



MAGICAL ADVICE

Pt. 5

from MYSTICALGOD

(a composition for scribd group Magical 333)

“I hate you because you shoot at me
but I love you because you look like me,
I hate you because you seem different than me,
but I love you because you need warmth as I do,
I hate you because you are from another land,
but I love you because you understand me,
I hate you because you don't like my beliefs,
but I love you because you believe in paradise as I do,
I hate you because you are so evil,
but I love you because you are so beautiful,
I hate you because you think you're so strong,
but I love you because you're so fragile,
Once blinded, but now so late,
lying here in the result of my destructive rage,
blinded by my own hate,
I never saw until too late, that I was only killing myself.”

MYSTICALGOD 1.20.09

INTRODUCTION

Within the proceeding lesson, we shall cover your connection with magic, and the invisible beings that play a major part in the orchestra of events surrounding us, and, occasionally, who also play a part in our magic. The intent is to lightly touch on areas enough to educate you and to enable you to begin building upon your own magical powers. Although, this won't be an exhaustive approach to the relevant topics, it will none the less be an advanced study lesson. You shall not, by my advice, engage in magical operations from the magical description contained herein, unless you have made sufficient studies of the work to be done. You should not ever call a being that is not of this world, unless you have appropriate protection, such as an amulet or talisman or magic circle intended for such a purpose. Describing the method for such is beyond the scope of this document.

No reference to human sacrifice is intended for you to perform such. The reference to humans, or parts of humans, being used in ritual, although is claimed to be most powerful, is always at a cost to the sorcerer, in ways beyond his perception, and it is looked upon by me as the weakness of an untalented individual. (note: The animals we hunt for our survival are sufficient for sacrifice, when done correctly.)

Next we need to consider you belief structure in relation to these demons or angels. From this point forth, I will try to refer to these beings as

"invisible beings" which may be either angel, demon, or spirit. You must have a solid foundation of belief within your mind in order to properly work with them. You can't swim, if you don't believe "YOU CAN SWIM". And these are deep waters. So try to keep your head above water.

It will be good to reinforce our understanding and beliefs of invisible beings with other, more tangible views of these beings. We will do this by covering what is known as possessive states disorder, a psychological term used for demonic possession.

Then we shall take a leaping dive down into the extensive topic of demonology. We will review a few notable descriptions of this areas, as well as names of demons, and more. Here you shall gain knowledge of terms and concepts in reference to invisible beings, in order to gain a better working grasp of them.

Then we shall we shall look at what is referred to as "a state of decline" or "a moral decline" (which has occured in Africa, and now, as I write this, is occurring in India). Mainly, this is in reference to a moral decline which leads to occult related acts, some of which you should reflect upon. Why? Because it is human nature. And also because I want my apprentices to understand this, so when they teach others, they avoid negative occult acts in response to negative conditions. The negative must be met with positive, to overcome. This article from the University of Frankfurt, is a bit graphic in some parts (not sexually). Therefore, this material is intended for adults only.

Next we will flex our occult brain power even further by stepping into demon evocation, or the magical use of invisible beings. This section will be in depth, so it will take some time to comprehend and absorb. Take your time. My books can be downloaded and read whenever you wish. (Save them on disk, in two separate places.) Unlike some occult books that attempt to cover a wide range of occult areas, thus scattering your focus, I have narrowed the focus of my lessons to train you for the best results, in

the least possible time.

I must add-in here just a brief comment, while on the subject. Avoid the occult salesman, the ones who try to sell magic to you as though it were a bottle of excellent, miracle shampoo! Magic is not intended to be sold and bought by you, or anyone. The tricks it can do may be spectacular, but it did not originate from a guy who ways trying to sell you on magick squares that could make you invisible or fulfill three wishes. True magic originated from ancient cultures who depended on one, or more, magical people to heal them, protect them, and provide good counsel to their leaders. This is how we shall use it. True members of magical 333.

Now back to evocation and the magical use of invisible beings. We will go into teaching on Solomonic Magic. I KNOW YOU WESTERN MAGICK ADDICTS LOVE THIS STUFF! But you really should avoid the habit. I'm going to divulge this material unto thee, not to be of an encourijur but hopefully to see you cut the strings of the puppet masters.

Here's a tip: the church has gained success through "social controls", not through untainted faith. As somewhat sickening as it is when you sit there just staring at it, western magick (and freemasonry) seems to attempt to create rules, and thus controls, which not only limit you, but also LIMIT YOUR POWER TO PERFORM TRUE MAGIC. How? By telling you how, when, where, and what to do! Hear me. Cut the puppet strings and set yourself free. (But not to the extremes of an anarchist.)

Adam and eve, or the human species, did not see through human eyes until they emerged from spirit into the flesh, the choice in and of itself to separate itself from God and know good from evil. Genesis 3:7.

Listen, as I will reveal to you something a very powerful which a spirit revealed to me, and I shall tell you. We are from God's spirit. All that happens to you, is God experiencing life in the flesh. Your life, and its experiences, is for God to experience. Maybe you wanted to know the purpose of your life. It is a paradox, some of which is beyond simple

understanding. Know this: the flesh is definitely not one with the spirit. The essence of the body is matter, and matter is NOT ALIVE. Matter is dead. It opposes the spirit. To place honor of matter over spirit is to dishonor and deny your spirit -- NOT GOOD.

To take hold of the light, to serve good, to honor life and spirit is to look toward God and return to Him. Research the word "LIFE". Its core meaning does not originate from flesh, but from spirit. True magical power originates from life and God: see 2 Corinthians 4:7, where it indicates that we have a treasure of power within us. This is so true. In my dreams, its not so much what beauty I see, but the immense powerful presence I feel is near me, in me.

Want to perceive another mystery? The bible is a story that actually hides a code that draws meaning to life and spirit. It is, in a way, a compilation of metaphors to express that which is inexpressable. Example biblical keyword: mystery (Greek word meaning "sacred mysteries" or "one initiated to receive hidden truths"); water, wine, light, fruit, tree (all link to one word: spirit). Try using a comprehensive concordance, and see what I mean. I want to set you free. But you are still in the forest, my student. RUN! (on the path I've set before you)

So as long as this journey may seem, let us begin. The journey of a thousand miles begins with the first step. And a true magical apprentice will learn to create his own magical system, objects, formulas, symbols, etc. . And you shall. In time. With patience.

In the previous lesson, Magical Advice pt. 4, section pt.3, you were instructed on how to see without looking, which will train your skills to be able to proceed with the lessons contained herein this lesson.

As a good student, an excellent apprentice, try to follow my training in appropriate order and time frames. If you have not read and/or practiced the lessons given in the previous lessons, then you are not prepared to proceed with this lesson. To do so might lead to failures, as end results, as

a whole. I care about you, and I would risk my life to spare yours, but perhaps not if done in foolishness. So read and thoroughly practice the training in the previous lessons. It will improve the quality of your magic and your life. I promise. Be not fooled by the simplicity. Some hide secrets in many words, while the spirit who acts through me hides deeper meanings in simplicity.

I'm aware that some who read this may construct the belief that they have advance knowledge, and that practicing my advice would be trite or uneventful. Let me assure you that my words and actions and material come from spirit. In no way is the sum of what is presented in these lessons ordinary. I don't seek anything except your advancement in these lessons, which in turn, somehow serves a good purpose. I can't exactly define anything beyond that point. Simply put, I feel a great pull from my belly to do what I'm doing. Then when I do it, I feel wonderful.

Follow the training given in previous lessons, daily. The key things to keep in mind "all instructions provided that govern attitude, thought, and emotion". These things will change your life. You will feel a presence enter your life as never before. You will face challenges, as malicious spirits seek to blind you. If you are quick, you will see this when it happens, and you shall exhibit power.

A simple exercise to practice daily, to dispel these problems, in addition to magic and prayer: remember -- starting now, whenever a frustrating circumstance arises, no matter how troubling, stop any negative/bad thought immediately and say, "I know mysticalgod cares about me, and I know that good things are always happening to me". 1. if you can do this with feelings that support the words, and with body language (even subtly) , every day, every time, many times a days, then within five days, changes will begin. It's best to create different ways to say this, so that you recreate "the same" MEANING, true meaning, in new sentences. Why tell you this before the lesson? Because, you WILL need it. And there is

mind training at work in doing this. And it helps to highlight your fear. Because as you do this, your doubts will popup too, at which time you must catch them, examine them, then mentally bind them and learn how to remove their power over you. Why? because this fear is the same fear that blocks your magical power. (see how these matters tie together? As do my lessons, even when they don't seem to.)

By doing these things, I believe my presence will manifest within you in some positive way, and I will immediately act as a medium to focus power into you.

Some want to eat, but they don't want to cook. Some want money, but they don't want to work for it. Some want knowledge, but they don't want to study for it. Some want loyalty, but they don't want to earn it. Magic is not this way. For you to become a skilled magic user, you must work for it, and practice it. So let us begin.

THE INVISIBLE TRUTH

Should you be concerned with invible beings, even if you don't call upon them? Yes.

If you practice magic, you seek to make a willfull change, usually through the use of "something". That something must possess some form of living energy, a spirit. In some operations, many spirits may be affecting each other or simply working together. Believe it or not, even a thought can be a spirit. How? By embodiment (the state itself is the manifestation of the being).

It's unavoidable that by seeking to be powerful in magic, you will need

to believe in, understand, control, and reward invisible beings. I don't recommend anyone frequently interact with invisible beings. They are not objects that you can use the way you might use a disposable razor. They have their own mind. Be warned.

The best use of an invisible being is to call upon qualities of its character, then to reward it, or give to your God, for the service rendered. For example, a "being" who is skilled in finding a home would be "employed", in one way or another, to help you obtain a new home, with advantages in your favor.

You can even use the qualities of an invisible being to call into your own personality the skills of the being, to give you remarkable qualities, such as looks, speech, thought, dexterity, etc. .

To accomplish this, you must understand the true character of the spirit. Then payment must be provided. This payment could be as simple as a long and genuine "thank you", or it can be as serious as a bloody sacrifice, with a mix of alcohol and blood.

Many occult books don't even mention payment. They treat invisible beings as "stupid or mindless" tools to be used and forgotten. I seriously don't recommend this attitude.

Payment must contain the element of emotion. That is they key. Call it sacrifice--call it money--call it whatever you shall. But do it with emotion. Or it becomes worthless.

The emotion in a sacrifice is what the invisible being is "eating" or "partaking" of. To make a sacrifice a very powerful one is to make yourself feel it. The more you feel it, the more powerful its results will be.

Example: I tried a sacrifice long ago. A chicken. It was my first. I was "afraid". I didn't want to hurt the bird. But I told myself, I eat chicken at least twice per week. This method just meant that I would be preparing it myself. I also urgently needed the power of the magic to work. It was imperative to go through with it. I performed the rite exactly as I had written it. All went as planned, then came time for the sacrifice. I held the bird and closed my

eyes as I put the new knife to the birds neck.

I apologize if this bothers you. You must learn the point. The result of the magic occurred within two days after the rite. It was abundantly successful. The benefits gained lasted for years. The power of the rite was undeniable and obviously not a coincidence. The power had fulfilled my wishes to perfection. Why? Because my emotions were very strong with fear, discomfort, aversion. My willingness to give these feelings out of sincere need, as well as desire, from my heart was an abundant payment to the invisible being involved in my rite. In addition, blood contains life energy. Controlling it and directing it as it is offered is also necessary in the operation. Note: any object that once had a life of its own is "usually" better for use in magic than an object that never had any life.

Alternatively, you can use material objects as a sacrifice too. Your favorite dvd collection or \$200 could be given to someone you DON'T know with the specific belief that you are doing it as an offering, knowing that by doing so, your wish shall be fulfilled (being it within your capacity to receive such).

Next, how much do you believe that invisible beings exist? Is your perception of them something you made up? Is your belief strong or weak? Let's now look at making your belief in them stronger.

MAKING THE INVISIBLE VISIBLE

When I was young, I, although not insane, would often look around my room for peep holes or hidden cameras because I literally felt someone, or others, watching me. within years to follow, I learned much about invisible beings. I even saw things which provided additional support of beliefs I already possessed. I've seen an unexplainable glowing light, only a few yards away, in a ravine in Hayward, CA. Two other witnesses were present. . I've seen odd white shapes appear in photos taken, of a girlfriend I had years ago, while in a cemetery. The white images covered her breasts in two of the ten photos from the new pack of polaroid film. The images were the only two that my former girlfriend decided it would be cute to flash me. I've seen huge swarms of flies when there wasn't any apparent reason for them to be present, as they swarmed around and on a



basement door of an old mansion said to be haunted (Meek park, Hayward, Ca.). Even if you stare at the image to the left, you can feel its presence. The house is not nice, but let's avoid the details here. (info at: <http://www.waymarking.com/waymarks/WM3EWP>)(or use yahoo hybrid map: 240 Hampton Road, or Google it)

In a 100 year old house I once lived, my former black cat used to sit in one room, when the lights were out, staring at one wall for long periods of time, occasionally jumping against the wall as if trying to catch a beam of light. In that same house, there was a battery operated doll my deceased girlfriend and I had found left outside during spring cleaning

week. When you pressed the doll on the back, the dolly would sort of cry out and say "mmommy, mmommy". After 2 weeks, my girlfriend had said she did not like the doll. When I asked why, she told me that the doll would come to life and speak by itself. I brushed this off as merely an electrical glitch, a loose wire, and my sensitive girlfriend just being sensitive. Soon, after, while I was alone in the kitchen at night, making a sandwich, the doll cried out on its own. I jumped with a shiver down my back. I shook my head after a moment had passed. I examined the doll and gave a quick laugh. I put down the doll. On two more separate occasions, the doll did it to me again. It seemed to know the scariest moments to do that to me. I took the doll out and promptly placed it into the trash bin.

The following article displays evidence of occult phenomena, and it points out the attempt by scientific minds to bridge the gap between the occult and science. I present it to you, to provide you with more material to build your magical mind. Although, you should trust and develop your feelings to enhance this area for your own benefit.

A Recent Paris exhibition of occult photography, plus some related phenomena

Le Troisième œil. La photographie et l'occulte, La Maison européenne de la photographie, Paris, 3 November 2004 - 6 February 2005

Clément Chéroux, Andreas Fischer, et al, *Le Troisième œil. La photographie et l'occulte*, Gallimard, Paris, 2004, 288pp, 49.50€ (hardback)

I must beg the reader not to bear me excessive ill-will, if I say (as I feel I must) that this exhibition was 'entrancing.' Within the hushed precincts of the Maison européenne de la photographie, in between the Seine and métro Saint-Paul, seething crowds seem a rarity, enabling one to appreciate in an appropriately spiritualistic mood, unjostled, a magnificent array of varied images which, in the claims of their creators, either reveal what has hitherto remained unseen, or invite the viewer to bend their thoughts towards the genuinely invisible. We gaze at those who operate in a trance; and we are offered the opportunity for trance-like contemplation ourselves. A few of the images may appear comical, most notably those where a materialised spectre looks like an all-too-material fraudster who has raided the muslin counter at the nearest *grand magasin*; but the majority of the images do actually come up to expectations.



Thomas Glen Hamilton, Ectoplasm produced by Mary M with portrait of Arthur Conan Doyle, 1932.



These photographs plot the history of modern spiritualism and psychical research from the massive upsurge in the second half of the nineteenth century almost to the present day. The majority of the images, however, date from the years that span the *fin-de-siècle*, the Belle Epoque and the 'roaring' Twenties: years that constitute a golden age for psychical phenomena – particularly spectacular physical phenomena – as well as for the use (and abuse) of the camera as an instrument for detecting the forces of the Beyond. One can easily see the myriad links between this photography and the great scientific and religious debates of the era, debates that should be seen not simply as intellectual exchanges, but as existential struggles. Although many of the producers of psychical and spiritist images may have been competent tricksters or simply incompetent photographers, the public need for such images was deep and earnest and less *naïf* than one would at first think. At a time when science was producing the miraculous and promising to create more, the boundaries of the possible were not so easy to situate. X-rays, radium, relativity crowded on to the scene within a few years; the atom emerged triumphant after a struggle of a couple of millennia, only to suffer soon afterwards the incommmodity of being split; and the ether, like the man upon the stair 'who wasn't there,' took a bow and finally went away – or did it? In the course of the nineteenth century the double-bladed sword of 'evolution' had cast humanity down from its pedestal in biological terms, whilst in the terms of new religions like spiritualism or utopian socialism it had opened up strange vistas of endless human development, both before and after death. Some historians used to deride psychical research as a mere 'undergrowth' of science, hindering and delaying what would otherwise be the brisk, confident 'march' of professional progress; this attitude has waned considerably in recent years thanks to penetrating new work from scholars. What the old 'undergrowth' approach failed to appreciate, was that psychical research and spiritualism played a vital role of mediation between the new and overwhelming domain of science and the religious and emotional needs of humanity. Did people believe in photographs such as these because they were gullible, we ask?

- 'Yes!' says our comrade in the undergrowth.
- 'But supposing they believed because they wanted to believe?' we reply.
- 'That's even worse!' is the answer from the undergrowth. 'That is deliberately to introduce obfuscation and befuddlement into the realm of science.'
- 'Supposing they did not really care about science?'



— 'Well..., they should have done! In fact... they did! All these people continually invoked science as their justification!'

Ah, the undergrowth has a point. It is true that all spiritualists and psychical researchers in this period sought to win for their activities the status of science and for their beliefs the status of theories that could be proved experimentally – hence the use of artificial recording devices like the camera, which paralleled and even mimicked developments in contemporary science. And yet the cases of fraud, or insouciant handling of photographic plates, or fantasising about ectoplasm, the fourth dimension, the astral plane, and so on, seem obvious to us now, and perhaps relatively harmless. To a certain degree we have here, not science itself, but science as a language – the language of certainty, the only language in which to express something really important. I am tempted to call this the 'transubstantiation' problem. Many people of the period in question wanted some *symbol* of their belief in life after death, or of their belief that life was more than just 'force and matter' (in the terms of Ludwig Büchner's notorious materialist manifesto), or that human beings were more than machines made for work. But the enactment or embodiment of this *symbol* had to be as *real* and as *literal* as possible, otherwise its *symbolic* value would be null. And it has to be admitted that the rhetoric of science here makes for a great set of icons – in eerie black and white, wistful sepia and even glorious colour. While some of these photographs might have been produced by sober, even sceptical psychical researchers impartially investigating strange phenomena, most of them are by people who believed – *believed* whilst in their own way *protesting* and *creating* at the same time. What we are faced with is an entanglement of science, religion and...art.





Commandant Darget, Fluidic photograph obtained by applying leafy twig to plate, 1900.

If I said earlier on that one cannot look at these images without thinking of the scientific and religious history of the times, it is obviously true that one cannot help thinking of the art and literature too. Romanticism, symbolism, surrealism all come to mind, both because these artistic movements faced many of the same questions as spirit photographers, and because there is obvious interplay in terms of imagery, form and style. 'Occult' photography focuses many of the issues about representation, abstraction, the visible versus the invisible, which haunted the nineteenth and early twentieth centuries – and which continue to attract our interest today, judging by the increasing number of events and publications in this area. One thinks readily of the excellent exhibition and catalogue at the Musée d'Orsay last year: *Aux Origines de l'abstraction, 1800-1914* (3 November 2003 – 22 February 2004; Paris: Editions de la Réunion des musées nationaux, 2003). In such a context spirit photography appears as a creative reflection (and what creator would spurn a little hoodwinking from time to time?) on the limits of representation, the boundaries between the 'inner' image and the 'outer' image, desire and an 'unconscious.' In its search for the ethereal, spirit photography often approaches the misty indeterminacy of symbolist painting; in its quest for the 'ultimate' forms it is hand in hand with early abstract painting; and its material externalisation of amorphous inner desire (ectoplasm, etc) is an obvious precedent for much of surrealism. To put all this in a nutshell, it is, I think, worthwhile



considering this photography, whatever its pretensions, as a kind of art, and furthermore as a kind of art that is particularly attractive at the present time.



John Beattie, spirit photographs reproduced in Alexander Aksakov, *Animismus und Spiritismus* (Leipzig, 1890).

It is a kind of art that can be understood all the better by reading Dario Gamboni's superbly detailed and wide-ranging study of the great art of the period (another significantly recent publication): *Potential Images: Ambiguity and Indeterminacy in Modern Art*. Many of these photographs correspond to what he defines as 'potential images': 'those that depend on "the onlooker's state of mind" and come fully into being, in conformity with the artist's intentions, only through the participation of the onlooker.'ⁱ Far from having the character of objective documents, occult photographs invite participation and even the mental act of completion that Gamboni suggests. The only criticism that I might make of this 'potential' approach, is that often the indeterminacy is not to be completed in any literal way: we are invited to envisage, as it were, that which is and remains invisible. I am not the kind of person to chide my fellow creature for maintaining a wary distance vis-à-vis Immanuel Kant. But on this occasion, I think that Gamboni may have missed an opportunity. He cites Kant three times for the same passage comparing the free play of the imagination to smoke coming out of a chimney.ⁱⁱ Yet Gamboni's book was also a golden opportunity to raise the whole question of the sublime, one form of which in Kant's teaching is



particularly relevant, for it involves the conflict between reason, which requires that the universe be whole, systematic, unified, and certain intuitions that seem to offer us the spectacle of the infinite (i.e. that which exceeds any wholeness, any system). Kant writes of the effort to reconcile these apparently irreconcilable factors:

This effort, and the feeling of the unattainability of the idea by means of the imagination, is itself a presentation of the subjective purposiveness of our mind in the use of the imagination for its supersensible vocation, and compels us to *think* nature itself in its totality, as the presentation of something supersensible, subjectively, without being able to produce this presentation *objectively*.ⁱⁱⁱ

What certain spirit photographs are attempting to do in their rather gauche way is to awaken this 'supersensible vocation,' whilst struggling with the paradox that the only means available of representing the *immaterial* is the *material*, be it ever so ethereal.

For those who were unable to see this 'entrancing' exhibition, there is a fabulous catalogue, the perusal of which offers a virtual visit to the show (the old kind of 'virtual' with just paper, ink and a mind). There are fourteen fairly short but very sharp essays by diverse hands, covering a judicious selection of the many aspects of occult photography. And, of course, there are the reproductions... Alternatively, if you are in North America towards the end of this year, you may catch it under the title: *A Perfect Medium: Photography and the Occult*, Metropolitan Museum of Art, New York, 26 September to 31 December 2005.





Enrico Imoda, Materialisation of a young woman produced by the medium Linda Gazzera, 1909.

Among a number of important distinctions made by the exhibition, one of the most significant is that between those photographs where the camera *records* the miracle, and those where camera *works* the miracle: in the former the medium produces an effect (exudes ectoplasm from a bodily orifice, say) which the spectators present can see, and which the camera fixes for posterity; in the latter the effect (the translucent form of a dead ancestor, say) is invisible to the spectators, only the camera being able to capture it with its superhuman, mechanical eye. A related distinction is between photography that uses a camera, and that which only uses photographic plates (upon which is mysteriously imprinted the vital force of a human hand, say, or of a leafy twig) and developing equipment. The above-mentioned preference for objective, mechanical means of translating, amplifying and recording invisible effects is crucial to spiritualism's claims to reach the Other World by supposedly scientific means. In this operation the work of no respectable scientist was more ripped off by spiritualists and psychical researchers than that of Etienne-Jules Marey, inventor of a variety of instruments for detecting and measuring everything from heartbeats to birds' wing beats to air currents. Coincidentally (although it is no coincidence really), there has also been a Marey exhibition at the Musée d'Orsay: *Mouvements de l'air, Etienne-Jules Marey, photographe des fluids* (19 October 2004 - 16 January 2005). Until recently Marey's name was most frequently mentioned as a precursor of the cinema, but a flurry of scholarly activity in the histories of art and science has lately restored the true fullness of the



man's stature. Indeed, if Marey were stock quoted on Wall Street, his value would be going through the roof right now. The last few years have seen the creation in Paris of 'La Sémia,' that is to say, La Société d'études sur Marey et l'image animée. This body produces a bulletin and book-length collections of highly interesting essays, among which: *Images, science, mouvement. Autour de Marey* (Paris, L'Harmattan/Sémia, 2003). For those wishing to join, I note that the annual subscription is 39€ (contact La Sémia, 21, passage Gambetta, 75020 Paris). The Orsay exhibition, quite small, concentrated on Marey's later concern between 1899 and 1901 with photographing the movements of air. The show was accompanied, not by a catalogue, but by a book: Georges Didi-Huberman and Laurent Mannoni's *Mouvements de l'air. Etienne-Jules Marey, photographe des fluides* (Paris: Gallimard/Réunion des Musées nationaux, 2004; 361pp 29.50€). This contains two lengthy essays sandwiched around a beautiful sequence of reproductions: Laurent Mannoni, 'Marey aéronaute: de la méthode graphique à la soufflerie aérodynamique,' and Georges Didi-Huberman, 'La danse de toute chose.' Marey's interest in air movements was not inspired by idle curiosity, but by the very practical and topical question of flight. He photographed artificially produced, rectilinear, parallel trails of smoke which encountered an obstacle. Many of the resulting images were on display. Superficial souls might consider that when you've seen one smoke curl, you've seen 'em all, but, as Laurent Mannoni states, they draw our attention today through their 'visual beauty and enigmatic nature.'^{iv} The best bit in the exhibition, perhaps, was an interactive smoke-curling machine in which one could manipulate the obstacle oneself and create new, visible air currents. One is inevitably led to make comparisons between Marey's images and those of the spirit photographers who claimed to be adopting his 'objective' stance: after the humbug, as it were, now here's the real thing. Yet despite Marey's indisputable importance in the history of science and technology, his images do now possess an aesthetic quality, as Mannoni implies. It has long been known that Max Ernst, among other surrealists, made considerable use of popular reproductions of Marey's experiments in his art. The essay by Didi-Huberman extends and expands these connections between Marey and modern art. And, yes, yet another recent publication mines a similar field: Denis Canguilhem, *Le Merveilleux scientifique. Photographies du monde savant en France, 1844-1918* (Paris, Gallimard, 2004, 190pp, 49.50€). One tires somewhat of having to repeat 'superbly illustrated' every time, but it is once again the plain truth, and really not too much to expect when one is paying prices around the 50€ mark. As it happens (again not a real coincidence), Denis Canguilhem also contributed to the *Troisième oeil* exhibition and



catalogue. His album of scientific images, with contextual commentary, admirably highlights the ambiguous status acquired by those scientific images which, while retaining their value in their original historical framework, not only influence the domain of art, but possess involuntary aesthetic qualities themselves. I am sure that none of us would tolerate woolly assertions that simply confused and confounded science, art and religious impulses, but these exhibitions and books show that a genuine effort is being made today by scholars and curators to sift through the many and tightly knotted interconnections between these fields.

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ⁱ Dario Gamboni, *Potential Images*. trans. Mark Treharne, London, 2002, 9.

ⁱⁱ Gamboni, *Potential Images*, 42, 180, 227.

ⁱⁱⁱ Immanuel Kant, *Critique of the Power of Judgement*, ed. Paul Guyer, trans. Paul Guyer and Eric Matthews, Cambridge, 2000, 151. The reader who is understandably dissatisfied with my brief and incompetent summary may of course (re)consult the whole section on the 'Analytic of the Sublime' (128-159).

^{iv} Didi-Huberman and Mannoni, *Mouvements de l'air*, Paris: Gallimard, 2004, 7.



DEMONS AT PLAY

When you read of demons or angels and a little dancer dressed in doubt dances in the back of your mind, you are creating not only a barrier to powerful magic, but also creating a false belief within yourself. This of course is a dangerous thing to do, because it disarms you from protecting yourself from illness and problems which can be caused by those invisible beings who choose to bring troubles to you.

An over abundance of information to substantiate the paranormal exists today. Even the government (U.S.) has invested money to investigate this field. Take for example Remote Viewing. The CIA (Central Intelligence Agency) invested much time investigating remote viewing. Using and testing many persons ability to see objects and events from a distance.

The influence of the church is diminishing as more and more denominations pop up. The fly-by-night church has contributed to the loss of power in the church to control people. In time, the wizard and witch will be as common as the priest is today.

People are coming to realize that magic is real, and also that invisible beings must be accepted as real. Demonic possession has become a real event that must be dealt with by exorcism, or similar means. The professional term for possession is: Possessive States Disorder.

Observe the following article on this subject, and note how you feel about what you read, and remember it.

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The **Possessive States Disorder**: The Diagnosis of Demonic Possession

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ABSTRACT: This article addresses the validity of viewing demonic possession as a phenomenon distinct from any other form of pathology. It does so by briefly examining the historical relationship of demon possession and other forms of illness, reviewing some of the psychological research into the phenomena of possession; and then presenting a description of possession derived from a study of fourteen possessed individuals. The article concludes that possessions do exist as a phenomena independent of the current commonly accepted forms of psychopathology. A diagnostic description of possession is then presented to enable a greater ability to differentiate cases of possession from the present categories of the *DSM-III*.

The differentiation among demonic possessions and commonly accepted forms of psychopathology has been a difficult task for therapists and pastors alike. Many handle this difficulty by a denial of the existence of such a phenomenon, while others tend to overemphasize the prevalence of possession. The questions of whether demonic possessions do exist as phenomena independent of any of the current forms of psychopathology and how to distinguish them is what we will consider in this article.

To approach an answer to these two questions we will very briefly examine the history of involuntary possession—as distinct from the voluntary, or ceremonial, possessions exemplified in certain forms of Voodoo, shamanism and similar practices. We will also take a cursory look at some of the present views of the psychological community, as well as analyze 14 recent cases of possession. Finding cases to examine required some preliminary criteria for determining the presence of a possession. This criteria was simple and straightforward: persons believed, by experienced and competent exorcists, to be possessed and whose symptoms were alleviated by an exorcism were selected.

After interviewing a number of practicing exorcists, four were chosen for their balanced view of illness in which they gave equal validity to physical and psychological disorders as well as to possession. Exorcists who viewed all non-physical disorders as works of demons or the Devil were screened out. The four exorcists who submitted cases for this study included two Episcopal priests and two Episcopal laypersons. These four provided 14 cases of possession for study.

These cases were then submitted for examination to five experienced psychodiagnosticians: four psychologists and one psychiatrist. Their function was to assess the applicability of the diagnostic

categories of the current *Diagnostic and Statistical Manual-III*' to each of the cases, as well as to later assess the applicability of a newly created diagnostic description.

This three-pronged approach allows us a multidimensional manner to address our questions. Is possession a phenomenon independent of the current commonly accepted psychodiagnostic categories? The answer from all three areas indicates that it is.

Historically possession has been viewed as a phenomenon existing alongside mental and physical disorders. The Greeks, for example, had a culture that maintained three forms of medicine: the Orphic, the Hippocratic, and the Pythagorean. Thus, some Greeks could turn to the cult of Aesculapius for healing, while others might look to a form of the rational medicine which was also on the rise. Consequently, the Greeks could conceive of a natural cause for certain illnesses while at the same time understanding a supernatural cause for another. This indicates an independent concept of possession which was valid along-side of an organic concept of disease. This was also true for the Egyptians who maintained a simultaneous use of magical rites and a developed empirico-rational medicine.^{2,3} Both the Egyptians and the Greeks conceived of certain illnesses as the result of natural occurrences and others as a form of possession.

The Hebrews also made a distinction between the diseases and misfortunes caused by possession by evil, and those caused by sin or the natural environment. More specifically they seem to have made the distinction between mental illness and possession. The Hebrews did conceive of spirit-possession, or of an illness that had a spiritual origin. The early Hebrews believed that their one God, Yahweh, could send an evil spirit to afflict someone, much as Yahweh had done to King Saul (I Samuel 16:16). The later Hebrews also could conceive of the spiritual being, Satan, as bringing about misfortune and illness. But illness and misfortune—and especially important here, mental illness—could also have a more mundane origin. We see that there are madnesses due to drunkenness (Jeremiah 25:16), as well as due to unforgiveness and hatred (Hosea 9:7). Despair and misfortune can also cause insanity (Deuteronomy 28:34). Yet, these are but a few examples of the Hebrews' understanding of a mental **disorder**.

The Greeks, Egyptians, and Hebrews give us a mere indication of what is present in many of the other forms of religion and medicine. In antiquity people were able to make a distinction between possession by the gods and other forms of illness. Thus the modern contention that the ancients had no concept of mental illness, and utilized possessions as a metaphor for insanity, is not accurate.

Likewise, some in the psychological community have begun to accept the independent nature of possession. Until quite recently the study of possession has belonged only to the anthropologist and the religious scientist. These researchers were the few who accepted possession as a distinct phenomenon and attempted to understand its function in the life of a person and his or her culture. The psychiatric and psychological communities have tended to deny the distinctiveness of possession, and have rather concentrated their research on finding out whether possession is really a schizophrenic, dissociative or affective **disorder**. Kenny⁴ analyzed the similarities of possession and multiple personalities and came to the conclusion that the essential difference between the two was a culture-specific bias. That is, those

cultures that believe in a spirit-world will understand the phenomena as due to possession while those cultures that do not observe such a belief may turn to the more rational explanation encompassed by the theory of multiple personality. Kiraly⁵ studied possession as a form of shared paranoid **disorder**, or a *folie a deux*. Yap⁶ looked into the schizophrenic and hysterical aspects of possessions in an attempt to see if either of these diagnoses would be the one which would best explain what was the "true" state of the possessed.

None of these studies were able to come to any definitive conclusion as to the applicability of the known psychological disorders as an explanation for possession. Therefore certain psychological researchers began to turn their attention to possession as a distinct phenomena. Pattison⁷ felt that rather than approaching possession with the disease-oriented models of medicine research should turn to a culturally-minded model, thus leaning back on the data being gathered by the anthropologists. Henderson began to warn researchers of attempting to merely fit possession into one of the current diagnostic categories. He **states** that "a well known pitfall of scholarly endeavor is our propensity to dogmatize those theoretical postulates which are currently in vogue. It is accordingly fashionable at least in professional circles to dismiss the notions of possession and exorcism as outmoded medieval superstitions of, at best, historical interest. Such a dismissal would be decidedly premature⁸. Recently another psychiatrist, Scott Peck,⁹ has broken on the scene with the assertion that demonic possession should be accepted on its own merits, and that psychiatry and psychology must begin to take seriously the active presence of evil in the lives of patients.

Finally, an analysis of the fourteen cases examined in this study also reveals an independent quality to the possessed state. After each case was analyzed with regard to the individual's history, symptoms and personality characteristics they were compared to determine if any significant commonalities arose across all the cases. The results of this analysis provided seven common features which when combined came to be known as the **Possessive States Disorder**. These features are:

1. an experienced loss of self-control
2. a sense of self which fluctuated between periods of emptiness and periods of inflation, or grandiosity;
3. the hearing of voices and seeing of visions;
4. the presence of other personalities within the person.

Also seen are phenomena seemingly unique to the **possessive** state. These are:

5. behaviors which exhibit a person's extreme revulsion to religious items or matters, especially with regard to Christianity;
6. paranormal or parapsychological occurrences;

7. phenomena that seem to affect persons in the vicinity of the patient.

When the psychodiagnosticians compared the *DSM-III* descriptions and this newly created **Possessive States** description with the phenomena of the cases they not only found the present diagnostic categories to be lacking in their ability to describe the events present in each case, but found the **Possessive States** description to be a more accurate and useful diagnosis.

Consequently, we can see that possessions do exist. What we now need is a more in depth examination of this **disorder** enabling an accurate differentiation of the phenomena of the **possessive** state from the similar phenomena in certain forms of schizophrenic, affective or dissociative disorders.

The **Possessive States** Diagnostic Description¹⁰

The essential feature of this **disorder** is an experience of being controlled by someone, or something, alien to oneself, with a subsequent loss of control in any of four areas: thinking; anger and profanity; impulsive behaviors; and physical reactions. A person may experience his or her actions, speech, thoughts, and body as being under the authority of another to such an extent that he or she may speak, think or act and yet not understand how this transpired, having the experience of being out of control.

The loss of thought control can be in the form of ruminations, obsessions, temptations, expectations of disaster, harm, or death. In the extreme these may seem to take the form of delusions, yet the thinking is not truly delusional since the person does not accept these as his or her own beliefs, but experiences these thoughts as those of the controlling entity.

The uncontrollable anger can be seen in sudden outbursts of fury, excessive anger, or the tendency to counterattack any perceived threat. The person may also begin to have uncontrollable outbursts of profanity, at times expressly related to religion or those who are religious, especially toward Christianity.

Impulsivity may be seen in almost any area of life, but especially in such areas as sex, gambling, substance abuse, overeating and the like.

The uncontrollable physical reactions can be seen in such things as uncontrolled contortions of the body, facial distortions, and the loss of certain physical functions for no apparent reason.

The person's sense of self fluctuates between feelings of despair, depletion or an experience of inner emptiness, and the feeling of inflation and grandiosity. These fluctuations may vary in duration, with some persons exhibiting one or the other period predominantly. The fluctuations differ from those seen in narcissistic persons where the fluctuations in mood are dependent on external circumstances. The person in a **possessive** state fluctuates in mood due to internal cues. The feelings of emptiness and

depletion usually occur during periods when the person feels in relative control of him- or herself. The inflated periods are usually associated with periods when the person experiences him- or herself as not in control.

The emptiness and depression can be seen in periods of sad affect, in-appropriate feelings of guilt and worthlessness, a perceived loss of energy, loss of interest in usual activities, suicidal ideation, threats and even suicide attempts. The person may also express these feelings of emptiness as a feeling of inner darkness, as a feeling of being depleted or drained by the one controlling them, or as a void within.

The periods of inflation are marked by an egocentric, self-indulgent behavior and attitude. The person may seem vain and demanding, have a grandiose sense of self-importance, and be preoccupied with fantasies of power, brilliance, beauty or ideal love. The person may expect special favors from others without assuming reciprocal responsibilities, and show little caring or empathy for others.

Also characteristic of this **disorder** are certain visions and voices seen and heard by the person; dissociative aspects; a revulsive reaction to religious behaviors or objects; paranormal, or parapsychological, occurrences, as well as certain phenomena experienced by others around the person.

Often a person in this state will experience seeing dark figures and apparitions. The individual may also hear audible and coherent voices. These experiences have a greater sense of integrity than the hallucinatory experiences of the schizophrenic. The individual experiences these voices and visions as completely alien and separate from him- or her-self. They are not experienced as dream-like, nor does the person feel as if he or she has lost touch with reality. Rather the vision or voice has such an integrity that the person can maintain an adequate processing of external reality while the vision or voice retains a constant quality over time and is recognized as being distinct in itself. This is unlike schizophrenic hallucinations which begin to lose their independent quality and slowly become more internalized as the person's processing of external reality improves.

The presence of such dissociative **states** as trances and more than one personality are also frequently encountered. When more than one personality is encountered the person may be in a trance state and so is unaware of its presence. In rare instances the person may experience these other personalities during normal consciousness, and may then be in communication with these other personalities. What makes this **disorder** distinct from the Multiple Personality **disorder** is twofold: either the other personality is *only* present when the person is in a trance state or the person does not lose his or her own sense of reality and have it replaced by the other personality's sense of reality. When the other personalities are experienced during normal consciousness the person is able to maintain a separate sense of reality and experiences the other personality as being in control. Thus, in the Multiple Personality only one sense of reality is present in any moment of time, while in the **possessive** state many senses of reality may be present.

Along with the presence of the other personalities come extreme variations and alterations in the person's voice. Infrequent, but startling when seen, is the person's ability to speak, and possibly even

comprehend, a previously unknown language.

Frequently the person may exhibit revulsive behavior in relation-ship to religion, or religious objects. The person may have an extremely negative reaction to prayer. Even when the person desires to have someone pray for him or her—asking a person to pray—he or she may fall into a trance, have an outburst of fury, or experience an inner agitation during the prayer. If the patient attempts to pray, he or she may feel as if being suffocated or choked. This feeling of suffocation or being choked may be experienced by others as well, while praying for the person. Other revulsive reactions to religion include the destruction of religious objects, a deep fear and disgust for certain religious objects and a difficulty in articulating the name Jesus, or the Lord's Prayer, even when desiring to do so.

Probably the most dramatic aspects to this **disorder** are the paranormal, or parapsychological, phenomena that are frequently encountered. Some form of poltergeist-type phenomena may be experienced either by the patient, or by those present with the patient. Poltergeist phenomena are things such as the hearing of footsteps or noises that have no physical source; objects flying or moving on their own; religious objects being destroyed by an unknown force.

Some form of telepathy may also be exhibited by the person. The person may be able to read another's thoughts as well as relate aspects of another's life that the patient had no way of knowing. A startling form of telepathy is seen if someone, *without* the knowledge of the patient, attempts to pray for the patient, or has a holy object hidden but present: in such an instance the patient may fly into a fury or fall into a trance.

Other paranormal occurrences include the person exhibiting a strength out of proportion to age or situation. Rarely seen, but significant when present, is the occurrence of the person levitating, or becoming so heavy that many persons are unable to move the patient.

Unlike most disorders, there is an impact on others in the vicinity of the patient; they may experience odd phenomena as well. Already mentioned are the poltergeist-type phenomena and the feeling of suffocation while praying. Likewise, others may have the feeling that the person has lost a human quality, or is empty. Other phenomena include a feeling of an alien presence in the vicinity of the person; the smelling of a stench, especially an acrid stench, around the person; a feeling of lowered temperature, possibly even freezing temperatures, in the area of the patient.

Associated with the anxiety and depressed affect during the emptiness phase are various physical manifestations such as a great deal of sweating, increased heart pounding and respiration, clammy hands, dry mouth, upset stomach, diarrhea, facial flushing and the like. Some persons also experience extreme tension and shakiness and an inability to relax. There may also be deterioration in functioning: socially, at work and cognitively.

The **Possessive States Disorder** has features of many other disorders. However it is the pattern in which these features occur that makes a possession unique.

For example, the experience of emptiness or inflation may be the symptom of other disorders such as Paranoia, Major Depression, and Bipolar Disorders, as well as the Narcissistic, Borderline, Histrionic and Paranoid Personality disorders, yet the dissociative features and hallucinations common to the **possessive** state are not found in Narcissistic, Paranoid or Borderline Personalities. There is also usually no loss of self-control in the Narcissistic or Paranoid **disorder**.

In Major Depression and Bipolar disorders there is usually no loss of self-control, dissociative features, or visual hallucinations. In Major Depression there are no fluctuations from feelings of emptiness to feelings of inflation or grandiosity. Likewise, in the Obsessive-Compulsive **disorder** there are no fluctuations to the inflated mood, no dissociative features, and no hallucinations. The obsessive-compulsives also usually experience their behavior as their own, and do not attribute it to another usurping their volition.

In the Multiple Personality **Disorder** there are usually no fluctuations in mood from emptiness to inflation nor are there visual hallucinations. The sense of reality, or identity, can have multiple loci at any moment in a **possessive** state, while the sense of reality or identity has only has one locus at a time in the multiple personality.

In Schizophrenia the hallucinations are more dream-like and the person's sense of self-reality is impaired, where in the **possessive** state the hallucinatory experiences have more integrity and do not impair the person's sense of identity or the processing of reality. Likewise, the person in a **possessive** state does not have true delusions since these are experienced as the thoughts of the controlling entity while the person maintains an independent reality. Even the thought that they are being controlled is not truly delusional since, to the degree that they are out-of-control, this is true.

The Histrionic Personality can be distinguished from this **disorder** by the presence of other personalities and/or the revulsive religious behaviors of the person.

The above description does characterize the cases of demonic possession studied as well as attempt to differentiate them from current diagnostic categories commonly employed to describe possessions. It should also prove useful in future diagnoses of possession. We must take care, though, that we do not overgeneralize the results of this study. Only 14 cases were reviewed, and only five diagnosticians volunteered to assess them. What we do know is that the **Possessive States Disorder** is applicable to certain cases, but before we apply this category widely, further study using a greater sample size of both persons possessed and diagnosticians should be performed. Certain features found in the **Possessive States Disorder** also need further study and refinement, such as the hallucinatory experience of the possessed, the presence of other personalities in only certain cases, and the origin of the language spoken or understood by some.

What this study does do is illustrate the need to begin viewing demonic possessions as phenomena with an individual integrity, different from any of the present diagnostic categories, and so worthy of serious consideration. Those who are possessed need to be viewed as such and not relegated to the treatment for

a thing they are not experiencing.

Throughout the centuries the treatment for possession has been exorcism, and it was the effectiveness of exorcism that determined the presence of a possession in this study. Consequently, one outcome of this study needs to be a greater investigation of exorcism itself. What is it about exorcism that provides the cure? The power of God found in the name of Jesus pronounced by the exorcist? From the faith standpoint the ultimate answer to this is yes, but even some of the exorcists who are convinced they are encountering a possession have not always had success. So, are there certain attitudes or attributes of the healer and the patient that are of help? Are there certain attitudes or attributes that hinder? All of these questions, and more, seem to follow directly on the footsteps of an acknowledgement that possessions truly exist. By establishing a criteria for diagnosis we move one step closer to gaining such an acknowledgement and to understanding the dynamics of demonic possession.

Table 1 Diagnostic criteria for the Possessive States Disorder

A, B, and C must be present.

A. The experience of being controlled by someone, or something, other than oneself, with a subsequent loss of self-control in one of four areas: thinking, anger or profanity; impulsivity; or physical functioning.

B. A sense of self which fluctuates between periods of emptiness and periods of inflation, though one period may predominate. This fluctuation is not due to external circumstances, but corresponds to whether the person is feeling in control of him or herself, or is feeling out-of-control.

C. At least one of the following is present:

- 1) The person experiences visions of dark figures or apparitions and/or the person hears coherent voices which have a real, and not a dream-like quality.
- 2) Trances, or the presence of more than one personality. If more than one personality, these are either observed only during a trance, or if present in normal consciousness, the person is able to maintain an independent sense of reality respective to the other personality. Also there may be variations in voice or the ability to speak or understand a previously unknown language.

- 3) Revulsive religious reactions, such as extreme negative reactions to prayer, or to religious objects. The inability to articulate the name Jesus, or the destruction of religious objects.
- 4) Some form of paranormal phenomena, such as poltergeist-type phenomena, telepathy, levitation, or strength out of proportion to age or situation.
- 5) There is an impact on others: Paranormal phenomena, stench, coldness or the feeling of an alien presence or that the patient has lost a human quality, is experienced by someone other than the patient.

Notes

1. American Psychiatric Association. (1980). *Diagnostic and Statistical Manual of Mental Disorders* (3rd ed.). Washington D.C.
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7. Pattison, E.M. (1977). "Psychosocial Interpretations of Exorcism," *Journal of Operational Psychiatry*, 8(2), 5-21.
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9. Peck, M.S. (1983). *People of the Lie*. New York: Simon and Schuster.
10. Isaacs, T.C. (1985). *The Possessive States Disorder: The Differentiation of Involuntary Spirit Possession From Present Diagnostic Categories*. Unpublished doctoral dissertation. California School of Professional Psychology, Berkeley.

This research was part of a doctoral dissertation completed by the author at the California School of Professional Psychology in Berkeley, California. Murray Bilmes, Ph.D., was the chairperson of this dissertation. Craig Isaacs received a M.Div. from San Francisco Theological Seminary, and a Ph.D. in clinical psychology from the California School of Professional Psychology, Berkeley.

JESUS AND DEMONS

This brief article addresses topics that shadow some of the themes within my teaching, particularly there being an invisible war that is currently underway. In addition to this, there is also emphasis on arming yourself by knowing these adversaries exist. Forwarned is forarmed. If you want a seat of power, you must choose where you plan to sit.

This article is also observed because it references scriptural demonology in a way which caught my interest. The writer's approach to the topic has a familiar ring. So now let's continue.



Biblical Demonology: A Survey¹

Jenny Brecknell

ABSTRACT: *This article surveys the development of Biblical demonology. It demonstrates that in Old Testament times, Israel's concept of Yahweh's sovereignty meant that no consistent demonology developed; that during the intertestamental period, due to contact with the dualist religion Zoroastrianism, a more systematic demonology began to emerge; and that by the time of Jesus, good and evil spirits were clearly distinguished, with Satan personifying the powers of evil. It discusses Jesus' practice of exorcism and shows him to be the first to connect the activity of exorcism with the coming of the Kingdom of God and the eschatological defeat of Satan.*

This article surveys the development of Biblical demonology, from the Old Testament period through to the time of Jesus. It shows that, as a consequence of Israel's confidence in Yahweh's sovereignty, no consistent demonology existed during the Old Testament period. Yahweh was understood to be ultimately responsible for everything that happened, whether good or bad; the demons acted at his bidding. The article identifies those demons referred to in the Old Testament, briefly describes the role of the Satan, and discusses what people understood to be the effects of the activity of demons on human beings and how people sought to protect themselves. It then goes on to show that, as a result of Judaism's encounter with the dualist Persian religion Zoroastrianism during the intertestamental period, the agents of good and evil began to be more clearly distinguished and the role of the Satan changed, in people's understanding, so that he became the leader of the powers of evil. Following a brief survey of New Testament understanding of the nature, role and effects of demonic activity, the article focuses on the ministry of Jesus as an exorcist, outlining how his practice differed from that of other exorcists of his time. It concludes by pointing out that Jesus was the first person to make a

¹ This article is one chapter within a longer Master's Thesis on the relationship of the exorcisms in the Gospel of Mark to Jesus' proclamation of the Kingdom of God undertaken at the Brisbane College of Theology, 2007, under the supervision of Dr. Mary Coloe.

connection between exorcism, the coming of the Kingdom of God and the eschatological defeat of Satan, as the personification of the powers of evil.

Demons in Old Testament Times

It would seem that in Old Testament times, there was some sort of general belief in demons or spirits, yet exactly what that belief involved can be difficult to assess. As Twelftree has said, "Israel's confidence in the sovereignty of Yahweh was not conducive to the development of a consistent demonology."² The word 'demon,' which in our contemporary world usually indicates a malign or evil spirit, often meant something quite different to people in Old Testament times. Gaster points out that "In the original sense (of the word), a demon may be defined broadly as an anonymous god – i.e., as a personification of one or another of those vaguer, less identifiable powers and influences that were believed to operate alongside the major deities and to condition particular circumstances and experiences."³ In the ancient world, demons or spirits could be good or bad or either at different times, depending on their activities.

It was understood, however, by the early Israelites that both good and evil spirits came from Yahweh and were under his sovereign control. The 'evil spirit' (*rûah-rā'āh*) which afflicted Saul and which was effectively 'exorcised' by David's music was "from Yahweh" (1 Sam 16:14-23); while the spirit (*rûah*) who was sent out to be a lying spirit in the mouth of all Ahab's prophets (1 Kgs 22:22) was acting in obedience to Yahweh in order to fulfill Yahweh's purpose. Whether that spirit might be deemed good or bad is essentially irrelevant.

While in early Israelite culture, demons were seen as "ambivalent spirits or aspects of God",⁴ gradually, over a long period, they began to be differentiated into 'good' and 'evil' spirits. One term used for demons or spirits in the Old Testament was *rûah* ('spirit', 'breath' or 'wind'). Gaster points out that an analogy between "spirits that operate on

² G. H. Twelftree, "Demon, Devil, Satan," in *Dictionary of Jesus and the Gospels* eds. Joel B. Green and Scot McKnight (Downers Grove, Illinois: InterVarsity Press, 1992), 163.

³ T. H. Gaster, "Demon, Demonology," in *The Interpreter's Dictionary of the Bible* ed. George Arthur Buttrick (New York: Abingdon Press, 1962), 817.

⁴ Joanne K. Kuemmerlin-McLean, "Demons: Old Testament," in *The Anchor Bible Dictionary* ed. David Noel Freedman (New York: Doubleday, 1992) 2: 139.

human affairs” and “winds that blow where they list”, bringing either good or evil to people, is attested in several ANE sayings.⁵ The word *rûah* is coupled with *‘lôhîm*, a generic term for gods, to indicate a ‘divine spirit’ in Ex 31:3, and with *rā’āh* to indicate an ‘evil spirit’ in 1 Sam 14. Two other words used for demons or spirits, *šēdîm* (demons) and *śē’rîm* (‘hairy ones’ or ‘goat-demons’), tended to be used to signify pagan gods and generally carried negative connotations, though Gaster claims that originally *šēdîm* was an Akkadian word which referred to a “protective or adverse daimon”.⁶ The *šēdîm* are mentioned in Deut 32:17 and Ps 106:37 and the *śē’rîm* in Lev 17:7 as pagan gods to whom recalcitrant Israelites are offering sacrifices; and the *śē’rîm* appear as well in Isa 13:21 and 34:14 in the company of a variety of theriomorphic⁷ demons in desolated Babylon and a wasted Edom.

Gaster⁸ and Kuemmerlin-McLean⁹ have produced very similar lists of demons which have been identified in the Old Testament. These include Lilith, ‘the night hag’, who is pictured as a *succubus* and ‘child-stealing’ demon, and is often associated with birds, especially the screech owl (Isa 34:14); Azazel, a wilderness demon, who is associated with the scapegoat of the Day of Atonement (Lev 16:8,10,26); Resheph, the Canaanite god of plague and pestilence, of fire and thunderbolts (Hab 3:5; Ps 78:48); Débher or ‘Catastrophe’ (Hab 3:5; Ps 91:6); Qeteb, ‘a storm of hail, a destroying tempest’ (Isa 28:2); the midday demon, ‘the destruction that wastes at noonday’ (Ps 91:6); the vampire or leech-demon (Prov 30:15); the ‘faery arrow’, whose shafts cause all manner of disease and misfortune (Job 6:4; Ps 91:5); ‘the terror in the night’ (Ps 91:5); the ‘king of terrors’ (Job 18:14); and a host of theriomorphic demons, in the form of howling creatures, hyenas and jackals, wildcats, ostriches and buzzards. One of the problems, however, of assessing Old Testament belief in demons is that it is often difficult to tell whether a particular text is a literal statement about natural phenomena (fire, thunderbolts, hail, storms), a poetic personification, or a reference to an actual demon or deity. A modern reader, coming to an English translation

⁵ Gaster, "Demon," 818.

⁶ Gaster, "Demon," 818.

⁷ Theriomorphic demons are demons thought of or represented as having the form of beasts.

⁸ Gaster, "Demon," 818-821.

⁹ Kuemmerlin-McLean, "Demons: OT," 139.

of Ps 91:5-6 without any background in Old Testament studies, for example, might not recognise any reference to demons there.¹⁰

In the Old Testament, the natural habitat of demons is the wilderness and waste places. In Lev 16:10, the scapegoat on the Day of Atonement is sent out to Azazel in the desert; and in Isa 13:21, in an oracle against Babylon, Isaiah prophesies that the city's ruins will be filled with all manner of theriomorphic demons, including 'goat-demons' (*śe'rîm*).

