

Figure 34, from Lans. 1202, pg. 132

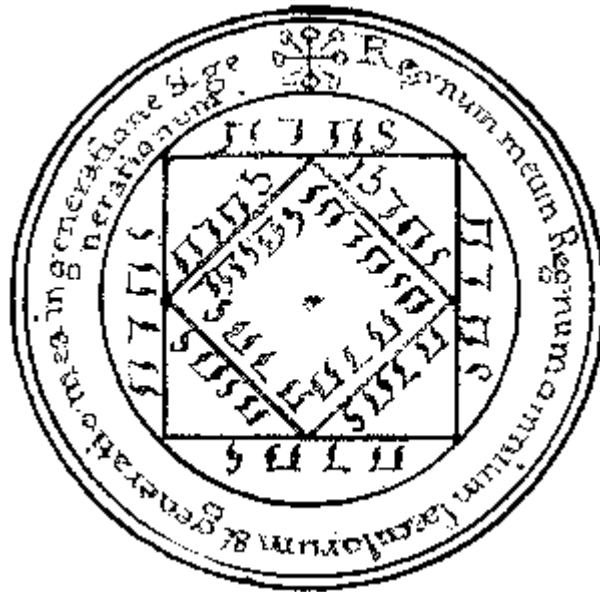


Figure 35.-- The fourth pentacle of the Sun.-- This serveth to enable thee to see the spirits when they appear invisible unto those who invoke them; because, when thou hast uncovered it, they will immediately appear visible.

Editor's Note.-- The names IHVH, Adonai, are written in the center in Hebrew; and round the radii in the mystical characters of the 'Passing of the River.' The versicle is from Psalm xiii. 3, 4:—'Lighten mine eyes that I sleep not in death, lest mine enemy say, I have prevailed against him.' -SLM

This is the fifteenth pentacle in Ad. 10862, the twelfth in Sl. 1307, and number 30 in W. Psalm 12:4-5: illumina (*inlumina) oculos meos ne umquam obdormiam in mortem (5) nequando dicat inimicus meus praevalui adversus eum. According to Ad. 10862, it should be colored sky blue (celeste). -JHP

Figure 35, from Aub24, fol. 58r

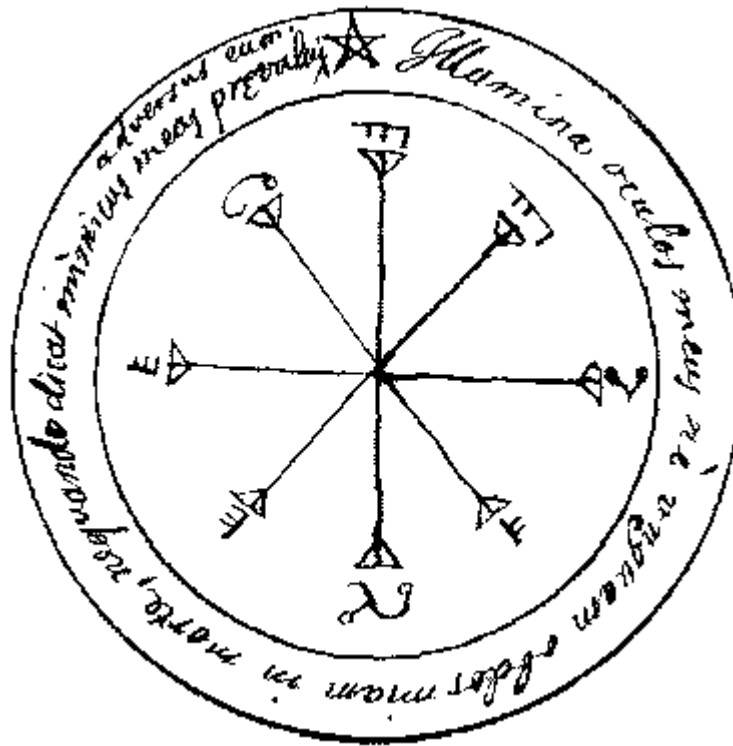


Figure 36.-- The fifth pentacle of the Sun.-- It serveth to invoke those spirits who can transport thee from one place unto another, over a long distance and in short time.

Editor's Note.-- Characters in the 'Passing of the River' Alphabet, forming spirit's names. The versicle is from Psalm xci. 11, 12:— 'He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands.' -SLM

This is the twelfth pentacle in Ad. 10862, but the 36th in Aub. 24. The verse reads "angelis suis mandabit de te ut custodiant te in omnibus viis tuis in manibus portabunt te." Figures 36 and 37 in Mathers, which he calls The Fifth and Sixth pentacles of the Sun, are not found in Lans. 1202, but do occur in Ad. 10862, Kings 288, and Sl. 3091. -JHP

Figure 36, from Sl. 3091, fol. 62r

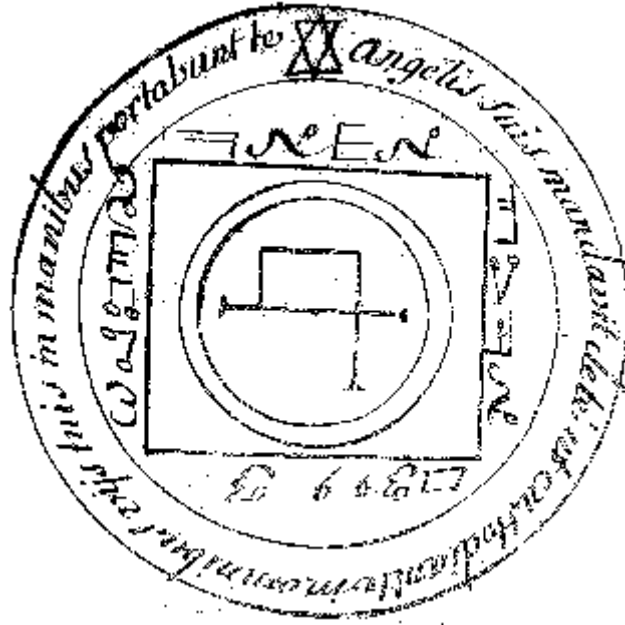


Figure 37.-- The sixth pentacle of the Sun.-- It serveth excellently for the operation of invisibility, when correctly made.

Editor's Note.-- In the center is the mystical letter Yod, in the Celestial Alphabet. The three letters in the 'Passing of the River' writing, in the angles of the triangle, form the great name Shaddai. The words in the same characters round its three sides are, in my opinion, from Genesis i. 1:— 'In the beginning the Elohim created,' etc.; but the characters are sadly mangled in the MSS. The versicle is from Psalms lxix. 23, and cxxxv. 16:— 'Let their eyes be darkened that they see not; and make their loins continually to shake. They have eyes and see not.' -SLM

This is the sixteenth pentacle in Ad. 10862, and number 5 in Aub. 24. Verse reads: "obscurantur oculi eorum ne videant et dorsum eorum semper incurva" (Ps68:24) ... "oculos habent et non videbunt" (Ps134:16) -JHP

Figure 37, from Sl. 3091, fol. 62v

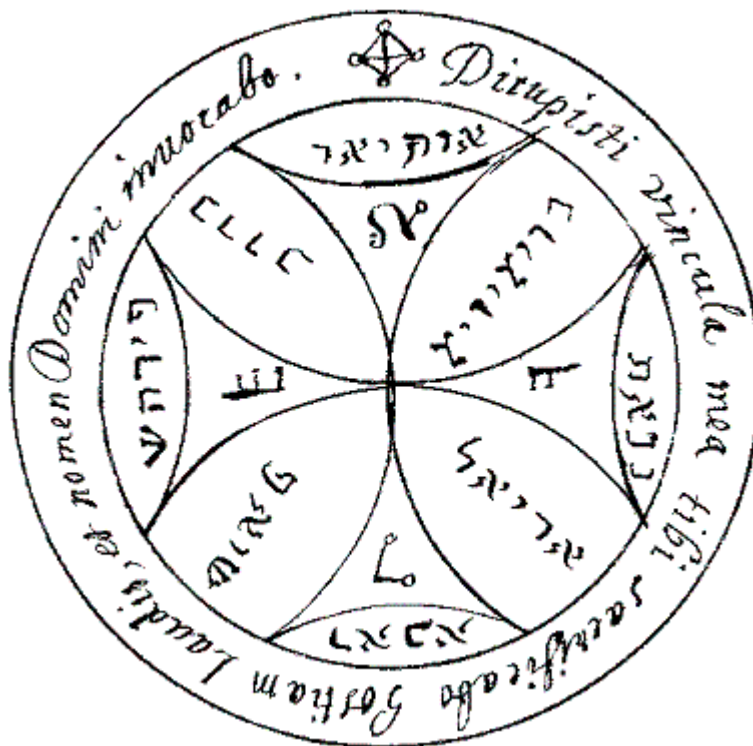


Figure 38.-- The seventh and last pentacle of the Sun.-- If any be by chance imprisoned or detained in fetters of iron, at the presence of this pentacle, which should be engraved in Gold on the day and hour of the Sun, he will be immediately delivered and set at liberty.

Editor's Note.-- On the arms of the cross are written the names of Chasan, angel of Air; Arel, angel of Fire; Phorlakh, angel of Earth; and Taliahad, angel of Water. Between the four arms of the cross are written the names of the four rulers of the elements: Ariel, Seraph, Tharshis, and Cherub. The versicle is from Psalm cxvi. 16, 17:— 'Thou hast broken my bonds in sunder. I will offer unto thee the sacrifice of thanksgiving, and will call upon the name of IHVH.' -SLM

This is the eighteenth pentacle in Ad. 10862, and number 31 in W. It also appears in Aub. 24, fol. 59v. Verse reads "disrupisti vincula mea tibi sacrificabo hostiam laudis et in nomine Domini invocabo" -JHP

Figure 38, from Aub24, fol. 59v



VENUS

Figure 39.-- The first pentacle of Venus.-- This and those following serve to control the spirits of Venus, and especially those herein written.

Editor's Note.-- Mystical characters of Venus, and the names of the angels Nogahiel, Acheliah, Socodiah (or Socohiah) and Nangariel.
-SLM

This is the fourteenth pentacle in Ad. 10862, the thirteenth in Aub24, and number 8 in W. -JHP

Figure 39, from Sl. 3091, fol. 63v

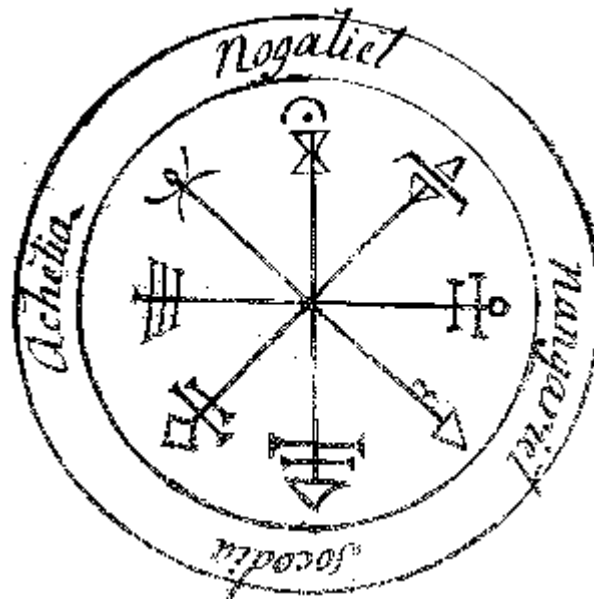


Figure 40.-- The second pentacle of Venus.-- These pentacles are also proper for obtaining grace and honor, and for all things which belong unto Venus, and for accomplishing all thy desires herein.

Editor's Note.-- The letters round and within the pentagram form the names of spirits of Venus. The versicle is from Canticles viii. 6:— 'Place me as a signet upon thine heart, as a signet upon thine arm, for love is strong as death.' -SLM

This is the seventeenth pentacle in Ad. 10862, where it is drawn without any verse. In Aub24 it is the fourteenth, and the verse is intact. In Sl. 1307 it is the first pentacle, and it has Roman letters in the middle rather than Hebrew. The verse reads, "Pone me ut signaculum super cor tuum ut signaculum super brachium tuum quia fortis est ut mors dilectio." According to Ad. 10862 it should be red (rosso). In W it is pentacle number 9. -JHP

Figure 40, from Sl. 3091, fol. 64r



Figure 41.-- The third pentacle of Venus.-- This, if it be only shown unto any person, serveth to attract love. Its angel Monachiel should be invoked in the day and hour of Venus, at one o'clock or at eight.

Editor's Note.-- The following names are written within the figure:— IHVH, Adonai, Ruach, Achides, Ægalmiel, Monachiel, and Degaliel. The versicle is from Genesis i. 28:— 'And the Elohim blessed them, and the Elohim said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it.' -SLM

This is the nineteenth pentacle in Ad. 10862, but the 30th in Aub. 24. Verse reads "dixit eloim crescite et multiplicamini et replete terram et subicite eam" which is adapted from Gen 1:28: "benedixitque illis Deus et ait crescite et multiplicamini et replete terram et subicite eam." In Sl. 1307 it is the seventh pentacle, and number 11 in W. The verse reads, "dixit Deus crescite et multiplicamini replete terram et subycite eam." -JHP

Figure 41, from Sl. 3091, fol. 64v

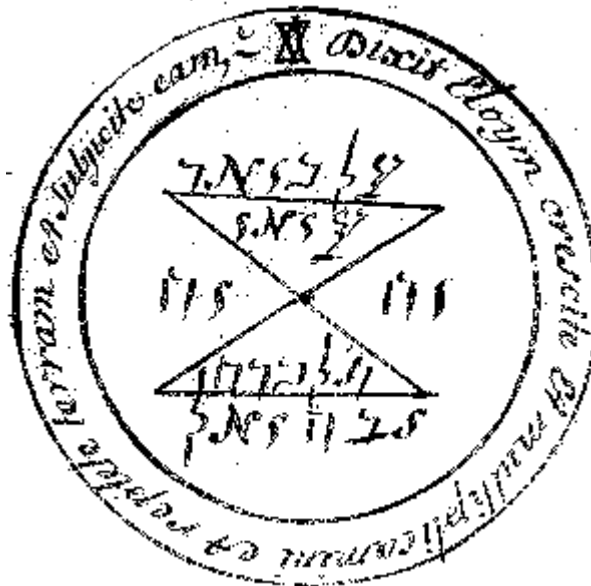


Figure 42.-- The fourth pentacle of Venus.-- It is of great power, since it compels the spirits of Venus to obey, and to force on the instant any person thou wishest to come unto thee.

Editor's Note.-- At the four angles of the figure are the four letters of the name IHVH. The other letters form the names of spirits of Venus, *e.g.*:— Schii, Eli, Ayib, etc. The versicle is from Genesis ii. 23, 24:— 'This is bone of my bones, and flesh of my flesh. And they two were one flesh.' -SLM

This corresponds with the thirteenth pentacle in Ad. 10862, but the drawing looks considerably different than the Colorno manuscripts. This is the 28th pentacle in Aub24, which resembles the Colorno mss, more closely than Ad. 10862. In W it is pentacle number 10. The verse reads "Hoc est enim os de ossibus & caro de carne mea." -JHP

Figure 42, from Lans. 1202, pg. 135

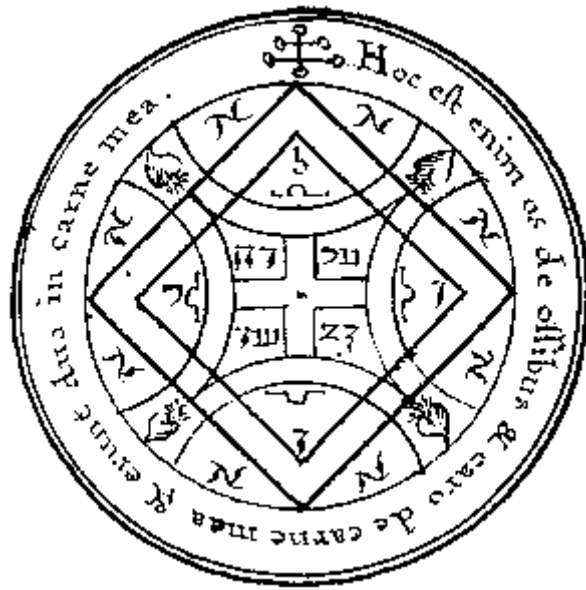
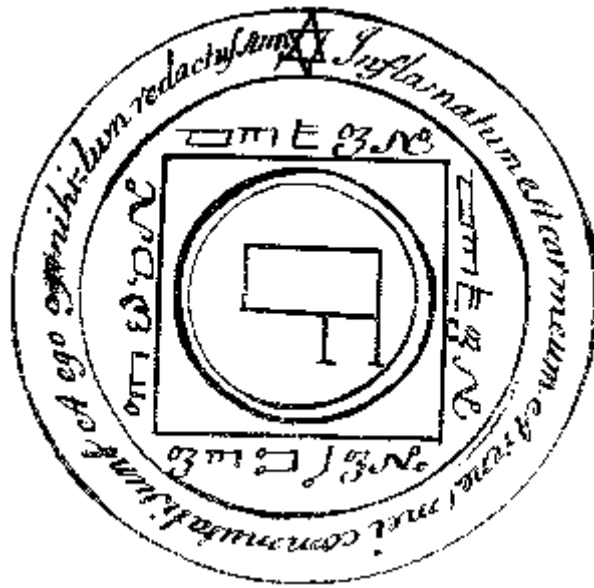


Figure 43.-- The fifth and last pentacle of Venus.-- When it is only showed unto any person soever, it inciteth and exciteth wonderfully unto love.

Editor's Note.-- Around the central square are the names Elohim, El Gebil, and two other names which I cannot decipher, and have, therefore, given them as they stand. The characters are those of the 'Passing of the River.' The surrounding versicle is from Psalm xxii. 14:— 'My heart is like wax, it is melted in the midst of my bowels.' -SLM

This is the 35th pentacle in Aub24, and the 12th in W. The verse reads, "inflammatum est cor meum et renes mei commutati sunt et ego ad nihilum redactus sum." (Ps72.21) None of the rest of the pentacles occur in Ad. 10862. -JHP

Figure 43, from Sl. 3091, fol. 65v



MERCURY

Figure 44.-- The first pentacle of Mercury.-- It serveth to invoke the spirits who are under the Firmament.

<i>Editor's Note.</i> -- Letters forming the names of the spirits Yekahel and Agiel. -SLM

This is the third pentacle in Aub24, and numbers 25 and 36 in W. -JHP

Figure 44, from Sl. 3091, fol. 66r

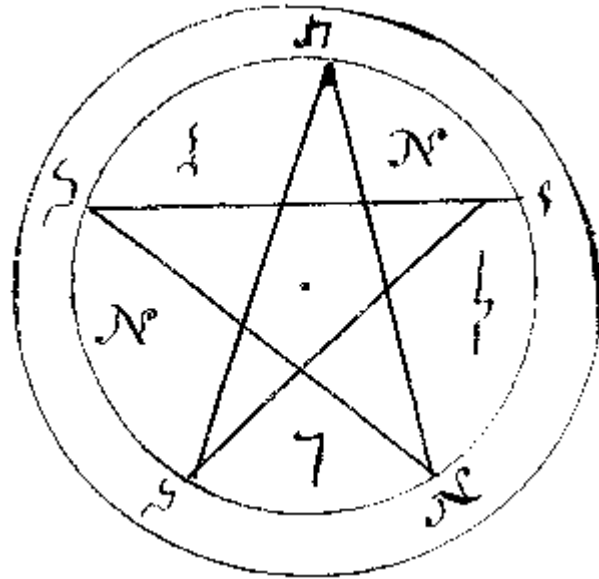


Figure 45.-- The second pentacle of Mercury.-- The spirits herein written serve to bring to effect and to grant things which are contrary unto the order of Nature; and which are not contained under any other head. They easily give answer, but they can with difficulty be seen.

<i>Editor's Note.</i> -- The letters form the names of Böel and other spirits. -SLM

This is the fourth pentacle in Aub24, and numbers 26 and 37 in W. -JHP
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Figure 45, from Sl. 3091, fol. 66v

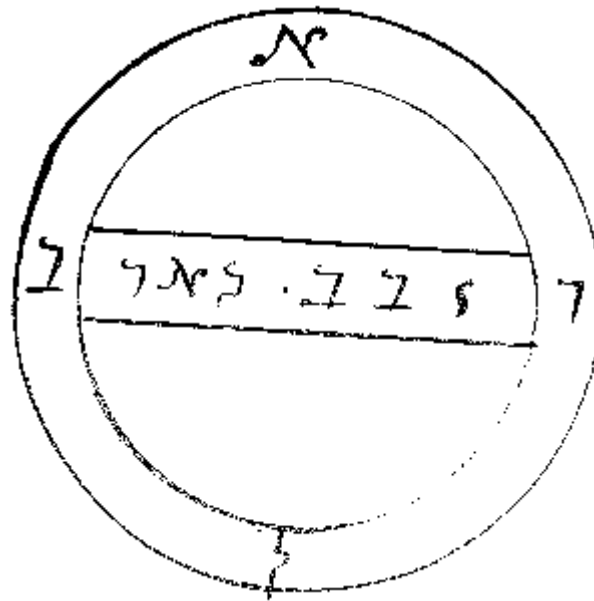


Figure 46.-- The third pentacle of Mercury.-- This and the following serve to invoke the spirits subject unto Mercury; and especially those who are written in this pentacle.

Editor's Note.-- Mystical characters of Mercury, and the names of the angels: Kokaviel, Ghedoriah, Savaniah, and Chokmahiel. -SLM

In Aub24 this is the fifteenth pentacle, and number 27 in W, and possibly number 38. -JHP

Figure 46, from Kings 288, fol. 88r

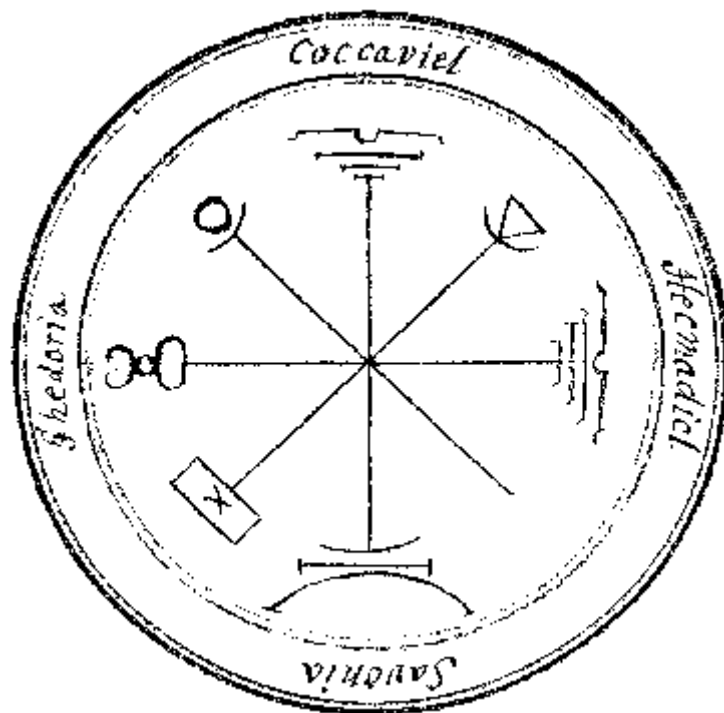


Figure 47.-- The fourth pentacle of Mercury.-- This is further proper to acquire the understanding and knowledge of all things created, and to seek out and penetrate into hidden things; and to command those spirits which are called Allatori to perform embassies. They obey very readily.

Editor's Note.-- In the center is the name of God, El. The Hebrew letters inscribed about the dodecagram make the sentence, 'IHVH, fix thou the Volatile, and let there be unto the void restriction.' The versicle is:— 'Wisdom and virtue are in his house, and the Knowledge of all things remaineth with him for ever.' -SLM

In W, this is pentacle number 21, where the verse reads "Sapientia et virtus in domo eius, et scientia omnia rerum apud eum in saeculorum saeculi. In Aub24 this is the sixteenth pentacle, but the verse reads, "Et tunc cognovi esse in me scientia cunctarum creaturas, tam quae in coelo, quam quae sub coelo sunt." -JHP

Figure 47, from Sl. 3091, fol. 67v

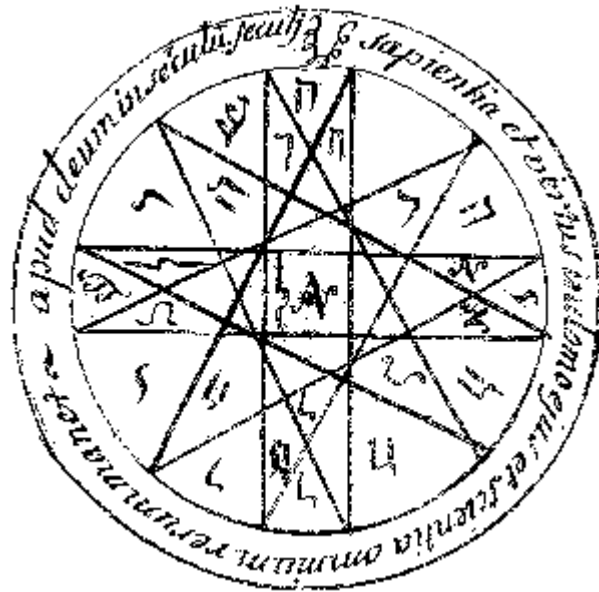
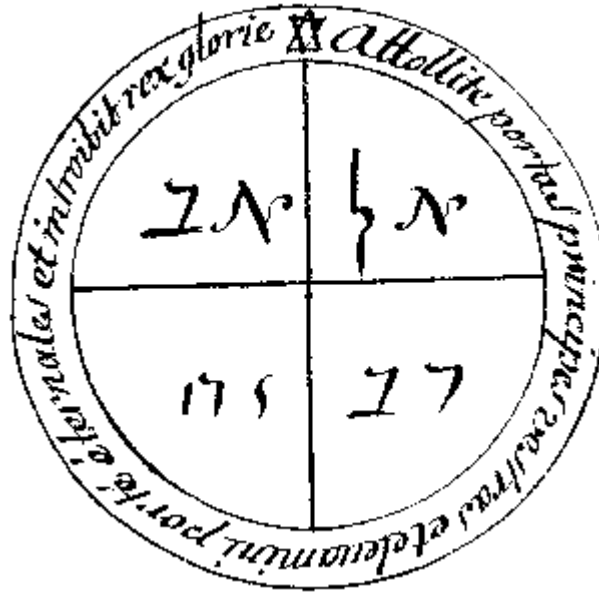


Figure 48.-- The fifth and last pentacle of Mercury.-- This commandeth the spirits of Mercury, and serveth to open doors in whatever way they may be closed, and nothing it may encounter can resist it.

Editor's Note.-- Within the pentacle are the names EI Ab, and IHVH. The versicle is from Psalm xxiv 7:— 'Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.' -SLM

This is the 23rd pentacle in Aub. 24. In Aub24, the second name seems to read "KB IH"; Sl. 3091: "RB IH" The verse reads, "Attollite [*adtollite] portas principes vestras et elevamini portae aeternales et introibit rex gloriae." (Ps23.7.) -JHP

Figure 48, from Sl. 3091, fol. 68r



THE MOON

Figure 49.-- The first pentacle of the Moon.-- This and the following serve to call forth and invoke the spirits of the Moon; and it further serveth to open doors, in whatever way they may be fastened.

Editor's Note.-- The pentacle is a species of hieroglyphic representation of a door or gate. In the centre is written the name IHVA. On the right hand are the names IHV, IHVH, AL, and IHH. On the left hand are the names of the angels: Schioel, Vaol, Yashiel, and Vehiel. The versicle above the names on either side, is from Psalm cvii. 16:— 'He hath broken the gates of brass, and smitten the bars of iron in sunder.' -SLM

Mathers' translation follows Kings 288. It doesn't appear in Lans. 1202, Mich 276, Sl. 1307, or Ad. 10862. This is the seventeenth pentacle in Aub. 24. Aub. 24 reads "This pentacle, along with the next four are pentacles of the Moon. They serve for calling spirits, the names of which are written inside the pentacles. This one is effective for opening any doors. It is painted with a silver color." -JHP

Figure 49, from Sl. 3091, fol. 68v

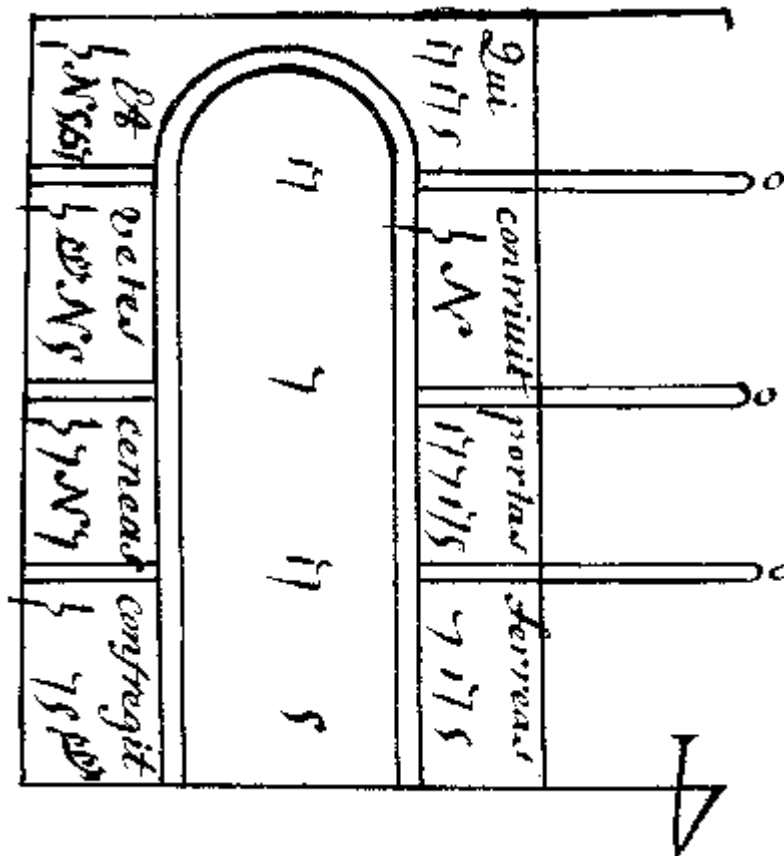


Figure 50.-- The second pentacle of the Moon.-- This serveth against all perils and dangers by water, and if it should chance that the spirits of the Moon should excite and cause great rain and exceeding tempests about the circle, in order to astonish and terrify thee; on showing unto them this pentacle, it will all speedily cease.

Editor's Note.-- A hand pointing to the name El, and to that of the angel Abariel. The versicle is from Psalm lvi. 11:— 'In Elohim have I put my trust, I will not fear, what can man do unto me?' -SLM

This is the eighteenth pentacle in Aub24, and number 22 in W. -JHP

Figure 50, from Sl. 3091, fol. 69r



Figure 51.-- The third pentacle of the Moon.-- This being duly borne with thee when upon a journey, if it be properly made, serveth against all attacks by night, and against every kind of danger and peril by water.

Editor's Note.-- The names Aub and Vevaphel. The versicle is from Psalm xl. 13:— 'Be pleased O IHVH to deliver me, O IHVH make haste to help me.' -SLM

This is the nineteenth pentacle in Aub24, and number 23 (?) in W. Verse reads (Ps69) "Deus in adiutorium meum intende Domine ad adiuvandum me festina." Hebrew names in middle read ADNI and NDAPAL. Colors are specified as "Circle outward azure, circle inward greene, star and Latin black." -JHP

Figure 51, from Sl. 3091, fol. 69v



Figure 52.-- The fourth pentacle of the Moon.-- This defendeth thee from all evil sources, and from all injury unto soul or body. Its angel, Sophiel, giveth the knowledge of the virtue of all herbs and stones; and unto whomsoever shall name him, he will procure the knowledge of all.

Editor's Note.-- The divine name Eheieh Asher Eheieh, and the names of the angels Yahel and Sophiel. The versicle is:— 'Let them be confounded who persecute me, and let me not be confounded; let them fear, and not I.' -SLM

This is the twentieth pentacle in Aub24, and number 24 in W. Verse reads, "Confundantur qui quaerunt animam meam et non confundar ego: Paueant illi et non paueam ego." Compare Jeremiah 17: "Confundantur qui persequuntur me et non confundar ego paveant illi et non paveam ego." -JHP

Figure 52, from Sl. 3091, fol. 70r



Figure 53.-- The fifth pentacle of the Moon.-- It serveth to have answers in sleep. Its angel Iachadiel serveth unto destruction and loss, as well as unto the destruction of enemies. Thou mayest also call upon him by Abdon and Dalé against all phantoms of the night, and to summon the souls of the departed from Hades.

Editor's Note.-- The divine names IHVH and Elohim, a mystical character of the Moon, and the names of the angels Iachadiel and Azarel. The versicle is from Psalm lxxviii. 1:— 'Let God arise, and let his enemies be scattered; let them also who hate him flee before him.' -SLM

This is the twenty-first pentacle in Aub. 24, but the second in Sl. 1307. The verse reads, "Exurgat (*exsurgat) Deus et dissipentur inimici eius et fugiant qui oderunt eum a facie eius." -JHP

Figure 53, from Sl. 3091, fol. 70v

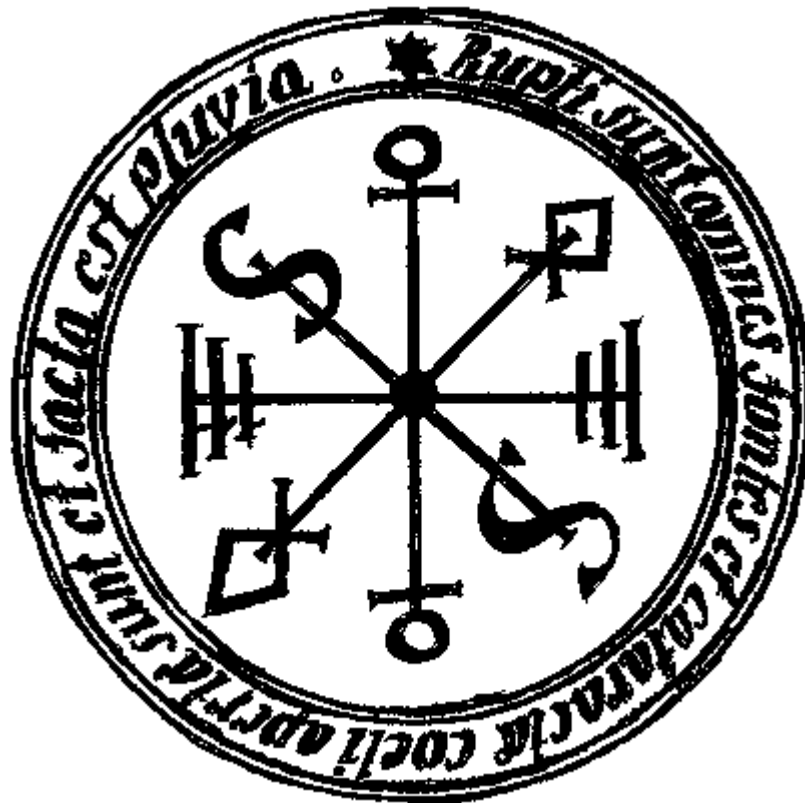


Figure 54.-- The sixth and last pentacle of the Moon.-- This is wonderfully good, and serveth excellently to excite and cause heavy rains, if it be engraved upon a plate of silver; and if it be placed under water, as long as it remaineth there, there will he rain. It should be engraved, drawn, or written in the day and hour of the Moon.

Editor's Note.-- The pentacle is composed of mystical characters of the Moon, surrounded by a versicle from Genesis vii. 11, 12:— 'All the fountains of the great deep were broken up ... and the rain was upon the earth.' -SLM

This is the 27th pentacle in Aub. 24, and the ninth pentacle in Sl. 1307. The verse reads, "die [mensis] rupti sunt omnes fontes abyssi magnae et cataractae caeli apertae sunt." Aub. 24 adds "super Terram." -JHP

Figure 54, from Kings 288

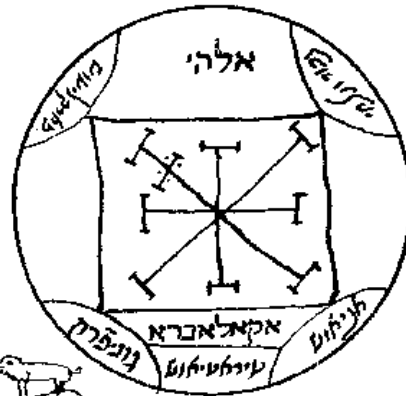
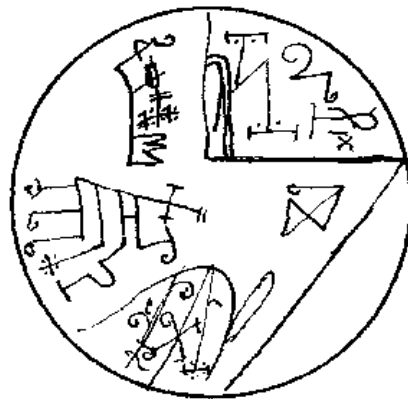
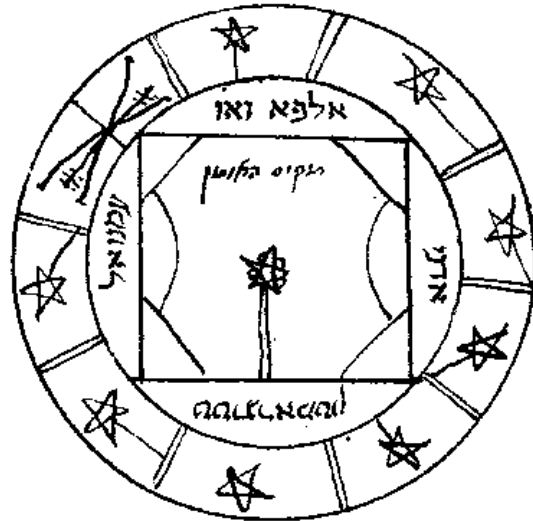


[This is the end of the holy pentacles, in all which I have, to the best of my power, restored the Hebrew letters and mystical characters correctly. I have further given nearly every versicle in pointed Hebrew, instead of in the Latin; so that the occult student might not be inconvenienced by having to search out the same in a Hebrew Bible. The restoration of the Hebrew letters in the body of the pentacles has been a work of immense difficulty, and has extended over several years.]

[Pentacles from the Hebrew Key of Solomon (Mafteah Shelomoh, Or. 14759, fol. 35a)]

אז היה הענין שבידו להי' עליונה האות

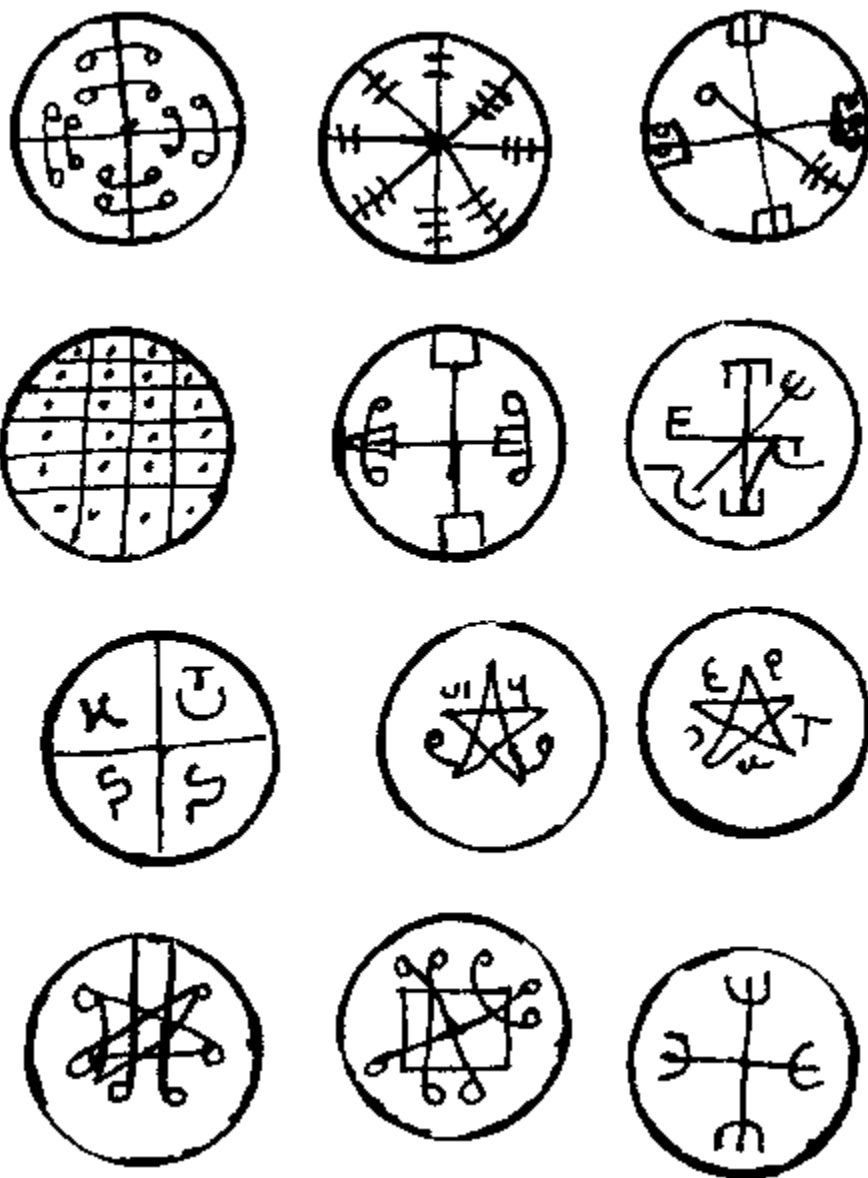
הענין שבידו שגור ב' האות



נסיון



[Pentacles from the Greek *Key of Solomon* (Harl. 5596)]



(The following Pentacles are from the standard Mathers edition.)

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

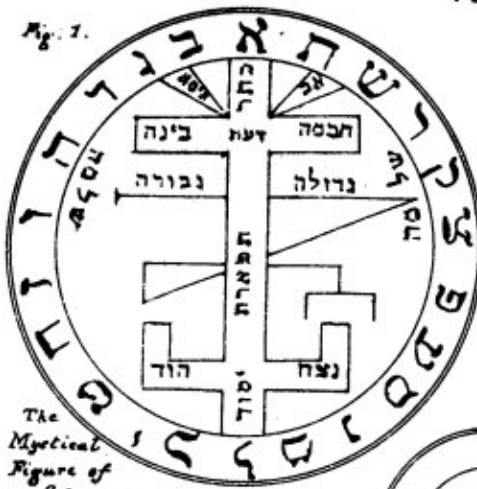
THE ORDER OF THE PENTACLES

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

Editor's Note on [Figure 1](#).--The Mystical Figure of Solomon.--This is only given in the two MSS., Lansdowne 1202 and 1203. It was given by Lévi in his 'Dogme et Rituel de la Haute Magie,' and by Tycho Brahé in his 'Calendarium Naturale Magicum,' but in each instance without the Hebrew words and letters, probably because these were so mangled by illiterate transcribers as to be unrecognisable. After much labour and study of the figure, I believe the words in the body of the symbol to be intended for the Ten Sephiroth arranged in the form of the Tree of Life, with the Name of Solomon to the right and to the left; while the surrounding characters are intended for the twenty-two letters of the Hebrew Alphabet. I have, therefore, thus restored them. This Figure forms in each instance the frontispiece of the MS. referred to.

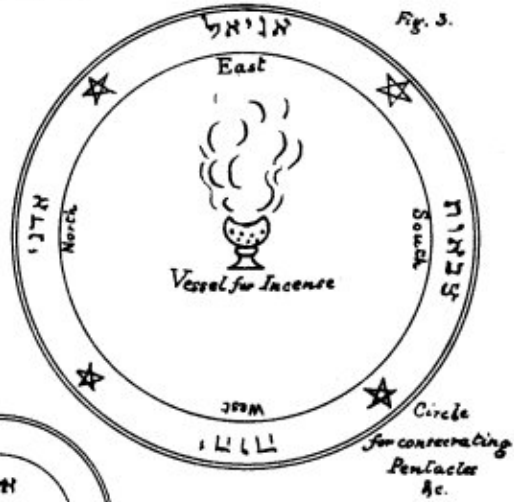
PLATE I.

Fig. 1.



The Mystical Figure of Solomon.

Fig. 3.



Circle for consecrating Pentacles &c.

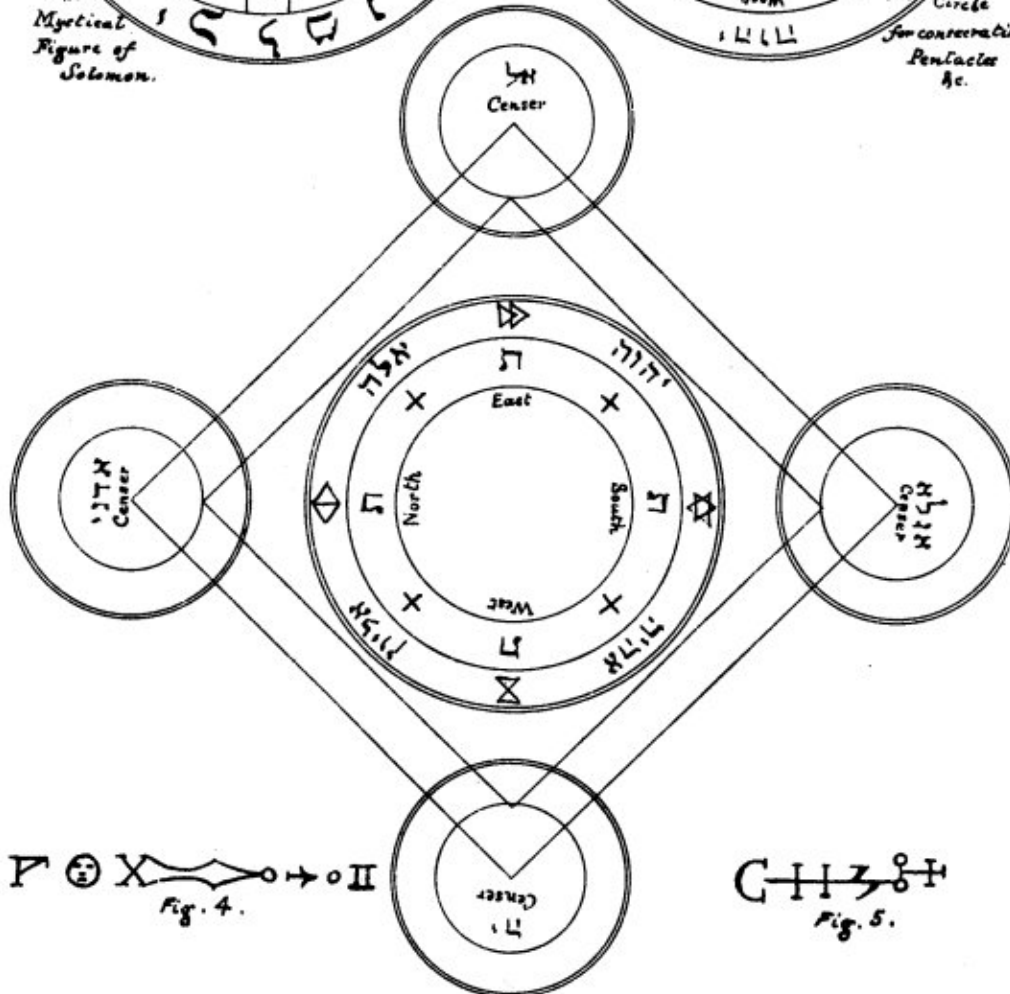


Figure 2.

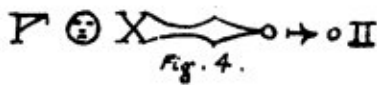


Fig. 4.

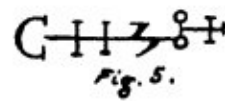
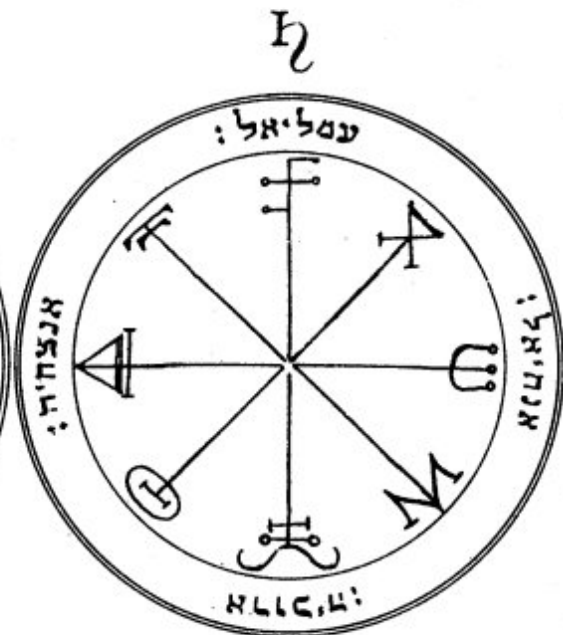
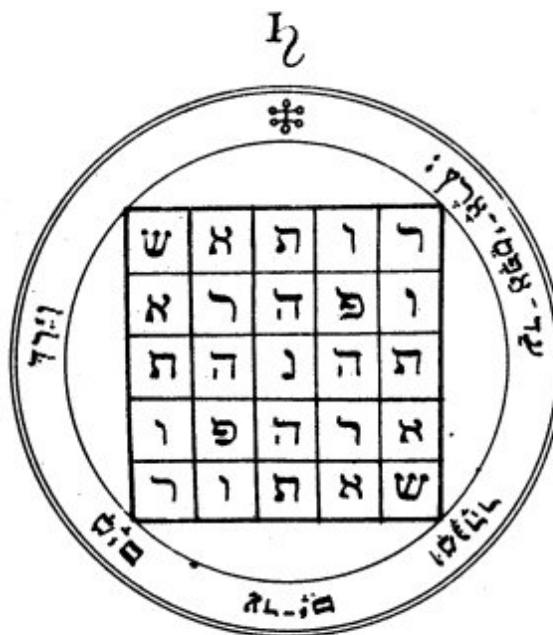
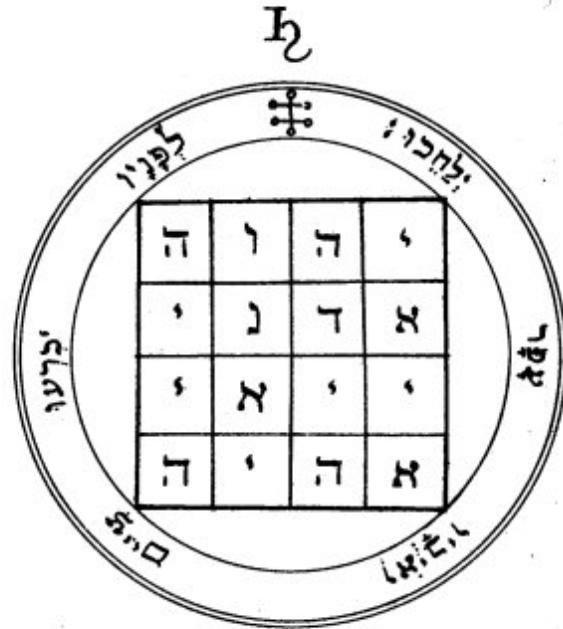
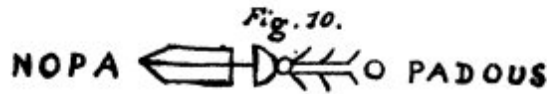
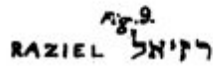
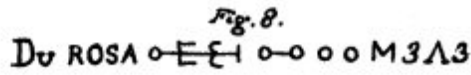
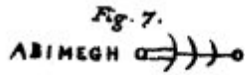
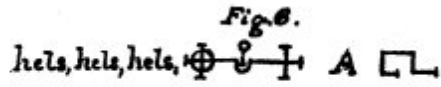


Fig. 5.