Demons could cause physical or mental illness, they could bring misfortune of all kinds, and they could 'possess' a person. In his study of Jewish Aramaic amulets and Greek magical texts, for example, Kotansky has found a preponderance of references to fever as an illness caused by demons, including in an amulet from Oxyrhynchus (A9) which refers to 'the spirit called fever-shivering'.¹¹ Fever, in Old Testament times, was a common and a life-threatening illness, so people looked for both an explanation for it and protection from it. The story of King Saul in 1 Sam 16:14-23 has been interpreted alternatively as being about mental illness or possession. Some have diagnosed Saul's problem as depression resulting from his rejection by God and his jealousy of David, in which case the demon which comes and goes (v. 23) is the cause of a mental illness; others have understood Saul to be 'possessed' by an evil spirit which 'torments him' (v. 14), 'comes upon him' from time to time (v. 23) and 'departs from him' when David plays his lyre (v. 23). Where possession is concerned, Kotansky is firmly convinced, from his study of both Jewish Aramaic amulets and Greek magical texts, that the idea that spirits can enter a body and conversely be exorcised from it originates with the Semitic peoples.¹²

Ancient Israelites protected themselves against the harmful intentions of demons in a number of different ways. Kotansky mentions prayers, threats and incantations, and highlights the pre-eminence of the Hebrew word *gā'ar* ('to shout' or 'to rebuke') as an

¹⁰ Susan R. Garrett, *The Temptations of Jesus in Mark's Gospel* (Grand Rapids, MI: Eerdmans, 1998), 58, and R. Kotansky, "Demonology," in *Dictionary of New Testament Background* eds. Craig A. Evans and Stanley E. Porter (Downers Grove, Illinois: InterVarsity Press, 2000), 270, both recognise Ps 91 as an ancient Jewish amuletic prayer.

¹¹ R. Kotansky, "Demonology," in *Dictionary of New Testament Background* eds. Craig A. Evans and Stanley E. Porter (Downers Grove, Illinois: InterVarsity Press, 2000), 271.

¹² Kotansky, "Demonology," 273.

exorcistic verb attested in a large number of Semitic amulets.¹³ Gaster lists, among others, apotropaic devices¹⁴ such as bells worn on the high priest's robes so that he might not die when he goes into the holy place (Ex 28:35) and sacrificial blood smeared on doorposts and lintels at the beginning of the spring barley harvest to protect from the demon of plague, a practice instituted in Ex 12:7.¹⁵ A passage in the apocryphal book Tobit (Tob 6:10-18) also mentions fumigation (smoked fish) as an apotropaic device to ward off evil spirits.

Nothing has been said yet of 'the Satan' (*hā-śātān*). It is important to understand that in the Old Testament, the Israelites' understanding of the Satan was quite different from the way Christians today think of Satan. The word *śātān* in Old Testament Hebrew meant 'adversary' or 'accuser'. The Satan was a member of God's heavenly court, and while on occasions his actions might be interpreted as 'demonic' (1 Chron 21:1), he was not the enemy of God: essentially he acted at God's request, as in the Book of Job, and had no connection with other demons mentioned in the Old Testament.

The Influence of Zoroastrianism and the Development of Jewish Demonology

During the intertestamental period, as a consequence of the Babylonian exile and Judaism's encounter with the dualist Persian religion Zoroastrianism, Judaism began to develop a more systematic demonology. In Zoroastrianism, Spenta Mainyu, the creative energy or 'holy spirit' of the one true God, Ahura Mazda, is opposed by the destructive energy of the malevolent Angra Mainyu. These opposing forces of good and evil or light and darkness are locked in combat, the human race and the world itself their battleground. Angra Mainyu, who has not been created by Ahura Mazda, exists as an independent entity who is responsible for all the natural disasters, sickness, aging and death in the world.¹⁶ It is understood, however, that ultimately Ahura Mazda, as Lord of all, will

¹³ Kotansky, "Demonology," 272.

¹⁴ Apotropaic devices are protective objects or symbols intended to ward off evil.

¹⁵ Gaster, "Demon," 821.

¹⁶ "BBC Religion and Ethics: Zoroastrianism", BBC

<http://www.bbc.co.uk/religion/religions/zoroastrian/> (accessed 2007-09-25).

prevail. "In the end, evil will be vanquished, the dead will be resurrected, and the kingdom of heaven on earth will begin."¹⁷

Popular Judaism was influenced by these Persian beliefs and began to make a clearer distinction between good and evil spirits; i.e., between angels (agents of God) and demons (rebels against God). Satan, who came to be known variously as Belial or Mastemah,¹⁸ became the leader of the malign spirits and the arch-enemy of God, after the manner of Angra Mainyu, and was "destined ultimately to be overthrown by Yahweh ... as a prelude to the 'renewal of the world', or the new creation."¹⁹ This idea is articulated in the *Testaments of the Twelve Patriarchs*²⁰ and in the Dead Sea Scrolls, particularly in the War Scroll of the Qumran community, an apocalyptic vision which describes in vivid detail the final victory of the Children of Light over the Children of Darkness, the victory of good over evil.

According to Gaster, orthodox Judaism, however, saw in the dualism of Zoroastrian ideas "a challenge to the monotheistic supremacy of Yahweh ... (and) felt obliged to furnish an alternative explanation of the ills to which flesh and spirit are heirs".²¹ He claims it produced, in fact, two variant theories, one which replaced the hosts of Satan with an order of 'angels of destruction' or 'avenging angels' who were emissaries of Yahweh, appointed to punish the sinful; and another which described the demons as apostate angels, who had rebelled against God, come down to earth to wreak havoc among humankind and thus disqualified themselves from ever returning to the courts of heaven. Such are the Watchers in 1 Enoch 6-16, whose story, expanding on Genesis 6:1-4, provides an explanation of the origin of sin and evil.²² In both theories the absolute supremacy and sovereignty of Yahweh is preserved.

¹⁷ Jaime Clark-Soules, *Death and the Afterlife in the New Testament* (New York: T & T Clark, 2006), 19.

¹⁸ Gaster, "Demon," 822.

¹⁹ Gaster, "Demon," 822.

²⁰ "Testaments of the Twelve Patriarchs", Kirby, Peter

<http://www.earlyjewishwritings.com/testtwelve.html> (accessed 2007-09-25).

²¹ Gaster, "Demon," 822.

²² J. J. Collins, "Books of Enoch," in *Dictionary Of New Testament Background* eds. Craig A. Evans and Stanley E. Porter (Downers Grove, Illinois: InterVarsity Press, 2000) , 314.

Demons in New Testament Times

This was the Jewish thought-world into which Jesus came. Even though “the Hebrew concept of Yahweh’s sovereignty minimized the development of demonology in the canonical writings,”²³ Jewish literature, during the intertestamental period, had produced a vast array of material which sought to explain the origin of demons and the nature of their activities, as well as detailing techniques and formulae to counteract their harmful influence. Demons abounded, and Satan, now the arch-enemy of God, was their leader (Mt 25:41).

In the New Testament, Satan is given a number of names. As well as being called Satan, he is variously referred to as the Devil (*ho diabolos*, e.g., in Mt 4:1-11 and Lk 4:1-13), Beelzebul (*beelzeboul*, e.g., in Mk 3:22), the Evil One (*ho ponēros*, e.g., in Mt 13:19), the Tempter (*ho peirazōn*, in Mt 4:3), the Prince of Demons (*ho archōn tōn daimoniōn*, e.g., in Mt 9:34), the Enemy (*ho echthros*, e.g., in Mt 13:39), and the Ruler of this World (*ho archōn tou kosmou toutou*, in Jn 16:11). In contrast, his minions, the demons, do not have individual names. The words most often used to refer to them are *daimonion* (demon) and *pneuma* (spirit), though the latter, once a generic word for beings who could be good or bad, is now qualified by such adjectives as ‘evil’ (*poneros*, e.g., in Lk 7:21) and ‘unclean’ (*akathartos*, e.g., in Mk 6:7).

In the Gospels, evil spirits are responsible for a range of physical and mental afflictions. Reese notes that they may cause people to be deaf and dumb (Mk 9:25), blind (Mt 12:22), or epileptic (Lk 9:39), and to act in violent, unpredictable or self-destructive ways (Mk 5:1-5).²⁴ Twelftree mentions convulsions and loud screaming (Mk 1:26), changes in voice or character, chaotic and unpredictable behaviour, preternatural strength, and indifference to pain (Mk 5:1-15), as evidence of demonic activity.²⁵ Demons could be expelled in a variety of ways, including incantations and formulaic sayings or apotropaic objects and devices. It was common for exorcists, for example, to invoke the name of God or another powerful healer in a formula such as “I conjure you by the name of ...” or “I bind you in the name of

²³ David George Reese, "Demons: New Testament," in *The Anchor Bible Dictionary* ed. David Noel Freedman (New York: Doubleday, 1992) 2: 140.

²⁴ Reese, "Demons: NT," 140.

²⁵ Twelftree, "Demon," 165.

...".²⁶ Incantations were written on amulets and carried on the body; and physical objects, such as palm tree prickles, ashes and pitch, dog's hair and threads, were used in exorcistic rituals.²⁷ The magician or exorcist was a familiar figure.

Jesus and Exorcism

Into this scene came Jesus, an exorcist of a different kind. While the Gospel of John does not include any exorcisms at all - in fact, in the Gospel of John, the word 'demon' is used only in contexts where Jesus' enemies accuse him of being 'demon-possessed' (Jn 7:20, 8:48-52, 10:20-21) - and while there are only four detailed stories of exorcisms in the Synoptic Gospels,²⁸ other references to exorcisms occur in the Synoptics in brief stories (e.g., in Mt 12:22 and Lk 11:14) and in summary passages (e.g., Mt 4:24 and Mk 1:32-34), and in Mark, Jesus begins his ministry with an exorcism (Mk 1:21-28). Exorcism was clearly a significant aspect of Jesus' ministry; and not only was it significant, but Jesus was also seen as a very successful exorcist. News of his exorcisms spread across the countryside (Mk 1:28), people came to him in great numbers to be freed of evil spirits (Mk 1:32-34), other lesser exorcists sought to cast out demons in his name (Mk 9:38), and the Jewish authorities were troubled by his success and his reputation (Mt 12:22-24 and Mk 3:20-22).

Jesus' practice of exorcism was, however, different, in distinctive ways, from that of other exorcists of the time. Certainly some features were comparable and recognisable: the initial dramatic confrontation of the exorcist with the demon(s) (Mk 1:23); some of the formulae which were used, such as "Be silent!" and "Come out of him!" (Mk 1:25); the violent signs which often accompanied the exorcism (Mk 1:26); the practice of asking the name of the demon in order to gain power over it (Mk 5:9); even the practice of transferring the demons to other objects (Mk 5:13) and the ability to exorcise from a distance (Mk 7:29-30) - all of these were observable in the practice of others.²⁹ But Jesus' practice also differed in significant ways, all of which arose out of the fact that he did not

²⁶ Gaster, "Demon," 823.

²⁷ Twelftree, "Demon," 167.

²⁸ These are the four stories commonly referred to as The Man with an Unclean Spirit in the Synagogue at Capernaum, The Gerasene Demoniac, The Syrophenician Woman's Daughter and the Epileptic Boy.

²⁹ Twelftree, "Demon," 166-167.

call on any other power-authority in casting out demons. He appeared “to rely on his own charismatic personal force to subdue and expel demons ... (and) to use simple, recognisable formulae ... to defeat the offending demons.”³⁰ On one occasion, in Mk 9:25, when he says, “I command you,” he uses the emphatic Greek pronoun *egō* to emphasise his own personal authority, but on other occasions, “Be silent and come out of him!” (Mk 1:25) or simply “Go!” (Mt 8:32) is enough. Because he relied upon his own personal authority, he found no need to use any magical objects or apotropaic devices in his exorcisms; nor is there any incident in the Synoptic gospels where he uses prayer as a ritual part of an exorcism. It should be noted, however, that in explaining to the disciples why *they* had been unsuccessful in casting the demon out of the epileptic boy, he tells them, in Mk 9:29, “This kind can come out only through prayer”; and that while he was reliant only on his own personal resources to deal with demons, there was always the understanding that his power and authority were given to him by God. In Mt 12:28 and Lk 11:20, he acknowledges that it is “by the Spirit/finger of God” that he casts out demons.

Exorcism and Jesus' Ministry

A key question that needs to be asked is what part the exorcisms played in the overall purpose of Jesus' ministry? In Mk 1:15, Jesus begins his ministry by “proclaiming the good news of God, and saying ‘The time is fulfilled, and the kingdom of God has come near’.” This is a programmatic statement; and there is in it an implicit claim that the coming of the Kingdom is intimately connected with his own person. In the Beelzebul passages (Mt 12:25-29, Mk 3:23-27, and Lk 11:17-22), a similar connection is made when Jesus acknowledges that if it is by the Spirit of God that he performs exorcisms, “then the kingdom of God has come to you,” but here there is also a direct connection made between exorcism and the coming of the Kingdom.

Both Twelftree³¹ and Reese³² claim that while, in Jewish intertestamental literature there was an expectation that at the end of the present age, the Messiah would engage in a cosmic battle with Satan, a battle in which Satan would be defeated and a new age of peace and prosperity would be ushered in, Jesus was the first to make a specific

³⁰ Twelftree, "Demon," 168.

³¹ Twelftree, "Demon," 168.

³² Reese, "Demons: NT," 141.

connection between the common activity of exorcism and the eschatological defeat of Satan. Reese points out that in Jesus' ministry "The kingdom was confronting more than a loose confederation of hostile forces. It faced an opposing kingdom of evil spirits ruled by Beelzebul ... Therefore Jesus' exorcisms were not merely isolated incidents of compassion for individuals oppressed by malevolent forces. They were direct confrontations with the kingdom of the enemy. They were demonstrations of the power and presence of the Kingdom of God."³³ In Jesus' ministry, the cosmic battle was understood to have begun.³⁴



³³ Reese, "Demons: NT," 141.

³⁴ The following chapters of the thesis from which this article has been extracted examine in more detail the relationship of Jesus' exorcisms to his ministry and proclamation of the Kingdom of God. The focus is on the Gospel of Mark, in particular on the stories of the temptation of Jesus and his initial proclamation of the Kingdom of God (Mk 1:12-15) and two of the four longer exorcism stories, namely those detailed in Mk 1:21-28 and Mk 5:1-20.

OPEN TO PERCEPTION

Unique as it may seem, demonology is a topic most studied by members of the christian religion. It really is unfortunate that this has been true. This area left to those who seem to dominate and control the meaning of angel and demon. The fact that it is a part of reality, it dates far beyond the time of Jesus. Can you imagine the terror of witnesses to demonic possession to those living in a remote forest 3000 years ago.

We have so many terms, such as insanity, or epilepsy, to satisfy the egos need to define something which is sometimes without definition. Well maybe not all of us.

As your teacher, I will instruct you to look beyond assumptions. Unlimit yourself. Example, if someone says that they saw a real Geisha in a red dress, realize that there are various colors of red, different shades too. A factor important to your mind when visualizing magic. A factor to consider when knowing and understanding magical beings.

Now let us consider the following article. I selected this article because I appreciate the views of the writer toward "altered states". This important in your education here because in my next lesson, Magical Advice Pt.6, I will show you how to unlock doorways to worlds where angels, demons, and spirits exist. You will be able to transform your world in ways you may have never imagined or dreamed of. But be careful. Study well. And beware what you seek, or you may just get it.

Demonology -- an Objective View



**"The other shape,
If shape it might be call'd, that shape had none,
Distinguishable in member, joint, or limb;
Or substance might be call'd that shadow seem'd;
For each seem'd either; black it stood as night,
Fierce as ten furies, terrible as Hell,
And shook a dreadful dart; what seem'd his head
The likeness of a kingly crown had on.
Satan was now at hand; and from his seat
The monster, moving onward, came as fast
With horrid strides; Hell trembled as he strode."
-- John Milton**

Introduction

The term "demons" was not always understood to have the absolutely negative connotation that it does today. Homer used the terms "demons" and "gods" more or less interchangeably. Another opinion was that demons were intermediaries between men and gods, and that demons had once been men. Plutarch speaks of "human souls as commencing, first heroes, then demons, and afterward as advancing to a more sublime degree." Philo of Byblus seems to draw on this same tradition when he states that, "The most ancient of the barbarians, especially the Phoenicians and Egyptians, from whom other people derived this custom, accounted those the **greatest gods** who had found out things most necessary and useful in life -- and had been benefactors to mankind."

Our current use of the term "demon" is to denote a malignant spirit, and comes to us primarily from New Testament writers. However, there is still uncertainty as to whether or not demons are considered to be distinct and separate from the Devil and his fallen angels.

Demoniacal Possession

Demon possession - that is, a human who has become inhabited or "taken over" by a demon and who cannot, consequently, exercise his own will - is noted in the New Testament, specifically in Mark, Chapter 5, ver. 12. Josephus also mentions a method of exorcism prescribed by Solomon, which had "prevailed or succeeded greatly among them down to the present time." Unfortunately, Josephus does not describe the method used.

There is little doubt that most of what was described in older times as "demon possession" would today be diagnosed as some sort of mental illness, and treated accordingly. Nevertheless, a few cases of possession do seem to crop up from time to time, and the Roman Catholic Church does continue (sparingly) to perform exorcisms.

Periods of Increased Demon Activity

Some historians of times past believed that there were cycles during which demonic activity increased, and used this theory to explain various occurrences, much in the same way as today's economic historians might explain historical events in terms of trade, productivity and other factors. These older historians saw a rise in demonic activity accompanying such occurrences as the destruction of Jerusalem, the fall of Rome and the French Revolution, and would in all likelihood also have viewed the demonic theory at work in relation to the rise of Nazism and World War II.

Demoniacal Prophecy

Ancients also had a sort of faith in the prophetic words spoken by those whom they believed to be possessed by demons, and this was sometimes a component of ancient oracles. In connection with this, it is worth pointing out that a respected modern-day professor of psychology once witnessed a friend, who was suffering from paranoid schizophrenia make a specific and surprising prophecy that turned out to be perfectly accurate. The professor had no explanation for this event. although one is tempted to hypothesize that there is a link between altered mental states and psychic ability. Some also associate the [ouija board](#) with demoniacal prophecy, and those who have seen Linda Blair in *The Exorcist* will recall that this was how her character's problems began.

Species of Demons, as Described by Alphonse de Spina (1467)

- Fates, who alter destiny
- Poltergeists, who cause mischief
- Incubi and Succubi, who stimulate lust and perversion
- Marching Hordes, who bring about war
- Familiars, who assist witches
- Nightmares, who disturb sleep through bad [dreams](#)
- Demons formed from Human Semen
- Disguised Demons
- Demons who Assail the Saintly
- Demons who Instigate Witchcraft

Correspondence of Demons to the Seven Deadly Sins

(According to Peter Binsfield, a Jesuit, 1589)

Lucifer	Pride
Mammon	Avarice
Asmodeus	Lust
Satan	Anger
Beelzebub	Gluttony
Leviathan	Envy
Belphegor	Vanity and Sloth

List of Demons

- Acham - the demon of Thursday.
- Alrinach - demon of shipwrecks.
- Alocer - demon in [astrology](#).
- Any - the presiding demon of Hell.
- Anamalech - the demon of bad news.
- Andras - the demon of discord.
- Aquiel - the demon of Sunday.

- Arachula - evil spirit in the air.
- Ardad - demon that leads travelers astray.
- Ascaroth - demon of spies and informers.
- Asmodeus - mentioned in the Book of Tobias; Asmodeus (aka Abaddon) is "The Destroyer."
- Astaroth - one of the Chief Devils, sometimes spelled as Ashtaroth. Astarte is its female.
- Baal - one of the Great Demons. Also given as *Baalim*.
- Bechard - the demon of tempests.
- Bechet - the demon of Friday.
- Behemoth - the demon of animal strength.
- Belial - demon of the Sidonians.
- Beelzebub - one of the Princes of Hell. Also given as Beelzeboul.
- Belphegor.
- Braathwaate - demon of Ignorance.
- Bucon - the demon of Hatred.
- Byleth - one of the Kings of Hell.
- Cheitan - demon born of Smoke.
- Chemos
- Lanithro - demon of the air.
- Legassa - demon of Hypocrisy.
- Leviathan.
- Lucifer - "Light-bearer."
- Mammon.
- Mastiphal - one of the Princes of Darkness.
- Moloch

- Saalah - demon that entices into the woods.
- Satan.
- Tenebrion - Spirit of Darkness.
- Verdelet - demon who carries witches to Sabbath.

Beelzeboul

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 who are bound in *Tartarus* . . . "

I Solomon said unto him: "*Beelzeboul*, 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 murder, and for wars and sodomy, and other evil things. And I will destroy the world . . . "

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*. And if one of the Romans adjure me by the name of the power Eleêth, I disappear at once."

-- *Testament of Solomon*, first century AD, translated by F. C. Coynbeare

Catholic Church Statement on Fallen Angels (Demons)

"These beings, because of pride, did not return God's love. God did not destroy them, but permits them a limited scope of activity. Their condition is permanent for no creature can turn away from the perfect good of the beatific vision once he has come to enjoy it, and no additional reflection could change the mind of a purely spiritual being who has turned away."

Source: Catholic Online - Angels

Does God Ever Make Use of Demons?

Before answering "no," one might wish to refer to the Book of Tobias. In it, a virgin named Sara weds, only to have her husband slain by the demon Asmodeus on her wedding night. Sara, still a virgin, marries again, and the same thing happens. Actually, the same thing occurs a total of *seven* times. Then Tobias marries Sara - this would make him the young woman's eighth husband - Raphael banishes the demon Asmodeus, and Tobias and Sara presumably live happily ever after. Some readers have hypothesized that the demon may have had a personal attraction to Sara, but the Catholic Encyclopedia makes the interesting claim that "God allowed the demon to slay these men because they entered marriage with unholy motives," and that "the permission given by God to the demon in this history seems to have as a motive to chasten man's lust and sanctify marriage."

I will not make any comment regarding the demon's motivation, but would like to point out that the idea of God giving a demon permission to slay men in order to illustrate a lesson in morality strikes me as somewhat improbable.

A MORAL DECLINE

When one has nowhere else to turn, especially in poverty or oppression, one might turn to magic for expression or revenge. Unfortunately, many people are blind to avenues of approach which lead to a better life, rather than actions which can lead to harm to others. Oppression hurts everyone, whether it "seems" justified or not.

For example, if I were lost in a forest with only one other man and he stole my only jar of peanut butter and ate all of it, leaving me with very few rations remaining, and I chose to curse him for his actions against me, and I cursed body, and he became blind from that curse, I could end up suffering more because of my own misguided belief that I was justified for revenge. How? What if he was the only one among us who could read the map to find our way home? Or, what if he was the only one who knew the forest enough to increase our chances to get home?

You get the idea. This is an example on a small scale. Can the same thing happen on a large scale? Yes. The repercussions are just harder to detect. They lie hidden, just as do the lines in the earth which eventually cause damaging earthquakes.

I want my students to focus positive energies in response to negative environmental stimulus/events. This is, at times, more difficult to do than to say. But, that is the training of the wizard, witch, and even sorcerer. Control over your mind and heart yields "gold" in spirit and life and magic. Which would you rather be, an animal (with fleas) or a god? Gods "DO" have great

patience and control. Spirits without control are frustrated and unable to see well, in their universe. They will never be gods. Never.

Be not wise in your own estimation, but yeild to the spirit which never sleeps and forever loves. The wonderful thing about this is that the messages never stop flowing to you. You only need to stop, listen, and look.

Please examine the following article for examples in moral decline, especially in relation to magic. I hope that if you suffer by the actions of another, that you find the upright method to respond in a way that will destroy the seeds of evil instead of helping it to grow and spread. By doing so, you will be rewarded with greater magical power, whether you notice it or not. It will come.

State Decline and the Return of Occult Powers

The Case of Prophet Eddy in Nigeria

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Like some other African countries, Nigeria is a candidate for state collapse. At a recent conference sponsored by the National Intelligence Council of the United States, experts were already discussing strategies to deal with the possible eventuality of the country's collapse. In early 1999, when Nigeria returned to democracy, expectations were more optimistic. After fifteen years of military rule, Nigerians hoped that life would again become more secure.¹ But soon after the "democratic" elections, people witnessed an "explosion"² of violence. According to one report, "it is estimated that at least 50,000 people have been killed in various incidents of ethnic, religious and communal violence since the return to civilian rule."³ The federal government proclaimed a ban on ethnic militias and sent military units into some of the worst

1. The decline of state institutions had started before the generals assumed power in 1984. Under military as under "democratic" regimes, "political competition became a kind of warfare": Larry Diamond, "Nigeria: The Uncivic Society and the Descent into Praetorianism," in *Politics in Developing Countries: Comparing Experiences with Democracy*, 2nd ed., ed. Larry Diamond et al. (Boulder, Colo.: Lynne Rienner, 1995), 416–91, here 465. When I worked at a Nigerian university from 1993 to 1996, the ruling elite no longer invested in state building. A senior lecturer earned the equivalent of \$70 U.S. per month, a teacher got about \$20, and a policeman less than \$10. So the main concern of civil servants was to generate extra money, with the result that policeman were widely perceived as "daylight robbers."
2. Ukoha Ukiwo, "Politics, Ethno-Religious Conflicts and Democratic Consolidation in Nigeria," *Journal of Modern African Studies* 41 (2003): 115–38, here 115; cf. Osita Agbu, *Ethnic Militias and the Threat to Democracy in Post-Transition Nigeria* (Uppsala: Nordiska Afrikainstitutet, 2004), 5, 13.
3. Economist Intelligence Unit, *Country Profile 2005. Nigeria* (London: EIU, 2005), 13.

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crisis areas. In the former capital, Lagos, joint police and army patrols were given orders to shoot any member of the local OPC (O'odua People's Congress) militia who resisted arrest. But the security forces could not regain control over a city with ten million inhabitants.

Militias in Nigeria typically make use of magic or spiritual powers. The first part of this article will illustrate how armed gangs combine physical and occult violence, using as a case study the Bakassi Boys, who operated from 1998 until 2002 among the Igbo in the southeast of Nigeria. They had been formed by market traders as a private security organization, paid to fight armed bandits in Abia State. As they performed their job very efficiently, the governor gave them official recognition and started co-funding them. Soon after, the

parliaments of two other Igbo states, Anambra and Imo, entrusted them with the task of “cleansing” the land of criminals.⁴ Besides hunting down ordinary criminals they also fought sorcerers and witches. The governor of Anambra, Dr. Mbadinuju, who called himself the “commander-in-chief” of the local Bakassi units,⁵ claimed that his boys were reviving an “age-long system of our people taking care of their defences.”⁶ The militia operated in a social and political environment in which traditional forms of policing were indeed better suited to maintaining order than bureaucratic institutions borrowed from the West. As we shall see, however, the Bakassi Boys adopted Igbo traditions in an arbitrary (or creative) way.⁷

Many militias or vigilante groups in Nigeria and beyond try to gain legitimacy by reviving precolonial traditions. In South Africa, members of the ANC (African National Congress) youth wing and other young rebels who fought Apartheid pretended to act as traditional custodians of their communities, and in this capacity they instigated witch hunts. “With the unbanning of political parties and release of Nelson Mandela from prison, many people experienced a sense of cultural freedom, including the punishment of witches in a typically African way. This was regarded as reaffirmation of African cul

1. When visiting Nigeria from January to April 2001 and from January to April 2002 I talked to Bakassi fighters in Anambra State and conducted interviews with businessmen and politicians who funded and patronized them. Cf. Bruce Baker, “When the Bakassi Boys Came: Eastern Nigeria Confronts Vigilantism,” *Journal of Contemporary African Studies* 20 (2002): 223–44.

1. *Tell* (Lagos), March 26, 2001, 43.

2. *Tell*, August 28, 2000, 28.

1. When referring to Igbo traditions, I will quote a number of ethnographic accounts. However, my analysis is also informed by personal observations in the mid 1990s. My research in Alor Uno, in northern Igboland, focused on witchcraft and Christian spirit possession.

ture after centuries of colonial and Western suppression.”⁸ The initiative to fight occult forces does not always come from the activists themselves. In a recent study on community policing in Port Elizabeth and Nkomazi (South Africa), Lars Buur and Steffen Jensen observed that vigilante leaders tried to avoid dealing with witchcraft accusations but were dragged into such cases under popular pressure: “To be responsive to the people in whose name they operate, members had to deal with witchcraft because there were no other structures, formal or informal, that would do so.”⁹ Secular institutions like the police or law courts, which lack the backing of spiritual powers, are ill-suited to deal with occult forms of evil. So the fear of uncontrolled invisible forces, which has been rising in many parts of Africa since the 1980s or 1990s, has contributed to the delegitimization of state institutions based on Western law. As scholars have noted, “among its other failings, liberal democracy could not formally encompass spiritual power.”¹⁰

While it is obvious that the rising concern about occult forces has contributed to the decline of the state, it is not clear in what way state decline may have contributed to renewed concern or obsession with the occult. The second half of this article will examine some consequences of state disintegration that may help to explain the revival of witch scares. I will again refer to examples from Nigeria, and in particular from the Igbo region, but the four distinct trends I identify could also apply to other parts of Africa:

1. Since the state can no longer protect its citizens, they must turn to militia leaders and other local strongmen who monopolize the means of survival. Those seeking patronage cannot protest or rebel when they are treated in a humiliating manner. As their aggression cannot be expressed openly, it tends to turn into resentment, creating an atmosphere in which people suspect each other of using hidden means in order to act out their greed, envy, and hatred.
2. The armed gangs that are replacing the police cannot establish a monopoly on violence. In order to assert themselves against competing

1. R. T. H. Dolamo, "The Escalation of Crime in the Northern Transvaal Province: A Challenge to the Church," *Ned.Geref.TeologieseTydskrif* 37 (1996): 345–51, here 347. Cf. P. Delius, *ALionamongsttheCattle: ReconstructionandResistanceintheNorthernTransvaal* (Randburg: Ravan Press, 1996); Johannes Harnischfeger, "Witchcraft and the State in South Africa," *Anthropos* 95 (2000): 99–112.
2. Steffen Jensen and Lars Buur, "Everyday Policing and the Occult: Notions of Witchcraft, Crime and 'the People'," *AfricanStudies* 63 (2004): 193–211, here 203.
3. Stephen Ellis and Gerrie Ter Haar, *WorldsofPower:ReligiousThoughtandPoliti-calPracticeinAfrica* (London: Hurst, 2004), 107.

gangs, they have to intimidate their rivals by celebrating their strength and brutality. Using physical and occult violence thus becomes part of their public image.

1. Power that defies institutional regulations grows out of public control. It becomes unpredictable and appears to be linked to invisible forces that may be manipulated by secret techniques.
2. Decline, which affects all spheres of social life, is experienced as a collective trauma for which people have no explanation. By linking it to witchcraft, evil is personified, making it comprehensible and opening avenues to take countermeasures.

FIGHTING OCCULT CRIMES On November 8, 2000, demonstrators stormed the governor's residence in Anambra State, Nigeria, took some of his colleagues hostage, and demanded the execution of a sorcerer called Edward Okeke. Prophet Eddy, also known as the "Jesus from Nawgu," owned a church in which miracle cures had been effected for many years. Whoever visited the prophet was greeted at the very entrance of the "healing center" by pious images in the form of an immense statue of Jesus surrounded by statues of Moses, the Prophet Elias, and finally Eddy himself, rising up over a fallen figure of the devil. As people came to learn, however, behind this facade of Christian piety, monstrous crimes were said to have taken place, including a series of ritual murders.¹¹ Some newspapers speculated that the man of God had killed ninety-three men in order to prepare especially effective charms from their body parts, while in the area of Onitsha, Eddy was suspected of having played a role in the theft of sixteen babies from a maternity ward. Because of the enormous power that people assumed he must have had in order to evade all attempts by state authorities to prosecute him, Edward Okeke was suspected of being no ordinary mortal, but a strange hybrid—half man, half spirit.¹² On posters that were for sale in all the large markets in Igboland, he was depicted with a double face, showing human features hiding an animal-like, demonic

rascal. Eddy himself confirmed the suspicion that he was a spirit when he was interrogated by the Bakassi Boys, who had invaded the prophet's villa on November 4 and arrested him. What happened in the following days at their headquarters is recorded on an audio cassette that was on sale throughout Igboland, called *TheOriginalTrueConfessionofProphetEddyNawgu*. This tape actually provides a sort of collage stringing together extracts from the

1. *NewsGuide*(Lagos), vol. 1, no. 1, 2000, 5–6, 8; *Tell*, December 11, 2000, 42.
2. *NewsGuide*, vol., no. 1, 2000, 3.

interrogation, accompanied by a dramatic soundtrack consisting of police sirens and shots from a machine-gun. In addition, the alleged confessions do not come from Eddy's own mouth, but are read out by a different voice, as in a radio play. However, the staged character of the tape does not necessarily mean that it was simply fabricated. Original recordings obviously did exist, since, as the conflict over Eddy escalated, the Bakassi leaders sent a video cassette to the president in Ajuba, the capital, showing scenes from the interrogation.

While the prophet was interned in the Bakassi headquarters, the president's office demanded that he be handed over to the police. The governor of Anambra State, who was officially overseeing the activities of the militia, also tried to prevent the Bakassi fighters from executing the sorcerer.¹³ Even Ibrahim Babangida, a former president and probably the richest and most powerful man in the country, is said to have exerted pressure behind the scenes to have the prophet released. In conversation with some market traders, whose stands were directly in front of the Bakassi headquarters, I was told that on those November days limousines from various states drove up bringing government officials to negotiate with the Bakassi leadership. I was assured that if ex-General Babangida wanted someone released, he could offer a sum of fifty million Naira without hesitating. But the Bakassi Boys were not to be bribed. On November 9, they led Edward Okeke out of his cell and brought him to a market place, where twenty thousand onlookers sang enthusiastic songs while the young men hacked the sorcerer to pieces with their machetes.¹⁴

At first sight, it might be assumed that the dispute over whether the prophet should be released or executed reflected a conflict between enlightened and traditional forms of thought. Yet this was not a confrontation between legal-minded state representatives and a murderous mob possessed by backward, anachronistic ideas. Everyone in Nigeria knew that the politicians who became mixed up in the case took occult powers as seriously as anyone else. For example, the governor of Anambra, a qualified jurist and former university lecturer, reported to the press that some of his supporters had once stormed a church in which his opponents were preparing magic substances: "The church was stormed and pieces of human flesh . . . were found being used for fetish concoction, all of them targeted at myself and some key politicians in Anambra State."¹⁵ It is not unusual in Nigeria for government func

1. *Ibid.*, 2, 7–8; *Tell*, December 11, 2000, 42.
2. *NewsGuide*, vol. 1, no. 1, 2000, 2–3.
3. *Vanguard*(Lagos), October 15, 2001, 3.

tionaries to be intensely concerned with occult threats. General Abacha, who ruled the country until 1998, kept sorcerers, fortune-tellers, and Islamic marabouts with him in his presidential bunker, while members of his government often had to wait days or weeks for an audience.¹⁶ Against this background, it is hardly surprising that state representatives acted so decisively on behalf of the sorcerer from Nawgu. In the eyes of the people, the alleged ritual murderer was part of the political establishment—indeed he embodied the worst aspects of the Nigerian upper classes. The violent protests in the state capital, which were to lead to the sorcerer's lynching, therefore had aspects of political rebellion or class warfare, at least for Western observers.¹⁷ There could be no doubt that Edward Okeke had close links with the top ranks of society; some of his most influential clients had had themselves photographed with him, photographs that Eddy had hung in his office to advertise his spiritual business. These photographs gave rise to the suspicion that the prophet must have possessed particularly exclusive charms in order to attract such prominent clients. Why else should his visitors have made him presents of luxury limousines?

To Westerners, the accusation that the church owner from Nawgu had enriched himself by means of human sacrifices sounds groundless. In Nigeria, on the other hand, the public is becoming uneasy because ritual murders are in fact taking place. According to official estimates, between 1992 and 1996 alone some six thousand individuals are supposed to have fallen victim to ritual murder.¹⁸ In the popular imagination, such crimes are readily associated with the rich and powerful,¹⁹ and indeed one is often told that they have only been able to acquire riches through occult means. The suspicion therefore rages that members of the upper classes, like

16. *Tell*, March 25, 1996, 8 and June 22, 1998, 18.

1. On this, cf. Daniel Jordan Smith's study of a similar event in Igboland, a revolt by the citizens of Owerri against a syndicate of ritual murderers: Smith, "Ritual Killing, '419,' and Fast Wealth: Inequality and the Popular Imagination in Southeastern Nigeria," *American Ethnologist* 28 (2001): 803–26, here 805.
2. *Frankfurter Allgemeine Zeitung*, November 2, 1996. Even though the scale may be accurate, this seems to be an arbitrary figure. More reliable figures come from South Africa, where a government commission was set up to examine the many cases of witch persecution and ritual murder: N. V. Ralushai et al., *Report of the Commission of Inquiry into Witchcraft Violence and Ritual Murders in the Northern Province of the Republic of South Africa: Submitted to the MEC for Safety and Security, Northern Province* (1996) [unpublished]; Jeremy Evans, "Muti Murders: Ritual Responses to Stress," *Indicator South Africa* 8 (1991): 46–48, here 46.
3. Daniel Jordan Smith, "The Arrow of God: Pentecostalism, Inequality, and the Supernatural in South-East Nigeria," *Africa* 71 (2001): 586–613, here 593.

witches, join together in secret societies. Whoever wants to become a member of their "millionaires' clubs" has to "sell" a close relative. The person to be sacrificed would then be gripped by a mysterious disease and slowly wither away because his tormentors would devour his soul or invisibly destroy his inner organs.

RIVAL FORMS OF JUSTICE

In my analysis, state authorities are hardly in a position to contain fear of occult powers. In a number of African countries, certainly, the state assumes an active role in combating witches and sorcerers. In

Cameroon, for example, anthropologists have reconstructed a series of trials with the aid of court files, showing that judges did not hesitate to sentence the accused to long prison sentences, despite the lack of any concrete evidence. Convictions were often based on the statement of a single witch doctor, who established with the help of magical techniques that a defendant was guilty, while in a few cases the accused were persuaded to confess. A twenty-year-old student, for example, professed to have entered the house of a village teacher by means of witchcraft. Together with three other defendants, he operated on the victim, removed his heart, and then ate it. Since then, the teacher had been living without his heart. The three other accused disputed this story, but to no avail. The judge determined that the leader of the group, like his accomplices, was trying to “mislead the tribunal with his vain and ridiculous denials.”²⁰ Therefore all the accused received prison sentences of up to five years, a judgment that was later confirmed by the appellate court in the provincial capital.

Here, judicial processes that appear to follow Western forms of legal procedure and judgment are revealed to be a farce, or rather a facade concealing all manner of local intrigues. When judges have to try offences that were committed secretly and invisibly, they hardly have a choice but to consult ritual experts who claim to be able to identify witches. In this way, traditional healers, diviners, and witch doctors acquire a crucial role in administering justice. As intermediaries between judges and the local population, they control access to the courts. Only plaintiffs who can gain the backing of an influential witchfinder will have a chance to succeed in bringing their charges of witchcraft. Such backing, however, is not free. Witch doctors sell their services to the highest bidder. It is therefore almost exclusively the local big

20. Peter Geschiere, *The Modernity of Witchcraft: Politics and the Occult in Postcolonial Africa* (Charlottesville and London: University of Virginia Press, 1997), 174.

men, that is, rich farmers, teachers, party functionaries, or businessmen, who make use of witchcraft trials to terrorize their opponents.²¹

Even in normal trials that have nothing to do with magic or witchcraft, the decisions of state courts have little legitimacy. The openness of the proceedings, together with complicated rules of procedure and for establishing evidence, should ensure that, as in European or North American courts, truth emerges. In Nigeria, however, as in other African states, court cases often drag on for years, only to result in apparently arbitrary decisions because decisive arrangements are actually made behind the scenes. Money is often involved, and when high sums are at stake judges do not hesitate to pronounce long prison sentences against defendants whom everyone knows to be innocent.²² Since European-style court systems do not produce justice, it is not difficult to turn one's back on them. Militias like the Bakassi Boys avoided public trials; instead they used spiritual means of determining the truth, including the so-called “lab test.” During interrogations, a special chain, or sometimes a tortoise, would be hung around the suspect's neck, making it impossible for him to lie.²³ The Bakassi fighters also possessed a sword that only drew blood when it came into contact with a murderer or a thief.²⁴ For Westerners it is frightening to imagine that decisions of life or death should depend on such methods. For many Igbo, however, it is reassuring to know that judgment is rendered by alien, invisible powers, not by one's fellow humans,²⁵ as human authority is scarcely to be trusted. Such practices have a long

history. In the precolonial era it was usual for people to consult poison oracles or to turn to shrine priests and diviners in order to let religious or magical forces decide critical questions.

People have often resorted to the occult because they lacked effective mechanisms to resolve conflicts.

Having no access to independent central powers meant that any groups that got involved in a conflict were also bur

1. Ibid. 114, 170, 172. Diane Ciekawy's case study from Kenya is similar: Ciekawy, "Witchcraft in Statecraft: Five Technologies of Power in Colonial and Postcolonial Kenya," *AfricanStudiesReview* 41 (1998): 119–41, here 125.

1. Civil Liberties Organisation, *JusticeforSale:*

AReportontheAdministrationofJusticeintheMagistratesandCustomaryCourtssofSouthernNigeria(Surulere, Lagos: Civil Liberties Organisation, 1996).

1. *Tell*, December 18, 2000, 34.

2. *Newswatch* (Lagos), September 18, 2000, 16.

25. Cyril C. Okorocha, *TheMeaningofReligiousConversioninAfrica:TheCaseoftheIgboinNigeria*(Aldershot: Avebury, 1987), 109–10.

dened with the task of resolving that conflict among themselves.²⁶ Under such circumstances, the determination to have an oracle decide matters may have been the best means of keeping or reconstituting the peace. Thus, thousands of people in search of justice once came from all over Igboland to the famous shrine of Arochukwu in order to have their disputes settled there. The priests who managed the cult would lead the accused into a closed-off area of the shrine, and when the stream that emerged from the sacred grove turned red, people knew that the god's decision had been rendered. The British authorities who destroyed the oracle in 1901 could only see it as a fraudulent undertaking. Colonial officers reported that the priests reddened the water of the stream with goat's blood because they were not executing those found guilty, but rather selling them into slavery.²⁷ Yet for the quarrelling parties who made their way to the Aro shrine as pilgrims, it was advantageous to ignore such possible manipulations and to surrender to the illusion that they were subjecting themselves to an impartial deity. The actual content of divine judgment was less important than the fact that unequivocal judgment had been made, ending the conflict before it could escalate into a chain of revenge killings.²⁸

1. Igor Kopytoff, "The Internal African Frontier: The Making of African Political Culture," in *TheAfricanFrontier: TheReproductionofTraditionalAfricanSocieties*, ed. Igor Kopytoff (Bloomington and Indianapolis: Indiana University Press, 1987), 3–84, here 18; Robin Horton, "Stateless Societies in the History of West Africa," in *HistoryofWestAfrica*, 2nd ed., ed. J. F. A. Ajayi and Michael Crowder (Burnt Mill, Harlow Essex: Longman, 1981), 1:72–113, here 85–86.
2. Chukwuma Azuonye, "The Heroic Age of the Ohafia Igbo: Its Evolution and Socio-Cultural Consequences," *Gene`ve-Afrique* 28 (1990): 7–35, here 16; Frank Hives, *Ju-JuandJusticeinNigeria*(London: John Lane the Bodley Head Limited, 1933), 103ff.
3. Rene´ Girard, *DasHeiligeunddieGewalt*(Zu`rich: Benziger, 1987), 28ff. Today people again submit their affairs to the judgment of the spirits, as there is no human authority they can trust. Igbo politicians have little reason to accept the verdicts of law courts or the decisions of party executives and parliamentary meetings. Before the

present governor of Anambra State was given a chance to campaign for his office, he had to visit a shrine and swear to his godfather, a wealthy businessman and influential member of the ruling PDP (People's Democratic Party), that he would provide him with government contracts. This secret oath became known only when the police raided the shrine and detected sixty corpses in its vicinity. According to the priests, the dead bodies had been brought to the evil forest surrounding the shrine because the deity residing there had killed these unfortunate people. Whenever a vow sworn at the shrine was broken and the deity felt offended, it would take revenge, so that the guilty party, wherever he or she was, would die within a certain period of time. The corpses of the deceased were not allowed to be buried, but were displayed openly around the shrine as they testified to the deity's determination and strength.

In the case of the Bakassi Boys, too, belief in occult powers made it easier for people to accept the excessive force they used. According to the estimates of the Civil Liberties Organisation, in Anambra State alone the Bakassi Boys are supposed to have killed three thousand people within a period of eighteen months.²⁹ Despite such brutality, however, they enjoyed enormous popularity for a variety of reasons. A decisive factor was that they did not act as arbitrarily or corruptly as the police, who "routinely" torture suspected lawbreakers while simultaneously working together with criminal bands.³⁰ After the government gave the Bakassi Boys authority to pursue criminals, the rate of violent crimes fell dramatically, to such an extent that a commission of independent journalists determined that Anambra was the most secure state in Nigeria.³¹ Naturally there were indications that the militia mistreated the innocent and intimidated political opposition on behalf of the governor. Nevertheless the population persevered in the belief that, thanks to its spiritual superiority, the most powerful and most dreaded militia in Igboland did not spill innocent blood. Competence in matters of the occult was regarded as an essential advantage for the Bakassi fighters, and when rival Bakassi factions emerged, it became a crucial criterion for determining the authenticity of the group. When the parliament of Imo State set up an autonomous Bakassi unit, for example, suspicion arose that it was not genuine, but an instrument of corrupt politicians. What puzzled people was the fact that the militiamen obviously did not know how to handle occult techniques. According to one report: "Whereas the original Bakassi Boys in Abia and the ones in Anambra use magical powers to fish out criminals, the ones in Imo relied on information supplied by members of the public to arrest their suspects. Soon, it became public knowledge that people were supplying Bakassi Boys with names of their enemies to settle personal scores. Imo indigenes concluded that Bakassi Boys without magical powers must be fake ones."³²

Clients visiting the oracle would gain the impression that there was no counter-magic strong enough to save the guilty party and that nobody had a chance of manipulating the verdict, as one would do in a secular court when bribing the judge (*Newswatch*, August 23, 2004, 14–26, and October 11, 2004, 18–19).

29. *News Service (Enugu)*, February 2002, 31–32.

30. Civil Liberties Organisation, *Above the Law: A Report on Torture and Extra-judicial Killings by the Police in Lagos State, Nigeria*. (Surulere, Lagos: Civil Liberties Organisation, 1994), 22; Human Rights Watch, *Political Shari'a?:*

Human Rights and Islamic Law in Northern Nigeria, http://hrw.org/english/docs/2004/09/21/nigeri9364_txt.htm, May 18, 2005, 3, 6.

1. *Newswatch*, May 14, 2001, 42.

2. *Crystal (Abuja)*, August 2001, 42–43.

The most convincing means the Bakassi group in Anambra had of demonstrating its superiority in the realm of the occult was to execute Edward Okeke. While the police could not harm the “false prophet” because he had bewitched them,³³ the Bakassi fighters were well equipped to do battle with him. Because the “great spiritualist” possessed the capacity to make himself invisible, however, even the Bakassi Boys required two attempts before they were said to have succeeded in capturing him at his villa. Further problems arose during the subsequent interrogation. It would hardly have been possible to force Eddy to confess to his crimes if the juju man who was aiding the Bakassi Boys in their search for the truth had not developed an unusual method. In order to break the prophet’s magic, his long, bushy hair, which had helped give him a strange, wild appearance, was cut off.³⁴ The militia then celebrated the final triumph over their opponent with his public execution, when they played football with the prophet’s head. Through this act of contempt, they were able to show that they did not even fear the ghost of the deceased.³⁵

RESENTMENT AND FEAR OF WITCHES Other examples could be adduced to demonstrate how the state is losing legitimacy in Nigeria because it cannot meet new occult challenges. More interesting, however, is the question of whether the decline of the state has itself contributed to people feeling increasingly threatened by occult powers. The essential problem is simply why fear of witches and sorcerers has revived since the end of the twentieth century. Anthropologists who studied witchcraft during the colonial period assumed that obsession with the occult would disappear through urbanization and the dissolution of traditional family groups,³⁶ given that witchcraft, at that time, was considered to be the dark

33. *Guardian (Lagos)*, January 14, 2001.

1. This scene is shown on one of the Bakassi posters that could be bought in the markets.
 2. In Igboland, it was a widespread tradition to cut off the heads of slaughtered enemies, but the headhunters of the precolonial period dealt with their trophies quite differently. The skull of the murdered victim was treated with care, sometimes being colorfully decorated and kept in the ancestral shrine, while fighters who had been stained with blood went through elaborate rites of purification (N. Uka, “A Note on the ‘Abam’ Warriors of Igbo Land,” *Ikenga* 1 [1972]: 76–82, here 80–81; Emefie Ikenga-Metuh, “Ritual Dirt and Purification Rites among the Igbo,” *Journal of Religion in Africa* 15 [1985]: 3–24, here 16).
 3. Max Marwick, “The Decline of Witch-Beliefs in Differentiated Societies,” in *Witchcraft and Sorcery: Selected Readings*, ed. Max Marwick (Harmondsworth, Middlesex, England: Penguin, 1975), 379–82, here 380.
- side of kinship. Accusations usually circulated among members of the same family or village community, that is, between people who could not avoid one another because they were closely tied together in fixed living conditions. From foreigners, those who were not part of one’s own moral universe, one expected not hidden forms of violence, but open aggression, which might manifest in theft, slave raids, or blood revenge.³⁷ Among kin or neighbors, on the other hand, hatred that threatened the whole group should not be expressed openly. To survive in a precarious world, the inhabitants of a compound or a small settlement were obliged to stand united against external enemies. Yet significant tensions and aversions arose precisely among those people who saw each other daily, indeed who were forced to live together without ever choosing such a relationship. People enter family groups by the chance of birth, and even women who married into families, and who

usually came from outside villages, had often not sought their new home themselves. The mutual aggression that was bottled up in the narrow circle of daily contact often mutated into resentment that could not easily be dispelled, since the inhabitants of a farmstead could not simply turn their backs on one another and separate. Where else would they find protection if not within their own kinship group?

In a country in which a large portion of the population consisted of slaves, leaving one's home settlement and seeking one's luck among strangers was more than just risky. The fear of armed bands lying in wait outside the village was so great that women were often hesitant to collect water or firewood unless they went out in large groups or were accompanied by armed fighters.³⁸ Only with the public peace enforced by colonial authorities could peo

1. T. O. Beidelman, *Moral Imagination in Kaguru Modes of Thought* (Bloomington: Indiana University Press, 1986), 147; E. H. Winter, "The Enemy Within: Amba Witchcraft and Sociological Theory," in *Witchcraft and Sorcery in East Africa*, ed. John Middleton and E. H. Winter (London, Henley, and Boston: Routledge & Kegan Paul, 1978), 277–99, here 294.
 2. G. T. Basden, *Among the Ibos of Nigeria*, 2nd ed. (Lagos: University Publishing, 1982), 94. In the north of present-day Nigeria, where the Muslim preacher Usman dan Fodio proclaimed a holy war against nonbelievers in 1804, millions of people were enslaved during the jihad. When the British conquered this region, 25–50 percent of the population of the emirates were slaves (Paul E. Lovejoy, "Problems of Slave Control in the Sokoto Caliphate," in *Africans in Bondage: Studies in Slavery and the Slave Trade*, ed. Paul E. Lovejoy [Madison: University of Wisconsin Press, 1986], 235–72, here 240). In Igboland, which never fell under Muslim rule, the proportion of slaves was apparently lower, though here, too, "the slave trade overshadowed every aspect of life." "One could not go to another town's sector of the market without being led by an armed elder. Any lapse in this protection might lead to a person's enslavement. ... Movement during the slave trade period was limited to the survival
- ple penetrate into remote areas and settle among strangers. Protected by the state, they could leave the shelter of their family group and determine for themselves where and with whom they would live. Given this increase in individual autonomy, the prediction that witch-beliefs would wither away seemed reasonable. As Max Marwick has noted, "in the towns, a preponderance of strangers not linked intimately or emotionally makes it possible for hostility and opposition to be expressed openly rather than supernaturally,"³⁹ and "beliefs in witchcraft and sorcery began to decline . . . when small-scale, intimate communities began to be displaced by large, impersonal, urban complexes."⁴⁰ My impression is that state-centred modernization indeed went hand in hand with a process of disenchantment. Yet in the last decades of the twentieth century, major achievements of modernization were lost. Life has become so insecure, even in rural areas, that people must submit to the patronage of more powerful groups or individuals. Without protection by local politicians or militias, by secret cults or religious communities, individuals would be largely without rights, since rights only exist if they can be defended by force.

In Igboland, as in other parts of Nigeria, no effective protection can be expected from the police and the judicial system. Quite the contrary, the agents of a disintegrating state have themselves grown out of control, to the extent that they often increase the pervading sense of insecurity: "People are permanently under siege and the fear of illegal detention."⁴¹ In order to supplement their modest incomes, the police often arrest

ordinary citizens under any pretext and incarcerate them in overflowing cells until their families come and purchase their freedom. Nor do such victims always succeed in escaping the clutches of the state's security forces. According to a government commission that visited the overfilled prisons, more than half the inmates had never been legally sentenced. Many prisoners had been in their cells for up to ten years without ever having seen a judge.⁴² People cannot rebel openly against such arbitrary actions by state officials. Most have to endure this ha-

of the fittest''': Elizabeth Isichei, *A History of the Igbo People*, 2nd ed. (London and Basingstoke: Macmillan, 1977), 48; Elizabeth Isichei, *Igbo Worlds: An Anthology of Oral Histories and Historical Descriptions* (London and Basingstoke: Macmillan, 1977), 76–77.

39. Marwick, "Decline of Witch-Beliefs," 380.

1. M. G. Marwick, *Sorcery in its Social Setting: A Study of the Northern Rhodesian Cewa* (Manchester: Manchester University Press, 1965), 295.

2. 41. *The News (Lagos)*, August 10, 1998, 17.

1. *Guardian*, January 31, 1995, and February 12, 1996; *Tell*, January 5, 2004, 46, and October 11, 2004, 30–31; Human Rights Watch, *Political Shari'a*?, 6.

rassment with impotent rage and behave submissively in order not to provoke further violence.