PLATE II.



SATURN

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

Editor's Note.--The Hebrew letters within the square are the four great Names of God which are written with four letters:--IHVH, Yod, He, Vau, He; ADNI, Adonai; IIAI, Yiai (this Name has the same Numerical value in Hebrew as the Name EL); and AHIH, Eheieh. The Hebrew versicle which surrounds it is from Psalm lxxii. 9: 'The Ethiopians shall kneel before Him, His enemies shall lick the dust.'

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

Editor's Note.--This is the celebrated:

SATOR
AREPO
TENET
OPERA
ROTAS,

the most perfect existing form of double acrostic, as far as the arrangement of the letters is concerned; it is repeatedly mentioned in the records of mediæval Magic; and, save to very few, its derivation from the present Pentacle has been unknown. It will be seen at a glance that it is a square of five, giving twenty-five letters, which, added to the unity, gives twenty six, the numerical value of IHVH. The Hebrew versicle surrounding it is taken from Psalm lxxii. 8, 'His dominion shall be also from the one sea to the other, and from the flood unto the world's end.' This passage consists also of exactly twenty-five letters, and its total numerical value (considering the final letters with increased numbers), added to that of the Name Elohim, is exactly equal to the total numerical value of the twenty-five letters in the Square.

Figure 13.--The Third Pentacle of Saturn.--This should be made within the Magical Circle, and it is good for use at night when thou invokest the Spirits of the nature of Saturn.

Editor's Note.--The characters at the ends of the rays of the Mystic Wheel are Magical Characters of Saturn. Surrounding it are the Names of the Angels:--Omeliel, Anachiel, Arauchiah, and Anazachia, written in Hebrew.

PLATE III.



Fig. 14.

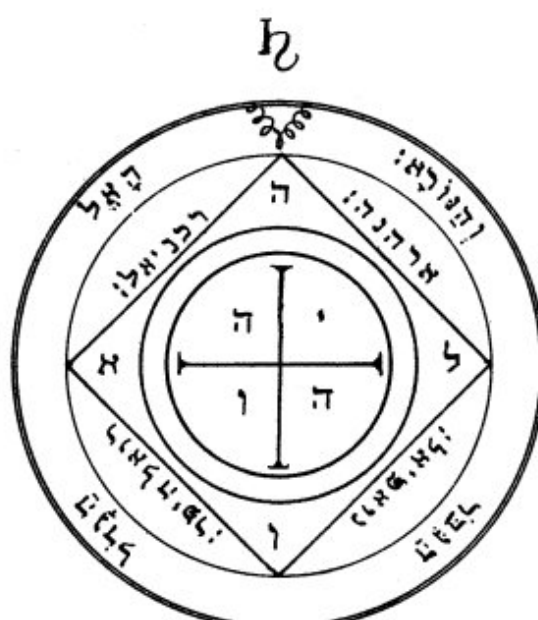


Fig. 15.

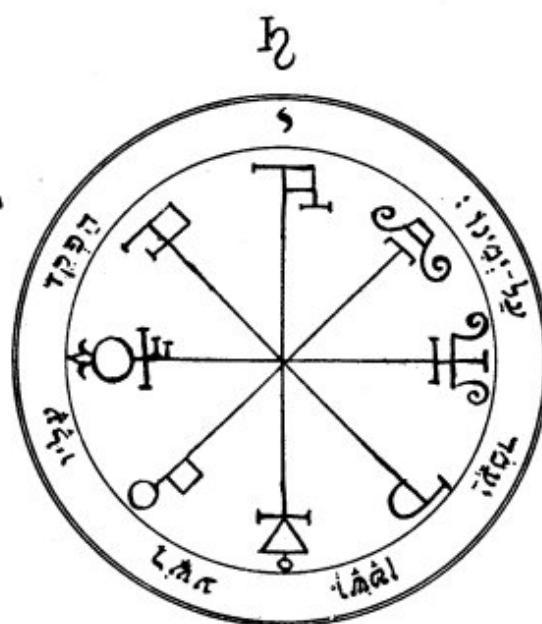


Fig. 16.



Fig. 17.

SATURN *(Continued)*

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

p. 68

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

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

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

Figure 16.--The Sixth Pentacle of Saturn.--Around this Pentacle is each Name symbolised as it should be. The person against whom thou shalt pronounce it shall be obsessed by Demons.

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

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

Editor's Note.--Within the Pentacle are the Names of the Nine Orders of Angels, those of six of them in ordinary Hebrew Characters, and the remainder in the letters which are known as 'The Passing of the River.' These Nine Orders are:--1. CHAIOTH HA-QADESCH, Holy Living Creatures; 2.

AUPHANIM, Wheels; 3. ARALIM, Thrones; 4. CHASCHMALIM, Brilliant Ones; 5. SERAPHIM, Fiery Ones; 6. MELAKIM, Kings; 7. ELOHIM, Gods; 8. BENI ELOHIM, Sons of the Elohim; 9.

KERUBIM, Kerubim. The versicle is from Psalm xviii. 7:--'Then the earth shook and trembled, the foundations of the hills also moved and were shaken, because He was wroth.'

24



Fig. 18.

4



Fig. 19.

24



Fig. 20.

24



Fig. 21.

JUPITER

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

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

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

Editor's Note.--In the centre of the Hexagram are the letters of the Name AHIH, Eheieh; in the upper and lower angles of the same, those of the Name AB, the Father; in the remaining angles those of the Name IHVH. I believe the letters outside the Hexagram in the re-entering angles to be intended for those of the first two words of the versicle, which is taken from Psalm cxii. 3:--'Wealth and Riches are in his house, and his righteousness endureth for ever.'

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

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

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

p. 70

Editor's Note.--Above the Magical Sigil is the Name IH, Iah. Below it are the Names of the Angels Adoniel and Bariel, the letters of the latter being arranged about a square of four compartments. Around is the versicle from Psalm cxii. 3:--'Wealth and Riches are in his house, and his righteousness endureth for ever.'

4



Fig. 22.

4



Fig. 23.

4



Fig. 24.

♂



Fig. 25.

JUPITER *(Continued)*

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

Editor's Note.--The Hebrew letters within the Pentacle are taken from the five last words of the versicle which surrounds it, each of which contains five letters. These are, then, recombined so as to form certain Mystical Names. The versicle is taken from Ezekiel i. 1:--' As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of Elohim.' In my opinion the versicle should only consist of the five last words thereof, when the anachronism of Jacob using a Pentacle with a sentence from Ezekiel will no longer exist.

Figure 23.--The Sixth Pentacle of Jupiter.--It serveth for protection against all earthly dangers, by regarding it each day devoutly, and repeating the versicle which surroundeth it. Thus shalt thou never perish.

Editor's Note.--The four Names in the Arms of the Cross are Seraph, Kerub, Ariel, and Tharsis; the four Rulers of the Elements. The versicle is from Psalm xxii. 16, 17:--' They pierced my hands and my feet, I may tell all my bones.'

Figure 24.--The Seventh and last Pentacle of Jupiter.--It hath great power against poverty, if thou considerest it with devotion, repeating the versicle. It serveth furthermore to drive away those Spirits who guard treasures, and to discover the same.

Editor's Note.--Mystical Characters of Jupiter with the verse:--'Lifting up the poor out of the mire, and raising the needy from the dunghill, that he may set him with princes, even with the princes of his people.'--Psalm cxiii, 7.

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MARS.

Figure 25.--The first Pentacle of Mars.--It is proper for invoking Spirits of the Nature of Mars, especially those which are written in the Pentacle.

Editor's Note.--Mystical Characters of Mars, and the Names of the four Angels:--Madimiel, Bartzachiah, Eschiel, and Ithuriel written in Hebrew around the Pentacle.

PLATE VI.



Fig. 26.

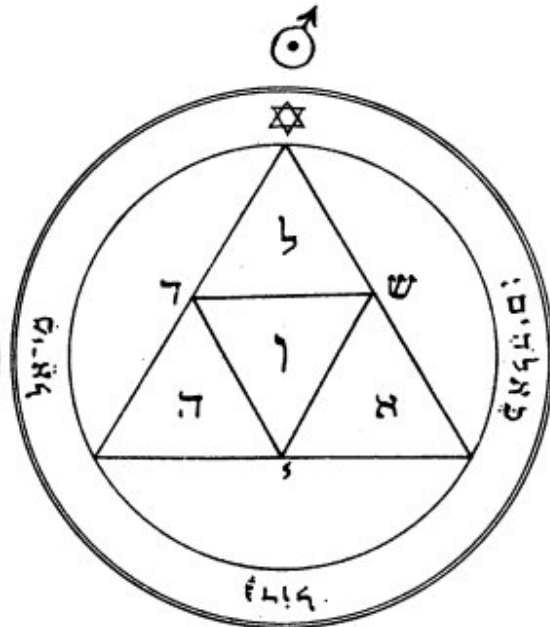


Fig. 27.

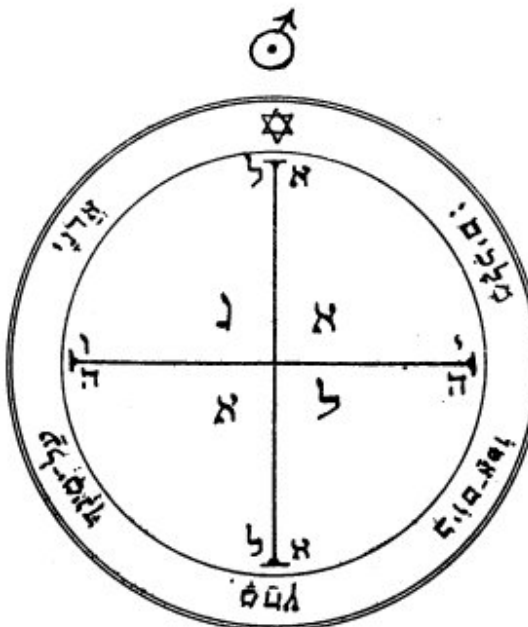


Fig. 28.

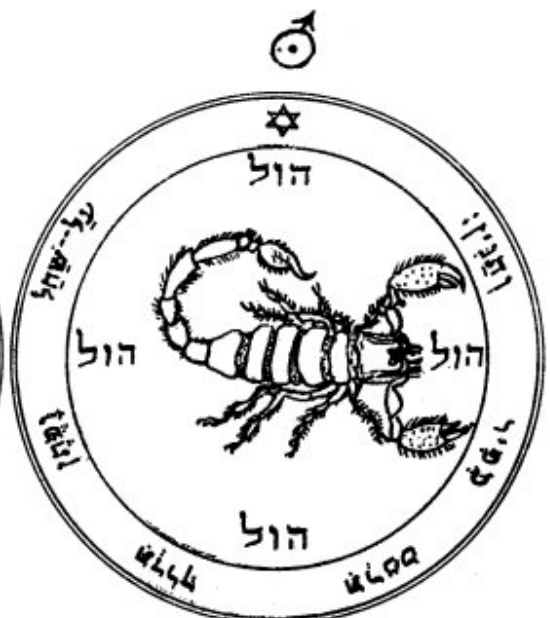


Fig. 29.

MARS (Continued)

Figure 26.--The Second Pentacle of Mars.--This Pentacle serveth with great success against all kinds of diseases, if it be applied unto the afflicted part.

Editor's Note.--The letter Hé, in the angles of the Hexagram. Within the same the Names IHVH, IHSHVH Yeheshuah (the mystic Hebrew Name for Joshua or Jesus, formed of the ordinary IHVH with the letter SH placed therein as emblematical of the Spirit), and Elohim. Around it is the sentence, John i. 4:--'In Him was life, and the life was the light of man.' This may be adduced as an argument of the greater antiquity of the first few mystical verses of the Gospel of St. John.

Figure 27.--The Third Pentacle of Mars.--It is of great value for exciting war, wrath, discord, and hostility; also for resisting enemies, and striking terror into rebellious Spirits; the Names of God the All Powerful are therein expressly marked.

Editor's Note.--The Letters of the Names Eloah and Shaddai. In the Centre is the great letter Vau, the signature of the Qabalistic Microprosopus. Around is the versicle from Psalm lxxvii. 13:--'Who is so great a God as our Elohim?'

Figure 28.--The Fourth Pentacle of Mars.--It is of great virtue and power in war, wherefore without doubt it will give thee victory.

Editor's Note.--In the Centre is the great Name Agla; right and left, the letters of the Name IHVH; above and below, El. Round it is the versicle from Psalm cx. 5:--'The Lord at thy right hand shall wound even Kings in the day of His Wrath.'

Figure 29.--The Fifth Pentacle of Mars.--Write thou this Pentacle upon virgin parchment or paper, because it is terrible unto the Demons,

p. 72

and at its sight and aspect they will obey thee, for they cannot resist its presence.

Editor's Note.--Around the figure of the Scorpion is the word HVL. The versicle is from Psalm xci. 13:--'Thou shalt go upon the lion and adder, the young lion and the dragon shalt thou tread under thy feet.'

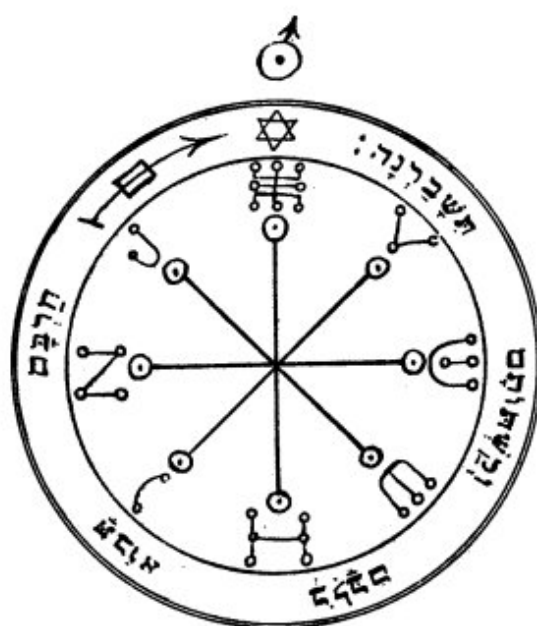


Fig. 30.



Fig. 31.



Fig. 32.

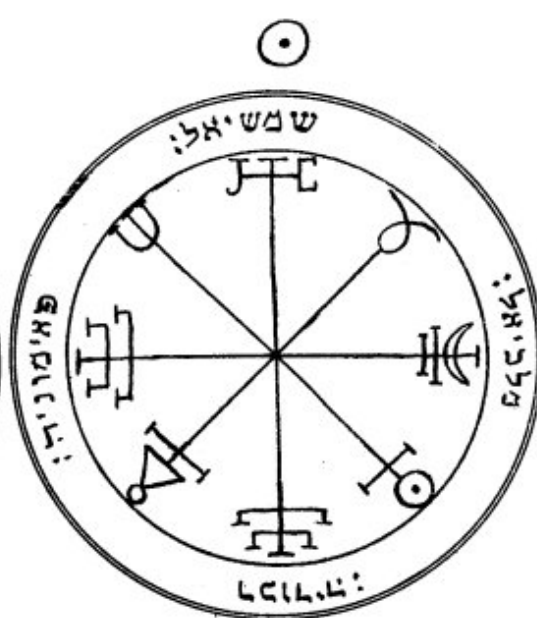


Fig. 33.

MARS *(Continued)*

Figure 30.--The Sixth Pentacle of Mars.--It hath so great virtue that being armed therewith, if thou art attacked by any one, thou shalt neither be injured nor wounded when thou fightest with him, and his own weapons shall turn against him.

Editor's Note.--Around the eight points of the radii of the Pentacle are the words 'Elohim qeber, Elohim hath covered (or protected),' written in the Secret Alphabet of Malachim, or the writing of the Angels. The versicle is from Psalm xxxvii. 15:--'Their sword shall enter into their own heart, and their bow shall be broken.'

Figure 31.--The Seventh and last Pentacle of Mars.--Write thou this upon virgin parchment or paper with the blood of a bat, in the day and hour of Mars; and uncover it within the Circle, invoking the Demons whose Names are therein written; and thou shalt immediately see hail and tempest.

Editor's Note.--In the centre of the Pentacle are the Divine Names, El and Yiai, which have the same numerical value when written in Hebrew. The Letters in Hebrew, and in the Secret Alphabet called the Celestial, compose the Names of Spirits. Round the Pentacle is:--'He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig-trees.'--Psalm cv. 32, 33.

THE SUN.

Figure 32.--The First Pentacle of the Sun.--The Countenance of Shaddai the Almighty, at Whose aspect all creatures obey, and the Angelic Spirits do reverence on bended knees.

Editor's Note.--This singular Pentacle contains the head of the great Angel Methraton or Metatron, the vice-gerent and representative of Shaddai, who is called the Prince of Countenances, and the right-hand masculine Cherub of the Ark, as Sandalphon is the left and feminine. On either side is the Name 'El Shaddai.' Around is written in Latin: 'Behold His face and form by Whom all things were made, and Whom all creatures obey.'

Figure 33.--The Second Pentacle of the Sun.--This Pentacle, and the preceding and following, belong to the nature of the Sun. They serve to repress the pride and arrogance of the Solar Spirits, which are altogether proud and arrogant by their nature.

Editor's Note.--Mystical characters of the Sun and the Names of the Angels:--Shemeshiel, Paimoniah, Rekhodiah, and Malkhiel.

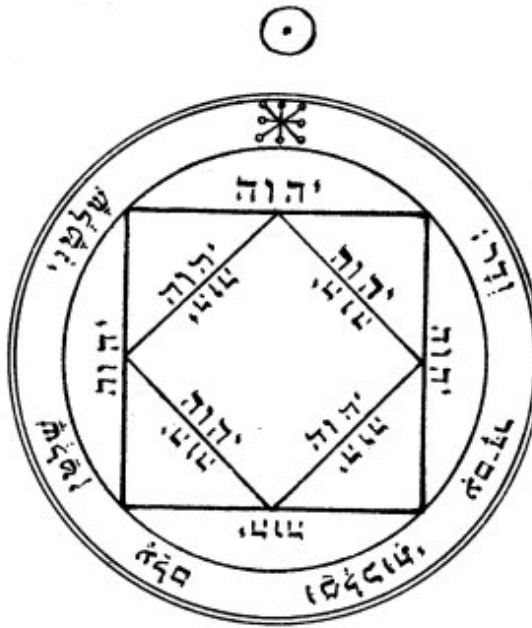


Fig. 34.



Fig. 35.



Fig. 36.



Fig. 37.

THE SUN *(Continued)*

Figure 34.--The Third Pentacle of the Sun.--This serveth in addition (to the effects of the two preceding) to acquire Kingdom and Empire, to inflict loss, and to acquire renown and glory, especially through the Name of God, Tetragrammaton, which therein is twelve times contained.

Editor's Note.--The Name IHVH, twelve times repeated; and a versicle somewhat similar to Daniel iv. 34:--'My Kingdom is an everlasting Kingdom, and my dominion endureth from age unto age.'

Figure 35.--The Fourth Pentacle of the Sun.--This serveth to enable thee to see the Spirits when they appear invisible unto those who invoke them; because, when thou hast uncovered it, they will immediately appear visible.

Editor's Note.--The Names IHVH, Adonai, are written in the centre in Hebrew; and round the radii in the mystical characters of the 'Passing of the River.' The versicle is from Psalm xiii. 3, 4:--'Lighten mine eyes that I sleep not in death, lest mine enemy say, I have prevailed against him.'

Figure 36.--The Fifth Pentacle of the Sun.--It serveth to invoke those Spirits who can transport thee from one place unto another, over a long distance and in short time.

Editor's Note.--Characters in the 'Passing of the River' Alphabet, forming Spirits' Names. The versicle is from Psalm xci. 11, 12:--'He shall give His Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands.'

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Figure 37.--The Sixth Pentacle of the Sun.--It serveth excellently for the operation of invisibility, when correctly made.

Editor's Note.--In the centre is the Mystical letter Yod, in the Celestial Alphabet. The three letters in the 'Passing of the River' writing, in the Angles of the triangle, form the great Name Shaddai. The words in the same characters round its three sides are, in my opinion, from Genesis 1. 1:--'In the beginning the Elohim created,' etc.; but the characters are sadly mangled in the MSS. The versicle is from Psalms lxix. 23, and cxxxv. 16:--'Let their eyes be darkened that they see not and make their loins continually to shake. They have eyes and see not.'

PLATE IX.

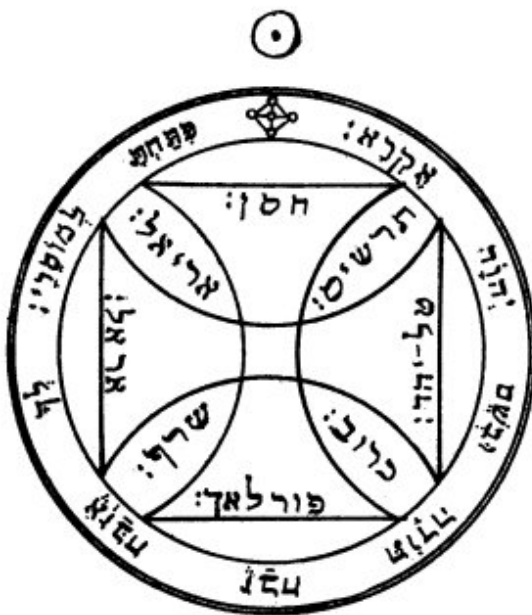


Fig. 38.



Fig. 39.



Fig. 40.



Fig. 41.

THE SUN *(Continued)*

Figure 38.--The Seventh and last Pentacle of the Sun.--If any be by chance imprisoned or detained in fetters of iron, at the presence of this Pentacle, which should be engraved in Gold on the day and hour of the Sun, he will be immediately delivered and set at liberty.

Editor's Note.--On the Arms of the Cross are written the Names of Chasan, Angel of Air; Arel, Angel of Fire; Phorlakh, Angel of Earth; and Taliahad, Angel of Water. Between the four Arms of the Cross are written the names of the four Rulers of the Elements: Ariel, Seraph, Tharshis, and Cherub. The versicle is from Psalm cxvi. 16, 17:--'Thou hast broken my bonds in sunder. I will offer unto thee the sacrifice of thanksgiving, and will call upon the Name of IHVH.'

VENUS.

Figure 39.--The First Pentacle of Venus.--This and those following serve to control the Spirits of Venus, and especially those herein written.

Editor's Note.--Mystical Characters of Venus, and the Names of the Angels: Nogahiel, Acheliah, Socodiah (or Socohiah) and Nangariel.

Figure 40.--The Second Pentacle of Venus.--These Pentacles are also proper for obtaining grace and honour, and for all things which belong unto Venus, and for accomplishing all thy desires herein.

Editor's Note.--The letters round and within the Pentagram form the Names of Spirits of Venus. The versicle is from Canticles viii. 6:--'Place me as a signet upon thine heart, as a signet upon thine arm, for love is strong as death.'

p. 75

Figure 41.--The Third Pentacle of Venus.--This, if it be only shown unto any person, serveth to attract love. Its Angel Monachiel should be invoked in the day and hour of Venus, at one o'clock or at eight.

Editor's Note.--The following Names are written within the Figure IHVH, Adonai, Ruach, Achides, Ægalmiel, Monachiel, and Degaliel. The versicle is from Genesis i. 28:--'And the Elohim blessed them, and the Elohim said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it.'

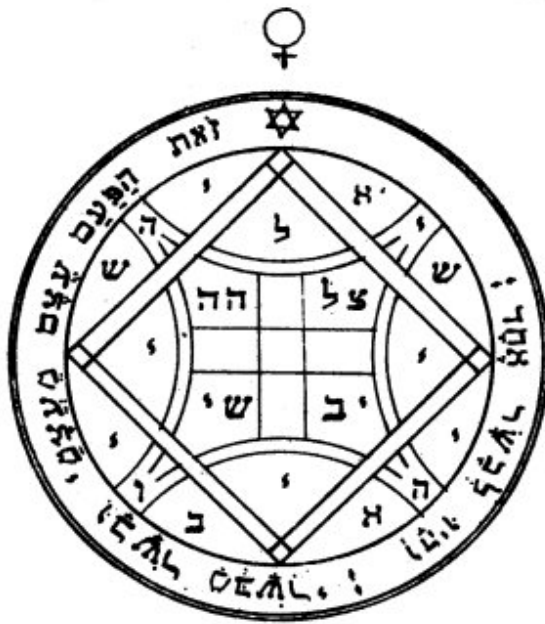


Fig. 42.

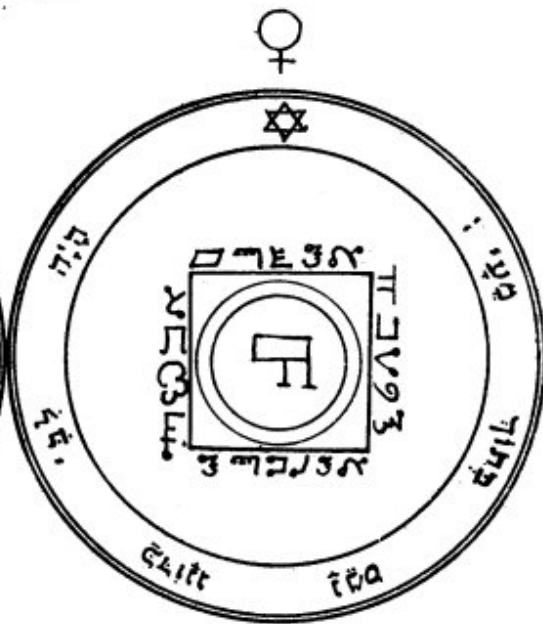


Fig. 43.

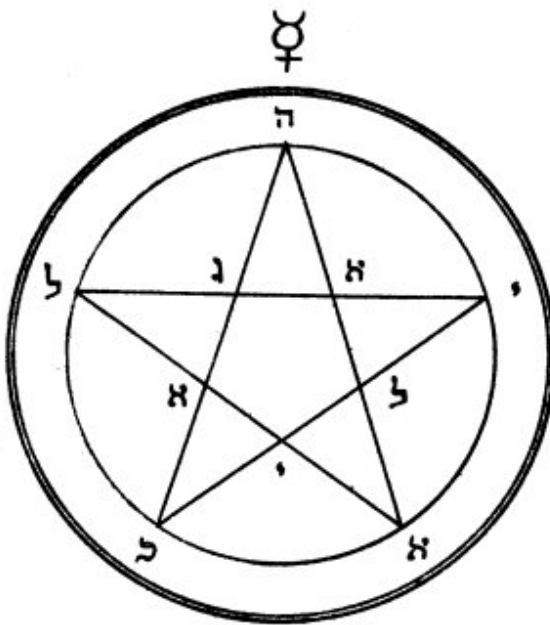


Fig. 44.

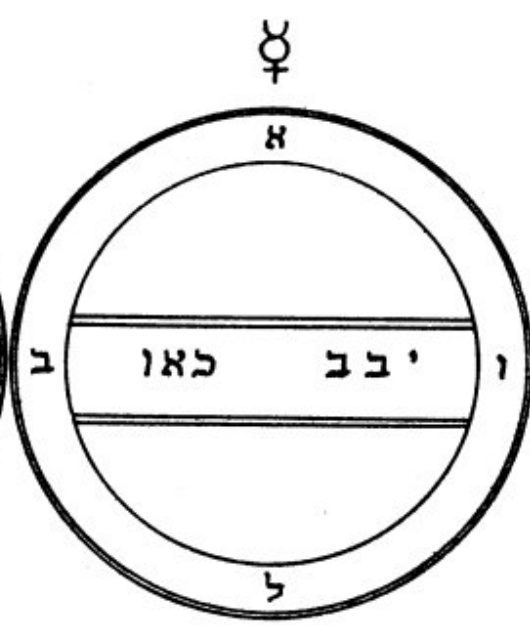


Fig. 45.

VENUS (*Continued*)

Figure 42.--The Fourth Pentacle of Venus.--It is of great power, since it compels the Spirits of Venus to obey, and to force on the instant any person thou wishest to come unto thee.

Editor's Note.--At the four Angles of the Figure are the four letters of the Name IHVH. The other letters form the Names of Spirits of Venus, e.g.:--Schii, Eli, Ayib, etc. The versicle is from Genesis ii. 23, 24:--
'This is bone of my bones, and flesh of my flesh. And they two were one flesh.'

Figure 43.--The Fifth and last Pentacle of Venus.--When it is only showed unto any person soever, it inciteth and exciteth wonderfully unto love.

Editor's Note.--Around the central Square are the Names Elohim, El Gebil, and two other Names which I cannot decipher, and have, therefore, given them as they stand. The characters are those of the 'Passing of the River.' The surrounding versicle is from Psalm xxii. 14:--'My heart is like wax, it is melted in the midst of my bowels.'

MERCURY.

Figure 44.--The First Pentacle of Mercury.--It serveth to invoke the Spirits who are under the Firmament.

Editor's Note.--Letters forming the Names of the Spirits Yekahel and Agiel.

Figure 45.--The Second Pentacle of Mercury.--The Spirits herein written serve to bring to effect and to grant things which are contrary unto the order of Nature; and which are not contained under any other head. They easily give answer, but they can with difficulty be seen.

p. 76

Editor's Note.--The Letters form the Names of Böel and other Spirits.



Fig. 46.

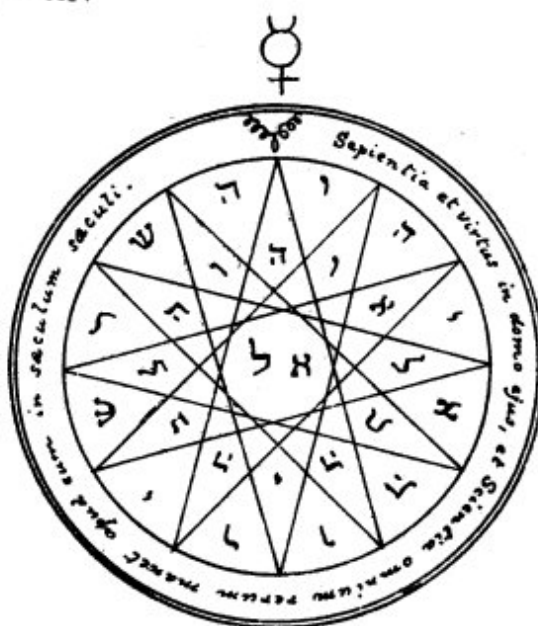


Fig. 47.



Fig. 48.

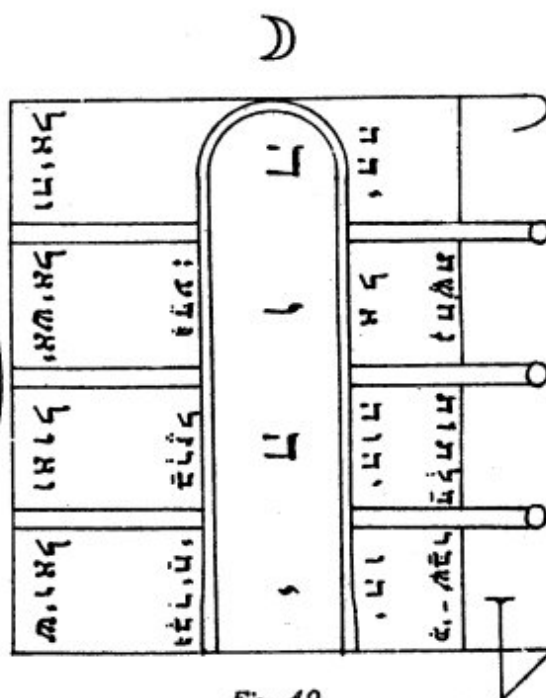


Fig. 49.

MERCURY *(Continued)*

Figure 46.--The Third Pentacle of Mercury.--This and the following serve to invoke the Spirits subject unto Mercury; and especially those who are written in this Pentacle.

Editor's Note.--Mystical Characters of Mercury, and the Names of the Angels: Kokaviel, Ghedoriah, Savaniah, and Chokmahiel.

Figure 47.--The Fourth Pentacle of Mercury.--This is further proper to acquire the understanding and Knowledge of all things created, and to seek out and penetrate into hidden things; and to command those Spirits which are called Allatori to perform embassies. They obey very readily.

Editor's Note.--In the centre is the Name of God, El. The Hebrew letters inscribed about the dodecagram make the sentence, 'IHVH, fix Thou the Volatile, and let there be unto the void restriction.' The versicle is:--'Wisdom and virtue are in his house, and the Knowledge of all things remaineth with him for ever.'

Figure 48.--The Fifth and Last Pentacle of Mercury.--This commandeth the Spirits of Mercury, and serveth to open doors in whatever way they may be closed, and nothing it may encounter can resist it.

Editor's Note.--Within the Pentacle are the Names El Ab, and IHVH. The versicle is from Psalm xxiv. 7:--'Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.'

THE MOON.

Figure 49.--The First Pentacle of the Moon.--This and the following serve to call forth and invoke the Spirits of the Moon; and it further serveth to open doors, in whatever way they may be fastened.

Editor's Note.--The Pentacle is a species of hieroglyphic representation of a door or gate. In the centre is written the Name IHVH. On the right hand are the Names IHV, IHVH, AL, and IHH. On the left hand are the Names of the Angels: Schioel, Vaol, Yashiel, and Vehiel. The versicle above the Names on either side is from Psalm cvii. 16:--'He hath broken the Gates of brass, and- smitten the bars of iron in sunder.'

PLATE XII.



Fig. 50.



Fig. 51.



Fig. 52.



Fig. 53.

THE MOON (*Continued*)

Figure 50.--The Second Pentacle of the Moon.--This serveth against all perils and dangers by water, and if it should chance that the Spirits of the Moon should excite and cause great rain and exceeding tempests about the Circle, in order to astonish and terrify thee; on showing unto them this Pentacle, it will all speedily cease.

Editor's Note.--A hand pointing to the Name El, and to that of the Angel Abariel. The versicle is from Psalm lvi. ii:--'In Elohim have I put my trust, I will not fear, what can man do unto me

Figure 51.--The Third Pentacle of the Moon.--This being duly borne with thee when upon a journey, if it be properly made, serveth against all attacks by night, and against every kind of danger and peril by Water.

Editor's Note.--The Names Aub and Vevaphel. The versicle is from Psalm xl. 13:--'Be pleased O IHVH to deliver me, O IHVH make haste to help me.'

Figure 52.--The Fourth Pentacle of the Moon.--This defendeth thee from all evil sorceries, and from all injury unto soul or body. Its Angel, Sophiel, giveth the knowledge of the virtue of all herbs and stones; and unto whomsoever shall name him, he will procure the knowledge of all.

Editor's Note.--The Divine Name Eheieh Asher Eheieh, and the Names of the Angels Yahel and Sophiel. The versicle is:--'Let them be confounded who persecute me, and let me not be confounded; let them fear, and not I.'

Figure 53.--The Fifth Pentacle of the Moon.--It serveth to have answers in sleep. Its Angel Iachadiel serveth unto destruction and loss, as well as unto the destruction of enemies. Thou mayest also call upon him by Abdon and Dalé against all Phantoms of the night, and to summon the souls of the departed from Hades.

Editor's Note.--The Divine Names IHVH and Elohim, a mystical character of the Moon, and the Names of the Angels Iachadiel and Azarel. The versicle is from Psalm lxxviii. 1:--'Let God arise, and let His enemies be scattered; let them also who hate Him flee before Him.'

[Figure 54](#)--The Sixth and Last Pentacle of the Moon.--This is wonderfully good, and serveth excellently to excite and cause heavy rains, if it be engraved upon a plate of silver; and if it be placed under water,

p. 78

as long as it remaineth there, there will be rain. It should be engraved, drawn, or written in the day and hour of the Moon.

Editor's Note.--The Pentacle is composed of mystical characters of the Moon, surrounded by a versicle from Genesis vii. 11, 12:--'All the fountains of the great deep were broken up . . . and the rain was upon the earth.'

[This is the end of the Holy Pentacles, in all which I have, to the best of my power, restored the Hebrew letters and mystical characters correctly. I have further given nearly every versicle in pointed Hebrew, instead of in the Latin; so that the Occult student might not be inconvenienced by having to search out the same in a Hebrew Bible. The restoration of the Hebrew letters in the body of the Pentacles has been a work of immense difficulty, and has extended over several years.]

The Mystical Alphabets.

Hebrew Alphabet.		Alphabet of the Magi.		The Characters of Celestial Writing.		Malachim or the Writing of the Angels.		The Writing called "Passing the River."		Names of the Letters.		The Powers of the Letters.	
א	ב	א	ב	א	ב	א	ב	א	ב	Alph	Samekh	א'	ב'
ג	ד	ג	ד	ג	ד	ג	ד	ג	ד	Beth	Ayin	ג'	ד'
ה	ו	ה	ו	ה	ו	ה	ו	ה	ו	Gimel	Pe'	ה'	ו'
ז	ח	ז	ח	ז	ח	ז	ח	ז	ח	Daleth	Tiaddi	ז'	ח'
ט	י	ט	י	ט	י	ט	י	ט	י	He'	Qoph	ט'	י'
כ	ל	כ	ל	כ	ל	כ	ל	כ	ל	Vau	Resh	כ'	ל'
מ	נ	מ	נ	מ	נ	מ	נ	מ	נ	Zain	Schin	מ'	נ'
ס	ע	ס	ע	ס	ע	ס	ע	ס	ע	Cheth	Tau	ס'	ע'
פ	צ	פ	צ	פ	צ	פ	צ	פ	צ	Teth		פ'	צ'
ק	ר	ק	ר	ק	ר	ק	ר	ק	ר	Yod	Final Kaph	ק'	ר'
ש	ת	ש	ת	ש	ת	ש	ת	ש	ת	Kaph	Final Mem	ש'	ת'
י	כ	י	כ	י	כ	י	כ	י	כ	Lamed	Final Nun	י'	כ'
מ	נ	מ	נ	מ	נ	מ	נ	מ	נ	Mem	Final Pe'	מ'	נ'
ס	ע	ס	ע	ס	ע	ס	ע	ס	ע	Nun	Final Tiaddi	ס'	ע'

THE KEY OF SOLOMON

BOOK II

edited by S. Liddell MacGregor Mathers

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For this edition I have added a considerable number of footnotes, denoted by "-JHP." To avoid confusion I have added "-SLM" in some places to denote Mathers' original footnotes. I have omitted Mathers' drawings from this e-text, since they are available in [a low cost paperback edition from Weiser](#). I have however, supplied some examples from various manuscripts which were not taken from Mathers' edition. -JHP

PREFATORY NOTE¹

1. This prefatory note is only found in 3981 Harleian MSS., 3091 Sloane MSS., and 288 King's MSS. -SLM
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It is also found in M276 (p. 1) and W (p. 9). -JHP
--

This work of Solomon is divided into two books. In the first thou mayest see and know how to avoid errors in experiments, operations, and in the spirits themselves. In the second thou art taught in what manner magical arts may be reduced to the proposed object and end.

It is for this reason that thou shouldst take great heed and care that this Key of secrets fall not into the hands of the foolish, the stupid, and the ignorant. For he who is the possessor hereof, and who availeth himself hereof according to the ordinances herein contained, will not only be able to reduce the magical arts herein unto their proposed end, but will, even if he findeth certain errors herein, be able to correct them.

Any art or operation of this kind will not be able to attain its end, unless the master of the art or exorcist, shall have this Work completely in his power, that is to say, unless he thoroughly understand it, for without this he will never attain the effect of any operation.

For this reason I earnestly pray and conjure the person into whose hands this Key of Secrets may fall, neither to communicate it, nor to make any one a partaker in this knowledge, if he be not faithful, nor capable of keeping a secret, nor expert in the arts. And I most humbly entreat the possessor of this, by the ineffable name of God in four letters, YOD, HE, VAU, HE, and by the name ADONAI, and by all the other most high and holy names of God, that he values this work as dearly as his own soul, and that he makes no foolish or ignorant man a partaker therein.

CHAPTER I

AT WHAT HOUR AFTER THE PREPARATION OF ALL THINGS NECESSARY, WE SHOULD BRING THE EXERCISE OF THE ART TO PERFECTION

the days and hours¹ have already been treated of, in general, in the First Book. It is now necessary to notice in particular at what hour accomplishment and perfection should be given to the arts, all things necessary having been previously prepared.

1. This paragraph is not found in Aub24. -JHP

Should it then happen that thou hast undertaken any secret operation for conversing with or conjuring spirits, in which the day and the hour are not marked, thou shalt put it in execution on the days and hours of Mercury, at the sixteenth² or twenty-third hour, but it will be still better at the eighth, which is the third³ of the same night, which is called and means before the morning, for then thou shalt be able to put in practice all the arts and operations which should be performed, according as it shall please thee by day or by night, provided that they have been prepared at the hours⁴ suitable to them, as hath been already said. But when neither hour nor time of operation or invocation is specified, it is then much better to perform these experiments at night, seeing that it is more easy to the spirits to appear in the peaceful silence of night than during the day. And thou shouldst inviolably observe, that wishing to invoke the spirits, either by day or by night, it is necessary that it should be done in a place hidden, removed, secret, convenient, and proper for such art, where no man frequenteth or inhabiteth, as we shall relate more fully in its place.

2. W: 15. -JHP

3. In 10862 Add. MSS. it says 'the second.' -SLM

M276 and W read likewise. Aub24 reads, "But the eighth of the night is better, which is called 'before morning'." -JHP

4. Ad. 10862: in a place. -JHP

If then thou shouldst operate touching anything which hath been stolen, in whatever way it be performed and whatever way it may have been prepared, it is necessary to practice it on the days and hours of the Moon, being if possible in her increase,⁴ and from the first unto the eighth hour of the day.

4. Ad. 10862 and Aub24 read: "it is necessary to practice it in the hour of the Moon, and if possible on its day as well. And this should be done while the Moon is on the increase, ..." -JHP

But if it be by night, then it should be at the fifth or at the third hour;⁵ but it is better by day than by the night, for the light justifieth them, and maketh them much more fit for publication.⁶

5. Ad. 10862 and Aub24: "from the third to the tenth hour." -JHP

6. Aub24: "Lux enim maximè confert veritati, et euulgationi" (for the light especially directs to the truth and making public). Ad. 10862 misreads "veritati" (to the truth) as "voluptati" (to the pleasure), and reads "vulgationi" instead of "evulgationi". -JHP

But if the operations be regarding invisibility, they should be put in practice at the first, second, and third hours of

Mars by day. But if by night, until the third hour.⁷

7. This paragraph is missing in Aub24 and Ad. 10862. -JHP

If they be operations of seeking love, grace, or favor, they should be performed until the eighth hour of the same day, commencing with the first hour of the Sun; and from the first hour of Venus unto the first hour of the same day of Venus.

As for operations of destruction and desolation, we should practice and put them into execution on the day of Saturn at the first hour, or rather at the eighth or fifteenth of the day; and from the first until the eighth hour of the night. Experiments of games, raillery, deceit, illusion, and invisibility, ought to be done at the first hour of Venus, and at the eighth hour of the day; but by night at the third and at the seventh.⁸

8. Aub24 and Ad. 10862: "but by night, from the first all the way to the fourteenth." -JHP

Extraordinary experiments, depending on the situation, should be prepared and completed in the first hour of Jupiter, and the eighth of the night, and the thirteenth of the day.⁹

9. This paragraph appears in Aub24 and Ad. 10862, but was omitted by Mathers. -JHP

At all times of practicing and putting into execution magical arts, the Moon should be increasing in light, and in an equal number of degrees with the Sun; and it is much better from the first quarter to the opposition, and the Moon should be in a fiery sign, and notably in that of the Ram or of the Lion.¹⁰

10. I.e. Aries or Leo. Ad. 10862 omits "or the Lion" but it is found in the other MSS. -JHP

Therefore,¹¹ to execute these experiments in any manner whatsoever, it should be done when the Moon is clear, and when she is increasing in light.

11. Lans. 1202 omits this and the next paragraph. -JHP

In order to put in execution those of invisibility after everything is properly prepared, the Moon should be in the sign of the Fishes, in the hours proper and fitting, and she should be increasing in light.

For experiments of seeking love and favor, in whatever way it may be desired, they will succeed, provided that they have been prepared at the proper hours. and that the Moon be increasing in light and in the Sign of the Twins.

To complete¹² extraordinary experiments, having completed all other preparations, the Moon should be in Aquarius or Leo, and in the increase.

12. This paragraph appears in Aub24 and Ad. 10862, but was omitted by Mathers. -JHP

Indeed it is impossible, or at least difficult, to test the truth of any of the aforesaid experiments with the days and hours specified, it will be suitable to observe the following.

13. This paragraph appears only in Ad. 10862, but was omitted by Mathers. -JHP

So exact a preparation of days and hours is not necessary for those who are adepts in the art, but it is extremely necessary for apprentices and beginners, seeing that those who have been little or not at all instructed herein, and who only begin to apply themselves to this art, do not have as much faith in the experiments as those who are adepts therein, and who have practiced them. But as regards beginners, they should always have the days and hours well disposed and appropriate unto the art. And the wise should only observe the precepts of the art which are necessary, and in observing the other solemnities necessary they will operate with a perfect assurance.

It is, nevertheless, necessary to take care that when thou shalt have prepared any experiment thyself for the days and hours ordained, that it should be performed in clear, serene, mild, and pleasant weather, without any great tempest or agitation of the air, which should not be troubled by winds. For when thou shalt have conjured any spirits in any art or experiment, they will not come when the air is troubled or agitated by winds, seeing that spirits have neither flesh¹⁴ nor bones, and are created of different substances.

14. Ad. 10862 mistakenly reads "carmen" (song) instead of "carnem" (flesh). -JHP
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Some are created¹⁵ from water. Others from wind, unto which they are like. Some from earth. Some from clouds. Others from solar vapors. Others from the keenness and strength of fire; and when they are invoked or summoned, they come always with great noise, and with the terrible nature of fire.

15. This paragraph is not found in Aub24 or Ad. 10862. -JHP

When the spirits¹⁶ which are created of water are invoked, they come with great rains, thunder, hail, lightning, thunder-bolts, and the like.

16. This paragraph and the next are not found in Aub24, Ad. 10862, or Lans. 1202. -JHP
--

When the spirits which are created of clouds are invoked, they come with great deformity, in a horrible form, to strike fear into the invocator, and with an exceeding great noise.

Others¹⁷ which are formed from wind appear like thereunto and with exceeding swift motion, and whensoever those which are created from Beauty¹⁸ appear, they will show themselves in a fair and agreeable form; moreover, whensoever thou shalt call the spirits created from air, they will come with a kind of gentle breeze.

17. This paragraph is only found in 10862 Add. MSS. -SLM. It is also found in Aub24. -JHP

18. The name of the sixth Qabalistical Sephira or Emanation, from the Deity, which is called Tiphereth, or Beauty. -SLM

When the spirits which are created from the vapours of the Sun are invoked, they come under a very beautiful and excellent form, but filled with pride, vanity, and conceit. They are clever, whence it comes that these last are all specified by Solomon in his *Book of Ornament, or of Beauty*. They show great ostentation and vainglory in their dress, and they rejoice in many ornaments; the boast of possessing mundane beauty, and all sorts of ornaments and decorations. Thou shalt only invoke them in serene, mild, and pleasant weather.

The spirits¹⁶ which are created of fire reside in the East, those created of wind in the South.

16. I have usually found it said exactly <i>vice-versâ</i> . -SLM

Ad. 36674 adds: "The fair and beautiful spirits are in the North; they which are created of the water remain in the West." Aub 24 and Ad. 10862 read "Spirits made of fire reside in the East, those of water in the South, those of hissing (or creaking, Lat. ex stridore) in the North." Agrippa associates East with fire, West with air, North with water, and South with earth (OP2.7). -JHP
--

Note then that it will be much better to perform the experiments or operations in the direction of the east, putting everything necessary in practice towards that point.

But for all other operations or extraordinary experiments, and for those of love, they will be much more efficacious directed towards the North.

Take heed further, that every time that thou performest any experiment, to reduce it unto perfection with the requisite solemnities, thou shalt recommence the former experiment if interrupted therein, without the preparation of hours or other solemnities.

If by chance it should happen that having performed an experiment with due observance of days, hours, and requisite solemnities, thou shalt find it unsuccessful, it must be in some manner false, ill-arranged and defective, and thou must assuredly have failed in some matter; for if thou doest ill in one single point, these experiments or these Arts will not be verified.