What compels people to seek protection are not just the threats presented by state authorities, police, and other armed bands, but also the precarious economic situation. Seventy percent of Nigeria's population lives below the poverty line, without much prospect of finding a way out of their misery.⁴³ Hardly any work can be found in large cities, where many industries have collapsed. Yet few of the unemployed can go back to their home villages because they no longer have any land to cultivate. Scarcity of land is especially problematic for the Igbo, who since precolonial times have had to live "in some of the heaviest population concentrations in all Africa."⁴⁴ Today southeast Nigeria is hopelessly overpopulated, and the exhausted, eroded soil does not yield enough food for the local population. Rural areas have thus become net importers of food; their inhabitants can no longer ensure their own sustenance without the cash remittances sent to them by family members in Lagos, Hamburg, or New York.⁴⁵ For subsistence farmers, used to earning their living with a hoe and a piece of land, to see their means of survival slip out of their hands is a traumatic experience. In desperation, they cling to those family members who are a little better off than they are, and above all they take their concerns to the lobbies of the big men and patiently wait to be admitted. In the past, the local elites were eager to have such clients and readily exchanged their wealth for prestige. Today, as they are besieged by people seeking help, elites are more inclined to distance themselves from the mass of the poor.⁴⁶ In any case, they cannot fulfil the expectations of all those in need; instead they put off, stall, or simply eject tiresome petitioners. As a result, those they reject regard the lavish wealth of the upper

43. Economist Intelligence Unit, *Country Profile 2005: Nigeria*, 16.

44. Richard N. Henderson, *The King in Every Man: Evolutionary Trends in Onitsha Igbo Society and Culture* (New Haven and London: Yale University Press, 1972), 23. "Igbo communities were almost constantly at war," and as an Igbo elder remembered, "wars were fought mostly over land issues": Isichei, *History of the Igbo People*, 78–79.

45. See the case study by Gilbert Malchau,

EinkommensstrukturkleinbauerlicherHaushalteundgesamtwirtschaftlicherStrukturwandelinSu¨dost-Nigeria: UntersuchungenimRahmeneineserweitertenTragfa¨higkeitsansatzesindichtbesiedeltenHinterlandvonUyo(Hamburg: Institut fu¨r Afrika-Kunde, 1998), 110, 147–48.

46. Peter Lewis, ‘‘From Prebendalism to Predation: The Political Economy of Decline in Nigeria,’’

*JournalofModernAfricanStudies*36 (1996): 79–103; Elizabeth Isichei, *VoicesofthePoorinAfrica*(Rochester, N.Y.: University of Rochester Press, 2002), 248.

class with resentment and envy, and indeed suspect that the nouveau riche have acquired their privileges in an illegitimate and obscure manner. One Igbo newspaper, for example, claimed that most businessmen in Anambra State owed their success to the demonic arts of Edward Okeke.⁴⁷

The violent protest against Eddy and his allies was one of the few occasions when popular anger against the arrogance of the ruling circles exploded. In more typical interactions, when people come to the villas of the rich asking for jobs, small favors, or help against an enemy, they are compelled to hide their bitterness. It would be fatal to rebel against those one needs. Impoverished Nigerians (who are, as a rule, neither exploited by modern factory work nor forced to pay traditional tribute) do not claim any collective rights, but instead demonstrate their servility as they request individual favors. Locked in competition with everyone else lacking means, they are desperate to find influential supporters who will incorporate them into a network of patronage and thus provide them with some security. For everyone knows that, if difficulties arise, the solidarity of the poor will help less than the generosity of the rich.

Since people cannot openly rebel, most of them have no alternative but to fantasize revenge in secret. With growing resentment, the fear of invisible forms of aggression also increases. As social anthropologists have observed with regard to premodern, small-scale societies: ‘‘people accuse one another of witchcraft when they are prohibited from expressing their aggression in other ways.’’⁴⁸ In order to defend themselves against attacks by their fellow citizens, impoverished farmers take what little money they have to so-called ‘‘native doctors’’ or ‘‘herbalists.’’ Even Catholic priests stuff jujus behind their pictures of the Virgin in order to be equipped against any kind of trouble. The outraged citizens who became so indignant about Edward Okeke’s magic skills thus knew what they were talking about. They were themselves deeply involved in occult practices so that their opponents would have reason to fear them. Accusations of pursuing witchcraft or black magic therefore fly in all directions. No one is free from suspicion, whether rich or poor.⁴⁹ Indeed, many people make no secret of the fact that they are equipped with

47. *NewsGuide*, vol. 1, no. 1, 2000, 7.

1. Philip Mayer, *Witches:InauguralLectureDeliveredatRhodesUniversity*(Grahamstown: Rhodes University, 1954), 13.

2. Misty L. Bastian, ‘‘ ‘Bloodhounds Who Have no Friends’: Witchcraft and Locality in the Nigerian Popular Press,’’ in *ModernityanditsMalcontents:RitualandPowerinPostcolonialAfrica*, ed. Jean Comaroff and John Comaroff (Chicago: University of Chicago, 1993), 129–66, here 142.

hidden weapons and occult powers. Those who can afford to consult the most expensive sorcerers let this be known so that potential opponents might be dissuaded from making any kind of spiritual or physical attacks

against them.

THE OCCULT DIMENSION OF POWER Such spiritual mobilization might in some ways reproduce social conditions that prevailed in precolonial times. Before Europeans introduced their model of a secular state, it was self-evident to the Igbo that every sort of power was linked with invisible forces. Every clan, family, or village community gathered around a shrine in order to derive strength from their ancestors or local deities. When competing groups were drawn into feuds, they needed to mobilize all possible resources, so they did not hesitate to call on very violent supernatural agents. Deities that had proven their strength by killing many people were regarded as valuable allies.⁵⁰ In Alor Uno, where I conducted field research, villagers possessed a particularly dastardly goddess who killed people for miles around. Thanks to the brutality of Adoro, who lived in the wild bush on the edge of town, the inhabitants felt protected everywhere they went. They could move about in astonishing safety, as far as the goddess's reputation reached, because the whole world feared to harm one of "Adoro's children." Apart from seeking the protection of religious powers, the inhabitants of a village or town might also arm themselves with magic weapons, amulets, and other "war medicine." Such treasures, which they acquired at enormous cost, were not hidden away, but displayed openly to intimidate enemies.⁵¹ Magical substances could, of course, also be used for personal ends, to provide fertility in the fields and to protect the harvest from theft, or in more sinister ways to harm one's neighbors. Because of this ambivalence, the profession of sorcerer, who provided jujus for all conceivable purposes, was always rather notorious. Witchcraft, however, was especially threatening. In contrast to the cultic magic of elders or the services of male sorcerers, this most secretive form of occult aggression was almost invariably considered illegitimate and harmful. Not coincidentally, it was mostly women who, while their bodies lay motionless in bed, would allegedly change into animals at night and enter the houses of their victims in order to consume them almost imperceptibly from the inside while they slept defenceless. Women had little opportunity

50. Henderson, *King in Every Man*, 115–23.

51. Herbert Cole and Chike Aniakor, *Igbo Arts: Exhibition Catalogue* (Los Angeles: Museum of Cultural History, 1984), 133–34.

to manipulate religious or magical powers in publicly recognized ways. As outsiders coming from other clans and developing at best a broken form of loyalty to their new place of residence, they were excluded from ancestral cults and many other religious activities.⁵² People therefore suspected that they acted out their envy and dissatisfaction by hidden means.

While in the past witchcraft accusations focused on marginal persons, today people in ruling circles are also implicated. All the stories that circulate about blood money, secret human sacrifices, and exclusive millionaire clubs attest to the perceived loss of legitimate authority among the upper classes. What provokes so much moral indignation, however, is not occult violence per se. Power, wealth, and the deployment of spiritual forces are regarded as entirely legitimate when they serve one's own group. While in the precolonial period people never thought of purchasing spiritual protection, the gods they venerated could still demand a high price: "Nri deity was one of the few in Igboland that abhorred human sacrifice."⁵³ Ritual killings to win favor

from the gods were accepted for other purposes as well. In some purification ceremonies, a slave was tied to a rope and dragged through every nook and corner of a village in order to take up into his dying body all the pollution that the community had accumulated.⁵⁴ Slaves were often buried with their masters, and they also served the more profane purpose of title taking: “In the central districts of the Ibo country probably the most honorable title is that of Obu Madu, i.e. the one who has killed (his) man. . . . The victim was securely bound to a tree and a young lad, armed with a machete, hacked off the man’s head . . . throughout the task he was urged on by the cheers of the assembled company.”⁵⁵ Today, popular imagination is again preoccupied with

1. “[W]omen are . . . prohibited from making juju”: Basden, *Among the Ibos of Nigeria*, 235; and “[w]omen are generally excluded from inner parts of shrines”: Francis A. Arinze, *Sacrifice in Ibo Religion* (Ibadan: Ibadan University Press, 1970), 23. Among the Igbo, the exclusion of females was not as strict as among the Jukun and other Nigerian peoples. In a study of northern Igboland, Nwando Achebe describes how in the early twentieth century, a woman could become high priest of a deity: Achebe, *Farmers, Traders, Warriors and King: Female Power and Authority in Northern Igboland, 1900–1960* (Portsmouth, N.H.: Heinemann, 2005), 85–87.
 2. Oliver A. Onwubiko, *Facing the Osu Issue in the African Synod (A Personal Response)*, 2nd ed. (Enugu: Snaap Press, 1993), 59; cf. Ogbu U. Kalu, *The Embattled Gods: Christianization of Igboland, 1841–1991* (Lagos and London: Minaj Publishers, 1996), 100.
 3. Emefie Ikenga Metuh, *African Religions in Western Conceptual Schemes: The Problem of Interpretation (Studies in Igbo Religion)*, 2nd ed. (Jos, Nigeria: Imico Press, 1991), 97; Basden, *Among the Ibos of Nigeria*, 231–33.
55. Basden, *Among the Ibos of Nigeria*, 256.

acts of ritual murder allegedly committed by the rich and mighty, but attitudes have changed. When the mass of the population is becoming impoverished while the elite of politicians and businessmen openly display its wealth, the power of ruling elites becomes demonized.

If there is any sense of legitimate authority at all, it lies rather in the vengeful mission of groups such as the Bakassi Boys, who gave the impression that they did not pursue self-seeking ends but protected the whole land. They could not, however, expect to establish a monopoly of power as the colonial administration had done. The Bakassi Boys had to share their operational space with other violent actors, marauding soldiers and policemen, private security forces and street gangs, militias and ethnic “liberation movements.” Since such groups were allied with rival politicians, clashes between them were unavoidable.⁵⁶ The competition between armed groups, which is slowly turning politicians into warlords, is altering the character of political rule. The sovereign power of the state, which used to control the use of force, did not have to fear rival powers in its territory, whereas the new armed gangs that are gradually replacing the crumbling state must constantly assert themselves against each other. Thus, they have to appear intimidating. For the Bakassi Boys, as for their rivals, it was important to show that they would not shrink from any bloody act. Like a cult of violence that feeds off human sacrifice, they used the punishment of lawbreakers to celebrate their overwhelming might through an endless series of executions.⁵⁷ The cold, ritualized cruelty with which they hacked their victims to pieces and burned them was intended to demonstrate that any attempt at opposing their ruthless power would be in vain.⁵⁸ To create an aura of invincibility, they surrounded

1. William Reno, "The Changing Nature of Warfare and the Absence of State-Building in West Africa," in *Irregular Armed Forces and Their Role in Politics and State Formation*, ed. Diane E. Davis and Anthony W. Pereira (Cambridge: Cambridge University Press, 2003): 322–45, here 335–36, 340.
2. The cultic aspect was more pronounced in the ritual killings committed by politicians and militia groups in Liberia; see Stephen Ellis, *The Mask of Anarchy: The Destruction of Liberia and the Religious Dimension of an African Civil War* (London: Hurst, 1999), 249–59.
3. Such dastardly acts were not alien to European states either, especially in the seventeenth and eighteenth centuries, when the absolutist state was seeking to establish itself in opposition to other sources of power. The sovereign staged cruel executions in order to present his power with triumphant gestures: "La ce´re´monie du supplice fait e´clater en plein jour le rapport de force qui donne son pouvoir a` la loi." "[L]'exe´cution de la peine est faite pour donner non pas le spectacle de la mesure, mais celui du de´s'e´quilibre et de l'exce`s . . . Et cette supe´riorite´, ce n'est pas simplement celle du droit, mais celle de la force physique du souverain s'abattant sur le corps de son adversaire . . . pour le montrer marque´, vaincu, brise´. . . . Le supplice ne themselves with attributes of the occult, especially with jujus that they wore clearly visible on their upper arms, and sometimes also around their hips or ankles. It was through such mysterious means, coupled with their fearless and resolute appearance, that they acquired the reputation of being bulletproof, so that initially even the army and the police did not dare to attack them.

LACK OF PREDICTABILITY

The decline of the state might be contributing to the return of the occult in yet another way. Since power is hardly regulated institutionally anymore, it has become unpredictable and seems to be connected to hidden forces, and everyone in society has an interest in manipulating these forces. In all spheres of life, it now seems advisable to take occult influences into consideration. In the universities, for example, students seek the help of miracle doctors or (Christian) spirit mediums in order to pass their examinations. Government employees seeking promotion or businessmen looking for customers arm themselves with amulets against the evil magic of their opponents, and in politics, too, the rise and fall of powerful figures seems to depend on invisible forces. Despite the introduction of "democracy," the use of power has not become more transparent; rather, "power is located other than where the law proclaims it to be."⁵⁹ As in the period of military dictatorship, cliques of politicians, rich businessmen, and (pensioned-off) army officers arrange among themselves who will fill which positions—a game of intrigues and swiftly moving alliances. Whoever wins any power must defend it tirelessly since the possession of power is no longer guaranteed by institutions. As in other African countries, "the most amazing changes of fortune are possible," for example, "Laurent-De´sire´ Kabila, a small-time bandit chief and smuggler . . . dropped almost entirely from international view, before emerging from nowhere, as it were, to become president of Congo."⁶⁰ Power attaches itself to certain individuals and leaves them again, without any clear criteria that

would make its use calculable. The assumption that power has an occult dimension is sometimes corroborated by politicians themselves, who feed the suspicion that they are in league with sinister forces. What brought them to the top was not only intrigues, cleverness, and criminal machinations (which they share with their rivals), but also more mysterious means.⁶¹

re'tablissait pas la justice: il re'activait le pouvoir': Michel Foucault, *Surveiller et Punir: Naissance de la Prison* (Paris: Gallimard, 1975), 61, 60.

1. Ellis and Ter Haar, *Worlds of Power*, 190.
2. Ibid., 45.

61. Patrick Chabal and Jean-Pascal Daloz, *Africa Works: Disorders as Political Instrument* (Oxford: James Currey, 1999), 66ff.

A COLLECTIVE TRAUMA

The impression that the world is ruled by dark forces has been intensified by a kind of moral trauma. Social and political decline has placed Nigeria's inhabitants in a world in which the relationship between good and bad, guilt and atonement, has become unbalanced. As in other African countries, people "are increasingly concerned with the presence of evil."⁶² The importance of such collective anxieties becomes apparent when compared with the situation in Europe in the fifteenth century. Here, as in other premodern civilizations, the peasant population had always been worried about witchcraft and malicious forms of magic. Yet they had learned to coexist with sorcerers and witches so that large-scale witch hunts were rare. On the eve of the great witch-craze, however, it seems that "European civilization was overwhelmed by collective fear."⁶³ Historians have pointed to the "threat posed by Islam, the increasing frequency of hunger crises, the return of the Black Death, and the split of the Roman Church." As Wolfgang Behringer has argued, no one can assess the extent to which these events affected peasants in the valleys of the western Alps where the first major witch hunts took place. Nevertheless, there were developments that had a direct impact on all communities involved in witch-hunting. Starting in the 1430s, waves of extreme climatic deterioration "left European society 'on the brink of apocalypse.'" ⁶⁴ The disaster that the Little Ice Age brought had two main features—it affected all spheres of society, and it was incomprehensible.

For the vast majority of Igbo and other Nigerians, a surfeit of suffering has broken over their heads. As the means of survival grow scarce, they desperately fight their rivals, but in doing so they become all the more caught up in a web of aggression with no way out. For many, life is becoming a nightmare, and they find no means to arrest the downward spiral: "When you look at yourself as an African, it is easy to think that God has cursed you."⁶⁵ All attempts to emulate the development of Western societies by adopting their technical and administrative systems have led to a dead end, and the causes of this "catastrophic decline"⁶⁶ are obscure. Of course, everybody knows that politicians in Nigeria are corrupt, as are policemen, teachers, and

62. Ellis and Ter Haar, *Worlds of Power*, 41.

1. Wolfgang Behringer, *Witches and Witch-hunts: A Global History* (Cambridge: Polity, 2004), 60.
2. 64. Ibid., 60, 61.

1. Paul Gifford, quoting a preacher from Zambia: Gifford, *African Christianity: Its Public Role* (London: Hurst, 1998),

324.

66. Ibid., 348.

administrative staff. But why are state bureaucracies working in Europe and North America? Some former students and colleagues told me that Europeans, in their quest for hegemony, have relied on the superiority of their witches or sorcerers. How else did they manage to invent computers or send rockets to the moon? The secrets of their strength, so I was told, might also be due to the fact that they have found ways to handle occult forces in less destructive ways. Instead of directing magic and witchcraft against each other, as Africans are inclined to do, they may have turned these forces into a resource of common strength.

Commentators in the West have pointed to a sense of “moral panic” or “moral confusion” that has spread in large parts of Africa.⁶⁷ Many Nigerians would agree that they are witnessing a “moral collapse in the nation,”⁶⁸ but while Western experts propagate social technology and secular institutions as a way out of the crisis, Nigerians look instead for religious solutions. Before they can transform their social and political environment, they need to develop a sense of common direction. Without a consensus on what is good or evil, right or wrong, the mass of the population will not find the strength to check the excesses of the ruling elite and enforce political reforms. Yet in a deeply divided country like Nigeria, there is no consensus in sight. For Muslim reformers in northern Nigeria, Sharia is the only way to overcome “the collapse of moral values.”⁶⁹ By turning to the immutable laws of God, they try to leave the African past behind. According to the new penal code that has been introduced in Zamfara and some other Sharia states, it is a criminal offence to worship gods other than Allah: “Whoever . . . takes part in the worship or invocation of any juju . . . shall be punished with death.”⁷⁰ The term “juju,” which normally refers to various forms of magic and traditional religion, is defined in the Sharia penal code in such a broad sense that it covers all sorts of African religious practices: “ ‘Juju’ includes the worship or

1. Ellis and Ter Haar, *WorldsofPower*, 36; Heike Behrend, “Man ist was man isst,” *Kursbuch* 143 (2001): 167–83, here 168.
2. Ogbu U. Kalu, “The Religious Dimension of the Legitimacy Crisis, 1993– 1998,” in *Nigeria in the Twentieth Century*, ed. Toyin Falola (Durham, N.C.: Carolina Academic Press, 2002): 667–85, here 674.
3. Abubakar D. Muhammad, *Muslim Responses to the Re-Implementation of Shari’ah in Northern Nigeria*, paper presented at the Conference on “The Sharia Debate and the Shaping of Muslim and Christian Identities in Northern Nigeria,” held at the University of Bayreuth, July 11–12, 2003 [unpublished], 7.

70. Zamfara State of Nigeria, *Gazette. No. 1. 15th June, 2000. Vol. 3. Law No.*

10. *Shariah Penal Code Law (Gusau, Zamfara State: Ministry of Justice, 2000)*, sec. 406.

invocation of any object or being other than Allah.”⁷¹ By classifying indigenous forms of religion as godless and wicked, Sharia law treats them like witchcraft, which also carries the death penalty.⁷² Despite such official commitment to “de-Africanize”⁷³ the country, however, it is unlikely that Sharia states will start killing witches or “idolaters.” So far, there have been only mild forms of prosecution. State authorities in Zamfara and Katsina tried to enforce a ban on music and dancing, both of which play a vital role in traditional forms of

worship. For some time, such orthodox measures found popular support. Murray Last, an expert on northern Nigeria, wrote at the height of the Sharia campaign: “La culture domestique ‘traditionnelle’ que j’ai connue il y a trente ans n’existe plus.”⁷⁴ But the wave of religious enthusiasm ebbed when the faithful realized that Sharia did not improve their living conditions. As their collective endeavor to eliminate evil has failed, many have begun resorting again to common magic and spiritual means to ward off personal misfortune. Christians in the south, among them many Igbo, tend to demonize “pagan” traditions as well. But unlike Muslims, they have no blueprint for a just and godly society. When Pentecostal pastors call for a “complete break with the past,”⁷⁵ they expect an inner transformation, a rebirth of the personality that has been steeped in sin: “[W]e are the problem ourselves. The problem . . . is ingrained in us, and to resolve it will require a complete crushing . . . of our personality.”⁷⁶ At the core of the crisis seems to be pacts with “satanic” powers, which take possession of their adherents and drive them to pursue their individual interests recklessly. In order to free themselves from these destructive forces, Christians should acknowledge that their godless ways have led them astray. As one Christian minister noted, “If God does not punish Nigeria in future, then He (God) certainly owes the people of Sodom and Gomorrah an apology.”⁷⁷ Yet the appeal to the personal morality of the individual has a limited effect, since it cannot change the system of patronage and personal dependence that breeds corruption.

1. Ibid., sec. 405.

2. Ibid., sec. 406.

1. William F. S. Miles, “Shari’a as De-Africanization: Evidence from Hausaland,” *AfricaToday* 50 (2003): 51–75.

2. Murray Last, “La charia dans le Nord-Nigeria,” *PolitiqueAfricaine*, 79 (2000): 141–52, here 148.

1. This expression is taken from Birgit Meyer, “‘Make a Complete Break with the Past.’ Memory and Post-Colonial Modernity in Ghanaian Pentecostalist Discourse,” *JournalofReligioninAfrica* 28 (1998): 329.

1. *Tempo*(Lagos), December 5, 1996.

2. Rev. (Dr.) James Ukaegbu, in *Champion*(Lagos), December 23, 1996.

As long as people are locked in a world of decline without any way out, their thoughts tend to revolve around possible conspiracies being set in motion by monstrous means.⁷⁸ Stories of ritual murders, satanic banknotes, and cannibalistic feasts open up a view into a chasm of malice, a world in which nothing can be relied on anymore since the last moral taboos have been broken. These gloomy stories are popular because they dramatize what everyone believes they have experienced when confronted with the unscrupulousness of their fellow humans. This may be a reason why such fantastic stories are accepted with so little skepticism. Listeners assure each other with a bitter realism that admits no illusions that there is nothing they would not believe their fellow humans capable of doing.

In Nigeria, as in other African countries, the decline of state structures is leading to a loss of trust. Contractual relations, sanctioned by law, are being replaced gradually by personal forms of dependence. And even personal loyalties are fragile. As they are largely determined by self-interest, they provide little security. It appears Europe underwent a similar process in the seventeenth and eighteenth centuries, but it moved in the opposite direction. With the creation of the state, which removed people’s fear of one another, the concern with hidden forms of

aggression slowly subsided.

78. This includes global conspiracies. Some Sharia states in northern Nigeria discontinued the polio vaccinations organized by UNICEF, claiming that the vaccine had been contaminated with AIDS. In the south, Christian pastors made it known that the Antichrist, the Great Beast of the Apocalypse, had been born in Europe. Under his leadership, the European Union was preparing for a global showdown by establishing a common parliament, a single currency, etc.: Simeon U. Ezekwe, *European Union Plan to Rule the World with Antichrist*, 2nd ed. (Jos, Nigeria: End-Time Missionary Bookshop, 1999), 20–21.

A DOCTRINE ON DEMONOLOGY

In this next work, this writer brings before us material based upon research notes. He begins with Assyrian and Akkadian Demonology, providing us with a base which extends long before christianity. His work then extends into various forms and qualities of demonology. I want you to pay close attention to this, as your knowledge shall be utilized in future projects and lessons.

This is followed with a brief discoure on THE SECONDE BOOKE OF DAEmonologie.

This makes for good reading, but not something you want to write in stone. Gain from this a sharper perspective on the subject. Compare this information with the other articles. See what rings true. Understand how this can be used by you to discover magical truths on your own. As previously indicated, I don't want my students to become mindless robots of some disciplined order. I want my apprentices to become powerful magicians, capable of doing good only. NOT self-righteously inflated good, not misplaced self righteousness, but genuine, effective, powerful, period.

Demonology - Research Notes

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Assyrian and Akkadian Demonology

Some idea of the antiquity of demonology and magical practices might be gathered from notices in the Bible or in classic literature, to say nothing of the argument that might be drawn from the universality of these beliefs and practices. But still more striking evidence has been brought to light by the decipherment of the cuneiform hieroglyphics which has opened a way to the study of the rich literature of Babylon and Assyria. In consequence of their bearing on the problems of Biblical history, attention has been attracted to the evidence of the monuments in regard to such matters as the cosmology, the tradition of the Deluge, or the relations of Assyria and Babylon with the people of Israel. And possibly less interest has been taken in the religious beliefs and practices of the Assyrians themselves. In this question of demonology, however, some of the Assyrian monuments may be said to have a special importance. From certain cuneiform texts which are more especially described as "religious", it appears that besides the public and official cult of the "twelve great gods" and their subordinate divinities, the Assyrians had a more sacred and secret religion, a religion of mystery and magic and sorcery. These "religious" texts, moreover, together with a mass of **talismanic inscriptions** on cylinders and amulets, prove the presence of an exceedingly rich demonology. Below the greater and lesser gods there was a vast host of spirits, some of them good and beneficent and some of them evil and hurtful.

And these spirits were described and classified with an exactness which leads some to liken the arrangement to that of the **choirs** and orders of our own angelic **hierarchy**.

The antiquity and importance of this **secret** religion, with its **magic** and **incantations** of the good spirits or evil demons, may be gathered from the fact that by order of King **Assurbanipal** his scribes made several copies of a great magical work according to an exemplar which had been preserved from a remote antiquity in the priestly school of Erech in Chaldea.

This work consisted of three books, the first of which is entirely consecrated to **incantations (chanting a powerful song)**, **conjurations (to summon a god)**, and **imprecations (A curse)** against the evil spirits.

These cuneiform books, it must be remembered, are really written on clay tablets. And each of the tablets of these first books which has come down to us ends with the title, "Tablet No. - of the Evil Spirits". The ideogram which is here rendered as **kullulu** -- "accursed" or "evil" -- might also be read as **limuttu** -- "baneful". Besides being known by the generic name of **udukku** -- "spirit" -- a demon is called more distinctly **ecimmu**, or **maskimmu**.

One special class of these spirits was the **sedu**, or **divine bull**, which is represented in the well-known figure of a man-headed bull so common on the Assyrian monuments. This name, it may be remarked, is probably the source of the Hebrew word for demon. The Assyrian **sedu**, it is true, was more commonly a beneficent or **tutelary (guardian)** spirit. But this is hardly an obstacle to the derivation, for the good spirits of one nation were often regarded as evil by men of rival races.

Iranian Demonology

In many ways one of the most remarkable demonologies is that presented in the Avesta (q.v.), the sacred book of the **Mazdean** religion of **Zoroaster**. In this ancient religion, which unlike that of the Assyrians, still exists in the Parsee community, the war between light and darkness, good and evil comes into greater prominence. Over against the **good God, Ahura Mazda**, with his hierarchy of **holy spirits**, there is arrayed the dark kingdom of **demons, or daevas**, under Anro Mainyus (Ahriman), the cruel Evil Spirit, the Demon of Demons (*Daevanam Daeva*), who is ever warring against Ahura Mazda and his faithful servants such as Zoroaster. It may be remarked that the name of *Daeva* is an instance of that change from a good to a bad sense which is seen in the case of the Greek word *daimon*.

For the original meaning of the word is "**shining one**", and it comes from a primitive Aryan root *div*, which is likewise the source of the Greek *Zeus* and the Latin *deus*. But while these words, like the Sanskrit *deva*, retain the good meaning, *daeua* has come to mean "an evil spirit". There is at least a coincidence, if no deeper significance, in the fact that, while the word in its original sense was synonymous with *Lucifer*, it has now come to mean much the same as *devil*.

There is also a curious coincidence in the similarity in sound between *daeua*, the modern Persian *dev*, and the word *devil*. Looking at the likeness both in sound and in significance, one would be tempted to say that they must have a common origin, but for the fact that we know with certainty that the word *devil* comes from *diabolus* (*diabolos* -- *diaballein*) and can have no connection with the Persian or Sanskrit root.

(Hebrew **helel**; Septuagint **heosphoros**, Vulgate **lucifer**)

The name Lucifer originally denotes the planet Venus, emphasizing its brilliance. The Vulgate employs the word also for "the light of the morning" (Job 50:17), "the signs of the zodiac" (Job 38:32), and "the aurora" (Psalm 109:3). Metaphorically, the word is applied to the King of Babylon (Isaiah 14:12) as preeminent among the princes of his time; to the high priest Simon son of **Onias** (Ecclesiasticus 50:6), for his surpassing virtue, to the glory of heaven (Apocalypse 2:28), by reason of its excellency; finally to Jesus Christ himself (II Petr. 1:19; Apocalypse 22:16; the "Exultet" of Holy Saturday) the true light of our spiritual life.

The **Syriac version** and the version of Aquila derive the Hebrew noun **helel** from the verb **yalal**, "to lament";

St. Jerome agrees with them (In Isaiah 1:14), and makes Lucifer the name of the principal fallen angel **who must lament** the loss of his **original glory bright** as the morning star. In Christian tradition this meaning of Lucifer has prevailed; the Fathers maintain that Lucifer is not the proper name of the devil, but denotes only the **state** from which he has fallen (Petavius, "De Angelis", III, iii, 4). A.J. MAAS Transcribed by Tomas Hancil

Although there are marked differences between the demons of the Avesta and the devil in Scripture and Christian theology (for Christian doctrine is free from the dualism of the Mazdean system), the essential struggle between good and evil is still the same in both cases. And the pictures of the holiness and fidelity of Zoroaster when he is assailed by the temptations and persecutions of Anro Mainyus and his demons may well recall the trials of saints under the assaults of Satan or suggest some faint analogy with the great scene of the temptation of Christ in the wilderness. Fortunately for English readers, a portion of the Vendidad (fargard xix), which contains the temptation of Zoroaster, has been admirably rendered in a doctrinal paraphrase in Dr. Casartelli's "Leaves from my Eastern Garden". The important part played by the demons in the Mazdean system may be seen from the title of the Vendidad, which is the largest and most complete part of the Avesta, so much so that when the sacred book is written or printed without the commentaries it is generally known as *Vendidad Sade* which means something that is "given against the demons" -- *vidaevodata*, i.e. *contra daimones datus* or *antidaemoniacus*.

Jewish Demonology

When we turn from the Avesta to the Sacred Books of the Jews, that is to say to the canonical Scripture, we are struck by the absence of an elaborate demonology such as that of the Persians and Assyrians. There is much, indeed, about the angels of the Lord, the hosts of heaven, the seraphim and cherubim, and other spirits who stand before the throne or minister to men. But the mention of the evil spirits is comparatively slight. Not that their existence is ignored, for we have the temptation by the serpent, in which Jews as well as Christians recognize the work of the Evil Spirit.

In Job, again, Satan appears as the tempter and the accuser of the just man; in Kings it is he who **incites David to murder the prophet**; in Zacharias he is seen in his office of accuser.

An evil spirit comes upon the false prophets.

Saul is afflicted or apparently possessed, by an evil spirit.

The activity of the demon in magic arts is indicated in the works wrought by the magicians of Pharaoh, and in the Levitical laws against wizards or witches. The scapegoat is sent into the wilderness to Azazel, who is supposed by some to be a demon (see ATONEMENT, DAY OF), and to this may be added a remarkable passage in Isaias which seems to countenance the common belief that demons dwell in **waste places**: "And **demons** and **monsters** shall meet,

and the **hairy ones** shall cry out one to another, there hath the **lamia** lain down, and found rest for **herself**" (Isaias, xxxiv, 14).

It is true that the Hebrew word here rendered by "demons" may merely mean **wild animals**. But on the other hand, the Hebrew word which is rendered very literally as "**hairy ones**" is translated "**demons**" by Targum and Peshitta, and is supposed to mean a goat shaped deity analogous to the **Greek Pan**.

And "**lamia**" represents the original **Lilith**, a spirit of the night who in Hebrew legend is the **demon wife** of Adam.

A further development of the demonology of the Old Testament is seen in the **Book of Tobias**, which though not included in the Jewish Canon was written in Hebrew or **Chaldean**, and a version in the latter language has been recovered among some rabbinical writings.

Here we have the demon **Asmodeus** who plays the part assigned to demons in many ethnic demonologies and folk-legends. He has been identified by some good authorities with the Aeshmo Daeva of the Avesta; but Whitehouse doubts this identification and prefers the alternative Hebrew etymology. In any case Asmodeus became a prominent figure in later Hebrew demonology, and some strange tales told about him in the Talmud are quite in the vein of "The Arabian Nights". The rabbinical demonology of the Talmud and Midrashim is very far from the reticence and sobriety of the canonical writings in regard to this subject. Some modern critics ascribe this rich growth of demonology among the Jews to the effects of the Captivity, and regard it as the result of Babylonian or Persian influence. But though in its abundance and elaboration it may bear some formal resemblance to these external systems, there seems no reason to regard it as simply a case of appropriation from the doctrines of strangers. For when we come to compare them more closely, we may well feel that the Jewish demonology has a distinctive character of its own, and should rather be regarded as an outgrowth from beliefs and ideas which were present in the mind of the chosen people before they came into contact with Persians and Babylonians. It is certainly significant that, instead of borrowing from the abundant legends and doctrines ready to their hand in the alien systems, the rabbinical demonologists sought their starting point in some text of their own scriptures and drew forth all they wanted by means of their subtle and ingenious methods of exegesis.

Thus the aforesaid text of Isaias furnished, under the name of **Lilith**, a mysterious female night spirit who apparently lived in desolate places, and forthwith they made her the demon wife of Adam and the mother of **demons**.

But whence, it may be asked, had these exponents of the sacred text any warrant for saying that our first father contracted a mixed marriage with a being of another race and begot children other than human? They simply took the text of Genesis, v: "And Adam lived a hundred and thirty years, and begot a son to his own image and likeness".

This explicit statement they said, plainly implies that previous to that time he had begotten sons who were not to his own image and likeness; for this he must needs have found some help meet of another race than his own, to wit a demon wife, to become the mother of demons.

This notice of a union between mankind and beings of a different order had long been a familiar feature in pagan mythology and demonology, and, as will presently appear, some early Christian commentators discovered some countenance for it in Genesis, vi, 2, which tells how the *sons of God* "took to themselves wives of the daughters of men".

One characteristic of Jewish demonology was the amazing multitude of the demons. According to all accounts every man has thousands of them at his side.

The air is full of them, and, since they were the causes of various diseases, it was well that men should keep some guard on their mouths lest, swallowing a demon, they might be afflicted with some deadly disease. This may recall the common tendency to personify epidemic diseases and speak of "the cholera fiend", "the influenza fiend", etc. And it may be remarked that the old superstition of these Jewish demonologists presents a curiously close analogy to the theory of modern medical science. For we now know that the air is full of microbes and germs of disease, and that by inhaling any of these living organisms we receive the disease into our systems.

Demonology of the Early Christian Writers

Whatever may be said of this theory of the Rabbis, that the air is full of demons, and that men are in danger of receiving them into their systems it may certainly be said that in the days of the early Christians the air was dangerously full of demonologies, and that men were in peculiar peril of adopting erroneous doctrines on this matter. It must be remembered, on the one hand, that many of the Gospel miracles, and particularly the casting out of devils, must in any case have given the faithful a vivid sense of the existence and power of the evil spirits. At the same time, as we have seen, Scripture itself did not furnish any full and clear information in regard to the origin and the nature of these powerful enemies; on the other hand, it may be observed that the first Christian converts and the first Christian teachers were for the most part either Jews or Greeks, and many of them were living in the midst of those who professed some or other of the old Oriental religions. Thus, while they naturally wished to know something about these matters, they had but little definite knowledge of the truth, and on the other hand their ears were daily filled with false and misleading information. In these circumstances it is scarcely surprising to find that some of the earliest ecclesiastical writers, as St. Justin, Origen, and Tertullian, are not very happy in their treatment of this topic. There was, moreover, one fruitful source of error which is rather apt to be forgotten. Now that common consent of Catholic commentators has furnished a better interpretation of Genesis, vi, 2, and conciliar definitions and theological arguments have established the fact that the angels are purely spiritual beings, it may seem strange that some early Christian teachers should have supposed that the phrase, *sons of God*, could possibly mean the angels or that these pure spirits could have taken unto themselves wives of the daughters of men. But it must be borne in mind that the old commentators, who read the Septuagint or some derivative version, did not put this interpretation on the passage; the word itself was in the text before them, that is to say, the old Greek Bible expressly said that "the Angels of God took wives of the daughters of men". This unfortunate reading was certainly enough to give a wrong direction to much of the demonology of early Christian writers and those who went astray in other matters also naturally adopted peculiar ideas on this subject. In some ways one of the most remarkable examples of this mistaken **demonology** is that to be found in the **pseudo-Clementine Homilies** (Hom. viii, ix).

The writer gives a very full account of the mysterious episode of Genesis, vi, 2, which, in common with so many others, he takes to be the **origin of the demons** who were in his view, the offspring of the supposed union of the **angels of God and the daughters of men**.

But on one point, at any rate, he improves the story and does something to lighten our initial difficulty. The first objection to the legend was, that the angels as **pure spirits**, were plainly incapable of feeling sensual passions; and it was possibly a keen sense of this difficulty that led some who had adopted the story to deny the spirituality of the angelic nature. But the moralist evades it in a more ingenious manner. According to his account, the angels were not overpowered with the passion of sensual love while they were as yet in their purely spiritual state; but when they looked down and witnessed the wickedness and ingratitude of men whose sins were defiling the fair creation of God, they asked of their Creator that they might be endowed with bodies like those of men, so that coming down to earth, they might set things right and lead a righteous life in the visible creation. Their wish was granted, they were clothed in bodies and came down to dwell on earth. But now they found that with their raiment of mortal flesh they had acquired also the weakness and passions which had wrought such havoc in men, and they too, like the sons of men, became enamoured of the beauty of women and, forgetting the noble purpose of their descent to earth, gave themselves up to the gratification of their lust, and so rushed headlong to their ruin. The offspring of their union with the daughters of men were the giants -- the mighty men of superhuman build and superhuman powers, as became the sons of incarnate angels,

yet at the same time mortal, like their mortal mothers. And when these giants perished in the Flood their disembodied souls wandered through the world as the race of demons.

Medieval and Modern Demonology

Throughout the Christian Middle Ages the external systems of demonology among the uncultured races or in the ancient civilizations of the East continued their course, and may still be found flourishing in the home of their origin or in other lands. Within the Catholic fold there was less scope for the worse form of the old errors. The early heresies had been cast out, and theological speculation had been directed in the true way by the decision of the Fifth Ecumenical Council (545), which condemned certain Origenist errors on the subject of demons. But while the theologians of the great scholastic period were setting forth and elucidating the Catholic doctrine concerning angels and devils there was withal a darker side in the popular superstitions, and in the men who at all times continued to practise the black arts of magic, and **witchcraft**, and dealing with the devil. In the troubled period of the Renaissance and the Reformation there appears to have been a fresh outbreak of old superstitions and evil practices, and for a time both Catholic and Protestant countries were disturbed by the strange beliefs and the strange doings of real or supposed professors of the black arts and by the credulous and cruel persecutors who sought to suppress them. In the new age of the Revolution and the spread of practical ideas and exact methods of science it was at first thought by many that these medieval superstitions would speedily pass away. When men, materialized by the growth of wealth and the comforts of civilization, and enlightened by science and new philosophies, could scarce find faith to believe in the pure truths of revealed religion, there could be little room for any belief in the doctrines of demons. The whole thing was now rudely rejected as a dream and a delusion. Learned men marvelled at the credulity of their fathers, with their faith in ghosts, and demons, and black magic, but felt it impossible to take any serious interest in the subject in their age of enlightenment. Yet in fact there was still stranger delusion in the naive faith of the early Rationalists, who fondly fancied that they had found the key to all knowledge and that there were no things in heaven or earth beyond the reach of their science and philosophy. And much of the history of the last hundred years forms a curious comment on these proud pretensions. For far from disappearing from the face of the earth, much of the old occultism has been revived with a new vigour, and has taken new form in modern **Spiritism**. At the same time, philosophers, historians, and men of science have been led to make a serious study of the story of demonology and occultism in past ages or in other lands, in order to understand its true significance.

Conclusion

With all their variations and contradictions, the multitudinous systems of demonology yet have much in common. In some cases this may be accounted for by the fact that one has freely borrowed from another. Thus, the demonology of early Christian writers would naturally owe much both to the systems of Jewish and Greek demonology, and these in their turn can hardly have been free from other foreign influences. And since not only heretical opinions, but orthodox teaching on this subject has at any rate some elements in common with the ethnic systems -- from the Animism of the simple savage to the elaborate demonology of the Chaldeans and Iranians -- the mythologist or folklorist bids us come to the conclusion that all are from the same source, and that the Biblical and Catholic doctrine on evil spirits must be no more than a development from Animism and a more refined form of ethnic demonology. But it may be well to observe that at best this solution is but a plausible hypothesis and that the facts of the case may be explained just as well by another hypothesis which some philosophic writers do not seem to have considered, to wit: the hypothesis that the teaching of revealed religion on this topic is true after all. Can it be said that if this were so there would be no trace of belief in demons among races outside the Christian fold or in religious systems older than the Bible? If, as our theology teaches, the fallen angels really exist and are permitted to try and tempt the sons of men, should we not expect to find some belief in their existence and some traces of their evil influence in every land and in every age of human history? Should we not expect to find that here as elsewhere the elements of truth would be overlaid with error, and that they should take different shapes in each nation and each succeeding age, according to the measure of knowledge, and culture, and new ideas current in the minds of men? This hypothesis, to say no more, will fit well all the facts -- for instance, the universality of the belief in evil spirits and any evidence adducible for actual influence on men, whether in the records of demonic possession and magic in the past or in the phenomena of modern Spiritism. And we can scarcely say the same of the other hypothesis.

W.H. KENT - Transcribed by Tomas Hancil

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<http://www.piney.com/SpDemonology.html>

Mythology of demons

The factual accuracy of this article is disputed: see [talk:Mythology of demons](#)

For the definition of a demon, the use of this word and the understanding of demons in various cultures
see the article demon.

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Demonolatry

is the worship of demons and/or practising sorcery with the aid of entities known as demons.
Demonology in contrast is the study of demons, either scholarly or from the perspective of an Exorcist.

Sorcery (also Magick)

Sorcery is the practice of divination, black magic, dark sorcery. Calling on infernal spirits to create a change according to the Sorcerer's will. "Sorcery" is almost exclusively used to describe really evil forms of magick. Most contemporaries who consider themselves "sorcerers" of a kind seem to prefer terms like mage, magician, magickian though. See magic (paranormal). "Sorcerer" is a term often used in fantasy and Role-playing games in the same sence as above.

Demon

Defined as a lesser spirit of God or a 'devil' in Christian mythology. see [Christian demonology](#) for details of the christian point of view. Literal meaning for Demon = "replete with wisdom". Derived from the Greek word: "Daimon" meaning divine power. The christian definition of what a demon is and what not is not the only one. But it is the most interesting in this context because it shaped the views of the Grimoires of the Renaissance and the [middle ages](#).

In Scripture and in Catholic theology, the word has come to mean much the same as the [devil](#) and denotes one of the evil spirits, or "fallen angels who have sinned."

According to christian views, the grimoires and contemporary believes, Demons are intelligent and can even be talked to and reasoned with.

According to the grimoires, They will even warn you about their ward (their special defence against particular weapons e.g. swords). However they can never be dissuaded from fulfilling their mission. For every demon, those books describe his/her properties, looks, what he might do for someone who calls him. They also describe a [ritual](#), [curse](#), [\[\[spell\]\]](#) or similar to do when conjuring a demon in order to restrain him and keep him from taking over control. some books also give specific

Sigils

for individual demons that can be used to call and bind the demon. According to contemporary magicians, A sigil is a type of signature or symbol of intent. Sigils incorporated with other influences can add great direction and focus to spellwork. Sigils can be traced in air, carved on candles, drawn on paper and burned etc.

Some demons have a nanorian for a heart. The nanorian is a stone that has magical properties. Some magicians of old tried to win such a stone.

Orders of Demons

It is the comon oppinion in christian europe that there are hirarchies of demons in [hell](#) and that lesser Demons are subordinate to higher ones. Demonic Lore is the area of magic that allows demons to be raised and controlled. It also allows the control of lesser orders of demonic beings and of hellfire, a common substance on the demonic planes but an incredibly destructive force on the material plane. One of the major sources of power for a Demon Lorist is the power of the demons he raises.

Demons come in four general types:

The weakest are small creatures whose major use is as spies or troublemakers. These creatures are usually called imps. They tend to be size -2 to 3, not too bright, and are often capable of flying or phasing. They are cowards and flee combat at the least excuse. The majority of demons are cannon fodder. These fabled "legions of hell" are made of large (size 0-6) creatures without much brains but with heavy armour, large damage potential, possibly fire auras, and very high to hit numbers. These sort of demons tend to be overconfident and have a love of fighting.

The last two classes of demons are more rare: mage and spirit demons. They tend to have shape-shifting ability, or lack bodies, and have spiritual or magical powers ranging from the annoying to the devastating. When they take on material bodies they often look like members of whatever race their summoner belongs to.

Demon Lords come from the warrior, mage, and spirit demon categories often combining the abilities of the various types. The Prince of Demons is reputed to have all the spiritual skills as well as knowing Fire, Air, Ether, Demon Lore, and Necromancy. There are orders of demons created from each of the six orders of elementals.

This view of demonic hirarchies is a bit simplistic, but it has inspired both mages and roleplayers.

As monsters, demons are thought to be highly resistant to magic often having magic absorption and always having high magic slaves. Almost all demons are fire resistant and able to teleport. Many are resistant to poison and hellfire. This is especially true for demons in role-playing games.

To early Christians, demons were incorporeal, made of moving vapour - not unlike the Holy Spirit, who similarly enters believers but with dramatically different results. This is called [possession]]. The belief in possession is still a feature of some brands of Christianity. The appropriate countermeasure is thought to be Exorcism.

The Historical Context of Demons

- Ancient Babylonia and Assyrian religious beliefs included numerous demons and priests who performed incantations to protect people from evil spirits.

Zoroastrians in Persia believed in a constant warfare between good and evil spirits.

Chinese folk religion included a large number of devils to be placated or avoided.

Many demons in folklore are connected with dangerous or unfavourable aspects of nature and are regarded by anthropologists to be related to animistic belief

The Old Testament mentions demons comparatively briefly and rarely. Later Judaism included accounts of a great number of demons, including the fallen deities of other peoples, fallen angels and the spirits of the wicked dead. These invisible spirits, whose leader was Satan, are everywhere and responsible for human ills.

In the New Testament, demons are presented as personal spirits that beset men and even possess them.

According to the Scripture, (Revelations 12:9) demons are the angels that fell from heaven with Satan when he chose to rebel against God

Other views

Justin Martyr, a Christian who lived about 150AD, believed, (based on Gen 6:2-4) that demons were the offspring of angels and men. Whilst the Greeks viewed demons as the spirits of wicked dead men (Heb 9:27)

The Demonic Hierarchies

According to Francis Barrett's 'The Magus' (1801)

Mammon -Prince of Temptors Asmodeus -Prince of Venegance Satan- Prince of Deluders Belzebuth - Chief of False God Pytho - Prince of the Spirits of Deceit Beliel - Prince of Iniquity Merihim - Prince of the Spirits of Pestilence Abaddon - Prince of War Astaroth - Prince of Accusers and Inquisitors

Black Lodge

Modern term for a black magic coven - a society where black arts are performed. Usually under the leadership of a priest, or priestess.

Belial or Beliar, (Hebrew)

The Earth elemental. Thought to have come from the Hebrew phrase beli ya 'al - meaning "without worth". Prince of Trickery. One of the 72 Princes of Solomon.

Asmodeus, Asmoday (Hebrew)

The God of Lust. A demon most commonly involved in possession cases, particularly noted in the possession of the Louviers nuns.

Kabbalah

The word "Kabbalah" (including alternative spellings such as Kabbalah and Qabalah), means "tradition". The core of this "tradition" was the attempt to penetrate the inner meaning of the Bible, which was taken to be the literal (but heavily veiled) word of God.

Because the Word was veiled, special techniques were developed to elucidate the true meaning. Kabbalistic theosophy has been deeply influenced by these attempts to find a deep meaning in the Bible.

It is not clear how Kabbalah was involved in the propagation of ritual magical techniques, or whether the ritual techniques were preserved in parallel within Judaism, but it is an undeniable fact that the most influential documents appear to have a Jewish origin. The most important medieval magical text is the "Key of Solomon" which contains the elements of classic ritual magic.

The combination of non-Jewish Kabbalah and ritual magic has been kept alive outside Judaism until the present day, although it has been heavily adulterated at times by hermeticism, gnosticism, neo-platonism, pythagoreanism, christianity, tantra and so on. The most important "modern" influences are the French magician Eliphas Levi, and the English "Order of the Golden Dawn". At least two members of the Golden Dawn. (S.L. Mathers and A.E. Waite) were knowledgeable Kabbalists, and three Golden Dawn members have popularised Kabbalah - Aleister Crowley, Israel Regardie, and Dion Fortune.

Aleister Crowley (and The Golden Dawn)

Edward Alexander (Aleister) Crowley [rhymes with "holy"] was born October 12, 1875 in Leamington Spa, England. He was the son of fundamentalist Christian Plymouth Brethren missionaries who tormented him with severe beatings, sadistic disciplines, and constant abuse.

He attended Trinity College at Cambridge University, but left before completing his degree. Shortly thereafter he was introduced to the Hermetic Order of the Golden Dawn. The Golden Dawn was an occult society which taught magick, alchemy, tarot, astrology. Notable members included A. E. Waite, Dion Fortune, and W. B. Yeats. Crowley was initiated into the Golden Dawn in 1898 but the order was shattered by schism two years later and Crowley left England to travel throughout the East.

In 1903, Crowley went to Egypt on his honeymoon. The following year he wrote three chapters of verse known as Liber AL vel Legis, or The Book of the Law. This book heralded the dawning of the new aeon of Horus, governed by the Law of Thelema (from the Greek word meaning "will")

In 1906 Crowley rejoined George Cecil Jones in England, and created a new magical order called the A.'. A.'. (Astrum Argentium, or Silver Star). In 1910 Crowley was contacted by a German organisation called the Ordo Templi Orientis (O.T.O.) a group of high-ranking Freemasons claiming to have discovered the supreme secret of practical magick. Crowley became a member and eventually took over as head of the O.T.O which became independent of Freemasonry (although still based on the same patterns).

Crowley died in Hastings, England on December 1, 1947. His legacy lives on in the Law of Thelema along with dozens of books and writings on magick, and other mystical subjects.

The Wiccan Religion

The word "Witchcraft" dates back many hundreds of years and means literally "The craft of the wise". This is because the Witches of old were the wise ones of their village, knowledgeable in the art of healing, legal matters, and spiritual fulfilment. A Witch had to not only be a religious leader, but also the doctor, lawyer and psychologist of the village.

Today, people have reclaimed this word in their pursuit of Wiccan religion. A Witch is an initiate of Wicca, one who has earned the right to call themselves Priest, or Priestess, through study, self-evaluation, and spiritual living. Wicca, itself, is an attempt to re-create European (mostly) Shamanistic Nature Religion, adapting it to fit our modern lives.

Witches are worshippers of the Earth and its many cycles. They believe that deity is found not only outside our realm or plane of existence, but that it is found within every living thing and all that supports it (which is why Wiccans tend to involve themselves with ecological pursuits). Wicca teaches self discipline, personal responsibility, kinship with our planet and its creatures, open-mindedness and the virtues of diversity.

Wiccans observe the holidays of Pagan Europe: Eight festivals spaced evenly about the wheel of the year, at the quarters (equinox and solstice) and the cross-quarters (midpoints between the equinox and solstice). Many Wiccans also celebrate the Full Moon, of which there are 13 a year.

http://www.webstercc.com/encyclopedia/en/wikipedia/m/my/mythology_of_demons.html

THE SECONDE *BOOKE OF DAE- monologie*

ARGUMENT.

*The description of Sorcerie and Witch-
craft in Speciall.*

CHAP. I. ARGU.

*Proved by the Scripture, that such a thing can be:
And the reasons refuted of all such as would call it but an
imagination and Melancholicque humor.*

PHILOMATHES. Now Since yee have satisfied me nowe so fullie, concerning *Magie* or *Necromancie* I will pray you to do the like in *Sorcerie* or *Witchcraft*.

EPI. That field is likewise verie large: and although in the mouthes and pennes of manie, yet fewe knowes the trueth thereof, so

wel as they beleeeve themselves, as I shall so shortely as I can, make you (God willing) as easelie to perceive.

PHI. But I pray you before ye goe further, let mee interrupt you here with a shorte disgression: which is, that manie can scarcely beleeeve that there is such a thing as Witch-craft. Whose reasons I will shortely alleage unto you, that ye may satisfie me as well in that, as ye have done in the rest. For first, whereas the Scripture seemes to proove Witch-craft to be, by diverse examples, and speciallie by sundrie of the same, which ye have alleaged; it is thought by some, that these places speakes of *Magicians* and *Necromancers* onlie, & not of Witches. As in special, these wise men of Pharaohs, that counterfeited Moyses miracles, were Magicians say they, & not Witches: As likewise that Pythonisse that Saul consulted with: And so was Simon Magus in the new Testament, as that very stile importes. Secondlie, where ye would oppone the dailie practique, & confession of so manie, that is thought likewise to be but verie melancholicque imaginations of simple raving creatures. Thirdly, if Witches had such power of Witching of folkes to death, (as they say they have) there had bene none left alive long sence in the world, but they: at the least, no good or godlie person of whatsoever estate, could have escaped their devilrie.