Thus upon this chapter dependeth this whole key of arts, experiments, and operations, and although every solemnity be rightly observed, no experiment will be verified, unless thou canst penetrate the meaning of this chapter.

CHAPTER II

IN WHAT MANNER THE MASTER OF THE ART SHOULD KEEP, RULE, AND GOVERN HIMSELF

he who wisheth to apply himself unto so great and so difficult a science should have his mind free from all business, and from all extraneous ideas of whatever nature they may be.

He should then thoroughly examine the art or operation which he should undertake, and write it regularly out on paper, particularly set aside for that purpose, with the appropriate conjurations and exorcisms. If there be anything to mark or write down, it should be performed in the manner specified regarding the paper, ink, and pen. He should also observe at what day and at what hour this experiment should be undertaken, and what things are necessary to prepare for it, what should be added, and what can be dispensed with.

The which matters being prepared, it is necessary for thee to search out and arrange some fitting place wherein the

magical art and its experiments can be put in practice. All these things being thus arranged and disposed, let the master of the art go into a proper and fitting place; or into his cabinet or secret chamber if it be convenient for the purpose, and he can there dispose and set in order the whole operation; or he can use any other convenient secret place for the purpose, provided that no one knoweth where it is, and that no man can see him when there.

After this he must strip himself entirely naked, and let him have a bath ready prepared, wherein is water exorcised, after the manner which we shall describe, so that he may bathe and purify himself therein from the crown of his head unto the sole of his foot, saying:

O Lord ADONAI, Who hast formed me Thine unworthy servant in Thine Image and resemblance of vile and of abject earth; deign to bless and to sanctify this water, so that it may be for the health and purification of my soul, and of my body, so that no foolishness or deceitfulness may therein in any way have place.
O most powerful¹ and ineffable God, who madest thy people pass dryshod through the Red Sea when they came up out of the land of Egypt, grant unto me grace that I may be purified and regenerated from all my past sins by this water, that so no uncleanness may appear upon me in thy presence.

1. Ad. 10862 omits this paragraph. -JHP

After this thou shalt entirely immerse thyself in the water, and thou shalt dry thyself with a towel of clean white linen, and then thou shalt put upon thy flesh the garments of pure white linen whereof we shall speak hereafter.

Hereafter, for three days at least, thou shalt abstain from all idle, vain, and impure reasonings, and from every kind of impurity and sin, as will be shown in the chapter of fast and of vigil. Each day shalt thou recite the following prayer, at least once in the morning, twice about noon, thrice in the afternoon, four times in the evening, and five times before lying down to sleep; this shalt thou do on the three ensuing days:

THE PRAYER.

ARACHIO, ASAC, ASACRA, BEDRIMULAL, FILAT, ARABONAS, IERABILEM, IODODOC, ACHAZEL, ZOPHIEL, PLAUTEL, BARACATA, EDONIEL, ELOY, EMAGRO, ABRAXATE, DREBARACH, ZAMUEL, CADAT, ERA, ELY EXA, AMISTRA, MACHED, DANIEL, DAMA, ELAMOS, BRACHEL, BEEL, SEGEN, GEMON, DEMAS.²

O Lord God, who art seated upon the Heavens, and who regardest the abysses beneath, grant unto me thy grace I beseech thee, so that what I conceive in my mind I may accomplish in my work, through thee, O God, the sovereign ruler of all, who livest and reignest unto the ages of the ages. Amen.

These three days having passed, thou must have all things in readiness, as hath been said, and after this a day appointed and set apart. It will be necessary for thee to wait for the hour in which thou shouldst commence the operation; but when once it shall be commenced at this hour, thou shalt be able to continue it unto the end, seeing that it deriveth its force and virtue from its beginning, which extendeth to and spreadeth over the succeeding hours, so that the master of the art will be enabled to complete his work so as to arrive at the desired result.

Aub24: "Arachio, Asac, Asacra, Bedrimulalfilat, Arabonas, Jezabilem, Jadodoc, Achazel, Zophiel, Plautel, Baracata, Edoniell, Eloy, Emagro, Abraxate, Drebarach, Tuamunel, Cadat, Era, Ely, Exa, Amistra, Mached, Damid, Dama, Elamoz, Rachel, Beel, Segen, Gemon, Demas"; SI3091: "Arachio, Asac, Asacra, bedrimulat, filat, Arabonas, Jerablem, Jododac, Achazal, Zophiel, Plautel, Baracaton, Eloy, Emagro, Abraxe, Brebarach, Zamuel, Cadat, Eracli, Amostra, Malched, Domed Damud, Elamay, breol, Segen, Gomon, Domas"; H: "Arachio, Asac, Asacra, Bedrimulat, Filat, Arabonas, Terablem, Jododac, Achazal, Zophiel, Plantel, Baracaton, Eloy, Emogro, Abraxé, Brebarach, Zamuel, Cadat, Eracli, Amostra, Malched, Domed Damud, Elamay, Braol, Segen, Gemon, Domas."; Ad. 10862: "Arachio, Asac, Asacro, Bedrimulal, Filat, Arabonas, Ierabilem, Ideodoc, Archazel, Zophiel, Blautel, Baracata, Edoniell, Eloy, Emagro, Abrazate, Samuel, Dreburael, Cadato, Era, Ely, Exa, Amistra, Mached, Daudid, Dama, Elamos, Rachel, Beel, Segen, Gemon, Demas"; Ad36674: "Abra, Asac, Asach, Radrimilas, filac, Anebenas, Bira, Bontes, Acazal, Zaphite, Phanti, harucacha, Adonay, Emagro, Abraxio, Achedit, Barachi, Melycanat [or Melycomat], Amystra, hugyma, Machia, Daniel, Dama, Prachil, heil, Hemon, Segem, Gemas"; Mathers: "HERACHIO, ASAC, ASACRO, BEDRIMULAEL, TILATH, ARABONAS, IERAHLEM, IDEODOC, ARCHARZEL, ZOPHIEL, BLAUTEL, BARACATA, EDONIEL, ELOHIM, EMAGRO, ABRAGATEH, SAMOEL, GEBURAHIEL, CADATO, ERA, ELOHI, ACHSAH, EBMISHA, IMACHEDEL, DANIEL, DAMA, ELAMOS, IZACHEL, BAEL, SEGON, GEMON, DEMAS". -JHP

CHAPTER III

HOW THE COMPANIONS OR DISCIPLES OF THE MASTER OF THE ART OUGHT TO REGULATE AND GOVERN THEMSELVES

When the master of the art¹ wisheth to put in practice any operation or experiment, especially one of importance, he should first consider of what companions he should avail himself. This is the reason why in every operation whose experience should be carried out in the circle, it is well to have three companions. And if he cannot have Companions, he should at least have with him a faithful and attached dog. But if it be absolutely necessary for him to have companions, these companions should be obligated and bound by oath to do all that the master shall order or prescribe them, and they should study, observe, and carefully retain, and be attentive unto all which they shall hear. For those who shall act otherwise shall suffer and endure many pains and labors, and run into many dangers, which the spirits will cause and procure for them, and for this cause sometimes they shall even die.

1. Aub24 and Ad. 10862 both say "exorcist or executor of (all) arts or experiments". Throughout this chapter Ad. 10862 uses the word "maghus" (magus) where Aub24 reads "magister" and the French mss reads "maitre." -JHP

The disciples then, being well and thoroughly instructed, and fortified with a wise and understanding heart, the master shall take exorcised water, and he shall enter with his Disciples into a secret place purified and clean, where he must strip them entirely naked; after this, let him pour exorcised water upon their heads, which he should cause to flow from the crown of their head unto the sole of their foot, so as to bathe them entirely therewith; and while bathing them thus, he should say:

Be ye regenerate, cleansed, and purified, in the name of the ineffable, great, and eternal God, from all your iniquities, and may the virtue of the Most High descend upon you and abide with you always, so that ye may have the power and strength to accomplish the desires of your heart. Amen.

After this let the disciples robe themselves as the master hath done, and fast like him for three days, repeating the same prayer; let them act like him, and in the work let them implicitly follow and obey him in all things.

But if the master of the art wisheth to have a dog for his companion, he must bathe him thoroughly with the exorcised water in the same manner as the disciples, and let him perfume him with the odours and incense of art, and let him repeat the following conjuration over him:

I conjure thee, O thou creature, being a dog, by him who hath created thee, I bathe and I perfume thee in the name of the most high, most powerful, and eternal God, so that thou mayest be my true companion in this operation, and that thou mayest be also my faithful friend in whatsoever operation I may hereafter perform.

But if he wisheth to have for his companion a little boy or girl, which will be still better, he must ordain them as he hath ordained the dog; and he must pare and cut the nails of their hands and of their feet, saying:

I conjure thee, O thou creature, being a young girl (or boy),² by the most high God, the father of all creatures, by the father ADONAI ELOHIM, and by the father ELION,³ that thou shalt have neither will nor power to hide from me anything, nor yet to keep back from me the truth in all which I shall demand of thee, and that thou be obedient and faithful unto me. Amen.

2. So K288 and L1202. Aub24 and Ad. 10862 read simply "iuvenis" (youth); Mich. 276 reads "puella vel iuvenis" (girl or youth). - JHP
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3. Aub24: "by the father Adonay, by the father Elohim, and by the father Elyon"; Ad. 10862: "by the father Adonay, by the father Eloy, and by the father Elion". -JHP

Let him purify, cleanse, and wash this young child anew, with the water of art, saying:&mdash

Be thou regenerate, cleansed, and purified, so that the spirits may neither harm thee nor abide in thee. Amen.
Then perfume the child with odours as above.

When the companions shall be thus ordained and disposed, the master shalt be able to operate in surety together with them, every time that it shall please him; and he shall perform his operation happily, and shall attain his end.

But for the safety both of soul and of body, the master and the companions should have the pentacles before their breasts, consecrated, and covered with a silken veil, and perfumed with the proper fumigations. By the which being assured and encouraged, they may enter into the matter without fear or terror, and they shall be exempt and free from all perils and dangers, provided that they obey the commands of the master and do all that he ordain them. If they shall act thus, all things shall go according unto their desires.

All being thus arranged, the master should take heed that his disciples are perfectly instructed in those things which they have to perform.

These companions or disciples should be three in number, without including the master. They may also be of the number of five, of seven, or of nine;⁴ but so that they ever implicitly obey the orders of their master; for thus only shall all things come to a successful issue.

4. Ad. 10862 reads simply "three or five." -JHP

CHAPTER IV

CONCERNING THE FASTING, CARE,¹ AND THINGS TO BE OBSERVED

1. Lat. "custodia" also means seclusion. Also see [chapter 13](#) which speaks of "completa custodia" which probably means "having completed the period of seclusion." -JHP

When the master of the art² shall wish to perform his operations, having previously arranged all things which it is necessary to observe and practise; from the first day of the experiment, it is absolutely necessary to ordain and to prescribe care and observation, to abstain from all things unlawful, and from every kind of impiety, impurity, wickedness, or immodesty, as well of body as of soul; as, for example, eating and drinking superabundantly, and all sorts of vain words, buffooneries, slanders, calumnies, and other useless discourse; but instead to do good deeds, speak honestly, keep a strict decency in all things, never lose sight of modesty in walking, in conversation, in eating and drinking, and in all things; the which should be principally done and observed for nine days, before the commencement of the operation. The disciples should do the same, and should equally put in practice all things necessary to be observed, if they wish to make use of all these operations and experiments.³

2. So. SI3091, K288, and L1202. Aub24 reads "necromancer", and Ad. 10862 reads "negromancer." -JHP

But before the commencement of the work, it is absolutely necessary that the master³ with his disciples repeat the following conjuration once in the morning, and twice in the evening:

3. Here Ad. 10862 uses the term "magister". -JHP

THE CONJURATION

O Lord God⁴ almighty, be propitious unto me a miserable sinner, for I am not worthy to raise mine eyes unto heaven, because of the iniquity of my sins and the multitude of my faults. O pitying and merciful father, who wouldest not the death of a sinner but rather that he should turn from his wickedness and live, O God have mercy upon me and pardon all my sins; for I unworthy entreat thee, O father of all creatures, thou who art full of mercy and of compassion, by thy great goodness, that thou deign to grant unto me power to see and know these spirits which I desire to behold and to invoke to appear before me and to accomplish my will. Through thee who art conqueror, and who art blessed unto the ages of the ages. Amen.

4. Ad. 10862 omits this paragraph. -JHP

O Lord God the father eternal, who art seated upon the Kerubim and the Seraphim, who lookest upon Earth and upon sea; unto thee do I raise my hands and implore thine aid alone, thou who alone art the accomplishment of good works, thou who givest rest unto those who labour, who humblest the proud, who art the author of life and the destroyer of death; thou art our rest, thou art the protector of those who invoke thee; protect, guard, and defend me in this matter, and in this enterprise which I propose to carry out, O thou who livest, reignest, and abidest unto the eternal ages. Amen.

During the three last days before the commencement of this action, thou shalt content thyself with only eating fasting diet,⁵ and that only once in the day; and it will be better still if thou only partakest of bread and water. Thou shalt also abstain from every impure thing; reciting the prayer above written. And on the last day, when thou shalt wish to commence the Operation, thou shalt remain all day without eating, and later on thou shalt go into a secret place, where thou shalt confess all thy sins unto God with a contrite heart. The Disciples also, together with the Master, shall recite the same Confession with a low but distinct voice, as hath been already said in the First Book.

5. Aub24: "eating only fruits, vegetables, and legumes...." -JHP

This having been done thrice with a devout, pure, and contrite heart, in a place withdrawn from men, cleansed, and pure, where thou canst not be seen, taking the water and the hyssop, thou shalt say:⁶

6. Ad. 10862 reads "sprinkle your face, saying...." -JHP

Purify me, O Lord, with hyssop, and I shall be pure; wash me and I shall be whiter than snow.⁷

7. Aub24 and Ad. 10862 both read "Purifica me Domine hyssopo, et mundabor, laua me, pre niue dealbabor" which seems to be a modification of [Ps50:9](#): "asparges me hysopo et mundabor lavabis me et super nivem dealbabor." This appears in the Ordinary of the Tridentine Mass, as well as virtually all grimoires including [Heptameron](#). -JHP

After this, bathe thyself with the exorcised water, and clothe thyself again with the consecrated garment which thou hast taken off; cense thyself, and surround thyself with odours, as will be told farther on, when we speak of perfumes and suffumigations.

The which being done, thou shalt go unto the ordained place with thy companions, and all things being prepared, thou shalt make the circle, as hath been already said, with all other necessary ceremonies;⁸ then shalt thou commence to invoke the spirits by the exorcisms; thou shalt also repeat anew the foregoing confession as hath been already said in the first book. After which, in sign of amendment and of repentance, each shall mutually kiss the other.

8. Ad. 10862 omits from here to the last sentence ("Let the master....") -JHP

Mark well, that up to this point, the disciples should do the same things as the master.

Let the master now give his commands unto his disciples, and pursue the course of the experiment, and work with all diligence to bring it unto perfection.

CHAPTER V

CONCERNING THE BATHS, AND HOW THEY ARE TO BE ARRANGED

the bath is necessary for all magical and necromantic arts; wherefore, if thou wishest to perform any experiment or operation, having arranged all things necessary thereunto according to the proper days and hours, thou shalt go unto a river or running stream,¹ or thou shalt have warm water ready in some large vessel or tub in thy secret cabinet,² and while disrobing thyself of thy raiment thou shalt repeat the following Psalms:—³

- (Ps26 =KJV27) Dominus illuminatio mea (The Lord is my light, and my salvation....)⁴
- (Ps13 or 52 =KJV14 or 53)⁵ Dixit insipiens in corde suo non est Deus (The fool hath said in his heart, *There is no God....*)
- (Ps68 =KJV69)⁶ Salvum me fac Deus, quoniam intraverunt (Save me, O God, for the waters are come in unto my soul....)
- (Exod15.1) Cantemus Domino gloriose enim magnificatus (I will sing unto the Lord: for he hath triumphed gloriously....)
- (Ps105 =KJV106) Confitemini Domino, quoniam bonus (Give thanks unto the Lord, for he is good....)⁷

1. Ad. 10862 omits "running stream" but Aub24 reads "ad fontem vivum, aut ad flumen de currens" (to a live spring or running river.) -JHP
2. Lat. "in cubiculo suo secreto" (in your secret chamber or bedroom.) -JHP
3. Mathers lists the Psalms by number only as "Psalms xiv. or liii.; xxvii.; liv.; lxxxi.; cv." Note Mathers misidentifies the prayer from Exodus as Ps80=KJV81 even though the Latin is different from that found in the mss, and L1202 correctly identifies it as "15 Exode". -JHP
4. Included first in Aub24 and K288, but omitted in Ad. 10862, and listed second in L1202 and by Mathers. -JHP
5. Both Psalms listed start with these words, so it isn't possible to identify which was originally intended. -JHP
6. Mathers follows L1202 in misidentifying this as Ps53=KJV54 which starts similarly, but Aub24 includes the word "intraverunt" which is unique to Ps69. -JHP
7. Ps105, 106, 117, and 135 (=KJV 106, 107, 118, and 136) all start with these words. L1202 identifies it as "104" (its numbering generally follows the Vulgate numbering). -JHP

And when the master shall be entirely disrobed let him enter into the water or into the bath, and let him say:

THE EXORCISM OF THE WATER

I exorcise thee, O creature of Water, by him who hath created thee and gathered thee together into one place so that the dry land appeared, that thou uncover all the deceits of the enemy, and that thou cast out from thee all the impurities and uncleannesses of the spirits of the World of Phantasm, so they may harm me not, through the virtue of God almighty who liveth and reigneth unto the ages of the ages. Amen.

Then shalt thou begin to wash thyself thoroughly in the bath, saying:

MORBALIA, MUSALIA, DAPHALIA, ONOMALIA, LITARISIA, GOLDAFARIA,
DEDULSARIA, GEHUCULARIA, GEMINARIA, GEGROFARIA, CEDACH, GITACH,
GODICH, ROGIL, MUSIL, GRASSIL, TANCRI, PUERI, GODU, AUGNOT, ASCHAROT,
TZABAOOTH, ADONAI, AGLA, ON, EL, TETRAGRAMMATON, SEDIM, ANESERON, EL,
ANAPHAXETON, SIGILATON, PRIMEUMATON.⁸

All the which names thou shalt repeat twice or thrice, until thou art completely washed and clean, and when thou art perfectly pure thou shalt quit the bath, and sprinkle thyself with exorcised water, in the manner described later on, and thou shalt say:

Purge me, O Lord, with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

8. Aub24: "Morbabilia, Musalia, Bafalia, Onomalia, Litarisia, [G]oldafaria, Dedulsaria, Gehucularia, Geminaria [G]egrofaria, Cedac, Gittac, Graclic, Rogil, Mussil, [G]rassil, Tancri, Pueri, Godu, Augnot, Aschorot, Sabaoth, Adonay, Agla, On, El, Tetragrammaton, Sedem, Aneseron, et Aneferon, Sigilaton, Preuenaton"; M276: "Morbabilia, Musalia, dafalia, Onomilia, Libarisia, Guldafaria, Bedulcaria, goncaica, geminarum, ginofaria, ledach girach gadich negil mursil grarsil Janeci luerigodu augnot asicherot sigilator parcenator"; Mathers: "MERTALIA, MUSALIA, DOPHALIA, ONEMALIA, ZITANSEIA, GOLDAPHAIRA, DEDULSAIRA, GHEVIALAIRA, GHEMINAIRA, GEGROPHEIRA, CEDAHI, GILTHAR, GODIEB, EZOIL, MUSIL, GRASSIL, TAMEN, PUERI, GODU, HUZNOTH, ASTACHOTH, TZABAOOTH, ADONAI, AGLA, ON, EL, TETRAGRAMMATON, SHEMA, ARESION, ANAPHAXETON, SEGILATON, PRIMEUMATON." -JHP

Whilst again clothing thyself, thou shalt recite the following Psalms:⁹

- (Ps101=KJV102) Domine exaudi orationem meam (Hear my prayer, O Lord....)
- (Ps50=KJV51) Miserere mei Deus secundum magnam (Have mercy upon me, according to thy loving kindness....)
- (Ps4=KJV4) Cum invocarem exaudivit me (Hear me when I call....)
- (Ps9 or 110=KJV9+10 or KJV111) Confitebor tibi Domine in toto corde meo (I will praise the Lord with my whole heart).
- (Ps118.97=KJV119.97 (Mem)) Quomodo dilexi legem tuam (O how love I thy Law!...)
- (Ps113=KJV114) In exitu Israel de Aegypto (When Israel went out of Egypt....)
- (Ps125=KJV126) In convertendo Dominus captivitatem (When the Lord turned again the captivity....)
- (Ps138=KJV139) Domine probasti me, et cognovisti (O Lord, thou hast searched me, and known me....)

9. Mathers: "Psalms cii.; li.; iv.; xxx.; cxix., *Mem.*, v. 97.; cxiv.; cxuvi., cxxxix." Note Mathers misidentifies the fourth Psalm as 30. -JHP

After which thou shalt recite the following prayer:

PRAYER

EL strong and wonderful, I bless thee, I adore thee, I glorify thee, I invoke thee, I render thee thanks from this bath, so that this water may be able to cast from me all impurity and concupiscence of heart, through thee, O holy ADONAI; and may I accomplish all things through thee who livest and reignest unto the ages

of the ages. Amen.

After this take the salt and bless it in this manner:

THE BENEDICTION OF THE SALT

The blessing of the Father Almighty be upon this creature of salt, and let all malignity and hindrance be cast forth hencefrom, and let all good enter herein, for without thee man cannot live, wherefore I bless thee and invoke thee, that thou mayest aid me.

Then thou shalt recite over the salt, this Psalm:

Benedicite omnia opera Domini Domino (O all ye works of the Lord, bless ye....).¹⁰

10. *i.e.* the Song of the Three Holy Children, verse 34 ff, and *Daniel* 3.57 in the Vulgate. It is considered apocryphal (since it is "not in the Hebrew") and doesn't appear in many Protestant Bibles. It was however included in the original 1611 edition of the KJV. Mathers reads "Psalm ciii" here (relying on the French and ignoring the Latin), but cites the same text as "Benedicite omnia opera" in [Chapter 17](#). Daniel of course would have lived centuries after Solomon. -JHP

Then, taking the spices and exorcised salt¹¹ thou shalt cast them into the aforesaid bath; and thou shalt again disrobe thyself, pronouncing the following words:

11. Mathers mistranslates the French "En prenant les especes et le sel exorcisé" as "then taking the grains of the exorcised salt." Ad. 10862 reads "Postea accipiendo species, et sal..."; Aub24 reads simply "Postea proice sal". Ad. 36674 reads "Afterwards take the sweete odours consecrated, and throwe them into the Bathe" -JHP

IMANEL, ARNAMON, IMATO, MEMEON, RECTACON, MUOBOII, PALTELLON,
DECAION, YAMENTON, YARON, TATONON, VAPHORON, GARDON, EXISTON,
ZAGVERON, MOMERTON, ZARMESITON, TILEION, TIXMION.¹²

12: Aub24: "Imamel, Amamon, Iman, Mameon, Rettaron, Muoby, Mion, Palcabon, Diragon, Nizagon, Nizabiron, Pultellon, Duagon, Lamenton, Zaron, Fatinon, Vafaron, Gaidon, Cycisson, Zagueron, Mamerton, Sinon, Sation, Momon, Zarmuton, Felicon, Jermion." Ad. 10862: "Imanel, Arnamon, Imato, Memeon, Rectacon, Muoboy, [Mion,] Paltellon, Decagon, [Nizagon, Nizabiron, Pultellon, Duagon,] Lamenton, Zaron, Fatonon, Vafaron, Gardon, Existon, Lagueron (or Za.), Momerton, [114r] [Sinon, Sation, Momon,] Larmercton (or Z.), Filcion, Firmion" -JHP

After this thou shalt enter a second time into the bath and recite¹³

- (Ps102 or Ps103=KJV103 or KJV104) Benedic anima mea Domino (Bless the Lord, O my soul....)¹⁴
- (Exod15) Cantemus Domino gloriose enim (I will sing unto the Lord: for....)

13. Mathers: Psalms civ. and lxxxi. Ad. 10862 omits the Psalms. S13091 adds Ps112=KJV113: "Louez Enfants Le Seigneur" (Praise ye the Lord. Praise, O ye servants of the Lord). -JHP

14. Psalm 102 and 103 both start with these words, so it is not clear which is intended. -JHP

Then thou shalt quit the bath and clothe thyself as before in linen garments clean and white, and over them thou shalt put the garments, of which we shall speak in the proper chapter, and thus clothed thou shalt go to finish thy work. The disciples should wash themselves in like manner, and with like solemnities.

CHAPTER VI

OF THE GARMENTS AND SHOES OF THE ART

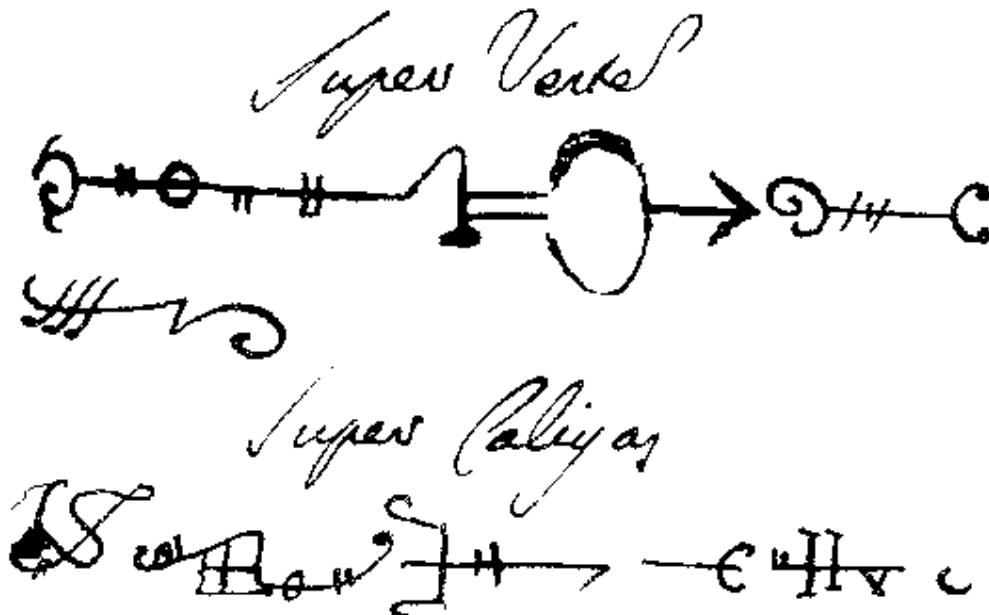
the exterior habiliments which the master of the art should wear ought to be of linen, as well as those which he weareth beneath them; and if he hath the means they should be of silk. If they be of linen the thread of which they are made should have been spun by a young maiden.

The characters shown in *Figure 55* should be embroidered on the breast with the needle of art in red silk.

The shoes¹ should also be white, upon the which the characters in *figure 56* should be traced in the same way.

1. Aub24: reads "Sotulares" here, even though the figure is labelled "super Caligas." Ad. 10862 misreads "Tabulares"! -JHP

Figures 55 and 56, from Ad. 10862, fol. 114v



The shoes or boots² should be made of white leather, on the which should be marked³ the signs and characters of art.

These shoes should be made during the days of fast and abstinence, namely, during the nine days set apart before the beginning of the operation, during which the necessary instruments also should be prepared, polished, brightened, and cleaned.

2. Aub24: "caligae et sotulares"; L1202: "Les souliers et Botines"; K288: "Les souliers ou Bottines." This paragraph is not found in Ad. 10862. -JHP

3. Aub24 and Ad. 36674 specify that they be marked "with the pen and ink of the art." -JHP

Besides this, the master of the art should have a crown made of virgin paper, upon the which should be written these four names:— YOD, HE, VAU, HE, in front; ADONAI behind; EL on the right; and ELOHIM on the left. (See Figure 57.)⁴ These names should be written with the ink and pen of the art, whereof we shall speak in the proper chapter. The disciples should also each have a crown of virgin paper whereon these divine symbols should be marked in scarlet.⁵ (See Figure 58.)

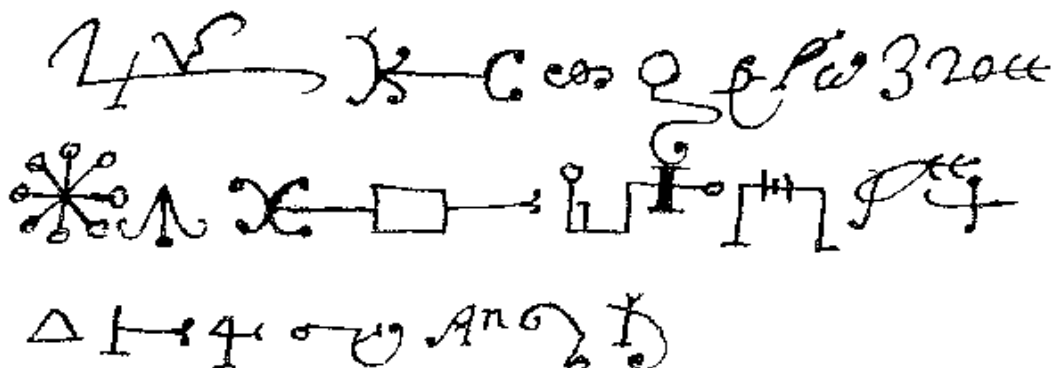
4. Aub24 and K288 read "on the front part JEHOVA, in back, ADONAY, on the right EL, an the left GIBOR." Ad. 10862 reads, "inscribe these four names: Adonay, Jeova, Il, Gabor." -JHP

5. Aub24: "cum cinaprio colore" (with a cinnabar color); Ad. 10862: "cum Cinabrio colore." -JHP

Figure 57

יהוה אדני אל אלהים

Figure 58, from Ad. 10862, fol. 115r



Take heed also that in clothing thyself with these aforesaid habiliments, that thou recite these Psalms:—⁶

- (Ps14=KJV15) Domine quis habitat. (Lord, who shall abide....)
- (Ps130=KJV131) Domine non est exaltatum (Lord, my heart is not haughty....)
- (Ps83=KJV84) Quam dilecta [sunt] tabernacula (How amiable are thy tabernacles....)
- (Ps136=KJV137) Super Flumina Babilonis (By the rivers of Babylon....)
- (Ps126=KJV127) nisi Dominus aedificaverit domum (Except the Lord build the house....)
- (Ps116=KJV117) Laudate Dominum omnes gentes (O praise the Lord, all ye nations....)
- (Ps66=KJV67) Deus misereatur nostri (God be merciful unto us....)
- (Ps67=KJV68) Exsurgat Deus et dissipentur (Let God arise, let his enemies be scattered....)

6. Following Mich 276 and K288. Ad. 10862 has basically the same list, although it makes some mistakes: for the third it reads "quem dilecta sunt" and for the last it reads "Esurgat Deus adimplentur". After the first Ad. 10862 and Sl. 1307 add, "And while putting them on say the following." Mathers reads "Psalms xv.; cxxxi.; cxxxvii.; cxvii.; lxvii.; lxviii.; and cxxvii" missing only the third. Aub24. gives only the first one. L1202 lists 14, 130, 116, 66, 139, 67, 126. Sl. 1307 omits Ps126, and substitutes (Ps132=KJV133) Ecce quam Bonum (Behold how good) for the last one. -JHP

After this perfume the vestments with the perfumes and suffumigations of the Art, and sprinkle them with the water and hyssop of the Art.

But when the master and his disciples shall commence to robe themselves after the first Psalm, and before continuing with the others, he should pronounce these words:

ANCOR, AMATOR, AMIDES, THEODONIAS, PANCOR, PLAGOR, ANITOR;⁷ through the merits of these holy angels will I robe and indue myself with the vestments of power, through which may I conduct unto the desired end those things which I ardently wish, through thee, O most holy ADONAI, whose kingdom and empire endureth for ever. Amen.

7. Aub24: "Ancor, Amacor, Amides, Theodonnias, Pancor, Phangor, Anitor"; Ad. 10862: "Amor, Amator, Amides, Ideodaniach, Paucor, Plagor, Anitor"; Sl3091: "Ancor, Amacor, Amade, Theodonia, Pangorpsagor, Anotor"; H3981: "Ancor, Amacor, Amade, Theodonia, Pangorpsagor, Amtor"; K288: "Anco, Amacor, Amade, Theodonia, Pancor, Psagor, Anitor"; Mathers: "AMOR, AMATOR, AMIDES, IDEODANIACH, PAMOR, PLAIOR, ANITOR". This seems to be derived from [Ars Notoria Oration of the Physical Art](#), corresponding to [oration 17 in Liber Juratus](#). Sl. 1307 omits this oration. -JHP

Take notice that if the linen garments were vestments of the Levites or of the priests, and had been used for holy things, that they would be all the better.

CHAPTER VII

OF PLACES WHEREIN WE MAY CONVENIENTLY EXECUTE THE EXPERIMENTS AND OPERATIONS OF THE ART

the places best fitted for exercising and accomplishing magical arts and operations are those which are concealed, removed, and separated from the habitations of men. Wherefore desolate and uninhabited regions are most appropriate, such as the borders of lakes, forests, dark and obscure places, old and deserted houses, whither rarely and scarce ever men do come, mountains, caves, caverns, grottos, gardens, orchards; but best of all are cross-roads, and where four roads meet, during the depth and silence of night. But if thou canst not conveniently go unto any of these places, thy house, and even thine own chamber, or, indeed, any place, provided it hath been purified and consecrated with the necessary ceremonies, will be found fit and convenient for the convocation and assembling of the spirits.

These arts or operations should be carried out at the prescribed time, but if there be no time specially appointed it will be always better to perform them at night, which is the most fit and proper time for the operations of necromancy; this is also a symbol that it is just and right to hide them from the sight of the foolish, the ignorant, and the profane. But when thou shalt have selected a place fitting, thou mayest perform thine experiments by day or by night. It should be spacious, clear, and bounded on all sides by hedges, shrubs, trees, or walls. Thou shalt thyself cleanse it thoroughly and render it neat and pure, and while doing this thou shalt recite Psalms:

- (Ps2=KJV2) Quare fremuerunt gentes (Why do the heathen rage....)
- (Ps66=KJV67) Deus misereatur nostri (God be merciful unto us....)
- (Ps53=KJV54) Deus in nomine tuo saluum (Save me, O God, by thy name....)

After this thou shalt perfume it with the odours and suffumigations of the art, and shalt sprinkle it with the water and the hyssop; and after this thou mayest in this place make all the necessary preparations for an operation. But when, later on, thou shalt go unto this place, to complete and accomplish the operation, thou shalt repeat on the way thither the following prayer in a low and distinct voice:

THE PRAYER

LAZAY, SIMAY, NONZAY, ORION, NAZARION most powerful, OCCIDAMON most strong, SEDON most mighty, YOD HE VAU HE, IAH, AGLA,¹ assist me an unworthy sinner who have had the boldness to pronounce these holy names which no man should name and invoke save in very great danger. Therefore have I recourse unto these most holy names, being in great peril both of soul and of body. Pardon me if I have sinned in any manner, for I trust in thy protection alone, especially on this journey.

Let the master as he goeth sprinkle the path with the water and hyssop of the art, while each of his disciples shall repeat in a low voice the prayer which we have enjoined for the days of fasting and preparation.

1. Aub24: "Zazay, Simay, Nonzay, Orion, Nazarion fortissime, Occidamon potentissime, El, Jod, He, Vau, He, Jah, Agla"; SI3091: "Lazay, limay, Hazay, Orion, Nalarion, très fort Occidamon, tres-puissant, Sodon, tres robuste, Jod, He, Vau, hé, Jah, agla"; H: "Lazai, Nazay, Limai, Orion, Nalarion, très fort Occidamon, tres Puissant Sedon, tres robuste et, Jod, He, Vau, Hé, Jah, Agla"; K288: "Lazai [Lead-in reads: Lazay], Limay, Nazay, Orion, Nalarion, très fort occidamon, tres puissant Sodon, tres robuste El, Jod, He, Vau, Hé, Jah, Agla"; Ad10862 "Zazay [or Lazay], Samay, Occidamon Potentissime, Sedon robustissime, El, Iod, He, Vau, He, Iah, Agla"; L1202: "Luzay, Zimay, Nasay, Orion, Marion, Très fort Ottimadon, Très Puissant Sodon, Trè Robuste Ejoel, He, Vau, He, Jal, Agla"; Mathers: "ZAZAIL, ZAMAIL, PUIDAMON most powerful, SEDON most strong, EL, YOD HE VAU HE, IAH, AGLA". -JHP

Furthermore, let the master appoint his disciples to carry the things necessary for the art.

The first shall bear the censer, the fire, and the incense.

The second; the book, the paper, the pens, the ink, and the various perfumes.

The third; the knife,² and the penknife.³

2. It seems that, for drawing the magic circle any convenient metal instrument such as knife or short lance can be used. Here one disciple carries a knife (Lat. 'cultellus', i.e. a small knife or dagger), and no sword is mentioned in the list of things carried to the operation. However, in the next paragraph the word gladius is used, directing the master to draw the circle with it, or other consecrated iron instrument (gladium, vel aliud ferreum instrumentum consecratum). Gladius is generally synonymous with ensis (sword), but chapter 8, which describes the ritual instruments in more detail doesn't use the word 'cultellus', but lists two gladii (one with white handle and one with black) as well as 'ensis' (sword). The Italian and French manuscripts all translate gladius as knife (Ital. cortello/coltello, French coutau). Also the gladius niger is specifically mentioned for drawing the circle, not the sword (ensis). All this supports equating cultellus and gladius and reading knife, not sword. -JHP

3. Mathers reads "sickle" but this is a mistranslation of the Latin "artavus." -JHP

The master; the staff, and the wand.⁴

4. Aub24 and Ad. 10862 both read "Truly the master may convey the staff, OR the wand in his hand." -JHP

But if there be more disciples present, the master shall distribute the things for each to carry, according to their number.

When they shall have arrived at the place, and all things being disposed in their proper order, the master shall take the knife⁵ or other convenient consecrated magical implement of steel, wherewith to form the circle of art which he intends to construct. This being done, he must perfume it, and sprinkle it with water; and having warned and exhorted his disciples, he shall work thus:

5. Here the Lat. gladius is used, but see above. -JHP

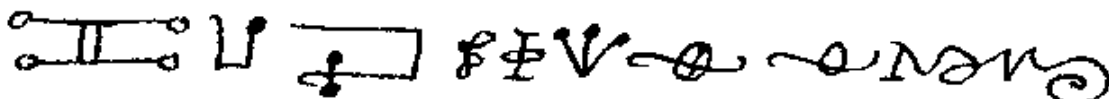
First let him⁶ have a trumpet made of new wood, on the one side of which shall be written in Hebrew with the pen and ink of the art these Names of God, ELOHIM GIBOR, ELOHIM TZABAOth (*see Figure 59*); and on the other side these characters (*see Figure 60*).

6. This paragraph does not appear in Aub24, which instead devotes an entire chapter to the preparation of the trumpet. The name on the first side is given as "Deus Exercituum" (God of Armies), which approximates the Hebrew "Elohim Gibor." Ad. 10862 has only considerably corrupted Hebrew characters — perhaps IHVH ALHIM. L1202 specifies "ces noms de Dieu **Elohim Gibor, Dieu des Armées**"; K288: "ces Noms de Dieu **Elohym Gibor**." -JHP

Figure 59.

אלהים גבור אלהים צבאות

Figure 60, from Ad. 10862, fol 120r



Having entered into the circle to perform the experiment, he should sound his trumpet towards the four quarters of the Universe, first towards the East, then towards the South, then towards the West, and lastly towards the North. Then let him say:

Hear ye, O spirit N, I command you.⁷ Hear ye, and be ye ready, in whatever part of the Universe ye may be, to obey the voice of God the mighty one, and the names of the Creator. We let you know by this signal and sound that ye will be convoked hither, wherefore hold ye yourselves in readiness to obey our commands.

7. These opening words are found in Ad. 10862, Aub24, and Mich 24. Mathers omits, following L1202 and K288.

This being done let the master complete his work, renew the circle, and make the incensements and fumigations.

CHAPTER VIII

OF THE KNIFES, SWORD, PENKNIFE, IRON PEN, SHORT LANCE, WAND, [STAFF,] AND OTHER INSTRUMENTS OF MAGICAL ART¹

1. So Aub24: "De Gladiis, Ense, Artauo, Stylo ferreo, Lancea, Baculo, et aliis instrumentis artis." Gladius and ense is generally synonymous, but see [chapter 7 note 1](#). Mathers reads "Of the Knife, Sword, Sickle, Poniard, Dagger, Lance, Wand, Staff, and other Instruments of Magical Art." -JHP

In order to properly carry out the greatest and most important operations of the art, various instruments are necessary, as a knife with a white hilt, another with a black hilt, a short lance, wherewith to trace circles, characters, and other things.

The knife with the white hilt (*see Figure 61*) should be made in the day and hour of Mercury, when Mars is in the sign of the Ram or of the Scorpion. It should be dipped in the blood of a gosling and in the juice of the pimpernel, the Moon being at her full or increasing in light. Dip therein also the white hilt,² upon the which thou shalt have engraved³ the characters shown. Afterwards perfume it with the perfumes of the Art.

2. Aub24 adds "ex buxo" (of boxwood). -JHP

3. Ad. 10862: "cui cum stilo exorcizato incidas uel incidere facias sequentes caracteres" (with the exorcised pen inscribe or have inscribed the following characters). Aub24 and Ad. 36674 specify the engraving should be done with the needle. -JHP

Figure 61, from Ad. 10862, fol 121r

Figure 61, from Aub24, fol 17r

With this knife thou mayest perform all the necessary operations of the art, except the circles. But if it seemeth unto thee too troublesome to make a similar knife, have one made in the same fashion; and thou shalt place it thrice in the fire until it becometh red-hot, and each time thou shalt immerse it in the aforesaid blood and juice, fasten thereunto the white hilt having engraved thereon the aforesaid characters, and upon the hilt thou shalt write with the pen of art, commencing from the point and going towards the hilt, these names AGLA, ON, as shown in *figure 61*. Afterwards thou shalt perfume and sprinkle it, and shalt wrap it in a piece of silken cloth.⁴

4. Aub24 specifies a red silk cloth. Mich. 276 gives the names as "Agla es Omega Jah Elyon Primaton finel Alphaes". - JHP

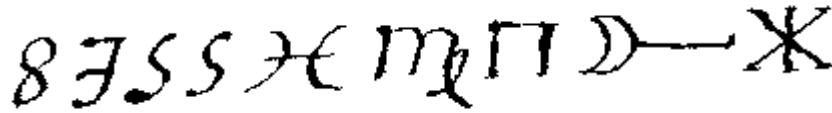
But as for the knife with the black hilt (*see Figure 62*) for making the circle, wherewith to strike terror and fear⁵ into the spirits, it should be made in the same manner, except that it should be done in the day and hour of Saturn, and dipped in the blood of a black cat and in the juice of hemlock, the characters and names^{5a} shown in *Figure 62* being written thereon, from the point towards the hilt. Which being completed, thou shalt wrap it in a black silk cloth.

5. Lat. "deterrendos". -JHP

5a. Aub24 and Ad. 10862 do not include a separate list of names. Mathers includes them in his drawing of the knife in Hebrew characters: "AZOTH IH ALHIM PRIMThVN PNIAL ALF AL". Mich. 276 reads "Agla es Omega Jah Elyon Primaton finel Alphaes"; SI3091: "Alpha et Omega, Jah, Eloym, Primaton, Finel, ou Ciriël, Alphetel"; K288: "Alpha et Omega, Jah, Elohim, Primaton, Phinel, ou Ciriël, Alphaël"; L1202: "Alpha, Omega, Jad, Elohim, Primaton, Finet, ou Ciriël, Alpha, El". -JHP

Figure 62, from Ad. 10862, fol. 122r.

Figure 62, from Aub24, fol. 17r.



The penknife or pen and the short lance⁶ (figure 63 or 64) are made in the same way, in the day and hour of Mercury, and they should be dipped in the blood of a magpie⁷ and the juice of the herb Mercury.⁸ Thou must make for them handles of white boxwood⁹ cut at a single stroke from the tree, at the rising of the Sun, with a new knife, or with any other convenient instrument. The characters shown should be traced thereon. Thou shalt perfume them according to the rules of art; and wrap them in silk cloth like the others.

6. It seems that either a quill pen or an iron pen (stylus) may be used in writing sacred characters. If the former, then the requisite penknife should be consecrated in the same manner as the other iron instruments. There is considerable variation in the manuscripts as to the rendering of this paragraph, and it is very illuminating in establishing the relationship between them. I believe Aub24 represents the original text most accurately, and I have based my translation on it: "Artaus autem, stylus, et lanceola formentur die et hora Mercurii, et extinguantur in sanguine Picae et succo Mercorelle." Ad. 10862 also supports this reading. The source of most of the confusion comes from the word "artavus", which is relatively rare. It is described by Du Cange as a small knife used for sharpening the pens of scribes (penknife). ("Cultellus acuendis calamis scriptorii," Gall. *Glossarium Mediae et Infimae Latinitatis*, Band I, Graz-Austria, 1954, p. 410.)

Mich. 276 reads, "Nel medesimo modo formerai l'artauo o falcetto o stillo et lancetta in giorno et hora di mercurio et s' estingueranai in sanguine di Picca et succo di mercorella (In the same way you will form the *artave* or *falcette* or *stylus* or pointer in the day and hour of Mercury, and extinguish it in the blood of *picca* and juice of *mercorella*). Here *artave* seems to be glossed as *falcette*, a diminutive of *falce* — i.e. a small sickle or pruning hook.

The wording in SI3091 is very similar: "Il faut que l' Artave ou faucille se forme dela même façon, le stilet ou poignard, la petit lance au jour et heure de ☿

6 cont. K288 reads, "L'Artave ou Faucille se fait de la même façon, comme aussi le Stilet, le Poignard, et la petite Lance" (The artave OR sickle is made in the same way, as is also the stilet, the dagger, and the small lance.) ("Stilet" should probably read "stylo" i.e. pen.) L1202 is even further removed from the original sense: "Il faut que la faucille se forme de la même façon le Stilet ou le poignard et la petite lance" (The sickle should be made in the same way as the stilet or the dagger, and the small lance.)

Mathers is misled by these French manuscripts in reading "The scimitar (figure 63) AND the sickle (figure 64) are made in the same way, as also the dagger (figure 65), the poniard (figure 66), and the short lance (figure 67)..."

The Latin manuscript Ad. 10862 shows the "arctavus" as looking somewhat like a scimitar, and does not show a separate sickle. The Italian Zecorbeni manuscript (Ad. 10862, fol. 164v) has a drawing that looks more like a sickle, labelled "Artauo." So too does the Italian manuscript in the Bodleian (Mich. 276). SI. 1307 (fol. 20v) has a similar sickle-like drawing labelled "Arctauo." SI. 3847 (not used by Mathers) shows a scimitar-looking implement labelled "artanus" or "arthany." It is apparent that there is only one implement intended here, not two separate implements.

Modern wicca usage of the term "athame" originates with Gardner who evidently adopted the reading from modern French manuscripts which read "arthane" or "arthame," probably via Grillo de Givry's *Witchcraft, Magic and Alchemy* (1931) and Clark Ashton Smith's story "The Master of the Crabs" (1947). -JHP

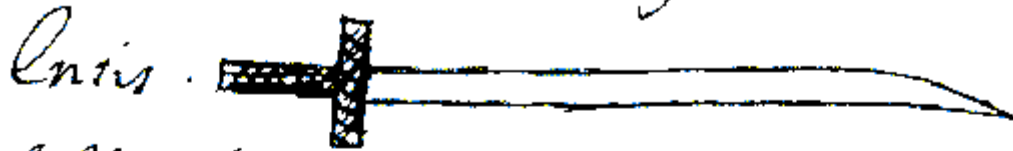
7. Lat. "Picae"; Ad. 10862 misreads "pisci" (of a fish). -JHP

8. The herb is known as dog's mercury (*Mercurialis perennis*), a member of the spurge (*Euphorbiaceae*) family. Aub24 and Ad. 10862 both read "Mercorielle" which point to an Italian origin. -JHP

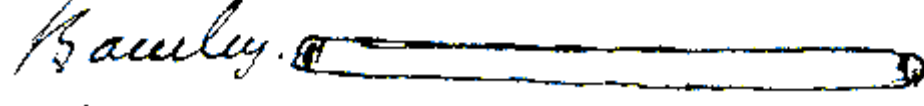
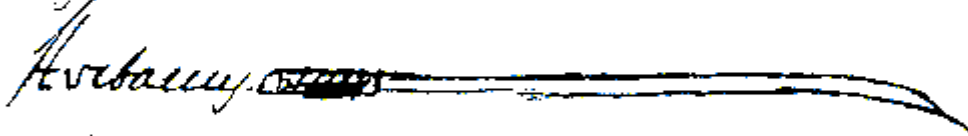
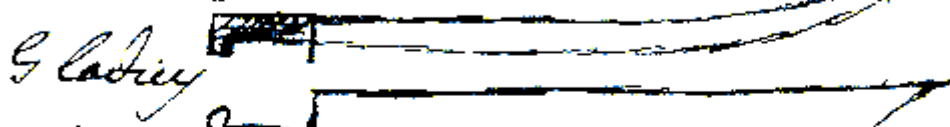
9. This sentence and the rest of the paragraph is not found in Aub24. Ad. 10862 reads that the handle should be made "ex Razo albo" but this is no doubt a mistake for "ex baxo albo" (from white boxwood). L1202 and K288 both read "de buis blanc" and SI1307 "Busso bianco" (from white boxwood). -JHP

Ritual implements, from Ad. 10862, fol. 124v: (From top to bottom:) sword (ensis), white knife (gladius albus), black knife (gladius niger), penknife (arctavus), pen (stylus), small lance or spear (lanceola), staff (bacillus), wand (virga).

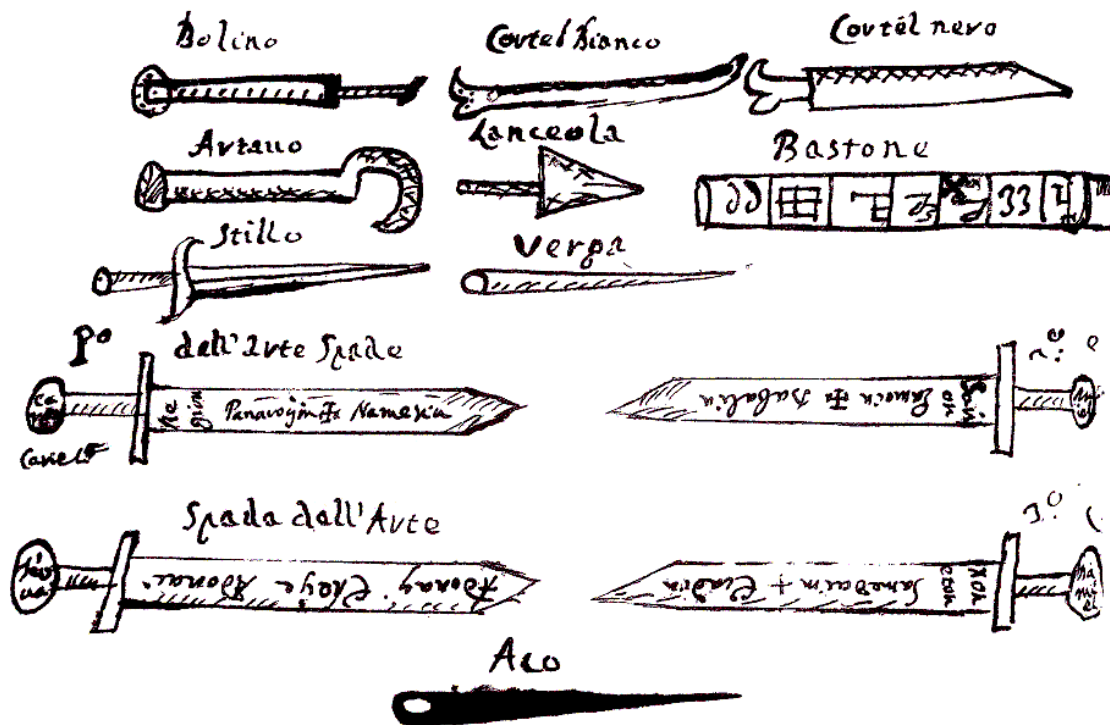
Forma autem illorum erit



Gladius albus.



Ritual implements, from Zecorbeni manuscript Ad. 10862, fol. 164v: (From top left to bottom right:) bolino (bolino), white knife (cortel bianco), black knife (cortel nero), sickle (artauo), small lance or spear (lanceola), staff (bastone), pen (stillo), wand (verga), swords of the art (Spada dell' Arte), needle (aco).



The staff (see Figure 68) should be of elderwood, or cane, or rosewood;¹⁰ and the wand (Figure 69) of hazel,¹¹ in all cases the wood being virgin, that is of one year's growth only. They should each be cut from the tree at a single stroke, on the day of Mercury, at sunrise. The characters shown should be written or engraved thereon in the day and hour of Mercury.¹²

10. According to Aub24, M276, and S11307, the staff should be made of cane or elder (*Lat.* "Arundineus, vel Sambucus", *Ital.* "sambuco o' di cano"). Ad. 10862 specifies cane only. S13091, L1202, and K288 add rosewood (Roseau) to the list. -JHP

11. Mathers reads "hazel or nut tree" but Ad. 10862 and Aub24 both read avellanae (hazel). S11307 reads "avellana", M276 reads "noccella", and S13091 "coudre". L1202 and K288 read "Coudrier ou Noissetier", which are both words for the hazel tree. -JHP

12. The staff and wand seem to be interchangeable in [book 2 chapter 7](#). See footnote 4. I believe these characters are nothing more than corrupted versions of the Hebrew characters "AGLA + VN + IHVH" found in [Trithemius](#). [Scot's magical texts](#) have "Tetragrammaton + Adonay + Agla + Craton" on the wand. The staff and wand are conspicuously absent from the list of instruments in the [Hebrew Key of Solomon](#) as well as [Ad. 36674](#). -JHP

Figure 68, from Ad. 10862, fol. 122v

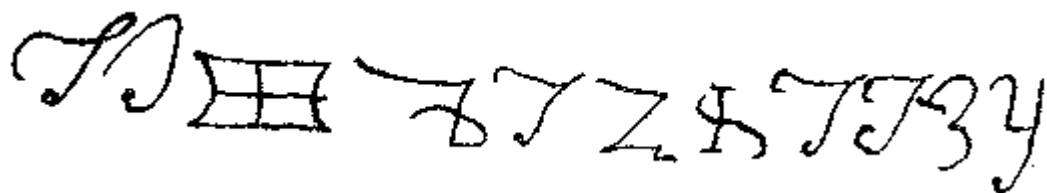


Figure 68, from Aub24, fol. 17v

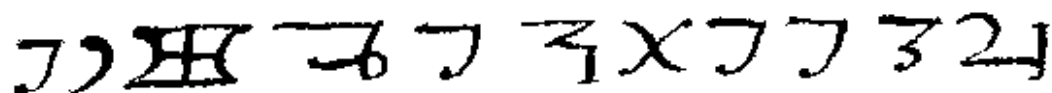
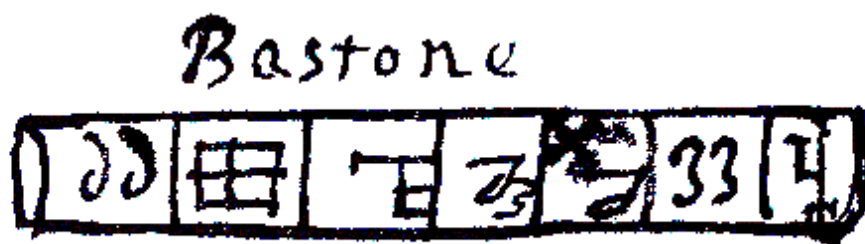


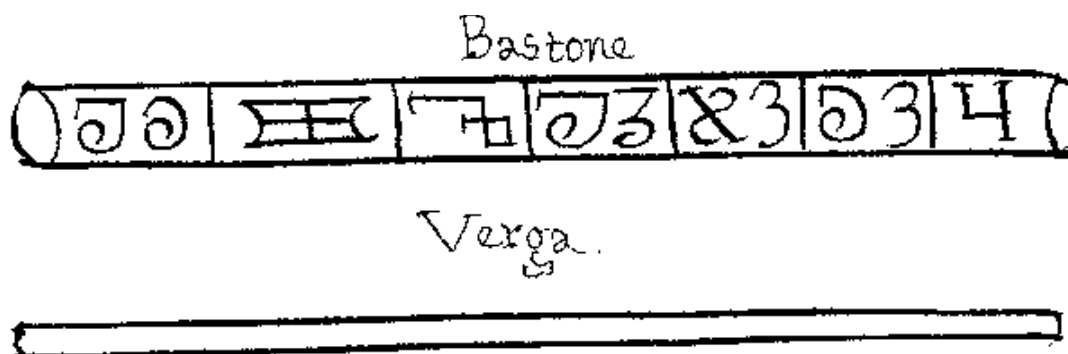
Figure 68, from Bodleian Library MS. Michael 276



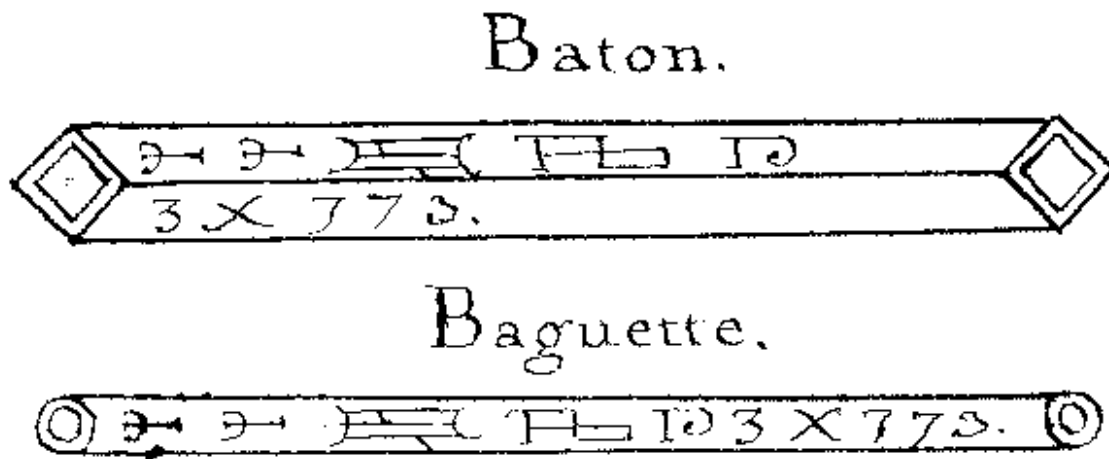
Figure 68, from Ad. 10862, fol. 164v (from Zecorbeni manuscript)



Figures 68 and 69, the staff and wand, from Sloane MS. 1307, fol. 21r



Figures 68 and 69, the staff and wand, from Lans. MS. 1202, pg. 76



Sacred names on the wand according to [Trithemius \(via Francis Barrett, *The Magus*\)](#)

אגלא + ון + יהוה

This being done, thou shalt say:

ADONAI, most holy,¹³ deign to bless and to consecrate this wand, and this staff, that they may obtain the necessary virtue, through thee, O most holy ADONAI, whose kingdom endureth unto the ages of the ages.
Amen.

13. Aub24 and Ad. 10862 add "EL potentissime" (EL most strong), which matches the wording in [Book 1, chapter 8](#).
S11307 adds "et potentissimo". -JHP
After having perfumed and consecrated them, put them aside in a pure and clean place for use when required.

Swords¹⁴ are also frequently necessary for use in magical arts. Thou shalt therefore take a new sword which thou shalt clean and polish on the day of Mercury, and at the first or the fifteenth hour, and after this thou shalt write on one side these divine names in Hebrew, YOD HE VAU HE, ADONAI, EHEIEH, YAYAI;^{14a} and on the other side ELOHIM GIBOR (*see Figure 70*); sprinkle and cense it and repeat over it the following conjuration:

14. Ad. 10862 reads "Unum stilum, et enses" (A pen and swords). Aub24 reads "Verum quonium enses" (Truly, because swords...). -JHP
14a. The last name is rendered variously as "Ieia" (Aub24), "YHA" (in Hebrew characters) and "Seia" (in Roman characters) (Ad. 10862), "Japhur" (M276), "Ieya" (S11307), "Jeya" (S13091 and K288), and "Jehova" (L1202). -JHP
THE CONJURATION OF THE SWORD.¹⁵

I conjure thee, O sword, by these names, ABRAHACH, ABRACH, ABRACADABRA, YOD HE VAU HE, that thou serve me for a strength and defence in all magical operations, against all mine enemies, visible and invisible.

I conjure thee anew by the holy and indivisible name of EL strong and wonderful, by the name SHADDAI almighty; and by these names QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOth, EMANUEL, the First and the Last, Wisdom, Way, Life, Truth, Chief, Speech, Word, Splendour, Light, Sun, Fountain, Glory, the Stone of the Wise, Virtue, Shepherd, Priest, MessiaCh Immortal; by these names then, and by the other names, I conjure thee, O sword, that thou servest me for a protection in all adversities. Amen.

15. Aub24: "Conjuro te ensis per hec sanctissima nomina Abrath, Abrade, Abracadabra, Jehova, quod in quocumque opere magico tu mihi sis fortitudo, et defensio contra inimicos omnes tam visibiles, quam invisibiles, Iterum conjuro te per nomen sanctum et indivisible El forte, et admirabile per nomen Saday quod est omnipotens et per hæc alia nomina Cados, Cados, Cados, Adonay, Elohim, Zeuaod, Nghimmanuel, primus, et novissimus, sapientia, via, vita, virtus, caput, verbum, os, splendor, lux, sol, fons, Gloria, mons, vitis, Janua, Porta, lapis, pastor, sacerdos, immortalis, MessiaCh. Per hec igitur et alia nomina conjuro te ensem, ut contra omnia adversa, sis mihi præsidium. Amen." This is a particularly interesting prayer, and probably provides many clues to the history of *Clavicula Salomonis*. It seems to have Greek and Christian elements. Compare from the music for the wedding of Philip II and Mary Tudor, Winchester Cathedral 1554 (Sequentia), based on John Taverner's *Missa Gloria tibi Trinitas* (?) "Alma chorus Domini nunc pangat nomina summi, Messias, Sother, Emmanuel, Sabaoth, Adonai, est Unigenitus, via, vita, manus, homousion, principium, primogenitus, sapientia, virtus, alpha, c aput, finisque simul vocitatur et est oo, fons et origo boni, paraclytus ac mediator; Agnus, ovis, vitulus, serpens, aries, leo, vermis, os, verbum, splendor, sol, gloria, lux et imago, panis, flos, vitis, mons, janua, petra, lapisque, angelus et sponsus, pastorque, propheta, sacerdos, athanatos, kyrios, theon, panthon, craton et ysus, salvificet nos, sit cui saecla per omnia doxa. Amen." (www.glossaplatinum.com). Many of the names also appear in the so-called [Grimoire of Honorius](#) in a list titled "Les soixante-douze sacrés noms de Dieu" (The seventy-two sacred names of God). -JHP

Figure 70. Hebrew characters for the sword

יהוה : אדני : אהיה : ייא
אלהים : גבור :

Figure 70. Hebrew characters for the sword, from Ad. 10862, fol. 123v. Ad. 10862 is one of the few to preserve the Hebrew forms of the characters, albeit in barely recognizable forms

This being finished thou shalt wrap it also in silk like all the other instruments,¹⁶ being duly purified and consecrated by the ceremonies requisite for the perfection of all magical arts and operations.

The summary list in SI1307 reads "Spade Coltello, quali sono due, il Bollino, l'Arctauo, lo stillo, Lancetta, Ago, Bastone, Verga" (swords, knife, which are two, bolline, arctave, stylus, short lance, needle, staff, wand). -JHP

Three¹⁷ other swords should be made for the use of the disciples.

They actually are also shown in the Zecorbeni manuscript (Ad. 10862, fol. 164v.) -JHP

The first one should have on the pommel the name CARDIEL^{17a} (*see Figure 71*); on the lamen of the guard, REGION (Figure 72); on the blade, PANORAIM HEAMESIN¹⁸ (Figure 73).

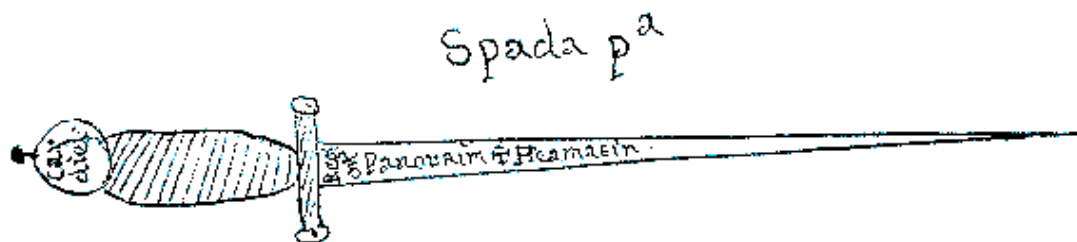
17a. Mathers innovates a bit here, reading "CARDIEL or GABRIEL", whereas the manuscript only has "Cardiel". -JHP

Figure 71:

Figure 72:

Figure 73:

Figures 71-73. The first sword, from Sl. 1307, fol 21r



The second should have on the pommel the name URIEL (*Figure 74*); on the lamens of the guard, SARION (*Figure 75*); on the blade, GAMORIN¹⁹ DEBALIN (*Figure 76*).

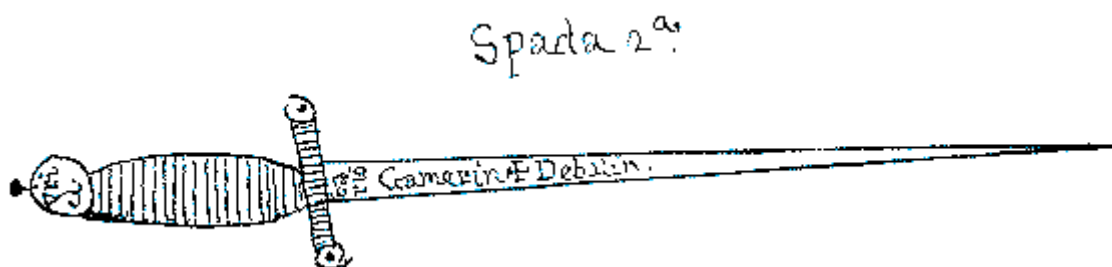
19. The text in Sl1307 actually reads "Vriel, Sarion, Gamorin + Debalin", while the drawing reads "Vriel, Sariō, Gamerin + Debalin." Zec. text reads "Uriel, Saryon, Lamena + Labalia" while the drawing reads "Uriel, Sarion, Lamein + Dabalia." Mathers again innovates a bit, changing the first name to "AURIEL". -JHP

Figure 74: אוריאל

Figure 75: סריון

Figure 76: גמורין + דבלין

Figures 74-76. The second sword, from Sl. 1307, fol. 21r



The third should have on the pommel the name DAMIEL or RAPHAEL (*Figure 77*); on the lamens of the guard, YEMETON (*Figure 78*); on the blade, LAMEDIN ERADIM²⁰ (*Figure 79*).

20. The drawings of the 3rd and 4th swords are apparently mislabelled in Sl. 1307 fol. 21r and 21v. Compare with Zecorboni above. That labelled "Spada 3^a" should be the master's sword (compare with figure 70 above.) That labelled "Spada 4" should be the third sword. The description of the fourth sword reads "Daniel, Ymeton, Lamedin + Eradin" while the drawing reads "Damiel, Imeton, Samelin + Eradin." The text in Zecorboni fol. 164r reads "Damyel Xemeton, Samedaim + Eradin" while the drawing reads "Damiel, Xometon, Samedaim + Eradin." None of the exemplars is written in Hebrew characters.

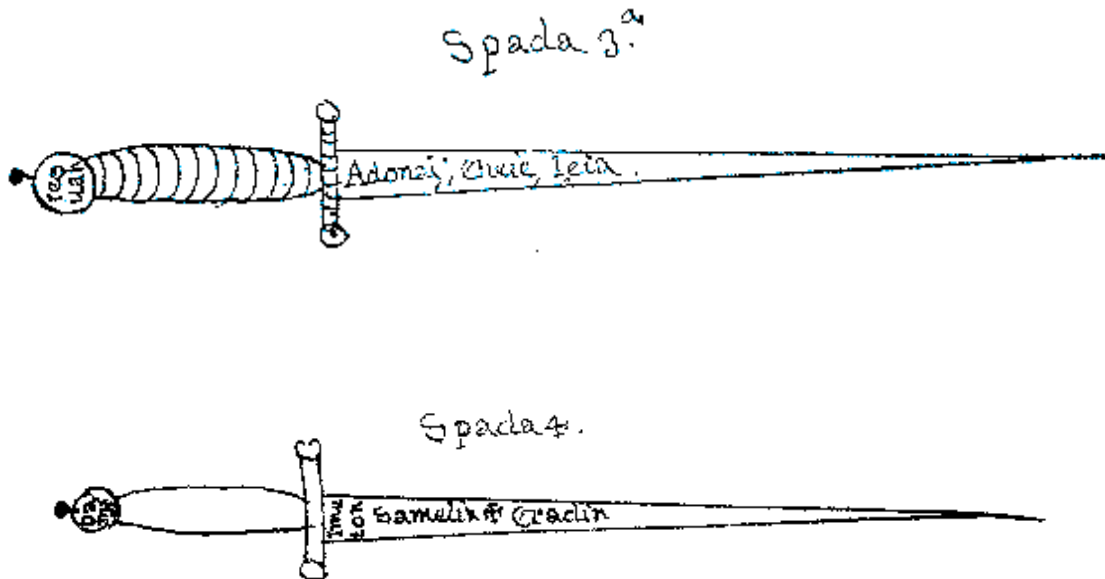
Mathers inserts here [Lans. 1203, chapter 8](#), which describes the consecration of the burin, but none of the ritual implements from the Abognazar method are consistent with the *Key of Solomon* proper. -JHP

Figure 77: דמיאל or רפאל

Figure 78: ימטון

Figure 79: למדין + ערדים

Figures 77-79. The third/fourth sword, from Sl. 1307, fol 21r/21v



CHAPTER IX

OF¹ THE FORMATION OF THE CIRCLE

1. This chapter is only given in 10862 Add. MSS. -SLM

This chapter also occurs in Sl. 1307, Sl. 3847, fol. 50v-51r, Sloane 2383, fol 125r, and Aub24, fol 72r-73v. -JHP

having chosen a place for preparing and constructing the circle, and all things necessary being prepared for the perfection of the operations, take thou the penknife² and stick it into the centre of the place where the circle is to be made; then take a cord of nine³ feet in length, fasten one end thereof unto the penknife⁴ and with the other end trace out the circumference of the circle, which may be marked either with the sword or with the knife with the black hilt.⁵ Then within the circle mark out four regions, namely, towards the East, West, South, and North, wherein place symbols; and beyond the limits of this circle describe with the consecrated knife or sword another circle, but leaving an open space therein towards the North whereby thou mayest enter and depart beyond the circle of Art. Beyond this again thou shalt describe another circle at a foot distance with the aforesaid instrument,⁶ yet ever leaving therein an open space for entrance and egress corresponding to the open space already left in the other. Beyond this again make another circle at another foot distance, and beyond these two circles, which are beyond the circle of art yet upon the same centre, thou shalt describe pentagrams with the symbols and names of the Creator therein so that they may surround the circle already described. Without these circles shalt thou circumscribe a square, and beyond that another square, so that the angles of the former may touch the centres of the sides of the latter, and that the angles of the latter may stretch towards the four quarters of the Universe, East, West, North, and South; and at the four angles of each square, and touching them, thou shalt describe lesser circles wherein let there be placed standing censers with lighted⁷ charcoal and sweet odours.

2. Mathers reads "sickle or scimitar of art" which is a mistranslation of the Latin "artavus". Sl. 1307 reads "spada" (sword), and Sl. 36674 reads "knife". -JHP
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3. Aub24: "cordulam unam mensurae pedum quatuor, cum dimidio, ita ut diameter circuli sit pedem novem" (a cord measuring four and an half feet, such that the diameter of the circle will be nine feet. Ad. 36674 reads "measure 9. foote on both sydes from the knyfe." Sl. 3847 also supports the reading of 9 foot radius. -JHP
--

4. Mathers: sickle. -JHP

5. Lat. "gladius". -JHP

6. Lat. "cultellus". -JHP

7. Ad. 10862: "cum carbonibus lauri" (with charcoal of laurel). Chapter 22 directs the practitioner to burn wood appropriate to the spirits to be invoked; laurel is said to be appropriate to solar spirits. Aub24 reads "ollæ cum carbonibus et speciebus odoriferis, et quatuor cereis; ad faciendum lumen et odorem" (censers with charcoals and pleasant-smelling spices, and four wax candles for providing light and scent.) -JHP
--

These things being done, let the magus of art⁸ assemble his disciples, exhort, confirm, and cheer them, lead them into the circle of art and station them therein towards the four quarters of the Universe, exhort them to fear nothing, and to abide in their assigned places. The associate to the East should have the quill pen, ink, and parchment [or] bright paper.⁹ Furthermore let each of the companions have a sword besides the sword of the art, which he must hold naked in his hand.¹⁰ Then let the magus quit the circle, and kindle the censers,¹¹ and place thereon exorcised incense, as is said

in the chapter of fumigations; and let him have the candle¹² in his hand and kindle it, and then place it in the part¹³ prepared. Let him now enter within the circle and carefully close the openings left in the same, and let him again warn his disciples, and take the trumpet¹³ of art prepared as is said in the chapter concerning the same, and let him incense the circle towards the four quarters of the Universe.

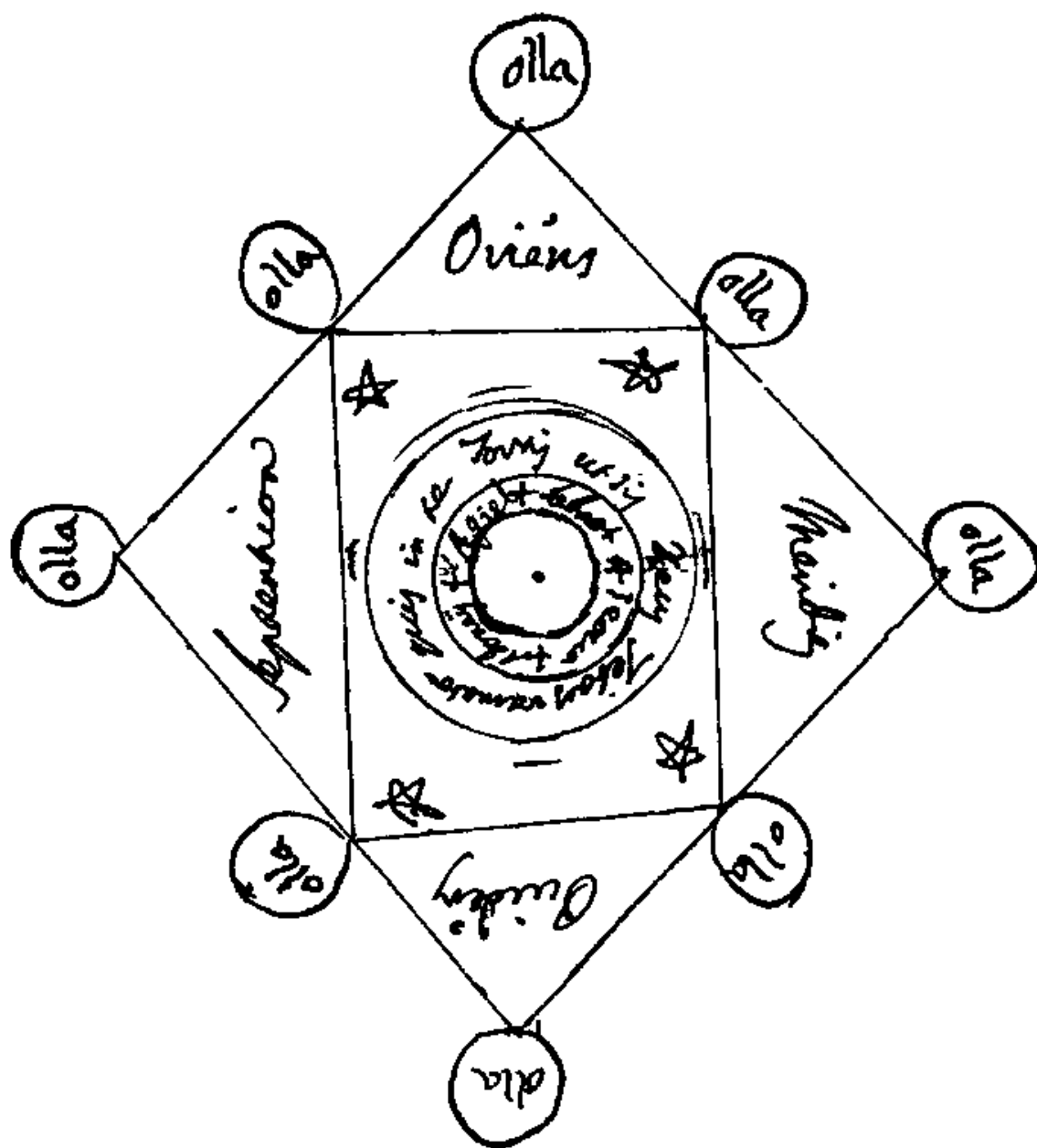
8. 'Maghus' in MS. not 'Magister'. -SLM
9. "socius tamen Orientalis habeat pennam, et atramentum, paginam, Bombacinam nitidam" So both Aub24 and Ad. 10862. For some unknown reason Mathers omits this sentence. Bombazine calls to mind the black fabric of priestly robes (see Sibley, p. 1104), but in this context I believe it refers to a cotton-based paper. Sl. 3847, fol. 62v and Sl. 2383 fol. 22v both describe bombace or bombaxina as a kind of paper. -JHP
10. Aub24 omits this sentence. -JHP
11. Aub24 adds "et cerea" (and candle). -JHP
12. Mathers reads "censers," but Ad. 10862 and Aub24 both read "cereum." Sl 3847 reads, "And let him have a grease candle conjured in his hand as it followeth [in the chapter] <i>of candles</i> , and let him light it, and put it into a lantern made ready [<i>i.e.</i> beforehand]". -JHP
12. Lat. "ponat in latibulo, ibi parato" (put it in a hiding place, there prepared.) -JHP
13. Sl. 3847: "bell." -JHP

After this let the magus commence his incantations, having placed the knife¹⁴ upright in the ground at his feet. Having sounded the trumpet towards the East¹⁵ as before taught let him invoke the spirits, and if need he conjure them, as is said in the first book, and having attained his desired effect, let him license them to depart.

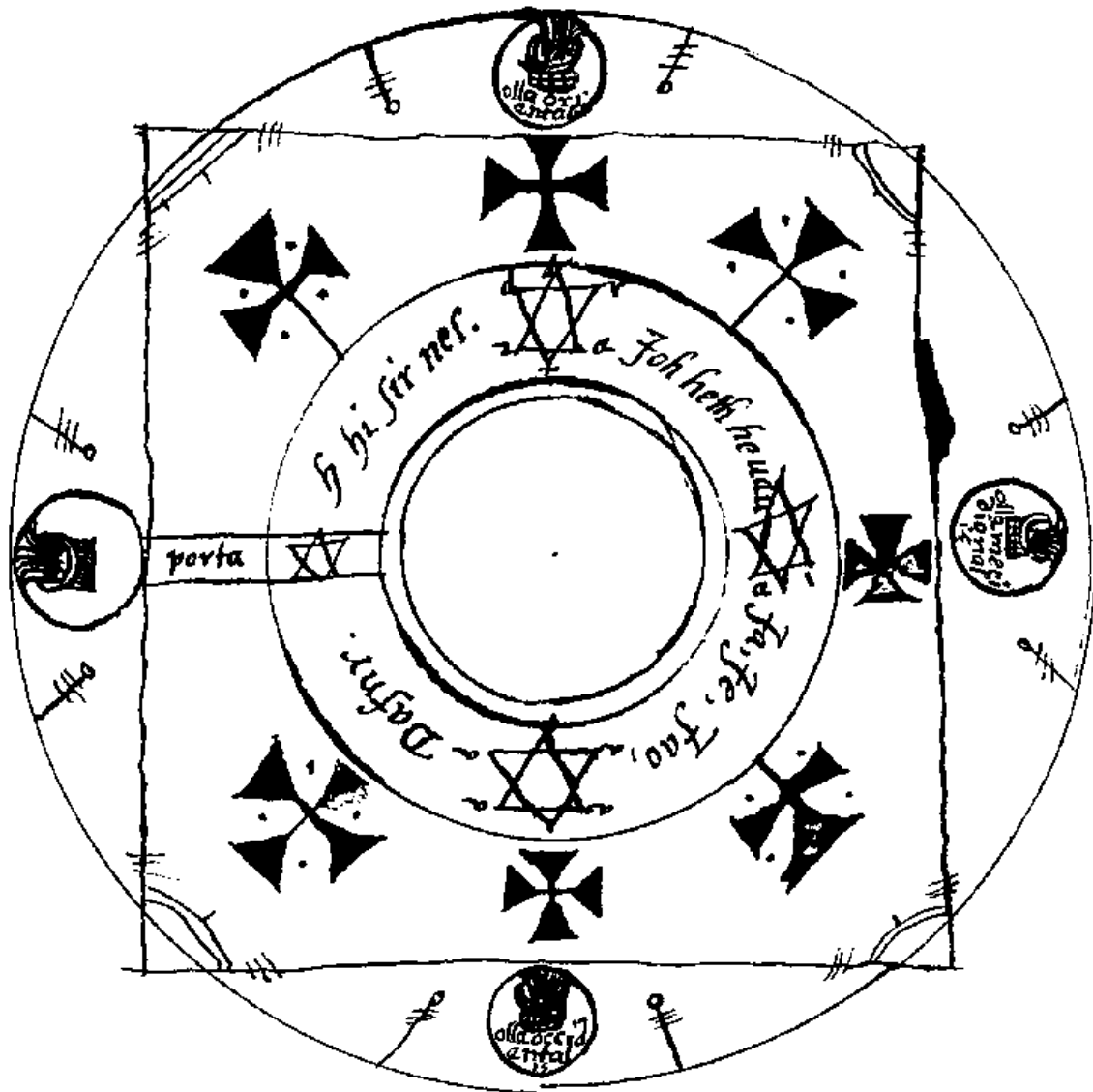
14. Ad. 10862 and Aub24 both read "Cultellus" (knife). Sl. 3847 also reads "knife". Mathers reads, "Sickle, sword, or other implement of art". -JHP
15. Mathers omits "towards the East." Sl. 3847 reads, "let the bell be toward the East." Aub24 omits this phrase. -JHP

Here followeth the form of the circle (*see Figure 81*), wherein whosoever entereth he shall be at safety as within a fortified castle, and nothing shall be able to harm him.

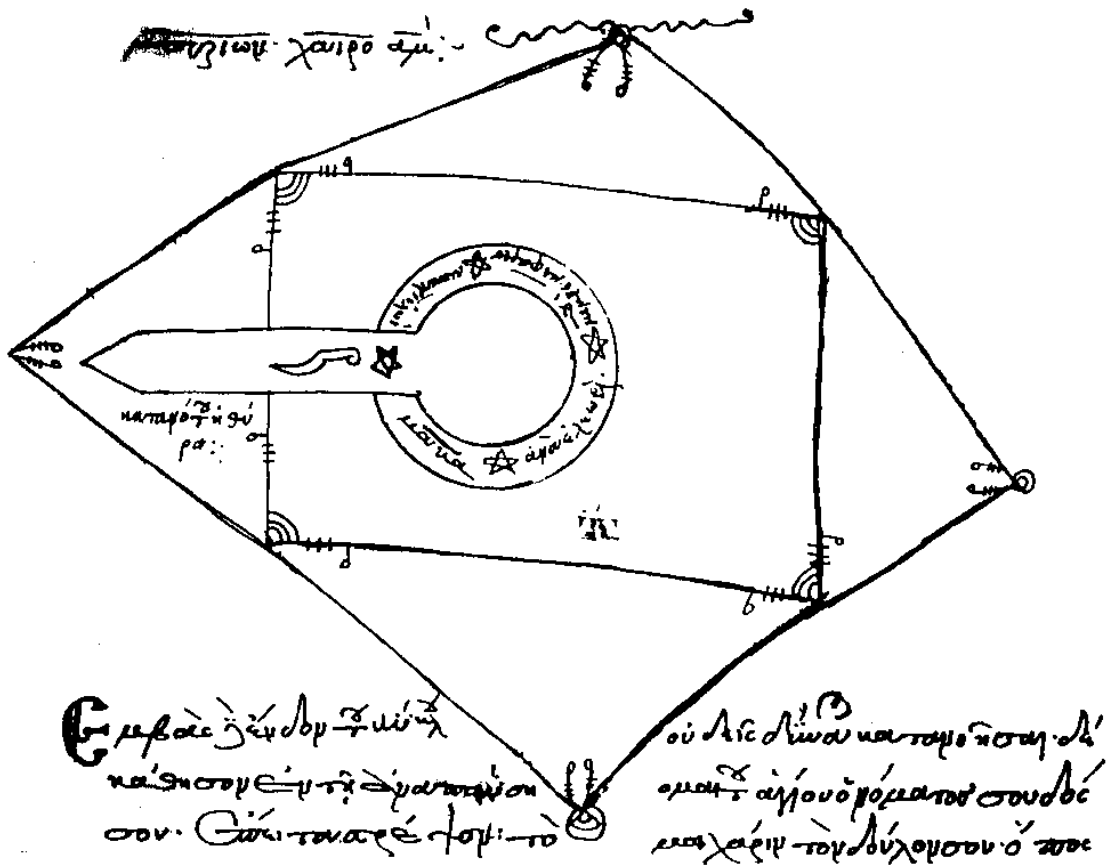
Figure 81. The magic circle from Add. 10862, fol. 128r



Magic circle from Sloane MS. 3847, fol. 52r



Magic circle from Harley MS. 5596



CHAPTER X

CONCERNING INCENSE, SUFFUMIGATIONS, PERFUMES, ODOURS, AND SIMILAR THINGS WHICH ARE USED IN MAGICAL ARTS

there are many kinds of incense, suffumigations, and perfumes, which are made for and offered unto the spirits; those which are of sweet odour are for the good, those which are of evil savour are for the evil.

For perfumes of good odour, take thou incense, aloes, nutmeg, gum benjamin, musk, and other fragrant spices,¹ over which thou shalt say:

1. So K288 and L1202. Aub24 and Ad. 10862: "incensum, lignum aloe, et species odoriferas" (frankincense, lignum aloe, and other fragrant spices); Sl. 1307 reads "frankincense, aloe, myrrh, galbanum, and similar spices"; Ad. 36674 reads "frankincense, wood of aloe, myrrh, and any other things that have a sweet smell". -JHP

THE EXORCISM OF INCENSE

O God of Abraham, God of Isaac, God of Jacob, deign to bless these odoriferous spices so that they may receive strength, virtue, and power to attract the good spirits, and to banish and cause to retire all hostile phantoms. Through thee, O most holy ADONAI, who livest and reignest unto the ages of the ages. Amen. I exorcise thee, O spirit impure and unclean, thou who art a hostile phantom, in the name of God, that thou quit this perfume, thou and all thy deceits, that it may be consecrated and sanctified in the name of God almighty. May the Holy Spirit of God grant protection and virtue unto those who use these perfumes; and may the hostile and evil spirit and phantom never be able to enter therein, through the ineffable name of God almighty. Amen.

O Lord, deign to bless and to sanctify this creature of perfume so that it may be a remedy unto mankind for the health of body and of soul, through the invocation of thy holy name. May all creatures who receive the odour of this incense and of these spices receive health of body and of soul, through him who hath formed the ages. Amen.

After this thou shalt sprinkle the various spices with the water of the art, and thou shalt place them aside in a piece of silk as in other cases, or in a box destined for the purpose, so that thou mayest have them ready prepared for use when necessary.

When thou wishest to use the incense, thou shalt kindle a fire of fresh charcoal, in earthen vessels newly glazed within and without, and thou shalt kindle fire fresh with flint and steel, and the fire being lighted thou shalt say over it as follows, before putting the spices thereon.

THE EXORCISM OF THE FIRE.

I exorcise thee, O creature of fire, by him through whom all things have been made, so that every kind of phantasm may retire from thee, and be unable to harm or deceive in any way, through the invocation of the most high creator of all. Amen.

Bless, O Lord all powerful, and all merciful, this creature of fire, so that being blessed by thee, it may be for the honour and glory of thy most holy name, so that it may work no hindrance or evil unto those who use it. Through thee, O eternal and almighty Lord, and through thy most holy name. Amen.²

2. Aub24 omits this paragraph. -JHP

This being done, thou shalt put the spices upon the fire in the censor,³ and make what perfumes and suffumigations thou requirest.

3. Mathers omits "in the censor." -JHP

Over fumigations of evil odour thou shalt say:

ADONAI, LAZAI, DALMAI, AIMA, [SADAY,] ELOHI, O Holy Father, grant unto us succour, favour, and grace, by the Invocation of thy Holy Name, so that these things may serve us for aid in all that we wish to perform therewith, that all deceit may quit them, and that they may be blessed and sanctified through Thy Name. Amen.⁴

4. Ad. 10862 omits this paragraph, substituting "say the words before mentioned." Mathers omits "Saday," but Aub24. reads "Adonay, Lazay, Dalmay, Amay, Saday, Elay..." Sl. 3847: "Adonay, lazay, dalmay, salmay, almay, Saday, eloy"; Sl. 2383: "Adonay, Zazay, dalmay, salmay, Sadday, Ethay"; Sl. 3091, K288: "Adonay, Lazay, Dalmay, Amay, Elay"; L1202: "Adonay, Lazay, Dalmay, Eloy"; Sl. 1307: "Adonai, Iazai, Dalriai, Salneay, Sadai, Elai". -JHP

CHAPTER XI

OF THE WATER, AND OF THE HYSSOP¹

If it be necessary to sprinkle with water anything required in the art it should be done with a sprinkler.

1. For an excellent article on hyssop and ritual sprinkling, see [The Catholic Encyclopedia](#). Prepare a censer in the day and hour of Mercury, with the odoriferous spices of the art. After this thou shalt take a vessel of tin or earth,² which thou shalt fill with most clear spring water, and thou shalt have salt. and say these words over the salt:&mdash
2. Following Aub24 and Ad. 10862: "Vas stanneum vel terreum". Sl. 3847: "vessel of pewter or of earth"; Mathers: "a vessel of brass, of lead varnished within and without, or of earth" following K288 and L1202: "d'Etain ou un autre plombé et vernissé de hors et dedans." -JHP

TZABAOth, MESSIACH, NGHIMANUEL, ELOYN GIBOR, JEHOVAH;³ O God, who art the Truth and the Life, deign to bless and sanctify this creature of salt, to serve unto us for help, protection, and assistance in this art, experiment and operation, and may it be a succor unto us.

3. Aub24: "Zeuaod, Messiah, Iehova, Nghimanuel, Nghelion, Gibor"; M276: "Zauor messiah nghimanuel Elyon Ghibor Ieoua". -JHP Ad. 10862: "Zeuaod, Messiach, Ieoua, Aagla, Imanuel, Isghelion, Gibor"; Sl. 3091: "Zeuaoth, Messiah, nhimanuel, nghelion, Gibor, Jehova"; K288: "Zevaod, Messiah, Nhimanuel, Ngelion, Gibor, Jehova"; L1202: "Zenard, Messiah, Emmanuel, Noglion, Gibou, Jehova"; Sl. 3847: "Sabaoth, Messias, Tetragrammaton, Emanuell, Cadyon, fortis Iaña, turris fortitudinis"; Sl. 2383: "Zenaood messias, Jheouuah, sing, Imanuel, sighetoim, verba (?)"; Mathers: "TZABAOth, MESSIACH, EMANUEL, ELOHIM GIBOR, YOD HE VAU HE". -JHP

After this cast the salt into the vessel wherein is the water, and say the following Psalms:⁴

- [Ps101=KJV102] Domine exaudi orationem meam et clamor meus (Hear my prayer, O Lord: and let my cry come unto thee.)
- [Ps53=KJV54] Deus in nomine tuo saluum (Save me, O God, by thy name)
- [Ps6=KJV6] Domine ne in furore tuo arguas me, neque in ira (O Lord, rebuke me not in thine anger, neither chasten me)
- [Ps50=KJV51] Miserere mei Deus secundum magnam misericordiam (Have mercy upon me, O God, according to thy loving kindness)

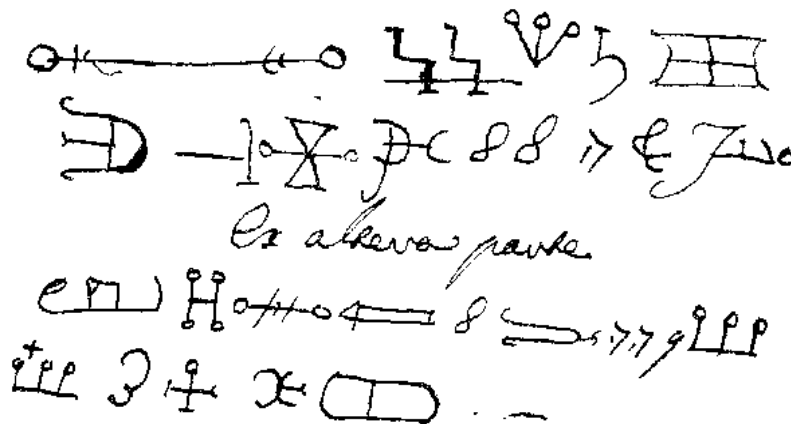
4. So Ad. 10862 and K288. L1202 mistakes the last one for Ps55. Mich276: "(Ps6 or 37) Domine ne in furore tuo; (Ps69?) Saluum me fac; (Ps50) Miserere me deus". Sl. 1307 has 6, 101, 53, 50, 136 (KJV 6, 102, 54, 51, 137); Aub24 has Psalms 6, 31, 37, 50, 101, 129, 142 (KJV6, 32, 38, 51, 102, 130, and 143) which are the "seven Psalms" used by John Dee and other grimoires; see Peterson, *John Dee's Five Books of Mystery* (Boston, 2003, pp. 21, 70) and Scot, [Book 15, chap 12](#). Mathers: "cii.; liv.; vi.; lxvii". -JHP

Thou shalt then make unto thyself a sprinkler of vervain, fennel, provinca, sage, valerian, mint [majorana], garden-basil, and rosemary,⁵ gathered in the day and hour of Mercury, the moon being in her increase. Then cut a handle with a single stroke from a virgin branch of hazel; the length should be three spans.⁶ Bind together these herbs with a thread spun by a young maiden, and engrave upon the handle on the one side the characters shown in *Figure 82*, and on the other side those given in *Figure 83*.

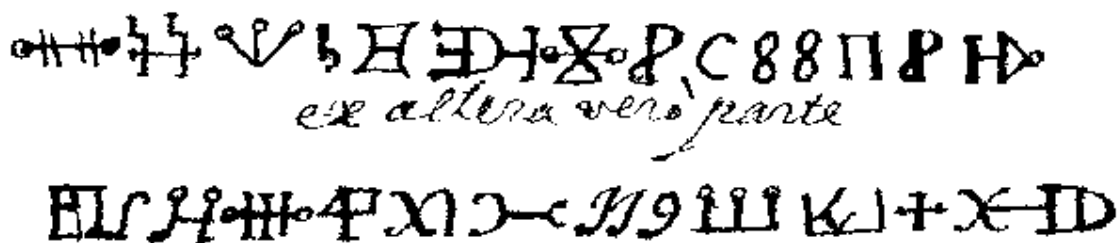
5. So Ad. 10862 and Aub24. Ad. 10862 adds, "do not add the herb commonly called hyssop, but rather rosemary, for according to Ezaras the Hebrew, that which is called hyssop, really signifies rosemary." L1202: "de Verveine, de fenouil, de Lavande, de Sauge, de Valérienne, de Mente majeur, de Basilic, de Romarin"; K288: "de vervaine, de fenouil, de Lavande, de Sauge de valerienne, de Mente Majeuse, de Basilic, de Romarin, d'hyssope"; Mathers: "vervain, fennel, lavender, sage, valerian, mint, garden-basil, rosemary, and hyssop." -JHP

6. So Ad. 10862, Aub24, Mich 276, Sl3091, and L1202. Ad. 36674 also specifies the handle should be hazel. Mathers follows K288 in omitting this sentence. -JHP

Figures 82 and 83, from Ad. 10862, fol. 132v



Figures 82 and 83, from Aub24, fol. 4v



After this thou mayest use the water, using the sprinkler whenever it is necessary; and know that wheresoever thou shalt sprinkle this water, it will chase away all phantoms, and they shall be unable to hinder or annoy any. With this same water thou shalt make all the preparations of the art.

CHAPTER XII

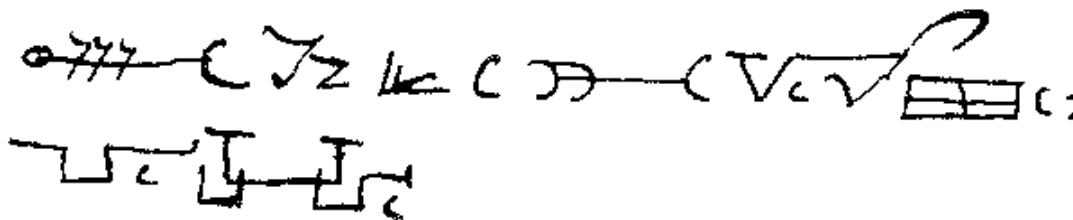
OF THE LIGHT, AND OF THE FIRE

It hath been ever the custom among all nations to use fire and light in sacred things. For this reason the master of the art should also employ them in sacred rites, and besides those for reading the conjurations by, and for the incense, in all operations lights are necessary in the circle.

For this reason he should make candles of virgin wax in the day and hour of Mercury; the wicks should have been made by a young girl; and the candles should be made when the moon is in her increase, of the weight of half a pound each, and on them thou shalt engrave these characters with the iron pen (stylus) of the art.¹ (See Figure 84.)

1. So Ad. 10862 and Aub24: "sculpas cum stilo artis." similarly the Italian manuscript Mich. 276: "con stillo dell'arte scolpirai". The French manuscripts read "avec le Stilet de l'Art." Aub24 adds "et si deficit stylus cum gladio aut acu" (and if you don't have an iron pen, with the knife (gladius) or needle.) Mathers reads "the dagger, or the burin of art." - JHP

Figure 84, from Ad. 10862, fol. 133v



After this thou shalt repeat over the candles, these Psalms:²

- [Ps150=KJV150] Laudate Dominum in sanctis eius (Praise the Lord in his sanctuary)
- [Ps102=KJV103] Benedic anima mea Domino (Bless the Lord, O my soul, and all that is within me)
- [Ps116=KJV117] Laudate Dominum omnes gentes (Praise the Lord, all nations)

and shalt say

2. Ad. 10862, Aub24, M276, SI3091, K288, and L1202 all agree on this list. Mathers reads "Psalms cli.; ciii.; cvii". Mathers' "cli" seems to be a simple mistake. What is generally referred to as Psalm 151 is apocryphal and different from the one shown above. It has a long and controversial history, but not really relevant to the Clavicula. SI. 3847 gives "Benedic anima mea [Ps103], Laudate dominum omnes gentes [Ps116], Te deum laudamus [found in Latin mass]," Ad. 36674 gives "[Dan3.57] Benedicite omnia opera, [Ps. 102] Benedic anima mea Dominum [sc. Domino], [Ps116] laudate Dominum omnes gentes , Te Deum laudamus." -JHP

O Lord God, who governest all things by thine almighty power, give unto me, a poor sinner, understanding and knowledge to do only that which is agreeable unto thee; grant unto me to fear, adore, love, praise, and give thanks unto thee with true and sincere faith and perfect charity. Grant, O Lord, before I die, and descend into the realms beneath, and before the fiery flame shall devour me, that thy grace may not leave me, O Lord of my soul. Amen.³

3. Ad. 10862 omits this paragraph. -JHP

After this thou shalt add:&mdash

I exorcise thee, O creature of wax, by him who alone hath created all things by his Word, and by the virtue of him who is pure truth, that thou cast out from thee every phantasm, perversion, and deceit of the enemy, and may the virtue and power of God enter into thee, so that thou mayest give us light, and chase far from us all fear or terror.