EPI. Your three reasons as I take, ar grounded the first of them negative upon the Scripture: The second affirmative upon Physicke: and the thirde

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upon the certaine proove of experience. As to your first, it is most true indeede, that all these wise men of Pharaoh were Magicians of art: As likewise it appeares wel that the Pythonisse, with whom Saul consulted, was of that same profession: & so was Simon Magus. But yee omitted to speake of the Lawe of God, wherein are all Magicians, Divines, Enchanters, Sorcerers, Witches, & whatsoever of that kinde that consultes with the Devill, plainelie prohibited, and alike threatned against. And besides that, she who had the Spirite of Python, in the Actes [Act. 16], whose Spirite was put to silence by the Apostle, could be no other thing but a verie Sorcerer or Witch, if ye admit the vulgare distinction, to be in a maner true, whereof I spake in the beginning of our conference. For that spirit whereby she conquested such gaine to her Master, was not at her raising or commanding, as she pleased to appoynt, but spake by her toung, aswel publickly, as privatelie: Whereby she seemed to draw nearer to the fort of Demoniakes or possessed, if that conjunction betwixt them, had not bene of her owne consent: as it appeared by her, not being tormented therewith: And by her conquesting of such gaine to her masters (as I have already said.) As to your second reason grounded upon Physick, in attributing their consessions or apprehensions, to a naturall melancholicque humour: Anie that pleases Physicallie to consider upon the naturall humour of melancholie, according to all the Physicians, that ever write thereupon, they shall find that that will be

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over short a cloak to cover their knavery with: For as the humor of Melancholie in the selfe is blacke, heavey and terrene, so are the symptomes thereof, in any persones that are subject thereunto, leannes, palenes, desire of solitude: and if they come to the highest degree thereof, mere folie and manie: where as by the contrarie, a great number of them that ever have bene convict or confessors of Witchcraft, as may be presently seene by manie that have at this time confessed: they are by the contrarie, I say, some of them rich and worldly-wise, some of them fatte or corpulent in their bodies, and most part of them altogether given over to the pleasures of the flesh, continual haunting of companie, and all kind of merrines, both lawfull and unlawfull, which are thinges directly contrary to the symptomes of Melancholie, whereof I spake, and further experience daylie proves how loath they are to confesse without torture, which witnesseth their guiltines, where by the contrary, the Melancholicques never spares to bewray themselves, by their continuall discourses, feeding therby their humor in that which they thinke no crime. As to your third reason, it scarelie merites an answer. For if the devill their master were not bridled, as the scriptures teacheth us, suppose there were no men nor women to be his instrumentes, he could finde waies inough without anie helpe of others to wrack al mankind: whereunto he employes his whole study, and goeth about like a roaring lyon (as PETER saith) [I. Pet.5.] to that effect, but the limites of his power were set down before the

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foundations of the world were laid, which he hath not power in the least jote to transgresse. But beside all this, there is over greate a certainty to prove that they are, by the daily experience of the harmes that they do, both to men, and whatsoever thing men possesses, whome God will permit them to be the instrumentes, so to trouble or visite, as in my discourse of that arte, yee shall heare clearlie proved.

CHAP. II. ARGU.

The Etymologie and signification of that word of Sorcerie. The first entresse and prentishippe of them that gives themselves to that craft.

PHI. Come on then I pray you, and returne where ye left.

EPI. This word of Sorcerie is a Latine worde, which is taken from casting of the lot, & therefore he that useth it, is called *Sortiarius a sorte*. As to the word of *Witchcraft*, it is nothing but a proper name given in our language. The cause wherefore they were called sortiary, proceeded of their practiques seeming to come of lot or chance: Such as the turning of the riddle: the knowing of the forme of prayers, or such like tokens: If a person diseased would live or dye. And in generall, that name was given them for using of such charmes, and freites, as that Crafte teacheth them. Manie poynts of their craft and practiques are common

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betuixt the Magicians and them: for they serve both one Master, althought in diverse fashions. And as I devided the Necromancers, into two sorts, learned and unlearned; so must I devie them in other two, riche and of better accompt, poore and of basser degree. These two degrees now of persones, that practises this craft, answers to the passions in them, which (I told you before) the Devil used as meanes to intyse them to his service, for such of them as are in great miserie and povertie, he allures to follow him, by promising unto them greate riches, and worldlie commoditie. Such as though riche, yet burnes in a desperat desire of revenge, hee allures them by promises, to get their turne satisfied to their hartes contentment. It is to be noted nowe, that that olde and craftie enemy of ours, assailes none, though touched with any of these two extremities, except he first finde an entresse reddy for him, either by the great ignorance of the person he deales with, joyned with an evill life, ore else by their carelesnes and contempt of God: And finding them in an utter despair, for one of these two former causes that I have spoken of; he prepares the way by feeding them craftely in their humour, and filling them further and further with despaire, while he finde the time proper to discover himself unto them. At which time, either upon their walking solitarie in the fieldes, or else lying panning in their bed; but alwaies without the company of any other, he either by a voyce, or in likenesse of a man inquires of them, what troubles them: and promi-

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seth them, a suddaine and certaine waie of remedie, upon condition on the other parte, that they follow his advise; and do such thinges as he will require of them: Their mindes being prepared beforehand, as I have alreadie spoken, they easelie agreed unto that demande of his: And syne settes another tryist, where they may meete againe. At which time, before he proceede any further with them, he first perswades them to addict themselves to his service: which being easely obtained, he then discovers what he is unto them: makes them to renunce their God and Baptisme directlie, and gives them his marke upon some secret place of their bodie, which remaines soare unhealed, while his next meeting with them, and thereafter ever insensible, how soever it be nipped or pricked by any, as is dailie proved, to give them a prooffe thereby, that as in that doing, hee could hurte and heale them; so all their ill and well doing thereafter, must depende upon him. And besides that, the intollerable dolour that they feele in that place, where he hath marked them, serves to waken them, and not to let them rest, while their next meeting againe: fearing least otherwaies they might either forget him, being as new Prentise, and not well inough founded yet, in that fiendlie follie: or else remembring of that horrible promise they made him, at their last meeting, they might skunner at the same, and preasse to call it back. At

their thirde meeting, he makes a shew to be carefull to performe his promises, either by teaching them waies how to get

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themselves revenged, if they be of that sort: Or els by teaching them lessons, how by moste vilde and unlawfull means, they may obtaine gaine, and worldlie commoditie, if they be of the other sorte.

CHAP. III. ARGU.

The Witches actiones divided in two partes. The actiones proper to their owne persones. Their actiones toward others. The forme of their conventiones, and adoring of their Master.

Philomathes. Ye have said now inough of their intiating in that ordour. It restes then that ye discourse upon their practicies, fra they be passed Prentises: for I would faine heare what is possible to them to performe in verie deede. Although they serve a common Master with the Necromancers, (as I have before saide) yet serve they him in an other forme. For as the meanes are diverse, which allures them to the unlawfull artes of serving of the Devill; so by diverse waies use they their practices, answering to these meanes, which first the Devill, used as instrumentes in them; though al tending to one end: To wit, the enlargeing of Sathans tyrannie, and crossing of the propogation of the Kingdome of Christ, so farre as lyeth in the possibilitie, either of the one or other sorte, or of the Devill their Master. For where the Magicians, as allured by curiositie, in the most parte of their practices, seekes principalle the satisfying of the same, and to winne to themselves a popular honoure and estimation:

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These Witches on the other parte, being intised ether for the desire of revenge, or of worldly riches, their whole practices are either to hurte men and their gudes, or what they possesse, for satisfying of their cruell mindes in the former, or else by the wracke in quhatsoever sorte, of anie whome God will permitte them to have power off, to satisfie their greedie desire in the last poynt.

EPI. In two partes their actiones may be divided; the actiones of their owne persones, and the actiones proceeding from them towards anie other. And this division being wel understood, will easilie resolve you, what is possible to them to doe. For although all that they confesse is no lie upon their parte, yet doubtlesly in my opinion, a part of it is not indeede, according as they take it to be: And in this I meane by the actiones of their owne persones. For as I said before, speaking of Magie that the Devill illudes the senses of these schollers of his, in manie thinges, so saye I the like of these Witches.

PHI. Then I pray you, first to speake of that part of their owne persons, and syne ye may come next to their actiones towards others.

EPI. To the effect that they may performe such services of their false Master, as he employes them in, the devill as Gods Ape, counterfeites in his servants this service & forme of adoration, that God prescribed and made his servants to practice. For as the servants of GOD, publickly uses to conveene for serving of him, so makes he them in great

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numbers to conveene (though publickly they dare not) for his service. As none conveenes to the adoration and worshipping of God, except they be marked with his seale, the Sacrament of Baptisme: So none serves Sathan, and conveenes to the adoring of him, that are not marked with that marke, whereof I alredy spake. As the Minister sent by God teacheth plainely at the time of their publick conventions, how to serve him in spirit & truth: so that uncleane spirite, in his own person teacheth his Disciples, at the time of their conveening, how to work all kinde of mischief: And craves compt of all their horrible and detestable proceedinges passed, for advancement of his service. Yea, that he may the more viuelie counterfeit and scorne God, he oft times make his slaves to conveene in these verie places, which are definate and ordeined for the conveening of the serving of God (I meane by Churches) But this farre, which I have yet said, I not onelie take it to be true in their opinionones, but even so to be

indeede. For the forme that he used in counterfeiting God amongst the Gentiles makes me so to thinke: As God spake by his Oracles, spake he not so by his? As GOD had aswell bloudie Sacrifices, as others without bloud, had not he the like? As God had Churches sanctified to his service, with Altars, Priests, Sacrifices, Ceremonies and Prayers; had he not the like polluted to his service? As God gave responses by Vrim and Thummim, gave he not his responses by the intralls of beastes, by the singing of Fowles, and by their

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actiones in the aire? As God by visiones, dreames, and extases reveiled what was to come, and what was his will unto his servantes; used he not the like meanes to forwarne his slaves of things to come? Yea, even as God loved cleannes, hated vice, and impuritie, & appoynted punishmentes therefore: used he not the like (though falselie I grant, but in eschewing the lesse inconvenient, to draw them upon a greater) yet dissimuled he not I say, so farre as to appoynt his Priestes to keepe their bodies cleaned and undefiled, before their asking responses of him? And feyned he not God to be a protectour of everie vertue, and a just revenger of the contrarie? This reason then moves me, that as he is that same Devill; and as craftie nowe as he was then; so wil hee not spare as pertelie in these actiones that I have spoken of, concerning the witches persones: But further, Witches oftentimes confesses not only his convening in the Church with them, but his occupying of the Pulpit: Yea, their forme of adoration, to be the kissing of his hinder partes. Which though it seeme ridiculous, yet may it likewise be true, seeing we reade that in Calicute, he appearing in forme of a Goate-bucke, hath publickly that un-honest homage done unto him, by everie one of the people: So ambitious is he, and greedie of honour (which procured his fall) that he will even imitate God in that parte, where it is said, that Moyses could see but the hinder parts of God for the brightness of his glorie [Exo. 33]: And yet that speache is spoken but [Greek characters here]

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CHAP. IIII. ARGU.

What are the waies possible, whereby the witches may transport themselves to places far distant. And what ar impossible & mere illusiones of Sathan. And the reasons thereof.

Philomathes. But what way say they or thinke ye it possible that they can com to these unlawful coventios?

EPI. There is the thing which I esteeme their senses to be deluded in, and though they lye not in confessing of it, because they thinke it to be true, yet not to be so in substance or effect: for they saie, that by diverse meanes they may convenned, either to the adoring of their Master, or to the putting in practice any service of his, committed unto their charge: one way is natural, which is natural riding, going or sayling, at what hour their Master comes and advertises them. And this way may be easilie beleved: another way is some-what more strange: and yet it is possible to be true: which is being carried by the force of the Spirite which is their conductor, either above the earth or above the Sea swiftlie, to the place where they are to meet: which I am perswaded to be likewaies possible, in respect that as Habakkuk was carried by the Angell in that forme to the denne where Daniell laie [Apocrypha of Bell and the Dragon.]; so thinke I, the Devill will be reddie to imitate God, as well in that as in other thinges: which is much more possible to him to doe, being a Spirite, then to a mighty winde, being but a naturall meteore, to transporte from one place to an other a solide bodie, as is commonlie and dailie seene in practise: But in this vio-

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lent forme they cannot be carried, but a short boundes, agreeing with the space that they may reteine their breath: for if it were longer, their breath could not remain unextinguished, their bodie being carried in such a violent & forceable maner, as be example: If one fall off an small height, his life is but in perrell, according to the harde or soft lighting: but if one fall from an high and stay rock, his breath wil be forceable banished from the bodie, before he can win to the earth, as if oft seen by experience. And in this transporting they say themselves, that they are invisible to anie other, except

amongst themselves; which may also be possible in my opinion. For if the devil may forme what kind of impressions he pleases in the aire, as I have said before, speaking of Magie, why may he not far easilier thicken & obscure so the air, that is next about them by contracting it strait together, that the beames of any other mans eyes, cannot pearce thorow the same, to see them? But the third way of their comming to their conventions, is, that where in I think them deluded: for some of them sayeth, that being transformed in the likeness of a little beast or foule, they will come and pearce through whatsoever house or Church, though all ordinarie passages be closed, by whatsoever open, the aire may enter in at. And some sayeth, that their bodies lying stil as in an extasy, their spirits wil be ravished out of their bodies, & caried to such places. And for veriefying thereof, wil give evident tokes, as wel by witnesses that have seen their body lying senseles

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in the meane time, as by naming persones, whom-with they mette, and giving tokens quhat purpose was amonst them, whome otherwaies they could not have knowen: for this forme of journeing, they affirme to use most, when they are transported from one Countrie to another.

PHI. Surelie I long to hear your owne opinion of this: for they are like old wives trattles about the fire. The reasons that moves me to thinke that these are meere illusions, are these. First for them that are transformed in likenes of beastes or foules, can enter through so narrow passages, although I may easelie beleeeve that the Devill could by his woorkemanshippe upon the aire, make them appeare to be in such formes, either to themselves or to others: Yet how he can contract a solide bodie within so little roome, I thinke it is directlie contrarie to it selfe, for to be made so little, and yet not diminished: To be so straitlie drawen together, and yet feele no paine; I think it is so contrarie to the qualitie of a naturall bodie, and so like to the little transubstantiate god in the Papistes Masse, that I can never beleeeve it. So to have aquantitie, is so proper to a solide bodie, that as all Philosophers concludes, it cannot be any more without one, then a spirite can have one. For when PETER came out of the prison [Act. 12.], and the doores all locked: It was not by any contracting his bodie in so little roome: but the giving place of the dore, though un-espied by the Gaylors. And yet is there no comparison when this is done, betwixt the power of God, and

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of the Devill. As to their forme of extasie and spirituall transporting, it is certaine the soules going out of the bodie, is the onely difinition of naturall death: and who are once dead, God forbid wee should thinke that it should lie in the power of all the Devils in Hell, to restore them to their life againe: Although he can put his owne spirite in a dead bodie, which the Necromancers commonlie practise, as yee have harde. For that is the office properly belonging to God; and besides that, the soule once parting from the bodie, cannot wander anie longer in the worlde, but to the owne resting place must it goe immediatelie, abiding the conjunction of the bodie againe, at the latter daie. And what CHRIST or the Prophets did miraculously in this case, it cannot in no Christian mans opinion be maid common with the Devill. As for anie tokens that they give for proving this, it is verie possible to the Devils craft, to perswade them to these meanes. For he being a spirite, may hee not so ravishe their thoughtes, and dull their senses, that their bodie lying as dead, hee may object to their spirites as it were in a dreame, & (as the Poets write of Morpheus) represent such formes of persones, of places, and other circumstances, as he pleases to illude them with? Yea, that he maie deceive them with the greater efficacie, may hee not at that same instant, by fellow angelles of his, illude such other persones so in that same fashion, whome with he makes them to beleeeve that they mette; that all their reportes and tokens, though

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severallie examined, may every one agree with an other. And that whatsoever actiones, either in hurting men or beastes: or whatsoever other thing that they falslie imagine, at that time to have done, may by himselfe or his marrowes, at that same time be done indeede; so as if they would give for a token of their being ravished at the death of such a person within so short space thereafter, whom they beleeeve to have poysoned, or witched at that instant, might hee not at that same houre, have smitten that same person by the permission of G O D, to the farther deceiving of them, and to moove others to beleeeve them? And this is surelie the likeliest way, and most according to reason, which my judgement can

finde out in this, and whatsoever urther unnaturall poyntes of their confession. And by these meanes shall we faill surelie, betwixt Charybdis and Scylla, in eschewing the not beleevving of them altogether on the one part, least that drawe us to the errorr that there is no Witches: and on the other parte in beleevving of it, make us to eschew the falling into innumerable absurdities, both monstrouslie against all Theologie divine, and Philosophie humaine.

CHAP. V. ARGU.

Witches actiones towards others. Why there are more women of that craft nor men? What thinges are possible to them to effectuate by the power of their master. The reasons thereof. What is the surest remedie of the harmes done by them.

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PHILOMATHES. Forsooth your opinion in this, seemes to carrie most reason with it, and sense yee have ended, then the actions belonging properly to their owne persones: say forward now to their actions used towards others.

EPI. In their actions used towards others, three things ought to be considered. First the manner of their consulting thereupon: Next their part as instrumentes: And last their masters parte, who puts the same in execution. As to their consultations thereupon, they use them oftest in the Churches, where they conveene for adoring: at what time their master enquiring at them what they would beat: everie one of them propones unto, what wicked turne they would have done, either for obtaining of riches, or for revenging them upon anie whome they have malice at: who granting their demande, as no doubt willinglie he wil, since it is to doe evill, he teacheth them the means, wherby they may do the same. As for little trifling turnes that women have ado with, he causeth them to joynt dead corpses, & to make powders thereof, mixing such other things there amongst, as he give unto them.

PHI. But before yee goe further, permit mee I pray you to interrupt you one worde, which yee have put me in memorie of, by speaking of Women. What can be the cause that there are twentie women given to that craft, where ther is one man?

EPI. The reason is easie, for as that sexe

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is frailer then man is, so is it easier to be intrapped in these grosse snares of the Devill, as was over well proved to be true, by the Serpents deceiving of Eva at the beginning, which makes him the homelier with that sexe sinsine.

PHI. Returne now where ye left.

EPI. To some others at these times hee teacheth, how to make Pictures of waxe or clay: That by the roasting thereof, the persones that they beare the name of, may be continuallie melted or dryed awaie by continuall sicknesse. To some hee gives such stones or poulders, as will helpe to cure or cast on diseases: And to some he teacheth kindes of uncouth poisons, which Mediciners understandes not (for he is farre cunningner then man in the knowlege of all the occult proprieties of nature) not that anie of these meanes which hee teacheth them (except the poisons which are composed of thinges naturall) can of themselves helpe anything to these turnes, that they are employed, but onelie being Gods Ape, as well in that, as in all other thinges. Even as God by his Sacramentes which are earthlie of themselves workes a heavenlie effect, though no waies by any cooperation in them: And as CHRIST by clay & spettle wrought together, *opened the eies of the blynd man* [John. 9.], suppose there was no vertue in that which he outwardlie applyed, so the Devill will have his out-warde meanes to be shewes as it were of his doing, which hath no part of cooperation in his turnes with him, how farr that ever the ignorantes be abused

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in the contrarie. And as to the effectes of these two former partes, to wit, the consultationes and the outward meanes, they are so wonderfull as I dare not allege anie of them, without joyning a sufficient reason of the possibilitie thereof. For leaving all the small trifles among wives, and to speake of the principall poyntes of their craft. For the common trifles thereof, they can do without conversing well enough by themselves: These principall poyntes I say are these: They can make men or women to love or hate other, which may be verie possible to the Devil to effectuate, seing he being a subtile spirite, knowes well enough how to perswade the corrupted affection of them whom God will permit him so to deale with: They can lay the sickness of one upon an other, which likewise is verie possible unto him: For since by Gods permission, he layed sickness upon Job, why may he not farre easilier lay it upon any other: For as an old practisian, he knowes well enough what humor domines most in anie of us, and as a spirit hee can subtilly walken up the same, making it peccant, or to abounde, as he thinkes meete for troubling of us, when God will so permit him. And for the taking off of it, no doubt he will be glad to relieve such of present paine, as he may thinke by these meanes to perswade to bee caught in his everlasting snares and fetters. They can be-witch and take the life of men or women, by roasting of the Pictures, as I spake of before, which likewise is verie possible to their Master to performe, for although, (as I saide

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before) that instrumente of waxe have not vertue in that turne doing, yet may hee not verie well even by that same measure that his conjured slaves meltes that waxe at the fire, may he not I say at these same times, subtile as a spirite so weaken and scatter the spirites of life of the the patient, as may make him on th' one part, for faintnesse to sweate out the humour of his bodie: And on the other parte, for not the concurrence of these spirites, which causes his digestion, so debilitat his stomak, that his humour radicall continually, sweating out on the one parte, and no new good luck being put in the place thereof, for lack of digestion on the other, hee at last shall vanish awaie, even as his picture will doe at the fire. And that knavish and cunning woorkeman, by troubling him onely at some times, makes a proportion so neare betwixt the woorking of the one and the other, that both shall ende as it were at one time. They can rayse stormes and tempestes in the aire, either upon Sea or land, though not universally, but in such a particular place and prescribed boundes, as God will permitte them so to trouble: Which likewise is verie easie to be discerned from anie other naturall tempestes that are meteores, in respect of the suddaine and violent raising thereof, together with the short induring of the same. And this is likewise verie possible to their master to do, he having such affinitie with the aire as being a spirite, and having such power of the forming and mooving thereof, as ye have heard me alreadie declare: For

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in the Scripture, that stile of the *Prince of the aire* [Ephes. 2] is given unto him. They can make folkes to becom phrenticque or Maniacque, which likewise is very possible to their master to do, sence they are but naturall sicknesses: and so he may lay on these kindes, as well as anie others. They can make spirites either to follow and trouble persones, or haunt certaine houses, and affraie oftentimes the inhabitantes: as hath bene knowen to be done by our Witches at this time. And likewise they can make some to be possessed with spirites, & so to become verie Daemoniacques: and this last sorte is verie possible likewise to the Devill their Master to do, since he may easilie send his owne angells to trouble in what forme he pleases, any whom God wil permit him so to use.

PHI. But will God permit these wicked instrumentes by the power of the Devill their master, to trouble anie of these meanes, anie that beleeves in him?

EPI. No doubt, for there are three kinde of folkes whom God will permit so to be tempted or troubled; the wicked for their horrible sinnes, to punish them in the like measure; The godlie that are sleeping in anie great sinnes or infirmities and weakenesse in faith, to waken them up the faster by such an uncouth forme: and even some of the best, that their patience may bee tryed before the world, as Jobs was. For why may not God use anie kinde of extraordinarie punishment, when it pleases him; as well as the ordinarie roddes of sicknesse or other adversities.

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PHI. Who then may be free from these Devilish practises?

EPI. No man ought to presume so far as to promise anie impunitie to himselfe: for God hath before all beginniges preordained as well the particular sortes of Plagues as of benefites for every man, which in the owne time he ordaines them to be visited with, & yet ought we not to be the more affrayde for that, of any thing that the Devill and his wicked instrumentes can do against us: For we dailie fight against the Devill in a hundreth other waies: And therefore as a valiant Captaine, affraies no more being at the combat, nor stayes from his purpose for the rummishing shot of a Cannon, nor the small clack of a pistolet: suppose he be not certaine what may light upon him; Even so ought we boldlie to goe forwarde in fighting against the Devill without anie greater terrour, for these his rarest weapons, nor for the ordinarie whereof wee have daily the prooffe.

PHI. Is it not lawfull then by the helpe of some other Witche to cure the disease that is casten on by that craft?

EPI. No waies lawfull: For I gave you the reason thereof in that axiome of Theologie, which was the last wordes I spake of Magie.

PHI. How then may these diseases be lawfullie cured?

EPI. Onelie by earnest prayer to G O D, by amendment of their lives, and by sharp persewing everie one, according to his calling of these instru-

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mentes of Sathan, whose punishment to the death will be a salutarie sacrifice for the patient. And this is not onely the lawfull way, but likewise the most sure: For by the Devils meanes, can never the Devill be casten out, as Christ sayeth [Mark. 3]. And when such a cure is used, it may wel serve for a shorte time, but at the last, it will doubtleslie tend to the utter perdition of the patient, both in bodie and soule.

CHAP. VI. ARGU.

What sorte of folkes are least or most subject to receive harme by Witchcraft. What power they have to harme the Magistrate, and upon what respectes they have any power in prison: And to what end may or will the Devill appeare to them therein. Upon what respectes the Devill appeires in sundry shapes to sundry of them at anytime

PHILOMATHES. But who dare take upon him to punish them, if no man can be sure to be free from their unnaturall invasions?

EPI. We ought not the more of that restraine from vertue, that the way whereby we climbe thereunto be straight and perrilous. But besides that, as there is no kinde of persones to subject to receive harme of them, as these that are of infirme and weake faith (which is the best buckler against such invasions:) so have they so smal power over none, as over such as zealouslie and earnestlie persewes

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them, without sparing for anie worldlie respect.

PHI. Then they are like the Pest, which smites these sickarest, that flies it farthest, and apprehends deepliest the perrell thereof.

EPI. It is even so with them: For neither is it able to them to use anie false cure upon a patient, except the patient first beleve in their power, and so hazard the tinsell of his owne soule, nor yet can they have lesse power to hurte anie, nor such as contemnes most their doinges, so being it come of faith, and not of anie vaine arrogancie in themselves.

PHI. But what is their power against the Magistrate?

EPI. Lesse or greater, according as he deales with them. For if he be slouthfull towards them, God is verie able to make them instrumentes to waken & punish his slouth. But if he be the contrarie, he according to the just law of God, and allowable law of all Nationes, will be diligent in examining and punishing of them: G O D will not permit their master to trouble or hinder so good a worke.

PHI. But fra they be once in handes and firmance, have they anie further power in their craft?

EPI. That is according to the forme of their detention. If they be but apprehended and deteined by anie private person, upon other private respectes, their power no doubt either in escaping or in doing hurte, is no lesse nor ever it was be-

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fore. But if on the other parte, their apprehending and detention be by the lawfull Magistrate, upon the just respectes of their guiltinesse in that craft, their power is then no greater than before that ever they medled with their master. For where God beginnes justlie to strike by his lawfull Lieutenentes, it is not in the Devilles power to defraude or bereave him of the office, or effect of his powerfull and revenging Scepter.

PHI. But will never their master come to visite them, fra they be once apprehended and put in firmance?

EPI. That is according to the estaite that these miserable wretches are in: For if they be obstinate in still denying, he will not spare, when he findes time to speake with them, either if he finde them in anie comfort, to fill them more and more with the vaine hope of some maner of reliefe: or else if he finde them in a deepe dispaire, by all meanes to augment the same, and to perswade them by some extraordinarie meanes to put themselves downe, which verie commonlie they doe. But if they be penitent and confesse, God will not permit him to trouble them anie more with his presence and allurementes.

PHI It is not good using his counsell I see then. But I woulde earnestlie know when he appeares to them in Prison, what formes uses he then to take?

EPI. Divers formes, even as he uses to do at other times unto them. For as I told you, speking of Magie,

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he appeares to that kinde of craftes-men ordinarily in an forme, according as they agree upon it amongst themselves: Or if they be but prentises, according to the qualitie of their circles or conjurations: Yet to these capped creatures, he appeares as he pleases, and as he findes meetest for their humors. For even at their publick conventiones, he appeares to divers of them in divers formes, as we have found by the difference of their confessiones in that point: For he deluding them with vaine impressiones in the aire, makes himselfe to seeme more terrible to the grosser sorte, that they maie thereby be moved to feare and reverence him the more: And les monstrous and uncouthlike againe to the craftier sorte, least otherwaies they might sturre and skunner at his ugliness.

PHI. How can he then be felt, as they confesse they have done him, if his bodie be but of aire?

EPI. I heare little of that amongst their confessiones, yet may he make himselfe palpable, either by assuming any dead bodie, and using the ministrie thereof, or else by deluding as wel their sence of feeling as seeing; which is not impossible to him to doe, since all our senses, as we are so weake, and even by ordinarie sicknesses will be often times deluded.

PHI. But I would speere one worde further yet, concerning his appearing to them in prison, which is this. May any other that chanches to be present at that time in the prison, see him as well as they.

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EPI. Some-times they will, and some-times not, as it pleases God.

CHAP. VII. ARGU.

Two formes of the devils visible conversing in the earth, with the reasones wherefore the one of them was communest in the time of Papistrie: And the other sensine. Those that denies the power of the Devill, denies the power of God, and are guiltie of the error of the Sadduces.

PHILOMATHES.

Hath the Devill then power to appeare to any other, except to such as are his sworne disciples: especially since al Oracles, & such like kinds of illusiones were taken awaie and abolished by the cumming of C H R I S T?

EPI. Although it be true indeede, that the brightnesse of the Gospell at his cumming, scaled the cloudes of all these grosse errors in the Gentilisme: yet that these abusing spirites, ceases not sensine at sometimes to appeare, daillie experience teaches us. Indeede this difference is to be marked betwixt the formes of Sathans conversing visiblie in the world. For of two different formes thereof, the one of them by the spreading of the Evangell, and conquest of the white horse, in the sixt Chapter of the Revelation, is much hindred and become rarer there through. This his appearing to any Christians, troubling of them outwardly, or possessing of them constrainedly. The other of them is be-

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come communer and more used sensine, I meane by their unlawfull artes, whereupon our whole purpose hath bene. This we finde by experience in this Ile to be true. For we know, moe Ghostes and spirites were seene, nor tongue can tell, in the time of blinde Papistrie in these Countries, where now by the contrarie, a man shall scarcely all his time here once of such things. And yet were these unlawfull artes farre rarer at that time: and never were so much harde of, nor so rife as they are now.

PHI. What should be the cause of that?

EPI. The diverse nature of our sinnes procures at the Justice of God, diverse sortes of punishments answering thereunto. And therefore as in the time of *Papistrie*, our fathers erring grosselie, & through ignorance, that mist of errorrs overshadowed the Devill to walke the more familiarlie amongst them: And as it were by barnelie and affraying terroures, to mocke and accuse their barnelie errorres. By the contrarie, we now being sounde of Religion, and in our life rebelling to our profession, God justlie by that sinne of rebellion, as *Samuel* calleth it, accuseth our life so wilfullie fighting against our profession.

PHI. Since yee are entred now to speake of the appearing of spirites: I would be glad to heare your opinion in that matter. For manie denies that anie such spirites can appeare in these daies as I have said.

EPI. Doubtleslie who denyeth the power of

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the Devill, woulde likewise denie the power of God, if they could for shame. For since the Devill is the verie contrarie opposite to God, there can be no better way to know God, then by the contrarie; as by the ones power (though a creature) to admire the power of the great Creator: by the falshood of the one to consider the trueth of the other, by the injustice of the one, to consider the justice of the other: And by the cruelty of the one, to consider the mercifulnesse of the other: And so foorth in all the rest of the essence of God, and qualities of the Devill. But I feare indeede, there be over many Sadduces in this worlde, that denies all kindes of spirites: For convicting of whose errorr, there is cause enough if there were no more, that God should permit at sometimes spirits visiblie to kyith.

<http://www.jesus-is-lord.com/kjdaemo2.htm>

DAEMONOLOGIE

by

King James VI of Scotland

(King James I of England)

IN THE FORM OF A DIALOGUE,

Divided into three books

Bodleian Library, Oxford

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THE PREFACE

to the Reader.

The fearefull aboundinge at this time in this countrie, of these detestable slaves of the Devill, the Witches or enchanterers, hath moved me (beloved reader) to dispatch in post, this following treatise of mine, not in any way (as I protest) to serve for a shew of my learning and ingine, but onely (mooved of conscience) to preasse thereby, so farre as I can, to resolve the doubting harts of many; both that such assaultes of Sathan are most certainly practized, and that the instrumentes thereof, merits most severely to be punished: against the damnable opinions of two principally in our age, whereof the one called SCOT an Englishman, is not ashamed in publike print to deny, that ther can be such a thing as Witchcraft: and so mainteines the old error of the Sadducees, in denying of spirits. The other called WIERUS, a German Phisition, sets out a publick apologie for all these crafts-folks, wherby, procuring for their impunitie, he plainly bewrayes himselfe to have bene one of that profession. And for to make this treatise the more pleasant and facill, I have put it in forme of dialogue, which I have divided into three bookes: The first speaking of Magie in general, and Necromancie in special. The second of Sorcerie and Witch-craft: and the thirde, containes a discourse of all these kindes of spirits, and

Spectres that appeares and troubles persones: together with a conclusion of the whol work. My intention in this labour, is only to prove two things, as I have already said: the one, that such divelish artes have bene and are. The other, what exact triale and severe punishment they merite: and therefore reason, what kinde of things are possible to be performed in these arts, and by what naturall causes they may be, not that I touch every particular thing of the Devil's power, for that wer infinite: but onelie, to speak scholasticklie, (since this can not bee spoken in our language) I reason upon kind (genius) leaving appearance (species), and differences (differentia) to be comprehended therein. As for example, speaking of the power of Magiciens, in the first book and sixt Chapter: I say, that they can suddenly be brought unto them, al kindes of daintie disshes, by their familiar spirit: Since as a thiefe he delightes to steale and as a spirite, he can subtilie and suddenlie inough transport the same. Now under this kind (genus), may be comprehended al particulars, depending thereupon. Such as the bringing Wine out of the Wall, (as we have heard oft to have bene practised) and such others; which particulars, are sufficientlie proved by the reasons of the general. And such like in the second booke of Witch-craft in speciall, and fift Chap. I say and prove by diverse arguments, that Witches can, by the power of their Master, cur or cast on diseases: Now by these same reasones, that proves their power by the Devil of diseases in generall, is aswell proved their power in speciall: as of weakening the nature of some men, to make them unable for women: and making it to abound in others, more then the ordinary course of nature would permit. And such like in all other particular sicknesses; But one thing I wil pray thee to observe in all these places, where I reason upon the devils power, which is the different ends and scopes, that God as the first cause, and the Devill as his instrument and second cause shootes at in all these actiones of the Devil, (as Gods hang-man:) For where the devilles intention in them is ever to perish, either the soule or the body, or both of them, that he is so permitted to deale with: God by the contraries, drawes ever out of the eville glory to hmselve, either by the wracke of the wicked in his justice, or by the tryall of the patient and amendment of the faithfull, being wakened up with that rod of correction. Having thus declared unto thee then, my full intention in this Treatise, thou wilt easelie excuse, I doubt not, as well my pretermittig, to declare the whole particular rites and secrets of these unlawfull artes: as also their infinite and wounderfull practices, as being neither of them pertinent to my purpose: the reason whereof, is given in the hinder ende of the first Chapter of the thirde booke: and who likes to be curious in these thinges, he may reade, if he will here of their practices, BODINUS Daemonomanie, collected with greater diligence, then written with judgement, together with their confessions, that have bene at this time apprehened. If he would know what hath bene the opinion of the Auncientes, concerning their power: he shall see it wel descrybed by HYPERIUS, and HEMMINGIUE, two late Germain writers: Besides innumerable other neoterick Theologues, that writes largelie upon that subject: And if he would knowe what are the particuler rites, and curiosities of these black arts (which is both unnecessaries and perilous,) he will finde it in the fourth book of CORNELIUS Agrippa, and in VIERUS, whomof I spak. And so wishing my pains in this Treatise (beloved Reader) to be effectual, in arming al them that reades the same, against thes above mentioned erroures, and recommending my good will to thy friendly acceptation, I bid thee hartely fare-well.

JAMES Rx.

DAEMONOLOGIE, IN FORME of ane Dialogue
FIRST BOOKE
ARGUMENT,

The exord of the whole. The description of Magie in special.

CHAP. I. ARGUMENT.

Proven by the Scripture, that these unlawfull artes of this sort (in genere), have bene and may be put in practise.

PHILOMATHES AND EPISTEMON reason the matter.

Philomathes

I am surely verie glad to have mette with you this daye, for I am of opinion, that ye can better resolve

me of some thing, whereof I stand in great doubt, nor anie other whom with I could have mette.

Epi. In what I can, that ye like to speir at me I will willinglie and freelie tell my opinion, and if I prove it not sufficiently, I am heartely content that a better reason carie it away then.

Phi. What thinke yee of these strange newes, which now onelie furnishes purpose to al men at their meeting: I meane of these Witches:

Epi. Surely they are wonderfule: and I think so cleare and plaine confessions in that purpose, have never fallen out in anie age or countrey.

Phi. No question if they be true, but thereof the Doctours doubtles.

Epi. What part of it doubt ye of:

Phi. Even of all, for ought I can yet perceave: and namelie, that ther is such a thing as Witch-craft or Witches, and I would pray you to resolve me thereof if ye may: for I have reasoned with sundrie in that matter, and yet could never be satisfied therein.

Epi. I shall with good will doe the best I can: But I thinke it the difficulter, since ye denie the thing it selfe in generall: for as it is said in the logick schools, Do not try to prove a negative (*Contra negantem principia non est disputandum*). Alwaies for that part, that witchcraft, and Witches have bene, and are, the former part is clearelie proved by the Scriptures, and the last by dailie experience and confessions.

Phi. I know yee will alleadge me Saules Pythonisse: but that as appeares will not make much for you.

Epi. Not onlie that place, but divers others: But I marvel why that should not make much for me.

Phi. The reasones are these, first ye may consider, that Saul being troubled in spirit, and having fasted long before, as the text testifieth, and being (1) come to a woman that was bruted to have such knowledge, and that to inquire so important news, he having so guiltie a conscience for his hainous offences, and specially, for that same unlawful curiositie, and horrible defection: and then the woman crying out upon the suddaine in great admiration, for the uncouth sight that she alledged to have sene discovering him to be the King, though diguysed, and denied by him before: it was no wonder I say, that his sense being thus distracted, he could not perceave hir faining of hir voice, hee being himselfe in an other chalmer, and seeing nothing. next what could be, or was raised? The spirit of Samuel? Prophane and against all Theologie: the Divell in his likenes? As unappeirant, that either God wold permit him to come in the shape of his Saintes (for then could never the Prophets in those daies have bene sure, what Spirit spake to them in their visiones) or then that he could fore-tell what was to come there after; for Prophecie proceedeth onelie of GOD: and the Devill hath no knowledge of things to come.

Epi. Yet if yee will marke the wordes of the text, ye will finde clearly, that Saul saw that apparition: for giving you that Saul was in an other Chalmer, at the making of the circles and conjurationes, needeful for that purpose (as none of that craft will permit any uthers to behold at that time) yet it is evident by the text, that how some that once that unclean spirit was fully risen, shee called in upon Saul. For it is saide in the text, that Saule knew him to be Samuel, which coulede not have bene, by the hearing tell onely of an olde man with an mantil, since there was many mo old men dead in Israel nor Samuel: And the common weid of that whole Cuntry was mantils. as to the next, that it was not the spirit of Samuel, I grant: In the proving whereof ye neede not to insist, since all Christians of whatso-ever Religion agrees upon that: and none but either mere ignorants, or Necromanciers or Witches doubtles thereof. And that the Divel is permitted at som-times to put himself in the likness of the Saintes, it is plaine in the Scriptures, where it is said, that (2) Sathan can trans-forme himselfe into an Angell of light. Neither could that bring any inconvenient with the visiones of the Prophets, since it is most certaine, that God will not permit him so to deceive his own: but only such as wilfully deceives them-selves, by running unto him, whome God then suffers to fall in their owne snares, and justlie permittes them to be illuded with great efficacy of deceit, because they would not beleeeve the trueth (as Paul sayeth). And as to the divelles foretelling of things to come, it is true that he knowes not all things future, but yet that he knowes parte, the Tragicall event of this histories declares it, (which the wit of woman could never

have fore-spoken) not that he hath any prescience, which is only proper to God: or yet knows anie thing by loking upon God, as in a mirrour (as the good Angels doe) he being for ever debarred from the favorable presence and countenance of his creator, but only by one of these two meanes, either as being worldlie wise, and taught by an continuall experience, ever since creation, judges by likelie-hood of thinges t come, according to the like that hath passed before, and the naturall causes, in respect of the vicissitude of all thinges worldly: Or else by Gods employing of him in turne, and so foreseee thereof: as appeares to have bin in this, whereof we finde the verie like in Micheas propheticque discourse to King Achab. But to proove this my first proposition, that there (3) can be such a thing as witch-craft, and witches, there are manie mo places in the Scriptures then this (as I said before). As first in the law of god, it is (4) plainely prohibited: But certaine it is, that the Law of God speakes nothing in vaine, nether doth it lay curses, or injoyne punishmentes upon shaddowes, condemning that to be il, which is not in essence or being as we call it. Secondlie it is plaine, where wicked Pharaohs wise-men imitated a number of Moses miracles, (5) to harden the tyrants heart there by. Thirdly, said not Samuell to Saull, that disobedience is as the sinne of Witch-craft? To compare to a thing that were not, it were too too absurd. Fourthlie, was not Simon Magus, a man of that craft. And fiftlie, what was she that had the spirit (6) of Python? beside innumerable other places that were irkesom to recite.

CHAP. II. ARGU

What kynde of sin the practizers of these unlawfull artes committes. The division of these artes. And quhat are the meanes that allures any to practice them.

Phi. But I think it very strange, that God should permit anie man-kynde (since they beare his owne Image) to fall in so grosse and filthie a defection.

Epi. Although man in his Creation was made to the Image of the Creator, yet (7) through his fall having once lost it, it is but restored againe in part by grace onelie to the elect: So all the rest falling away from God, are given over in the handes of the Devill that enemye, to beare his Image: and being once so given over, the greatest and the grossest impietie, is the pleasantest, and most delytefull unto them.

Phi. But may it not suffice him to have indirectly the rule, and procure the perdition of so manie soules by alluring them to vices, and to the following of their own appetities, suppose he abuse not so many simple soules, in making them directlie acknowledge him for their maister.

Epi. No surelie, for hee uses everie man, whom of he hath the rule, according to their complexion and knowledge: And so whome he findes most simple, he plaineliest discovers himselfe unto them. for hee beeing the enemye of mans Salvation, uses al the meanes he can to entrappe them so farre in his snares, as it may be unable to them thereafter (suppose they would) to rid themselves out of the same.

Phi. Then this sinne is a sinne against the holie Ghost.

Epi. It is in some, but not in all.

Phi. How that? Are not all these that runnes directlie to the Devill in one Categorie.

Epi. God forbid, for the sin against the holie Ghost hath two branches: The one a falling backe from the whole service of GOD, and a refusall of all his preceptes. The other is the doing of the first with knowledge, knowing that they doe wrong against their own conscience, and the testimonie of the holie Spirit, having once had a tast of the sweetness of Gods mercies. Now in the (8) first of these two, all sortes of Necromancers, Enchanters or Witches, ar comprehended: but in the last, none but such as erres with this knowledge that I have spoken of.

Phi. Then it appeares that there are more sortes nor one, that are directlie professors of his service: and if so be, I pray you tell me how manie, and what are they?

Epi. There are principallie two sortes, whereunto all the parties of that unhappie arte are redacted; whereof the one is called Magie or Necromancie, the other Sorcerie or Witch-Craft.

Phi. What I pray you? and how manie are the names, whereby the Devill allures persones in anie of these snares?

Epi. Even by these three passioness that are within our selves: Curiousitie in great imagines: thrift of revenge, for some tortes deeply apprehended: or greedie appetitie of geare, caused through great poverty. As to the first of these, Curiosity, it is onelie the inticement of Magiciens, or Necromancers: and the other two are the allureres of the Sorcerers, or Witches, for that olde and craftie Serpent, being a spirite, hee easilie payes our affections, and so conformes himselfe thereto, do deceave us to our wracke.

CHAP. III ARGU.

The significations and Etymologies of the words of Magie and Necromancie. The difference betwixt Necromancie and Witch-Craft: What are the entressis, and beginnings, that brings anie to the knowledge thereof.

Phi. I would gladlie first heare, what thing is it that ye call magie or Necromancie.

Epi. This worde Magie in the Persian tounge, importes as much as to be ane contemplator or Interpretour of Divine and heavenlie sciences: which being first used amongst the Chaldees, through their ignorance of the true divinite, was esteemed and reputed amongst them, as a principall vertue: And therefore, was named unjustlie with an honorable stile, which name the Greekes imitated, generall importing all the kindes of unlawfull artes. And this world Necromancie is a Greek word, compounded of (nekron) and (manteia), which is to say the Prophecie by the dead. This last name is given, to this black and unlawful science by the figure Synecdoche, because it is a principal part of that art, to serve them selves with dead carcages in their divinations.

Phi. What difference is there betwixt this arte, and Witch-craft.

Epi. Surelie, the difference vulgare put betwixt them, is verrie merrie, and in a maner true, for they say, that the Witches ar servantes onelie, and slaves to the Devil; but the Necromancers are his maisters and commanders.

Phi. How can that be true? any men being specially adicted to this service, can be his comandars?

Epi. Yea, they may be: but it is onlie secondary (secundum quid): For it is not by anie power that they can have over him, but only as he grants it (ex pacto) allanerlie: whereby he obliges himself in some trifles to them, that he may on the other part obtaine the fruition of their body and soule, which is the onlie thing he huntres for.

Phi. An verie in-aequitable contract forsooth: But I pray you discourse unto mee, what is the effect and secrets of that arte?

Epi. That is over large an field ye give mee: yet I shall doe good-will, the most summarlies that I can, to runne through the principal points thereof. As there are two sorts of folkes, that may be entysed t this arte, to wit, learned or unlearned: so is there two meanes, which are the first steerers up and feeders of their curiousitie, thereby to make them to give themselves over to the same: Which two meanes, I call Divels schoole, and his rudiments. The learned have their curiosities weakened uppe; and fedde by that which I call his schoole: this is the Astrologie judiciar. For divers men having attained to a great perfection learning, and yet remaining overbare (alas) of the spirit of regeneration and frutes thereof: finding all naturall thinges common, aswell to the stupide pedants as unto them, they assaie to vindicate unto them a greater name, by not onlie knowing the course of things heavenlie, but likewise to clim to the knowledge of things to come therby. Which, at the first face appearing lawfull unto them, in respect the ground therof seemeth to proceed of naturall causes onelie: they are so allured thereby, that finding their practize to proove true in sundry things, they studie to know the cause thereof: and so mounting from degree to degree, upon the slipperie and and uncertaine scale of curiousitie; they are at last entised, that where lawfull artes of sciences failes, to satisfie their restless mindes, even to seeke to that black and unlawfull science of Magie. Where, finding at the first, that such divers formes of circles

and conjurations rightlie joyned thereunto, will raise such divers formes of spirites, to resolve them of their doubts: and attributing the doing thereof, to the power inseparablie tyed, or inherent in the circles: and manie words of God, confusedlie wrapped in; they blindlie glorie of themselves, as if they and by their quicknes of ingine, made a conquest of Plutoes dominion, and were become Emperours over the Stygian habitacles. Where, in the meane time (miserable wretches) they are become in verie deede, bond-slaves to their mortall enemie: and their knowledge, for all that they presume thereof, is nothing increased, except in knowing evill, and the horrors of Hell for punishment thereof, as Adams was by the eating of the forbidden tree. (9)

CHAP. III ARGU.

The Description of the Rudiments and Schoole, which are the entresses to the arte of Magie: And in speciall the differences betwixt Astronomie and Astrologie: Division of Astrologie in divers partes.

Phi. But I pray you likewise forget not to tell what are the Devilles rudiementes.

Epi. His rudimentes, I call first in generall, all that which is called vulgarly the vertue of wordes, herbe, and stone: which is used by unlawful charmes, without naturall causes. As likewise all kinde of practiques, freites, or other like extraordinaries actiones, which cannot abide the true touche of naturall reason.

Phi. I would have you to make that playner, by some particular examples; for your proposition is verie generall.

Epi. I meane either by such kinde of Charmes as commonlie dafte wives uses, for healing of forspoken goodes, for preserving them from evill eyes, by knitting roun trees, or sundriest kinde of herbes, to the haire or tailles of he goodes: By curing the Worme, by stemming of blood, by healing of Horse-crookes, by turning of ht riddle, or doing of such like innumerable things by wordes, without applying anie thing, meete to the part offended, as Mediciners doe; Or else by staying married folkes, to have naturallie adoe with other, (by knitting so manie knottes upon a poynt at the time of their mariage) And such like things, which men uses to practise in their merrinesse. For fra unleaned men (being naturallie curious, and lacking the true knowledge of God) findes these practises to proove true, as sundrie of them will doe, by the power of the Devill for deceaving men, and not by anie inherent vertue in these vaine wordes and freites; and being desirous to winne a reputation to themselves in such-like turnes, they either (if they be of the shamefaster sorte) seeke to be learned by some that are experimented in that Arte, (not knowing it to be evill at the first) or else being of the grosser sorte, runnes directlies to the Devill for ambition of desire of gaine, and plainelie contractes with him thereupon.

Phi. But me thinkes these meanes which yee call the Schoole and rudimentes of the Devill, are thinges lawfull, and have bene approved for such in all times and ages: As in special, this science of Astrologie, which is one of the speciall members of the Mathematicques.

Epi. There are two things which the learned have observed from the beginning, in the science of the Heavenlie Creatures, the Planets, Starres, and such like: The one is their course and ordinary motiones, which for that cause is called Astronomia: Which word is a compound of (nomos) and (asteron) that is to say, the law of the Starres: And this arte indeed is one of the members of the Mathematicques, and not onlie lawful, but most necessities and commendable. The other is called Astrologia, being compounded of (asteron) and (logos) which is to say, the word, and preaching of the starres: Which is divided in two partes: The first by knowing thereby the powers of simples, and sickenneses, the course of the seasons and the weather, being ruled by their influence: which part depending upon the former, although it be not of it selfe a parte of Mathematicques: yet it is not unlawful, being moderatlie used, suppose not so necessarie and commendable as the former. The second part is to truste so much to their influences, as thereby to fore-tell what common-weales shall florish or decay: what persones shall be fortunate or unfortunate: what side shall winne in anie battell: What man shall obtaine victories at singular combate: What way, and of what age shall men die: What horse shall winne at matche-running; and diverse others have more curiouslie then profitably written at large. Of this roote last spoken of, springs innumerable branches; such as the knowledge by the nativities; the Cheiromantie, Geomantie, Hydromantie, Arithmantie, Physiognomie: and a thousand others: which were much practised, and holden in great reverence by the Gentles of olde. And this last part of Astrologie whereof

I have spoken, which is the root of their branches, was called by them luck (*pars fortunae*). This parte now is utterlie unlawful to be trusted in, or practized amongst christians, as leaning to no ground of natural reason: and it is this part which I called before the devils schole.

Phi. But yet manie of the learned are of the contrarie opinion.

Epi. I grant, yet I could give my reasons to fortifie and maintaine my opinion, if to enter into this disputation it wold not draw me quite off the ground of our discours; besides the mis-spending of the whole daie thereupon: One word onely I will answer to them, and that in the Scriptures (which must be an infallible true ground to all true Christians) That in the Prophet Jeremie it is plainelie forbidden, to believe or hearken unto them that Prophecies and fore-speakes by the course of the Planets and Starres. (10)

CHAP. V. ARGU.

How farre the using of Charmes is lawfull or unlawfull: The description of the formes of Circkles and Coniurantes. And what causeth the Magicianes themselves to wearie thereof.

Phi. Wel, ye have said far inough in that argument. But how proove ye now that these charmes or unnaturall practices are unlawfull: For so, many honest and merrie men and women have publicklye practized some of them, that I thinke if ye wold accuse them al of Witch-craft, ye would affirmee more nor ye will be beleaved in.

Epi. I see if you had taken good tent (to the nature of that word, whereby I named it,) ye would not have bene in this doubt, nor mistaken me, so farre as ye have done: For although, as none can be schollers in a schole, and not be subject to the master thereof: so none can studie and put in practize (for studie the alone, and knowledge, is more perilous nor offensive; and it is the practise only that makes the greatnes of the offence.) The circkles and art of Magie, without committing an horrible defection from God: And yet as they that reades and learns their rudiments, are not the more subject to anie schoole-master, if it please not their parentes to put them to the schoole thereafter; So they who ignorantly proves these practiques, which I cal the devilles rudiments, unknowing them to be baits, casten out by him, for trapping such as God will permit to fall in his hands: This kinde of folkes I saie, no doubt, ar to be judged the best of, in respect they use no invocation nor help of him (by their knowledge at least) in these turnes, and so have never entred themselves in Sathans service; Yet to speake truely for my owne part (I speak but for my selfe) I desire not to make so neere riding: For in my opinion our enemy is over craftie, and we over weake (except the greater grace of God) to assay such hazards, wherein he preases to trap us.

Phi. Ye have reason forsooth; for as the common Proverbe saith: They that suppe keile with the Devill, have need of long spoones. But now I praie you goe forward in the describing of this arte of Magie.

Epi. Fra they bee come once unto this perfection in evill, in having any knowledge (whether learned or unlearned) of this black art: they then beginne to be wearie of the raising of their Maister, by conjured circkles; being both so difficile and perilous, and so commeth plainelie to a contract with him, wherein is speciallie contained formes and effectes.

Phi. But I praye you or ever you goe further, discourse with me some-what of their circkles and conjurations; And what should be the cause of their wearying thereof: For it should seeme that that forme should be the cause of their wearying thereof: For it should seeme that that forme should be lesse fearefull yet, than the direct haunting and societie, with that foule and uncleane Spirite.

Epi. I thinke ye take me to be a Witch my selfe, or at the least would faine sweare your selfe prentise to that craft: Alwaise as I may, I shall shortlie satisfie you, in that kinde of conjurations, which are contained in such bookes, which I call the Devilles Schoole: There are foure principall partes; the persons of the conjurations, which are contained in such bookes, which I call the Devilles Schoole: There are foure principall parties; the persons of the conjurers; the action of the conjuration; the wordes and rites used to that effect; and the Spirites that are conjured. Ye must first remember to laye the ground, that I tould you before: which is, that it is no power inherent in the circles, or in the holines of

the names of God blasphemouslie used: nor in whatsoever rites or ceremonies at that time used, that either can raise any infernall spirit, or yet limitat him perforce within or without these circles. For it is he onelie, the father of all lyes, who having first of all prescribed that forme of doing, feining himselfe to be comanded and restrained thereby, wil be loath to passe the boundes of thes injunctiones; aswell thereby to make them glory in the impiring over him (as I saide before:) As likewise t make himselfe so to be trusted in these little things, that he may have the better commoditie thereafter, to deceive them in the end with a trickle once for all; I meane the everlasting perdition of their soul and body. Then laying this ground, as I have said, these conjurationes must have few or mo in number of the persones conjurers (alwaies passing the singuler number) according tot he qualitie of the circle, and forme of apparition. Two principall thinges cannot well in that errand be wanted: holie-water (whereby the Devill mockes the Papistes) and some present of a living thing unto him. There ar likewise certaine seasons, dayes and houres, that they observe in this purpose: These things being all readie, and prepared, circles are made triangular, quadrangular, round, double or single, according to the forme of apparition that they crave. But to speake of the diverse forms of the circles, of the innumerable characters and crosses that are within and without, and out-through the same, of the divers formes of apparitiones, that that craftie spirit illudes them with, and of all such particulars in that action, I remit it to over-manie that have busied their heades in describing of the same; as being but curious, and altogether unprofitable. And this farre onelie I touch, that when the conjured Spirit appeares, which will not be while after manie circumstances, long praiers, and much muttring and murmuring of the conjurers; like a Papist priest, dispatching a hunting Masse: how sone I say, he appeares, if they have missed one iote of all their rites; or if any of their feete once slyd over the circle through terror of his feareful apparition, he payes himselfe at that time in his owne hand, of that due debt which they ought him; and other-wise would have delayed longer to have payed him: I meane hee carries them with him bodie and soule. If this be not now a just cause to make them wearie of thes formes of conjuration, I leave it to you to judge upon; considering the long-somenesse of the labour, the precise keeping of dayes and houres (as I have said) The terriblesse of apparition, and the present perrell that they stand in, in missing the least circumstance or freite, that they ought to observe: And on the other parte, the Devil is glad to moove them to a plaine and square dealing with him as I said before.

CHAP. VI ARGU

The Devilles contract with the Magicians: The division thereof in two partes: What is the difference betwixt Gods miracles and the Devils.

Phi. Indeede there is cause inough, but rather the leave him at all, then to runne more plainlie to him, if they wer wise he delt with. But goe forward now I pray you to these turnes, fra they become once deacons in this craft.

Epi. From time that they once plainelie begin to contract with him: The effect of their contract consistes in two thinges; in formes and effectes, as I began to tell alreadie, were it not yee interrupted me (for although the contract be mutuall; I speake first of that part, wherein the Devill oblishes himselfe to them) by formes, I meane in what shape or fashion he shall come unto them, when they call upon him. And by effectes, I understand, in what special sorts of services he bindes himselfe to be subject unto them. The qualitie of these formes and effectes, is less or greater, according to the skil and art of the Magician. For as to the formes, to some of the baser sorte of them he oblishes him selfe to appeare at their calling upon him, by such a proper name which he shewes unto them, either in likenes of a dog, a Catte, and Ape, or such-like other beast; or else to answere by a voyce onlie. The effects are to answere to such demands, as concerne curing of diseases, their own particular menagery: or such othere base things as they require of him. But to the most curious sorte, in the formes he will oblish him selfe, to enter in a dead bodie, and there out of to give such answers, of the event of battels, of maters concerning the estate of commonwelths, and such like other greate questions: yea to some he will be a continuall attender, in forme of a Page: He will permit himselfe to be conjured, for the space of so many yeres, either in a tablet or a ring, or such like thing, which they may easely carrie about with them: He gives them power to sel such wares to others, whereof some will be dearer, and some better cheape; according to the lying or true speaking of the Spirit that is conjured therin. Not but that in verie deede, all Devils must be lyars; but so they abuse the simplicitie of these wretches, that becomes their schollers, that they make them beleeve, that at the fall of Lucifer, some Spirites fell in the air, some in the fire, some in the water, some in the lande: In which Elementes they still remaine. Whereupon they build, that such as fell in the fire, or in the aire, are truer then they, who fell in the water or in the land,

which is al but meare trattles, and forged be the author of al deceit. For the fel not be weight, as a solid substance, to stick in any one parte: But the principall part of their fal, consisting in qualitie, by the falling from the grace of God wherein they were created, they continued still thereafter, and shal do while the latter daie, in wandering through the worlde, as Gods hang-men, to execute such turnes as he employes them in. And when anie of them are not occupied in that, returne they must to their prison in hel (as it is plaine in the miracle that CHRIST wrought at Gennezareth) (11) therein at the latter daie to be all enclosed for ever: and as they deceive their schollers in this, so do they in imprinting in them the opinion that there are so manie Princes, Dukes, and Kinges amongst them, everie one commanding fewer or mo Legions, and impyring in divers artes, and quarters of the earth. For though that I will not denie that there be a forme of ordour amonges the Angels in Heaven, and consequentlie, was amonges them before their fall; yet, eithere that hey bruike the same sensine; or that God will permit us to know by damned Devils, such heavenlie mysteries of his, which he would not reveale to us neither by Scripture no Prophets, I thinke no Christiane will once thinke it. But by the contrarie of all such mysteries contented with an humble ignorance, they being thinges not necessarie for our salvation. But to return to the purpose, as these formes, wherein Sathan oblishes himselfe to the greatest of the Magicians, are wonderfull curious; so are the effectes correspondent unto the same: For he will oblish himselfe to teach them artes and sciences, which he may easelie doe, being so learned a knave as he is: To carrie them newes from anie parte of the worlde, which the agilitie of a Spiritie may easilie perform: to reveale to them the secretes of anie persons, so being they bee once spoken, for the thought none knowes but GOD; except so far as yee may ghesse by their countenance, as one who is doubtleslie learned inough in the Physiognomie: Yea, he will make his schollers to creepe in credite with Princes, by fore-telling them manie greate thinges; parte true, parte false: for if all were false, he would tyne credite at all handes; but alwaies doubtosome, as his Oracles were. And he will also make them to please Princes, by faire banquets and daintie dishes, carryed in short space from the farthest part of the world. For no man doubts but he is a thiefe, and his agilitie (as I spake before) makes him to come such speede. Such-like, he will guard his schollers with faire armies of horse-men and foote-men in appearance, castles and fortes: Which all are but impressiones in the air, easelie gathered by a spirite, drawing so neare to that substance himselfe: As in like maner he will learne them manie juglarie trickes at Cardes, dice, and such like, to deceive mennes senses thereby: and such innumerable false practiques; which are proven by over-manie in this age: As they who ar acquainted with that Italian called SCOTO yet living, can reporte. And yet are all these thinges but deluding of the senses, and no waies true in substance, as were the false miracles wrought by King Pharaoes Magicians, for counterfeiting Moyses: For that is the difference betwixt Gods myracles and the Devils, God is a creator, what he makes appeare in miracle, it is so in effect. As Moyses rod being casten downe, was no doubt turned in a natural Serpent: where as the Devill (as Gods Ape) counterfeiting that by common prooffe, that simple juglars will make an hundreth thinges seeme both to our eies and eares otherwaies then they are. Now as to the Magicians parte of the contract, it is in a word that thing, which I said before, the Devill hunts for in all men.

Phi. Surely ye have said much to me in this arte, if all that you have said be as true as wonderfull.

Epi. for the trueth in these actiones, it will be easelie confirmed, to anie that pleases to take paine upon the reading of diverse authenticque histories, and the inquiring of daily experiences. And as for the truth of the possibilitie, that they may be, and in what maner, I trust I have alleaged nothing whereunto I have not joyned such probable reasons, as I leave to your discretion: to waie and consider: One word onlie I omitted; concerning the forme of making of this contract, which is either written with the Magicians owne blood: or else being agreed upon (in termes his schole-master) touches him in some parte, thought peradventure no marke remain: as it doth will all Witches.

CHAP. VII. ARGU.

The reason why the arte of Magie is unlawfull. What punishment they merite: And who may be accounted guiltte of that crime.

Phi. Surelie Ye have made this arte to appeare very monstrous and detestable. But what I pray you shall be said to such as mainteines this art to be lawfull, for as evill as you have made it?

Epi. I say, they favour of the panne them selves, or at least little better, And yet I wold be glad to heare their reasons.

Phi. There are two principallie, that ever I heard used; beside that which is founded upon the comon Proverb (that the Necromancers commands the Devill, which ye have already refuted) The one is grounded upon a received custome, we see that diverse Christian Princes and Magistrates severe punishers of Witches, will not onelie over-see Magicians to live within their dominions; but even sometimes delight to see them proove some of their practiques. The other reason is, that Moyses being brought up (as it is expreslie said in the Scriptures) in all the sciences of the AEgyptians; whereof no doubt, this was one of the principalles. And he notwithstanding of this arte, pleasing God, as he did, consequentlie that art professed by so godlie a man, could not be unlawfull.

Epi. As to the first of your reasones, grounded upon custome: I saie, and evill custome can never be accepted for a good law, for the overgreat ignorance of the worde in some Princes and Magistrates, and the contempt thereof in others, moves them to sinne heavelie against their office in that poynt. As to the other reason, which seemes to be of greater weight, if it were formed in a Syllogisme; it behooved to be in manie termes, and full of fallacies (to speake in termes of Logique) for first, that that generall proposition; affirming Moyses to be taught in Magie, I see no necessity. For we must understand that the spirit of God there, speaking of sciences, understandes them that are lawfull; for except they be lawfull, they are but abusive called sciences, and are but ignorances indeed: The picture is not the thing. (Nam homo pictus, non est homo.) Secondlie, giving that he had bene taught in it, there is great difference, betwixt knowledge and practising of a thing (as I said before) For God knoweth all thinges, being alwaies good, and of our sinne and our infirmitie proceedeth our ignorance. Thirddie, giving that he had both studied and practised the same (which is more nor maonstrouse to be beleaved by any Christian) yet we know well inough, that before that ever the spirite of God began to call Moyses, he was fled out of AEgypt, being fourtie yeares of age, for the slaughter of an AEgyptian, and in his good-father Iethroes lande, first called at the firie bushe, having remained there other fourtie yeares in exile: so that suppose he had beene the wickeddest man in the world before, he then became a changed and regenerat man, and very litle of olde Moyses remained in him. Abraham was an Idolater in Ur of Chaldea, before he was called: And Paule being called Saule, was a most sharp persecutor of the Saintes of God, while that name was changed.

Phi. What punishment then thinke ye merits these Magicians and Necromancers.

Epi. The like no doubt, that Sorcerers and Witches merites; and rather so much greater, as their error proceedes of the greater knowledge, and so drawes nerer to the sin against the holy Ghost. And as I saye of them, so say I the like of all such as consults, enquires, entertaines, and oversees them, which is seene by the miserable endes of many that askes counsell of them: for the Devill hath never better tydings to tell to any, then he tolde to Saule: neither is it lawfull to use so unlawfull instruments, were it never for so good a purpose: for that axiome in Theologie is most certaine and infallible:

Evil is never to be done; thus good may happen.

(Nunquam faciendum est malum ut bonum inde eveniat.) Ast 3.

1. I Sam. 28.
2. 2.Cor.11.14.
3. I Kings 22
4. Exod. 22.
5. Exod. and I. Sam. 15.
6. Acts. 8. Acts. 10.
7. Gen. 1
8. Heb. 6.10.
9. Gen. 3.
10. Jerem. 10.
11. Mat. 8.

<http://www.luminarium.org/sevenlit/james/daemon.htm>

DAEMONOLGIE

BY

King James VI of Scotland, I of England

IN THE FORM OF A DIALOGUE,
DIVIDED INTO THREE BOOKS

Bodleian Library, Oxford
Originally printed Edinburgh 1597

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Introduction

One of our gentle readers kindly offered us a copy of the first booke, of three, of *Daemonologie* written by King James VI & I. I believe her comments form a fitting introduction...

King James I...wrote a book titled "*Daemonologie*." I have been reading the history surrounding the Stuart period in England. It seems that James was an ardent opponent of the Rosicrucian Enlightenment which took place in the late 16th century. His book was written to instruct his subjects and to denounce in no uncertain terms the rampant witchcraft of his day, whose practitioners he also prosecuted. I believe this book vindicates the Christian character of this king, since many New Age books are now claiming that he was occultist not unlike Westcott and Hort.

"*Daemonologie*" by King James I may be obtained through interlibrary loan (a 1922 reprint of the original 1597 edition) or a 1998 reprinting may be ordered from Border's and other bookstores for only \$6. (ISBN 0-9630657-9-3)

Dear reader, please note that the editor has taken the liberty to split up some long paragraphs into shorter ones. Without further adieu, *Daemonologie* by King James I.

THE PREFACE to the Reader.

The fearefull aboundinge at this time in this countrie, of these detestable slaves of the Devill, the Witches or enchanterers, hath moved me (beloved reader) to dispatch in post, this following treatise of mine, not in any way (as I protest) to serve for a shew of my learning and ingine, but onely (mooved of conscience) to preasse thereby, so farre as I can, to resolve the doubting harts of many; both that such assaults of Sathan are most certainly practized, and that the instrumentes thereof, merits most severely to be punished: against the damnable opinions of two principally in our age, whereof the one called SCOT an Englishman, is not ashamed in publike print to deny, that ther can be such a thing as Witchcraft: and so mainteines the old error of the Sadducees, in denying of spirits. The other called

WIERUS, a German Phisition, sets out a publick apologie for all these crafts-folks, wherby, procuring for their impunitie, he plainly bewrayes himselfe to have bene one of that profession.

And for to make this treatise the more pleasant and facill, I have put it in forme of dialogue, which I have divided into three bookes: The first speaking of Magie in general, and Necromancie in special. The second of Sorcerie and Witch-craft: and the thirde, containes a discourse of all these kindes of spirits, and Spectres that appeares and troubles persones: together with a conclusion of the whol work.

My intention in this labour, is only to prove two things, as I have already said: the one, that such divelish artes have bene and are. The other, what exact triale and severe punishment they merite: and therefore reason, what kinde of things are possible to be performed in these arts, and by what naturall causes they may be, not that I touch every particular thing of the Devil's power, for that wer infinite: but onelie, to speak scholasticklie, (since this can not bee spoken in our language) I reason upon kind (genius) leaving appearance (species), and differences (differentia) to be comprehended therein.

As for example, speaking of the power of Magiciens, in the first book and sixt Chapter: I say, that they can suddenly be brought unto them, al kindes of daintie disshes, by their familiar spirit: Since as a thiefe he delightes to steale and as a spirite, he can subtilie and suddenlie inough transport the same. Now under this kind (genus), may be comprehended al particulars, depending thereupon. Such as the bringing Wine out of the Wall, (as we have heard oft to have bene practised) and such others; which particulars, are sufficientlie proved by the reasons of the general. And such like in the second booke of Witch-craft in speciall, and fift Chap. I say and prove by diverse arguments, that Witches can, by the power of their Master, cur or cast on diseases: Now by these same reasones, that proves their power by the Devil of diseases in generall, is aswell proved their power in speciall: as of weakening the nature of some men, to make them unable for women: and making it to abound in others, more then the ordinary course of nature would permit. And such like in all other particular sicknesses; But one thing I wil pray thee to observe in all these places, where I reason upon the devils power, which is the different ends and scopes, that God as the first cause, and the Devill as his instrument and second cause shootes at in all these actiones of the Devil, (as Gods hang-man:) For where the devilles intention in them is ever to perish, either the soule or the body, or both of them, that he is so permitted to deale with: God by the contraries, drawes ever out of the eville glory to hmselfe, either by the wracke of the wicked in his justice, or by the tryall of the patient and amendment of the faithfull, being wakened up with that rod of correction.

Having thus declared unto thee then, my full intention in this Treatise, thou wilt easelie excuse, I doubt not, as well my pretermittting, to declare the whole particular rites and secrets of these unlawfull artes: as also their infinite and wonderfull practices, as being neither of them pertinent to my purpose: the reason whereof, is given in the hinder ende of the first Chapter of the thirde booke: and who likes to be curious in these thinges, he may reade, if he will here of their practices, BODINUS Daemonomanie, collected with greater diligence, then written with judgement, together with their confessions, that have bene at this time apprehened. If he would know what hath bene the opinion of the Auncientes, concerning their power: he shall see it wel descrybed by HYPERIUS, and HEMMINGIUE, two late Germain writers: Besides innumerable other neoterick Theologues, that writes largelie upon that subject: And if he woulde knowe what are the particuler rites, and curiosities of these black arts (which is both unnecessaries and perilous,) he will finde it in the fourth book of CORNELIUS Agrippa, and in WIERUS, whomof I spak.

And so wishing my pains in this Treatise (beloved Reader) to be effectual, in arming al them that reades the same, against thes above mentioned erroures, and recommending my good will to thy friendly acceptation, I bid thee hartely fare-well.

JAMES Rx.

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va urma

THE ART OF EVOCATION

There are rules, but not for you, not now. Learn these things so that you may forget them, and then, and only then, shall they be a part of you, my apprentice. (smile)

Let us proceed with a look at evocation through the soul of one who names himself Phil.

Examples of evocation

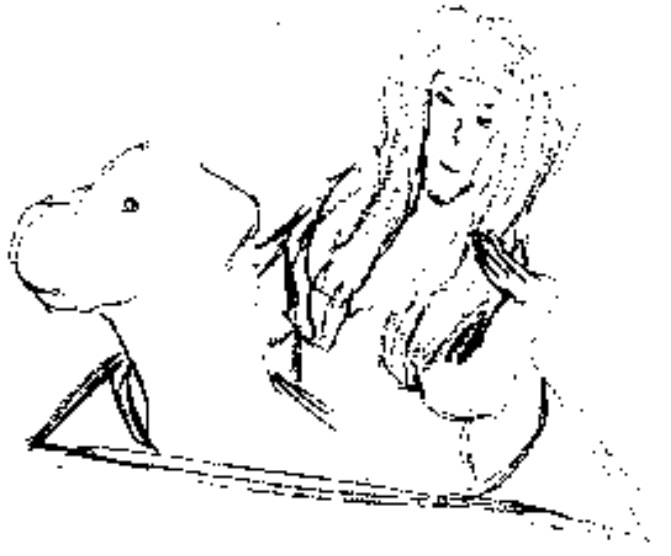
by Phil Legard@btinternet.com

Introduction

This file contains four very brief accounts of acts of Goetic evocation and may be of interest to others who practice or have practised Goetia, and also to those new to, or interested in, the system. I have selected to discuss the evocations which could be thought of as interesting evocations in my practice of Goetia so far. None of them, however, are particularly spectacular, but are of interest to myself because they mark changes in my practice of the system and approaches to the act of evocation. Of course, the accounts presented here are personal and should not be thought of as being the exact image of what the individual magician will encounter while working Goetia. The same should be said of the rough sketches I provide (I'm no great artist, as you'll see) – they are simply depictions of the spirits as I perceived them and if you, the reader, were to conjure them to visible appearance it is certain that you would see your own version of the spirit. A full and in-depth account of evocation will appear on these pages in the near future.

First Evocation

The first Goetic spirit which I ever attempted to evoke was Gomory, or Gremory. The rite took place in the spare bedroom of my house. A circle and triangle were set up, made of masking tape and strengthened with various holy names and Gomory's seal was written on a large circle of paper and placed within the triangle. The rite opened with a performance of the Lesser Banishing of the Pentagram, then The Headless Invocation (upon which Crowley based his Bornless Invocation), the first conjuration and then numerous callings and simple conjurations until the spirit manifested itself. The spirit's manifestation was at first subtle. I noticed a slight change in the atmosphere of the room – the overall feeling was of a very neutral force. The spirit was coerced to appear in the triangle and after a few minutes I could perceive a steady, ghostly form in the triangle. The spirit seemed to move spasmodically, thrusting out its limbs in various strange ways. I delivered my charge to the spirit and gave it a deadline, promising to incorporate its sigil into artwork as a reward. The spirit was given its licence to depart and left quickly. Another LBRP was performed and the rite closed. The charge was completed quickly – almost immediately, and the spirit rewarded accordingly.



Gomory

Evocation of Haures

This evocation took place in the same room as the first, incense was also placed in a burner inside the circle. I had just written my own invocation of a higher power called "The Invocation of Makroseiris", utilising imagery which was most potent to me at the time. Having performed the LBRP and the invocation, I was half way through the first conjuration when I felt the spirit. This time the atmosphere felt quite oppressive and dangerous. The spirit was responsive to my calls for it to manifest and appeared as a giant cat like thing, which was enveloped in an "ocatarine" mist [my crappy drawing totally fails to capture him]. He seemed to be clawing the edge of the triangle, and indicated to me that he wanted to be free – I replied that he would have to wait, for while in the circle he was under my power and he shall be free in time. I gave him his charge, which was to destroy certain spirits which had become attracted to me and let him leave the circle after indicating my reward for him and giving a warning that I have the power to destroy him should he choose to cross me. For several nights I would awake to find his form at the foot of the bed, watching over me, and after a week I felt revitalised and the "spirits" had left me.



Bune and the Lava-lamp

The rite took place in the same location as the above, no incense was used. A contact of mine on the Internet made a request for help to other members of a mailing list. It seems that this person was in some kind of financial trouble and was in need of a job. I decided an appropriate spirit to evoke would be Bune. Also, on the spur of the moment, I decided to put a lava-lamp inside the triangle, on top of the spirit's seal. Charms and consecrations were chanted while the lava-lamp heated up. Then the LBRP and invocation of Markeoseiris. Simple conjurations were then read. As if by magic (so to speak), three large spheres of wax rose up into the centre of the lamp, where they stayed. Seemingly superimposed over the spheres were the faces of Bune – a dog, a cockatrice and a human. Bune was given the charge of finding my contact a job and was then dismissed. Turning around after the conjuration I caught sight of Bune leaving. He seemed to have a scaly humanoid body, three heads and was crawling or pulling himself across the floor. It seems as though the contact found a job, although if this was down to Bune or the other magical energies being directed toward her I cannot fully say, although she did later say that she evoked Bune in one of the best conjurations she had ever attempted.



Buer

The Archer Appears

This operation of Goetia was carried out in a block of flats in Stafford. A friend living across from me had been ill for a couple of days and I decided to perform a quick evocation of Buer. The room which the conjuration took place in was rather cramped, the circle measured about three feet wide and the triangle only one foot. The form of the act was similar to the above, LBRP, invocation and simple conjurations. Suddenly, the image of Buer formed within my mind. The Goetia describes him simply as an archer. I perceived a tall figure dressed in white robes with some kind of helmet on his head. The helmet was set with a jewel and he had a bow in his hand. I gave him the charge to cure my friend and told him of his reward (to have his seal engraved on some jewellery and also put on several posters I was designing). His image disappeared from my mind and the rite was ended. During that night I woke up several times to actually see Buer in my room. By the afternoon of the next day my friend had made a full recovery and later told me that he kept having mild hallucinations that someone was in the room during the night.



Some Brief Thoughts on the Evocations

The above examples could be construed as being examples of both effective conjuration to appearance and having effective results (i.e. the spirit's fulfilling their charges) -- obviously, as with other systems, not all acts of Goetic magic are successful. Except for Haures the spirits seemed relatively neutral -- neither good nor evil. The text of The Goetia and many practitioners of the magic maintain that the spirits are absolutely evil. I have several different opinions about this perspective. The first is that perhaps the spirits are diabolic entities and for the most part are trying to entrap the conjuror by not being openly evil. The second is that the spirits are only conceived as evil because many of them were seemingly derived from a wide range of polytheistic religions and were therefore perceived as utterly evil by the writers of The Goetia. My final thought on the subject is that the spirits aren't necessarily evil, rather they are "stupid". That is to say that they do what the conjuror tells them to do with no thought about the consequences - this is why the magician must make their contract totally clear stating not to cause harm to others whilst undertaking their orders - there will be occasion, however, when the spirit finds and utilises a loophole in the contract. Whether exploiting the loophole is an act of ignorance or malice is debatable, depending on your views on the spirits.

It seems that the spirits do like the conjurors part of the pact to be fulfilled and respected. For example, three months after the conjuration of Bune I was visited in the night by the aforementioned spirit and some other previously conjured spirits. I remember waking up in the middle of the night and finding the room was very dark. I could see the form of Bune rising above me with two other spirits on either side. "Respect us," said a deep voice in my head which continued, "Find the seals." I told them I'd find the seals and then made several banishings. The seals which were referred were representations of the spirit's seals which I'd made with metal and semi-precious stones, amongst other things. I'd just been moving and many items were still in boxes, including the seals, which were hung on the walls after the spirits visited. I've noticed that there have been many instances of the Goetic spirits visiting me during the night, for example in the cases of the visitation in the last paragraph, and in the examples given pertaining to Haures and Buer. There could be lots of explanations as to why they do this, both mystical and psychological, which I will not go into at this time.

The Goetia

By Anders Sandberg

The Goetic mages are a small sub-tradition of Order of Hermes today. They had their heyday during the late middle ages, but has since then almost vanished. Their magick is directed towards the mastery of the spirits, especially demonology. Needless to say, their interest in the darker beings have given them a bad name, which has contributed to their decline.

History

It is unknown when the Goetic arts was invented. According to the tradition, it was founded by King Solomon himself. He was given the power over the spirits on and below the Earth by God, and used them to do his bidding. Among other things, they were used to build parts of his Temple. He imprisoned some of the most malicious, and learned the secrets of the spiritual world. After him, a long succession of mages have studied his secrets and passed them on. However, it was not until the middle ages the Goetia began to flourish. Its influence was profound on the Order, and from this time most of its important books date, like the Lemegeton "The Lesser Key of Solomon", Liber Honorus, Grimorium Verum and many others.

The ceremonial system of the Goetia was heavily used by the lesser order of Hermes, and the Goetic mages were major supporters behind the plan. But their success in the lesser order became their fall. As their power and numbers grew, many of them became corrupted by demonic forces. This was the beginning of the fall of the order, as it resulted in internal conflicts and attacks from the Church. While the Goetic mages were not solely responsible, they were intimately involved with the problems, and when the lesser order dissolved, the Goetic mages were scattered for the winds. Many became the victim of witch hunts or attacks from other mages, and inside the Order of Hermes they were used as scapegoats for the Fall.

After the Fall, the Goetic mages went underground. Most hid as members of other hermetic orders or practised their arts solitary. They have remained very few up to date, and in most cases transmitted their knowledge from master to apprentice for generations with no outside influence. This sub-tradition is one of the most archaic of all groups in the Order, and their methods are distinctly medieval.

Theory and Magick

The Goetia is coloured by the Christian beliefs of the middle ages in demons and angels, organised in strict feudal hierarchies. Modern goetic mages are somewhat more flexible, but tend to rely on the old tried and tested systems anyway. Overall, Goetic magick is very ceremonial and strict, with a very medieval feel, and many Goetic mages tend to rely on old

rotes instead of new inventions. This is of course a bit limiting, but many of the old rites have surprising power.

Goetic mages are very interested in spirits, demons, ghosts, elementals and angels and how they can be controlled. They do not plead with the spirits like the dreamspeakers, nor do they obey them like the Enochians. Goetic mages order the beings, bind them to certain tasks and generally use them as their servants. They are however very mindful of the fact that many of the beings are more powerful than them, so they protect themselves with elaborate circles and rites. Many of the rites and ceremonies contain extra precautions to make sure the summoned being will be on friendly terms and the mage will be safe. These are however not always sufficient, and many Goetic mages have perished after dealing with forces too great for them.

The spirits and beings they summon are often very specialised. In their grimoires are long catalogues of different entities, their powers and how they may be summoned using different seals, incenses, sacrifices and incantations. The mage then summons the spirit, using the exact procedures described. The being is then threatened, ordered or otherwise persuaded to perform the magickal effect the mage wants. Sometimes, especially when summoning more powerful beings, the mage has to make deals with them. These may range from small services or sacrifices to the proverbial selling of the soul.

Using the specific rituals described in the grimoires the mage can summon specific beings in a specific form to do specific tasks. This is in a way a charade, since the summoned being can in general appear in any form or be almost anything; however, by performing the ritual exactly as described, the mage and the beings bind each other in a kind of covenant, forcing each other to "play by the rules". The spirit will appear in its classic form and perform its traditional services. If the mage uses a slightly wrong ritual or leaves out a detail, the spirit is correspondingly more free, and may react accordingly. However, this freedom is partially limited in a complex way by the remaining ritual. If the mage uses the wrong incense, for example, the spirit may refuse service and threaten the mage, but nothing else. If the mage breaks the circle, the spirit is free to leave. An error in the seal may cause the wrong being to appear, or it to appear in an unusual or dangerous form.

Changing a ritual to suit the mage is a complex and often dangerous problem. It is often necessary to modify the rituals to suit the modern times, since their classic forms are prone to paradox. Having a lion headed man appear out of the air riding on a bear followed by 30 minstrels is not a good idea. Many rituals can be reworked to become coincidental, so the spirit manifests as something more safe, like a black limo with a sharply dressed businessman or a bird landing outside the window. This type of changes are dangerous, since the mage risks making the spirit more unpredictable and free by straying from the traditional methods.

When summoned, most spirits prefer to manifest only spiritually in the near umbra. The mage will see them, but nobody else. It is quite hard work to make them manifest physically (generally needs Matter 2 or Life 3 to create a body if the spirit is not willing or able to manifest), but it gives them much more power on the physical plane. The more powerful spirits choose what to do by themselves, and can even break through the magickal barriers the Mage has erected if he fails in the exact protocol of the ritual.

Making the spirits obey is a major problem. There are no fast rules, the mage has to find the method that works in each case. Lesser spirits can often be coerced, threatened or fooled into doing whatever the mage wants. More powerful spirits are harder to control. Some mages use threats, especially threats of other spirits or beings. Other mages try to persuade the spirit, sometimes resorting to bootlicking. Some mages just order them around. Most mages try to strike deals with them instead. Some spirits may want sacrifices in exchange for service,

ranging from small items (like Bechard, who wants nuts), over small animals (Astaroth has a taste for mice) to human sacrifices. Another commodity most spirits want is Tass. Finally, many spirits want the mage to perform services to them in exchange. This works a bit like the vampiric system of prestation, where the part who is indebted have to treat the other part with respect and do lesser services for them. Being indebted to a spirit can be quite useful, since the spirit will protect the indebted person as long as he is useful. Some mages have used this to their advantage by playing several patrons against each other. It is a dangerous game, since spiritual politics is even harder to follow than vampiric politics.

Most Goetic mages spend much time talking to the lesser spirits, trying to gain information and knowledge. This is tiresome, since they are often not very smart, tend to lie a lot and generally lack deeper knowledge. However, the more powerful beings demand higher prices for their services and may be quite dangerous to summon.

Paradox is another major problem for the Goetic mages. Once their spirits could manifest physically in whatever forms they desired and do the bidding of the mage without problems. But now they are severely limited by paradox. They seldom manifest physically, and it is hard to command the spirits without gaining paradox. Modern mages have alleviated this problem somewhat by making deals with certain spirits to watch them, and perform their services when the mage gives a sign. This can often be done coincidentally, but the mage must pay the price of the spirit.

Philosophy

"There are more things in heaven and on earth than in your Philosophy, Polonius!" We have seen the secret powers behind what appears as blind forces. We have seen the secret hierarchies who control the world. We know the signs and words which bind and give control. Most people, even mages, do not want to see, or even think of this side of reality despite the fact that it pervades everything. That is too bad, since if you don't dare to see it, they will be playthings for the Powers That Be.

Organisation and Meetings

Goetic mages have never accepted the elaborate organisational structures of the rest of the Order. They tend to be solitary, jealously guarding their secrets from each other. Sometimes two Goetic mages meet, and trade information during tense negotiations. The only way to really learn the secrets of the Goetia is by being apprenticed to a Master. The apprentice is expected to perform menial tasks and help the Master with his projects, just like apprentices did during the middle ages.

Initiation

In the old days, many members were awakened by making a deal with a spirit. The master performed the summoning, and the initiate was confronted with the spirit. It was not uncommon for the spirit to test him, or demand some service in exchange for becoming his benefactor. Today Goetic mages usually awaken the initiate by performing a great ceremonial summoning of the initiate's avatar to appear into a visible form as his guardian spirit. They are linked by exchanging a drop of blood.

Chantry

Goetic mages seldom have their own chantries. In the old days each mage just built his temple on a suitable node, or stayed in an Order chantry. Today, most of them reside with a chantry.

Acolytes

Librarian, Thrill-seeker, medievalists.

Sphere

Forces is the main sphere, but Goetic mages often study Spirit with equal or even more zeal. They see the forces of cosmos not as impersonal principles but as actual beings, which may be bargained with. A goetic mage will see a fire as an actual being which may be threatened or ordered to do things, like attacking somebody. Outside these two spheres, Goetic mages have no typical interests and study according to their personal preferences.

Foci

Almost the same as for the rest of Order of Hermes. Since they are so involved in Spirit, many mages have their own permanent Circles, often engraved into the floor and reinforced by metal. Outside of the Circle is the Triangle of Art, similarly inscribed. It is inside the Triangle spirits manifest, and they can't leave it without the permission of the mage.

Instead of a traditional showstone, many goetic mages use a black mirror, in which spirits often manifests. When a summoning has been done, the mage can see the spirit inside the mirror if he directs it towards the Triangle.

Beside these essential foci, most goetic mages use other secondary foci. Elaborate robes, staffs, weapons, incenses, altars and tools are used in their magickal work. These range from the practical, like the pen and ink used in taking notes and drawing seals, to the symbolic swords inscribed with powerful seals to keep angry spirits at bay. The foci may not be bought, they must be made by the mage or his acolytes for only magickal purposes and then consecrated in long ceremonies.

Concepts

Adventurer, Scholar, Priest

Quote

"O Prince Lucifer, I am, for the time, contented with thee. I now leave thee in peace, and permit thee to retire wheresoever it may seem good to thee, so it be without noise, and without leaving any evil smell behind thee. Be mindful, however, of our engagement, for shouldst thou fail in it, even for a moment, be assured that I shall eternally smite thee with the Blasting Rod of the great ADONAY, ELOHIM, ARIEL, and JEHOVAM. Amen."

Stereotypes

Akashic Brotherhood

We don't have much contact with them

They are too material, even when dealing with spirits. They may listen to angels and demons, but do they listen to themselves?

Celestial Chorus

They claim we are Satanists and worse. They have tried many times to crush us in the past, and may try again if they get a chance. Fortunately they are weak today, and will probably remain so.

The Goetic mages are deluded. They think they can deal with dark forces without tarnishing their souls.

Cult of Ecstasy

They appreciate the material world like we do, but they seek to transcend it through pleasure instead of knowledge. they will hardly succeed, but will probably not notice.

Dealing with demons is tempting. I mean, you have all heard of Succubi? But I wonder if its worth the price.

Dreamspeakers

They have some limited contact with the spirit world, but they treat the beings they encounters as equals. That is a very dangerous mistake.

These mages try to command the spirits they should listen to.

Euthanatos

They have much contact with the spiritual world, but often its darker sides. They often have interesting information, if you can get them to talk about it. However, they are also quite dangerous.

Goetic mages should be watched carefully. All to often they fall prey to the dark forces both outside and inside themselves.

Hollow Ones

Some mages just haven't a clue.

To sell your soul to the devil you must have a soul in the first place!

Trenchcoaters

These orphans are very irritating. They have an annoying habit of appearing at critical moments and ruining our rituals, yelling about leaving the spirit world alone and whatnot. They seems to think they are protecting the world from dark and misty threats of magick, but most of the time they just interfere with serious studies instead of doing anything reasonable.

These mages are the epitome of what the fight against. Magick for its own sake, for power, for intellectual pride and for material gain without concern for the rest of mankind. They dabble in forces they really can't command, and sooner or later they will fall.

Sons of Jupiter

These orphans are our friends. We help them out sometimes, and vice versa. They have an insatiable interest in magickal power and knowledge, which our magick can help them with. Unfortunately, they are also quite interested in stealing information and talismans, which can be very irritating.

If anybody else has understood the price of magick, these guys have. They have even turned it into the economics of magick, playing magickal business-sharks with their spirits. But they do have power, and they have more foci than they can keep track of...

Order of Hermes

Most of the Order do not really want to understand us, and we don't care about it. The Alchemists are often quite rewarding to discuss matters with, they have retained their links into their past. The Rosicrucians and Cabalists play their abstract games of politics and abstraction, without any real care about the real world. The Enochians are our students, but have become slaves to the beings they summon. Use caution with them.

They are atavisms, both dark, medieval and baroque.

Sons of Ether

Playing with their toys. They study the soulless matter around them, not seeing the invisible strings which make it move (and maybe themselves?).

Summoning spirits? Well, they really are self-sustaining patterns in the Ether, but the Goetics won't understand it. By the way, the real reason a pentagram or a triangle keeps them in is that the morphogenetic field of angles disturb them...

Verbena

Like us, they have been unfairly persecuted by an misunderstanding world. In their case, the persecutors may have been more right than wrong.

Like all "High" mages, they have lost touch with nature and themselves. Their experiments have made the wrath of Church and State descend on all of us. But they will harvest what they have planted sooner or later. In many cases, its sooner for them.

Virtual Adepts

Amusing themselves with little games and petty illusions.

Drawing pentagrams, chanting, weird robes and summoning demons... why does they sound like the classic wizard in a video-game?

Rotes

The Code of Tritheimus (Mind 1)

This rote is often used to keep the secrets in the grimoires from the eyes of unworthy and enemies. By writing using specially prepared inks and during incantations of angelic names, the mage can write an completely undechyperable text. To an uninitiated, it will look at sheer gibberish or mad rantings of demoniac names, but if another mage incants the names and read the text in the light of certain candles, it will become readable. This is used to hide the Goetic texts, sometimes in plain sight.

Ring of Protection (Mind 2)

This is a practical little rote used to avoid being controlled or influenced by hostile beings or magick. The mage enchants a ring, making it a symbol of the infinite power and protection of God. It is then worn as a protection against hostile attacks during summonings, and when the mage is attacked, he will kiss the ring and hopefully regain his senses. [Each success will give an extra dice on Willpower rolls to resist temptation, mind control or Mind magick. After all dices are used up, the ring must be recharged.]

The Blasting Rod (Spirit 3 Forces 3 or 5, Prime 2)

This rote uses a hazel staff, which is used to punish disobedient or aggressive spirits. The mage releases flashes of force against beings in the umbra while he is still in the physical world, damaging or driving away spirits. It is very effective way to force spirits summoned

into the Triangle to obey, as many cannot leave until given permission and the mage may beat them to submission.

Bind Servitor (Spirit 2 Matter 3)

This ritual allows a summoned being to inhabit a material object, like a knife, a statue or a fire. The being will gain the power to use the object as a body; a statue will be able to move, a knife will be able to stab or slip away, a fire will be able to choose whether it will burn somebody or not. The ritual must be done during the creation or reshaping of the object, to make the link to the spirit the strongest. Sometimes mages divide the ritual process into parts, and perform certain stages on the right days.

Magickal Barrier (Spirit 4)

This ritual creates a magickal barrier which no spirit may pass. Instead of the normal Circle, the mage draws or marks the barrier (using chalk, stones or other available materials), draws the necessary seals at strategic positions and performs a powerful ritual to make it impregnable.

Consecrate Circle (Spirit 4 Prime 2)

This ritual is used to consecrate a Circle and/or Triangle to make it easier to summon spirits into it. Usually it is done by sacrifices to the invisible rulers of the spirit world, and long incantation of god- names. [Each success will decrease the gauntlet inside the Circle and/or Triangle with 1]

Imprison Spirit (Spirit 4)

This rote was reputedly invented by Solomon himself. The mage orders (or lures) the spirit into a bottle, box or other space and then seal it with wax and the seal of the spirit or the mage. The spirit will be imprisoned in the vessel, and cannot leave until the seal is broken. Some mages have also thrown crystals or scrolls of parchment through the manifestation of the spirit, but this method is much less reliable.

Elemental summonings

*The **elementals** are the spirits inhabiting the physical world. They are generally not very bright and quite specialised, but often quite useful to a mage. Using just level 1 of the required sphere (Matter for Earth, Forces for Fire, Life for Water and Mind for Air), the mage can contact the spirits inside an object (like a stone or a ocean). With level 3 they can manifest physically. They can be regarded as minions. The number of successes in the summoning will show how powerful or how many elementals the mage has summoned. With 5 or more successes, the mage may summon the elemental kings (Paralda of Air, Djin of Fire, Niksa of Water and Ghob of Earth). They have considerable power, but are also quite good at bargaining with the mage.*

Summon Gnome (Spirit 2 Matter 3)

This ritual is used to summon one or more of the elementals of Earth, the gnomes. The mage fills the Triangle with sand, mud and stones and chants one of the elemental prayers in addition to the normal rituals. Unlike most summonings, they prefer to manifest physically, often as small men and women made out of clay and earth (not too unlike Terra Firma, which

some Goetic mages claim is their king Ghob). They are stubborn, practical and somewhat lazy creatures, who has full knowledge of anything pertaining to the earth, like ores, gems, hidden treasures and caves. They are masters of shaping tools, jewellery or other artefacts.

Summon Salamander (Spirit 2 Forces 3)

The mage places source of fire inside the triangle, like a brazier, and chants the prayer of the Salamanders. The spirit will manifest half physically inside the flames, as odd movements and suggestions of a lizard like shape. Salamanders tend to be aggressive, passionate beings with absolutely no patience. They are knowledgeable in everything involving fire, forces and destruction, but also purity and transformation.

Summon Sylph (Spirit 2 Mind 3)

The Sylphs usually manifests as scented winds or changing, suggestive shapes barely seen. They are very fond of illusions, playing games with people and fooling the mage (and due to their intelligence they are good at it). It is not easy to make them behave seriously, but if the mage manages to make them behave, they are quite good at everything pertaining to air, illusions, music, language etc. They are also excellent, if somewhat unreliable, spreaders of magickal gossip and crafters of illusions, not to mention their spying abilities.

Summon Undine (Spirit 2 Life 3)

To summon the undines, the mage places water inside the Triangle and chants the prayer to the Undines. They tend to manifest as ripples in the water, a dampness in the air and if the mage forces them to manifest more clearly, as beautiful, seductive women made of water or ugly fishlike things. They are a bit treacherous, but also very emotional beings. They have a strong affinity for life and growth, and knows much about the living world not to mention everything in water. They can influence the emotions of others, cause fertility or infertility and control water in its different forms.

Demon Summonings (Spirit 2)

This is the classic type of Goetic magick, the ritual summoning of demons to do the mages bidding. In its classic form, as described in Clavicula Salomonis and other grimoires, all the instruments and clothes used must be carefully consecrated and the ritual performed at an astrologically suitable moment. The seal of the spirit the mage wants to summon must be inscribed in the Triangle or a parchment, suitable incenses lighted and incantations read. The mage invokes the powers of the Almighty to force the spirit to emerge and obey the mage. Below are some typical demons (their seals have been omitted, see "The Book of Black Magic" by Waite). When the being first appear, it will appear in its "true" form as required by the ritual, but the mage can command it to appear in a more pleasing form (and often the spirits change voluntarily to avoid paradox).

[The more powerful the summoned being, the harder it is to summon. The base difficulty is 5, but this is increased by the power and rank of the demon (se below). As a rule, weak or rather powerless beings increase the difficulty with about 0-1, presidents and marquises 2-3, princes and dukes 4-5 and more powerful beings 6+. To decrease the difficulty, goetic mages use quintessence, sacrifices and often try to do their summonings at astrologically favourable times and at places which fit the summoned being (se below).

The number of successes needed to force a being to appear varies, but are normally about the same number as the difficulty increase. To summon a duke 4 or five successes are needed, while a lesser spirit will appear after just one. If the being doesn't appear, all is not lost. It will probably have noticed the summoning attempt, and will often either come itself or send a subordinate being (if its powerful and/or busy). As a rule of thumb, if the mage manages to get half as much successes as needed, the being will contact him. However, the general disposition can vary, especially if the being felt that the summoning was sloppy or impolite.]

Belial is one of the most powerful demons, a mighty king. He looks like a beautiful angel with a pleasant voice and seated in a chariot of fire. He is very powerful, especially in areas of politics, friends and favours. He also controls lots of other spirits. To summon him, the mage has to perform sacrifices. [+7]

Khil are involved with great earthquakes. He can predict when they will happen, and maybe cause them, if the mage is prepared to pay the price. The being has no visible form other than a great rumble in the ground. [+6]

Azazel, the Demon of the Scapegoat, will appear as a bearded man with horns and leading a black crowned goat. He can take all things away and dispose of them so that nobody will ever find them. He has great powers over entropy and corruption, and want a goat to be given him in his honour to obey. Mages who have crossed him have disappeared. [+6]

Focalor, a strong Duke, appears as a man with the wings of a griffin. He has power over the dangers of the sea, and can control the winds and the sea, sink ships or make people drown (or save them). [+5]

Seere, a mighty prince directly under Amaymon, King of the East looks like a beautiful man on a strong winged horse. He have total control over Time and Correspondence (he is very good at finding lost things, teleportation and changing the flow of time). [+4]

Belphegor will manifest today as an hoary old man in a wheelchair. He is very knowledgeable in technological matters, and in the activities of the Technocracy (which he seems to support for some unknown reason). [+4]

Shax, a great marquis, comes in the form of a stockdove, speaking with a hoarse voice. He can destroy the sight, hearing or understanding of anybody. He can also "borrow" money from the king (not as useful as it once was). He is quite fond of deceiving the mage as long as he is outside the Triangle. [+3]

Lerajie, a powerful marquis, looks like an archer clad in green and bearing a bow and quiver. He can cause fights and can make arrow- wounds putrefy. [+3]

Zagan, a great king and president, appears first as a bull with griffin wings, and then in human shape. He can turn things around, turning fools wise, slow persons witty, water into wine, blood into oil, oil into water and turn metal into coins. [+3]

Amy, a great President, will appear first as a roaring fire and then as a man. He is a good teacher of astrology, the liberal sciences. He can also provide the mage with familiars and treasures. [+2]

Fruccisiere can animate dead bodies, turning them into quite lifelike zombies. [+2]

***Valac**, a great president, looks like a little boy with angel wings riding on a two headed dragon. He knows everything about snakes, and can provide the mage with as much snakes he wants. [+1]*

***Guland** can perform all kind of mundane services for the mage, as long he is given burnt bread. [+0]*

***Segal** will show the mage amazing sights from both the physical world and the Umbra. [+0]*

Angelic Summonings

These work almost exactly as demonic summonings; the evocations and seals are different but the normal procedure with circle, triangle and seal is identical. Angels are generally more easy to deal with, but have often much more specified and "good" powers. Among goetic mages angels are preferred as teachers and demons and spirits for practical works. However, not all angels are peaceful or truthful, and the mage better watch himself when summoning one of these beings.

Making summoning easier

Sacrifices have always been useful, and by sacrificing something (or someone) the summoned being likes, the mage can get some extra goodwill. Blood is a traditional sacrifice for summoning ghosts, and many demons like sacrifices of snakes, cats and other living beings. Angels generally prefer aetheric essences, flowers or expensive balsams. Elementals love substances fitting to their own element (like sacrificing ambra or fish to undines or gasoline to salamanders). Tass is always a hit.

Another way to ensure success is to perform the summoning at a place which fit the summoned beings. For summoning ghosts, crossroads, graveyards and haunted buildings have proven useful. Sylphs can be found at hilltops or any other place where the wind is strong. Undines are naturally summoned by lakes, rivers or the sea. Gnomes in caves or woods, and Salamanders at great fires, volcanoes or in deserts. Angels are of course attracted to holy places, while demons to unholy or pagan places. Nodes are of course very useful, especially if they fit any of the above types. Certain beings have their own preferences, like Astaroth who is more present in America than in Europe, or Hazthoragoth who only will appear if summoned inside a stone circle.

Finally, astrological means to determine time can be very useful. Each day in the week corresponds to one planet, and magick compatible with that planet will become easier (Love magick is for example easier on Fridays, while death magick on Saturday). The same is true to a lesser extent about the hours of the planets (each day and night is divided into twelve planetary hours). Other times, like full or new moon, eclipses, conjunctions and the equinoxes are also powerful. Some beings are easier to summon on certain days, like ghosts at Halloween and angels at Good Friday.

Talismans

Mirror of Shades (Spirit 1)

This is a blackish-grey mirror made of old glass. Its rather unreflective, and things reflected in it will appear as indistinct shadows. But spirits will appear clearly. It is both a window out

in the near Umbra, and into, so the spirits can see the real world in the mirror (but not spirits).

Sceptre of Command (Spirit 2 Mind 1,2)

This golden sceptre will give the mage a nimbus of regal power and dread to most lesser spirits, who will obey orders out of fear. The wielder can generally scare away most minions, or order them to do his tasks. It will also protect him from mental attacks from spirits and other beings.

Protective seals (Spirit 3)

These five seals are small disks of bronze with a symbol inscribed. When placed in a pentagram around a place, they will make it much harder for spirits to enter, both through the gauntlet and through the material world. They will also counteract any Spirit magick inside, and make all spirits inside feel very uncomfortable.

The Ring of Solomon (Spirit 1,2,3,4)

This ring was according to the legend given to Solomon by the Archangel Raphael himself, and gives the wearer power over all demons and spirits. It is a golden ring, set with a blazing ruby in the shape of a pentagram. It is extremely powerful, but also dangerous since it is easy for the wearer to summon far to powerful and devious spirits to him. The devil Asmodeus fooled (according to the legend) Solomon to take it off, and then the spirit stole it, took the king's shape and throne and threw him out in the desert. It took the king over 13 years to retake his throne and imprison Asmodeus.

- *Spirit 4: Imprisonment. The wearer can imprison a spirit in an material object, like a flask or a stone.*
- *Spirit 3: Command. The wearer can give a command to a spirit present, and it will be forced to obey it (at least to the letter) as long as the wearer wears the ring.*
- *Spirit 2: Summon. The wearer can summon any spirit to his presence by naming it and ordering it to appear.*
- *Spirit 1: Spirit Sight. The wearer will always see any spirits in the vicinity in their true form, regardless of how they try to hide.*

Further Reading

- *The Black Raven, Doctor Johannes Faust's Miracle and Magic Book. Translated into English Language by Karl Hans Welz. A fine example of goetic magick.*
 - *Faust by Johann Wolfgang von Goethe. Rather heavy reading.*
 - *True Diabolists by Chris Mangum. About the mages who tarnish their souls by dealing with demons.*
-

as soon, but for now:

in progress)

ayers, sigils and diagrams may

website.

Goetia made easy! ^(1.1)

By Phil Legard (legard@btinternet.com)

A second part to this essay is due soon!

Introductory Note

The evocation of spirits is one of the most exciting aspects of magic, but many people find it difficult and give up with little or no success. This essay is an expansion upon a previous 'how to' on Goetia, which I wrote in early 1998. The aim of this text is to give easy, no nonsense instruction in the technique of evocation according to the Goetia of Solomon The King. There have been similar attempts, notably Lon Milo DuQuette's "Aleister Crowley's Illustrated Goetia", which was (obviously) influenced by Crowley's Thelemic practices, something I am not the biggest fan of. Therefore, the essay will be geared more toward the eclectic magicians out there, who want to use the techniques of Goetia, which are relatively simple and quite dynamic, within their own magic. Note though, that before performing a Goetic working you should have decent abilities in invocation and visualisation/scrying. To some extents, evocation is a skill. Some people would seem to have a knack for the art, while others may work at it for years without success. From personal experience, I would say that the keys to evocation (and to almost every discipline) are practice and experimentation.

Choosing A Spirit

So, before we begin our action of Goetia we need to decide which spirit we want to evoke - you should have strong enough motivation or emotion to evoke the spirit and a belief in your powers of conjuration is essential - half-hearted evocations for the sake of it rarely work. So, which spirit should you choose? I'd advise you to look through the descriptions in the Goetia, and to make note of the powers and observances of the spirits you would like to evoke. A good spirit for those beginning Goetic work would be Buer, who appears (to me at least) to be rather friendly and helpful. He can give the conjuror a familiar, which usually manifests as a personal spirit. A quick word about the spirits, or demons, mentioned in the Goetia: The text of the Goetia insists that the 72 spirits are 'evil' and serve under Lucifer. Even a cursory investigation into the origins of many of the names, or the descriptions of many of the spirits, will reveal that many of them are not necessarily 'evil demons'. Many of the spirits of the Goetia derive from the gods or angels of other cultures, for example, the name Astaroth is a bastardised form of Astarte and it is possible that Amon was derived from the Egyptian Amoun (the Egyptian features of this entity would perhaps back this theory up too). Therefore it shouldn't be thought that all the spirits are 'evil', rather that they are a varied and mixed bunch of gods, spirits, Nephilim, angels and demons.

Preparation

Having decided the upon the spirit to evoke, the ritual equipment needs to be prepared and the temple needs to be set up. The ritual equipment is detailed in the Goetia, and is nice to have around, even if it is just made of paper and not gold, silver and Jabberwocky scales. The equipment is as follows:

The Hexagram - Basically the Goetia states that when a spirit is shown the hexagram then it will obey the conjuror. The Hexagram should be kept covered until the spirit is evoked, then it is uncovered. The Goetia tells you to wear it on the skirt of your robes and to cover it in cloth. Alternatively it can be mounted to that it stands up and covered with a cloth, which can be taken off when needed (especially useful if you are standing behind an altar). Obviously, the Hexagram doesn't have to be made of calf skin, paper or card will suffice.

The Pentagram - The Pentagram is to defend the conjuror and give him power over the spirit. The spirit's seal should be written on the back of the pentagram, which is worn on your breast or as a medallion. If you're feeling flashy, visit an art shop and get some card which has a metallic finish in the appropriate metal for the spirit. Or even better - small discs of metal can usually be found for a rather cheap price. I usually make a new pentagram for each operation.

The Ring of Solomon - Something for emergency situations. There are some cases in which the operation may get out of hand - the ring should be kept handy to protect from the spirit. I have never needed to use it, but all the same I keep it with me during the operation.

The Brazen Vessel and Secret Seal (optional) - Apparently, the spirit can be conjured into a bronze vessel, or ordered into it by the "Secret Seal of Solomon" as punishment.

The Seal (recommended) - The spirit's seal should be drawn on a circle of paper or parchment, big enough to fill the triangle's centre. This serves two main purposes. Firstly I find that it assists in the self hypnosis and scrying central to Goetia and secondly the seal is the 'life force' of a spirit and will be 'activated' (similar to a sigil) through the operation. As we shall see later, this seal can be 'tortured' to make the spirit carry out our will - or destroyed if the spirit is disobedient.

Incense (optional) - Some people claim that the incense gives the spirit a medium to use in materialisation and should be placed within the triangle. I would say that in many cases the incense has no effect - to me at least. If you're feeling bold then you may like to consider mixing an incense consisting of mugwort and wormwood. This should be kindled when damp and, when used in the right quantity, has a mild hallucinogenic effect thus improving scrying and 'seeing' skills.

Next, we'll tackle the layout of the temple. The temple can be any room which will be undisturbed during the time of the evocation and which can accommodate the circle and the triangle.

The Circle - It is said that the circle should be nine feet across. Many people do not have this much room, and as we all know, size doesn't matter... basically there should be enough room to move about and to keep your implements in. The designs for circles given in the Goetia are very complex and are designed to be drawn or painted onto the ground. Crowley further complicated matters by providing instruction on the colours which the circle should be. None of this is necessary. The circle can easily be made of string or masking tape. If you wish to protect the circle further then appealing holy or protective names and words can be written on the tape or placed around the circle on pieces of card.

The Triangle - It is said the triangle should be three feet long each side and placed two feet away from the circle. As with the circle the triangle can be made from string or tape and adorned with holy names. If you are not using a spirit's seal in the triangle then the inside of the triangle should be of a dark colour, to aid the 'seeing' process. Personally I use a large sheet of thick black card painted with gold names for my triangle. The Goetia also says that the triangle should point to the quarter which the spirit belongs to, but most people point the triangle to the East. More recently people have been mounting the triangle on an easel and using a 'black mirror' (or magic mirror) and hypnosis techniques to call the spirit to visible appearance. This is an approach I have yet to try.