After this thou shalt sprinkle them with the water of the art, and incense them with the usual perfumes.⁴

4. Aub24 adds "Over the charcoals say, 'O you charcoals, which hold the fire, bless, sanctify, and purify this, through the power of this most sacred sign [pentagram] and this blessed water.' " -JHP

And when thou shalt wish to kindle them thou shalt say:

I exorcise thee, O creature of fire, in the name of the sovereign and eternal Lord, by his ineffable name, which is YOD, HE, VAU, HE; by the name IAH; and by the name of power EL;⁵ that thou mayest enlighten the heart of all the spirits which we shall call unto this circle, so that they may appear before us without fraud and deceit through him who hath created all things.

5. Ad. 10862 omits "by his ineffable name, ... and by the name of power EL." -JHP
Then thou shalt take a square lantern, with panes of crystal glass, and thou shalt fit therein the candle lighted, to read by, to form the circle, or any other purpose for which thou shalt require it.

Then thou shalt take a square lantern, with panes of crystal glass, and thou shalt fit therein the candle lighted, to read by, to form the circle, or any other purpose for which thou shalt require it.

CHAPTER XIII

CONCERNING THE PRECEPTS OF THE ART¹

1. This chapter is only given in 10862 Add. MSS. -SLM

It also occurs in SL.3847, fol. 56r-56v . -JHP
--

he who hath attained the rank or degree of exorcist, which we are usually accustomed to call magus or master according to grade, whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised.

Having completed the period of seclusion,² let him go on the day and hour of the commencement of the work, unto the place set apart for the same, as hath been said, in the place concerning the formation of the circle. Let him instruct his disciples on no cause whatsoever to move from their assigned places. And the magus should exhort them with a bold and confident voice as follows:

2. Lat. "Completa Custodia", referring back to chapter 4 . Sl. 3847 reads, "When you have ended custody as it is sayd before <i>of fastinge</i> ," Mathers ignores the word "custodia" and translated this "The which being duly completed," - JHP
--

THE EXHORTATION OF THE COMPANIONS

Fear ye not, my beloved companions, seeing that we draw near unto the desired end; therefore, all things being rightly done and the conjurations and exorcisms diligently performed, ye shall behold kings of kings, and emperors of emperors, and other kings, princes, and majesties with them, and a great crowd of followers, together with all sorts of musical instruments, yet nothing should either the magus or his disciples fear.

And then let the magus say:

I exhort you by these holy names of God, ELOHIM, ADONAI, AGLA, that none of you now presume to move or cross over from your appointed stations.

This being said, let the magus and his disciples uncover the holy pentacles and show them towards each quarter, and they being shown in each place, there shall be noises and rushings.

Then shall the emperor of (the spirits) say unto you:

From the time of the great Addus³ until now, there hath not been an exorciser who could behold my person, and unless those things⁴ which ye have showed unto us hath been made, ye would not now have seen me. But seeing that ye have powerfully called us, as I believe, by the rites derived from Solomon, and which but few of your comrades, or exorcisers, possess, also they compel us against our will, and I therefore say unto thee that we wish to be obedient in all matters.

3. Ad. 3847: "From the time of Solomon...." -JHP

4. The pentacles. -SLM

Then shall the magus place the petitions of himself and his companions, which should be written down clearly on virgin card, or paper, beyond the circle towards the king or prince of the spirits, and he will receive it and take counsel with his chiefs. After this he will return the card, saying:— That which thou desirest is accomplished, be thy will performed, and all thy demands fulfilled.

CHAPTER XIV

OF THE PEN, INK, AND COLOURS

a ll things employed for writing, etc., in this art, should be prepared in the following manner.

Thou shalt take a male gosling, from which thou shalt pluck the third feather of the right wing,¹ and in plucking it thou shalt say:

1. Aub24 adds "in the day and hour of Mercury." -JHP

ABRAY, HABYLY, SAMAY, TIEDONAY, ATHAMAS, SEAUER, ADONAI,² banish from this pen all deceit and error, so that it may be of virtue and efficacy to write all that I desire. Amen.

2. M276: "Abray Haby lii samay tiedonay ay arhamas seauer adonay"; Aub24: "Abray, Nabily, Tamay, Thionas, Athamas, Liauer, Adonair"; S13091: "Abray, Habyly, Samay, Thicodoniay Alhamas, Scaccer Adonay"; H: "Abray, Habyly, Samay, Thicodomay, Athamas, Scaccer, Adonay"; K288: "Abray, Habyly, Samay, Thiedonay, Athamas, Scaccer, Adonay"; Ad10862: "Adray, Nabilis, Tamay, Tilonas, Athamus, Liauor, Adonaiair,"; L1202: "Adray, Hud, Glas, Samay, Athemaos, Scaver, Adonay"; Ad36674: "Arbon, Narbon, Nason, Tamaray, Lyonar, Armynar, Bludamar"; Mathers: "ADRAI, HAHLII, TAMAIL, TILONAS, ATHAMAS, ZIANOR, ADONAI". -JHP

After this thou shalt sharpen it with the penknife³ of the art, perfume it, sprinkle it, and place it aside in a silken cloth.

3. Sl. 3847: "arthana"; Aub24 reads "cultello" rather than "artanus" as elsewhere; Ad. 10862: "gladio"; S13091, K288, and L1202: "coutau". Aub24 adds, "while cutting the reed, say: I trim you, O reed, with this sacred knife (gladio), that your writing may be the heavenly writing, through the virtue of the writing which God presented to Moses, and I bless you in those names, from which all blessings come." -JHP

Thou shalt have an inkstand made of earth⁴ or any convenient matter, and in the day and hour of Mercury thou shalt engrave thereon with the burin of art⁵ these names:— Yod, He, Vau, He, Metatron, Iah Iah Iah, Qadosch,

Elohim Tzabaoth (*see Figure 85*)⁶ and in putting the ink therein thou shalt say:

Figure 85

יהוה : מטטרון : יה יה יה : קדוש :
אלהים צבאות :

4. Aub24: "terreum" (earth) which agrees with the French manuscripts; Ad. 10862 (mis)reads "fereum" (iron). -JHP

5. Aub24 and Ad. 10862: "stylus" (stylus/iron pen); M276: "stillo"; SI3091, K288, and L1202: "stilet." Ad. 36674 and Sl. 3847: "needle." -JHP

6. The manuscripts give these sacred names in Roman characters only. -JHP

I exorcise thee, O creature of ink, by ANAIRETON, by SIMULATOR, and by the name ADONAI, and by the name of him through whom all things were made, that thou be unto me an aid and succor in all things which I wish to perform by thine aid.

As it sometimes happeneth that it is necessary to write with some noble colour, it is well to have a new white inkhorn⁷ wherein to keep them. The principal colours will be yellow or gold, red, celestial or azure blue, green, and brown; and any other colours that may be requisite. Thou shalt exorcise, perfume, and sprinkle them in the usual manner.⁸

7. So all manuscripts, however Mathers reads "a new and clean box." -JHP

8. Ad. 10862 adds, "and if you prepare it otherwise, nothing good will happen." -JHP

CHAPTER XV

OF THE PEN OF THE SWALLOW AND OF THE CROW.¹

take the feather of a swallow or of a crow,² and before plucking it thou shalt say:

1. In Ad. 10862 this chapter and the next are reversed. -JHP

2. Aub24 reads "columba" (dove or pigeon). Mathers follows L1202 in reading "corbeau" (crow) which could be a slip for "colombe" (dove). Ad. 10862 and K288 both list swallow only here, but K288 includes "corbeau" in the chapter title. -JHP

May holy MICHAEL the archangel of God, and MUTIEL and MINIEL,³ the chiefs and captains of the celestial army, be my aid in the operation I am about to perform, so that I may write herewith all things which are necessary, and that all the experiments which I commence herewith may through you and through

your names be perfected by the power of the most high Creator. Amen.

3. Aub24 and Ad. 10862: "Mutiel et Mimiel"; M276: "mutiel et minel"; Sl3091: "Mutiel et Miniel"; L1202: "Mitiel et Minel"; K288: "Mitiel & Miniel" ; Mathers: "MIDAEI and MIRAEL". -JHP

After this thou shalt point and complete the pen with the knife⁴ of the art, and with the pen and ink of the art thou shalt write upon its side the Name, ANAIRETON (*see Figure 86*),⁵

Figure 86

אֵנְאִירֶטוֹן:

and thou shalt say over it the following Psalms:⁶

- [Ps132=KJV133] Ecce quam bonum, et quam iocundum (Behold how good and how pleasant....).
- [Ps116=KJV117] Laudate Dominum omnes gentes (O praise the Lord, all ye nations....).

4. Lat. "cultellus." -JHP

5. The manuscripts give this name as "Anereton", and in Roman characters only. -JHP

6. Mathers: "cxxxiii.; cxvii." Mich276 gives Ps116 only. -JHP

CHAPTER XVI

OF THE BLOOD OF THE BAT, PIGEON, AND OTHER ANIMALS

take a living bat and exorcise it thus:

THE EXORCISM OF THE BAT

CAMIACH, CANTAC, EMIAL, MIAL, EMORE, BARCA, MARBAT, CACRAT, ZANDAC, VALAMACH;¹ by these most holy names, and the other names of angels which are written in the book *ASSAMALAN*,² I conjure thee O bat (or whatever animal it may be) that thou assist me in this operation, by God the true, God the holy, the God who hath created thee, and by Adam, who hath imposed thy true name upon thee and upon all other animated beings.³

After this, take the needle or other convenient instrument of art, as will be said later on, and pierce the bat in the vein

which is in the right wing; and collect the blood in a small vessel over the which thou shalt say:

1. Aub24: "Camiach, Comiach, Emial, Marbal, Emou, Barcu, Marbat, Cattiat, Zandach, Valimach"; Ad10862: "Camiach, Eomiahe, Emial, Maebal, Emou, [139r] zareau, Maifiat, Lactiat, Tendac, Vulamache"; SI3091: "Camiac, Cantac, Emorbat, Mial, Emore, Barea, Marbat, lacrat, Zunday, Valmach"; M276: "Camiac cantac emarfat mial emore"; K288: "Camiac, Cantanc, Emorbat, mial, Emore, Barca, Marbat, Cacrat, Zunday, Valmach"; H: "Camiac, Cantac, Emorbat, Mial, Emore, Barca, Marbat, Cacrat, Zunday, Valmach"; L1202: "Camo, Canto, Emorbao, Miat, Emoreo, Marhas, Careat, Zainday, Vatanach"; Ad36674: "Camac, Lamath, Omac, Cachac, Marbac, Glyac, Iamachar, Valmath"; Mathers: "CAMIACH, EOMIAHE, EMIAL, MACBAL, EMOII, ZAZEAN, MAIPHIAT, ZACRATH, TENDAC, VULAMAHI". -JHP

2. *The Sepher Ha-Shamaiim, or Book of the Heavens*. -SLM

3. Aub24, Ad. 10862, SI. 1307, and SI. 2383 all add, "Then say, 'O angels ADONAY, ELOHY, AGLAY, AGLATHA: May you be our help, so that the speech (sermo) may be fulfilled through you.'" -JHP

Almighty ADONAI, ARATHRON, ASHAI, ELOHIM, ELOHI, ELION, ASHER EHEIEH,
SHADDAI, O God the Lord, immaculate, immutable, EMANUEL, MESSIACH, YOD, HE, VAU, HE,
be my aid, so that this blood may have power and efficacy in all wherein I shall wish, and in all that I shall
demand.

Perfume it and keep it for use.⁴

4. Aub24 adds "Aliter accipiatur predictum animal, et totum minutim concidatur, vel contundatur; deinde exprimatur sanguis cum panno subtili albo extorculari, et dicantur predicta verba. Aut, quod facilius est, amputatur eius caput cum gladio Artis, et accipiatur sanguis, et eo utaris ad scribenda tua experimenta. Si aliter feceris numquam ad optatum effectum ea perducere poteris." Ad. 10862, SI3091, and K288 have something similar. -JHP

The blood of other winged animals may be taken in the same manner, with the proper solemnities.⁵

Note by Editor.-- I cannot too strongly impress on the readers of this volume that the use of blood is more or less connected with black magic; and that it should be avoided as much as possible.

5. So K288. Aub24: "Consimili etiam ratione si aliquando contingat accipere de sanguine colombarum, vel aliarum avium. Extrahatur sanguis vel per amputationem capitis, vel per punctionem venae sub Ala dextra quod melius est. Idem facies, et dices extrahendo sanguinem ex tuis digitis, aut aliis membris, si continget." Ad. 10862: "Cum simili ratione, si aliquod contingat accipere de sanguine colombarum, uel aliarum Avium, extrahatur sanguis per amputationem Capitis, uel per punctionem sub Ala dextera quod melius, cum autem uti uolueris sanguine alicuius animalis, omnia adunguem obserua, quae de Vespertileone ut omnia fiant cum Acu, gladio, uel Arctauo, siue stilo exorcizato prout fieri contigerit." -JHP

CHAPTER XVII

OF VIRGIN PARCHMENT, OR VIRGIN PAPER, AND HOW IT SHOULD BE PREPARED

Virgin paper, or card, is that which is new, pure, clean, and exorcised, never having served for any other purpose.

Virgin parchment is necessary in many magical operations, and should be properly prepared and consecrated. There are two kinds, one called virgin, the other unborn. Virgin parchment is that which is taken from an animal which hath not attained the age of generation, whether it be ram, or kid, or other animal.

Unborn parchment is taken from an animal which hath been taken before its time from the uterus of its mother.

Take whichever of these two classes of animals thou pleassest, provided only that it be male, and in the day and hour of Mercury; and take it to a secret place where no man may see thee at work. Thou shalt have a marsh-reed cut at a single stroke with a new knife,¹ and thou shalt strip from it the leaves, repeating this conjuration:

1. Aub24 and Ad. 10862: "cum gladio artis" (with the knife of the art). SI. 3847: "with artano" <i>i.e.</i> the penknife. -JHP
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THE CONJURATION OF THE REED.

I conjure thee by the ceator of all things, and by the king of angels, whose name is EL SHADDAI, that thou receivest strength and virtue to flay this animal and to construct the parchment whereon I may write the holy names of God, and that it may acquire so great virtue that all which I shall write or do may obtain its effect, through him who liveth unto the eternal ages. Amen.

Before cutting the reed recite Psalm:²

- [Ps71=KJV72] Deus iudicium tuum Regi da (Give the king thy judgments....)

After this, with the knife of the art, thou shalt fashion the reed into the shape of a knife, and upon it thou shalt write these names: AGLA, ADONAI, ELOHI (*see figure 87*),³ through whom be the work of this knife accomplished. Then thou shalt say:

2. Aub24 moves this paragraph to before the conjuration. SI3091 neglects to mention which Psalm. -JHP

3. The manuscripts give these sacred names in Roman characters only. Aub24: "Aglay, Adonay, Elohe"; Ad10862: "Aglā, Adonay, Eloha"; SI3091, H: "Aglay, Adonay, Eloha"; K288: "Aglay, Adonay, Eloho"; L1202: "Aglā, Adonay, Elohay". -JHP
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Figure 87

אגלא : אדני : אלהי :

O God, who drewest Moses, thy well beloved and thine elect, from among the reeds on the marshy banks of the Nile, and from the waters, he being yet but a child, grant unto me through thy great mercy and compassion that this reed may receive power and virtue to effect that which I desire through thy holy name and the names of thy holy angels. Amen.

This being done, thou shalt commence with this knife to flay the animal, whether it be virgin or unborn, saying:

LAZAY, ADONAY, DALMAY, SHADDAI, TETRAGRAMMATON, ANERETON, ANEFENETON, CURETON⁴ and ye holy angels of God; be present, and grant power and virtue unto this parchment, and may it be consecrated by you, so that all things which I shall write thereon shall obtain their effect. Amen.

The animal being flayed, take salt, and say thus over it:

God of Gods, and Lord of Lords, who hast created all things from negative existence, deign to bless and sanctify this salt, so that in placing it upon this parchment which I wish to make, it may have such virtue that whatsoever I may write on it hereafter may attain its desired end. Amen.

4. Aub24: "Lazay, Adonay, Dalmay, Saday, Tetragrammaton, Anereton, Agmefeton, Cuxeton"; Ad. 10862: "Lori, Lai, Falmay, Adonay, Saday, Tetagramaton"; Sl3091: "Saday, Adonay, Dalmay, Sazay, Tetagramaton, Anereton, Cureton"; K288: "Lazay, Adonay, Dalmay, Saday, Tetragrammaton, Anereton, Cureton"; L1202: "Lazay, Adonay, Dalamay, Saday, Tetragrammaton, Anecreton, Anefaton, Cureton"; [Sl3847](#): "Lazay, balmay, Dalmay adonay, Saday, Tetragrammaton, agnefeton, Cedion, Orion, enereton, Athanatos, Theodimos, Kyros helyos Agyos, Theophilos"; Mathers: "ZOHAR, ZIO, TALMAI, ADONAI, SHADDAI, TETRAGRAMMATON". -JHP

Afterwards rub the said parchment with the exorcised salt, and leave it in the Sun, to imbibe this salt for the space of an entire day. Then take a large earthen vessel glazed within and without,⁵ round the outside of which thou shalt write the characters in *Figure 88*.

5. Aub24: "terreum invitrium" (glazed earth) as in the chapter on *hyssop*; Ad. 10862: "vas staneum" (a tin vessel); Sl. 3847: "an earthen vessel, covered." -JHP

Figure 88, from Ad. 10862, fol. 143v

Handwritten characters in a cursive script, likely representing the Tetragrammaton and other magical names, as described in the text.

After this thou shalt put powdered lime into the vessel, saying:

ONAY, ZARON, LAINON, ZEVARON, THIPHION, ELION,⁶ be ye present and bless this lime⁷ so that it may attain the desired effect, through the king of the heavens, and the God of the angels. Amen.

6. Aub24: "Onayzaron, layzon, Zavayron, Thiphion, Abyon, Occinomos"; Ad. 10862: "Oray, Zaron, Laynon, Zeuaron, Zhiphil, Alyon"; Sl 3847: "Onoy, Zoron, Lazion, Zacaryon, typhyon, alyon, occinomos"; Sl3091: "Onoy, Zuzon, Layron, Zavayron, Thephion, Elimos, Occinamos"; H: "Onoy, Zuson, Layron, Zavayron, Thephion, Elimos, Occinamos"; K288: "Onay, Zuson, Layron, Zavairon, Thephyon, Elymos, Occinamos"; L1202: "Onay, Zussion, Laigron, Zavayon, Thepion, Elimos, Orinamus"; Mathers: "OROIL, ZARON, ZAINON, ZEVARON, ZAHIPHIL, ELION". -JHP

7. So all MSS, but Mathers reads "this work." -JHP

Take then exorcised water and pour it upon the said lime, and place the skin therein for three days, after which thou shalt take it thence, and scrape therefrom the lime and flesh adhering, with the knife of reed.

After this thou shalt cut, with a single stroke, a wand of hazel, long enough for thee to form a circle therewith;⁸ take also a cord spun by a young maiden, and small stones or pebbles from a brook, pronouncing these words:

8. Aub24 adds "and say, 'O Adonay most sacred, bring your power to this wood, that with it I may be able to dry the consecrated virgin parchment.'" -JHP

O God Adonai, holy and powerful father, put virtue into these stones, that they may serve to stretch this parchment, and to chase therefrom all fraud, and may it obtain virtue by thine almighty power.⁹

9. Ad. 10862 omits this oration. -JHP

After this, having stretched the said parchment upon the circle and bound it with the cord and stones, thou shalt say:

AGLA, YOD, HE, VAU, HE, IAH, EMANUEL, bless and preserve this parchment, so that no phantasm may enter therein.¹⁰

10. Aub24 and Ad. 10862 add, "Then set the aforesaid parchment in the aforesaid circle, to dry in a shady and secret location, and there (reliquatur) for the three days. And when you leave it for drying, sprinkle lightly with the exorcized water, saying: 'In the name of the pious and eternal God, purge it O Lord, so that it may be cleaned from the all wickedness, and washed as white as snow.'" -JHP

Let it dry thus for three days in a dark and shady place, then cut the cord with the knife of art, and detach the parchment from the circle, saying:

ANCOR, AMACOR, AMIDES, THEODONIAS, PHAGOR, ANITOR,¹¹ be present for a guard unto this parchment.

Then perfume it, and keep it in silk ready for use.

No woman, if her flowers be upon her, should be permitted to see this parchment; otherwise it will lose its virtue. He who maketh it should be pure, clean, and prepared.

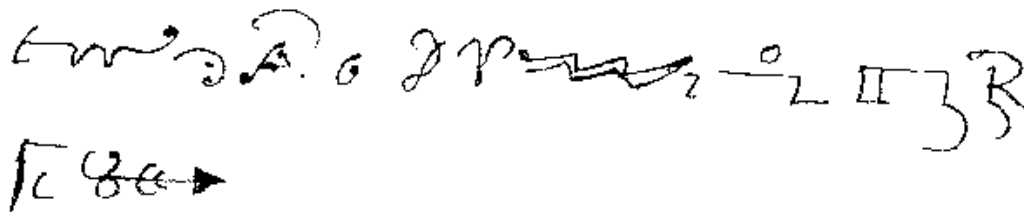
But if the preparation of the aforesaid parchment seemeth too tedious, thou mayest make it in the following manner, but it is not so good.

Take any parchment, and exorcise it; prepare a censer with perfumes; write upon the parchment the characters in *Figure 89*, hold it over the incense, and say:

11. Aub24: "Ancor Amacor, Amides, Theodonias, Pancor, Plangor, Anitor"; Ad. 10862: "Antor Aneor, Turlos, Ideodnos, Phagor, Afacar"; SI3091, K288: "Ancor, Amacor, Amodes, Veadonia, Pancor, Phagor, Anitor"; L1202: "Ancor, Amacor, Amode, Pancor, Theœ, Denda, Phagor, Anitor"; Mathers: "ANTOR, ANCOR, TURLOS, BEODONOS, PHAIAR, APHARCAR". Compare also with the spell in [Chapter 6](#). This seems to be derived from *Ars Notoria* ([the oration of the physical art](#)): "IHesus fili Dominus Incomprehensibilis: Ancor, Anacor, Anylos, Zohorna, Theodnos, hely otes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora. (Another part of the same oration.) Elleminator, Candones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy angels, advertise and teach me, whether such a one shall recover, or dye of this infirmity." -JHP

Be ye present to aid me, and may my operation be accomplished through you; LAZAY, SALMAY, DALMAY, ADONAI, ANERETON, CEDRION, CRIPON, PRION, ANAIRETON, ELION, OCTINOMON, ZEVANION, ALAZAION, ZIDEON, AGLA, ON, YOD HE VAU HE, ARTOR, DINOTOR,¹² holy angels of God; be present and infuse virtue into this parchment, so that it may obtain such power through you that all names or characters thereon written may receive due power, and that all deceit and hindrance may depart therefrom, through God the Lord merciful and gracious, who liveth and reigneth through all the ages. Amen.

Figure 89, from Ad. 10862, fol. 145v



12. Aub24: "Lazay, Salmay, Dalm[ay,] Adonay, Anepheton, Cedryon, Cryon, Oryon, Anereton, Otheon Occinomon, Zaccari[n,] Azozarion, Sidoon, Agla, On, Jod, He, He, V[au,] Ja, el, Jah, Nglimmanuel, Vah, Vah, Anto[r,] Dinotor, Anilor, Eucheion"; Ad. 10862: "Lazay, Salmay, Dalmay, Adonay, Anapheton, Cedrion, Cripson, Orion, Anereton, Obeon, Occinomon, Zeuarion, Alazarion, Sideon, Agla, On, Iod, He, He, Va, Vah, Arbor, Dinotor"; SI3091: "Lazai, Salmay, Adonay, Anapheton, Ostien, Occinamos, Zavarin, Azzozarcon, Sydoon, Agla, On, Jod, Hé, vau, Hé, Jah, El, Jah, Chrimanuch, vah, Arcor, Dinotor, Arvilo, Echeyor"; H: "Lazay, Salmay, Adonay, Anapheton, Cedrion, Creon, arion, Aucreton, Ostien, Occinomos, Zavarin, Azzozareon, Sydoon, Agla, On, Jod, He, Vau, Hé, Jah, El, Jah, Chrimanuch, Vah, Vah, Ancor, Dinotor, Avilo, Echeyor"; K288: "Lazay, Salmay, Adonay, Anapheton [sic], Cedrion, Creon, Orion, Anareton, Ostien, Occinomos, Zavarin, Azazzareon, Sydoon, Agla, On, Jod, Hé, Vau, Hé, Jah, El, Jah, Chrimamich, Vah, Vah, Ancor, Dinotor, Avilos, Echeyor"; L1202: "Bazay, Salmay, Adonay, Anapheton, Cedrion, Ereon, Anareton, Osnen, Occinamos, Zanarim, Arion, Sidaon, Agla, On, Jod, He, Vau, He, Jac, Ee, Jac, Chrimmanuel, Vau, Vau, Ancor, Denotor, Anglo, Acheyer"; SI3847: "Lazay, Salmay, Dalmay, Adonay, Saday, Tetragrammaton, anepheneton, Cedyon, Aryon, Anereneton, Athanatos, Theos, Theodomos, anilos, pes, kyros, abos, Theophilos, Onoy, Zoron, Largon, Lazaryon, Theophilon, Tisyon, Alyon, Occinomos, Zacharion, Sydion, Agla, Joth, heth, he, vau, el, emanuel, Ja . Ja, Vah, ancor, anilos, Theodonas"; Mathers: "ZAZAII, ZALMAII, DALMAII, ADONAI, ANAPHAXETON, CEDRION, CRIPON, PRION, ANAIRETON, ELION, OCTINOMON, ZEVANION, ALAZAION, ZIDEON, AGLA, ON, YOD HE VAU HE, ARTOR, DINOTOR". -JHP

Then shalt thou recite over the parchment these Psalms:¹³

- [Ps71=KJV72] Deus iudicium tuum Regi da (Give the king thy judgments, O God)
- [Ps116=KJV117] Laudate Dominum omnes gentes (O praise the Lord, all ye nations: praise him)¹⁴
- [Ps133=KJV134] Ecce nunc benedicite Dominum (Behold, bless ye the Lord, all ye)
- [Dan3.57] Benedicite Omnia Opera (O all ye works of the Lord, bless ye)¹⁵

13. Mathers: "Psalms lxxii.; cxvii.; and cxxxiv.; and the '*Benedicite Omnia Opera.*' " -JHP

14. Ad. 10862 omits. -JHP

15. *i.e.*, The Song of the Three Children, *Daniel* 3:57ff. -JHP

Then say:

I conjure thee, O parchment, by all the holy names, that thou obtainest efficacy and strength, and becomest exorcised and consecrated, so that none of the things which may be written upon thee shall be effaced from the Book of Truth. Amen.

Then sprinkle it, and keep it as before said.

The cauls of newly-born children, duly consecrated, may also be used instead of virgin parchment. Also paper, satin, silk, and the like substances, may be employed in operations of less importance if duly exorcised and consecrated.¹⁶

16. Aub24 omits this paragraph, but includes a lengthy chapter on "De Carta membrana Hædina vel ovium" (About parchment from sheep or goats) It includes the sacred names "Basmeleth, Ghismieth, Sadamos, Belureos" in the conjuration, and the consecration includes Psalms 101, 21, 14, and 83 (Vulgate). The same material is included in Ad. 10862, but after the chapter on consecrating the needle. -JHP

CHAPTER XVIII

OF WAX AND VIRGIN EARTH

Wax and virgin earth are also employed in many magical operations, whether to make images, or candles, or other things; therefore they should never have been put to any other use. The earth should be dug up with thine own hands, and reduced to a paste, without touching it with any instrument whatever, so that it be not defiled thereby. The wax should be taken from bees which have only made it for the first time, and it should never have been employed for any other purpose; and when thou shalt wish it to avail thyself of the one or the other, thou shalt before commencing the work repeat the following conjuration:

CONJURATION

EXTABOR, NETABOR, SITACIBOR, ADONAI, ON, LAZOMEN, MECHOR, ASMODAH, ASCOBAC, COMTAC, ERIONAS, PROFETAS, ALIOMAS, CONAMAS, PAPIEREDOS, OSIANDOS, NARBONIDAS, ALMAY, CACAY, COAQNAY, EQUEVAT, DAMNAT, VERNAS, COMPARES, SCIES, GERADES, SERANTES, COPHILADES,¹ ye angels of God be present, for I invoke ye in my work, so that through you it may find virtue and accomplishment. Amen.

1. Aub24: "Extabor, Netabor, Sittauibor, Adonay, On, Lazam**. Medon, Asmodah, Auhabach, Camtach, Eorim**, Profraas, Aliomas, Canamas, Paparidos, Usiad**, Narbonidas, Almay, Cattay, Coanay, equeuat, Damnat, Vernas, Compares, Scies, Gerades, S**, Serantes, Cosphilades"; M276: "Extabor nestabor sitacibor adonay on cophi laphides"; Ad10862 "Extabor, Netabor, Sittabor, Adonay, Onzo, Zomen, Meuor, Asmodah, Ascobac, Comatus, Erionas, Profas, Alcomas, Conamas, Papuendos, Osiandos, Equauut, Damnat, Eheres, Golades, Telantes, Cophi, Lades (Z-?)"; SI3091: "Extabor, nestabor, sytacibor, Adonay, On, Azzozamon, Mecchon, Asmodachu, Comphac, Erionas, Prophetes, Aliomas, Conamas, Papieredas, Ostiodos, Narbonidos, Almoy, Cacay, Coanay, Equevant, vemat, Bennay, Comparis, Scies, Serantis, Cosphiladis"; Mathers: "EXTABOR, HETABOR, SITTACIBOR, ADONAI, ONZO, ZOMEN, MENOR, ASMODAL, ASCOBAL, COMATOS, ERIONAS, PROFAS, ALKOMAS, CONAMAS, PAPUENDOS, OSIANDOS, ESPIACENT, DAMNATH, EHERES, GOLADES, TELANTES, COPHI, ZADES." -JHP

After this repeat these Psalms:²

- [Ps130=KJV131] Domine non est exaltatum cor meum (Lord, my heart is not haughty)
- [Ps14=KJV15] Domine quis habitabit in tabernaculo tuo (Lord, who shall abide in thy tabernacle?)
- [Ps101=KJV102] Domine exaudi orationem meam (Hear my prayer, O Lord)
- [Ps8=KJV8] Domine Dominus noster quam admirabile (O Lord our Lord, how excellent)
- [Ps83=KJV84] Quam dilecta Tabernacula tua Domine (How amiable are thy tabernacles, O Lord)
- [Ps67=KJV68] Exsurgat Deus et dissipentur inimici (Let God arise, let his enemies be scattered)
- [Ps49=KJV50] Deus Deorum Dominus locutus est (The mighty God, even the Lord, hath spoken, and called)
- [Ps53=KJV54] Deus in nomine tuo saluum me fac (Save me, O God, by thy name)
- [Ps71=KJV72] Deus iudicium tuum Regi da (Give the king thy judgments, O God)
- [Ps132=KJV133] Ecce quam bonum, et quam iucundum (Behold, how good and how pleasant)
- [Ps113=KJV114+115] In exitu Israel de Aegypto domus (When Israel went out of Egypt, the house)

- [Ps125=KJV126] In convertendo Dominum captivitatem (When the Lord turned again the captivity)
- [Ps46=KJV47] Omnes gentes plaudite manibus (O clap your hands, all ye people)
- [Ps45=KJV46] Deus noster refugium, et virtus (God is our refuge and strength)
- [Ps21=KJV22] Deus Deus meus respice me (My God, my God, why hast thou forsaken me?)
- [Ps50=KJV51] Miserere mei Deus secundum magnam (Have mercy upon me, O God, according to thy lovingkindness)
- [Ps129=KJV130] De profundis clamavi ad te Domine (Out of the depths have I cried unto thee, O Lord)
- [Ps138=KJV139] Domine probasti me et cognovisti me (O Lord, thou hast searched me, and known me)

2. Mathers (following L1202) reads: "cxxxi.; xv.; cii.; viii.; lxxxiv.; lxxiii.; lxxii.; cxxxiii.; cxiii.; cxxvi.; xlvi.; xlvii.; xxii.; li.; cxxx.; cxxxix.; xlix.; cx.; liii."; Ad. 10862 omits the first 2. -JHP

and say:

I exorcise thee, O creature of wax (or of Earth), that through the holy name of God and his holy angels thou receive blessing, so that thou mayest be sanctified and blessed, and obtain the virtue which we desire, through the most holy name of ADONAI. Amen.

Sprinkle the wax and put it aside for use; but take note that the earth which should be dug up with thy hands should be prepared every time thou hast need thereof.

CHAPTER XIX

CONCERNING THE NEEDLE AND OTHER IRON INSTRUMENTS

In many experiments¹ it is necessary to use certain tools, such as a needle for sewing or pricking,¹ or other needs. It should be prepared starting on the day and hour of Jupiter, making the needle, or other instrument, and not finished in that hour, but in the day and hour of Venus. And afterwards when finished, say over it this conjuration:¹

1. I have translated this paragraph based on Ad. 10862, but Aub24, Mich276, L1202, K288, and Ad. 36674 are similar. SI3091 is also similar but reads ♀ instead of ☿. Mathers reads, "There are several steel instruments necessary in various operations, as a needle to prick or to sew; a burin, or instrument wherewith to engrave, etc. Thou shalt make such instruments in the day and hour of Jupiter, and when it is finished thou shalt say:&mdash" -JHP

2. Instead of "sewing or pricking," Aub24 reads "inscribing letters or characters. It can be in the form of what artists call a 'boline', or any other suitable form." -JHP

I conjure thee, O needle (or other instrument),³ by God the Father almighty, by the virtue of the heavens, of the stars, and of the angels who preside over them; by the virtue of stones, herbs, and animals; by the virtue of hail, snow, and wind; that thou receivest such virtue that thou mayest obtain without deceit the end which I desire in all things where I shall use thee; through God the creator of the ages, and emperor of the angels. Amen.

3. So Aub24 and Ad10862. M276, S13091, H, K288, and L1202 all read, "I conjure thee, O form of N." S11307 combines this with the chapter 8. It reads "Ti scongiuro Intromento Bollino...." Mathers: "O Instrument of Steel". -JHP

Afterwards repeat these Psalms:³

- [Ps3=KJV3] Domine quid multiplicati sunt (Lord, how are they increased that trouble me)
- [Ps7=KJV7] Domine Deus meus in te speravi (O Lord my God, in thee do I put my trust)⁴
- [Ps9=KJV9+KJV10] Confitebor tibi Domine in toto corde meo (I will praise thee, O Lord, with my whole heart)⁵
- [Ps41=KJV42] Quemadmodum desiderat Cervus ad (As the hart panteth after the water brooks)
- [Ps59=KJV60] Deus reppulisti nos et destruxisti nos (O God, thou hast cast us off, thou hast scattered us)
- [Ps50=KJV51] Miserere mei Deus secundum magnam (Have mercy upon me, O God, according to thy lovingkindness)
- [Ps129=KJV130] De profundis clamavi ad te Domine (Out of the depths have I cried unto thee, O Lord)

3. So S13091, K288, S11307. Aub24 and Ad. 10862 omit the last two Psalms listed. L1202: 3, 30 (see note 4 below), 9, 41, 59, 50, 129. M276: 3, 7, 129. Mathers: "Psalms iii.; ix.; xxxi.; xlii.; lx.; li.; cxxx." -JHP

4. L1202 and Mathers misidentify this as Psalm 30=KJV31 which begins similarly.

5. Sl. 3847 adds Psalms 10, 15, 17, 18, 22, and 39 at this point. -JHP

Perfume it with the perfumes of the art, and sprinkle it with exorcised water, wrap it in silk and say:

DANI, LUMECH, AGALMATUROD, GEDIEL, PANI, CANELOAS, MEROD, LAMIDOC,
BALDOC, ANERETON, METRATON, TUANCIA, COMPENDON, LAMEDON, CEDRION,
ON, MYTRION, ANTON, SYON, SPISSON, LUPRATON, GION, GIMON, GERSON, AGLA,
AGLAY, AGLAOD, AGLADIAMERON, ⁶ angels most holy, ⁷ be present for a guard unto this
instrument.

6. This list is somewhat arbitrary based on the following diverse readings: Aub24: "Dami, Lamech, Nghalmavuchod, Gadol, Paneca, Veloos, Merod, Lamidoc, Baldac, Anereton, Mertraton, Tuancia, Compendon, Lamedon, Cadarion, On, Mytrion, Anton, Syon, Spisson Lupraton Gion, Gimon, Gerson, Agla, Aglay, Aglaod, Agladiameron"; Ad. 10862: "Dani, Lumech, Ngalmaturod, Gadiel, Pane, Caeloas, Merod, Lamidoe, Baldoe, Metrator"; S13091: "Banuata, lames, Dulmarias, Gue [3-4 space blank] oria, Mocodate, gedeca, Concederenty, Convizlaria, Marcaria, Arcular, Geradia, Tabia, Al [3-4 space blank] Melsiam, Bonifair, Mertagullo, Donde, Bacalaria, Arcular, Compariodon, Lamodon, Theodicon"; H3981: "Banvata, Lames, Dulmazias, Gedulas, Oria, Mocodale, Gedeca, Concederenti, Convizlaria, Marcaria, Geradia, Tabia, Amgla, Melsiam, Bonifair, Mertagullo, Donde, Bacalaria, Arcular, Compariodon, Lamodon, Theodicon"; M276: "Banciara, lames, dalmaris, gedules bonifac Theodorian"; Ad36674: "Baruchata, lamec, Dalmone, Madaldac, Gedodia, Marco, Badalna, Geoderia, Conolaria, Mararya, Geordia, Lalia, Migia, Amolsiam, Bonefariam, Amedain, Camedon, Cedorion, Oubyon, Myson, Artion, Efraton, Geon, Gesson, Besso, Agla, Gly, Aglatha. Aglathot, Agladian, Meriones"; S11307: "Damai, Lumech, Gadol, Paneca, Veloas, Merod, Lamiduc, Baldac, Anereton, Mitraton"; Mathers: "DANI, ZUMECH, AGALMATUROD, GADIEL, PANI, CANELOAS, MEROD, GAMIDOI, BALDOI, METRATOR" -JHP

7. So Aub24, Ad10862, and Ad. 36674; M276, S13091, L1202, K288, and H3981 read "angels good and evil"; S11307: "Angeli Misericordissimi" (most merciful angels). S11307 also specifies that it should be kept in a red silk covering. - JHP

CHAPTER XX

CONCERNING THE SILKEN CLOTH

When any instrument of the art is properly consecrated, it should be wrapped in silk and put away, as we have said.¹

1. Aub24 adds, "It may also be of linen, provided it is neat and clean, and it will be of greater effectiveness if kept untouched and undefiled." Add. 36674 supports the same reading. -JHP

Take, then, silk of any colour except black or grey, whereon write the words and characters in *Figure 90*.

Figure 90, from Ad. 10862, fol. 154v



And the following words:²

Adonay, Amasias, Anareton, Pneumaton, Agla Ensof, Cados, Auar, Amacor, Arcilor, Semamphoras, Lameleuana, Capteplseriod, Semiferos Eos, Bos, Elohim.

2. Mathers gives the names in Hebrew characters, while all the manuscripts use Roman characters. -JHP Perfume it with incense of good odour, sprinkle it, and recite these Psalms:³

- [Ps8=KJV8] Domine Dominus noster (O Lord our Lord)⁴
- [Ps71=KJV72] Deus iudicium tuum Regi da (Give the king thy judgments, O God)
- [Ps133=KJV134] Ecce nunc benedicite Dominum (Behold, bless ye the Lord)
- [Ps64=KJV65] Te decet hymnus Deus in Sion (Praise waiteth for thee, O God, in Sion)⁵

3. Mathers: "Psalms lxxxii.; lxxii.; cxxxiv.; lxiv." -JHP

4. Mathers follows L1202 in identifying this as Ps81=KJV82, even though the opening words do not match. -JHP

5. "lxiv" seems to be a simple typo in Mathers. All the manuscripts agree on Ps64=KJV65. -JHP

After this thou shalt put it aside for seven days with sweet spices; and thou shalt use this silk to wrap all the instruments of the Art.

CHAPTER XXI

CONCERNING ASTROLOGICAL IMAGES¹


This chapter is omitted by Mathers, but is included in [SL.3847](#), Ad. 10862, Sl. 1307, Sl. 2383, and [Ad. 36674](#).

I have included the quotation from the Key of Solomon of Ptolemy. This quote is from Ad. 36674. SKF

[\[ad36674 II.xx.\]](#)

"Let noe man marvayle of this chapter for all the science of this booke is containyd in this chapter and therefore he did assimilate this title of the *Images of Astrologye* which be innumerable, for it seemeth impossible to collect the science of this booke in one.

first ye must consider that noe experiment whether he be smale or greate can be made and therefore the makers of artes and experiments that knoweth not this booke can never come to effect of any thinge. Therefore it seemeth as a worke of Images to reade this worke but he must reade from the beginninge to the ending if ye will bringe any experiment to effect. Therefore I desire him that shall have this worke, that he deliver it to noe man, for the more he reade in artes and experiments the lesse he shall know, if he [\[65v\]](#) keepe not this holy worke with a pure heart if ye will be perfect in this science.

First ye must exercise in the beginninge of the operation of this worke, on  day and in his howre in the augmenting of the moon. Prepare artanus such as we spake of before, in [the chapters of knyfes](#), and prepare artanus and tarry for the day of mercury and his howre in the augmentinge of the moone, and prepare water and Isope soe [as we have said](#). And that in any day of mercury and his howre in the augmentinge of the moone, prepare for the silke cloth as it is sayd. All this prepared, any Chapter of this booke that ye will make, looke for mercuryes day and his howre in the augm^t of the moone and in that houre make all thinges ready that is containyd in that Chapter. And when ye will consecrate any thinge, of any other chapter, let it be in a secret place as it is said [\[66r\]](#) above [of places](#), and that houre have potts prepared with coles and spices coniured, and candles coniured makinge a fumigation and have lightes, and water and Isope prepared, and when ye will consecrate any chapter, when it is consecrated put it uppe in such a cloth as we have said, and soe of every chapter, and when all thinges be collected consecrated and prepared, then put them all in a silke cloth, and cause 9 masses to be sayed over them. Then ye must looke for the day and the houre wherein ye must beginne and end, and that, that shall be necessary in this arte, ye shall take them without the cloth without any solemnitie, and when ye have wrought, put them in the cloth and soe of all other artes. And therefore in this Chapter is breefly comprehended all the Science of this booke, and in it is the beginninge and endinge of the *Clavicle of Salomon*, wherefore ye must keepe this booke secrett. "

CHAPTER XXII

CONCERNING CHARACTERS

Whensoever in any operation it is necessary to write characters, and thou fearest that thou wilt fail, do this: [With the quill pen of the art and a scarlet or cinnabar color,]¹ write at the beginning the name EHEIEH ASHER EHEIEH (*Figure 91*), and at the end the name AIN SOPH (*Figure 92*) [which signifies 'Infinite'];² between these names write what thou wishest, and if thou hast anything especial to do bear the said written names upon the wrapper in silk, and thou shalt say over them:

1. So Aub24, Ad10862, Sl. 2383: "cum penna artis, et colore puniceo, vel cinaprio". K288: "... en couleur morelle claire"; L1202: "... en couleur de Morelle claire". For some reason Mathers omits this phrase, even though it is found in all the major manuscripts. -JHP

2. So Aub24 and Ad. 10862; Sl. 2383 reads "which signifies 'Without End'". Mathers follows the French manuscripts in omitting this phrase. The manuscripts give these sacred names in Roman characters only. -JHP

Figure 91: אהיה אשר אהיה :

Figure 92: אין סוף :

Most wise and most high creator of all things, I pray thee for thy pity³ and mercy that thou mayest grant such virtue and power unto these holy names, that thou mayest keep these characters from all deceit and error, through thee, O most holy ADONAI. Amen.

After having repeated this thou shalt write the requisite characters, and thou shalt not fail, but shall attain thy desired end.⁴

3. Aub24 and Sl. 2383 both read "pietatem" which in this context is obviously best read as "pity"; This is also supported by K288 and L1202 which both read "pitié". Ad. 10862 omits this phrase. For some reason Mathers reads "grace." -JHP

4. Mathers inserts [Lans. 1203, chapter 18](#) at this point (consecration of the book). -JHP

CHAPTER XXIII

CONCERNING SACRIFICES TO THE SPIRITS, AND HOW THEY SHOULD BE MADE

In many operations it is necessary to make some sort of sacrifice unto the demons, and in various ways. Sometimes white animals are sacrificed to the good spirits and black to the evil. Such sacrifices consist of the blood and sometimes of the flesh.

They who sacrifice animals, of whatsoever kind they be, should select those which are virgin, as being more agreeable unto the spirits, and rendering them more obedient.

When blood is to be sacrificed it should be drawn also from virgin quadrupeds or birds, but before offering the oblation, say:

May this sacrifice which we find it proper to offer unto ye, noble and lofty beings, be agreeable and pleasing unto your desires; be ye ready to obey us, and ye shall receive greater ones.

Then perfume and sprinkle it according to the rules of art.

When it is necessary, with all the proper ceremonies, to make sacrifices of fire, they should be made of wood which hath some quality referring especially unto the spirits invoked;¹ as

1. Unfortunately this interesting passage is confused in the manuscripts. Mathers' reading follows K288. Ad. 10862 omits the rest of this paragraph. Aub24 reads, "juniper or brambles for the spirits of Saturn, bay-laurel for those of the Sun, oak or boxwood for those of Jupiter, willow for those of the Moon, cherry (or horn, Lat. corneae) for those of Mars, myrtle for those of Venus, and hazel for those of Mercury. There are countless other woods attributed to the planets, which can be discovered elsewhere, as in our book where we mention cedar of lebanon and hyssop." L1202 reads "those of Saturn, boxwood or oak; those of Jupiter of cedar; those of Mars of the bay-tree; those of the Sun, of the palm tree; those of Venus from hazelnut (Noisettier); those of Mercury of the hazel tree; those of the Moon of the willow." -JHP

♄ juniper, or pine,² unto the spirits of Saturn;

♃ box, or oak, unto those of Jupiter;

♂ cornel, or cedar, unto those of Mars;

☉ laurel unto those of the Sun;

♀ myrtle unto those of Venus;

♿ hazel unto those of Mercury; and

♁ willow unto those of the Moon.

But when we make sacrifices of food and drink, everything necessary should be prepared outside of the circle,² [the table previously washed or new,]³ and the meats should be covered with some fine clean cloth, and have also a clean white cloth spread beneath them; with fresh⁴ bread, and precious wine,⁵ but in all things those which refer to the nature of the planet. Animals, such as fowls or pigeons, should be roasted. Especially shouldst thou have a vessel of clear and pure fountain water, and before thou enterest into the circle, thou shalt summon the spirits by their proper names, or at least those chief among them, saying:

2. Aub24 and Ad. 10862: "extra circulum". Mathers: "without the circle". -JHP
3. So Aub24 and Ad. 10862. Mathers omits. -JHP
4. Lat. Recentis. Mathers: "new". -JHP
5. K288: "et du vin exquis et petillant." Mathers: "good and sparkling wine". -JHP

In whatsoever place ye may be, ye spirits, who are invited to this feast, come ye and be ready to receive our offerings, presents, and sacrifices, and ye shall have hereafter yet more agreeable oblations.

Perfume the viands with sweet incense, and sprinkle them with exorcised water; then commence to conjure the spirits until they shall come.

This is the manner of making sacrifices in all arts and operations wherein it is necessary, and acting thus, the spirits will be prompt to serve thee.

Here endeth our Key, the which if thou thoroughly instillest into thy memory, thou shalt be able, if it pleaseth thee, even to fly with the wings of the wind. But if thou takest little heed hereof, and despiseth this book, never shalt thou attain unto the desired end in any magical experiment or operation whatsoever.

For in this book is comprised all science of magical art, and it should be strictly kept by thee. And hereunto is the end of our Key, in the name of God the righteous, the merciful, and the eternal, who liveth and reigneth throughout the ages. Amen.

THE END OF THE KEY OF SOLOMON THE KING.

ANCIENT FRAGMENT OF THE KEY OF SOLOMON

TRANSLATED FROM THE HEBREW BY ELIPHAZ LÉVI; and given in his '*Philosophie Occulte*,' Serie II., Page 136.

I will now give unto thee the Key of the Kingdom of the Spirits.

This Key is the same as that of the Mysterious Numbers of Yetzirah.¹

1. The <i>Sepher Yetzirah</i> , or <i>Book of Formation</i> , one of the most ancient books of the Qabalah.

The spirits are governed by the natural and universal hierarchy of things.

Three command Three through the medium of Three.

There are the Spirits of Above, those of Below, and those of the Centre; then if thou investest the Sacred Ladder, if thou descendest instead of ascending, thou wilt discover the Counter-Hierarchy of the Shells, or of the Dead Spirits.

Know thou only that the Principalities of Heaven, the Virtues, and the Powers, are not Persons, but dignities.

They are the Degrees of the Sacred Ladder upon which the Spirits ascend and descend.

Michael, Gabriel, Raphael, and the others, are not Names but Titles.

The First of the Numbers is the Unity.