Other optional stuff - You may like to put on some atmospheric backing music. This should suit the rite and should add to the atmosphere. Also, you may like to decorate the temple in a style that you think the spirit would like, for example you could use Egyptian decoration for those spirits which seem to have been derived from Egyptian mythology.

The Operation

Now we shall discuss the procedure of the operation. Firstly, make sure the phone's unplugged and the dishes have been washed up - we want no disturbances or distractions during the operation. Start by putting the seal in the triangle (if applicable), and then enter the circle. You should now banish, so that there are no forces interfering with the operation or possibly masquerading as the desired spirit. This step is optional, but most people prefer to banish and banishing also acts as a ritual intensifier - to put it vulgarly it puts the magician 'in the mood'. Any means of banishing may be used, I usually use the standard LBRP ritual. All steps of whatever ritual you choose should be visualised and performed to the best of your ability (some may like to ground or meditate a while before banishing, to help attain 'magical consciousness').

You may also like to further open the gateways, by requesting guardians, elemental or otherwise, to come to the quarters of the circle, the LBRP does this to some extent, but it is good practice to bring further help and protection to the circle. This stage is incorporated into the "Bornless Invocation" as included in Crowley's Goetia and you may also like to incorporate it into the invocation.

The invocation usually follows opening the gateways, but as stated above, these two steps can be combined. Basically the purpose of the invocation is to call a higher spirit into yourself so that one (believes he) has the power to call the spirit to the triangle. It is probably best for the conjuror to write his or her own invocation to his or her personal god(s), if any. Crowley's "Bornless Invocation" is a good example, but I feel it has been somewhat butchered by his 'restoration' of the barbaric names. Basically the invocation should inspire you and at least make you feel identity with the power you are calling on. As with all stages of the operation, maximum effort should be given to it's delivery. In some cases when performing an invocation I start 'buzzing' with power (mainly in my hands). An effect like this is what you should make some attempt to produce - the invocation should cause some kind of change either physically or mentally.

Having invoked the higher force, the conjuration can now take place. The text of the Goetia is filled with primary conjurations, secondary conjurations, curses, invocations of kings, exorcisms etc. None of this is really necessary and is really there just to give the magician more and more instructions to follow in the hope that the spirit will eventually appear. All that we really need to do is to focus our will into calling the spirit and deliver the conjuration or similar calls until the spirit manifests. The conjuration can be very simple, for example "Hear me, O spirit n., I command thee to appear within the triangle forthwith. Come in peaceably and fair shape, I command thee!" Or, you may actually find it desirable to use the

conjurations from the Goetia. The repeating of the conjuration or calling of the spirits name should continue until a presence is felt. I remember reading somewhere that an attentive spirit should come on the eleventh call. However, if you have trouble you may like to threaten the spirit into appearing. This can be done by threatening to burn it's sigil or threatening to torture it (more on this later).

Once the spirit's presence is felt, then it can be given it's orders, or 'charge'. If you desire to 'see' the spirit you may like to command it to appear visibly. I should say that by 'visible appearance' I mean that the spirit will somehow show itself to you. This may be a shadow or mist, a flickering image or suggestion of an image within the triangle, or something more psychic, like an image in the mind's eye. As I have said, there is a certain amount of 'screaming' and self hypnosis involved in Goetic work, especially when viewing the spirit is concerned. The spirit should be given clear orders, some people have observed that the spirits are not necessarily evil, in that they will carry out the actions, but they care not for the effects that may take place because of these actions. Therefore you should deliver an order which includes restrictions of not hurting friends or family and so on. You may like to read W. W. Jacob's classic horror story "The Monkey's Paw", or the lazier of you may like to watch The Simpson's Hallowe'en Special II, which has a half baked parody of the aforementioned story. As motivation for the spirit to do it's job, you may like to offer a reward. You should state it's reward, but if you 'hear' the spirit trying to persuade you for more do not bend to it - or eventually you may find yourself selling your 'soul', bodily fluids or something worse. A good way to reward a spirit is to create a new copy of it's sigil, possibly in a metal, in a work of art, or in graffiti (!), thus spreading it's 'life force'. Try to be flexible, but don't let the spirit have the upper hand.

Once the charge has been delivered the spirit is given licence to depart. That is to say that after binding him to the circle you are now letting him go. Once more, the licence can be short and to the point, or you may like to use the version in the Goetia. The license should be delivered until the spirit's presence is no longer felt.

Finally another banishing ritual should be performed and the temple closed. The ritual items should be stored away and if you used a seal, which is now 'activated', this should be kept in a safe place all the time.

Now just sit back and wait for the spirit to carry out it's job. Hopefully. Should the spirit fail to carry out it's task within an allotted time (detailed in the charge), then there are several approaches which may be taken. You may choose to forget about it and get on with life, on the other hand, you may like to consider ultimatums, torture and destruction.

To give the spirit an ultimatum, one simply conjures the spirit once more and demand that it complete it's task within a certain amount of days, otherwise it will be tortured or destroyed. Hopefully this will encourage the spirit to go about his duty. If this approach fails then you may turn to torturing the spirit. The instructions for torturing the spirit are detailed in The Goetia and basically consist of putting the spirit's seal into a box with various foul smelling ingredients and heating the box over a fire (alternatively, you may like to put the seal in a pot on the stove!). Once this has been done, the spirit may be more obliged to carry out your will. The technique of torturing was originally used for coercing a spirit to appear, but works just as well to motivate the spirit. Finally, if all attempts fail then the spirit's seal can be destroyed, destroying the spirit with it, or at least lessening the spirit's 'life force'. This may seem a little rash, but The Goetia states that "If you are not for me then you are against me," so it would seem that some spirits will never aid certain people - however this does not mean you should go about destroying all seventy-two spirits just because you are a pathetic magician!

If the spirit does carry out it's charge, then all that is left for you to do is to formally thank it by conjuring it again and then fulfilling your side of the bargain, whatever that may be.

Closing Words

And that is the basics of modern Goetic practice! I will close with a few notes about the practice. Some people have observed that the Goetic spirits are to some extent parts of our own subconscious. Someone, possibly Poke Runyon, said "Like it or not, we all come with twelve six packs of Goetic spirits wired into our brains." I have found this to be true, to some extent. For example, I have found that forgetting the particulars of the charge which you delivered to the spirit is to some extent important. Thinking too much about the orders you have given may lead to one becoming unsure if it's what one really wants, also resulting in failure. However, many people who have studied magic have probably spent long hours trying to explain why certain things happen, only for something else to happen and throw their theories into the dustbin. I think it is naïve to say that the spirits of The Goetia and the actions they produce are solely products of ones mind. But it is similarly naïve to say that the spirits are really independent entities who, with their legions, run about making things happen. I have come to the conclusion that the truth lies somewhere in between the two, but should not try to be explained - basically, Goetia works. In many ways and on many levels.

[Sl.3825, fol 116v]

Here beginneth the second Part called the Art Theurgia Goetia of Kinge Salomon

In this following Treatise you have 31 names of cheife spirits with severall of the ministering spirits which are under them with their seals and characters which are to be worne as a lamin on your breasts; for without that the Spirit that has appeared will not obey you, to do your will &c.

The offices of these spirits is all one, for what one can doe the other [others] can doe the same. They can shew and discover all things that is hidd and done in the world: and can fetch and carry or doe any thinge that is to be done or is contained in any of the four Elements Fier, ayre, Earth and water &c allso [they can discover] the secrets of kings or any other person or persons let it be in what kinde it will.

These spirits [being aerial] are by nature good and evill That is, one part is good, and the other part Evill. They are governed by their princes, and each prince hath his place of abode in the points of the compass -- as is shewed in the following figure; Therefore when you have a desire to call any of the kings or any of their Servants, you are to direct yourselfe to that point of the compass the Kinge hath his mansion or please [place] of abode, and you cannot well erre in your operations.

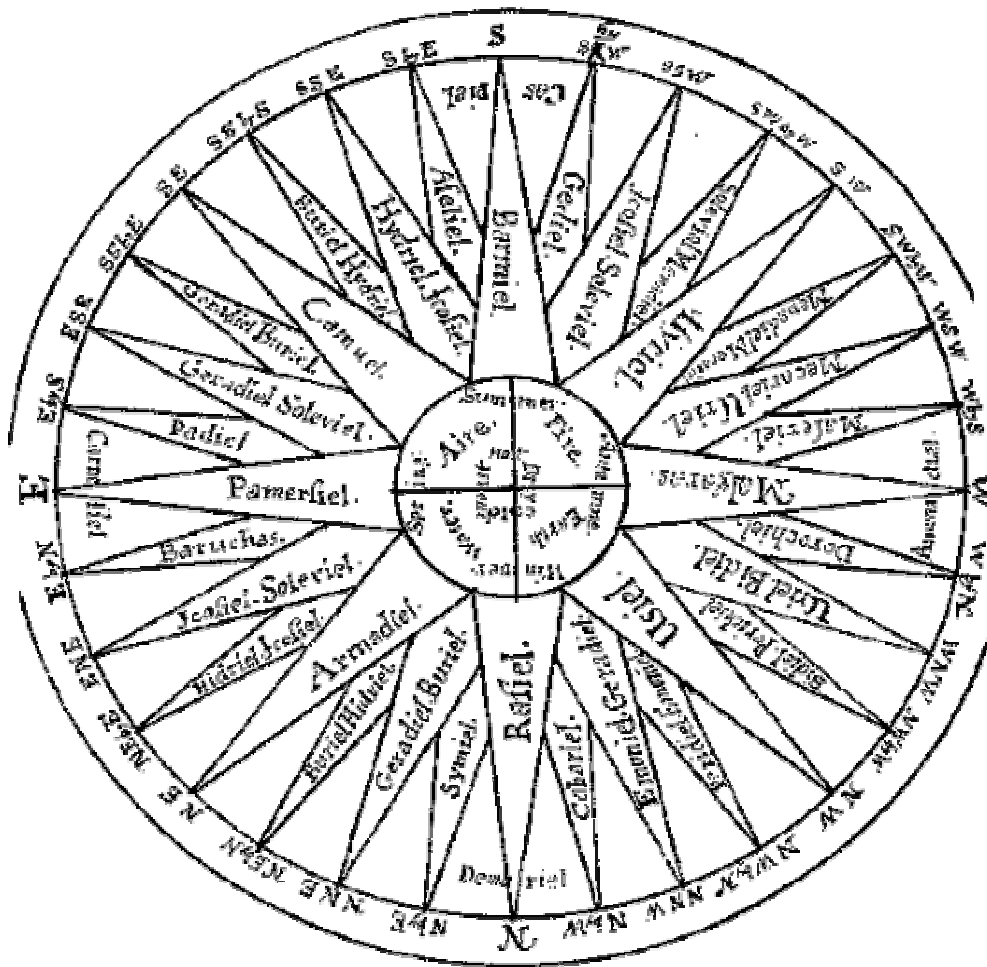
Note: every prince is to observe his conjuration, yet all [are] of one forme, except the name and place of the spirit [being varied], for in that they must change and differ allso the seal of the spirits is to be changed accordingly.

as for the garments and other materiall things they are [the same as] spoken of in the Booke Goetia.

[117r is blank]

[117v]

The form of the figure which discovereth the order of the 31 kings or princes wth their servant ministers for when the king is found his subjects are Easy to be found out &c.



You may perceive by this figure that 20 of these kings have their first mantions [mansions] and continue in one place, and that y^e other 11 are moveable [mobile] & are sometimes in one place sometime in another, and in some other times [they are] together more or less: therefore its no matter which way you stand with your face, when you have a desier to call any of them forth or their servants.

[118r]

[The Art Theurgia Goetia: Of the thirty-one aerial spirits evoked and constrained by King Solomon.]

Carnesiell [Carnesiell] is the most great and Cheefe Emporor Ruling in The East who hath, 1000 great Dukes and a 100 lesser Dukes under him, besides 5000000000000 of ministering spirits which is more Inferior then the Dukes, whereof [wherefore] we shall make no mention [of these], but only 12, of the Cheefe Dukes and their seals, because they are sufficient for practise.

Carnesiell his Seal. [figure 81.]

his dukes.

Myrezyn, Ornich, Zabriel, Bucafas, Benoham, Arifiel, Cumeriel, Vadriel, Armany, Capriel, Bedary, Laphor.

[figures 82-93.]

Note, Carnesiell, when he appears, day or night, [there] attends him 60000000 000000 Dukes [spirits] but when you call any of these Dukes there never attend above 300 and sometimes not above 10 &c.

The Conuration [Conjuration] of Carnesiell as followeth

Wee Conjure thee O thou mighty & potent Prince Carnesiell who is the Emperour & cheife Comander, ruling as King in the dominion of the East who beares rule by the power of the supream God **El**, over all Spirits &c.

[The conjuration is added at the bottom of the page by a second hand.]

[118v]

Caspiel is the Great and Cheefe Emperor Ruling in the South who hath 200 great Dukes and 400 lesser Dukes under him, besides 1000200000000 ministering spirits, which are much Inferiour &c. whereof wee (Salomon saith) shall make noe mention, but only of 12 of the Cheefe Dukes and their seales, for they are sufficient for practise.

Caspiel his Seal. [figure 94.]

12 of his dukes.

Ursiel, Chariel, Maras, Femol, Budarim, Camory, Larmol, Aridiel, Geriel, Ambri, Camor, Oriel.

[figures 95-106.]

These 12 Dukes have 2660 under [lesser] Dukes a peece [each] to attend them, whereof some of them comes along with him when he is Invoked [invoked], but they are very Stuborne and Churlish &c.

The Conjuration of Caspiel

Wee Conjure thee O thou Mighty and Potent Prince Caspiel &c.

[119r]

Amenadiel is the Great Emperor of the west, who hath 300 great Dukes, and 500 lesser Dukes, besides 40000030000100000 other ministering spirits more Inferiour to attend him, whereof [whereof] we shall not make any mention but only of 12, of the cheefe Dukes and their seales which is sufficient for practice.

Amenadiel his Seal. [figure 107.]

12 of his dukes.

Vadros, Camiel, Luziel, Musiriel, Rapsiel, Lamael, Zoeniel, Curifas, Almesiel, Codriel, Balsur, Nadroc.

[figures 108-119.]

Note Amenadiel may be called at any hour of the day or night, but his dukes (who hath 3880 servants a peice to attend them) Are to be called in Certaine houres, as Vadros he may be called in the 2 first houres of the day, Camiel in the second 2 houres of the day and so [on] successively till you come to Nadroc who is to be called in y^e 2 last houres of the night, And then begin againe at Vadros &c. The same Rule is to be observed in calling the Dukes belonging to Demoriel the Emperor of the North.

The Conjunction

Wee Conjure the [thee] O thou mighty & potent Prince Amenadiel who is the Emperour & cheife King ruling in the dominion of the West &c.

[The conjunction is added at the bottom of the page by a second hand.]

[119v]

Demoriel is the Great and Mighty Emperor of the North, who hath 400 great Dukes and 600 lesser Dukes with 70000080000900000 [700,000,800,000,900,000] servants under his Command to attend him, whereof we shall make mention but of 12 of the cheefe Dukes and their seales, which will be sufficient for practice.

Demoriel his Seal. [figure 120.]

12 of his dukes.

Arnibiel, Cabarim, Menador, Burisiel, Doriel, Mador, Carnel (Carnol), Dubilon, Medar, Churibal, Dabrinis, Chamiel (Chamiol) [Sl.2731: Chomiol].

[figures 121-132.]

Note, Each of those Dukes hath 1140 Servants whoe attends [to attend] them as need Requireth for when that Duke yee call for have [hast called forth hath] more to doe then ordenary, he hath the more Servants to attend him.

The Conjunction of Demoriel

Wee Conjure thee O thou &c.

[120r]

Pamersiel is the First and Cheefe spirit in the East, under Carnesiel, who hath 1000 spirits under him which are to be called in the day time, but with great care for they are very Lofty and stuborne whereof we shall make mention but of a 11 as followeth.

Pamersiel his Seal. [figure 133.]

[His dukes.]

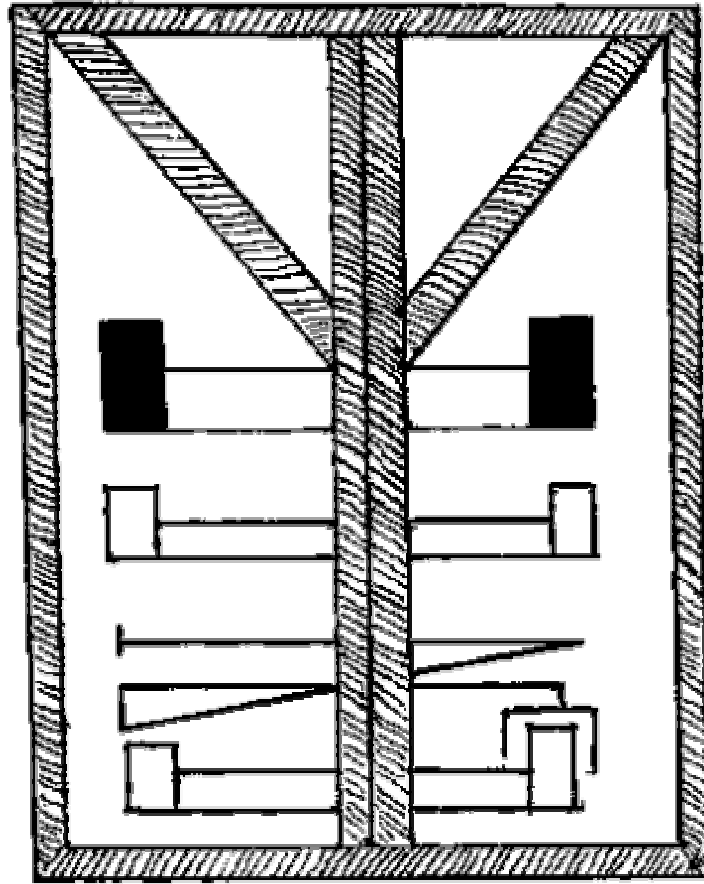
Anoyr, Madriel, Ebra, Sotheano, Abrulges, Ormenu, Itules, Rablion, Hamorphiel, Itrasbiel, Nadrel.

[figures 134-144.]

Note These Spirits are by Nature Evill, and verry false, [and] not to be trusted in secrett things but is [are] Excellent in driving away spirits of Darkness from any place, or house that is haunted &c.

To call Forth Pamersiel, or any of these his servants, chuse the uppermost [uttermost] private or secrett and most Picitt ^{^*tacit*} Rome in the house, or in some Certaine Island wood or Grove or the most occult and hidden place [removed] from all commers and goers, that noe one chanc by, may (if possible) happen that way ([into your] Chamber or what soever place else, you Act y^r Concerns in) observe that it be very Ayery because these spirits that is in this [120v] part are all of the Ayer,

you may call these spirits into a Crystall stone or Glass Receptacle, [this] being an Ancient & usuall way of Receiveing & binding of spirits, This Cristall stone must be four Inches Diameter sett on a Table of Art made as followeth [according to the following figure] w^{ch} is truly called the secrett Table of Salomon, & having the seale of the spirit on your Breast, and the Girdle about your wast [waist] and you cannot erre, the forme of the Table is Thus, as this present figure doth here represent & shew, behold the [thee] the figure



when you have thus prepared what is to be prepared, Rhearse the conjuration following severall times that is whilst the spirit come, for without dout he will come, note the same method is to be used in all the following part of this Booke as is here of Pamersiel and his servants. Also the same in calling the king and his servants &c.

The Conjuration of Pamersiel

We Conjure thee O Pamersiel, a Cheefe Spirit. Ruling in the East, &c.

The Second Spiritt in order under the Emperor of the East is called **Padiel**, he Ruleth in the East and by South as King, and governeth 10000 spirits by day and 20000, by night, besides severall Thousands under them, They are all good by nature and may be trusted. Salomon sayeth that these spirits have noe power of them selves but [only] what is given unto them by their prince Padiel. Therefore he hath made noe mention of any of their names because if any of them is called they cannot appear without the Leave of their prince as others can doe &c you must use the same method in calling this prince Padiel, as is declared before of Pamersial the seale of Padiel, is this.

Padiel his Seale.

[figure 146.]

The Coniuration

Wee Conjure thee o thou Mighty and Potent Prince Padiel, who rules as a cheife Prince or king in the dominion of the East & by South, We Invoke Camand & compell you, by the especiall name of yo^r God &c.

[121r]

The Third Spirit placed and Ranked In order under the Cheefe Mighty great and potent King of the East is called **Camuel** who Regneth Ruleth and governeth as King in the South East part of the world & hath many & severall spirits under his Goverment & command whereof wee shall only make mention but of 10 that appertaineth & belongeth to the day & 10 to y^e night. And Each of these have 10, servants to attend on ~~them~~ ^{^each} except Camyel, Sitgara, Asimel, Calym, Dobiel and Meras, for they have 100 a peice to attend them, but Tediel, Moriel & Tugaros, they have none at all, They appear all in A verry Beautifull forme, & verry Courteously, And in y^e night as well as in y^e day &c They are as followeth wth their Seales.

Camuel his Seal. [figure 147.]

10 of his Servants belong^g to y^e day & will appeare in the night.

Orpemiell, Omyel, Camyel, Budiel, Elcar, Citgara, Pariel, Cariel, Neriell, Daniel.

[figures 148-157.]

Ten of his servants belonging to the Night & will app^r in the day.

Asimiel, Calim, Dobiel, Nodar, Phaniel, Meras, Azemo, Tediel, Moriel, Tugaros.

[figures 158-167.]

The Conjuraton of Camuel,

Wee Coniure the O thou &c: Camuel who rules &c. in the South East part of the World, We Invoke &c.

[121v]

The Fourth Spirit in order is called **Asiel** he governeth as King under Carnesiel, in the South and by East he hath 10 cheefe spirits belonging to y^e day, and 20 to the night, under whome are 30 principall spirits, and under those as many, whereof wee shall make mention, but of, 8 of y^e cheefe presidents belonging to the day, And as many belonging to the night, And every one hath 20 servants at his command, they are all very courtious and Loving, and beautifull to behold &c They are as followeth with their seales.

Asiel his Seale. [figure 168.]

8 of his Servants belonging to the day.

Mariel, Charas, Parniel, Aratiel, Cubiel, Aniel, Asahel, Arian.

[figures 169-176.]

8 of his Servants belonging to the Night.

Asphiel, Curiel, Chamos, Odiel, Melas, Sariel, Othiel, Bofar.

[figures 177-184.]

The Coniuration of Asiel as followeth.

Wee Conjure thee O thou Mighty & potent prince Asiel, who rules as a cheif prince or King under Carnesiel, in the South & by East, &c.

[122r]

The fift [fifth] spirit in order is called **Barmiel**; he is the first and cheefe spirit under Caspiel, The Emperour of the South [He ruleth] as king [of the South] under Caspiel, and hath 10 Dukes for the day: And 20 for the night to attend him to doe his will, the which is all very good, and willing to obey the Exorcist, whereof wee shall make mention but of 8 that belongs to the day, and as many for the night, with their seals for they are sufficient for practice, Note Every one of these Dukes hath 20 servants apiece to attend him when he is called, Excepting the 4ur last that belongs to the night, for they have none, They are as followeth with their Seales.

Barmiel his Seale. [figure 185.]

8 of his servient dukes belonging to the day.

Sochas, Tigara, Chansi, Keriell, Acteras, Barbil, Carpiel, Mansi.

[figures 186-193.]

8 of his Servants ^{^dukes} belonging to the Night.

Barbis, Marguns, Caniel, Acreba, Mareaiza [Sl.2731: Morcaza], Baaba, Gabio, Astib.

[figures 194-201.]

The Coniuration of Barmiel as followeth

Wee Coniure thee O thou mighty & potent Prince Barmiel, who rules as a cheife Prince or King in the South under Caspiel, &c:

[122v]

The six spirit in order, but the second under the Emperour of the south is called **Gediel**; who Ruleth as a kinge in the South & by West who hath 20 cheefe spirits to serve him in the day, & as many for the night, and they have many servants at their commands whereof wee shall make mention, but of 8 of the cheefe spirits that belonge to the day, And as many of those belonge to the night: who hath 20 servants apiece to attend them when they are called forth to appearance, they are very willing, loving and courteous to doe your will, &c whose names & seals is as followeth:

Gediel his Seale. [figure 202.]

The 8 dukes belonging to the day that is under Gedial [sic].

Coliel, Naras, Sabas, Assaba, Sariel, Ranciel, Mashel, Bariel.

[figures 203-210.]

The 8 dukes belonging to the night.

Reciel, Sadiel, Agra, Anael, Aroan, Cirecas, Aglas, Vriel.

[figures 211-218.]

The Coniuration of Gedial [sic] as fol:

Wee I conjure thee O thou mighty & potent prince Gediel, who ruleth as King in the South & by West, We Invoke constrainde comand &c.

[123r]

The seventh spirit in order, but the third under the great Emperour of the South is called **Asyriel**, he is a mighty kinge, Ruling in the South West part of the world and hath 20 great Dukes to attend him, in the day time, and as many for the nights, who hath under them severall servants to attend them &c here wee shall make mention [but] of 8 of the cheefe Dukes that belongs unto the day, And as many that belong to the night, because they are sufficient for practice: And the first 4 that belongs unto the day: And the first 4 that belongs to the night hath 40 servants apiece to attend them: And the last 4 of the day, [have] 20, and the last 4 of y^e Night [have] 10 apiece: they are all good natured & willing to obey, [Note] those that is of the day, is to be called then [in the day], And those of the night in the night: &c these be their names & Seales that followeth:

Asyriel his Seale. [figure 219.]

The 8 dukes y^t belongs to y^e day under Asyriel.

Astor, Carga, Buniel, Rabas, Arcisat, Aariel, Cusiel, Malguel.

[figures 220-227.]

The 8 for the night.

Amiel, Cusriel, Maroth, Omiel, Budar, Aspiel, Faseua, Hamas.

[figures 228-235.]

URMARE ÎN NUMĂRUL URMĂTOR

SOLOMON AND HIS MAGIC

Many people have learned from Solomon. Many have devoted all of their magic to him. But I want you to understand his style and his techniques. Understand this also: the spirits who spoke to Solomon are still "alive" today. Behind you, to your left and to your right, at this very moment as you read this, they are watching you carefully. Do you feel it? Do you?

You have gained the attention of some powerful beings. Now let's see what you can do. Abilities and powers within you exist, some of which await to be awoken. I'm here to help you awaken them.

In the following extensive teachings, we shall cover :

1. Liber Lunæ and other selections
2. Liber Salomonis___ Cephar Raziel, British Library Sloane MS 3826 2r-57r
3. SLOANE 3826 57R—88V
4. The Study of Solomonic Magic in English

I'll expect you to learn the fundamentals of what is taking place within these operations, but I won't expect you to either learn the rites, nor memorize the procedures and materials. If you have no working knowledge of ritual, then you might take furth notes.

Be sure to observe where one article ends and another begins.

The Study of Solomonic Magic in English

introduced by Mysticalgod

IT IS IMPOSSIBLE to neatly circumscribe a canon of magic texts as being safely of the “Solomonic cycle.” By arbitrary and rather unscientific means, one might do so by simply including those works which, by tradition or artifice, bear Solomon’s name or derive from works which do. Even here, we find at least two classes of material:

1. magical works from late antiquity through the early Middle Ages, such as *The Testament of Solomon*¹
2. medieval grimoires, such as *The Key of Solomon*.

1. For English translations of *The Testament of Solomon*, see F. C. Conybeare, “The Testament of Solomon,” in *Jewish Quarterly Review*, no. XI, 1899, and at www.esotericarchives.com > Classical Grimoires; C. C. McCown, *The Testament of Solomon*, Leipzig: 1922; Sayed Idries Shah, “The Catalogue of Demons” = Chapter 11 of *The Secret Lore of Magic* (Secaucus: Citadel Press, 1972); D. C. Duling, “Testament of Solomon,” in *The Old Testament Pseudepigrapha* (= OTP), edited by J. H. Charlesworth (Garden City: Doubleday, 1983). Duling’s introduction in OTP deals with Solomonic attribution and legend in the older material. He mentions M. Seligsohn’s article, “Solomon—Apocryphal Works” (in *The Jewish Encyclopedia*, vol. 11, p. 447) as listing forty-nine Solomonic “scientific and magical books” in Arabic and Hebrew literature, and C. C. McCown’s added comment (*Testament of Solomon*, p. 100) that Seligsohn’s list is by no means exhaustive.

Refer to Todd E. Klutz, *Rewriting the TESTAMENT OF SOLOMON: Tradition, Conflict and Identity in a Late Antique Pseudepigraphon* (London – New York: T&T Clark, 2005) and *idem*, “The Archer and the Cross: Chorographic Astrology and Literary Design in the *Testament of Solomon*,” in *Magic in the Biblical World: From the Rod of Aaron to the Ring of Solomon*, edited by Todd E. Klutz (London – New York: T&T Clark International, 2003) for a critical summary of *Testament of Solomon* scholarship. See Sarah Iles Johnson, “The *Testament of Solomon* from Late Antiquity to the Renaissance,” in *The Metamorphosis of Magic from Late Antiquity to the Early Modern Period*, edited by Jan N. Bremmer and Jan R. Veenstra (Leuven: Peeters, 2002), for a survey of the *Testament*’s background and dissemination.

To this class of document might be added *Sefer ha-Razim*, a third- or fourth-century text, for it claims in its preface to have been “more precious and more honorable and more difficult” than any other books in the possession of Solomon. See Michael A. Morgan’s translation, *Sefer ha-Razim: The Book of the Mysteries* (Chico: Society of Biblical Literature/Scholars Press, 1983).

Attribution to Solomon already complicates several biblical texts² and apocrypha.³ Solomon is the hero of many ancient tales in the East; still his legend figures into late traditions of the Freemasons. Rumors which suggest that the wise king left secret books of magic seem never to have died—nor slumbered—since ancient times.⁴

In order to make short work of closing the category of Solomonic magical works, we shall follow E[liza] M[arian] Butler⁵ and focus on the late grimoires. The limitations of her work, however, must be acknowledged: Butler depended primarily on published works of the nineteenth and early twentieth centuries, including familiar works in English (from Francis Barrett, Montague Summers, C. J. S. Thompson, A. E. Waite—even Aleister Crowley) and other modern languages (the collections of J. C. Horst and J. Scheible in particular).

To Butler's basic list, a couple of items will be added.

The classes and selections of the Solomonic cycle according to Butler are

1. The Clavicles (Keys)
 - a. THE KEY OF SOLOMON
 - b. *Lemegeton*, or LESSER KEY OF SOLOMON
2. The Grimoires
 - a. *Grimorium Verum*
 - b. TRUE BLACK MAGIC
 - c. THE GRAND GRIMOIRE
3. Honorius
 - a. The *Grimoire* of Honorius
 - b. *Liber iuratus*

2. Proverbs, Ecclesiastes, and Song of Songs.

3. Wisdom of Solomon, Odes of Solomon, and the Psalms of Solomon.

4. See Pablo A. Torijano, *Solomon the Esoteric King: From King to Magus, Development of a Tradition* [SUPPLEMENTS TO THE JOURNAL FOR THE STUDY OF JUDAISM] (Leiden: Brill, 2002) [= Ph.D. dissertation, New York: New York University, 2000].

5. See Butler's *Ritual Magic* (Cambridge: Cambridge University Press, 1949; rpt. 1979) and its companion volumes *The Myth of the Magus* (1949) and *The Fortunes of Faust* (1946), both reprinted in 1979 by Cambridge University Press. *Ritual Magic* and *The Fortunes of Faust* have again been reprinted (1998) as volumes of Pennsylvania State University's MAGIC IN HISTORY SERIES, along with

- *Forbidden Rites* by Richard Kieckhefer (1997)
- *Conjuring Spirits* edited by Claire Fanger (1998)
- *The Bathhouse at Midnight: Magic in Russia* by W. F. Ryan (1999)
- a reprint of *Spiritual and Demonic Magic: From Ficino to Campanella* by D. P. Walker (2000, orig. 1958)
- *Icons of Power: Ritual Practices in Late Antiquity* by Naomi Janowitz (2002)
- *Battling Demons: Witchcraft, Heresy, and Reform in the Late Middle Ages* by Michael D. Bailey (2003)
- *Prayer, Magic, and the Stars in the Ancient and Late Antique World* edited by S. Noegel, J. Walker, and B. Wheeler (2003)
- *Binding Words: Textual Amulets in the Middle Ages* by Don C. Skemer (2006).

Compare the list of Solomonic texts presented here with that appearing in *The Black Arts* by Richard Cavendish (New York: G. P. Putnam's Sons, 1967), Appendix 1: "The Grimoires."

To the list above, we add⁶

4. *Semiphoras* and *Shembamphoras Salomonis Regis*
5. *Liber Salomonis*, British Library Sloane MS 3826

While reference to the contents of some of these works is made, it is not the aim of this paper to offer summaries or analyses. Instead, the reader is referred to sources in which these works are translated or described in English. My initial advice to anyone interested in pursuing this material is to go to TWILIT GROTTTO at www.esotericarchives.com where most of the items discussed below, along with a wealth of other texts, are responsibly and tastefully presented—and can be viewed for free. (If the omissions at the site frustrate the reader, for the cost of one typical printed grimoire, a CD can be ordered from TWILIT GROTTTO containing “50+ complete books/30 complete grimoires”—a forgivably mild exaggeration.)



Notice must be given here to Aaron Leitch’s *Secrets of the Magical Grimoires: The Classical Texts of Magick Deciphered* (Woodbury: Llewellyn Publications, 2005). Leitch, a practitioner himself, has made a valiant effort to offer a single-source epitome of the “classic grimoires” with descriptions, tables, and excerpts clearly and logically presented through 400+ oversized pages. The book is in two parts: (1) “history and scholarship,” and (2) “practical work,” including experiments and how-to instructions.

In Part One [*Oculia Philosophia*], CHAPTER ONE, Leitch provides an efficient if not particularly nuanced historical background. He then offers an account of the major grimoires, describing 22 texts, including the Solomonic texts discussed below, plus *Picatrix*, *The Sacred Magic of Abramelin*, Agrippa’s *De occulta philosophia* and the pseudo-Agrippan *Fourth Book*, *Heptameron*, John Dee’s diaries, Barrett’s *Magus*, etc. Unfortunately, the preamble to these descriptions is marred by some irksome errors. For example, on page 9, Leitch writes,

6. *The Keys to the Gateway of Magic: Summoning the Solomonic Archangels & Demon Princes*, by Stephen Skinner and David Rankine (London: Golden Hoard Press, 2005) offers transcriptions of *Janua Magica Reserata* (KEYS TO THE GATEWAY OF MAGIC), *Dr Rudd’s Nine Hierarchies of Angels with their Invocations to Visible Appearance with the Nine Great Celestial Keys, or Angelical Invocations*, and *The Demon Princes* (from British Library Sloane MSS 3628, 3821, 3824, 3825, Harley MS 6482, and Rawlinson D. 1363). This material bears great similarity to the items described below. A case could certainly be made for wedging these texts into our canon. However, our additions, 4 and 5, contain specific internal reference to Solomon, which the texts in *The Keys to the Gateway of Magic* do not, despite the subtitle of the book.

- *Liber Salomonis* [2^a]: “Dixit Salomon Gloria et laus et cu multo honore &c / Salomon said glory and praying wth much honor be to God of all Creatures, he that is singular w^{ch} made all things at one tyme.”
- S&S [paragraph 2]: “In the name of the highest, almighty Creator, I, King Solomon, hold to the interpretation of the name of (God) Semiphoras...”

The Keys to the Gateway of Magic is volume 2 of the series SOURCEWORKS OF CEREMONIAL MAGIC, volume 1 being *Practical Angel Magic of Dr John Dee’s Enochian Tables: Tabularum Bonam Angelorum Invocationes*, by Stephen Skinner and David Rankine (London: Golden Hoard Publishing, 2004). Volume 3, *The Goetia of Dr Rudd: Angels and Demons...* (also by Skinner and Rankine) is discussed below, § 1. b. *Lemegeton*.

All three volumes of this attractively prepared series feature the works and expansions of one Dr Rudd, “a scholar-magician of the early seventeenth century who knew Dr. John Dee.”

The *Ethiopian Book of Enoch*, the *Hebrew Book of Enoch*, the *Pirkei Heichalot* (*sic*), and even such canonical biblical texts such as Ezekiel and the Revelation of St. John are all centered upon—or connected to—the *Merkavah* tradition. The *Merkavah*'s use of ritual drugs, its focus on talismans and seals, the summoning forth of angelic gatekeepers, and the gaining of mystical visions are elements that run throughout the grimoiric spells.

As an example of a work “centered upon...the *Merkavah* tradition,” the *Ethiopian* (more correctly, *Ethiopic*) *Book of Enoch* is an odd choice to set next to the *Hebrew Book of Enoch* and *Pirkei Hekhalot*. Yet, with “or connected to” interjected, Leitch allows enough slosh room for its inclusion as well as that of the Revelation.

More serious is Leitch's putting drugs and *merkavah* together, apparently through reading—but not thoroughly—James R. Davila's accounts of shamanic techniques. In the article which Leitch cites (and in Davila's book *Descenders of the Chariot*, Leiden: Brill, 2001), use of drugs is indeed mentioned as a shamanic technique, and comparison is made between shamans (generic) and *merkavah* mystics (specific). However, Davila states, “Nothing in the Hekhalot literature indicates that the descenders to the chariot made use of psychoactive drugs to induce their visionary experiences” (“The Hekhalot Literature and Shamanism” at the web page DIVINE MEDIATOR FIGURES IN THE BIBLICAL WORLD at http://www.st-andrews.ac.uk/~www_sd/mediators.html - the article Leitch cites). Leitch does go on to give a fairer account of *merkavah* mysticism, again based on Davila, later in the book (CHAPTER TWO: SHAMANISM, TRIBAL TO MEDIEVAL, pages 54-5), where there is no mention of drugs, and *hekhalot* is spelled more conventionally.

Leitch's approach to the grimoires is best expressed in CHAPTER THREE, “The Art of Ecstasy: Way of the Prophet-Shaman,” which begins,

The altered mental state is the most essential and critical aspect of magickal practice.

A few pages before (page 71) Leitch states,

Some of the material in the grimoires may be, in fact, outdated. However, my focus is not upon the content or intent of the spells but on the foundational occult philosophy upon which the magick itself is based. It is my hope that this book will outline the processes by which this kind of magic works, and allow the practitioner to experiment with gaining conversation with various entities.

Part Two [*Oculia Practique*] mixes Leitch's prose with tables and extracts from the grimoires on all the technical matters: times, tools, and talismans; purification and prayer; angels and spirits.

As a first or stand-alone book, *Secrets...* has much to recommend it. Leitch has reached beyond the old stand-bys (Waite, Mathers, original and later Golden Dawn material, E. M. Butler) and utilized some recent scholarship (James R. Davila, Claire Fanger, Richard Kieckhefer, Robert Mathiesen), though perhaps not enough (Leitch does not draw on the work of Michael D. Bailey, Charles Burnett, Ioan Couliano, Valerie Flint, David Halperin, Deborah Harkness, Gösta Hedegård, Naomi Janowitz, Frank Klaassen, Christopher Leirich, Rebecca Lesses, Marvin Meyer, or Robert Turner, to name a few who have dealt directly with the texts and topics in *Secrets...*; the “classic” works of Lynn Thorndike and Joshua Trachtenberg are also neglected. See my bibliography below: “Works of Related Interest”). Nearly all of the texts and scholarly sources Leitch refers to are readily available (in English),

thus, the book has little new to offer, save Leitch's synthesis and organization, which sets the "grimoiric" material out in the form of a unified system—which it certainly is not.

Despite all of the times I furrowed and bristled while poring over Leitch's book, because of its range, readability, and spirit, I recommend *Secrets of the Magickal Grimoires*, especially to those who intend to do the stuff. For the practitioner, *Secrets...* could serve well as a hard-copy anchor to the mass of texts available on Internet sites such as TWILIT GROTTO at www.esotericarchives.com, SACRED TEXTS at www.sacred-texts.com, and NORTON'S IMPERIUM > "Classics of Magick" at www.hermetic.com/browe-archive. Academics, however, would do better to go directly to Leitch's sources—and well beyond.

For the comments of an experienced "Solomonic magician," refer to Carroll "Poke" Runyon's three-star review of Leitch, "A Good Survey in Need of Some Important Corrections" at Amazon.com § REVIEWS WRITTEN BY THABION "THABION":

http://www.amazon.com/gp/cdp/member-reviews/A13AN1BZVI4K02/ref=cm_pdp_about_review/104-3689026-2823924



Readers should note Stephen Skinner's recent expansion of Crowley's *Liber 777: The Complete Magician's Tables* (Singapore: Golden Hoard Press, 2006, and St. Paul: Llewellyn Publications, 2007). The subtitle elaborates: *The most complete set of Magic, Kabbalistic, Angelic, Astrologic, Alchemic, Demonic, Geomantic, Grimoire, Gematria, I Ching, Tarot, Pagan Pantheon, Plant, Perfume and Character Correspondence in more than 777 tables*. (The Crowley editions circulating have around 200 columns.) § M, "Magic of the Grimoires—Angels, Demons and Spirits," connects with the topic at hand. § M offers tables drawn from

- *Testament of Solomon*
- *Liber Juratus, the Sworn Book of Honorius*
- Peter de Abano's *Heptameron*
- *Codex Latinus Monacensis*
- *Goetia* (Lemegeton Book I)
- *Theurgia Goetia* (Lemegeton Book II)
- *Ars Paulina* (Lemegeton Book III)
- *Ars Almadel* (Lemegeton Book IV)
- *Key of Solomon*
- *Abramelin*
- Franz Bardon's *Practice of Magical Evocation*
- *Grimoirium Verum*

1. a. THE KEY OF SOLOMON:

The fullest presentation of the KEY OF SOLOMON is S.L. MacGregor Mathers' *Key of Solomon the King* (London: Redway, 1888; rpt. New York – York Beach: Samuel Weiser Inc., 1974 and subsequently). Mathers compiled a text from several MSS found in the British Library's Sloane, Harleian, Landsdowne, and King collections; he attempted to weave from these an ideal text. Mathers' version of the KEY is included in the opportunistic no-frills pirate collection, *The Clavicula Solomonis (sic)* by Magus Tsirk Susej—*Jesus Krist* backwards, for *heaven's* sake—(np: Embassy of Lucifer, 2005); this edition has the text of the KEY (and the LESSER KEY; see below 1.b, page 9) with no introduction, notes, or mention of sources, MSS or otherwise.

Another fair offering of the KEY is in Idries Shah's *Secret Lore of Magic* (New York: Citadel Press, 1958; rpt. 1972; hereafter *Secret Lore* or simply "Shah") pp. 9-60. Not quite so good is Arthur Edward Waite's treatment in *The Book of Ceremonial Magic* (London: Rider, 1911; rpt. New York: Bell Publishing, 1969; hereafter *Ceremonial Magic* or simply "Waite") pp. 58-64 (Bell edition). (*Ceremonial Magic* is a revision of Waite's earlier *Book of Black Magic and of Pacts*, London: Redway, 1898; rpt. New York – York Beach: Samuel Weiser Inc., 1972, and subsequently.)

The KEY is described in Butler's *Ritual Magic*, pp. 47-64, and in C. J. S. Thompson's *Mysteries and Secrets of Magic*, pp. 229-240 (1927, London; rpt. New York: Causeway Books, 1973).

1. b. Lemegeton, or LESSER KEY OF SOLOMON:

The *Lemegeton* consists of five sections:

- i. *Goetia*
- ii. *Theurgia-Goetia*
- iii. Pauline Art
- iv. *Almadel*
- v. Notary Art (or *Ars Nova*)

Goetia is the best circulated of the sections, having been published numerous times. The best-known version is the one transcribed by S. L. MacGregor Mathers in 1898, with an introduction entitled "Preliminary Definition of Magic." A few years later, Aleister Crowley published an edition enhanced by his own introduction, preface, preliminary invocation, and other ornaments (Foyers: S[ociety for the] P[ropagation of] R[eligious] T[ruth] Ltd, 1904). In 1916, the pirating began with an edition bearing the name L. W. de Laurence and the title *The Lesser Key of Solomon—Goetia: The Book of Evil Spirits* (Chicago: de Laurence, Scott and Co.), which is the Mathers/Crowley work unacknowledged; this edition is listed as still *in print* (!) A larger version—in size, not in content—bearing Crowley's name was published in 1970 (New York: Ram Importer Inc.; subsequent editions from Equinox Ltd in 1976, Magickal Childe in 1989, and First Impressions in 1993) as *The Book of the Goetia of Solomon the King*; this is, for the most part, a dressed up version of the "de Laurence" edition.

Goetia is described and quoted in Butler's *Ritual Magic* (pp. 65-80); it is presented in both Shah (pp. 179-211; 299-304) and Waite (pp. 64-66; 184-235). Waite's "list of the seventy-two spirits...along with their sigils" is reproduced in Christopher McIntosh's *Devil's Bookshelf* (Wellingborough: The Aquarian Press, 1985: pp. 168-189). Shah also gives *Almadel* in *Secret Lore* (pp. 169-178).⁷ Waite includes Pauline Art (pp. 66-72) and [The Art of] *Almadel* (pp. 72-77). McIntosh includes the conjuration of Samael from a MS of the *Pauline Art* "copied out by Frederick Hockley, the indefatigable nineteenth-century collector of occult documents" (*The Devil's Bookshelf*, pp. 190-1).

A transcription of *The Art of Almadel of Solomon* from British Library, MS Sloane 2731 (collated with Sloane 3648 and 3825) appears as an appendix to Jan R. Veenstra's article "The Holy Almandal: Angels and the Intellectual Aims of Magic," in *The Metamorphosis of Magic from Late Antiquity to the Early Modern Period*, edited by Jan N. Bremmer and Jan R. Veenstra (Leuven: Peeters, 2002).⁸

More recent efforts have offered complete, or near-complete, editions of *Lemegeton*. All parts but Notary Art appear in Kevin Wilby's *Lemegeton* (London: Hermetic Research Trust, 1985). In his article, "The *Lemegeton* Revealed," (in *The Hermetic Journal*, Issue 29, ed. Adam McLean, 1985), Wilby says that Notary Art "is fragmentary and nowhere near complete," referring to it as the "corrupted fifth part."

A so-so photocopy (with some pages missing) of British Library Sloane MS 2731 (which is in English) and a remarkably poor typescript comprise Nelson and Anne White's *Lemegeton: Clavicula Salomonis, The Complete Lesser Key of Solomon the King* (Fremont: Technology Group, 1979; 2nd edition, once available at www.techgroupbooks.com—an unfortunately now-defunct site which proved that one picture is worth a thousand words).

The edition from the International Guild of Occult Sciences (hereafter I.G.O.S.), *King Solomon's The Lesser Key* (Palm Springs: I.G.O.S., 1997) contains the Whites' photocopy slightly enlarged with a transcription which is neat and readable. Neither the Whites' nor the I.G.O.S. version includes Notary Art, save for a few "sample pages," stating that Notary Art is "quite obviously not a 'book,' but rather a collection of notes and explanations which should have been presented with the first book, The *Goetia*" (the Whites' edition, p. 57); and "a scattered and undeveloped jotting down...at best supplementary notations" (I.G.O.S. edition, p. 65).

7. The *Almadel* of the *Lemegeton* should not be confused with *Armadel*—a completely different work available as *The Grimoire of Armadel*, translated by S. L. MacGregor Mathers, York Beach: Samuel Weiser, 1980 and 1995)—OR the *Arbatel of Magick*—a collection of forty-nine magical aphorisms (the first section of an otherwise lost nine-part tome) said to have been employed by John Dee (see TWILIT GROTTTO: www.esotericarchives.com > Classical Grimoires; and Benjamin Rowe's PDF at NORTON'S IMPERIUM, www.hermetic.com/browe-archive > Classics of Magick).

8. *The Holy Almandal* is a practical manual of ritual magic which "may have roots extending back into Persia and the Far East, but its medieval versions were thoroughly Christianized" [page 192]; however, *Almandal* and *Almadel* are of "diverse traditions." [page 209] (cited from Veenstra's "*Holy Almadel*").

Robin E. Cousins (in *Elizabethan Magic*, edited by Robert Turner [Longmead: Element Books, 1989], p. 140) observes that Notary Art is, in fact, omitted from Sloane 2731, the MS used by the Nelsons and I.G.O.S. According to Cousins (*Elizabethan Magic*, p. 141), Wilby used Sloane MS 3648, which contains the Notary Art, though he saw fit to exclude it from his “complete” edition.

Ars Notoria: The Notary Art of Solomon, translated into English in 1657 by Robert Turner of Holshott (not to be confused with Robert Turner the contemporary author/editor, mentioned above) has been published in a collector edition (Seattle: Trident Press, 1987 and 1997) along with some support material: “An Astrological Catechisme” and “Solomon and the *Ars Notoria*” from Lynn Thorndike’s *History of Magic and Experimental Science*, and “*Ars Notoria* in Manuscript” by Adam McLean. A low-cost edition of *Ars Notoria* without the sundry additions was put out by Holmes Publishing Group [Edmonds] in 1998.

While not really contradicting the Nelson/I.G.O.S. assessment, Benjamin Rowe offers an alternative and more positive take on the *Lemegeton*’s fifth book. In the introduction to his *Ars Nova—Book Five of the Lemegeton* (June 1999; on the Internet at Rowe’s site, *Norton’s Imperium: Enochian Magick Papers & Links* > “Classics of Magic,” at www.hermetic.com/browe-archive), Rowe says that in some manuscripts (such as the one from which he transcribed, Sloane MS. 2731—the same as the Nelsons’ and I.G.O.S.), the fifth book is an addendum containing notes on *Goetia*. This book has been mistakenly called *Ars Notoria* instead of the correct name, *Ars Nova*. Rowe suggests quite convincingly that the last couple of pages of the manuscript are out of order, and, thus, *Ars Nova* consists of two leaves rather than one. These final pages of *Lemegeton* can be seen in the photocopies of the Nelson and I.G.O.S. editions. For a full transcription, see Rowe’s site.

Another recent edition is *Lemegeton: The Complete Lesser Key of Solomon*, edited by Mitch Henson, with revised illustrations by Jeff Wellman (Jacksonville: Metatron Books, 1999), which also omits Notary Art. Henson says in his introduction, “Both the content and the context of *Ars Notoria* show no affinity for the listings of spirits that mark the bulk of the material contained in *The Lesser Key of Solomon*.” This tidied-up (perhaps a bit too tidy), inexpensive edition presents “a careful collation of manuscripts from the Sloane collection in the British Library.”

The LESSER KEY set with *Ars Nova* is included in *The Clavicula Solomonis* (noted above in §1.a). *Ars Nova* is identical to Rowe’s version, even including footnote numbers in the text—*without the footnotes*.

The Lesser Key of Solomon edited by Joseph H. Peterson (York Beach: Red Wheel/Weiser, 2001) includes a complete text—all five books—with other pertinent material, including a preface from one of the MS editions of the *Lesser Key*, addenda from two others, and Johann Weyer’s *Pseudomonarchia daemonum*. “I have followed Sloane 3825 for this edition, except for *Ars Notoria*. For the latter, the manuscripts are clearly dependent on Robert Turner’s translation. I have therefore used his 1657 printed edition as my primary source” (Introduction, p. *xiii*). Intelligently prepared, nicely printed, reasonably priced: Peterson’s is by far the best edition available.

Finally, there is *The Goetia of Dr Rudd: The Angels & Demons of Liber Malorum Spirituum seu Goetia Lemegeton Clavicula Salomonis* / with study techniques of evocation in the context of the angel magic tradition of the seventeenth century / *being a transcription of Dr Rudd's 'Liber Spiritum seu Goetia' from Harley MS 6483, with other pertinent extracts from manuscripts Harley 6482, Sloane 3824 and Wellcome 3203*, by Stephen Skinner and David Rankine (London – Singapore: Golden Hoard Press, 2007). The question, “Why another edition of the Lemegeton?” is taken up in the introduction (I have condensed):

1. The manuscript contains much material which no other version does. ...
2. We wanted to show how the system of magic in the *Lemegeton* was developed and actually practiced by working magicians in the seventeenth century. ...
3. The seals in this manuscript are beautiful and more carefully drawn than in any other manuscript. ...
4. This version explains the preparation and protection of the magician, specifically what precise angel he should use to compel each individual demon, and the use of the Brass Vessel. These key practical details are not present in any other edition of the Goetia.
5. We wanted to trace where the *Lemegeton* material comes from and to demonstrate that its roots reach back at least to the thirteenth century, and the connections between angel magicians and those evoking in the grimoire tradition, which in the case of this manuscript proves to be identical. ...

The Goetia of Dr Rudd is Volume III of SOURCEWORKS OF CEREMONIAL MAGIC, all by Skinner and Rankine. (See note 6 on page 3 above.) It contains *Goetia*, *Theurgia Goetia*, *The Art Pauline*, and *The Art Almadel*—but not *Ars Notoria* because “it is not a workable system as it appears in these manuscripts.”

Further, see Michael Camille’s “Visual Art in Two Manuscripts of the *Ars Notoria*,” in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger (University Park: Pennsylvania State University Press, 1998; hereafter *Conjuring Spirits*); and “The Notary Art” (CHAPTER 4, § 1) in Frank Klaassen’s RELIGION, SCIENCE, AND THE TRANSFORMATIONS OF MAGIC: MANUSCRIPTS OF MAGIC 1300-1600, Ph.D. dissertation: Toronto: University of Toronto, 1999 (pp. 109-129) and Klaassen’s § THE ARS NOTORIA within “English Manuscripts of Magic, 1300-1500: A Preliminary Survey,” in *Conjuring Spirits...*, (ed. Fanger), pp. 14-19.

2. a. Grimorium Verum:

Again we can turn to Waite (pp. 96-100, 159-183, 236-240, and numerous other references) and Shah (pp. 64-68; 75-112).

An attractive edition was put out by Trident Press (Seattle: 1994): *Grimoirium Verum: CONTAINING THE MOST APPROVED KEYS OF SOLOMON WHEREIN THE MOST HIDDEN SECRETS BOTH NATURAL & SUPERNATURAL ARE IMMEDIATELY EXHIBITED* ... translated from the Hebrew by Plangiere, Jesuite Dominicaine, in “library,” cloth, and (in this rare case) paper. The I.G.O.S. version offers the text in both French and English (Palm Springs: 1996).