The First of the Divine Conceptions called the *Sephiroth* is Kether or the Crown.

The First Category of the Spirits is that of Chaioth Ha-Qadesh or the Intelligences of the Divine Tetragram, whose Letters are symbolized by the Mysterious Animals in the Prophecy of Ezekiel.

Their empire is that of unity and synthesis. They correspond to the Intelligence.

They have for adversaries the *Thamiel* or Double-Headed Ones, the Demons of revolt and of anarchy, whose two Chiefs ever at War with each other, are *Satan* and *Moloch*.

The Second Number is two; the Second Sephira is Chokmah or Wisdom.

The Spirits of Wisdom are the Auphanim, a Name which signifieth the Wheels, because all acts in Heaven like immense Wheels spangled with Stars. Their Empire is that of Harmony. They correspond to the Reason.

They have for Adversaries the *Chaigidel*, or the Shells which attach themselves to Material and Lying Appearances.

Their Chief, or rather their Guide, for Evil Spirits obey no one, is *Beelzebub*, whose Name signifieth the God of Flies, because Flies haunt putrefying corpses.

The third Number is three. The third Sephira is Binah or Understanding.

The Spirits of Binah are Aralim, or the Strong. Their empire is the creation of ideas; they correspond to activity and energy of thought.

They have for adversaries the *Satariel*, or concealers, the Demons of absurdity, of intellectual inertia, and of Mystery.

The Chief of the *Satariel* is *Lucifuge*, called falsely and by anti-phrase *Lucifer* (as the Eumenides, who are the Furies, are called in Greek the Gracious Ones).

The fourth Number is four. The fourth Sephira is Gedulah or Chesed, Magnificence or Mercy.

The Spirits of Gedulah are the Chaschmalim, or the Lucid Ones. Their empire is that of beneficence; they correspond to the imagination.

They have for adversaries the *Gamchicoth* or the Disturbers of Souls. The Chief or Guide of these Demons is *Ashtaroth* or *Astarte*, the impure Venus of the Syrians, whom they represent with the head of an ass or of a bull, and the breasts of a woman.

The fifth Number is five. The fifth Sephira is Geburah or Justice.

The Spirits of Geburah are the Seraphim, or the Spirits burning with zeal. Their empire is that of the chastisement of crimes. They correspond to the faculty of comparing and of choosing.

They have for adversaries the *Golab* or incendiaries, Genii of wrath and sedition, whose Chief is *Asmodeus*, whom they also call Samael the Black.

The sixth Number is six. The sixth Sephira is Tiphereth the Supreme Beauty.

The Spirits of Tiphereth are the Malachim, or the Kings. Their empire is that of the Universal Harmony. They correspond to the judgment.

They have for adversaries the *Tagaririm*, or Disputers, whose Chief is *Belphegor*.

The seventh Number is seven. The seventh Sephira is Netzach, or Victory.

The Spirits of Netzach is the Elohim or the Gods, that is to say the representatives of God. Their empire is that of progress and of life; they correspond to the *Sensorium* or to sensibility.

They have for adversaries the *Harab-Serapel*, or the Ravens of Death, whose Chief is Baal.

The eighth Number is eight. The eighth Sephira is Hod or eternal order.

The Spirits of Hod are the Beni-Elohim or Sons of the Gods. Their empire is that of order; they correspond to the inner sense.

They have for adversaries the *Samael* or jugglers, whose Chief is *Adramelech*.

The ninth Number is nine. The ninth Sephira is Yesod, or the fundamental principle.

The Spirits of Yesod are the Cherubim or Angels, those powers which fecundate the earth, and which are represented in Hebrew symbolism under the form of bulls. Their empire is that of fecundity. They correspond to true ideas.

They have for adversaries the *Gamaliel* or obscene, whose Queen is *Lilith*, the Demon of debaucheries.

The tenth Number is ten. The tenth Sephira is Malkuth, or the kingdom of forms.

The Spirits of Malkuth are the Ischim, or the virile ones; they are the souls of the Saints whose Chief is Moses. (Let us not forget that it is Solomon who speaks. -Eliphaz Lévi.)

They have for adversaries the wicked ones who obey *Nahema*, the Demon of Impurity.

The wicked are symbolized by the five accursed nations whom Joshua was to destroy.

Joshua, or Jehoshua the Saviour, is a symbol of the Messiah.

His Name is composed of the letters of the Divine Tetragram changed into the Pentagram by the addition of the Letter Schin (*see Figure 94*).

Each letter of this Pentagram represents a power of good attacked by the five accursed nations.

For the real history of the people of God is the allegorical legend of Humanity.

The five accursed nations are:&mdash

1. The Amalekites or Aggressors;
2. The Geburim or Violent Ones;
3. The Raphaim or Cowards;
4. The Nephilim or Voluptuous Ones;
5. The Anakim or Anarchists.

The Anarchists are vanquished by the Yod, which is the Sceptre of the Father.

The Violent are vanquished by the Hé', which is the Gentleness of the Mother.

The Cowards are vanquished by the Vau, which is the Sword of Michael, and Generation by travail and pain.

The Voluptuous are vanquished by the second Hé, which is the painful bringing forth of the Mother.

Lastly, the Aggressors are vanquished by the Schin, which is the Fire of the Lord and the equilibrating Law of justice.

The Princes of the Perverse Spirits are the False Gods whom they adore.

Hell has then no other government than that fatal law which punishes perversity and corrects error, for the false Gods only exist in the false opinion of their adorers.

Baal, Belphegor, Moloch, Adramelech, have been the idols of the Syrians; idols without soul, idols now destroyed, and of whom the Name alone remaineth.

The True God hath vanquished all the Demons as Truth triumphs over Error. That is past in the opinions of men, and the Wars of Michael against Satan are the symbols of movement, and of the progress of Spirits.

The Devil is ever a God of refusal.

Accredited idolatries are religions in their time.

Superannuated idolatries are Superstitions and Sacrileges.

The Pantheon of Phantoms, which are then in vogue, is the Heaven of the Ignorant.

The Receptacle of Phantoms, whom Folly even wisheth for no longer, is the Hell.

But all this existeth only in the Imagination of the Vulgar.

For the Wise, Heaven is the Supreme Reason, and Hell is Folly.

But It must be understood that we here employ the word Heaven in the Mystical sense which we give it in opposing to it the word Hell.

In order to evoke Phantoms it is sufficient to intoxicate oneself or to render oneself mad; for Phantoms are ever the companions of drunkenness and of vertigo.

The Phosphorus of the imagination, abandoned to all the caprices of over-excited and diseased nerves, fills itself with Monsters and absurd visions.

We can also arrive at hallucination by mingling together wakefulness and sleep by the graduated use of narcotics; but such actions are crimes against nature.

Wisdom chaseth away Phantoms, and enables us to communicate with the Superior Spirits by the contemplation of the Laws of Nature and the study of the Holy Numbers.

(Here King Solomon addresseth himself to his son, Roboam):&mdash

Do thou, O my son Roboam, remember, that the Fear of Adonai is only the beginning of Wisdom.

Keep and preserve those who have not Understanding in the Fear of Adonai, which will give and will preserve unto thee my crown.

But learn to triumph thyself over Fear by Wisdom, and the Spirits will descend from Heaven to serve thee.

I, Solomon, thy father, King of Israel and of Palmyra, I have sought out and obtained in my lot the Holy Chokmah, which is the Wisdom of Adonai.

And I have become King of the Spirits as well of Heaven as of Earth, Master of the Dwellers of the Air, and of the Living Souls of the Sea, because I was in possession of the Key of the Hidden Gates of Light.

I have done great things by the virtue of the Schema Hamphorasch, and by the Thirty-two Paths of Yetzirah.

Number, weight, and measure determine the form of things; the substance is one, and God createth it eternally.

Happy is he who comprehendeth the Letters and the Numbers.

The Letters are from the Numbers, and the Numbers from the Ideas, and the Ideas from the Forces, and the Forces from the Elohim. The Synthesis of the Elohim is the Schema.

The Schema is one, its columns are two, its power is three, its form is four, its reflection giveth eight, which multiplied by three giveth unto thee the twenty-four Thrones of Wisdom.

Upon each Throne reposeth a Crown with three Rays, each Ray beareth a Name, each Name is an Absolute Idea.

There are Seventy-two Names upon the Twenty-four Crowns of the Schema.

Thou shalt write these Names upon Thirty-six Talismans, two upon each Talisman, one on each side.
Thou shalt divide these Talismans into four series of nine each, according to the number of the Letters of the Schema.
Upon the first Series thou shalt engrave the Letter Yod, symbolized by the Flowering Rod of Aaron.
Upon the second the Letter Hé, symbolized by the Cup of Joseph.
Upon the third the Letter Vau, symbolized by the Sword of David my father.
And upon the fourth the Hé final, symbolized by the Shekel of Gold.
These thirty-six Talismans will be a Book which will contain all the Secrets of Nature. And by their diverse combinations thou shalt make the Genii and Angels speak.

(HERE ENDETH THE FRAGMENT OF THE KEY OF SOLOMON.)

THE QABALISTICAL INVOCATION OF SOLOMON

Given by Eliphaz Lévi in 'Rituel de la Haute Magie,' Chapter xiii.

Powers of the Kingdom, be beneath my left foot, and within my right hand.
Glory and Eternity touch my shoulders, and guide me In the Paths of Victory.
Mercy and Justice be ye the Equilibrium and splendor of my life.
Understanding and Wisdom give unto me the Crown.
Spirits of Malkuth conduct me between the two columns whereon is supported the whole edifice of the Temple.
Angels of Netzach and of Hod strengthen me upon the Cubical Stone of Yesod.
O GEDULAH! O GEBURAH! O TIPHERETH!
BINAH, be Thou my Love!
RUACH CHOKMAH, be Thou my Light!
Be that which Thou art, and that which Thou wilt be, O KETHERIEL!
Ishim, assist me in the Name of SHADDAI.
Cherubim, be my strength in the Name of ADONAI.
Beni Elohim, be ye my brethren in the Name of the Son, and by the virtues of TZABAOTH.
Elohim, fight for me in the Name of TETRAGRAMMATON.
Malachim, protect me in the Name of YOD HE VAU HE.
Seraphim, purify my love in the Name of ELOAH.
Chaschmalini, enlighten me with the splendors of ELOHI, and of SCHECHINAH.
Aralim, act ye; *Auphanim*, revolve and shine.
Chaioth Ha-Qadosch, cry aloud, speak, roar, and groan; Qadosch, Qadosch, Qadosch, SHADDAI, ADONAI, YOD
CHAVAH, EHEIEH ASHER EHEIEH!
Halelu-Yah! Halelu-Yah! Halelu-Yah. Amen.

THE END

Clavicules du Roi Salomon, Par Armadel. Livre Troisieme. Concernant les Esprits & leurs pouvoirs

(The Key of King Solomon, by Armadel. Book 3: Concerning the Spirits and their Capabilities.)

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Edited and transcribed from British Library manuscript Lans. 1202 by Joseph H. Peterson.

Description in British Library catalog:

Lansdowne 1202 4to. *Les vraies Clavicules du. Roi Salomon. Par Armadel.* This book is elegantly written in a modern French hand, and ornamented with neat drawings of numerous talismans and other implements used in the practice of Magick, of which art this seems to be a very complete treatise. At fo. 179 is another work, entitled "Le Livre d'Or, touchant les vertus et les caracteres des Poeaumes du Prophete David," concluding with the Athanasian Creed.

Mathers omitted this material from [his edition of the Key of Solomon](#), with the following explanation:

"At the end are some short extracts from the [Grimorium Verum](#) with the Seals of evil spirits, which, as they do not belong to the *Key of Solomon* proper, I have not given. For the evident classification of the 'Key' is in two books and no more."

Indeed this text does bear an affinity with the [Grimorium Verum](#).

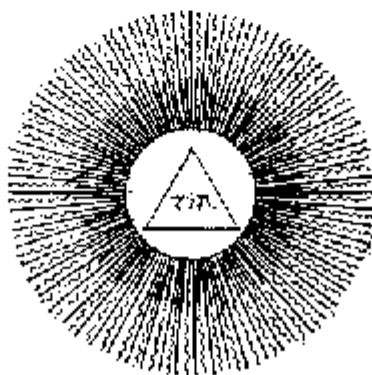
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LES VRAIS
CLAVICULES

DU ROI

SALOMON

PAR ARMADEL.



THE CLAVICLES OF KING SOLOMON

[BY ARMADEL.]

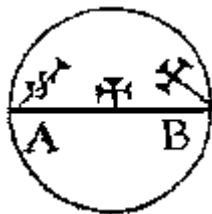
Third Book.

Concerning the Spirits & their powers.

before being able to accomplish the operations which follow, it is necessary to make the following figure, marked on virgin parchment with your own blood or that of a male sea-turtle; put the first letter of your name in the circle A and the first letter of your surname in the circle B, and better still engrave the characters on an emerald or a ruby, or on red marble, or on a Heliotrope (?) which is a stone with a great sympathy for the spirits of the Sun, principally those which are the wisest and better than the others. If it is a woman who must operate with it, carry it in the left pocket or between the breasts; whatever man writes this figure the day of Mars, a woman may do it all the other days.

1. Elsitrape is evidently heliotrope

2. Compare with [GV pg. 5](#): Il faut que tu portes ledit caractère sur toi, si tu es mâle, dans la poche droite, qui scribendus est proprio tuo sanguine, ou de celui d'une tortue de mer, tu mettras aux deux demi-cerclés la première lettre de ton nom et sur-nom, et si tu veux plus à propos, tu graveras ce caractère dans une émeraude ou rubis, car l'un et l'autre ont une grande sympathie avec les Esprits, *particulariter cum solaribus qui sunt sapientissimi et per familiare etiam atque etiam meliores aliis*. Si tu es femme, tu le porteras du côté gauche, entre les mamelles, comme un Reliquaire, et toujours observant, tant de l'un que de l'autre sexe, d'écrire ou de faire graver les caractères au jour et heure de Mars. ("You must carry the said character on you. If you are male, in your right pocket, which is to be written in your own blood or that of a sea tortoise. You must write at the two semi-circles the first letters of your name and surname, and if you want more by the way, you may engrave this character on an emerald or ruby, for both these stones have great sympathy with the spirits, especially those of the Sun, who are very wise, and are more friendly and better than the others. If you are woman, carry on the left side, between the breasts, like a reliquary, and always observing, just as the other sex, to write or have engraved the characters on the day and hour of Mars.")



Of the spirits and their powers.

the spirits are the princes who name themselves Lucifer, Belzébut, Elestor, and their companions.

The inferiors which are subject to Lucifer inhabit Europe and Asia, those which are subject to Belzébut inhabit America. Lucifer and Belzébut have chiefs who command their subjects and assume all power and command that which he wishes to do all over the world. They appear to their subjects in the form of a horse, a serpent, or a goat with a big muzzle, and to their chiefs in their proper shape.

FOOTNOTE

GV: A l'égard des Esprits, les uns sont superiores et secundi inferiores. Titulus superiores sunt. Lucifer, Beelzébut, Astaroth. Imperator principit comes. Tres Spiritus omnia possunt. * Les inférieurs de Lucifer, sont incolæ Europæ et Asiæ, qui obediunt. Beelzébut habitant Affricam, qui capiunt leges. Astaroth habite l'Amérique, dont chacun d'eux en a deux qui commandent à leurs sujets tout ce que l'Empereur a résolu de délibérer par tout le monde, et vice versâ jubent quæ sunt faciendæ. ("With regard to the spirits, some are superior and others inferior. The superiors are titled Lucifer, Beelzebuth, and Astaroth. The first is emperor. They are able to control all other spirits. * The inferiors who obey Lucifer are in Europe and Asia. Beelzebuth inhabits and takes authority in Africa. Astaroth lives in America. Each of these has two chief officers who order their subjects in all things which the emperor has decided throughout the world: 'and vice versa they order those which will be done.' ")



When you wish to obtain something of them you must first name them by their names and their characters; for if you sacrifice to them unmindful, the sacrifice will be fruitless, and in the Americans [read Americas] Elestor will overwhelm you with blows.

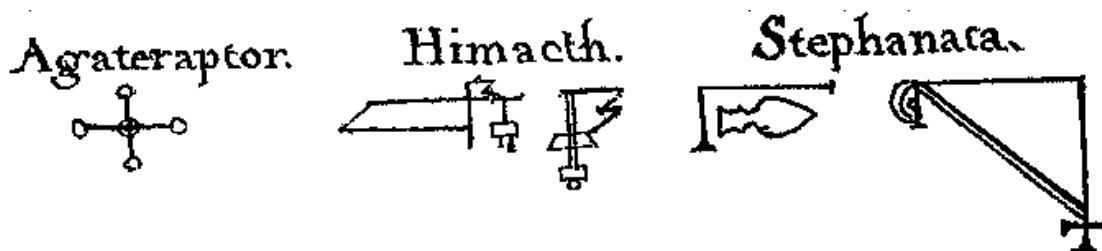
The chiefs of Lucifer are Sirachi and Satanachi, here are shown their characters as follows:

FOOTNOTE

Lucifer: En Europe. En Asie. / En Amerique: Belzébut. Elestor.

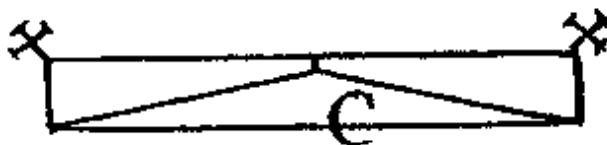


The chiefs of Belzebuth are Agatraptor, Himacth, Stephanata, here are their characters:



There are plenty of other principal demons besides those given; we happen to speak [of those] who have Sirachi or Sinachi for their chief. Here are their names and characters:

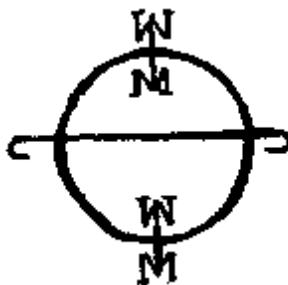
Elantiel or Chaunta has dominion over riches; here is his character:



Resochin or Roschim gives and takes away the means of knowing that which is to be done in the affairs of state. Here are his characters:



Bechar has power over the winds, the frosts, the thunderstorms, the hailstorms, snows, rains of blood and of toads and other species. Here is his character:



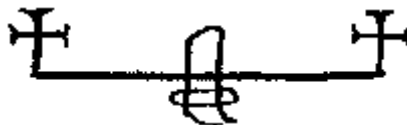
Frimoth has power over that which concerns men and love. He excites and hinders the human passions, for quenching or increasing the passion of a girl, and making women miscarry.



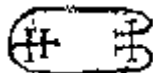
Klepoth (or Kepoth) makes a thousand turns, as if dancing with one's companions, makes heard a beautiful music, which one believes is real, gives if you wish a Whisper to one passing and speaks in your ear the cards of those who play with you. Here is his character:



Klic or Kleim excites the movements of the earth, has power over towns and houses, and his character is:



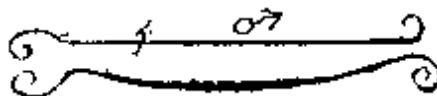
Mertiel or Inertiel, transports you where you wish in an instant to another place or region. Here is his character:



Sirumel or Selytarel, makes it seem among spectators to be day or night. Here is his character:



Sirechael, that offers other things of whatever kinds that this may be, from those things sentient and animate. Here is his character:



Hepoth can make to appear to men, anyone who lives in a distant region, whether man, girl, or friend that you request. Here is his character:



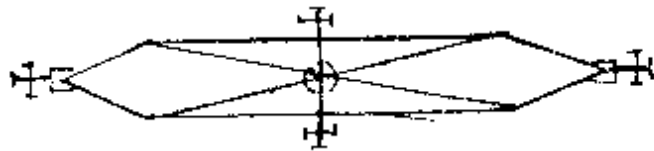
Fegot can make apparitions of the horrible monsters and chimeras that you imagine. Here is his character:



Humet can bring any book that you wish. Here is his character:



Frulhel or Frastiel, that brings whoever it may be to death or to life. Here is his character:



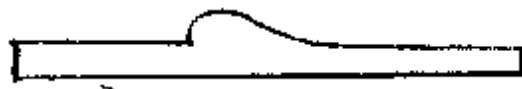
Galant, inflames and heals all diseases, likewise the venereals; here is his character:



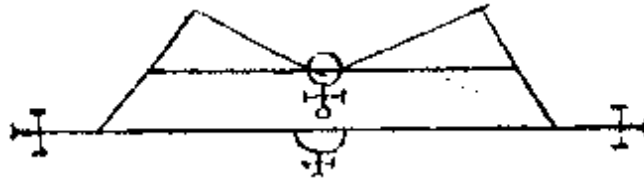
Surgatha has the power to open all things closed. Here is his character:



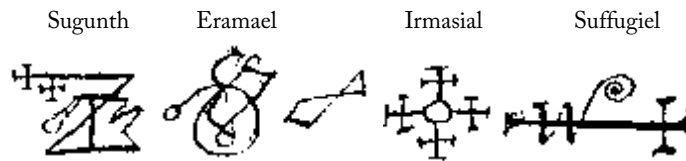
Menail, makes one invisible. Here is his character:



Glitia prepares sumptuous banquets of choice dishes and delicious wines, at your will. Here is his character:

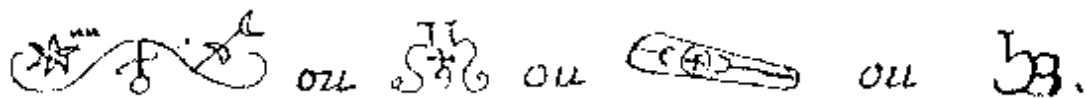


There are five other demons under the direction of Satanachi, of which the four principles are: Sugunth, Eramael, Irmassial, Suffugiel.



We give in the chapter of conjurations the manner for commanding not only these spirits but also all those of whom we report the virtue afterward. There are millions of spirits of which we will not be able to report further names here as they will be useless, since which seal(?) commands the master well commands the servant poorly; it is likewise impossible to make the spirits come before [you] alone since they always come accompanied by other spirits their inferiors and they do for obeying at your will; we speak only to finish this part of some princes which have power over other spirits.

Hacel teaches to write all sorts of letters and speak all sorts of languages, and to discover the meaning of secretly written letters. Here is his character



Compare [GV, p40](#): Hael.

Sergulas furnishes all sorts of implements to make some item of merchandise. His characters follow:



There are other spirits of the air and of fire that are not at all necessary for our operations.

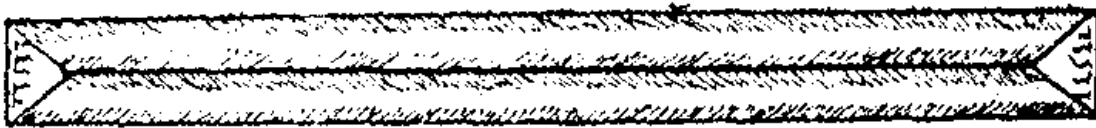
Here is the Key.

To make the key to the work, or, the wand for all the operations.

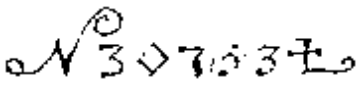
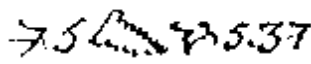
With regard to the wand, it must be of hazel, gathered when the Sun enters into Gemini, in the day and hour of Saturn, the moon waxing. It is necessary to fast three days before going to the place where one wishes to cut it. It is necessary to write or engrave at the two ends these Hebrew letters: [too badly corrupted for translation, but most likely YHVH].

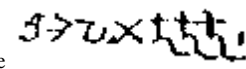
. 77177 .

When you wish to operate, you hold it in your hand and when you are not at work you wrap it in a silken cloth of new black wool. It must be the length of two feet only, and it is not necessary to begin on whatever may be the day that one cuts it; it must be triangular as hereafter.



Here are the words which it is necessary to place on each triangle [read face or side] of the said Wand which must be written with the blood of the finger of Saturn [i.e. the second finger].

1st Angle  2nd Angle 

3rd Angle 

It must always be wrapped in the black cloth and when one comes to operate, it is necessary to wrap [read unwrap?] the said wand. To conjure, hold it in the air to call and name the spirit, which one has to do according to the manner which we instruct at the end of our *Clavicles*, and touch with the wand upon the circles, characters, or talismans.

For making it rain.

Take natural or artificial Sea Water and place it in a circle which you will make on the ground in the manner that is indicated in the chapter on the circle, and in the middle of the circle there the stone Heliotrope, and to the right side the magic rod indicated above; write the characters of Bechard to the left side and of Eliogaphatel in the middle and holding it under the rod you pronounce Eliogaphatel [text in red] the heavens created of clouds, [??] and power to be resolved in water. Which words having been pronounced, the rain will fall in abundance.

For making it snow.

Do as above, and in lieu of the characters of Eliographatel, employ those of Lucifer.

For opening all things closed.

Take a lodestone and make three times the sign of the cross of St. Andrew, take up the magic rod and around the stone describe a circle, in this circle describe a square at all the corners put the character of Surgatha, and around the circle put four branches of the herb Moon-wort, and say these words all in a low voice, holding the stone piously in your hands, Beschat, Surgatha, Menail, Remiscat, Regadamer, and Chirmuts, after cover it all with a lamella of lead; if you carry this Lodestone with you or before you and when you put it before all closed things they will immediately open themselves.

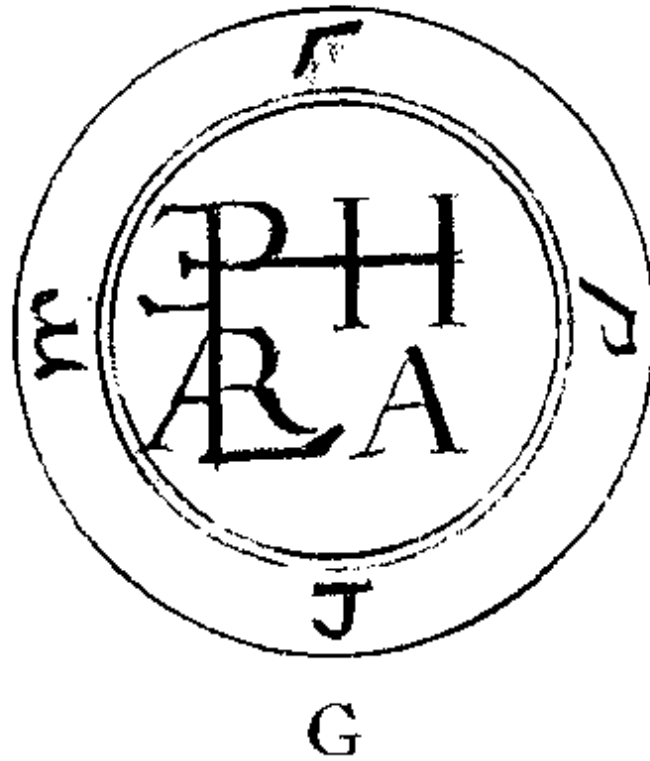
For having as many gold pieces and all the times that you wish.

For having as many as you wish make so many circles or rounds of virgin parchment prepared as it is previously indicated here, paste together of each side what suits there the coin of the Prince which you would have, next make the circle (?) on a table and the three characters of Chaunta together raise all the parchments on high and speak these words by the keyhole of your chamber holding the wand, Chaunta, Ferala, Sadain, Si, Gluth, Temterans, Tagam, Seranna, Ferunt, Eritherem, Elibanoth, Nerohin, say this at night and sleep pending an hour on your bed not dreaming of Crowns, in lieu of those of parchment you will have real gold ones; one puts in the circle two characters of Chaunta, the one on the upper side and the other on the lower.

For hearing a pleasant music

Make in a circle the character of Klepoth or Kepoth, speak the following eleven words Ador, Klepoth, Chelath, Migaroth, Cabot, Silma, Sirath, Sernchiel, Rotho, Maron, Collen, and continuously thereafter you will hear a pleasant music.

Monogram of the angel Raphael. The characters in the surrounding circle may be the same name in Hebrew letters, badly corrupted. This emblem or talisman appears in nearly identical form in the so-called *Enchiridion of Pope Leo III*, and is illustrated in Waite, plate IV, fig. 9. -KN



✠ ANANIZAPTA. ✠
 ✠ ✠ JOHAZATH. ✠ ✠
 ✠
 I A

The True Key of Solomon the King

By Armadel

Fourth Book

Lansdowne Manuscript 1202

The Orders of Spirits Under Control of the Creator and the Spirits Which Govern Them

[This digital edition by Joseph H. Peterson, Copyright © 2004 All rights reserved.](#)

Edited and transcribed from British Library manuscript Lans. 1202 by Joseph H. Peterson.

Translated by Sarah Kane French 2010

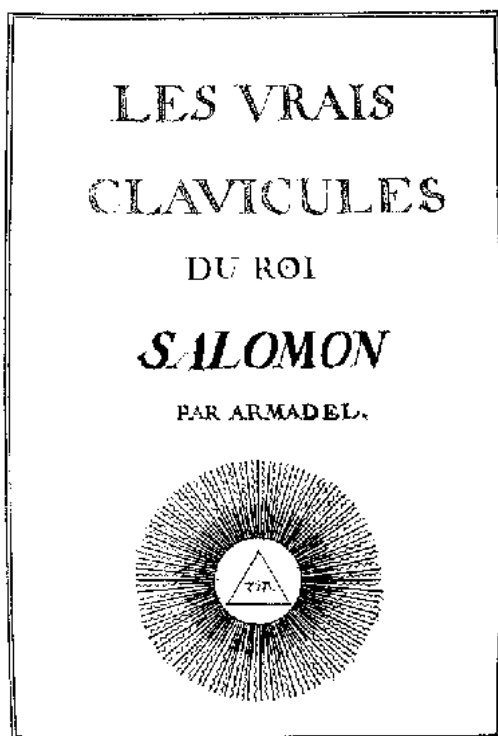
Description in British Library catalog:

Lansdowne 1202 4to. *Les vraies Clavicules du Roi Salomon. Par Armadel.* This book is elegantly written in a modern French hand, and ornamented with neat drawings of numerous talismans and other implements used in the practice of Magick, of which art this seems to be a very complete treatise. At fo. 179 is another work, entitled "Le Livre d'Or, touchant les vertus et les caracteres des Poeumes du Prophete David," concluding with the Athanasian Creed. Mathers omitted some of this material from [his edition of the Key of Solomon](#), with the following explanation:

"At the end are some short extracts from the *Grimorium Verum* with the Seals of evil spirits, which, as they do not belong to the *Key of Solomon* proper, I have not given. For the evident classification of the 'Key' is in two books and no more."

The bulk of this book consists of the pentacles, which largely correspond to the list found in Mathers plus those found in [Lans. 1203](#).

This is followed by the [Book of 12 Rings](#), and *Le Livre d'Or*.



THE KEY OF SOLOMON

THE KING

FOURTH BOOK

The Orders of Spirits Under Control of the Creator and the Spirits Which Govern Them

It is necessary, before anything is done, to call upon the Name of the Lord, upon whom all things, Heavenly and earthly, depend. Upon whom all Spirits, both good and evil honour. In order to master this science one must have a fear of God, to be pure of heart and soul, and to not be devoted to pleasures of the flesh. This art depends upon the Celestial Intelligences, who after God, are over everyone. There are thirteen such spirits.

Other spirits, good as well as evil, depend upon these Intelligences and are ready to obey them.

Orifiel, a sons lui dans le firmament	10000 Esprits
Magriel	9600. #[116]
Uriel	5000.
Pamachiel	4040.
Pommeriel	3160.
Sacriel	2000.
Nehariel	1500.
Chariel	500.
Pantheriel	200.
Arathon	150.
Agiathon	130.
Begud	105.
Tainor	100.

The Virtues of the Thirteen Intelligences

Orifiel is closest to the domicile of God, and is the Prince of all after God. He teaches the divine sciences, theology, metaphysics, writing, religion, and prophecy. He can be in any number of places at the same time. He can cause one to go invisible and allow one to be in many places, past, present, and future. He can put one well with God.

On Orifiel, see Johannes Trithemius, <i>De Septem Secundeis</i>, 1508 and <i>Steganographia</i>, Book 3

Magriel is not very far away from the Seat of God, and has some divine sciences like Astronomy, Astrology, and can teach one to understand, at a glance, the conjunctions and oppositions, and permits one to learn the secrecies of Kings and Princes, as well as the people.

Uriel teaches Arithmetic and Geometry. He can instruct in Natural Magic and can infuse one with the sciences and intelligence, making one studious, virtuous, honest, and pleasant. He can cause one to fly in the air like a bird or to go invisible.

Pamachiel teaches Physics, dream skills and dream interpretation, teaches the property of the Animals which are obedient to him. He can produce extraordinary monsters from them and can give life or death to animals.

Pommeriel can make men warlike, to fight without fear, invulnerable and invisibly, to pass their enemies secretly, and makes impregnable cities easy to take.

Sacriel has beneath him the transmutation of metals and chemistry. He teaches sculpting and art. He can also draw the dead from sepulchres, give them life, stop the course of the sun, excite meteors from the sky, and give plenty of food.

Nehariel teaches Grammar, Logic, Medicine and all the Liberal arts. He teaches the unknown properties of plants, can give them life and death, and can make men healthy or sick. He can grant age or youth and give life or death.

Chariel teaches charm to men. He can grant men the ability to charm a woman with a glance and cause the woman to be virtuous, keeping only unto their husbands. He can grant fruitfulness or remove it, and can engender the excitement of love or extinguish it.

Pantheriel teaches the arts of trade and navigation. He also strengthens the bonds of prisoners and prevents their escape.

Arathon governs the companies in love, gives love in decency, makes alliances, or may break them, governs the childbirth, nourishes jealousy or mends relationships.

Agiaton gives bravery, courage, makes invulnerable, excites enmities, governs duels and announces engagements.

Begud teaches intuition, divination, chiromancy, and the use of magic and sorcery. He can make men impotent, and can slay women.

Trainor excites storms, with wind and hail, and the command of the Host.

End of the Section on the Intelligences

The Sacred Medals and Pentacles

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

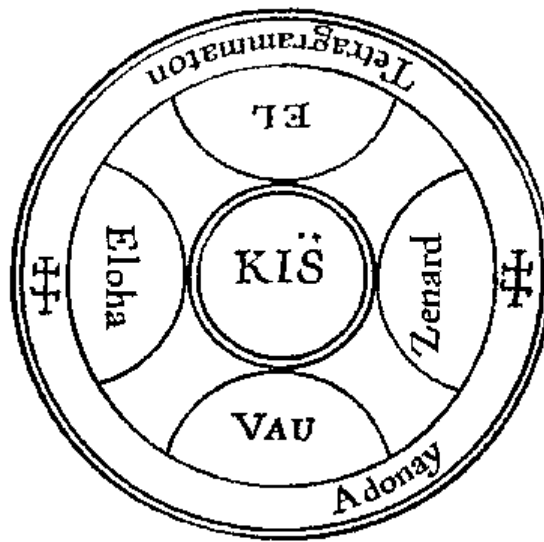
"Above all things, remember that to perform any of these operations thou must be pure in body and mind, and without blemish, and omit not any of the preparations."

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

"Accursed be he who undertaketh our Art without having the qualities requisite to thoroughly understand our Key, accursed be he who invoketh the Name of God in vain, for such an one prepareth for himself the punishments which await the unbelievers, for God shall abandon them and relegate them unto the depths of Hell amongst the impure Spirits."

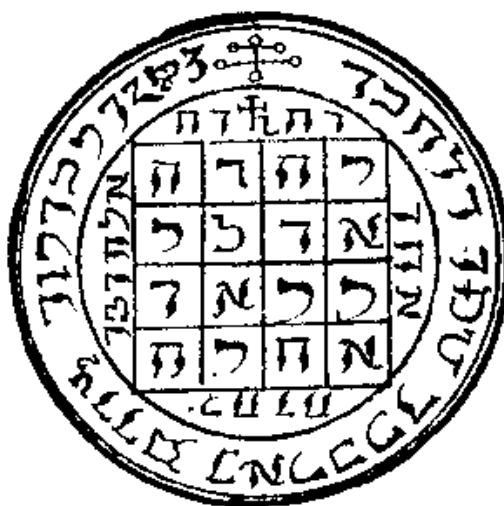
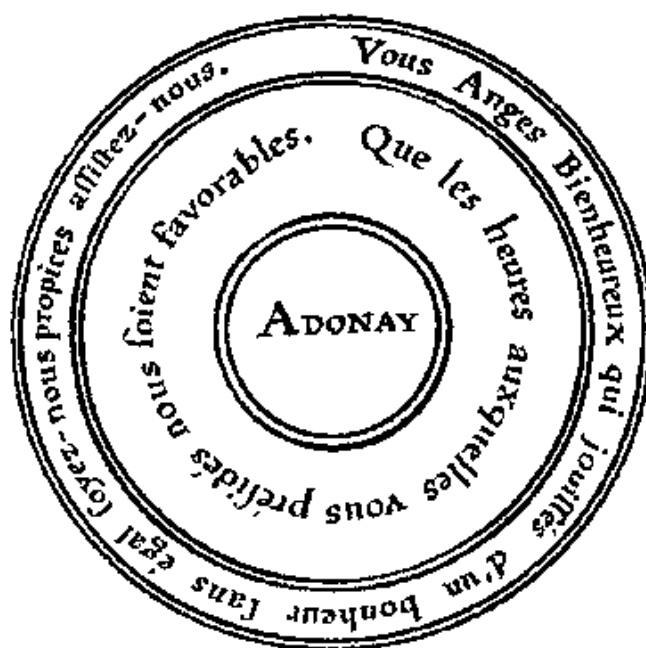
"For God is great and Immutable, He hath been for ever, and He shall remain even unto the end of the Ages."

[figure, compare Lans 1203 fol 102a:



Circles and Characters which one must put on a box which contains Pentacles.

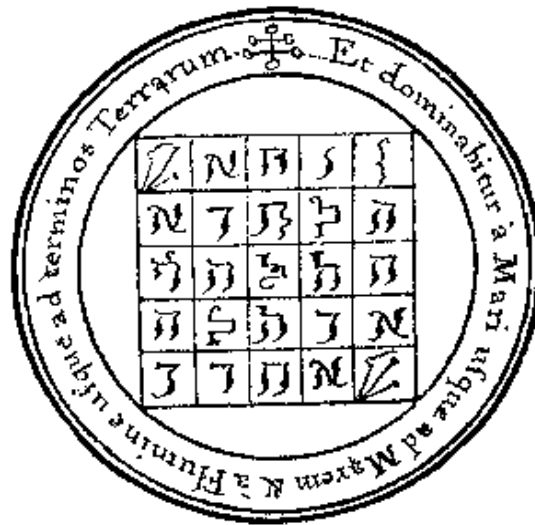
[figure, compare Lans 1203 fol 103a:



[Compare [Mathers fig 11.](#)]

This Pentacle is useful for testing the Spirits, which is why, when shown these pentacles, they reflect, and kneel in obeisance.

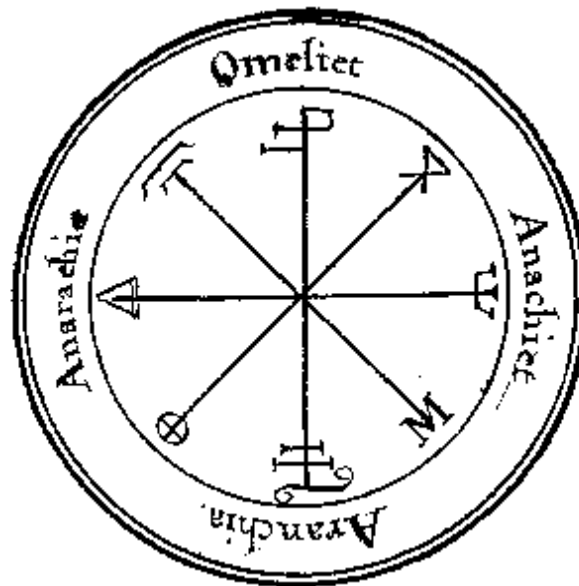
[Figure, compare with Mathers fig. 12]



This Pentacle is useful much against adversities and repressing the pride of the Spirits.

h

[Figure, compare with Mathers fig. 13]



This Pentacle is done in the Circle and it is good for the Night when one calls the Spirits of the Saturn Nature.

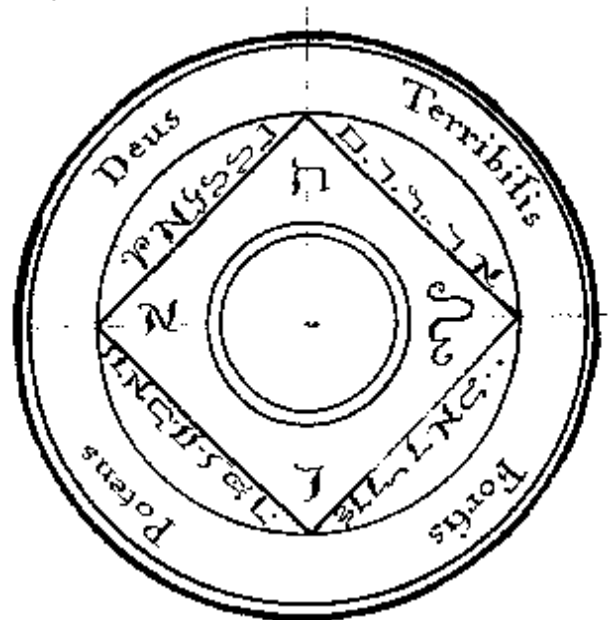
[Figure, compare with Mathers fig. 14]



This Pentacle is used in particular to carry out all the experiments and operations of Ruin and of death and when it is in its perfection it is useful for the Spirits which bring news that one calls Demons of the South.

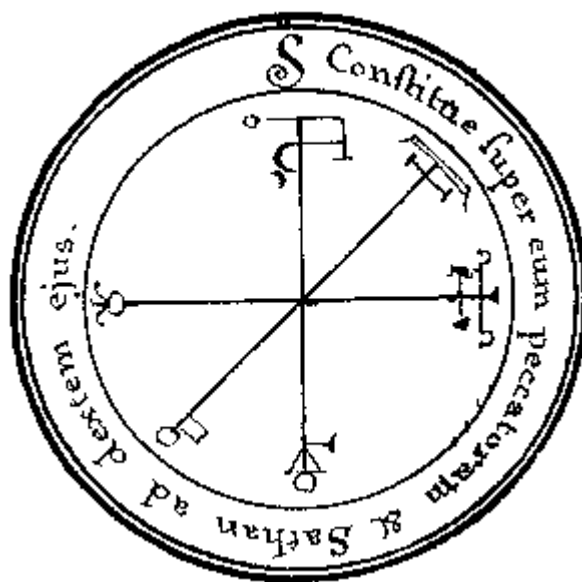
h

[Figure, compare with Mathers fig. 15]



This Pentacle defends those which call upon the Spirits of Saturn in the night and drives out the spirits which keeps Treasures.

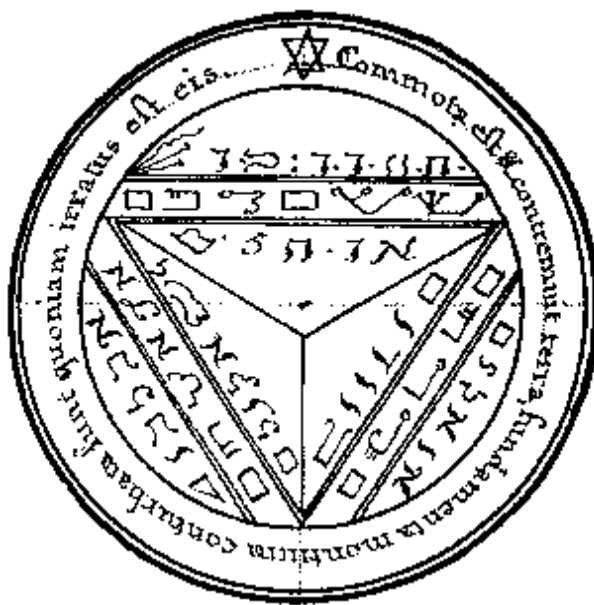
[Figure, compare with Mathers fig. 16]



Each Name distinguished with the turn of this Pentacle as they must be it, the person to whom you will say it will be obsessed by Demons. [Also compares with 147a]

h

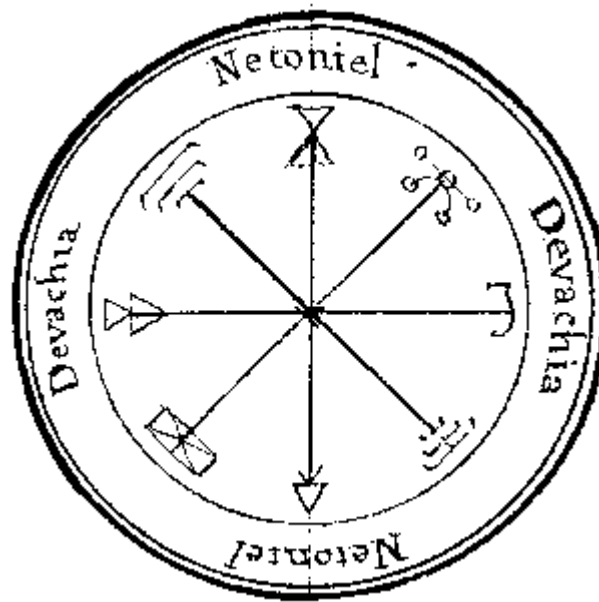
[Figure, compare with Mathers fig. 17]



This Pentacle is very good and is useful to excite ground trembling, then that the virtue of each angel will be enough to cause trembling in all the universe.

74

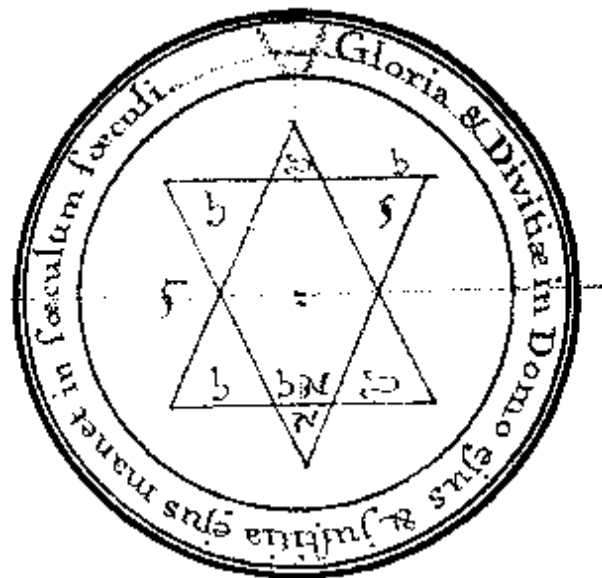
[Figure, compare with Mathers fig. 18]



This Pentacle is used to call upon the Spirits of Jupiter and particularly those whose names are written in this Pentacle between which Sarachiel is lord and Master of the (French) Treasury, and teaches the way as one can become owner of the places wherein they are, that here and the three following must be written and illustrated in the color blue.

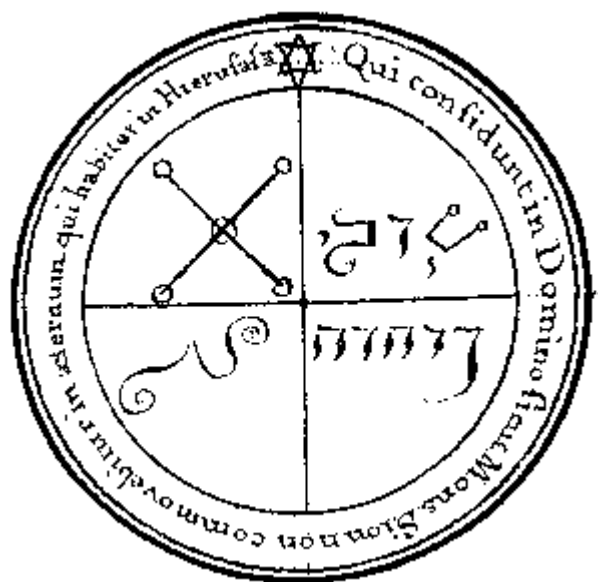
7

[Figure, compare with Mathers fig. 19]



This Pentacle is good to acquire glory, dignities, riches and all kinds of goods, with a very great tranquility of Judgement and to find treasures, to drive out Spirits, which the president of this Pentacle and the following are written and are reproduced on blank paper with the feather of a swallow and Blood of an Owl.

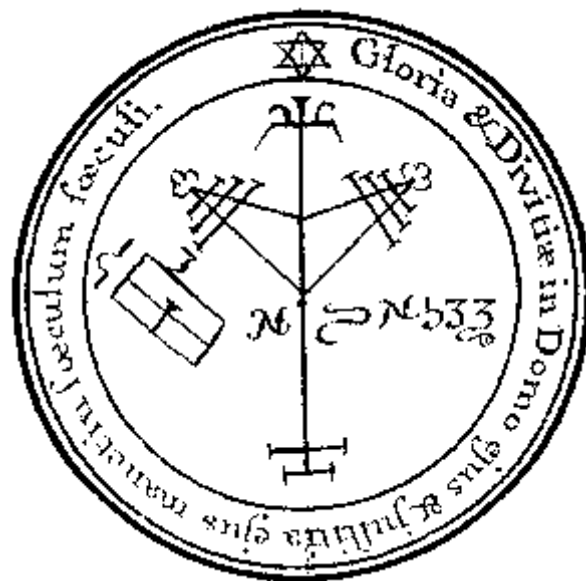
[Figure, compare with Mathers fig. 20]



This Pentacle defends and protects those which call upon and make come the Spirits, when they resist and are shown this Pentacle, they obey at once.

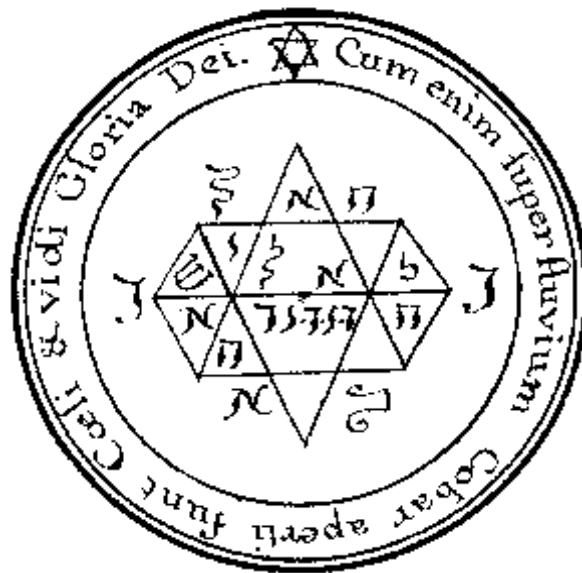
[126] 74

[Figure, compare with Mathers fig. 21]



This Pentacle is used to acquire glory and honor, to have much good, its Angel is Bariel and it must be engraved on money in the hour and day of Jupiter.

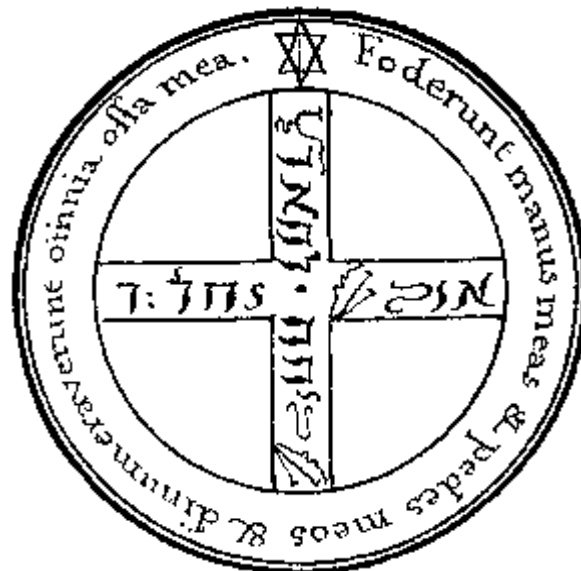
[Figure, compare with Mathers fig. 22]



This Pentacle has a very large virtue, it is useful has to be able to have Jacob visions being ensured of this Pentacle saw the Scale which touchoit Sky.

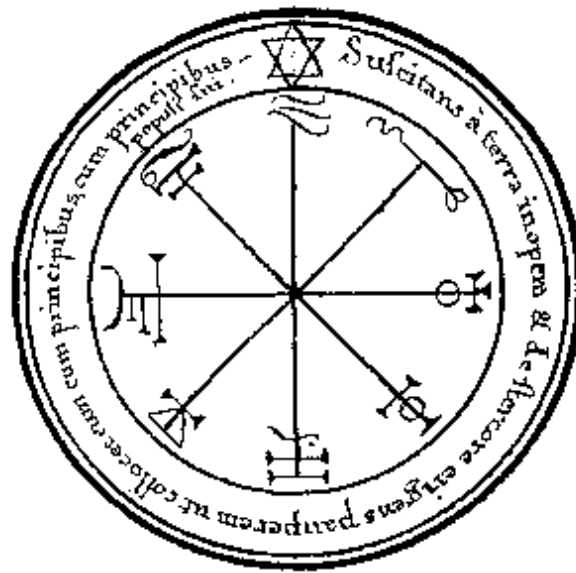
[127] 74

[Figure, compare with Mathers fig. 23]



This Pentacle is useful against all the dangers, by considering it the every day devotement and reciting the verse foderunt, as it is carried in this Pentacle, one will never perish.

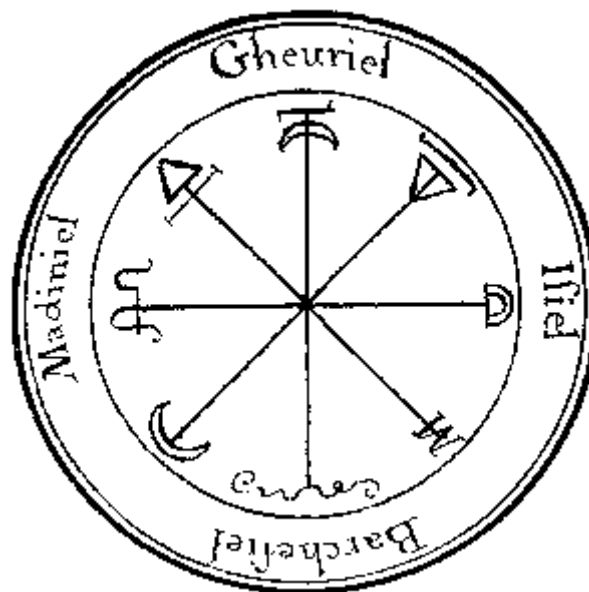
[Figure, compare with Mathers fig. 24]



This Pentacle has a very great capacity against poverty if you consider it in devotion, looking at it and saying, "Son of God," it is useful to find treasures and to drive out the spirits which keep them.

[128] ♂

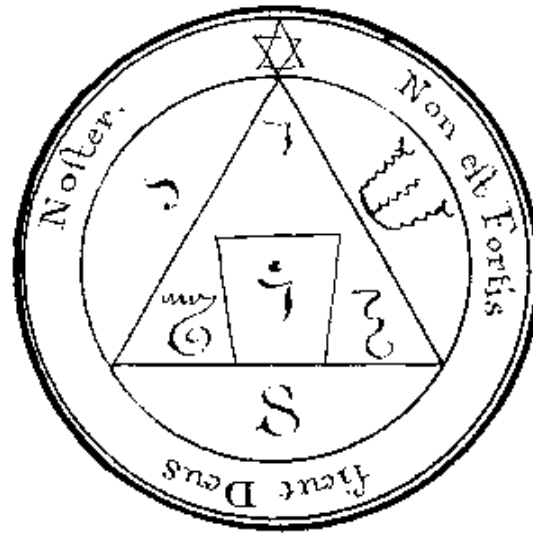
[Figure, compare with Mathers fig. 25]



It is specific to call upon the Spirits of the Nature of Mars, particularly those which are written in this Pentacle and the five following, whose characters are written in red.

Figure 26 in Mathers, which he calls "The second pentacle of Mars," is not found in Lans. 1202 or Kings 288.

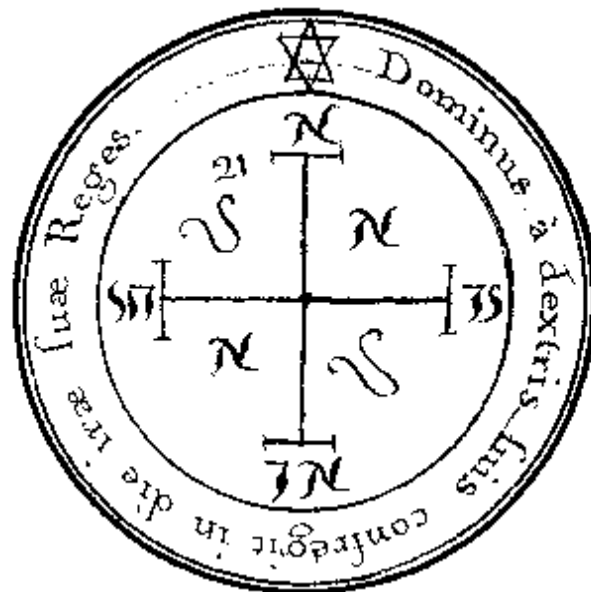
[Figure, compare with Mathers fig. 27]



It is worth much to excite war, anger, discord and enmity, to resist enemies and to terrify rebellious spirits by the names of God which are marked there.

[129] ♂

[Figure, compare with Mathers fig. 28]




It has great virtue and power in war. This is why it will give victory.

[Figure, compare with Mathers fig. 29]



Write this Pentacle on virgin parchment, because it is terrible with the Demons, at its sight and with its aspect they will obedient because they cannot resist its presence.

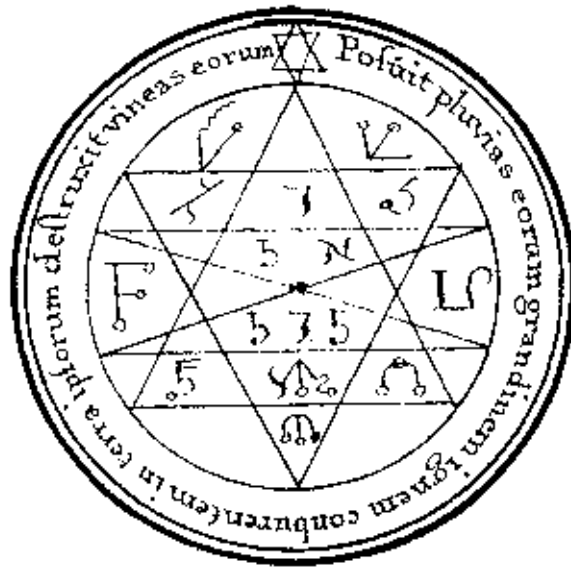
[130] 

Compare with [Mathers fig. 30.](#)




This Pentacle has such great virtue that those around you will not be offended by you. If it is too late, then it will cause whoever wounds you to have their weapon turn against them.

Compare with Mathers fig. 31.



Written on virgin parchment with blood of a mouse in the day and hour of Mars, and within the circle, by calling upon the Spirits which are there described, you will see on the field of hail and the storms.

Compare with Mathers fig. 31. [131]  [sic Sol]

[Figure, compare with Mathers fig. 32]

The face of very Powerful Saday, the sight and aspect of which causes all the creatures and Angelic Spirits to obey and to kneel in reverence before it.

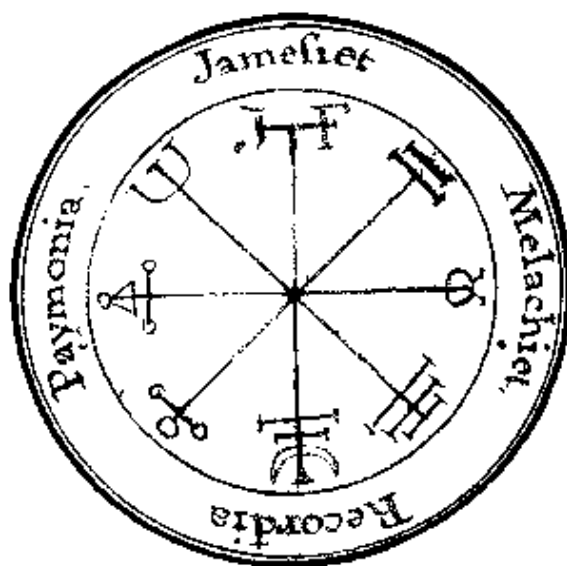


This is the figure from Mathers. This version lacked the appropriate figure. SKF



[Also compare with 148a.]

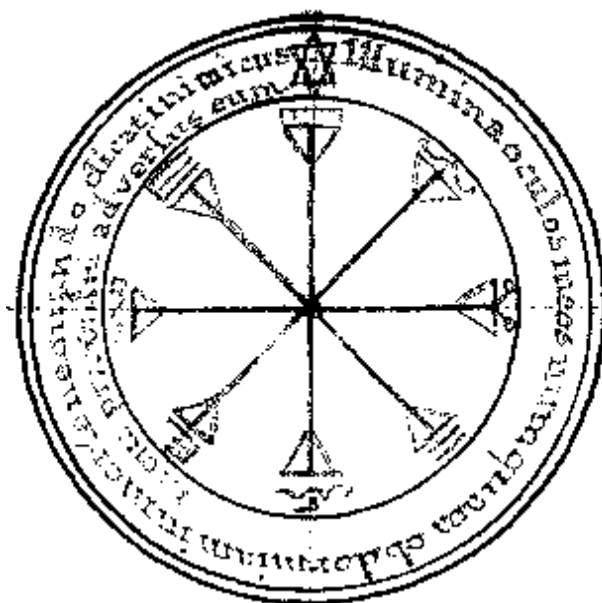
[Figure, compare with Mathers fig. 33]



That this and the following refers to the Sun. They are used to repress the arrogance of the Spirits of the Sun. Their nature is being arrogant, and this Pentacle and the five following must be written in yellow ink.

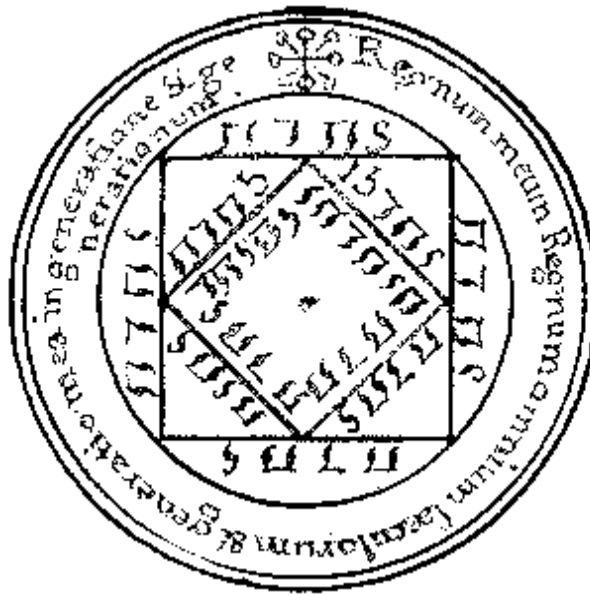


[Figure, compare with Mathers fig. 35]



It is useful to acquire a Kingdom or an Empire, to make damage, to have fame and glory, particularly by the name of Tetragrammaton God who is twelve times there.

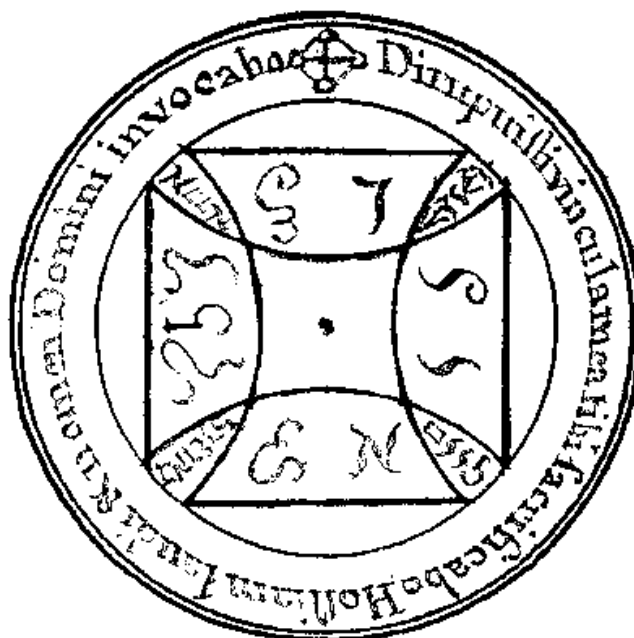
[Figure, compare with Mathers fig. 34]



This one is useful to show the kinds of Spirits when they rebel, invisible with those which call upon them by what having discovered their rebellious nature, it renders them at once visible.

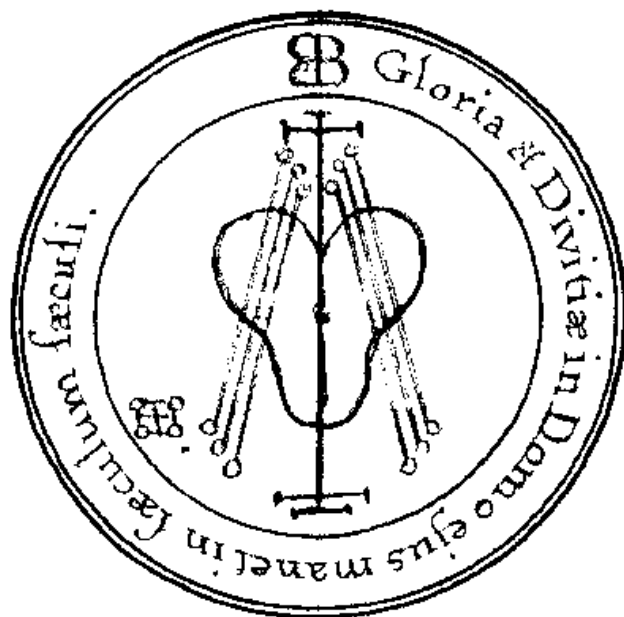
Figures 36 and 37 in Mathers, which he calls The Fifth and Sixth Pentacles of the Sun, are not found in Lans. 1202, but do occur in Kings 288.

Compare with [Mathers fig. 38](#).



If one is imprisoned and chained in iron, and in the presence of the Pentacle, engraved in gold and the day and hour of the sun, they will find themselves immediately delivered.

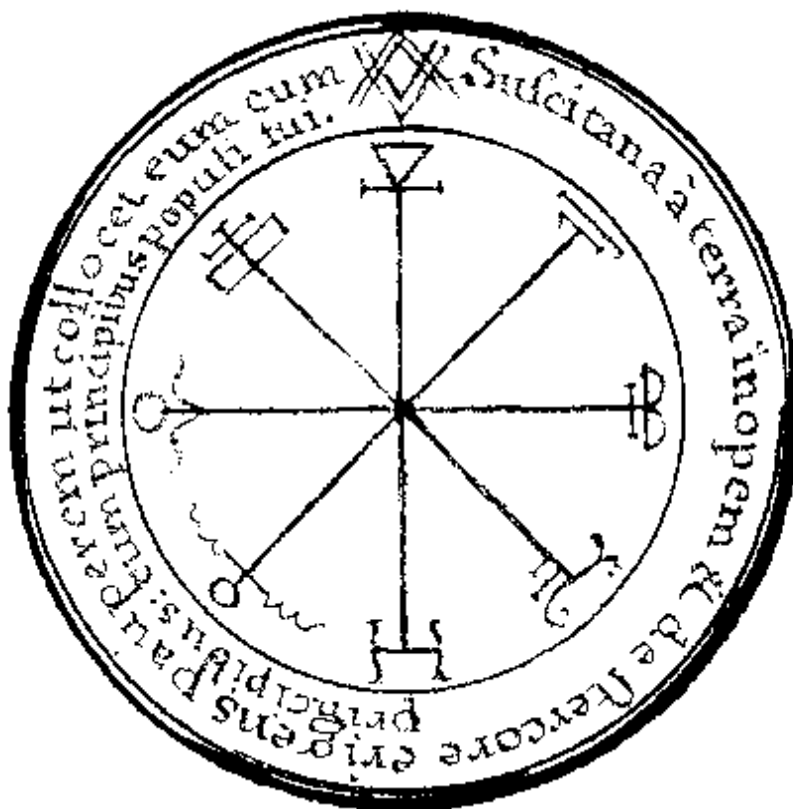
Not found in Mathers or Kings 288. Verse reads "Gloria & Divitiae in Domo ejus manet in saeculum saeculi." (cp. Ps111.9)



This Pentacle is useful for honors and the riches if created on Sunday under the auspices of the Sun. Not found in Mathers gold Kings 288. Pour reads "Gloria & Divitiae in Domo ejus manet in saeculum saeculi." (CP. Ps111.9)



Not found in Mathers or Kings 288. Verse reads (Ps112.7-7): "Suscitans à terra inopem & de stercore erigens pauperem ut collocet eum cum principibus cum principibus populi sui."




This Pentacle is for honors. Not found in Mathers gold Kings 288. Pour reads (Ps112.7-7): "Suscitans with will terra inopem & of stercore erigens pauperem C collocet eum cum principibus cum principibus populi sui."

Ḍ

Not found in Mathers or Kings 288. Verse reads (Ps90.11-12): "Angelis suis mandavit de te ut custodiant te in omnibus viis tuis in manibus portabunt te ne [forte] offendas ad lapidem pedem tuum." Square in center has symbols for Venus. In middle ring: "Saday, Eye, Eloyn, Pharos." In center: "Agla."



This Pentacle is useful for the voyages by land and sea. Not found in Mathers gold Kings 288. Pour reads (Ps90.11-12): "Angelis am mandavit of you C custodian you in slow train viis tuis in manibus portabunt to you [strong] offendas AD lapidem pedem tuum." Public garden in center has symbols for Come. In middle boxing ring: "Saday, Eye, Eloyn, Pharos." In center: "Aglā."

[135] 

This Pentacle is used in the intrigues of love, it being made when the Moon is in conjunction with Venus and in a good aspect with Jupiter."

The quote around the outside reads "Hoc est enim os de ossibus & caro de carne mea & erunt duo in carne mea."
 (Compare Gen2.23,24: "dixitque Adam hoc nunc os ex ossibus meis et caro de carne mea...et erunt duo in carne una.")
 The description of this pentacle is different in the Colorno manuscripts: "Il est d'une grande vertu, puis qu'il force les Esprits de Venus à obeïr, et à Contraindre d'abord quelque femme à venir." (Kings 288, fol. 86r) Mathers translation reads: "It is of great power, since it compels the Spirits of Venus to obey, and to force on the instant any *person* thou wishest to come unto thee." (italics mine)

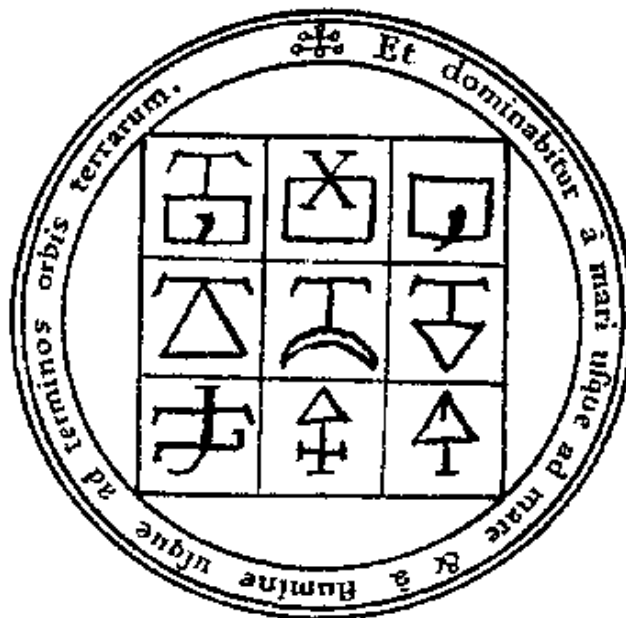
[Figure, compare with Mathers figure 42]



This Pentacle is used in the Intrigues of Love the Moon in conjunction with Venus and in a good aspect with Jupiter being made for at the time this Pentacle.



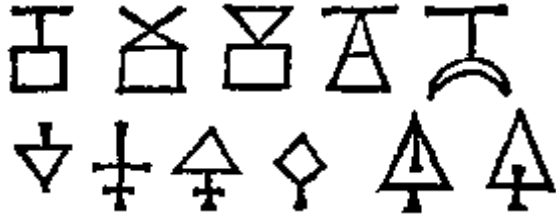
This pentacle is not found in Mathers. It is the same as Lans 1203 figure 110a. Verse reads, (Ps71.8): "Et dominabitur à mari usque ad mare & à flumine usque ad terminos Orbis Terrarum."



This Pentacle is under Mars, Charles V served a long time successfully with it; it is made on a thin iron plate, well

polished. It was in the town of Inspruck for a long time. If one places it in their soup while eating, one will be made invulnerable when they carry it after.

In center is a 3x3 square with geomancy characters of Mars from Agrippa [Op. Phil. II, ch. li.](#)



(These are the Characters from Agrippa.)

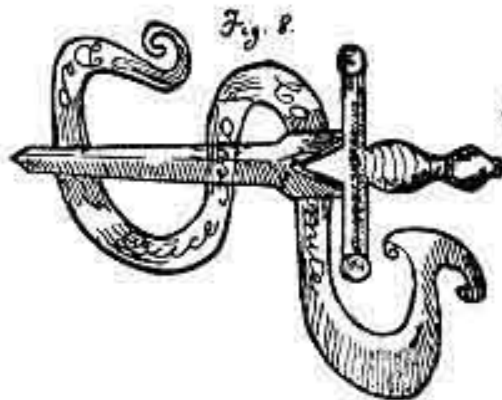
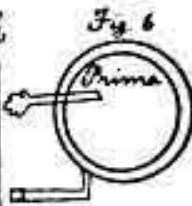
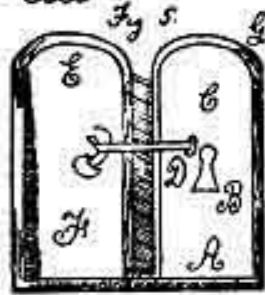
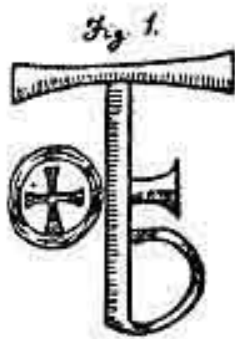
(See the end of this book for a complete chart of Geomantic Sigils, taken from Barrett's [The Magus](#).)



[Figure] This Pentacle is to guarantee oneself free of slavery on the sea or prisoner on land. It extends it's virtue so that a man imrisoned thus is freed. The characters are those of Mercury and it is necessary that it is in conjunction with Jupiter or in good aspect with the Moon.

This pentacle is not found in Mathers. It is the same as Lans 1203 figure 108. Verse reads, "Domine sic mihi adjutor & non timebo quid faciat mihi homo." (Compare Ps117.6: "Dominus mihi adiutor non timebo quid faciat mihi homo.") In the center is a dagger and a ribbon. The latter says: DEO DUCE FERRO COMITE. Compare Waite BCM p. 49 fig 8.

(Pentacle Missing)



FN (for below)

This pentacle is not found in Mathers. Verse reads, "Dirupisti vincula mea Domine tibi sacrificabo hostiam laudis & nomen Domini invocabo" (Compare Ps115.16-17: "dirupisti vincula mea tibi sacrificabo hostiam laudis et in nomine Domini invocabo.") In center are geomancy characters of Mercury from Agrippa [Op. Phil. II, ch. li.](#)



[Figure] This Pentacle is to guarantee oneself free of slavery on the sea or prisoner on land. It extends it's virtue so that a man imprisoned thus is freed. The characters are those of Mercury and it is necessary that it is in conjunction with Jupiter or in good aspect with the Moon.

(Most of the following Pentacles are not included in the Manuscript, but notes taken indicate other places to find them.)

[137]

Agrippa [Op. Phil. II, ch. li.](#)

[Figure] This Pentacle is useful for the same use as the precedent.

FN (for below)

Not found in Mathers. Verse reads (Ps23.7): "Attollite portas principes vestras & elevamini portae aeternales & introibit Rex Gloriae." Geomancy symbols of Mercury. Same verse appears in Mathers fig. 48.



[Figure] This Pentacle, of Jupiter, makes one fortunate in the games of hazard and in trade.

FN (Below)

Not found in Mathers. Verse reads (Ps12.4-5): "Illumina oculos meos numquam obdormiam in mortem nequando dicat inimicus meus praevalui adversus eum." Geomancy symbols of Jupiter.



This Pentacle is for the same subject as the precedent.

FN (Below)

Not found in Mathers. Verse reads (Ps12.4-5): "Illumina oculos meos numquam obdormiam in mortem nequando dicat inimicus meus praevalui adversus eum." Geomancy symbols of Jupiter.



This Pentacle is for the same purpose.

FN (Above)

Not found in Mathers. Verse reads (Ps69.2): "Deus in adjutorium meum intende Domine ad adjuvandum me festina." Geomancy symbols, not all appear to be of Jupiter.

THE NEXT FEW SEEM TO BE GEOMANCY SYMBOLS OUT OF AGRIPPA IN A CIRCLE WITH NO VERSE UNLESS OTHERWISE SPECIFIED



This Pentacle is used for love. You must make it Friday with sight of the sun, during Spring at the time the air is calm and serene. It is necessary to prepare at the same time the ingredients which are used to make love, especially the named plant *Enula Campana*, it is necessary to gather it in the same day that you will make this Pentacle, and to preserve it with the suitable perfumes for Venus, and to put the whole in a clean new box.



Not found in Mathers. Geomancy symbols. Verse reads (Solomon 8:6): "Pone me ut signaculum super cor tuum ut signaculum super brachium tuum [quia] fortis [est] ut <mea> *mors dilectio."

This Pentacle is for the same purpose.



This Pentacle of Saturn is useful for the goods beyond Ground as well as the following.



This Pentacle of Saturn is under the Sun's auspices, and is for honors and dignity.



This Pentacle is under the auspices of the Sun. It is good against all kinds of poisonous animals and poisons and against fear and frights.

FN (Below)

Not found in Mathers. Scorpion. Verse reads (Ps90.13): "Super Aspidem & Basiliscum ambulabis & concucabis Leonem & Draconem." Compare with figure 129b with same verse but no scorpion.



This Pentacle sours the Moon is useful against the Earthquakes.

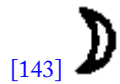
FN (Below)

Not found in Mathers. Names Parasiel, Agari, Thetron, Ygata around the circle.



[Figure] This Pentacle of Mars is for military forwardings, being invulnerable and to charm against offensive weapons.

Not found in Mathers. No verse or names.



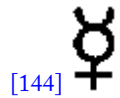
[Figure] This Pentacle is to have familiar Spirits in service and to drive out the Spirits which keep the (French) Treasury it. It is created on Monday.

Not found in Mathers. Names read "Gahel, Zebechia, Thetron."



[Figure] This Pentacle is used to excite wars, to win against the country's enemies, of divisions between people and to be victorious, it is done the Day of Mars.

Not found in Mathers. Geomancy symbols and verse (1Sam2.2): "Non est fortis sicut Deus Noster."



[Figure] This Pentacle is useful for travellers, traders and students with the letters, to be eloquent and to be invincible.

Not found in Mathers. Geomancy symbols and verse "Sapientia in domo ejus & scientia omnium rerum manet apud Deum."

[Figure] This Pentacle is made on Wednesday. It is useful for travellers and the traders, like for games of chance.

Not found in Mathers. "Chedonia, Colear, Hamadiel, Savania." [145]

[Figure] This Pentacle is made Thursday and is useful against diseases and preserves health.

Not found in Mathers. Geomancy symbols and "Adonay / Agla / Tetragrammaton / Emmanuel."

[Figure] This Pentacle is made Thursday for discovery of treasure, and for Ecclesiastical dignity.


Not found in Mathers. Geomantic symbols and the verse "Gloria & Honor coronasti eum & constituisti eum super opera manuum tuarum." (Ps8.6-7.) [146]

[Figure] This Pentacle is made Friday to engage the fair sex in love and to obtain what one wants as well as the following.

Not found in Mathers. Hexagram, symbols and "Anael + Abalidoth + Tamael + Kadie + Peniel + Porna +".

[Figure]

Not found in Mathers. Square with two hearts, 4 Alephs, and the verse "Dixit Eloyim crescite multiplicamini & replete terram & subjacete eam." (adapted from Gen 1:28.)

[147] 

[Figure] This Pentacle is made Saturdays. It is useful against sorcery, the charms and the possession of malignant Spirits and also to have the revelation of night.

This pentacle is similar to Mathers' figure 16, but with no verse.

[Figure] This Pentacle is useful against the lightning storms, hail, sudden death, and the occasions which cause things to rot.

This pentacle is similar to Mathers' figure 22, but with no verse. [148]

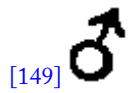
[Figure] All the Spirits obey has this Pentacule it is made Sunday.

This pentacle is almost identical to Mathers' figure 32.



[Figure 148b] This Pentacle is made Monday to be exempt of all dangers on land or sea.

This pentacle is very similar to Mathers' figure 50.



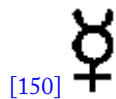
[Figure] This Pentacle is made Tuesday and is useful against the Weapons of fire.

This pentacle is similar to Mathers' figure 51.



[Figure] This Pentacle is made Wednesday and is used to be fortunate in the games of chance and the traffic (?).

This pentacle is similar to Mathers' figure 53.




[Figure] This Pentacle of Mercury is good for the games of chance and for merchants. It should be done on the day and hour of Mercury. It can be made on virgin parchment with colors appropriate to Mercury

This pentacle is similar to Mathers' figure 37. Verse reads "Obscurentur oculi eorum ne videant et dorsum eorum semper incurva" (Ps68:24)



[Figure] This Pentacle is made to go with the favorable Spirits of Jupiter. It must be made on Tin in the month of Libra or February, in the day and hour of Jupiter. If on parchment, it must be from the skin of a stag, which will have to be kept silent, written with the colors suitable to Jupiter, with a feather of Eagle.

This pentacle is not found in Mathers' edition. Compare Magical Calendar. Circle reads "Lamo / Calbat / Caolos /

Alma Chiamoch". Inside diagram are the words "Jupiter" and "Mirach". [151] 

[Figure] This Pentacle of Venus must be made at the beginning of May on a piece of Parchment of a Young Dove you kept in that month, with the blood of the same Dove, with one of its feathers, in the day and hour of Venus, when the Sun is with the Sign of the Balance, it is of a great virtue to be made like it is also done on Rouge copper.

This pentacle is not found in Mathers' edition. Compare Magical Calendar. Circle is empty. Inside diagram are the

words "Mago, Remis, Sehva, Tarfon, Tarfo, Asmodel, Zamiel."



[Figure] This Pentacle of Saturn with the power to make familiar and flexible the Spirits, is made on Mole parchment, and is written with a feather of crested in January, the day and hour of Saturn. It may also be made at midday. And it may be made also on lead.

This pentacle is not found in Mathers' edition. Compare Magical Calendar. Circle has



only.

Inside diagram are the words "Saturnus / Caroler, Maraca, Cesilcie." [\[152\]](#)

[Figure] This Pentacle of Saturn is specific to a Rider so that its Horse dare a long time, because carrying it in its pocket of the width dimensions right, its Horse will be never wounded, it is done on Lead or a skin of mole approximately on June 20 day and hour of Saturn in Full moon.

This pentacle is not found in Mathers' edition. Compare Magical Calendar second seal of Saturn. Circle has Zazel, Agiel. Equivalent to Lans. 1203, pg. 122 (top).

[Figure] This Pentacle of Mars being put in the ground in a forteress renders it impregnable. It must made of steel in October on the day and hour of Mars.

Not found in Mathers. Compare second seal of Mars from The Magical Calendar. Also found on Lans. 1203, p. 129 (bottom).



[\[153\]](#)

[Figure] This Pentacule de Mars is used to overcome the Aëriens Spirits with the case which they were rebels it must be made on refined steel in March the Moon being in its last district.

Not found in Mathers. Compare with the first seal of Mars from *The Magical Calendar*. Also found on Lans. 1203, p. 127 (bottom) although they are not identical.



[Figure] This Pentacle of the Moon is very useful to those which are to travel by land. It is done on money in June.


Not found in Mathers. Compare with *The Magical Calendar* and Agrippa II, xxii, seal of the Moon. Also found on Lans. 1203, p. 143 (top). [\[154\]](#)

[Figure] This Pentacle of Mercury is useful for those who should not fear the mischievousness of the Spirits which can divert the traveller on their journey.

Not found in Mathers. Compare with *The Magical Calendar* second seal of Mercury from *The Magical Calendar* and Agrippa II xxii seal of Mercury, seal of the intelligence of Mercury, and seal of the spirit of Mercury respectively. In the same chapter Agrippa names Tiriel and Taphthartharath as the spirit of Mercury, and the Intelligence of Mercury respectively. Also found on Lans. 1203, p. 119 (bottom).

[Figure] This Pentacle is the Angel **Hasmoday**, it removes impotence.

Compare *The Magical Calendar*, fourth seal of Taurus. **Asmodel** is there named as the angel of the sign of Taurus. Compare Archidoxes, seal of Taurus. Asmodel / SEME. Also found on Lans. 1203, p. 134 (bottom).

[155] 


[Figure] This Pentacle of **Malechedial**, Dominating Angel of Jupiter living of the house of Bellier, it gets the Benevolence of each one, it is done on a composition of gold, of iron and Copper money by equal parts, approximately on March 21 in New moon.

Compare *Magical Calendar*, fourth seal of Aries, and *Archidoxes*, seal of Aries. Note the Greek lettering in the circle is switched with that of its counterpart in the Archidoxes.

Also found on Lans. 1203, p. 131. 

[Figure] This Pentacle of Angel **Ambiel**, Dominating Angel of Mercury living of the House of the Gemini, it happily grants help with the arts of medicine.

Compare *The Magical Calendar*, Characters of the angel of Gemini (Ambriel) and the second and fourth seals of Gemini, and fourth seal of Aries, and *Archidoxes*, seal of Gemini. Also found on Lans. 1203, p. 137.

[156] 

[Figure] This Pentacle of the Angel **Muriel**, Dominating Spirit of the Moon living of Cancer, makes a traveller healthy and safe from any danger on water.

Compare *Magical Calendar*, reverse side of the Seal of Cancer, and seal of Cancer from *Archidoxes*. Also found on Lans. 1203, p. 110.



[Figure] This Pentacle of the Angel **Verchiel**, Dominating Angel of the living Sun of the Lion is very sovereign to gain by lawsuit and by its means obtains favour of his Judges and even Kings.

Compare *Magical Calendar*, angel of Leo (Verchiel) with characters, and second seal of Leo. Agrippa (II.xiv and III.xxiv) also names Verchiel as angel ruling over the sign of Leo. Also see *Archidoxes*, seal of Leo. Verchiel, UBE / TA. Also found on Lans. 1203, p. 132. See also Lans. 1203, pages 52 and 60.



[157]

[Figure] This Pentacle of Mercury, the Dominating Angel **Hamoliel**, living of the Virgin, who by their influence produce the vision of Mercuriels Genius and makes happy in trade and to those which carry it.

Compare *Magical Calendar*, second seal of Virgo and *Archidoxes*, of seal of Virgo. Liebe, Noss. Also found on Lans. 1203, p. 136.



[Figure] This Pentacle of **Zachiel**, Dominating Angel of the living Balance, with the virtue to resist venoms and Enchantments.

Compare *Magical Calendar*, fourth seal of Libra and *Archidoxes*, of seal of Libra. Also found on Lans. 1203, p. 135.

[158]

[Figure] This Patacle [sic] of Jupiter, **Barbiel**, Dominating Angel living in the Scorpion, with the virtue to dissipate the panic, fear, and to untie binding legalities.

Compare *Magical Calendar*, angel of Scorpio (Barbiel) with characters, and second seal of Scorpio. Agrippa (II.xiv) also names Barbiel as angel ruling over the sign of Scorpio, however he is named Barchiel in III.xxiv (possibly by mistake). Compare *Archidoxes*, seal of Scorpio. Barbiel, Samaël / IRDE, Lebum. See also Lans. 1203, 133, also pages 52 and 60.

[Figure] This Pentacle is Angel **Adnachiel**, Dominating Angel living from Sagittarius, with the property to force the Spirits of Sagittarius to obey.

Compare *Magical Calendar*, characters of the angel of Sagittarius (Adnachiel), second seal of Sagittarius and *Archidoxes*, seal of Sagittarius. TINORAMOSA, PION / SILO, LDN Also found in Lans. 1203, p. 138.



[159]

[Figure] This Pentacle of the Angel **Gabriel**, Dominating Angel of Mars living in the Fish, gives the virtue to be made like of all the world when carried it hung on the place of the heart with a red ribbon. It preserves poisonous animals

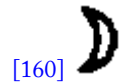
and poison as well as the following.

Compare *Archidoxes*, seal of Capricorn. Also found in Lans. 1203, p. 140.



[Figure]

Compare *Archidoxes*, seal of Aquarius. Also found in Lans. 1203, p. 141.



[160]

[Figure] This Pentacle of **Barachiel** Angel [sic] Dominating of the Moon living of Fish, it has virtue to preserve against apoplexy.

Compare *Archidoxes*, seal of Pisces. Also found in Lans. 1203, p. 139. The drawing in Lans 1202, 1203, and *Archidoxes* all agree on the name reading Barchiel.



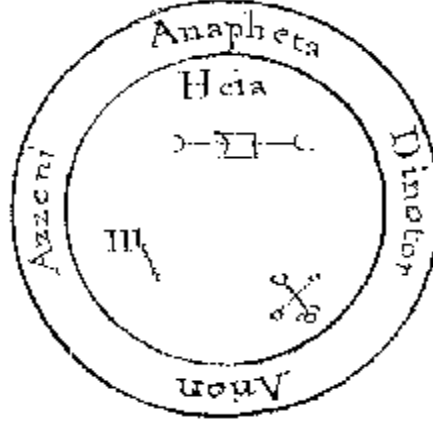
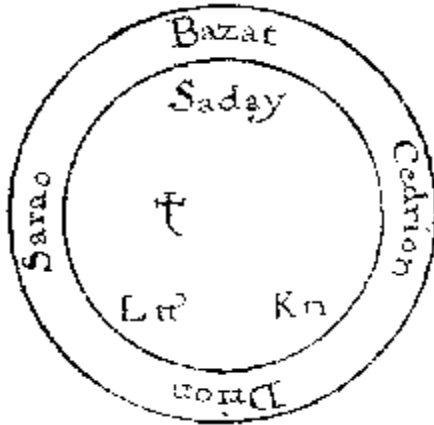
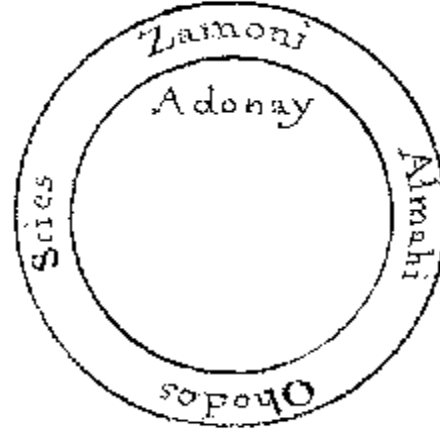
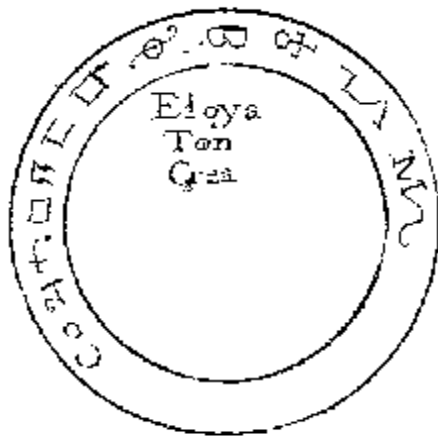
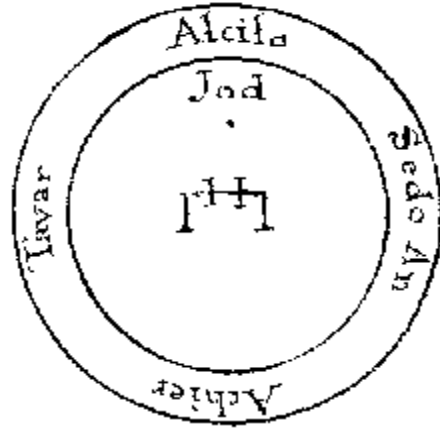
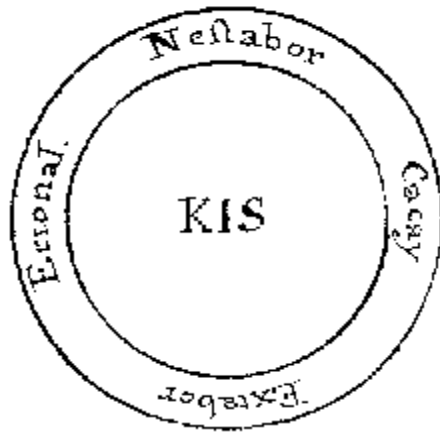
[Figure] This Pentacle is with a Legion of Spirits of Jupiter, and under the Princes **Hismael** and **Jophiel** and by his means will be able easily to study and understand sciences without provision.

Compare *Magical Calendar* second seal of Jupiter, also Agrippa II, xxii, seal of Jupiter.

FN (Above)

In the same chapter Agrippa also names Hismael and Johphiel as the "spirit of Jupiter" and the "intelligence of Jupiter" respectively. Also found in Lans. 1203, p. 125. [161]

Pentacles for the Favourable Spirits



Nestabor, Cacay, Extabor, Erional, KIS.

Eloya/Ton/Crea.

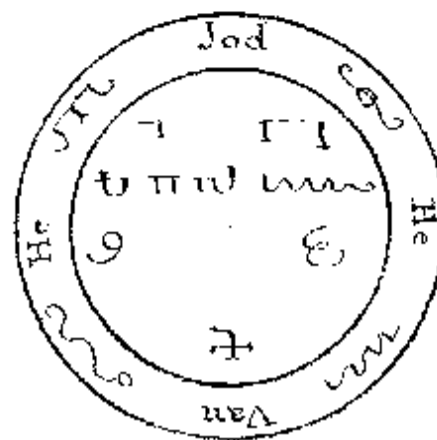
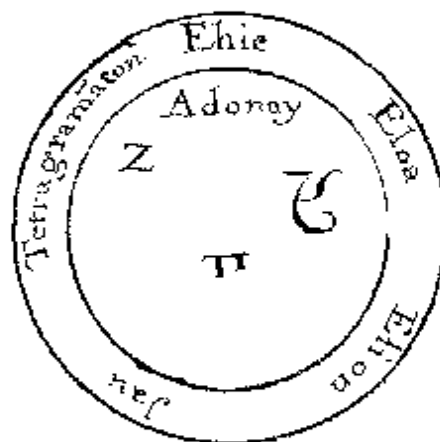
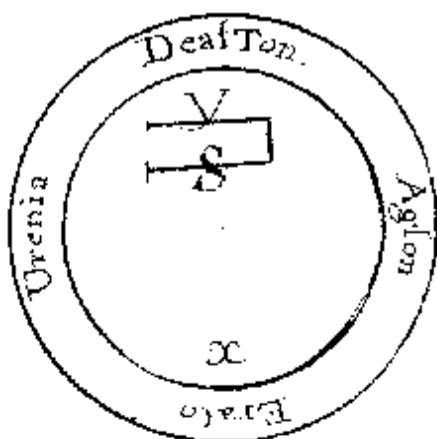
Bazat, Cedrion, Drion, Sarao / Saday.

Alcilo, Sedo An, Achier, Tavar / Jod.

Zamoni, Almahi, Ohodos, Scies / Adonay.

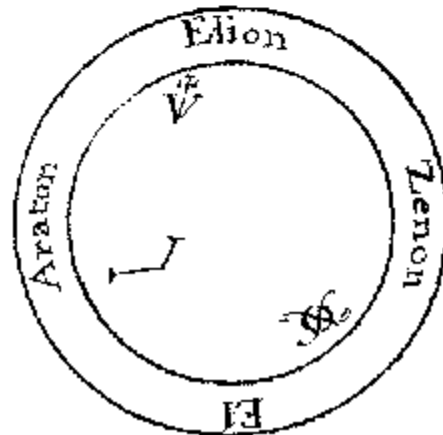
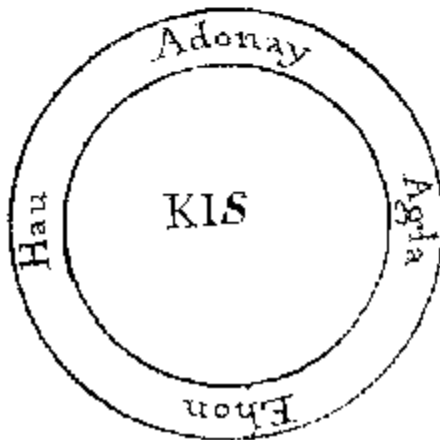
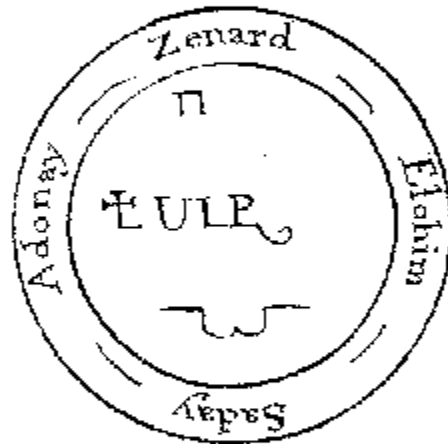
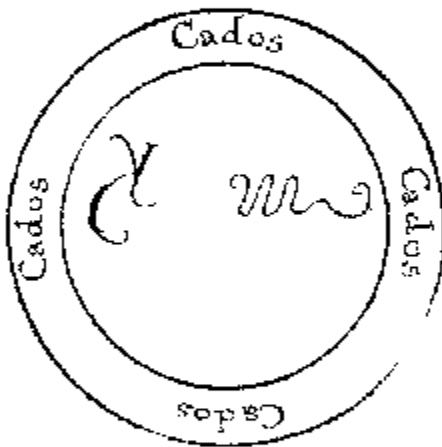
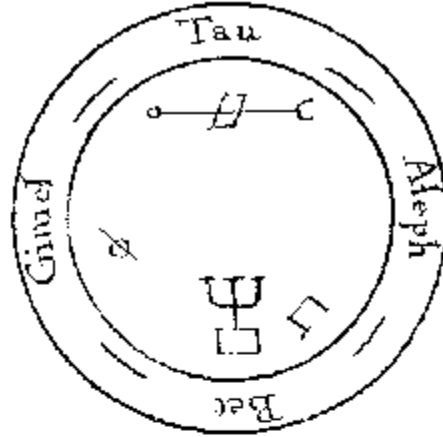
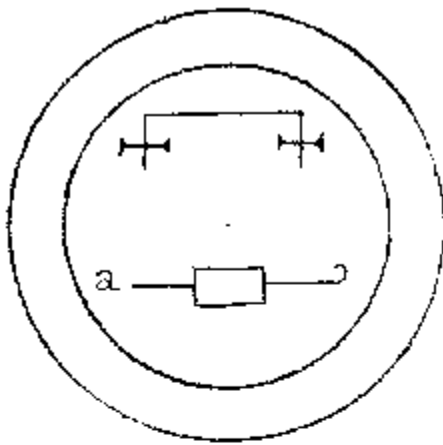
Anapheta, Dinotor, Arion, Azzoni / Heia

Pentacles to Conjure the Infernal Spirits



Deal Ton, Aglon, Erato, Urenia.
 Vestas Assa, Eima, Eon Met.
 Adonay, Saday, Elohim, Agla.
 Jod, He, Vau, He.