The best edition available is, not surprisingly, that of Joseph H. Peterson (Scotts Valley: CreateSpace Publishing, 2007), which offers not only an English translation but

complete French and Italian texts. Peterson's careful work accommodates academics and practitioners alike.

2. b. TRUE BLACK MAGIC:

There are conflicting descriptions of this text. Butler describes a MS containing 45 talismans with details of their workings and "all magical characters known unto this day" from a Hebrew original (*Ritual Magic*, p. 80). Waite (p. 100) refers to it as "simply an adapted version of the KEY... [and] like the *Grimorium Verum*, it is exceedingly confused, and is rendered almost unmeaning by the omission of the practical part." Waite does, however, quote and paraphrase it frequently:

- p. 146 on abstinence
- pp. 147-148 on baths
- p. 149 on inks
- p. 154 on instruments
- p. 166 on pen and ink
- pp. 174-176 on parchment
- pp. 177-179 on cleaning
- pp. 300-302 for love
- pp. 306-307 for invisibility

2. c. THE GRAND GRIMOIRE:

THE GRAND GRIMOIRE, also called the *Red Dragon*, is described by Waite (pp. 100-103), and passages are given (pp. 241-264). Shah introduces it and from it offers an operation for conjuring Lucifuge (pp. 68-74). There is an artful limited edition (500 copies) from Trident/Ars Obscura (Seattle: 1996) translated by Gretchen Rudy from the 1612 Italian edition; this has been reprinted by Trident in a \$100 "library edition" with an optional \$25 slipcase (2006). I.G.O.S. has its typically pricey edition titled *The Red Dragon—The Grand Grimoire* (translated by Robert Blanchard, Palm Springs: 1995), which gives both the French and English. Lastly, there is an economy version of *The Grand Grimoire* edited by Darcy Kuntz (Edmonds: Holmes Publishing Groups, 2001).

3. The Grimoire and SWORN BOOK of Honorius:

Distinction should immediately be made between the SWORN BOOK OF HONORIUS and the later, derivative—and diabolical—*Grimoire*, also called the *Constitution of Honorius*. Unfortunately, these titles are often interchanged (as with the I.G.O.S. edition mentioned below). The *Grimoire* is treated in the books we have already cited: Butler: pp. 89-97, Waite: pp. 103-110, and Shah: pp. 253-280.

The Grimoire of Pope Honorius "from a [German] manuscript from the Infernal Library of a Schwabian farmer," translated by Kineta Ch'ien, was published in a limited edition in 1999 by Trident Books (Seattle); both the English and German are included. The text is somewhat different from the one treated by Butler, Waite, and Shah, though

introduced by *The Constitution of Pope Honorius* given in French and English—the English of which is identical to Shah, pp. 255-6 and quite similar to Waite pp. 107-9. Included in the Trident edition is support material, such as a “Bibliographic Prolegomenon,” an “Examination of the Editions of the Grimoire,” and yet another text, *Coniurationes Demonum* (in English).

A translation of the SWORN BOOK, or *Liber sacer sive liber iuratus*, was done by Daniel Driscoll: *The Sworn Book of Honorius the Magician* (Gillette: Heptangle Books, 1977 & Berkeley Heights: Heptangle Books, 1983). Printed as a fancy collectable, this work is now difficult and expensive to obtain; alas, it is incomplete and considered somewhat inaccurate. I.G.O.S. published a hardbound typescript, variously titled *Medieval Grimoire of Honorius*, *Grimoire of Honorius*, and *Handbook of Honorius the Magus* (translated by Robert Blanchard, Palm Springs: 1993). Even though it is called “Grimoire,” this work matches the description of the *iuratus* or SWORN BOOK of Honorius given by Lynn Thorndike in *History of Magic and Experimental Science* (New York: Macmillan Company, 1923-1958; rpt. Columbia University Press), volume II, chapter XLIX: “Solomon and the Ars Notoria.”

There is *Liber Iuratus Honorii: A Critical Edition of the Latin Version of the Sworn Book of Honorius*, by Gösta Hedegård [ACTA UNIVERSITATIS STOCKHOLMIENSIS: *Studia Latina Stockholmiensa*] (Stockholm: Almqvist & Wiksell International, 2002); the 46-page introduction is in English.

See “A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes” by Robert Mathiesen, and “The Devil’s Contemplatives: The *Liber iuratus*, The *Liber visionum* and Christian Appropriation of Jewish Occultism” by Richard Kieckhefer—both in *Conjuring Spirits*. Refer also to Frank Klaassen’s Ph.D. dissertation, RELIGION, SCIENCE, AND THE TRANSFORMATIONS OF MAGIC: MANUSCRIPTS OF MAGIC 1300-1600 (Toronto: University of Toronto, 1999), pages 129-135, and Klaassen’s § THE LIBER SACER OR SWORN BOOK OF HONORIUS within “English Manuscripts of Magic, 1300-1500: A Preliminary Survey,” in *Conjuring Spirits...*, (ed. Fanger), pp. 19-20.

4. *Semiphoras* and *Shemhamphoras Salomonis Regis* (hereafter *S&S*):

S&S is surrounded by a mish-mash derived from Agrippa, pseudo-Agrippa, Jewish magic (*Shimmush Tehillim*), folk magic, and fragments from the Faustian school in a collection titled *The Sixth and Seventh Books of Moses* (New York: Wehman Brothers, n.d. [1880]; and Carbondale: Egyptian Publishing Company, n.d.; Chicago: The de Laurence Company, 1919.)

In 1982, there appeared the profoundly disappointing *New Revised Sixth and Seventh Books of Moses and the Magical Uses of Psalms*, edited by Migene Gonzolez-Wippler (Bronx: Original Publications). In 2008, Joseph H. Peterson published a nicely-printed edition (Lake Worth: Ibis Press) which offers serious treatment of this hybrid collection of translations: clear correct texts and diagrams, with an informative foreword, notes, and nine supplemental appendices—by far, the best edition.

The texts (with seals in Hebrew and magical script) of *The Sixth Book of Moses* and *The Seventh Book of Moses* are English translations from Johann Scheibel's *Das Sechste und Siebente buch Mosis* (Stuttgart: 1849), which is volume six of Scheibel's *Bibliothek der zauber geheimnis—und offenbarungs-bucher*.

The *SeʿS* texts also trace back to German collections, namely volumes 3 and 4 of J. C. Horst's *Zauberbibliothek* (6 vols., Mainz: 1821-6); and volume 3 of Scheibel's *Das Kloster* (12 vols., Stuttgart and Leipzig: Theodor Thomas, 1846).⁹

Interestingly, “The Seven Semiphoras of Adam” and “The Seven Semiphoras of Moses” closely match passages in the seventh book of *Liber Salomonis*, discussed below. For *SeʿS*, see Wehman, Egyptian, and de Laurence—pp. 116-140; Gonzolez-Wippler—pp. 125-164. Peterson, APPENDIX 3—pp. 141-168.

5. *Liber Salomonis*, British Library Sloane MS 3826:

Liber Salomonis is not treated at length in any printed source, though it is described in *Ceremonial Magic* (pp. 20-21) and mentioned here and there by Shah and Butler. Thorndike mentions this MS only once in *History of Magic* (volume II, p. 281).

Liber Salomonis refers to itself as “Cephar Raziel,” “Sephar Raziel,” “booke of Raziel,” and “booke of Razeelus.” Solomon is indicated as the recipient and redactor—not the author—of the book in the narrative which introduces the text. However, most instructions begin, “Salomon said...” Others begin, “Hermes said...,” “Adam said...,” “Nathaniel said...,” “Moyse said...,” and “Raziel said...” Narrative passages refer to Raziel as the source of the book and to Adam as the original recipient.

Liber Salomonis comprises folio pages 2^r-57^r of British Library Sloane MS 3826; it contains seven treatises (as described on its own fo. 3^v):

1. Clavis...“of astronomy and of the starres” (ff 5^v-11^v)
1. Ala...“the vertues of some stones of herbes and of beasts” (ff 12^r-27^r)
2. Tractatus Thymiamatus...of suffumigations and of allegations of them and divisions” (ff 27^r-34^r)
3. The “Treatise of tymes of the year of the day and of the night ... when anything ought to be done by this booke” (ff 34^r-46^r)
4. The “Treatise of Cleanesse...of Abstinence” (ff 46^r-51^r)
5. “Samaim” which “nameth all the heavens and her angels and the operations or workings of them” (ff 51^v-53^v)
6. The “booke of Vertues...and miracles...the properties of the ark of magicke and of his figures and of the ordinance of same” (ff 53^v-57^v)

9. Other items from *Das Kloster* (vols. 2 and 5, respectively) are posted at the website of the Cleveland Public Library: *Libellus Magicus: A Nineteenth-Century Manuscript of Conjurations and Praxis Magica Fausti*, introduced, annotated, and transcribed by Stephen J. Zietz (1999); go to www.cpl.org/010012/libellus/LIBELLUS2.html to bring up the contents page. Both are described by Waite (*Black Magic*, Weiser edition, pp. 102-4; *Ceremonial Magic*, Bell edition, pp. 110-112) and the first text is presented in both Latin and English at TWILIT GROTTTO: www.esotericarchives.com > Black Magic with the title *Vernus Jesuitarum Libellus*.

The rest of Sloane MS 3826 consists of

1. *Incipit Canon*: The rule of the book of consecration, or the manner of working (ff 57^r-60^r)
2. Orisons (ff 60^r-65^r)
3. Magical directions (ff 65^r-83^v)¹⁰
4. *Liber Lunæ* (ff 84^r-94^r)¹¹
5. *Raxhael*: The Invocation of Oberon Concerning Physick &c (ff 98^r-99^r)
6. The Call of *Bilgal*, One of the 7 etc. (fo. 99^v)
7. An Experiment for a Fayry (fo. 100^r)
8. *Beleemus De imaginibus* (ff 100^v-101^r)

Sloane MS 3826 is in English, except for (i) the opening lines of paragraphs in *Liber Salomonis* and *Incipit Canon*; (ii) the Orisons; (iii) the invocation, constriction, ligation, and license of *Raxhael*; and (iv) *Beleemus De imaginibus* (BELEEMUS ON THE IMAGES [of the planets]). Folio pages 58^r-83^v have been identified as material from THE SWORN BOOK of Honorius (see note 10, and below, “Printed notices of Sloane MS 3826”: Mathiesen).¹²

10. Robert Mathiesen (in the article listed below, page 14) lists “Sloane 3826...ff. 58-83?” [Mathiesen’s question mark] among the manuscript versions of the SWORN BOOK at the British Library, though he places it with those which “preserve the original Latin text.” Portions of 3826 are in Latin (see above), but the bulk of the text is in English. Gösta Hedegård refutes this identification (*Liber Iuratus Honorii*, pages 13-14, note 37), quoting Rachel Stockdale that 3826 ff 58—62 contain “The rule of the booke of Consecration or the manner of working, with some orisons.” Hedegård then refers to Waite (*Book of Black Magic*..., page 35), stating that the treatises of this part of 3826 “extract matter” from Honorius works; Hedegård allows that this “may possibly be right” (page 14, note 13).

The two paragraphs on *fo.* 68 begin, “Dixit Thebit Pencorat...” and “Thebit said....” The reference is almost certainly to Thabit ben Korra, or Tabit ibn Korrah, or Qurra (c.836-c.901), member of the pagan sect, the Sabians (mainly of the city Harran, Thabit’s birthplace). A prolific and eclectic writer, philosopher, and translator (he rendered the Greek philosophers—e.g., Archimedes, Aristotle, Euclid—into Arabic or Syriac), Thabit was an authority on the occult, particularly on the subject of images. Indeed, he is cited in *Picatrix* and the works of Albertus Magnus and Peter de Abano. (My thanks to Lester Ness who kindly provided information regarding Thebit Pencorat = ‘Tabit ibn Qurra.)

11. *Liber Lunæ* is quite similar to part of the text presented by Juris Lidaka in “*The Book of Angels, Rings, Characters and Images of the Planets*.” Attributed to Osborn Bokenham,” in *Conjuring Spirits*.

12. Refer to the introduction to my transcription of *Liber Salomonis: Cephaz Raziel* on the composition and redaction of Sloane 3826, at <http://www.digital-brilliance.com/kab/karr/Solomon/index.htm>.

Printed notices of Sloane MS 3826:

- Adam McLean's *Alchemy Web Site*. "Sepher Raziel Manuscripts," on-line at www.levity.com/alchemy/raziel.htm; also in print as an appendix to Steve Savedow's *Sepher Raziel Hemelach: The Book of the Angel Raziel*, York Beach: Samuel Weiser, Inc., 2000.
- Klaassen, Frank F. RELIGION, SCIENCE, AND THE TRANSFORMATIONS OF MAGIC: MANUSCRIPTS OF MAGIC 1300-1600. Ph.D. dissertation: Toronto: University of Toronto, 1999: p. 133 (ref. *Liber sacer* i.e. Honorius material), p. 207 (as an example of a seventeenth-century collection combining ritual and scholastic image magic), p. 259 (listed under "Seventeenth Century [MSS]).
- Mathiesen, Robert. "A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes," in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger. University Park: Pennsylvania State University Press, 1998: p. 145 (Sloane 3826 ff. 58-83 is listed as a MS of the *Sworn Book of Honorius*).
- "M. Plessner, article on 'Balinus' in *Encyclopedia of Islam* (new edn.1959) I, p. 995." (This entry appears on the British Library reference form which accompanies the MS.)
- Shah, Idries. *Oriental Magic*. New York: E. P. Dutton & Co., 1956; rpt 1973: page 191, BIBLIOGRAPHY, Grimoire References, *Chaldea*: "The following 'Black Books' of the sorcerers have traces of Chaldean magical rituals or processes attributed to Chaldean origin: Sefer Raziel (The Book of Raziel). B.M. Sloane 3826."
- Shah, Idries. *The Secret Lore of Magic*. Secaucus: Citadel Press Inc., 1958: pp. 288, 289, 290, and 310; ref. abbreviation (SR).
- Thorndike, Lynn. *History of Magic and Experimental Sciences*, volume II: THE FIRST THIRTEEN CENTURIES. New York: Columbia University Press 1923: p. 281.
- Waite, Arthur Edward. *Book of Black Magic and of Pacts*. London: Redway, 1898; rpt. New York: Samuel Weiser, Inc., 1972: pp. 33-4 of the Weiser edition.
- Waite, Arthur Edward. *The Book of Ceremonial Magic*. London: Rider, 1911; rpt. New York: Bell Publishing Company, 1969: pp. 20-21 of the Bell edition. (*The Book of Ceremonial Magic* is a revised version of *Book of Black Magic and of Pacts*.)

Works of Related Interest:

Agrippa, [Henry] Cornelius. *The Fourth Book of Occult Philosophy*, edited... by Stephen Skinner. London: Askin Publishers, 1978; rpt Berwick [ME]: Ibis Press, 2005.

This is the translation of Robert Turner (London: 1655) and the only edition which includes *all* of the items in Turner's collection rather than just *The Fourth Book* and *Heptameron* (see below). The Ibis Press edition is also well-prepared and reasonably priced.

- OF OCCULT PHILOSOPHY, OR OF MAGICAL CEREMONIES: THE FOURTH BOOK—Agrippa
- HEPTAMERON, OR MAGICAL ELEMENTS—Peter de Abano
- ISOGOGUE: AN INTRODUCTORY DISCOURSE ON THE NATURE OF SUCH SPIRITS—Georg Pictorius Villinganus
- ARBATEL OF MAGICK: OF THE MAGICK OF THE ANCIENTS
- OF GEOMANCY—Agrippa
- OF ASTRONOMICAL GEOMANCY—Gerard Cremonensis

_____. *Of Occult Philosophy, Book Four*, edited and translated by Robert Turner. Originally published, Antwerp: 1531; Turner's translation, 1655. Gillette: Heptangle Books, 1985.

Includes the *Heptameron* or *Magical Elements* of Peter de Abano; find both at www.esotericarchives.com.

_____. *Three Books of Occult Philosophy*, edited and annotated by Donald Tyson. Original English translation 1651; Tyson's edition, St. Paul: Llewellyn Publications, 1993.

The support material which Tyson provides makes this edition a valuable reference source. Text at www.esotericarchives.com.

(anon.) *The Black Pullet: Science of Magical Talisman*, translated from the French: *La Poule Noire*. New York: Samuel Weiser, Inc., 1972; rpt. (edited by Darcy Kuntz) Edmonds: Holmes Publishing Group, 1998.

On *The Black Pullet*, see Waite, *Ceremonial Magic*, pp. 113-132.

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Most of the contents were copied from Agrippa and other sources. See the defense of Barrett in Alison L. Butler, *THE REVIVAL OF THE OCCULT PHILOSOPHY: CABALISTIC MAGIC AND THE HERMETIC ORDER OF THE GOLDEN DAWN* (M.A. thesis, St. John's: Memorial University of Newfoundland, 2000): CHAPTER TWO: "Beyond Attribution: The Importance of Barrett's *Magus*."

Best, Michael; and Brightman, Frank H. (eds) *The Book of Secrets of Albertus Magnus. Of the Virtues of Herbs, Stones, and Certain Beasts, Also of the Marvels of the World* (13th century). Oxford: Oxford University Press, 1973; rpt. York Beach: Samuel Weiser Inc., 1999.

The recent Weiser edition is preferable to the reprint from Kessinger (Kila, Montana) entitled *Egyptian Secrets or White and Black Art for Man and Beast* of Albertus Magnus (copied from the Egyptian Publishing Co. [Chicago] edition).

Betz, Hans Dieter (ed). *The Greek Magical Papyri in Translation, Including the Demotic Spells*, Volume One: Texts. 2nd edition Chicago: University of Chicago Press, 1992.

Black, S. Jason; and Hyatt, Christopher S. *Pacts with the Devil. A Chronicle of Sex, Blasphemy & Liberation*. Tempe: New Falcon Publications, 1993 and 1997.

Pacts includes versions of *Grimoirum Verum*, *Grand Grimoire* and *Honorius*, edited and adapted to render them "doable." May I suggest "doabolic"?

Budge, E. A. Wallis. *Amulets and Talismans*. Originally published Oxford/ Cambridge: 1930, as AMULETS AND SUPERSTITIONS; rpt. New York: Collier Books, 1970.

See especially chapter XXIII: "The Kabbalistic Names and Signs, and Magical Figures, and Squares of the Seven Astrological Stars or Planets."

Burnett, Charles. *Magic and Divination in the Middle Ages. Texts and Techniques in the Islamic and Christian Worlds* [COLLECTED STUDIES SERIES: CS557] Aldershot: Variorum/Ashgate Publishing, Brookfield, 1996.

Cauzons, Th. de. *Magic and Sorcery in France, I*. [French original: LA MAGIE ET LA SORCERIE EN FRANCE, vol. 1 (of 4). Paris: Dorbon-aïne, 1910-12] Palm Springs: I.G.O.S., 1994.

Christian, Paul. *The History and Practice of Magic* translated from the French by James Kirkup and Julian Shaw; edited and revised by Ross Nichols (French original: 1870) New York: Citadel Press, Inc., 1963.

A Wicked Pack of Cards (see below under Decker) treats this 18th-century writer in "From Ghost Writer to Magus: Paul Christian" (= CHAPTER 9).

Davidson, Gustav. *A Dictionary of Angels, Including the Fallen Angels*. New York: The Free Press [A Division of The Macmillan Company], 1967.

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Wicked Pack is a well-written and well-researched treatment of how Tarot came to be positioned at the core of the Western occult, focusing on its assumption by the French occultists J.-B. Alliette (= Etteilla), Eliphas Levi, Gerard Encausse (= Papus), and, important in the present context, Paul Christian.

Dee, John. (various titles)

See my references to Dee in *Study of Christian Cabala in English*, Part 1, pages 10-12, and the reference list at www.nd.edu/~dharley/witchcraft/Dee.html.

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Dictionary of Gnosis & Western Esotericism, edited by Wouter Hanegraaff in collaboration with Antoine Faivre, Roelof van den Broek, and Jean-Pierre Brach (Leiden/Boston: Brill, 2005).

This superb collaboration contains entries on Agrippa, Albertus Magnus, Alchemy, Amulets, Astrology, Francis Barrett, John Dee, Intermediary Beings, Magic, Magical Instruments, Michael Scot, Peter of Abano, Satanism, and many more.

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Malinowski, Bronislaw. *MAGIC, SCIENCE AND RELIGION and Other Essays*. Garden City: Doubleday [Anchor Books A23], 1948; rpt. 1954.

Malchus, Marius. *The Secret Grimoire of Turiel Being a System of Magic of the Sixteenth Century*. London: Aquarian Press, 1960; rpt. Edmunds: Sure Fire Press, 1994.

Man, Myth & Magic: An Illustrated Encyclopedia of the Supernatural, edited by Richard Cavendish. New York: Marshall Cavendish Corporation, 1970.

Though this over-sized set of twenty-four books looks like something one might buy a volume per week at the supermarket, one has to be impressed with the names which appear on the list of contributors and the editorial advisory board: Mircea Eliade, R.J. Zwi Werblowsky, R. C. Zaehner, to name a few. Topics include Aberdeen Witches, Abracadabra, [H.C.] Agrippa, Alphabet, Francis Barrett, Black Magic and Witchcraft, Black Mass, Magic and Mysticism, Correspondences, John Dee, Divination, European Witch Persecutions, Exorcism, Faust, Finding of Witches, French Witchcraft, German Witchcraft, Grimoire, Italian Witchcraft, Love Magic, Magic, Magic Papyri, Magic Squares, Modern Witchcraft, North Berwick Witches, Old Age and Witchcraft, Pentagram, Picatrix, Ritual, Ritual Magic, Roots of Ritual Magic, Sacred Magic of Abra-Melin, Salem Witches, Satanism, Somerset Witches, Theurgy, Thomas Weir, White Magic, and Witchcraft.

Massello, Robert. *Raising Hell: A Concise History of the Black Arts—and Those Who Dared to Practice Them*. New York: Perigee Books, 1996.

See especially Chapter 1. "Black Magic and Sorcery," which includes sections on "The Great Grimoires" and "Conjurations from the *True Grimoire*."

Mastrocinque, Attilio. *From Jewish Magic to Gnosticism* [STUDIEN UND TEXTE ZU ANTIKE UND CHRISTENTUM 24]. Tübingen: Mohr Siebeck, 2005.

Mathers, S.L. MacGregor (tr). *The Book of Sacred Magic of Abramelin the Mage*. London: Watkins, 1898; 2nd edition 1900; rpt. New York: Causeway Books, 1974; New York: Dover Publications, Inc., 1975.

McIntosh, Christopher. *The Devil's Bookshelf: A History of the Written Word in Western Magic from Ancient Egypt to the Present Day*. Wellingborough: The Aquarian Press, 1985.

McIntosh has written two of the best "popular" books on their respective subjects: *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order* (London: Aquarian Press, 1980; rpt York Beach: Samuel Weiser, Inc., 1997) and *The Devil's Bookshelf*. These treatments are readable and reliable, being distillations of the long and careful research of a first-rate scholar.

McLean, Adam (ed). *A Treatise on Angel Magic, Being a Complete Transcription of MS. Harley 6482 in the British Library* [MAGNUM OPUS HERMETIC SOURCEWORKS #15]. Grand Rapids: Phanes Press, 1990; rpt York Beach: Weiser Books, 2006.

Meyer, Marvin; and Mirecki, Paul (eds). *Ancient Magic and Ritual Power* [RELIGIONS IN THE GRÆCO-ROMAN WORLD, volume 129]. Leiden – New York – London: E. J. Brill, 1995.

Meyer, Marvin; and Smith, Richard (eds). *Ancient Christian Magic. Coptic Texts of Ritual Power*. San Francisco: HarperSanFrancisco, 1994.

Necronomicon. A Sumerian High Magical Grimoire, edited and introduced by Simon. New York: Avon Books, 1975; 1980.

A search of NECRONOMICON on the Internet yields all kinds of entertaining and curious stuff, including shreds of the debate over whether the mysterious text ever actually existed. Adding to the scholarship, confusion, or hoax—take your pick—surrounding this work are

- *The Necronomicon: The Book of Dead Names*, edited by George Hay, introduced by Colin Wilson. London: Neville Spearman Ltd, 1978; rpt. London: Skoob Books, 1992.
- *The R'lyeh Text: Hidden Leaves from the Necronomicon*, edited by George Hay, researched, transcribed and annotated by Robert Turner, introduced by Colin Wilson. London: Skoob Books, 1995.
- Tyson, Donald. *Necronomicon: The Wanderings of Alhazred*. St. Paul: Llewellyn Publications, 2004.

Neusner, Jacob; Frerichs, Ernest S; and Flesher, Paul V. Mc. (eds). *Religion, Science, and Magic: In Concert and in Conflict*. Oxford – New York: Oxford University Press, 1989.

Page, Sophie. *Magic in Medieval Manuscripts*. Toronto: University of Toronto Press, 2004.

Paracelsus. *The Archidoxes of Magic*, translated by Robert Turner, 1655; rpt. Kila: Kessinger Publishing, n.d.

Contains the “Secrets of Alchymy,” “Occult Philosophy,” and “Celestial Medicines.”

Picatrix OR *Ghalat al-Hakim* [THE GOAL OF THE WISE] Volume One. Translated from the Arabic by Hashem Atallah; edited by William Kiesel. Seattle: Ouroboros Press, 2002.

This first English edition contains the prologue and Books 1 and 2 (of 4). Published earlier were “*Picatrix*”: *Das Ziel des Weisen von Pseudo-Magriti*, translated into German from the Arabic by Helmut Ritter and Martin Plesner (The Warburg Institute/University of London, 1962)—a summary in English appears on pp. lix-lxxv; and *Picatrix: The Latin Version of the GHAYAT AL-HAKIM*, edited by David Pingree (The Warburg Institute, 1986). See Martin Plesner’s summary of the contents of *Picatrix* at www.esotericarchives.com > Classical Grimoires.

Redgrove, H. Stanley. *Magic and Mysticism. Studies in Bygone Beliefs*. London: Rider, 1920; rpt. Secaucus: Citadel Press, 1972.

Rollo, David. *Glamorous Sorcery. Magic and Literacy in the High Middle Ages* [MEDIEVAL CULTURES, Volume 25]. Minneapolis – London: University of Minnesota Press, 2000.

Ryan, W.F. *The Bathhouse at Midnight. An Historical Survey of Magic and Divination in Russia*. University Park: Pennsylvania State University Press, 1999.

Savedow, Steve (ed/tr). *Sepher Raziel Hemelach. The Book of the Angel Raziel*. York Beach: Samuel Weiser, Inc., 2000.

An appendix to this book (pp. 280-286) gives a list of *Sefer Raziel* texts in manuscript compiled by Adam McLean. The first MS listed is British Library MS. Sloane 3826, which is discussed in the present paper above as *Liber Salomonis*. McLean’s list is posted on the Internet at the *Alchemy Web Site*: “Sepher Raziel Manuscripts,” www.levity.com/alchemy/raziel.html.

Sepher Raziel Hemelach (= *Sefer Raziel*) is primarily a production of Jewish folk magic. It is discussed by Joshua Trachtenberg in *Jewish Magic and Superstition* (New York: Behrman’s Jewish Book House, 1939; subsequently reprinted), a rare academic treatment of Jewish magic, considered something of a classic, though in sore need of updating. Savedow’s work seems to attempt two things: (1) to provide a reliable English edition of the text, and (2) to provide practicing magicians with yet another *grimoire*.

Schäfer, Peter; and Kippenberg, Hans G. (eds). *Envisioning Magic: A Princeton Seminar and Symposium* [STUDIES IN THE HISTORY OF RELIGIONS (*Numen* BOOK SERIES), vol. LXXV]. Leiden – New York – Köln: Brill, 1997.

Scot, Reginald. *The Discovery of Witchcraft*. 1584 edition published by John Rodker, 1930; rpt., New York: Dover Publications, Inc.

See especially “Booke XV,” which can be viewed at www.esotericarchives.com.

Scott, Sir Walter. *Demonology and Witchcraft: Letters Addressed to J. G. Lockhart, Esq.* 1830; rpt. New York: Bell Publishing Company, 1970.

Seligmann, Kurt. *The History of Magic*. New York: Pantheon Books, Inc., 1948.

Shah, Sayed Idries. *Oriental Magic*. New York: Philosophical Library, 1957.

See Chapter 2. “Jewish Magic”; Chapter 3. “Solomon: King and Magician”; and the Bibliography, “Grimoire References.”

Shumacher, Wayne. *Natural Magic and Modern Science: Four Treatises, 1590-1657* [MEDIEVAL AND RENAISSANCE TEXTS & STUDIES, volume 63]. State University of New York at Binghamton, 1989.

The treatises discussed are (i) Bruno’s *De Magia, Theses de magia, De magia mathematica*; (ii) Martin Delrio’s *Disquisitionum magicarum libri sex*; (iii) Campanella’s *De sensu rerum et magia*; (iv) Gaspar Schott’s *Magia universalis*

_____. *The Occult Sciences in the Renaissance*. Berkeley: University of California Press, 1972; 2nd printing 1973.

Shumaker’s study gives full accounts of astrology, witchcraft, magic, alchemy, hermetic doctrine.

Skemer, Don C. *Binding Words: Textual Amulets in the Middle Ages*. University Park: Pennsylvania State University Press, 2006.

Sullivan, Lawrence E. (ed). *Hidden Truths: Magic, Alchemy, and the Occult*. [RELIGION, HISTORY AND CULTURE: Selections from *THE ENCYCLOPEDIA OF RELIGION*, edited by Mircea Eliade]. New York: Macmillan Publishing Company, 1989.

Thomas, Keith. *Religions and the Decline of Magic*. Oxford – New York: Oxford University Press, 1971; rpt. 1997.

Tomlinson, Gary. *Music in Renaissance Magic. Toward a Historiography of Others*. Chicago – London: University of Chicago Press, 1993.

Tyson, Donald. *Enochian Magic for Beginners. The Original System of Angel Magic*. St. Paul: Llewellyn Publications, 1997.

_____. *Ritual Magic. What It Is and How to Do It*. St. Paul: Llewellyn Publications, 1992.

Walker, D. P. *Spiritual and Demonic Magic. From Ficino to Campanella*. London: University of Notre Dame Press, 1958; rpt. 1975.

_____. *Unclean Spirits. Possession and Exorcism in France and England in the Late Sixteenth and Early Seventeenth Centuries*. Philadelphia: University of Pennsylvania Press, 1981.

Weyer, Johann (= Jean Wier, John Wier, Ioannes Wierus). *Witches, Devils, and Doctors in the Renaissance* (DE PRÆSTIGIIS DÆMONUM, 1583). Introduction and notes by George Mora; translation by John Shea; preface by John Weber [MEDIEVAL AND RENAISSANCE TEXTS & STUDIES, volume 73].

Binghamton: State University of New York at Binghamton, 1991; rpt. Tempe: Arizona State University, 1998.

Of particular interest are two sections of Book Two: Chapter II, “A DESCRIPTION OF THE INFAMOUS *magician and of GOETELA and THEOURGLA*”; and Chapter V, “CONCERNING CERTAIN *books of magic*,” which discusses “books passed down by Raziel and Raphael,” *Book Four on Occult Philosophy* attributed to Agrippa, but appraised by Weyer as “falsely ascribed to his hand,” and “the pestilential little book of Pietro d’Abano entitled *Heptameron or Elements of Magic*.” Chapter VI goes on to discuss Trithemius and his book *Steganographia*.

Addendum: Solomonic Magic on the Internet

Some Solomonic texts seem to be everywhere on the Internet, while others are not represented at all. Anything touched by one of the founders of the Golden Dawn is, for better or worse, reproduced, pirated, and linked over and over, as, for example, W. W. Westcott's ubiquitous *Sefer Yezirah* or S.L. MacGregor Mathers' *Key of Solomon* and *Lemegeton*. What follows is our outline repeated with a selection of website addresses (followed by > WHAT TO CLICK TO FIND A TEXT OR INFORMATION)—plus a few notes:

1. The Clavicles

a. *The Key of Solomon*

- TWILIT GROTTTO: www.esotericarchives.com > Classical Grimoires. This ample site gives Mathers' text of the KEY; two other 16th-century renditions of the KEY: "The Key of Knowledge" (Add. MS 36674), and excerpts from a MSS Mathers used, "The Veritable Clavicles of Solomon" (Landsdowne 1203); Hermann Gollancz' description and a facsimile of *Mafteah Shelomoh*, a Hebrew version of the KEY; and Conybeare's translation of *Testament of Solomon*—all well presented.

INTERNET SACRED TEXTS ARCHIVE: www.sacred-texts.com > Grimoires (Mathers' text)

ALCHEMY WEBSITE AND VIRTUAL LIBRARY:

www.levity.com/alchemy/solomon.html >

Solomonic Manuscripts: KEY OF SOLOMON, English Versions

- NORTON'S IMPERIUM: www.hermetic.com/browe-archive > Classics of Magick (Mathers' text)

b. *Lemegeton*

- www.esotericarchives.com > Classical Grimoires (Joseph H. Peterson's editions of all five sections, plus Weyer's *Pseudo-monarchia daemonum*)
- www.levity.com/alchemy/solomon.html > Solomonic Manuscripts: *Lemegeton* and *Ars Notoria*
- www.hermetic.com/browe-archive > Classics of Magick (Mathers/ Crowley) (This site includes a transcription of the alternative fifth book, *Ars Nova*.)

2. The Grimoires

a. *Grimorium Verum*

- www.esotericarchives.com > Black Magic (two versions: French/ English and Italian)

b. True Black Magic

- (not found)

c. The Grand Grimoire

- www.esotericarchives.com > Black Magic (Only the contents are given on the website; the full text on CD can be ordered.)

3. The SWORN BOOK and the *Grimoire* of Honorius (two different texts)

- An English version of THE SWORN BOOK from "the Royal MS 17 A xlii" (= *Liber juratis*) and the contents of three French versions of the *Grimoire* are at www.esotericarchives.com > Classical Grimoires and > Black Magic

4. *Semiphoras* and *Shemhamphoras Salomonis Regis*

- The complete text of *The Sixth and Seventh Books of Moses* (which includes *Seʿuṣ*) with a brief introduction “but most illustrations omitted” is at www.esotericarchives.com > What’s new > Jan 1, 2006 > Part 2
- *The Sixth Book of Moses* and *The Seventh Book of Moses* can also be found at www.sacred-texts.com > Grimoires.
- *The Sixth and Seventh Books of Moses*, *Semiphoras*, and *Shemhamphoras* are all at The Realm of Shade:
www.realm-of-shade.com/booksofmoses/

5. *Liber Salomonis* and other portions of Sloane MS 3826

- A full transcription of British Library Sloane MS 3826 appears at COLIN’S HERMETIC KABBALAH: *Don Karr’s Solomon Magic*, at www.digital-brilliance.com/kab/karr/Solomon/index.htm
- www.levity.com/alchemy/solomon.html > Solomon Manuscripts: *Sepher Raziel*

Further, refer to the website (apparently in-progress) HEPTARCHIA—THE SEVENFOLD DOMINION at <http://www.heptarchia.net/> :

From the late thirteenth century world – in the shadow of which Peter of Abano (1250-1316) died while incarcerated on his second charge of heresy – to the late sixteenth century European world through which John Dee (1527-1608) was impelled by conversations with angels, the fundamental principles of Western magic were inscribed.

Once as inseparable as the front and back of a talisman, the Promethean mission of the magus was relentlessly in tension with the cultural dread of the sorcerer, locked in some monstrous double. Looking now through the mists of time do we see maligned holy men or self-deluding wizards? The vellum manuscripts, the leather-bound books and the dust-encrusted wax seals – are these enough to answer whether such uncanny Judaeo-Christian emissions were reconstituting and vivifying the effaced inscriptions of some *pharmakon* that rippled through the centuries from the pagan excreta of Hellenistic cauldrons? And if, instead of looking deeper into the past, we turn in the direction of the present, was it truly the cold light of Reason that evaporated whatever power once roiled within this fascinating polarity, draining its credibility and dissipating its energy? Did Western magic ever offer an alternative to the patterns of thought that arose in the seventeenth century, were transformed in the Enlightenment’s crucible, and became illuminating beams, charting our progress in accordance with what has proven ultimately to be the sterile, positivist visions of modernity?

This site seeks to answer these questions through an exploration of Western Magic as it was constituted in the Middle Ages and the Renaissance. It is through careful study of the genealogy of magic that we seek its relevance as a practice today.

SLOANE 3826 57^R—88^V

introduced by Mysticalgod

INTRODUCTION

This section of Sloane MS 3826 consists of

1. Names (*ff* 57^R-57^V)
2. *Incipit Canon*: The rule of the book of consecration, or the manner of working (*ff* 58^R-60^R)
3. Orisons (*ff* 60^R-65^R)
4. Magical directions (*ff* 65^R-83^V)

In “A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes,” Robert Mathiesen* lists “Sloane 3826...*ff* 58-83?” [Mathiesen’s question mark] among the manuscript versions of the SWORN BOOK at the British Library, though he places it with those which “preserve the original Latin text.” Portions of 3826 are in Latin, such as the orisons and some opening lines transcribed here, but the bulk of the text is in English.

In the introduction to *Liber Iuratus Honorii: A Critical Edition of the Latin Version of the Sworn Book of Honorius*, Gösta Hedegård** refutes the identification with the SWORN BOOK, quoting Rachel Stockdale that 3826 *ff* 58—62 contains “[t]he rule of the booke of Consecration or the manner of working, with some orisons.” Hedegård then refers to Waite (*Book of Black Magic...*, page 35), stating that the treatises of this part of 3826 “extract matter” from Honorius works; Hedegård allows that this “may possibly be right” (page 14, note 13).

* In *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger, University Park: Pennsylvania State University Press, 1998: p. 145.

**ACTA UNIVERSITATIS STOCKHOLMIENSIS: *Studia Latina Stockholmiensa*, Stockholm: Almquist and Wiksell International, 2002, pages 13-14, note 37)

While there are similarities in content and form, I found no direct correlation between the Sloane 3826 passages and the version of *Liber iuratus* at Joseph Peterson's website, TWILIT GROTTTO: <http://www.esotericarchives.com/juratus/juratus.htm>.

NOTES ON THE TRANSCRIPTION

Spellings (one place *worthing*, another *working*), abbreviations (*noie* for *nomine*, *sctissimis* for *sanctissimis*, etc.), and words struck through (*i.e.*, ~~Bas~~) are kept as in the original.

Superscript is used for certain conventions (*e.g.*, w^{ch} for *which*, p^{ar}ty for *party* where *L* means *par* or *per*).

Symbols for the planets and signs of the zodiac are from TWILIT GROTTTO: "Occult symbols and esoteric GIF's."

The text begins mid-page at 57^R.

[57^R]

*And heerafter beginneth names that be necessary
to everiche xpen man.*

Hæc sunt 4 noia creatoris et unumquodg est &^c

These be the 4 names of the creato^r and everiche is of 4 letters, and prophets beare them written in precious stones. And these be the names Jobac Jona Eloy yena. And knowe thou that who ever beareth these names written in parchmyn that in Hebrew is named Gauil in golden lres with him lyflood and clothing worshipfully lacketh not him, how long he hath them with him.

A name to get victory

Hoc est nomen cum quo Josue fecit &^c

This is the name wth w^{ch} Josue made the sonne

[57^V]

to stand in his place against his proper nature
 wth w^{ch} he overcame gabionitas 34 kings. And
 this is a great name and virtuous dreadfull
 and gastlewe Bachianodobalizlior and this
 Bachianodobalizlior hac. And this name giveth
 vengeance of enemyes. And who that ever
 beaeth it wth him a prison may not hold him
 neither in battaile he may be overcome wth any
 man.

To gladnes and against wrath & Ire
Hoc est nomen q dixit Creator Moisi &^c
 This is a name that the Creator said to Moises
 in the mount of Sinay hacedion or Hachedion
 And this name removeth wrath & sorrow and
 it encreaseth gladnes and love.

To Victory
Hoc est nomen q Adam in infernj circuitu &^c
 This is a name that Adam named in the environ
 of hell Mephenoyphaton. And who ever beareth
 it upon him any man shall not overcome him

Hæc sunt noia septem excelsa magna &^c
 These be the seven names great & virtuous
 when thou wylt axe any thing take thou a good
 hower and a good place. And els thou not hardy
 to name them. And these be the names Comiceton
 Sedelay. tohomos zofyn agata. bicol. ycos. It is
 ended. Do we thanks to our Lord Jesu Christ father
 and sonne and holy Amen, w^{ch} liveth & reigneth wthout
 end Amen.

[58^R]

Incipit Canon libr: confectionis vel modus opandi &^c

Heere beginneth the rule of the booke of consecra=
tion in the maner of worching. *In noie patris*

et filij et spus scti amen

filij mj p^{re}dilecte induere te vesti^{ts} &^c

My son welbeloved Clothe thou thee wth new clothes
and cleane wth w^{ch} was never vice nor synne ydone
Be thou cleane sothely in soule and in body, thou shalt
fast 9 dayes lenton fast standing praying devout and
meeke solitary from earthly things and from fellowships
sequestred, stable in the hope of God not doubting
neither meaving. Saying everiche day of the nyne
foresaid dayes the howers of rule of the day in his
hower, and all good comon orisons that thou
knowest And graces before meat and after forgett
thou not, but wth huge effort and cleannesse of soule
thou shalt say. And then sothely thou shalt have a
booke of parchmyn of vellym that is Calves skynnes
most cleane and most cleanly, of a cleane man
written wth these nyne Orysons that is to witt (the
first) *Deus invisibilis &^c* The *second Deus uni=*
uersi conditor. The third *O gloriose adonay*. The
4th *On pie pn juste*. The 5th *Adonay melothe*.
The 6th *omnipotens sempiterne deus*. The 7th *Pater*
de cælis. The 8th *Osannu et æterna*. The 9th *In noie*
duj Jehu xpj neither be there more written. Then
go thou devoutly and divinely for to heare masse
bearing wth thee the booke on Cleane syndall wrapped
and when sothely the masse shall begynne or before
putt thou the booke privily in a corner of the altar
under the cloth where is said the holy gospel. And

[58^v]

so thou shalt heare the masse attentively and
 desyringly And manly thou shalt pray God
 that he vouchsafe to hallow this booke. And when
 the masse is done privily thou shalt take the
 booke and thou shalt come home wth booke eare
 that thou eate w^{ch} thure thou shalt ~~perfume~~
 suffume all abouts wth water thou shalt spring
 wth holy water. And saying *Miserere mei deus*
 and so forth. And when thou hast done this
 putt it reverently upon a table wth sendell cove=
 red and made cleane in a chamber suffumed
 Then close thou it wth an holy stole (to the maner
 of a crosse after length thou shalt bynde) And
 wth ~~an~~ an holy girdle also of Latitude or bredth
 Then thou that long idle in words neither deeds
 hath bene bowing thy knees manly to the almighty
 thy face turned to the east say thou thy con=
 fession wth thilk versicles *Ne derelinquas*
me dne deus meus. And when thou hast said
 these thou shalt say the 7 psalmes wth the letany
 in the end of w^{ch} thou shalt ad this forme (*ut*
tu deus oipus &^c) And when thou hast said this
 thou shalt open thy booke and in the opening thou
 shalt say *Deus Miserere mei*. And when thy booke
 is open say thy confession wth the versicles as
 rather thou didst. And when thou hast ended
 say meekly and hartily this Orison *benedicat*
te pater &^c And it behoveth to do no more that
 day. And this same by nyne dayes shall be used
 And when wthout doubt this booke shall be had

[59^R]

Consecrate or ha[llow]ed.* And wth this booke thus
 Consecrate after thou might hallowe many other that
 they have strength and effect, after thy desyer
 and the rule of thy art, and thou shalt come to
 the end covered when sothely thou wilt hallow ex=
 p^{er}im^{te} or invocationes only or of eche other together
 If in the first maner thus thou shalt hallow: put
 thou thilke exp^{er}im^te upon a cleane table covered
 wth cleane sendell in the rather house, that is in a
 cleane chamber and honest Then thy face turned
 to the east thy knees bowed to the Almighty say thy
 confiteor wth the forsaid versicles that is to wytt
Ne derelinquas me dne Deus meus. And when thou
 hast said these say this Orison *Deus invisibilis*
 And when thou hast said it say thy Confiteor wth
 the foresaid versicles. Afterward say *Deus univer=*
si conditor. And when this is ended say thy
 confiteor wth the versicle. Afterward *O gloriose*
Adonay And when it is said, say thy Confiteor wth
 the versicle Afterward say *Adonay meloth &^c*
 And thus thou shalt do by 3 dayes everiche day
 3 or 4 tymes that is in the morning in the mid=
 day in the eventide and at midnight. And if thou
 mayst not so ofte, at least say it at morning and
 at even ne leave out not And knowe thou that
 in thilk orison. In the role consecrate i in c
 p^{ro}pocionis thou shalt number thy petitions and
 thou shalt change for thy will and need. That is
 thou shalt keepe for thilke place where it is

* Smudged between brackets.

[59^v]

said in aire potestates &^c till there per
scti ssimu nomen tuu. If in the second maner
then thou shalt say by order as thou shalt
do in the first netheles not changing thy
petition but as it is in thy head saying. And
when thou hast done this thou shalt say thy
confiteor wth the versicle. And when thou
hast said this say this Orison *Omps sempiterne
deus*. And when thou hast said this say thy
confiteor wth the versicle beforesaid After
ward say *Pater de cælis* And when thou hast
said this say *Osanna et æterna*. And then
say thy Confiteor wth the versicle before
Jesu xpc &^c And when thou hast done this
By 3 dayes as aforesaid it shall be well made
sure and stable wthout doubt Wherfore heere
be taken invocacons generally for books what
ever they be where spirits be incleped, either
for exp^{er}im^te where they be above cleped, w^{ch}
by another man be named Questions, exerciza=
tions vincula or bonds &^c ffurthermore knowe
thou that this Orison In noie dni nri &^c avay
leth to this that is said. And also avayleth to
op^{er}acon or worching. ffor when a man worcheth
in art or in deed he ought to say thus and to p^{re}co=
nize or this ought to be said and p^{re}conized. But
in the third maner do thou fully as it is said in
the second maner. ffor if thou put under the
Coniunction the coniuncti ff petition of the first
maner together and of the second so in the same

[60^R]

maner thou shalt have. And if any man may not
do this neither his worke or intent to effect (led by
such maner doctrine) eche man then cease & distreyne
ffor sothely I say that he who ever it be thus can=
not have himself as the rule of this book enformeth
neither he can or knoweth that this is worse and most
letting of his synnes, or p^{er} adventure he will not
amend himself (as it accordeth) what wonder thou
therefore if such ones feele impedim^lt or letting. Ther=
for blessed be he that these might holily & spedefully
diffinishe. And knowe thou that when ever thou saist
thy Confiteor Then anon after thou shalt sprinkle
thee wth holy water and wth the signe if the holy
crosse signe thee

Heere endeth the Canon or Rule

And heereafter beginneth thorisons for to hallow
the book wth meeke devocion & wth all theeffect
or desire of the harte say thou

*Ut tu Deus ompo omnia et bonitate tua sctifices et
benedicas et Consecres lib istu sctissimis nuibz
tuis insignitu vt virutute quæ obtinere debuit potenter
obtineat vz ad Conservand vincta spm et omnes
invocationes et Coniurationes ipor et oia etiam
alia quemlt exp^{er}imenta vel bria vel instrumenta
seu quæg alia &^c*

*Deus ms Miserere mei et p^rce malis meis sana
aia mea quia peccavi non abneges vni quod plur=
bus contulisti Exandi Deus Orationem famuli tui
ut in quocunq die invocaveio te velocity exandi me
sicut exandisti Maria Magdelana Suscipe domine*

[60^v]

*Clamore confitentis Exandi Due voce p^rcantis
et p. oratione beatissimæ virginis Mariæ matris
tuæ atq oium sctor tuo et orones et p^rces per=
veniat ad aures pietatis tuæ quas ego N p^r. hoc
libro Consecrando effundo cora te in hac hora
ut p. tua sctissima noia quæ in ipso continent^{or}
sit consecratus et confirmatus ad quodcunq
volnero p^rstante duo nro Jesu xpo qui vivit et regnat
Deus p. Aia secula seculor*

*Due Jesu xpe fili dei vivi p. ineffabile miam tua
p.^{ce} mihi et Miserere mei et exandi me ome p.
invocatione nois trinitatis S. S. P.ris et filij et
spus scti acceptas habeas et placeant tibi orones
et verba oris mei p. invocatione tuor sctor noius
in hoc libro scriptor humiliter et fideliter dep=
canes licet ego N indignus tamen in te confidens
ut sctifices et benedicas libr istu tuis sctissima
noia ss On Jesus xpus Alpha et Ω el ely
eloy eloye onoytheon stimulamaton alzephares
tetragrammaton eliora egiron ynsirion oristion
orconay usiormis vel usior ormis one labiazin
Noyn. Messya sother emanuel sabaoth adonay
et p. oia secreta noia tua quæ non licet hoi loqui
et p. hæc noia quæ in hoc libro continent^r et p.
et potestate tua divina sit liber iste consecratus
+ benedctus + snaguinis tui ut virtute qua debet
et desidero obtinere obtineat et veraciter sine aliqua*

[61^R]

*fallacia et efficaciter valeat ad consecrandu vincula
spm et oia experim^{ta} to^r ta et invocationes et coniura=
tiones spiu et bria portabit signa figura et charact^r
et quæq alia volnero ut sctam virtute et potestatem
obtineant et habeant p. p^{er}puo ad quælibt ad quæ illa
sunt constituta p^rstante duo qui sedet in altissimis cui
honor et Gloria in secula seculor Amen.*

*Benedicat te + pater benedicat te + filius bene=
dicat te + spūs sctus scta mater dui nri Jesu p.pi
te benedicat + et sanctificet + ut vitute sacri in
te N obtineat quæ obitnere debes benedicant te + æs
sctæ virgines benedicant te + hodie et omni tempore
æs scti et electi æs virtutes Cælestes te + benedi
cant et Confirmet æs Angeli et Archangeli æs
virtutes Dei principatus et potestates throni duaciones
Cherubin et serafin ex autoritate et licentia Dei
te + benedicant p. merita et orones et invocationes
omn sctor tuor due Jesu p.pe benedicas + sancti=
fices + et consernes + libr P. et confirmes + p.
oipotentia tua et virtute et potestate obtineat ad qua
constitutus est et confirmes p^rstante duo nro Jhesu
p.po cuius regnu et inp.in sine fine p.manet in sæ=
cula sæculor Amen*

These be the versicles that should be
said after the Confiteor

*Ne derelinquas me due Deus meus ne discesseris
a me intende in auditorin men due salutis meæ fiat
mia tua due sup. Nos quemadmodu speravimus in to
In te due speravi non Confundar in æternu Intret
in Conspectu tuo oro mea due et inclina auræ tua ad
p^rces meas Due exaudi orone mea et clamor meus ad te
veniat deus potentissime Deus sctissime fortissime*

[62^v]

Heere beginneth thorisons that ought to
be written in the booke consecrate

The first Orison *Oro prima*

*Deus Invisibilus, Deus inestimabilis, Deus ineffabilis
Deus incommutabilis, Deus incorruptibilis, Deus piissime
Deus dulcissime, Deus excelse, deus gloriose
Deus immense, Deus totius miæ Ego N. Licet indignus
plenus iniquitate dolo et malitia supplex ad tua
vera venio miam orans et deprecans ut non respi=
cias ad universa et innumerabilia peccata mea
sed sicut consuevisti peccator misereri et preces
humiliu exandire, ita me famulu tuu N. licet in
dignu exandire digneris clamante ad tex hoc
exp^{er}im^{to} sctissimis noibus tuis insignito, ut virtute
obtineat S. æreas potestates et infernales prince=
pes p^{er} hane orone consecrate mirabil constrin=
gat ut velint nolint humanæ voluntati obediant
et cum exorcizator voluerit æs ad um conger=
get et cum vluerit disperget p^{er} sctissimu nomen
tuu q quatuor literis scribit^{or} Ioth theos agla
yaym deus eloy quo audito mane retrogradit^{or} ois
ær conculcat^{or} terra tremit ignis extinguit^{or} ois
quoq cælestis exercitus tremit et infernalis tre=
mit et turbat^{or} et p^{er} hæc sctissima noia On alpha
et Ω principiu et finis el ely elæ eloy Elyon
sother emanuel sabaoth adonay egge ya ya ye ye
consecrat^{or} hoc exp^{er}im^{tu} deo p^{re}stante qui sedet in
altissimis cui laus est et Gloria atg honor p^{er} infinita
secula Amen If sothely thou wilt hallow any
exp^{er}im^t that p^{er}tayneth not to invocation of spirits
then thou shalt say thus me exandire digneris*

[62^R]

*clamante ad te p^{er} hoc exp^{er}im^{te} vy virtute quam
obtinere debet potenter habeat et obtineat p^{er} sctissimu
nomen tnu q scribit^{or} in isto libro*

The Second Orison

*Deus universi conditor orbis qui Cælu sup^{er} nubiu
altitudine extendisti et terra in sua stabilitate
fundasti et mari terminu suu quem p^{er}terire no po=
test tribnisti qui solem et Luna et stellas in sumo
ære collocasti qui oia in sepia fecisti qui sexton die
hoiem ad imagine tua plasmasti que et cu Eva
propter mandate tui prevaricatione de paradise p^{er} iecisti
qui genus humnai in aqua diluvii perdidisti qui Noe
et æs qui cu eo errant im archa salvasti. Qui Abra=
hæ sub triplici persona ad radice mambre apparnisti
Qui Loth de submersione Gomorrhæ et Sodomæ
liberasti. Qui Moysi in medio Pubi in flama ignus
locutus fnisti. Qui populu tuu de Captivitate Egipti
eduxisti et ei p^{er} mediu mare via apernisti. Qui lege
Moysi in monte Sinay dedisti Qui de petra aquas
manare fecisti. Qui Daniele de Lacu leonu eri=
pnisti Qui tres pneros de camino ignis ardentis
S. Sidrach Misach et Abednago illæsos abire fe=
cisti. Qui Susanna in te Confidente de falso crimine
liberasti. Qui Jona propheta in ventre ceti salvasti
p^{er} hæc multa et alia miracula quæ fecisti exandi
p^{ro}pitious pie. Jesu orone famuli tui N. et da huic
exp^{er}im^{te} virtute et potestate super malignos spus
ad congregandu ipsos et ad slvemen et ad ligandu
et ad maledicendu et in profundu abysti p^{er} ijciendu si non
obedierint exorcizatori, duo p^{ro}sante qui sctus benedic=
tus regnat p^{er} oia secula seculor Amen.*

[62^v]