Pentacles to Conjure the Infernal Spirits



Cados, Cados, Cados, Cados.
Adonay, Agla, Ehon, Hau / KIS.
Tau, Aleph, Bet, Gimel.
Zenard, Elohim, Saday, Adonay.
Elion, Zenon, El, Araton

[Magical diagrams with interlacing circles.]

FN

Zeanon, Cron Octa. Theo ON Agla To.

Amal, Eton, Agla, Adonay, Zenard, Lama / To On To Jod Doi El / Co He Vau Et No Do.

[\[164 165\]](#)

[3 pentacles from *Magical Calendar*, Saturn]

The Saturn figure is square and are three multiples by three do of each one fifteen, this figure made on a Lead beach when Saturn is retrogressed, puts this figure in new buildings in in an assembly of people nothing will not profit.

FN

Saturnus, Caroler, Maraca, Heseleie. Kabractam, Gabriel. Agiel, Zazel.

[\[166\]](#)

[3 pentacles from *Magical Calendar*, Jupiter]

The Jupiter figure is square, in them four are multiplied by four and of each one make thirty four poite it on you, all those which will see you will love you and you will obtain to Them-tont this qur you will want.

FN

Jupiter, Lamo, Cal-L-ut, Cados, Almadramoth, Miraoth. Arolbonachar, Fatquiel. Jophiel, Hismael.

[\[167\]](#)

[3 pentacles from *Magical Calendar*, Venus]

The figure is square, are seven multiplied by seven and of each one make a hundred and sixty fifteen, it applies to the love of the women.

Remis, Sebia, Farton, Farta, Amoday, Zamiel, Imago. Hagiell, Kedemiel. Melly soxon dich, Anael.

[168]

[3 pentacles from *Magical Calendar*, Mercury]

The Mercury figure is square, are eight multiplied by eight make two hundred and sixty, it gives the Science, the wisdom and the Genius, related this figure to you.

FN

Le-He-rah. Tirel, Taphthartharat. Horastendem, Michael.

[169]

[3 pentacles from *Magical Calendar*, Mars]

The figure of Mar is square and are five multiplied by five do each one sixty five, which conch will carry it on oneself will vainquera its enemies.

FN

Malchidael, Yrioch sos. Graphiel, Barzabel. Bareschas, Samael.

[170]

[3 pentacles from *Magical Calendar*, the Sun]

The figure of the Sun and square and makes Six multiplied by Six do each one hundred unze this figure is to be made love large lords.

FN

Vau, Ferus, Nautho, Eloa Richi, Sol, Abiha. Nachiel, Sorath. Staytabortas, Raphael.

[171]

[3 pentacles from *Magical Calendar*, the Moon]

The figure of the Moon is square and are nine multiplied by nine which does each one three hundred and sixty-nine, that which will carry it will be garenti of disease, and will travel in sureté.

FN

THETRAGRAMMATHON. Malcha, Hasmoday. Barmot Tiba, Gabriel.

THE BOOK OF TWELVE RINGS (DOUZE ANNEUX)

THE BOOK OF TWELVE RINGS

LES TALISMANS

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

Douze Anneaux (Lansdowne MS 1202)

[Edited by Joseph H. Peterson, Copyright © 2004. All rights reserved.](#)

This short treatise on magic rings is found in several manuscripts. The following transcription is from British Library manuscript 1202, the bulk of which is a late manuscript of *Clavicules du Roi Salomon*. *XII Anneaux* also occurs in Lans. 1203 (The *Grimoire of Abognazar*) although the wording is slightly different.

Description in British Library catalog:


Lansdowne 1202 4to. *Les vraies Clavicules du. Roi Salomon. Par Armadel*. This book is elegantly written in a modern French hand, and ornamented with neat drawings of numerous talismans and other implements used in the practice of Magick, of which art this seems to be a very complete treatise. At fo. 179 is another work, entitled "Le Livre d'Or, touchant les vertus et les caracteres des Poeaumes du Prophete David," concluding with the Athanasian Creed.

I have included the page numbers from the original manuscript like this: [172]. There are also anchor tags on each page (e.g. "p172".)

NOTE: the editor does not endorse or recommend any of the methods found in this text. -JHP


First Ring



It is necessary to make a copper Ring in the 3rd mansion of the Moon and in which you place a stone of 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 Aloës.


Second Ring



It is necessary to make a Gold Ring in the second mansion the Moon, and it is necessary to put at it in a yellow stone of the same color of the gold in which it is necessary to engrave this figure  and in the widest part, with the lower part of the stone to contain there this 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 mansion of the moon and to engrave this figure  there and in 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 mansion of the Moon put at it a dark yellow 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 mansion 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 mansion of the Moon in which it is necessary to put a red 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 mansion 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 mansion 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 Jusquame.


Ninth Ring



It is necessary to make a Tin Ring in the 15th mansion of the Moon at which one to put a stone Cristaline and engraved with this figure  and below the stone place 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 mansion 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 mansion of the Moon and to put a dark yellow 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 first mansion of the Moon you will put a white stone and there to engrave this figure  and to put below the stone this word Illusabio, written like in front.

WARNING

When you wish to use the rings, it is necessary to recite the following prayer and exorcism with sincerity when you make the figure on the stone, and the name of the Spirit on the Earth and being exorcised, demand of them what you desire.

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 wish without any evil.

6th Be used for to cure all kind of evil and ills, but should be careful when making it for someone else. It is necessary to make the figure on the ground in an unobtrusive place, because of the evil that is the result of the patient's evils and ills when the patient is cured.

7th of all malignant Spirits, It is necessary to make the figure in a place which is unobtrusive.

8th is used to cure all problems of sight and the problems caused by the 6th ring.

9th Is used for to take quantity of fish.

10th Is used for to take quantity of oyseaux (oysters ?).

11th Is used for to overcome enemies.

12th Is used for to obtain grace when one wants to request a King, a Prince or Great Lord. It is necessary to take care when making the figure or grace is not granted.

The Testament of Solomon

The chosen servants of God, priests and faithful men, I excite unto desires for wicked sins, and evil heresies, and lawless deeds and sodomy

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

Greek title:--

1. Testament of Solomon, son of David, who was king in Jerusalem, and mastered and controlled all **spirits of the air**, on the earth, and under the earth.

By means of them also he wrought all the transcendent works of the Temple. Telling also of the authorities they wield against men, and by what angels these **demons** are brought to naught. Of the sage Solomon. Blessed art thou, O Lord God, who didst give Solomon such authority. Glory to thee and might unto the ages. Amen.

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

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

4. But the child said to the king: "I pray thee, O king. Listen to what has befallen all that thy child hath. After we are all released from our work on the Temple of God, after sunset, when I lie down to rest, one of the evil demons comes and takes away from me one half of my pay and one half of my food.

Then he also takes hold of my right hand and sucks my thumb. And lo, my soul is oppressed, and so my body waxes thinner every day."

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



Demons appearing before King Solomon from *Das Buch Belial*, reproduced in *Witchcraft, Magic & Alchemy* by Grillo de Givry (Dover reprint, 1971); [Resource](#)

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

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

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

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

10. And Solomon said to him: "Tell me, O **demon**, to what zodiacal sign thou art subject." And he answered: "To thw Water-pourer. And those who are consumed with desire for the **noble virgins** upon earth {there appears to be a lacuna here}, these I strangle.

But in case there is no disposition to sleep, I am changed into three forms. Whenever men come

to be enamoured of women, I **metamorphose myself into a comely female**;
and I take hold of the men in their sleep, and play with them.

And after a while I again **take to my wings**, and hie me to the heavenly regions. I also appear as a **lion**, and I am commanded by all the **demons**. I am offspring of the archangel Uriel, the power of God."

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

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

13. So Ornias took the finger-ring, and went off to Beelzeboul, who has kingship over the demons. He said to him: "Hither! Solomon calls thee." But Beelzeboul, having heard, said to him: "Tell me, who is this Solomon of whom thou speakest to me?"

Then **Ornias** threw the ring at the **chest of Beelzeboul**, saying: "Solomon the king calls thee." But Beelzeboul cried aloud with a mighty voice, and shot out a great burning flame of fire; and he arose, and followed Ornias, and came to Solomon.

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

15. And I questioned him, and said: "Who art thou?" The demon replied: "I am **Beelzebub**, the **exarch of the demons**."

And all {19} the demons have their chief seats close to me. And I it is who make **manifest the apparition of each demon**." And he promised to bring to me in bonds all the unclean spirits. And I again glorified the God of heaven and earth, as I do always give thanks to him.

16. I then asked of the demon if there were females among them. And when he told me that there were, I said that I desired to see them.

So **Beelzeboul** went off at high speed, and brought unto me **Onoskelis**, that had a very **pretty shape**, and the skin of a **fair-hued woman**; and she **tossed her head**.

Onoskelis (Greek: "she with the ass's legs") was a female demon with a beautiful form.

The name is usually associated with the hobgoblin, **Empusa**, who was able to assume various shapes, however in this case, she is a satyra (female satyr). Onoskelis described her purpose as follows:

17. And when she was come, I said to her: "Tell me who art thou?" But she said to me: "I am called **Onoskelis**, a spirit wrought ...{shabtai/Saturn}, lurking upon the earth. There is a golden cave where I lie. But I have a place that ever shifts. At one time I strangle men with a noose; at another, I creep up from the nature to the arms {in marg: "worms"}. But my most frequent dwelling-places are the precipices, caves, ravines.

Ofentimes, however, do I consort with men in the semblance of a woman,
and above all with those of a dark skin. For they share my star with me;

since they it is who privily or openly worship my star,
without knowing that they harm themselves, and but whet my appetite for further mischief.

For they wish to provide money by means of memory (commemoration?), but I supply a little to those who worship me fairly."

Onoskelis then describes that she was created

18. And I Solomon questioned her about her birth, and she replied: "I was born of a voice untimely, the so-called echo of a man's ordure {1} dropped in a wood."

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

19. And I said to her: "Under what star dost thou pass?" And she answered me: "Under the star of the full moon, for the reason that the moon travels over most things." Then I said to her: "And {20} what angel is it that frustrates thee?" And she said to me: "He that in thee {or "through thee"} is reigning." And I thought that she mocked me, and bade a soldier strike her. But she cried aloud, and said: "I am {subjected} to thee, O king, by the wisdom of God given to thee, and by the angel Joel."

and that she travels by the full moon. Solomon commanded her to spin hemp to construct the ropes used for the Temple.

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

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

22. And I Solomon, on hearing this, bound him more carefully, and ordered him to be flogged with thongs of ox-hide, and to tell me humbly what was his name and what his business. And he answered me thus: "I

am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities, and I waste away the beauty of virgin women, and estrange their hearts."

23. And I said to him: "Is this thy only business?" And he answered me: "I transport men into fits of madness and desire, when they have wives of their own, so that they leave them, and go off by {21} night and day to others that belong to other men; with the result that they commit sin, and fall into murderous deeds."

24. And I adjured him by the name of the **Lord Sabaôth**, saying: "Fear God, Asmodeus, and tell me by what angel thou art frustrated." But he said: "By Raphael, the archangel that stands before the throne of God. But the liver and gall of a fish put me to flight, when smoked over ashes of the **tamarisk**." I again asked him, and said: "Hide not aught from me.

For I am Solomon, son of David, King of Israel. Tell me the name of the fish which thou reverest." And he answered: "It is the Glanos by name, and is found in the rivers of Assyria; wherefore it is that I roam about in those parts."

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

26. And I summoned again to stand before me **Beelzeboul**, the prince of **demons**, and I sat him down on a raised seat of honour, and said to him:

"Why art thou alone, prince of the demons?" And he said to me: "Because I alone am left of the angels of heaven that came down. For I was first angel in the first heaven being entitled **Beelzeboul**.

And now I control all those who are bound in Tartarus. But I too have a child, and he haunts the Red Sea. And on any suitable occasion he comes up to me again, being subject to me; and reveals to me what he has done, and I support him. {22}

27. I Solomon said unto him: "**Beelzeboul [Beelzebub]**, what is thy employment?" And he answered me: "I **destroy kings**. I ally myself with **foreign** tyrants. And my **own demons** I set on to men, in order that the latter may believe in them and be lost.

And the **chosen servants of God, priests and faithful men**, I excite unto **desires** for wicked sins, and evil **heresies, and lawless deeds**; and they obey me, and I **bear them on to destruction**.

And I inspire men with envy, and {desire for} murder, and for wars and **sodomy**, and other evil

things. And I will destroy the world."

Hippolytus V notes the common view that the the TREE in the garden was NAAS who used the serpent or Nachash as a musical enchanter to seduce Adam and Eve into homosexuality.

Elohim the father, seeing these things, sends forth Baruch, the third angel among his own, to succour the spirit that is in all men. Baruch then coming, stood in the midst of the angels of Edem, that is, in the midst of paradise-for paradise is the angels, in the midst of whom he stood,- and issued to the man the following injunction:

"Of every tree that is in paradise thou mayest freely eat, but thou mayest not eat of the tree of the knowledge of good and evil, [Gen. ii. 16, 17.] which is Naas.

Now the meaning is, that he should obey the rest of the eleven angels of Edem, for the eleven possess passions, but are not guilty of transgression.

Naas, however, has committed sin, for he went in unto Eve, deceiving her, and debauched her; and (such an act as) this is a violation of law.

He, however, likewise went in unto Adam, and had unnatural intercourse with him; and this is itself also a piece of turpitude, whence have arisen adultery and sodomy.

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

29. I said to him: "Tell me by what angel thou art frustrated." And he answered: "By the holy and precious name of the Almighty God, called by the Hebrews by a row of numbers, of which the sum is 644, and among the Greeks it is Emmanuel {1}. And if one of the Romans adjure me by the great name of the power Eleéth, I disappear at once."

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

30. I Solomon was astounded when I heard this; and I ordered him to saw up Theban

{1} marbles. And when he began to saw the marbles, the other demons cried out with a loud voice, howling because of their king Beelzeboul. {1. We hear of Pentelic marble in Strabo, but the reference in the text may be to Thebes in Egypt.}

31. But I Solomon questioned him, saying: "If thou wouldst gain a respite, discourse to me about the things in heaven." And Beelzeboul said: "Hear, O king, if thou burn gum, and incense, and bulb of the sea {1}, with nard and saffron, and light seven lamps in an earthquake {2}, thou wilt firmly fix thy house. And if, being pure {3}, {23} thou light them at dawn in the sun alight, then wilt thou see the heavenly dragons, how they wind themselves along and drag the chariot of the sun."

{1. Perhaps the "sea-bulbs" were the balls of hair-like texture which the sea washes up on Mediterranean shores, e.g. in Tunisia.

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

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

32. And I Solomon, having heard this, rebuked him, and said: "Silence for this present {1}, and continue to **saw the marbles** as I commanded thee." And I Solomon praised God, and commanded another demon to present himself to me. And one came before me who carried his face high up in the air, but the rest of the spirit curled away like a snail. And it broke through the few soldiers, and raised also a terrible dust on the ground, and carried it upwards; and then again hurled it back to frighten us, and asked what questions I could ask as a rule. And I stood up, and spat {2} on the ground in that spot, and sealed with the ring of God. And forthwith the dust-wind stopped. Then I asked him, saying: "Who art thou, O wind?" Then he once more shook up a dust, and answered me: "What wouldst thou have, King Solomon?" I answered him: "Tell me what thou art called, and I would fain ask thee a question. But so far I give thanks to God who has made me wise to answer their evil plots."

{1. So Luke xxii. 51. 2. For the use of spittle to produce a cure or other effect in a magical way, cp. Mark vii. 33 and viii. 23. In John ix. 6, Jesus, we read, "spat on the ground, and made clay of the spittle, and anointed the eyes with the clay." Of this magic use of spittle Pliny, in his *Natural History*, gives numerous examples. It was common in antiquity.}

33. But {the demon} answered me: "I am the spirit of the ashes (**Tephras**). And I said to him: "What is thy pursuit?" And he said: "I **bring darkness on men**, and set fire to fields; and I bring homesteads to naught. But most busy am I in summer. However, when I get an opportunity, I creep into corners of the wall, by night and day. For I am offspring of the great one, and nothing less." Accordingly I said to him: "Under what star dost thou lie?" And he answered: "In the very tip of the moon's horn, when it is found in the south. There is my star. For I have been bidden to restrain the convulsions of the hemitertian fever; and this is why many men pray to the hemitertian fever, using these three names: Bultala, Thallal, {24} Melchal. And I heal them." And I said to him: "I am Solomon; when therefore thou wouldst do harm, by whose aid dost thou do it?" But he said to me: "By the angel's, by whom also the third day's fever is lulled to rest." So I questioned him, and said:

"And by what name {1}?" And he answered: "That of the archangel **Azael**." And I summoned the **archangel Azael**, and set a **seal** on the **demon**, and commanded him to seize great stones, and toss them up to the workmen on the higher parts of the Temple. And, being compelled, the **demon** began to do what he was bidden to do. {1. Cp. Acts iv. 7.}

[See more about this "magic" built with slave labor:](#)

"**Amphion** was connected with **Orpheus** who was the "father of them that play the lyre." A Greek Treatise on Music, by **Philodemus**; and here we have the truth represented which lay **hidden under the fables** of **Orpheus** and **Amphion**. This latter was a **skilful harper**, who was frequently employed by the **Theban** workmen to **play** to them while engaged in their labour, and for which they rewarded him out of the proceeds of that

labor. So powerful and pleasing was his music, that they went lightly and comfortably through their work; and time and labour passed on without tedium or fatigue; and the walls and towers were speedily raised." **Clark**, II Chron 34:12).

"**Orpheus** was the first who introduced the rites of father Liber (the wineskin god) into Greece; and he first celebrated them on a mountain of Boeotia, very near to Thebes, where Liber was born; and because this mountain continually resounded with the strains of the **lyre**, it was called **Cithearon** (lyre). Those **sacred rites** are even now called orphic, in which he himself was lacerated and torn in pieces." (The Divine Institutes, Ante-Nicene Fathers, VII, p. 38).

"It is fabled of **Orpheus**, a most celebrated **musician**, that such was the **enchancing** harmony of his lyre, that **he built the city of Thebes** by it: the stones and timbers **danced to the melody**; and by the power of his **harmony** rose up, and took their respective places in the different parts of the wall that was to defend the city. (Clark, II Chron 34:12)

"The OT retains vestiges of the **magic use of music**, which antedates most of the biblical narratives by many centuries. The collapse of Jericho's wall, after the ritual sounding of the ram's horns, is mythologically akin to the Greek legend of **Amphion of Thebes**, whose lyre-playing moved the stones to rebuild the broken wall. (International Dictionary of the Bible, p. 458, Abingdon). (See Homer Odyssey XI.260 ff)

[See Clement of Alexander](#)

34. And I glorified God afresh who gave me this authority, and **ordered** another **demon** to come before me. And there came seven spirits {1}, females, bound and woven together, fair in appearance and comely. And I Solomon, seeing them, questioned them and said: "Who are ye?" But they, with one accord, said with one voice {2}: "We are of the **thirty-three** elements of the cosmic ruler of the darkness {3}." And the first said: "I am **Deception**." The second said: "I am **Strife**." The third: "I am **Klothod**, which is **battle**." The fourth: "I am **Jealousy**." The **fifth**: "I am **Power**." The sixth: "I am **Error**." The seventh: "I am the worst of all, and **our stars are in heaven**. Seven stars humble in sheen, and all together. And we are called as it were **goddesses**. We change our place all and together, and together we live, sometimes in Lydia, sometimes in Olympus, sometimes in a great mountain."

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

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

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

Iren. Haer. I. i. 10.}

35. So I Solomon questioned them one by one, beginning with the first, and going down to the seventh. The first said: "I am Deception, I deceive and weave snares here and there. I whet and excite heresies. But I have an angel who frustrates me, Lamechalal." {25}

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

37. Likewise also the third said: "I am called **Klothod** {1}, which is Battle, and I cause the well-behaved to scatter and fall foul one of the other. And why do I say so much? I have an angel that frustrates me: "**Marmarath**."

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

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

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

40. Likewise also the sixth said: "I am Error {1}, O King Solomon. And I will make thee to err, as I have before made thee to err, when I caused thee to slay thy own brother {2}. I will lead you into error, so as to **pry into graves** {3}; and I teach them that dig, and I lead errant souls away from all piety, and many other evil traits are mine. But I have an angel that frustrates me, Uriel."

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

2. See I Kings ii. 25.

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

41. Likewise also the seventh said: "I am the worst, and I make thee worse off than thou wast; because I will impose the bonds of Artemis. But the locust {1} will set me free, for by means thereof is it fated that thou shalt achieve my desire For if one were wise, he would not turn his steps toward me." {1. This refers to the closing incident narrated in the Testament, the sacrificing by Solomon of five locusts to Moloch. Tatian, Orat. ad Graecos, cap. 12, speaks of Artemis magos. She is the same as Hecate.}

42. So I Solomon, having heard and wondered, sealed them with my ring; and since they were so considerable, I bade them dig the foundations of the Temple of God. For the length of it was 250 cubits. And I bade them be industrious, and with one murmur of joint protest they began to perform the tasks enjoined. {26}

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

enough, but am anxious to have such a head as thou hast."

44. I Solomon, on hearing this, sealed him, stretching out my hand against his chest. Whereon the demon leapt up, and threw himself down, and gave a groan, saying: "Woe is me! where am I come to? O traitor Ornias, I cannot see!" So I said to him: "I am Solomon. Tell me then how thou dost manage to see." And he answered me: "By means of my feelings." I then, Solomon, having heard his voice come up to me, asked him how he managed to speak. And he answered me: "I, O King Solomon, am wholly voice, for I have inherited the voices of many men. For in the case of all men who are called dumb, I it is who smashed their heads, when they were children and had reached their eighth day. Then when a child is crying in the night, I become a spirit, and glide by means of his voice. . . . In the crossways {1} also I have many services to render, and my encounter is fraught with harm. For I grasp in all instant a man's head, and with my hands, as with a sword, I cut it off, and put it on to myself. And in this way, by means of the fire which is in me, through my neck it is swallowed up. I it is that sends grave mutilations and incurable on men's feet, and inflict sores."

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

45. And I Solomon, on hearing this, said to him: "Tell me how thou dost discharge forth the fire? Out of what sources dost thou emit it?" And the spirit said to me: "From the Day-star {1}. For here hath not yet been found that **Elburion**, to whom men offer prayers and **kindle lights**. And his name is invoked by the seven demons before me. And he cherishes them." {1. Or, "from the Orient."}

46. But I said to him: "Tell me his name." But he answered: "I cannot tell thee. For if I tell his name, I render myself incurable. But he will come in response to his name." And on hearing this, I Solomon said to him: "Tell me then, by what angel thou art frustrated?" And he answered: "By the fiery flash of lightning." {27} And I bowed myself before the Lord God of Israel, and bade him remain in the keeping of Beelzeboul until Iax {1} should come. {1. Bornemann conjectures "a guardian or watcher." But the angel Iax recurs below in # 86.}

47. Then I ordered another demon to come before me, and there came into my presence a hound, having a very large shape, and it spoke with a loud voice, and said, "Hail, Lord, King Solomon!" And I Solomon was astounded. I said to it: "Who art thou, O hound?" And it answered: "I do indeed seem to thee to be a hound, but before thou wast, O King Solomon, I was a man that wrought many unholy deeds on earth. I was surpassingly learned in letters, and was so mighty that I could hold the stars of heaven back. And many divine works did I prepare. For I do harm to men who follow after our star, and turn them to . . . {1} And I seize the frenzied men by the larynx, and so destroy them." {1. The MS. has a *vox nihili*. Can it mean "her that is born of echo" (see above, p. 19, n. 8).?}

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

with which thou mayest adorn the temple of the Lord God."

49. And I Solomon, on hearing this, ordered my servant to set off with him, and to take the finger-ring bearing the seal of God with him. And I said to him: "Whoever shall show thee the green stone, seal him with this finger-ring. And mark the spot with care, and bring me the demon hither. And the demon showed him the green stone, and he sealed it, and brought the demon to me. And I Solomon decided to confine with my seal on my right hand the two, the headless demon, likewise the hound, that was so huge {1}; he should be bound as well. And I bade the hound keep safe the fiery spirit so that lamps as it were might by day and night cast their light through its maw on the artisans at work.

{1. The text seems corrupt here.}

50. And I Solomon took from the mine of that stone 200 shekels for the supports of the table of incense, which was similar in appearance. And I Solomon glorified the Lord God, and then closed round the treasure of that stone.

And I **ordered afresh the demons to cut marble** for the construction of the house of God. And I Solomon prayed to the Lord, and asked the hound, saying: "By what angel {28} art thou frustrated?" And the demon replied: "By the great Briarus {1}."

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

51. And I praised the Lord God of heaven and earth, and bade another demon come forward to me; and there came before me one in the form of a lion roaring. And he stood and answered me saying: "O king, in the form which I have, I am a spirit quite incapable of being perceived. Upon all men who lie prostrate with sickness I leap, coming stealthily along; and I render the man weak, so that his habit of body is enfeebled. But I have also another glory, O king. I cast out demons, and I have legions under my control. And I am capable of being received {1} in my dwelling-places, along with all the demons belonging to the legions under me." But I Solomon, on hearing this, asked him: "What is thy name?" But he answered: "Lion-bearer, Rath {2} in kind." And I said to him: "How art thou to be frustrated along with thy legions? What angel is it that frustrates thee?" And he answered: "If I tell thee my name, I bind not myself alone, but also the legions of demons under me."

{1. dektikos seems here to bear this sense, as also in the fragment of a very old commentary on the Shepherd of Hermas in the Oxyrhynchus papyri. part i, by Grenfell and Hunt, 1898, p. 9. The dwelling-places are the persons of whom the spirit, good or evil, takes possession.

So in the Docetic Acta Iohannis (ed. M.R. James) the Christ says: "I have no dwelling, and I have dwellings; I have no place, and I have places; I have **no temple**, and I have temples. ... Behold thyself in me who address thee."

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

52. So I said to him: "I adjure thee in the name of the God Sabaoth, to tell me by what name thou art frustrated along with thy host." And the spirit answered me: "The 'great among men,' who is to suffer many things at the hands of men, whose name is the **figure 644**, which is Emmanuel; he it is who has

bound us, and who will then come and plunge us from the steep {1} under water. He is noised abroad in the three letters which bring him down {2}."

{1. The allusion is to the swine of Gadara. 2. The three characters are apparently the numbers 644.}

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

54. And I worshipped the Lord God of Israel, and bade another demon come forward. And there came before me a dragon, three-headed, of fearful hue. And I questioned him: "Who art thou?" And he answered me: "I am a **caltrop-like spirit** {1}, whose activity in three lines. But I blind children in women's wombs, and twirl their ears round. And I make them deaf {2} and mute. And I have again in my third head means of slipping in {3}. And I smite men in the limbless part of the body, and cause them to fall down, and foam, and grind their teeth. But I have my own way of being frustrated, Jerusalem being signified in writing, unto the place called 'of the head {4}." For there is fore-appointed the angel of the great counsel, and now he will openly dwell on the cross. He doth frustrate me, and to him am I subject."

{1. Tribolaios. The tribolos was a three-spiked instrument, thrown on the ground to wound horses' feet. 2. **bubá**, an unknown word. 3. a word of doubtful sense. 4. i.e. **Golgotha**. The old legend was that Adam's skull reposed in this spot, and that the cross was planted upon it.}



Ephippas and the Demon of the Red Sea bring the Great Pillar to Solomon" by H.J. Ford from Old Testament Legends.

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

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

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

57. And I adored the Lord God of Israel, and bade another demon present himself. And there came before me a spirit in woman's form, that had a head without any limbs {1}, and her hair was dishevelled. And I said to her: "Who art thou?" But she answered: "Nay, who art thou? And why dost thou want to hear concerning me? But, as thou wouldst learn, here I stand bound before thy face. Go {30} then into thy royal storehouses and wash thy hands. Then sit down afresh before thy tribunal, and ask me questions; and thou shalt learn, O king, who I am."

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

58. And I Solomon did as she enjoined me, and restrained myself because of the wisdom dwelling in me {1}; in order that I might hear of her deeds, and reprehend them, and manifest them to men. And I sat down, and said to the demon: "What art thou?" And she said: "I am called among men Obizuth; and by night I sleep not, but go my rounds over all the world, and visit women in childbirth. And divining the hour I take my stand {2}; and if I am lucky, I strangle the child. But if not, I retire to another place. For I cannot for a single night retire unsuccessful. For I am a fierce {3} **spirit**, of myriad names and many shapes. And now hither, now thither I roam. And to westering parts I go my rounds. But as it now is, though thou hast sealed me round with the ring of God, thou hast done nothing. I am not standing before thee, and thou wilt not be able to command me. For I have no work other than the destruction of children, and the making their ears to be deaf, and the working of evil to their eyes, and the binding their mouths with a bond, and the ruin of their minds, and paining of their bodies."

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

2. *stamatihu*, an unknown verb. 3. *xalepón*.}

59. When I Solomon heard this, I marvelled at her appearance, for I beheld all her body to be in **darkness**. But her glance was altogether bright and greeny, and her **hair was tossed wildly** like a **dragon's**; and the whole of her limbs were invisible. And her voice was very clear as it came to me. And I cunningly said: "Tell me by what angel thou art frustrated, O evil spirit?" By she answered me: "By the angel of God called **Afarôt**, which is interpreted **Raphael**, by whom I am frustrated now and for all time. His name, if any man know it, and write the same on a woman in childbirth, then I shall not be able to enter her. Of this name the number is 640 {1}." And I Solomon having heard this, and having glorified the Lord, ordered her hair to be bound, and that she should be hung up in front of the Temple of God; that all the children of Israel,

as they passed, might see it, and glorify the Lord God of Israel, who had given me this authority, with wisdom and power from God, by means of this signet.

{1. Bornemann (Zeitschr. f.d. Hist. Theol. 1844, p. 38) gives the tale of figures. $r = 100$; $a = 1$; $f = 500$; $a = 1$; $m = 8$; $l = 30$. Total 640.} {31}

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

61. And the spirit answered and said: "This is the first time I have stood before thee, O King Solomon. I am a spirit made into a god among men, but now brought to naught by the ring and wisdom vouchsafed to thee by God. Now I am the so-called winged dragon {1}, and I chamber not with many women, but only with a few that are of fair shape, which possess the name of **xuli**, of this **star**. And I pair with them in the guise of a spirit winged in form, coitum habens per nates. And she on whom I have leapt goes heavy with child, and that which is born of her becomes **eros**. But since such offspring cannot be carried by men, the woman in question breaks wind. Such is my role. Supposed then only that I am satisfied, and all the other demons molested and disturbed by thee will speak the whole truth. But those composed of fire {2} will cause to be burned up by fire the material of the logs which is to be collected by them for the building in the Temple."

{1. pterodrákun, a word not in the lexicons. 2. Tà dè dià pyrós.}

62. And as the demon said this, I saw the spirit going forth from his mouth, and it consumed the wood of the frankincense-tree, and burned up all the logs which we had placed in the Temple of God. And I Solomon saw what the spirit had done, and I marvelled.

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

64. And there came before my face another spirit, as it were a woman in the form she had. But on her shoulders she had two other heads with hands. And I asked her, and said: "Tell me, who art thou?" And she said to me: "I am Enêpsigos, who also have a myriad names." And I said her: "By what angel art thou frustrated?" But she said to me: "What seekest, what askest thou? I undergo changes, like the goddess I am called. And I change again, and pass into possession of another shape. And be not {32} desirous therefore to know all that concerns me. But since thou art before me for this much, hearken. I have my abode in the moon, and for that reason I possess three forms. At times I am magically {1} invoked by the wise as **Kronos**. At other times, in connexion with those who bring me down, I come down and appear in another shape. The measure of the element {2} is inexplicable and indefinable, and not to be frustrated. I then, changing into these three forms, come down and become such as thou seest me; but I am frustrated by the angel Rathanael, who sits in the third heaven. This then is why I speak to thee. Yonder temple cannot

contain me."

{1. mageyoméne. 2. Perhaps "the place or size of the heavenly body."}

65. I therefore Solomon prayed to my God, and I invoked the angel of whom **Enépsigos** spoke to me, and used my seal. And I sealed her with a triple chain, and (placed) beneath her the fastening of the chain. I used the seal of God, and the spirit prophesied to me, saying: "This is what thou, King Solomon, doest to us. But after a time thy kingdom shall be broken, and again in season this Temple shall be riven asunder {1}; and all Jerusalem shall be undone by the King of the Persians and Medes and Chaldaeans. And the vessels of this Temple, which thou makest, shall be put to servile uses of the gods; and along with them all the jars, in which thou dost shut us up, shall be broken by the hands of men. And then we shall go forth in great power hither and thither, and be disseminated all over the world. And we shall lead astray the inhabited world for a long season, until the Son of God is stretched upon the cross. For never before doth arise a king like unto him, one frustrating us all, whose mother shall not have contact with man. Who else can receive such authority over spirits, except he, whom the first devil will seek to tempt, but will not prevail over? The number of his name is 644 {2}, which is Emmanuel. Wherefore, O King Solomon, thy time is evil, and thy years short and evil, and to thy servant shall thy kingdom be given {3}."

{1. I conjecture the sense which the word must bear in this context. 2. xmd. 3. This prophecy corresponds roughly to the one which Lactantius, Instit. Div. lib. iv. c. 18, quotes from an apocryphal Book of Solomon.}

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

67. And having praised God, I commanded another spirit to come before me; and there came before my face another demon, having in front the shape of a horse, but behind of a fish. And he had a mighty voice, and said to me: "O King Solomon, I am a fierce spirit of the sea, and I am greedy of gold and silver. I am such a spirit as rounds itself and comes over the expanses of the water of the sea, and I trip up the men who sail thereon. For I round myself into a wave {1}, and transform myself, and then throw myself on ships and come right in on them. And that is my business, and my way of getting hold of money and men. For I take the men, and whirl them round with myself, and hurl the men out of the sea. For I am not covetous of men's bodies, but cast them up out of the sea so far. But since Beelzeboul, ruler of the spirits of air and of those under the earth, and lord of earthly ones, hath a joint kingship with us in respect of the deeds of each one of us, therefore I went up from the sea, to get a certain outlook {2} in his company.

{1. Cp. Jude 13. That Jude here indulges in no mere metaphor is clear from the words which follow, which embody the belief detailed in the Testament of Solomon, p. 40. 2. "descent, or spiritual assault."}

68. "But I also have another character and role. I metamorphose myself into waves, and come up from the

sea. And I show myself to men, so that those on earth call me Kuno{s}paston {1}, because I assume the human form. And my name is a true one. For by my passage up into men, I send forth a certain nausea. I came then to take counsel with the prince Beelzeboul; and he bound me and delivered me into thy hands. And I am here before thee because of this seal, and thou dost now torment me {2}. Behold now, in two or three days the spirit that converseth with thee will fail, because I shall have no water."

{1. Cf. Pliny, Nat. Hist. 24. 74 "Cynosbaton, alii Cynospaston, alii neurospaston vocant; folium habet vestigio hominis simile. Fert et uvam nigram, in cuius acino nervum habet, unde neurospastos dicitur." The human form revealed itself in the footstep, which the leaf resembled. 2. basanixeis. Cp. Matt. viii. 6, 29; xiv. 24; Mark v. 7.}

69. And I said to him: "Tell me by what angel thou art frustrated." {34} And he answered: "By Iameth." And I glorified God. I commanded the spirit to be thrown into a phial along with ten jugs of sea-water of two measures each {1}. And I sealed them round above the marbles and asphalt and pitch in the mouth of the vessel. And having sealed it with my ring, I ordered it to be deposited in the Temple of God. And I ordered another spirit to come before me. {1. Cp. John ii. 6.}

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

71. And he said: "My dwelling is in fruitful places, but my procedure is this. I seat myself beside the men who pass along among the tombs, and in untimely season I assume the form of the dead; and if I catch any one, I at once destroy him with my sword. But if I cannot destroy him, I cause him to be possessed with a demon, and to devour his own flesh, and the hair to fall off his chin." But I said to him: "Do thou then be in fear of the God of heaven and of earth, and tell me by angel thou art frustrated." And he answered: "He destroys me who is to become Saviour, a man whose number, if any one shall write it on his forehead {1}, he will defeat me, and in fear I shall quickly retreat. And, indeed, if any one write this sign on him, I shall be in fear." And I Solomon, on hearing this, and having glorified the Lord God, shut up this demon like the rest. {1. Rev. ix. 4; xiii, 16, 17.}

72. And I commanded another demon to come before me. And there came before my face thirty-six spirits, their heads shapeless like dogs, but in themselves they were human in form; with faces of asses, faces of oxen, and faces of birds. And I Solomon, on hearing and seeing them, wondered, and I asked them and said: "Who are you?" But they, of one accord with one voice, said {1}: "We are the thirty-six elements, the **world-rulers** {2} of this darkness. But, O King Solomon, thou wilt not wrong us nor imprison us, nor lay command on us; but since the Lord God has given thee authority over every spirit, in the air, and on the earth, and under the earth, therefore do we also present ourselves before thee like the other spirits, from ram and bull, from {35} both twin and crab, lion and virgin, scales and scorpion, archer, goat-horned, water-pourer, and fish.

{1. Acts ii. 1. 2. **kosmokratores**. Cp. Paul, Eph. vi. 12; Origen, c. Celsum, viii, 58.}

73. Then I Solomon invoked the name of the Lord Sabaoth, and questioned each in turn as to what was its

character. And I bade each one come forward and tell of its actions. Then the first one came forward, and said: "I am the first decans of the zodiacal circle, and I am called the ram, and with me are these two." So I put to them the question: "Who are ye called?"

The first said: "I, O Lord, am called **Ruax**, and I cause the heads of men to be idle, and I pillage their brows. But let me only hear the words, 'Michael, imprison Ruax,' and at once I retreat."

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

75. The **third** said: "I am called **Arôtosael**. I do harm to eyes, and grievously injure them. Only let me hear the words, 'Uriel, imprison Aratosael' (sic), at once I retreat . . . {1}" {1. There seems to be a lacuna here.}

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

77. The **sixth** said: "I am called **Sphendonaël**. I cause tumours of the parotid gland, and inflammations of the tonsils, and tetanic recurvation {1}. If I hear, 'Sabrael, imprison Sphendonaël,' at once I retreat."

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

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

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

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

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

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

83. The **twelfth** said: "I am called **Saphathoraël**, and I inspire **partisanship** in men, and delight in causing them to **stumble**."

If any one will write on paper these names of angels, Iacô, Iealô, Iôelet, Sabaôth, Ithoth, Bae, and having folded it up, wear it round his neck or against his ear, I at once retreat and dissipate the drunken fit."

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

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

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

87. The **sixteenth** said: "I am called **Atrax**. I inflict upon men fevers, irremediable and harmful. If you would imprison me, chop up coriander {1} and smear it on the lips, reciting the following charm: 'The fever which is from dirt. I exorcise thee by the throne of the most high God, retreat from dirt and retreat from the creature fashioned by God.' And at once I retreat."

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

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

89. The **eighteenth** said: "I am called **Buldumêch**. I separate wife from husband and bring about a grudge between them. If any one write down the names of thy sires, Solomon, on paper and place it in the ante-chamber of his house, I retreat thence. And the legend written shall be as follows: 'The God of Abram, and the God of Isaac, and the God of Jacob commands thee -- retire from this house in peace.' And I at once retire." {37}

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

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

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

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

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

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

95. The **twenty-fifth** said: "I am called **Anatreth**, and I rend burnings and fevers into the entrails. But if I hear: 'Arara, Charara,' instantly do I retreat."

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

97. The **twenty-seventh** said: "I am called **Phêth**. I make men consumptive and cause hemorrhagia. If one

exorcise me in wine, sweet-smelling and unmixed by the eleventh aeon {1}, and say: 'I exorcise thee by the eleventh aeon to stop, I demand, Phêth (Axiôphêth),' then give it to the patient to drink, and I at once retreat."

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

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

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

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

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

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

103. The **thirty-third** said: "I am called **Agchoniôn**. I lie among swaddling-clothes and in the precipice. And if any one write on fig-leaves 'Lycurgos,' taking away one letter at a time, and write it, reversing the letters, I retire at once. 'Lycurgos, ycurgos, kurgos, yrgos, gos, os

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

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

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

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

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

108. And I Solomon had much quiet in all the earth, and spent my life in profound peace, honoured by all men and by all under heaven. And I built the entire Temple of the Lord God. And my kingdom was prosperous, and my army was with me. And for the rest the city of Jerusalem had repose, rejoicing and delighted. {39} And all the kings of the earth came to me from the ends of the earth to behold the Temple

which I builded to the Lord God. And having heard of the wisdom given to me, they did homage to me in the Temple, bringing gold and silver and precious stones, many and divers, and bronze, and iron, and lead, and cedar logs. And woods decay not they brought me, for the equipment of the Temple of God.

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

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

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

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

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

114. I therefore, having heard this, glorified the Lord God, and again I questioned the demon, saying:

"Tell me how ye can ascend into heaven, **being demons**, and amidst the **stars** and **holy angels** intermingle."

And he answered: "Just as things are fulfilled in heaven, so also on earth (are fulfilled) the types {1} of all of them. For there are **principalities, authorities, world-rulers** {2}, and we **demons** fly about in the air; and we hear the voices of the heavenly beings, and survey all the powers. And as having no ground (basis) on which to alight and rest, we lose strength and fall off like leaves from **trees**.

And men seeing us imagine that **the stars are falling from heaven**. But it is not really so, O king; but we fall because of our weakness, and because we have nowhere anything to lay hold of; and so we **fall down like lightnings** {3} in the depth of night and suddenly. And we set cities in flames and fire the fields. For the stars have firm foundations in the heavens like the sun and the moon."

{1. Cp. Heb. viii. 5. 2. Cp. Rom. viii. 38. 3. Luke x. 18: "I beheld Satan as lightning fall from heaven." June 13.}

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

116. And the queen of the South saw all this, and marvelled, {41} glorifying the God of Israel; and she beheld the Temple of the Lord being builded. And she gave a siklos {1} of gold and one hundred myriads of silver and choice bronze, and she went into the Temple. And (she beheld) the altar of incense and the brazen supports of this altar, and the gems of the lamps flashing forth of different colours, and of the lamp-stand of stone, and of emerald, and hyacinth, and sapphire; and she beheld the vessels of gold, and silver, and bronze, and wood, and the folds of skins dyed red with madder. And she saw the bases of the pillars of the Temple of the Lord. All were of one gold ... {2} apart from the demons whom I condemned to labour. And there was peace in the circle of my kingdom and over all the earth.

{1. A shekel. Philo has the form *síklos*, i. 468. *siglos* is the usual spelling in the LXX. 2. There seems to be here a lacuna in the MS.}

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

"**To King Solomon**, all hail! Lo, we have heard, and it hath been heard unto all the ends of the earth, concerning the wisdom vouchsafed in thee, and that thou art a man merciful from the Lord. And understanding hath been granted thee over all the spirits of the air, and on earth, and under the earth. Now, forasmuch as there is present in the land of Arabia a spirit of the following kind: at early dawn there begins to blow a certain wind until the third hour. And its blast is harsh and terrible, and it slays man and beast. And no spirit can live upon earth against this demon. I pray thee then, **forasmuch as the spirit is a wind**, contrive something according to the wisdom given in thee by the Lord thy God, and deign to send a man able to capture it. And behold, King Solomon, I and my people and all my land will serve thee unto death. And all Arabia shall be at

peace with thee, if thou wilt perform this act of righteousness for us. Wherefore we pray thee, condemn not our humble prayer, and suffer not to be utterly brought to naught the eparchy subordinated to thy authority. Because we are suppliants, both I and my people and all my land. Farewell to my Lord. All health!"

118. And I Solomon read this epistle; and I folded it up and gave it to my people, and said to them: "After seven days shalt thou remind me of this epistle. And Jerusalem was built, and the Temple was being completed. And there was a stone {1}, the end stone {42} of the corner lying there, great, chosen out, one which I desired lay in the head of the corner of the completion of the Temple. And all the workmen, and all the demons helping them came to the same place to bring up the stone and lay it on the pinnacle of the holy Temple, and were not strong enough to stir it, and lay it upon the corner allotted to it. For that stone was exceedingly great and useful for the corner of the Temple."

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

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

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

121. Then the youth fastened the flask on the camel, and the Arabs sent him forth on his way with much honour and precious gifts, praising and magnifying the God of Israel. But the youth brought in the bag and laid it in the middle of the Temple. And on the next day, I King Solomon, went into the Temple of God and sat in deep distress about the stone of the end of the corner. And when {43} I entered the Temple, the flask stood up and walked around some seven steps and then fell on its mouth and did homage to me. And I marvelled that even along with the bottle the demon still had power and could walk about; and I commanded it to stand up. And the flask stood up, and stood on its feet all blown out. And I questioned him, saying: "Tell me, who art thou?" And the spirit within said: "I am the demon called Ephippas, that is

in Arabia." And I said to him: "Is this thy name?" And he answered: "Yes; wheresoever I will, I alight and set fire and do to death."

122. And I said to him: "By **what angel art thou frustrated?**" And he answered: "By the only-ruling God, that hath authority over me even to be heard. He that is to be born of a virgin and crucified by the Jews on a cross. Whom the angels and archangels worship. He doth frustrate me, and enfeeble me of my great strength, which has been given me by my father the devil." And I said to him: "What canst thou do?" And he answered: "I am able to remove {1} mountains, to overthrow the oaths of kings. I wither trees and make their leaves to fall off." And I said to him: "Canst thou raise this stone, and lay it for the beginning of this corner which exists in the fair plan of the Temple {2}?" And he said: "Not only raise this, O king; but also, with the help of the demon who presides over the Red Sea, I will bring up the pillar of air {3}, and will stand it where thou wilt in Jerusalem."

{1. Cp. the faith which removes mountains. 2. Bornemann suggests that the gate of the Temple called Beautiful (Acts iii. 2, 10) is referred to. 3. I conjecture the sense.}

123. Saying this, I laid stress on him, and the flask became as if depleted of air. And I placed it under the stone, and (the spirit) girded himself up, and lifted it up top of the flask. And the flask went up the steps, carrying the stone, and laid it down at the end of the entrance of the Temple. And I Solomon, beholding the stone raised aloft and placed on a foundation, said: "Truly the Scripture is fulfilled, which says: 'The stone which the builders rejected on trial, that same is become the head of the corner.' For this it is not mine to grant, but God's, that the demon should be strong enough to lift up so great a stone and deposit it in the place I wished."

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

125. And I Solomon questioned the other spirit which came up with the pillar from the depth of the Red Sea. And I said to him: "Who art thou, and what calls thee? And what is thy business? For I hear many things about thee." And the demon answered: "I, O King Solomon, am called **Abezithibod**. I am a descendant of the archangel. Once as I sat in the first heaven, of which the name is Ameleouth -- I then am a fierce spirit and winged, and with a single wing, plotting against every spirit under heaven. I was present when Moses went in before Pharaoh, king of Egypt, and I hardened his heart. I am he whom Iannes and Iambres invoked homing {1} with Moses in Egypt. I am he who fought against Moses {2} with wonders with signs."

{1. οἰκοϋμένοι in the MS., a vox nihili. If we had the apocryph of Iannes and Iambres we might understand the reference. 2. 2 Tim. iii. 8.}

126. I said therefore to him: "How wast thou found in the Red Sea?" And he answered: "In the exodus of

the sons of Israel I hardened the heart of Pharaoh. And I excited his heart and that of his ministers. And I caused them to pursue after the children of Israel. And Pharaoh followed with (me) and all the Egyptians. Then I was present there, and we followed together. And we all came up upon the Red Sea. And it came to pass when the children of Israel had crossed over, the water returned and hid all the host of the Egyptians and all their might. And I remained in the sea, being kept under this pillar. But when Ehippas came, being sent by thee, shut up in the vessel of a flask, he fetched me up to thee."

127. I, therefore, Solomon, having heard this, glorified God and adjured the demons not to disobey me, but to remain supporting the pillar. And they both swore, saying: "The Lord thy God liveth, we will not let go this pillar until the world's end. But on whatever day this stone fall, then shall be the end of the world {1}."

{1. This legend of the heavy cornerstone and of the spirits supporting a **column in the Temple** reappears in the Georgian Acts of Nouna in the fourth century. There it is a huge wooden column that is lifted by spirit-agency, when the king and workmen had failed to move it into place. The spirits support it in the air before letting it sink into its place. These Acts will shortly appear in an English translation by Miss Wardrop in the forthcoming number of the *Studie Biblica*, Clarendon Press, 1898.} {45}

128. And I Solomon glorified God, and adorned the Temple of the Lord with all fair-seeming. And I was glad in spirit in my kingdom, and there was peace in my days. And I took wives of my own from every land, who were numberless. And I marched against the **Jebusaeans**, and there I saw **Jebusaeon**, daughter of a man: and fell violently in love with her, and desired to take her to wife along with my other wives. And I said to their priests: "Give me the Sonmanites (i.e. Shunammite) to wife {1}."

But the priests of **Moloch** said to me: "If thou lovest this maiden, go in and worship our gods, the great god **Raphan** and the god called **Moloch**." I therefore was in fear of the glory of God, and did not follow to worship. And I said to them: "I will not worship a strange god. What is this proposal, that ye compel me to do so much?" But they said: ". . . {2} by our fathers."

{1. Song of Sol. vi. 12. 2. *utheis* (sic) stands in the MS.; perhaps *taïs theaïs* should be read.}

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

I then was moved, but **crafty Eros** brought and laid by her for me five grasshoppers, saying: "Take these grasshoppers, and crush them together in the **name of the god Moloch**; and then will I sleep with you." And this I actually did.

And at once the Spirit of God departed from me, and I became weak as well as foolish in my words. And after that I was obliged by her to build a **temple of idols to Baal** {1}, and to **Rapha**, and to **Moloch**, and to the other idols.

{1. Fem. So Rom. xi. 4.}

130. I then, wretch that I am, followed her advice, and the glory of God quite departed from me; and my spirit was darkened, and I became the sport of idols and demons. Wherefore I wrote out this Testament, that ye who get possession of it may pity, and attend to the last things {1}, and not to the first. So that ye

may find grace for ever and ever. Amen. {1. Cp. Rev. ii. 19.}

[translated by F. C. Conybeare](#)