The third Orison

*Oh gloriose Adonay p^{er} que creant^{or} oia regunt^{or}
et consistent adesto perpitiis invocationibus meis
et clementer p^{re}sta ut hoc exp^{er}im^{te} p Deu vir=
tute et potestatem obtineat ad subingandu malignos
spus ut velint nolint exorcizatori humiliter obediant
et mandata eius adimpleant te invante et inbente qui
sedes in altissimis et cuncta custodis cui sit honor et
potestas p^{er} infinita secula seculor Amen*

The fourth Orison

*On pie on Juste Adonay sctissim^e qui misericordiæ
et pietatis es origo Rex regn et dus duantin qui sedes
in mæistate tua intueris profundu abyssi omnia
cernens oia regens oia pugillo continens qui
virtute tua cumtis moderaris qui hoiem ad imagine
et similitudine tua de limo terræ formasti, ut sic
in terra landeris et glorificoris sicut in Cælo et
omnis terra adoret te deus et psallat libi et
ego N. licet indignus psalum dicam noi tuo al=
tissimo, unde pijssime et misericordissime Deus
maiestate tua imploro et cu humili devotione
suppliciter exposco ut in virtute tua et dono græ
tuæ consecrent^{or} et confirment^{or} orone et conse=
craciones quæ in hoc scribunt^{or} ut virtute et eff=
cacia ad qua institutæ sunt potenter obtineant
et potestatem exorcizatori super malignos spus
perfecte tribant ut cu p^{er} ipsum et p^{er} ipsas invocati
et exorcizati fuerint statim ex oi parte convenient
et response veraciter et recte reddant et mandata
exorcizatoris cito et efficaciter proficient illo p^{er} stante*

[63^R]

*cui laus est et potestas qui etiam regnat et imperat
p^{er} æterna secula seculor Amen*

The fifth Orison

*Adonay Meloth Adonay Auboth beola Nathath Ado=
nay in quo oia Creata et sc̃tificata sunt misericordia
tua et ineffablie pietate tua p^{er} hæc santissima noia
invoco te ut mihi postulanti licet indigno famulo tuo N.
auxiliu græ tuæ p^rstare digneris super has orones con=
secrationes et invocationes tuis sc̃tissimis noibus insig=
nitis quæ in hoc libro continent^{or} S. on el eloe Adonay
Saday alpha et Ω yaheyhe hassery usion panton craton
tetragrammaton elzephares occmomos vel occmomoy anoy=
theon stimilmaton on. ely elion ely eloy eliora messias
sother emanuel sabaoth pantather panteon pancraton
premellius principiu primogenitus sapiam uertes crala=
thon splendor Gloria lux panis fons vitis mons hostin
Ianna petra lapis es verbu salus angelus sponsus leo
vermis athanathos kiros agiros otheos p^{er} hæc sc̃tissi=
ma noia et p^{er} alia quæ noiare non licet te suppliciter
expostulo ut orationibus et consecrationibus atq̃ invoca=
tionibus istis quæ continent^{or} in hoc libro virtutem et
potestate tribnas p^{er} virtute tua divina ad consecrandu
oia exp^{er}imenta et invocationes demonu ut ubicunq̃ ma=
ligni sp̃us in virtute tuor nuuim fuerit adiurati et
exorcizatoris ~~dileng~~ diligenter adimpleat ut nihil
sint nocentes neg terrore inferentes sed potius obedi=
entas et ministrantes et tua districti virtute mandata
proficient fiat fiat fiat Amen*

Knowe thou that if thou wilt compound or make
any exp^{er}imt of new to thy pleasure or liking put

[63^v]

to it this teaching. Hoc est talem virtute vel talem vim &^c
 That is such vertue or such strength &^c and hallow
 thou it as it is aforesaid and it shall consecrate
 that thou come to effort or speed. Heere begin=
 neth the generall consecration of spirits for
 to gett downe power for to clepe thilk spirits
 to bynde to lose to comannd to curse and to con=
 found or washe. ffor to hallow exp^{er}im^{te} say thou
 hither But for to hallow bonds & other say thou

The sixth orison

*Omnipotens semperiterne Deus qui in principio
 Cuncta ex nihilo creasti cui obedient æs creaturæ
 cui æ genu flectit^{or} cælestiu terrestriu et infer=
 nor quem tremuit angeli et archangeli tui
 duationes et potestates adorant et tremuit qui
 manu claudis oia et Adam ad similitudine tuam
 fecesti et angelos tuos incredulous p^{er} superbia eor
 in profundu tartari oiecisti te rogo et peto cleme=
 tissime pater oipx et obsecro to p^{er} Ihm xpm filiu
 tuu in cuins ptate sunt oia qui sedet ad dextra
 tua pater oips qui venturus est indicare vivos et
 mortuos et seculu p^{er} igne quaternus tu Deus Ihu
 ppe qui es Alpha et Ω primus et novissimus Rex
 regu dus duantiu Ioth agla sabaoth et abiel
 onathi anathæl amaziel gudoniel agios chelias
 ylkiros anathanatos ymas ely messiah p^{er} hæc tua
 noia et p^{er} oia alia advoco te et obsecro te p^{er}
 nativitate tua Jesu ppe p^{er} pueru pannis involutu
 p^{er} baptisum tuu et p^{er} passione tua et p^{er} resurrectione
 tua et p^{er} ascencione tuæ, et p^{er} spm sctm p^{er} acletu*

[64^R]

*p^{er} amaritudinem aīae tuae quae exivit de corpore et p^{er}
 quinque vulnera tua et per mortem tua et p^{er} sanguine
 et aqua quae exivernut de corpore tuo p^{er} misericordia
 et oīptentia tua et virtute ineffabile tua et p^{er} sa=
 cram^{tu} q dedisti discipulis tuis pride antequa fuisti
 passus, et p^{er} sctam trinitate individual p^{er} prophetas
 et patriarchas et p^{er} æs sctos tuos et scats tuas
 et p^{er} oīa sacra mysteria et beneficia quae sunt in honore
 tuo et p^{er} sctissima noīa tua cognita et incognita adoro
 te et invoco te obsecro et benedico te et rotæ ut ac=
 ceptas habeas onones et consecrationes et verba
 oris mei quibus utor Peto Deus oīps virtute et
 potestate super æs angelos tuos qui de cælo eiecti
 sunt decipientes genus humanu ad loquela eor ab=
 strahendu ad constringendu eos eoram me et ad
 percipiendu eis oīa quae eis facere sunt possibilia, et
 ne me verbamea voce mea ullo modo contemnant
 sed mihi et dictis meis simper obedient el nide time=
 ant. P^{er} humilitat^e mīam tua et gratia tua deprecor
 et peto te p^{er} oīa noīa tua Athon arathon uegethon
 ya – yraien knemnoy usion: ysilosi et p^{er} æs sctus et
 scats et p^{er} angelus et archangelos potestates duatio=
 nes et virtutes et p^{er} istue nomen p^{er} q Salomon con=
 stringebat demones et conculstieos S. Booth hebant
 heth agla Joth oths Sabaoth phanabaoth et p^{er} virtu=
 tem eorunde quatemis me petente congregare et cons=
 stringere eos concedas ut nihi rudeant corporis et aīae*

[64^v]

*p^{er} dum nrm Jhm p^{er} pm filiu tuu qui vivis et
regnas Deus in vintate scti spus p^{er} oia secula
seculor Amen*

*Pater de cælis deus unus un substantia trini=
tas in p^{er}sonis qui Ada et Eva et plurimos alios
parcari permisisti et ti x peccatis eor crucifigi
et mori sustinnisti clementissinne pater te q. peto
et rogo supplex niodis oibus quibus possu p^{er}
alpha et Ω xpm filin tuu ut me N congregare
et coandunare permittas angelos tuos quondam
incredulous qui habent poteste nihi alloqui
et facere quæ volo et desydero sinelæsione
alicnius et nocumento p^{or}sta et principne dedisti
virtute lapidis herbar verbor et noium tuor
nobis potestate ligandi solvendi demones verbis
nris et anxilio tuo q concedas permirar
bilem virtute tua p^{er} oipotentia Amen
O suma et æterna deitas et virtus altissima
qui te dispot his vero indicio vocaris noibus
Onoytheon Elzephares Tetragramaton stimulama-
Ton Eloyoram Egiron usirion oristion oriona
usiormis vel usionia onelga braysyn neym Joseph
messias sother Emanuel Sabaoth adonay Te invoco
te adoro te totis viribus mentis implore quatenus
p^{er} te putes orationes consecrationes et invocacæs
in hoc libro existents consecrent^{or} et p^{re}parent^{or}
quemadmodu convenit . s. ubicunq maligni spus in
virtute tuor noin fuerint invocati et exorcizati statim
ex oi parte convenient et non smt nocentes neq terrore
inferentes sed potius obedientes et ministrantes et tua*

[65^R]

districti virtute mandata exercizatoris perficiant Amen

In noie dni nri Jhu xpi patris et f et s.s.

*scta trinitas et inseperabilis unitas te invoco us ss
mihi salus defensio et protection corporis et animæ
meæ mmc et imp^{er}pm p^{er} virtute crucis et passione=
tua dep^{re}co rte Due nr Jesu xpe fili dei vivi p^{er} merita
et intercessiones beatissimæ matris tuæ Mariæ et oinm
sctor sctar[]q* tuar ut mihi concedas gram tua et
pietate slr et potestate diam super æs malignos spus
ut quotiescunq virtutue tuor noium eos invocavero statim
ex oi parte convenient et voluntate mea perfecte adimple=
ant q nihil sint nocentes sed potius obedientes p^{er} et
ministrants et tua districti virtute mandata mea
perficiant Amen*

Explicit

Cum volneris subscribbere ad oiu aspice solem &^c
When thou wilt write to hate behold thou the sonne
and the day of him ffor if thou fyndest it in ʒ
Ω or ʒ worke thou to hate in the first hower of
the same for it is the hower of solis. And write
thou the name of the day and the name of the hower
and the Charact of Solis w^{ch} be thend of this
booke nempning the separation or departing betwixt
everich either p^{er}son seethe this scripture is full necessa=
ry And if it befalleth that ♂ be wth ☉ it shall
be stronger to this that thou wilt worche And work
thou not but if ☉ be in fiery signes And worke thou
nothing in other howers of the same day.

* A smudge here between the brackets.

[65^v]

The day of Luna the first hower of same
 is to write in it p to entering upon kings and axe
 thy things and change thou what things thou
 wylte. And be thou warefor the coming be=
 tweene of Luna to Caput draconis that is in
 the first knott fro it is secret & hid Also when
 it cometh to the second knott and the third
 And be thou ware from other knottes if sothely
 thou wilt worke to payne & perdition worke thou
 by the fowre last knottes. And when Luna were
 in any of these thy worke shall be fulfilled in thine
 axing. And the vith hower of the day of Luna
 in veneris. Therfore worke thoun in it to love and
 the viith of the same is of ♀ worke thou in it
 to dilection of men together. And the day of Luna
 accordeth generally to eache worke that thou wilt
 And most if Luna were in ☿ or ♄ or ♃ And if
 ♀ were wth it thy worke shall be stronger and it shall
 helpe to suffer betwixt the man and the woman
 Therfore worke thou all these on diminution of Luna
 The day of ♂ the first hower of it when therefore
 thou wilt make sicke any man or woman wth divers
 torments in bynding or losing of body or taking away
 of wytt or what ever thou wilt any man suffer in
 his body thy work shall be fulfilled and thou shalt
 fulfill in it Therfore dread thou God and let not
 a true man and worke thou in the first hower of
 the dat of ♂ and write what thou wilt. After that
 thou hast written the name of the man & the name

[66^R]

of the day and the name of the hower and the name
 of ☿ and write thou the characts of ☿ and wth all
 this thou shalt fulfill The second hower of it is of ☿
 worke thou in it like to this when ☿ werein his fiery
 signes And write thou the names as I have beforesaid
 to the characts of ☿ and the name And if ☿ were
 in ♀ bynde thou serpents & scorpions. And the
 third hower is of ♀ worke thou in it to all love when
 he were in his fortune or exaltation for then it shall
 be sharper in this thing. Thou shalt write the name
 of the hower of it and of the day and the characts of it
 for thou shalt profit. And the 4th hower is of ♀ write
 in it to hate and departing and thou shalt write the cha=
 racts of ♀ and the names as it is said in other planets
 The day of ♀ the first hower os if it of w^{ch} the empire
 is strong when it were in his exaltation worke thou in
 the hower of privy things. And the 2 hower is of ☿
 write thou in it to petitions of ♀ And worke thou not
 in other howers of this day any thing.

The day of ♀ the first hower of it is write *P* in it
 To kings and enter thou upon them when ♀ were in
 And bynde thou shippes that were in the sea
 And if ☿ were wth it, it shall be stronger in all things
 that thou shalt worke in kings and of other & to con=
 cord betweene them that be attwayne And worke thou
 in it to love of women when he were in his fortune. And
 write the names & characts after that I have before
 said to thee And the 2 hower is of ♀ write & afflict=
 tion of him that thou wylt. And the 3 is of ☿ worke
 thou in it to divers & all things that thou wilt.

[66^V]

The day of ♄ the first hower of it is worke thou in it to all odible works betweene friends, do all worke that thou wilt in the same hower of waxe and Lute. And if thou wilt make a man sicke take of the clothes of him if thou might & write in them the working of the man& the name of the hower, & the name of the day. and cast into a fyer that is not quenched as the fier of a bath & of and oven and this shall be the sicknes of him. And if then ♄ were in his fortune or in his exaltation the worke of him shall be stronger.

The first hower the name of it is hebiem
 the second luuer. The third Camu. The fourth
 telgilim the fifth Tathalit. The sixth Tenhor.
 The 7th Jador. The 8th Jafatu. The 9th Baron
 The 10th Jahon. The 11th Jebron. The 12th aliachalon.
 In the first hower is made orison of men to their
 God It is good in it to bynde all tongs In the second
 is made the orisons of angells to the Lord and
 in the same be made works of concord or dilection
 or love betweene men and to all creatures of eache
 spirit. In the third fowles bringeth thankings to
 their Lord In it be made the works of fowles and
 of fishes In the 4th creatures do thankings to
 their Lord In it be made the works of serpents
 & of scorpions. In the 5th eache beast doth than=
 kings to the Lord In it be made the workes of
 wolves & of wilde beasts fowre footed In the 6th
 is made the orison of Cherubin to their Lord for

[67^R]

encreasing of all things and of incantations And in it
 be made the works of them that is p^{ri}soned and they
 be delivered. In the 7th is made the orison of them
 that fasteneth the throne. In the 8 be made the
 workings of dep^{ar}tings & strife beside creatures.
 In the 9th be made the workings of taveling men
 that theeves lett them not neither go out to them wthout
 end. In the 10th waters singeth to their lord and
 in yt descendeth the spirit of the Lord and he maketh
 to tremble, and the worke of taking of kings be made
 and entring to them, and they should not speake to him
 evill. And if water were taken in yt and were medled
 to an oyntm^t made holy or hallowed and wth this he
 were annoynted that suffereth spasmu it shall p^{ro}fitt
 to him bythe comannemt of God almighty. In the
 xith just men be glad. And in it be made the works
 of love and of concord. In the xiith men be outcast
 and in it be made the works of sylence that they
 speake not furthermore upon whome they be made.

Si quis maxima dilectionis reverentiae et benigni=
tatis &^c Who ever willeth himself to be seene
 and be had of most dilection reverence & benignity
 in the hower of ☩ in the day of him ☉ be it fused
 of brasse and that most privily and wth cleannesse
 and grave he his name in ☉ w^{ch} avoideth wth the
 ayre, and wth good odo^rs be it filled. And this ori=
son among there ne leave he not O Jou fulgen=
tissimu sps neg in honore et dilectione populi et
maxima poteste sublevate corda potehntu voluntates

[67^v]

hoinm meæ voluntati convenire, And when that
 is done be it wrapped in cleane clothes and in
 the Cloth be paynted the seale of Jovis And in
 the middle of the city in w^{ch} he willeth to be, be
 it burned. If sothely thou wilt make concord
 make ☉ in the howre of Jou or of some lving
 Joue, and one clepe that other and be it put
 Under the earth together. And the foresaid orison
 Be it not leaved or be it not still for any love added
 If sothely any man would be holden wth the love of
 any woman make he ☉ in the hower of ♃ and in
 his day and o[?]* of him in the hower of ♀ or be
 it or be it paynted in most cleane and
 white p^{ar}chement. And his name in the
 head of the planet and in the brest, and that
 one kisse that other and clepe. And about the
 head seales of the planets be they paynted, And
 when this is done be they suffumed wth thure
 & croco and in the hower of action this orison
 be it not leaved *O Jovis et Veneris amabiles*
et grales sps amore .S. cordi illius adtubete
sup ☉ meam cordi ejus imprimite ut quandiu
res ista duraverit se mitri ad voluntate mra
exhibeat potentiaq creatoris. And then if it
 be metall in the responsory of this to w^{ch} it is
 direct be they putt under the earth if paynted
 upon him to whome the love neded & besides
 the beholding of him for whome it was made.

* Unclear script here.

[68^R]

Dixit Thebit Pencorat dixit ar^h qui legerit &^c*
 Thebit Pencorat said Ar^h said who that readeth
 Philosophy and geometry and all science & were
 alien from Astronomy ffor it is more p^{re}cious then Geome=
 try and higher then Philosophy. It is more imaginative sci=
 ence. Ar^h the pher saidin the third treatise of his
 booke de anima that is of the soule ffor as a body is not
 moved that lacketh the soule or lyfe neither lyfe is to the
 soule but by meate wth w^{ch} the natures of him be
 disfyed so they lacketh light of wisdom and of science
 when they be made wyde of Astronomy. And ad the soule
 or lyfe may not stande but by meate by whome natures
 of the bodyes be disfyed, also nature is the roote of wisdom
 anents him that lacketh astronomy neither there is a light
 of Geometry when he would voyd from Astrnomy. And
 astronomy is more p^{re}cious and higher then all science.

Thebit said when thou wilt any thing of all things
 Of worke Know thou ~~that~~ that Philosophers have
 comended to us in fer reposacle 7 works w^{ch} we useth
 in each maner w^{ch} were p^{ro}fitt p^{ro}vocation or expulsion of
 ympediment. And now I have shewed before to thee in
 my booke chapters. And I have put them for similitude
 or likenesse wth w^{ch} it is worke of some worke for to
 chase away scorpions When thou wilt worke thou shalt
 begin under Ascension of Scorpius and thou shalt
 figure ☉ of a scorpion of brasse or tynne ot lead
 or sylver or gold and thou shalt grave upon ☉ the
 name of the Ascendent and the Lord of him and the
 Lord of the day and the Lord of thehower and the name
 of Luna, and Luna be it in Scorpius. And thou shalt
 make the Ascendent infortunate as thou might better and

* Aristotle?

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the Lord of the Ascendent and thou shalt make the house of ☿ infortunate, and thou shalt put in the house of ☿ or be it Joyned to evill in the 4th or in the 5th or in the 7th. And when thou hast done this thou shalt put under the earth or bury the head downward and thou shalt say in the hower of the sepulture of it *Hæc est Sepultura ejus N vt non ingrediatur locu istu N* and that he enter not into this place N. And thou shalt bury it in the middle of the place from w^{ch} thou wilt that be taken away from it or in the place of the dwelling of him or in the place
 * of conversation of him. And if thou maketh 4 ☉ after this disposition and burneth everich in each quarter of them of the quarters of the place from w^{ch} thou wilt them to be taken away it shall be more profitable & better. Also do thou all thing that thou wilt of all maner of beasts letting when thou wylt put them out and begin thou this under the Ascension of like kynde of them w^{ch} thou wilt put out or do away. Also do thou when thou wilt destroy a region or let it. make ☉ under the Ascension of that city, and thou shalt make infor= tunate the Lord of the house of Death. And thou shalt make infortunate the Lord of the Ascendent and Luna and the house of Luna. And thou shalt make infortunate the xth house if thou might & bury thou ☉ in the midst of it, anfd thoushalt see won= derfull things of marvels. Also when thou wilt let any man d othou lyke to this worke and be it not fortunate in any thing how long ☉ were in the place

* In the margin here: plates . O

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of it the will of God y keepe

Cum volueris extruere domu regione &^c

When thou wilt shape any house region or city or place the places use thou fortunes or thous shalt putt fortune on thascendent of it and in the 10th or in the xith or in the viiith And thou shalt make fortunate the Lord of thascendent And the Lord of the house pf thascendent. Thou shalt make fortunate Luna and the Lord of the house of him is thou hast done by these that be evill and thou shalt see wonderfull things.

Quida destruxit regnu hoc modo &^c

Some man destroyed a realme in his maner. He made infortunate the Ascendent of the region & the Lord of him and the Lord of the Ascendent. And he made ♄ infortunate and he putt him the Lord of the hower, and he hid the fortunes that is, he made them to be absent from the ascendant And the Lord of him And he made the fortunes to fall from triplicity of the ascendant and from the corners And he wrote in ☉ the name of the region, and the name of the ascendant and the Lord of him and the name of the Lord of the hower and the name of the Lord of the day and thr p^{ar}ty of evils & the Lord of him and the Lord of the signe in the w^{ch} the wall fill. And he buried ☉ in the middle of the region. And he putt wth in ☉ of the earth of the region of the 4 quarters of yt East west north and south And he said in the sepulchre this ☉ be made of destruction of the place N When thou wilt make ☉ that asketh substance that is taken be strength from him or denyed or letted and thou wylte that it be holden to him make to him ☉ of

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gold or silver or brasse or of them w^{ch} it might be made. And begin thou to worke under thascension of Interrogation of him. And make thou the Lord of the house of him to be under ioyned wth the Lord of thascendent, and be there betwixt them receiving, and the coniunction of them, be it from the third or the vith beholding. And it accordeth that the Lord of the house of substance be in signes obeying and the Lord of thascendent in signes comannding this sothely shall be stronger and the signes obeying to them crooked or bowed and they that comanndeth be they direct or even. And thou shalt make fortunate the ascendant and the Lord of him. And beware least the Lord of thascendent be retrograde or combust or falling or of his opposition, that is of his 7th house lest he be letted of evill, but be he stronger in the corner. And thou shalt make fortunate the ascendant, and the Lord of the substance and Luna. And when thou hast made them after this disposition thou shalt keepe it. And then converted thou shalt make another ☉ wch shall be signifier anents whome shall be the substance of it were anents a kyng The second ☉ or worching begin it under the 10 from the ascendant first, and if it were anents a prince, or a friend or a theefe or the contrary or other such begin thou the second ☉ under such an ascendant that it p^{er}tayne to him anents whome it is

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hoped the substance to be that is if it were anentis
 the sonne do under the 5th if anentis the father under
 the 4th also under the signes after as it appertaineth
 to him, and put thou either strong & fortunate wth out
 imedim^t. And put thou the question of him wth it
 of the third or sixt beholding And put the signifi=
 cato^r of him to whome thou makest that is the signifi=
 cation of the second ☉ Joyned wth the Lord of the first
 ascendant and he shall receive him and make thou all
 evill falling from him And thou shalt make fortunate
 thre 10 and the 4 if thou might or some of them
 w^{ch} nevertheless were profit of w^{ch} the first. put
 thou the face of one towards the face of another and
 wrappe thou either in a cleane sloth and bury thou
 them in the middle of the house of the enquirer or
 searcher under a signe fortunate wth strong fortunes
 And turne the face of ☉ when thou buriest it to=
 ward the North And if the enquirer were much
 going that is if he be oft moved from place to place
 and it be joyned to him anentis whome the substance
 were put thou ever either ☉^{es} or worchings wth him
 that he beare them wth him where ever he go. And
 knowe thou that when thou hast done this and hath
 wrought wisely the worchings after that as I have
 aforesaid to thee, thou shalt fynde that thou hast sought
 substance searcheth not of any man any thing, but
 he will that the chaffer of him increase and the
 wyning of him be multiplyed, that is, he accordeth

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and his wytt is dressed and maiest that lightly
 he fynde his liflood and the things w^{ch} be
 necessary make to him ☉ of negotiation or of mer=
 chandize and begin to worche under thascendent
 of the nativity of him if thou knowest it, or under
 the ascension of his interrogation. And thou shalt
 forme thascendent and the Lord of him & Luna
 and the Lord of the house of him. And the 10 and
 the Lord of him. Luna sothely and the Lord of
 the house of him, and make thou the Lord of the
 second houseto be ioyned wth the Lord of thascen=
 dent of the third or sixt beholding And be there
 betwixt them receiving that the planet be in the
 house of the planet to w^{ch} it is Joyned or in exal=
 tation of it And thou shalt fortune the 11 and
 the Lord of him and the 8* if thou might and
 put thou the p^{ar}ty of the fortune in thascendent
 or in the 10. And when thou hast done most
 certainly under theis Constellation or condition
 The Lord of this shall not cease how long the
 ☉ were kept wth him to kepe get substance in
 things hoped and unhoped And if he knoweth
 himself need errand or maistry or in any worke
 he shall get them and lightly he shall do his
 vowe and they be made to him and he shall have
 concord and winnings in his errands or in deeds
 till thou see in getting of his liflood that he desireth
 and thing cometh to him wth out travell & he shall

* Not sure of this.

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be fortunate in adquisition or purchasing or getting
 The third p^{ar}t of principall and domes the worke of ☉
 to him that would be before to a city or to any region
 of the king when thou wilt. This thou shalt begynne
 ffirst to take interrogation most certaine of it wth radi=
 call intention whether be shall be before to that place
 or no w^{ch} he axeth. And when it appeareth to thee
 of signification of the ascentdent that he shall be before
 and that thilke prelation shall be in the same yeere
 Thy worke shall be sooth and it shall be fulfilled If
 sothely thy axing signifyeth that it is not neither
 shall be fulfilled in that yeere, neither do thou to it any
 thing in the same yeere till the yeere of it be revolved
 or overturned And thou shalt make a roote most very
 and before shewed And also these thou shalt do in eche
 worke that thou shalt do if eche kynde thou shalt behold
 into theeffect and harme of it. And when the significators
 have signified effect or speed worke thou the working
 to this that they signifyeth to worke If sothely the
 significato^{rs} signifyeth harme Do that thou wilt of the
 working that were to destroy for the most true shall
 appeare to hit And beware least thou make thy wor=
 king of destruction under interrogacon thascendent
 of w^{ch} signifyeth effect. When therefore thou wilt make
 ☉ or worching to him that willeth to be before to a
 city or to a region or to any principate on eworke
 sothely is in all these ffirst thou shalt shape the forme
 in w^{ch} thou shalt fuse of hold ☉ grave thou therefore
 the head of ☉ under the Ascension of Caput draconis

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And the being of the Lord of thascendent be it good
 and be it free from evils and thou shalt grave
 the body of ☉ under the ascension in w^{ch} ☿ were
 and Luna be it increased of light and ioyned to a
 planet of fortune And thou shalt grave sothely
 the shoulders and the brest under thascension in
 w^{ch} ♃ were. And thou shalt grave the wombe
 inder the ascension in w^{ch} ♀ were. And the haunches
 under the ascension in w^{ch} is Sol. And Sol be it in
 his dignities, and the lyenes under thascension
 in w^{ch} be ♀ not retrograde neither combust but
 be it free from evill and be it in some dignities
 fortunate and formed. After grave thou the feete
 under the Ascension in w^{ch} were Luna and ☿ being
 ioyned wth ♀ And when thou hast made wisely
 the forme Thou shalt begin to make ☉ of a man
 holding in the forme if thou wilt of gold or of silver
 or of lead or of brasse or tynne, and charge thou
 not of w^{ch} of the mettalls it were. Or that thou
 make it sothely health or strength in thascension
 Onely is to be sought Begin thou therfore to make
 ☉ under the ascension of the nativity of him if
 thou knowest this or under the ascension of interro=
 gacon or axing of it. And thou shalt name ☉
 by his name knowen or open, and thou shalt make
 fortunate thascendent and the 10 and the Lord
 of thascendent And thou shalt make the evill
 absent from thascendent and the Lord of him
 And thou shalt put the 11 Lord a planett fortunate
 Beholding the ascendant w^{ch} frendful beholding

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of ciniunction and receive he him wth p^{er}fect receiving
 for then thou hast done and fulfilled ☉ or working
 after this maner and it were p^{er}fect to thee shall be
 gotten that he axed of his king, and he shall wyne
 the principality and that he axeth keep therefore
 that I have before said and thou shalt profitt if God
 will. And these workings may be exercised in love
 and hate if he that exerciseth seeth well the higher
 meavings, that is if he knowe well the courses of pla=
 netts, and other things that to this profiteth when
 thou p^{ro}posed zegim counsell or question or ☉ to
 Inclination or bowing of a kyng against any of his
 men, and councello^rs that he be bowed to him that is
 wth his dilection or love, and the place of him be
 raised anenst him that is that he be hono^red of him
 when thou wilt do thou shalt beginne first to take it
 a very ascension, after this thou shalt behold where
 there be betwixt the Lord of thascendent ioyned
 to the 10 lored of the 3 or vith beholding, and there
 were betwixt them p^{er}fect receiving and there were
 good being of both, and both were free from evils
 and thou findest the Lord in thascendent 10 beholding
 the ascendant the thing sothely shall be fulfilled
 and the worching shall be very or soothe If sothely
 thou fyndest nothing of these w^{ch} I have said but
 thou findest thascendent and the 10 from evils the
 thing shall be fulfilled, and the worching shall be
 very or soothe, and a great trace shall appeare If
 sothely thou fyndest the Lord of the 10 letted in other

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letting and the Lord of the ascendant or ascendants
 and thou fyndest nothing of these that I have said
 Ne do thou not to them any thing for that is begon
 shall not be fulfilled. If sothely the interrogation
 signifyeth the effect and thou wyly do the ☉ or
 worchinh begin thou to do after as I have dis=
 posed in the graving of the forme wth that con=
 dicion that I have before said to thee Grave thou
 ☉ of a man of this that accordeth to thee and what
 ever thing thou wilt under the ascension of the na=
 tivity of the man if thou knowest it or under the
 interrogation of him. thou shalt name by the open
 name of the man ☉ either for the name of him w^{ch}
 we useth more. and thou shalt fynde forme the
 ascendant wth strong fortune. be it not retrograde
 neither falling nor Combust. And the Lord of the

even

ascendant he be strong and also direct or equal^l
 in his course in some of his dignities, and the
 10 Lord be he ioyned of the third or vith beholding
 making him fortunate, and the 10 Lord be he
 that is Joyned to the Lord of the ascendant and
 beholding him. And if it befalleth that the Lord
 of the Ascendent be in signes comannding and the
 10 lord in signes obeying fuse thou or melt thou ☉
 under such a condition, when all this verily were
 p^{ro}fitt the king of him shall be inclined to him
 and he shall love none that he putt before him
 And he shall finde anents him most place, and he
 shall come by him to most hono^r. And he shall gett

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of his king what ever he will and he shall dread him
 and he shall be anentis him great and higher then
 all men he shall be to him and before all men more
 loved and this worke shall appeare durable and
 great how long the ☉ shall dure and be kept till
 death depart him And if thou doest this under the
 ascension of the 10 signe ☉ properly And after this
 thou hast made ☉ of the king and thou hast put the
 question and receiving and all maner condicions after
 that I have putt or sett, thou hast put thy hand of ☉ decem
 or ten bounden to his necke The king may not let him
 wth out and end. And if he suffereth of him all thing that
 he may suffer. And if he taketh away from him all thing
 that he dreadeth of him if God will.

Cu volueris facere ☉ ad amore &^c When thou wilt
 make ☉ or working to love thou shalt begin betwixt
 twayne of them w^{ch} thou wilt figure and concord in
 the day of 24 under thascension of the nativity of them
 if thou knowest it or under thascension of Interrogacon
 of them. And thou shalt name ☉ wth his open name
 and thou shalt forme thascendent and the 10, and thou
 shalt make the evill absent form thascendant. And the
 11 thou shalt put Lord of Planetts for thou shalt
 make fortune for him wth the lord of horoscope that
 is of the ascendant to be ioyned of the lord or sixt
 beholding and it shall receive him in this maner.
 Thou shalt fuse ☉ after this thou shalt fuse another
 ☉ and thou shalt name it by the mname of hum whome
 thou wilt accord or be bowed fusing it under the 10
 ascension from the first ascendant and if there were

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the husband of the wife under the 7 ascension And then also wth medling betwixt the Lord of the thing and the figure that thou usest. And put thou the signification of the ascendant w^{ch} thou wilt be bowed ioyned to the significato^r of the first ascendant and if there were betwixt them receiving after that it went before of the condicion of a ☉ p^rd that is of the first worching evenly, and when the second worching were profitt youre thou ou eyther put thou therface of ☉ 2^{us} that is of the second worke downward of the first worke And when this is done in what ever place he were thou shalt put them wth him And wrap thou them in a Cleane cloth and put thou them in the place where the Lord of the first worke is w^{ch} if he were in Journeyes, that is if he go away oft from his house put thou them wth him And when thou hast done this after as I have ordeyned to the nighest to the getting of them w^{ch} he will accord of God will and they shall be accorded

The mastery sothely of the worke is made in the sothenes of thascendent and wth strength of them wth fortunes and wth absence of evils from it

And in healthes of Coniunction & of reception and condition before going. example of w^{ch} thing if thou wilt make ☉ to a woman anentis her husband thou shalt make the signification of the 7 to be ioyned wth the Lord of horoscopi

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And when thou wilt depart or sever twayne thou shalt do in the Contrary of the worke before going in composition and this is ensample of worching by the w^{ch} it ought to be wrought

When thou wilt yeld a man of his king hatefull so that he receive him not. Or that how long it shall be kept the ☉ or working Do this that thou make the similitude of him under the ascension of the nativity of him if thou knowest it or under the ascension of Interrogation of him. And then grave thou ☉ wth his open name. And thou shalt make thascendent infortunate and the 10 wth strong evill. And thou shalt make the Lord of thascendent infortunate by the 10 Lord of opposition if it may be done or of the 4th beholding And be there not betwixt them receiving. And thou shalt make the fortunes to fall from it both from thascendent and from the 10. And when thou hast done this thou shalt grave in the ridge of ☉ twey names if it were to death grave in the middle of ☉ names before furthermore thou shalt grave ☉ in the first habitacle under the signe infortunate wth Canda draconis or wth strong evill. And when thou hast done they shall not accord wthout end. And the kyng shall not to him how long the ☉ were kept And if thou wilt that this worke be stronger put the Lord of thascendent severed from the 10 lord and be he letted from yt And Joyned to the Lord of the house of death and be he letted of yt either by o— or o—o And when thou hast done this wisely wth the Condition his kyng shall stea him of much hate

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And know thou that these worchings raigneth
 in all worches and things wth the sonnes of Adam
 useth of profitt and ympediment health & sicknes
 love and hate, gift & prohibition or letting
 standing or p^{er}egrination, dispersion or beasts
 letting and collection of the same, when he that
 worketh were wyse in such works of planetts
 Therefore keepe thou those that be of the termes
 of planetts and of the hid treasures of wisdom
 And this is the more wisdom w^{ch} God would
 make open to his servants to getting and p^{ro}fitt
 of realms to hm be glory into worlds.

Sic facies æ ☉ accipies 2^{os} lapides &^c

Thus thou shalt make eche working Take twey
 stones nesh of such quantity as thou shalt make
 great or little, and thou shalt frot them together
 wisely till the facies of them be cleped & Joyned
 evenly and most certainly After this thou shalt
 beginne to grave ☉ delving in the nether stone
 ☉ the head afterward the necke of him, and thou
 all the body till ☉ be delvyn wth all his utter
 members And in the other stone thou shalt do also
 and when the hower were nigh thou shalt Joyne
 eu eyther, that is to say, thou shalt effuse ☉ w^{ch} thou wilt
 make anon wth Condicion in the prop^{er} hower what
 ever sothely were of the worke of ☉ as bynding of

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scorpions and of other beasts. Thou shalt not charge
or care what eu hower thou shalt beginne. And under=
stand thou the fortunes of them that I have expounded
to the And if thou followest the order thou shalt finde
effect thaked be God Amen

Within of the doomes or Judgem^{ts} of Hermes of
Introduction of this worke he willed them from it
And Bolemus said the exposito^r of this booke it behoveth
him that search this science
that is of worchings and behold the intencion
of it, and keepe he and Consider the disposition of
it, and do he all things that be in it, ffor it is
sothely the science of God all their highest And it
behoveth that what ever were done of it be done in
his tyem in the day and howers that the power of it
be Consydered. Therefore Consider thou it by the
Comandment of God of this

Cu volueris facere aliqua ☉ divide terra &^c
When thou wylt make any op^{er}ation or working divide
thou the earth wth his p^{ar}ty ffor to everiche of them
be names by w^{ch} they be formed And upon w^{ch} the
quantity of them by the will of God be ordeyned
Another said Consider thou the fortune of Luna and
in infortune of her and the names of Angells in
the 4 quarters or Corners of all wilde beasts letting
and the lettings of them from the letting of men and
of saints and of beasts. And therefore when thou wilt

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make invocation by w^{ch} thou wouldst lett from the
 impediment wth the p^{ar}ty of the day if it were
 thy worke or wth the p^{ar}ty of the night if it were
 in the might wth the name of all angels w^{ch}
 serveth to the p^{ar}ty of this w^{ch} thou seechest Do
 thou understand it, and know thou best the names
 of them to the first p^{ar}ty. And the names of the
 kinde w^{ch} thou wilt figure as a locust or lice
 or wilde beasts or reptiles or haile or lightning
 or other such as these wth w^{ch} thou makest that
 thou take away from them impediments.

These be the names of Angels serving to the
 first p^{ar}ty therefore clepe thou by them hit that
 thou wylt Cemeyl. Ameyl. hoasaresin And
 enclepe thou by the mastery of them aurafedyn
 and the name of the head og signes ameyeyl.
 arfeyl. et. dabil. And the name of the head of
 all the names aritereinhin

The names of Angells that serveth to the second
 p^{ar}ty Barcayl. durayl. And the head of all the
 names Celaban alatar. The names of signes
 and of angels that serve to the signes and the
 mastry of them is Balgathoaith

And the names of signes and of Angels serving to
 the 4th p^{ar}ty Dareyl. badadeyl. abrayel. And the
 names that be before the nights. When therefore
 thou wilt or wilnes anything enclepe thou the
 4 p^{ar}ts of the yeere, and thou shalt gett thy thing
 if God will.

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And these be the name of the 4 tymes of the yeere
The first Etharthea and the beginning of the yeere
from the moneth of October The second p^{ar}ty Althen
The third g^umen. And the 4th of the yeere is ended
furab.

Names wth w^{ch} Sol is cleped in the 4th p^{ar}tyes. In
the first p^{ar}ty Arbiarnyn. In the second p^{ar}ty Abhermoyn
In the third p^{ar}ty Abtororyn. In the 4th p^{ar}ty Ganynydin
The p^{ar}tyes of Solis in the first Aries ☿ & ♈ In
the second ♊ ♋ & ♌. In the third p^{ar}ty ♍ ♎
and ♏ In the 4th p^{ar}ty ♐ ♑ & ♒.

The names of ♊ in the 4 p^{ar}tyes of the yeere. It is
Cleped in the first p^{ar}ty Labrayon. In the second
p^{ar}ty Aliaztay uenym. In the third p^{ar}ty Abraoryn And
in the 4th p^{ar}ty Barianyn.

The names of the heavens in each party of the yeere
be these. It is named in the first p^{ar}ty of the yeere
hirinitiz. In the third Maaza cetad In the
fourth Tenfat.

The names of the Earth in the 4 p^{ar}tyes of the yeere
It is nempned in the first p^{ar}ty Cemaaton. In the
Second Haysamyn. the Interp^{re}tation of w^{ch} is Aliebingie
i- sicca that is Dry. And in the third p^{ar}ty Henay=
enyn. And in another booke tabilyn. And in the fourth
Heymaryn habyrehin. And after another booke in
the fourth fadnathin.

The names of the Southern windes in the 4 p^{ar}tyes of
the yeere. It is cleped in the first p^{ar}ty Nimhe
In the second p^{ar}ty bardaglie. In the third Laathedin
and if thou wilt Zaholodin. And in the 4th gaafonyn
or Zimariz. And in the 4th p^{ar}ty dermaryn.

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The names of the Northerne wyndes in the 4 p^{ar}ts of the yeere It is cleped in the first p^{ar}ty Men=zurnyn and in the second Messelyn. And in the third Lemhocri.

These be the names in the earth in w^{ch} be divided the tymes of the yeeres the moneths and dayes. The names of the sea in the 4 p^{ar}ts of the yeere. In the first Alamyn. In the second mohoromyn. In the third yeytelbylblyn. In the fourth party Meleadea.

Cu volueris ut benedicat tibj Deus &^c

when thou wilt that God blesse to thee in fishing and fishes be multiplied be the comandment of God write thou the name of the sea wth the p^{ar}tyes and make ☉ to the similitude of water and let it be in the part of the water w^{ch} thou wilt for the fishes will be multiplied by the Comann=dement of God in it how long ☉ dureth and over that by the helpe of it and vertue.

Cu volueris necare feras impedientes &^c

When thou wilt slea wilde beasts letting rayse thy hands to heaven turning thy face towards the sonne of it were day. In the night sothely against the moone. And say the name of the sonne and the name of the moone in the p^{ar}tyes of them of the p^{ar}tyes of the yeere. And enclepe thou the 7 names by w^{ch} God made the 7 dayes, for thou shalt slea wylde beasts letting of trees of sheepe of kyne and other like beasts. Thou shalt slea also Locusts and wormes

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of Cornes. Say therefore the 7 names by w^{ch}
 God alhighest fromed eache Creature and these
 be the names laharmyn. lahelagin. liglayaforyn
 tayal. ganary. chinlaiasalin. These sothely be the
 names wth w^{ch} thou shalt clepe wylde beasts or
 fowles letting. And by these glorious names
 wth w^{ch} Moyses the prophet. And thou shalt say
Dico tibi O fera aut avis ut recedes a finibus
huius civitatis vel villa quo voluit creator noster et
diu duraverit hæc noia scripta vel ☉ That is to
 say to thee O thou wilde beast or byrde that
 do passé away from the ends of this city or towne
 whether that o^{ur} Creator will, and entreth he not
 into them till into the world, neither lett ye how
 long these names dureth written or ☉

Cu volueris qualecuq specie de avibus &^c
 When thou wylt that every kinde of foules and
 wylde beasts and all beasts and what ev^r place thou
 wilt gather, if thou wilt that they be multiplied there
 be there a blessing. Say wth and highe voyce and
 enlepe by these names thou shalt say *Avis per*
nomen tuu invoco te O avis munda qua mundavit
tuns creator audi q dico tibj per 7 noia sanctificata
et dices per virtutem ejus qui ducit sole inter æthera
cælj hoc est in medio cælj. et per noia obedientes estote
et redite ad habitacula vra et generate et multi=
plicaminj in sæcula sæculor That is to say This
 fowle whome thy Creator hath made clean, heare

[77^V]

thou that I say to thee by the 7 names hallowed
 And thou shalt say by the vertue of him that
 leadeth the sonne amongst the heavens, that is
 in the middle of heaven and by these names be ye
 obedient and come yo^u agayne to yo^{ur} habitacles
 multiplied into worlds of worlds.

When thou wilt that the same appeare to thee
 openly enclepe thou the name of the sonne in
 the p^{ar}ty w^{ch} thou were as I have expounded to
 thee in the beginning of the booke And the name
 of God ffor the sonne shall uncover to thee, and
 thou shalt behold the being of it, and what ever
 thou axest it shall be given to thee in the same
 hower, and thou shalt say Maryeyl.

When thou wilt that fyer be quenched & burne
 not write 7 names before it shall be quenched
 by the Comanndement of God Malcheyl. sedlayeyy
 Amyamya. Crediatil. norzayeyl. Bardayl. Thou
 shalt say by the walles of the sonne it shall be
 quenched by the Comanndement of God.

And when thou wylt bynde tongs that they let
 not thee inclepe thou before them while the be
 onterp^{re}ted these names w^{ch} be 7. Selateyl. lahleyl.
 maynaceyl. By these p^{re}cious names yo^u and all
 yo^{urs} I have destroyed yo^u by the vertue of God
 Hyeydy. and there hath hallowed yo^u Ancyim
 ualayeyl. Uassalyil

When thou wilt knowe what is to come in the
 yeere make cleane thy self of all thy trespasses

[78^R]

and meeke thee to God and all good works and
axe thou not any thing wthout his hower and trowe
thou sothely and doubt thou not in it And if it
taryrth it shall be shewed to thee in steepes.

Dixit Bolemus phs de hijs quæ p^o neccia sunt &^c
Bolemus the pher said of these that first be ne=
cessary the names of dayes and of night of howers
when it is necessary to pray by them and to seche
helpe by the natures of them for strength of them
by the Comanndement of God.

Knowe thou therefore that the first of howers of everiche
day is nempned Vehich, in it men pray to their Creato^r
and it is able to bynding of all things

The second hower is names yeror. In it Angells
pray their Creato^r, and in this hower be made the
worchings of love and of concord betweene all
maner Creatures and men and coniunction of spirits

The third is named Ansur. In it fowles do thanks to
their Creato^r. In this be made the worchings of fishes
and of all fowles.

The fourth is named Oelgil. In it Creature do thanks
to their Creato^r. In it be made the worchings of serpents
of scorpions and of Dragons.

The fifth is named Coaleth In it all beasts do thanks
to their Creato^r. In it be made the worchings of wolves
of cattes and of all wylde beasts.

The sixth is names Coulher In it prayeth Cherubin
for the synnes of men. In it be made the worchings
of Becends and of men to be delivered.

The seventh is named Jador In it prayeth Seraphin

[78^v]

bearing the throne. In it be made the workings of concord betwixt kings.

The eight is named Jasumah. In it be made worchings betwixt men.

The ixth is named Luron. In it is made worchings of them that goeth a pilgrimage least theeves let them neither go tou to them wthout end.

The xth is named Sahon. In it water singeth to his Lord. In it descendeth the spirit of God, and it maketh ighen to quake. In it be made worchings taking kings when any man entreth to them that they speake not evill to him. And of water ber taken the same hower and medled to an ointment hallowed, and eche that suffreth a wicked spirit were annoynted he shall be healed by the Comandment of God.

The eleventh is named Relimj Init Just men be glad. In it be made the worchings of love and of Concord and of dilection

The xiith is named Vahialon. In it is made m^{er}ciablenes of men. In it be made workings of silence that he speake not wthout end upon whome' this worke were.

The names of the howere of y^e night in w^{ch} worchings made be more worth and more mighty then the working of the day by much.

The first hower is nempned Hamon w^{ch} I found in another diacholym. In it is made the orison of divels to their Creato^r and they lett no man till they be raised from the Orison And in this hower be made the worchings of sylence.

[79^R]

The second is name Canbeul. In this hower be made the worching of fishes and of water leches and of Crocdiles and of froggs and of all water beasts that they be not moved

The third is named Thabor in it singeth beasts in it be made worchings that fire burne not and of dragons and serpents that they lett not And in it is bounden eache long that it speake not.

The fourth is named Alahan. In it were divells upon sepulchers, of this is made dread and if a man offendeth or graveth them he shall dread and the haires of him shalbe raised and quaking he shall dread from them. And in this hower be made worchings that be graven in gold and silver and concord and love in croco and rubeo that is in saffron & red and of all Impediment and evill.

The fifth is named Camifer In it goeth water and Creatures singeth. In it be made workings of evill clouds and of huge wyndes.

The sixth is nempned Zaron. In it resteth the water and is ceased, and if there were ravished of it in the same hower and medled to the oyntmt of priests hallowed, and they that have fevers were annoynted wth it w^{ch} sleepeth not sound sleepe and rest by the Comandmt of God. In it be made the worchings of Dreames by w^{ch} it shall be seene in dreames what is to be done in good and evill.

The 7th is nempned Cafor in it be made the

[79^v]

worchings of kings that who ever axeth any thing of them and they letteth him not, and they should not deny any thing wthout end by the Comandement of God.

The viiith is named Cinach. In it seeds of the earth prayeth the highest God. In it be made the wor=chings of meads and of gardens and of trees, and of all maner seeds of the earth that they be abled and kept from all Impediments by the sufferance of God.

The ixth is named Oroostafar. In it be made wor=kings of Angels to the Lord of worlds. and in it be made the workings of ingoings to kings and of buildings, the tongues of men and the other Creatures and of away putting the Impediment of them.

Th xth is named Malho. And it is profitable in it to be made workings that a woman do not fornication or women of all a region

The xith is named Alaacho. In it be opened the gates of heaven wth orisons who ever enclepeth his Lord God shall give that he axeth. In it be made the worchings of most concord and of love durable to weddings &^c And it in it be smitten together the wings of fowles and of Cocks whereof it is named Aalaco And it is of all the over p^{ar}ty of the earth And in it waxeth the sonne upon the Creature of God of the high Paradice.

The xiith is named fellen In this hower resteth the hoast of heavens light gives while men praseth their highst Creato^r. And in it be made the workings of silence and of religion. And it is cleped the worke

[80^R]

of stonyng and of gastenes who that beholdeth it amazed and astonyed as a man out of wytt he is troubled and he may not speake. And that that were done in this hower of worke shall not be losed of any man wth out end, and this now is proved. There be made sothely 4 Suty. tynnyn. sylverii and Bas Brassyn And nothing may adnull of them any thing of the fyrst and the last.

Cu volueris ligare latrines vt non &^c

When thou wylt bynde theeves that they enter not into any house when the first face were of Alhamel that is to say Ariets ascendant and Luna make the ymage of a man of brasse And when thymage were p^{ar}fite or fulfilled then say thou *Alligo æm latrine ab hac domo per hanc* ☉ And bury it in the middle of the house and he shall not enter wth out end.

That kyne dwell still upon calves under the same horoscope That is under the first face of ♈ and Luna in the same ascendant make ☉ of a calf of brasse saying *Ligo æm vacca p hanc* ☉ *vt qu enq super ea transierit non recedat.* Be it burned where thou wylt.

That fyer tende or kindle not under the same horoscope make ☉ of a man Coprin or of Copper the head of w^{ch} be upon the head of an Hounde wth w^{ch} be a candle= sticke saying *Ligovi igno ab hac domo vt non accent= dat^{or} in ea in æterna* that it be not tende or kindle in it wth out end Be it buried at thy liking.

[80^v]

That a woman sit kemyng her head under
 the same horoscope make ☉ of copper holding
 in her hand a Combe saying *Non transeat
 sup^{er} istam imagine mulier quin sedeat pectus
 caput sum* That is to say Ne passe thou not upon
 this Image a woman that ne she sit kemyng
 her head Be it buried at thy liking in the
 way in w^{ch} they passe ffor there shall not passe
 a woman that ne shall discover her head frotting
 it that her haire fall

ffor to bynde serpents Under the same horoscope
 being the second face of Alkebs that is to say
 Ariets ascending make ☉ of a serpent brazen
 or of brasse saying I have bound eche serpent
 that in this place they let no man or this *Ligavi
 æm serpente^s vt in isto loco neiem impediunt*. Be
 it buried in the middle place divided.

That the members of a man be bound under the
 same horoscope being the third face of Alhamel
 ascending of brasse ☉ of a man upright saying
*Ligavi te Socrate^s seu fronicu^s vt cu aliqua coire
 non possis* That is to say I have bound thee Socrates
 or fronicus that wth any thou go not together or
 might not go together, be it buried in a dry pitt.

That a man have fever Under the same horo=
 scope being the third face of Alhamel ascending
 that to whome thou wilt fevers take, be there
 graven ☉ an ymage of a man in a plate of tynne
 wth this orison. *sicut es figura ☉ Socratis seu
 fronici sic accipiant eu febres vel demones*
 that is to say As thou art the figure of worching

[81^R]

of Socrates or fronicus so take him fevers or divels
In the sea of water it is to be buried.

That an enemy enter not in a City. Under the first
face to Taurus horoscope being make ☉ of a man
having a sword in the hand in the first face of the
hower being saying *Ligavi hanc Civitate vt non ex=*
puguet eam inimicus in æternu neg exercitus. That
is to say I have bound this City that an enemy fight
not against it wthout end neither an hoast. And then
be it buried in the 4 p^{ar}ts of the City in the middle
of the same.

That locke open. Under the second face of Taurus

being

^horosco~~po~~ being that Solution be made of locke
Iron saying *Solvo seras tactas cu ☉ ista*. That is
to say I loose locke touched wth this worching. And
standing the locke shall be opened.

That hounds barke not Under the 3 face of 8
the hower being make 8 of an hounde of lead, and
have he it wth him, and go he surely among
hounds.

That an horse stand. Under the third face
of 8 make ☉ of an horse of lead Saying
non transeat super istam figura equus quin
stet. That is to say Ne passé there not upon
this figure an horse that ne he stand, and be
it buried at thy liking in the third face of 8

That a minstrell be distrayned under the

[81^v]

second face of **II** the hower being make **☉**
 of a man of waxe or of brasse some instrum^t
 holding saying *Non canat Joculator vbi hæc*
☉ *fuert quin disfruant^e ejus instrumenta*
duc inter eos That is to say Ne sing not
 a minstrell where this worching were that
 ne instruments of him be destroyed, led be=
 twixts them.

Ut hortus non faciat fructu sub eode &^c
 That a gardeine make not fruit. Under the
 same make **☉** of a tree upon w^{ch} be **☉** of a ser=
 pent of Copper. About the serpent be there
 wormes saying *Ligavi hunc hortu vt fructu*
non faciat That is to say I have bound this
 garden that it make not fruite. Andbe it buried
 in the garden and wormes shall eat all.

That whome thou lovest follow thee. Under the
 * second face of Cancer the hower being make **☉**
 of a woman of Tyme or waxe saying *Attraxi*
cor N fil: mris ad ineipsu propter amore
et dilectionem et provocavi spni ejus provocatione
forti vt meus ignis et ejus virtus et sicut pro=
vocatione venti et ejus ffatus. Touché whome
 thou lovest and she shall follow thee obeying to
 thee If not hang it in an high tree, and thou
 shalt see marvells And blowe **☉** when thou
 seeth these.

That a wall fall Under the third face of Cancer
 the hower being make a wall of lead saying

* In the margin at this place:

sub 2^a facie
☿ *horoscopo*
existente
fac opus vel
Imagine

[82^R]

Cadat ois paries apud quem sepeliatur ista ☉ et cadet iste sub que sepeliat' That is to say eche w^{ch} fall anentis the w^{ch} this ☉ is buried. And this shall fall under w^{ch} this is buried.

That haile fall not. Under the 3 face of Cancer the hower ascending make ☉ of a wenche all in lead, in the ^{hand}* of whome be haile saying *Non transeat super ☉ ista grando loco vbi fuerit sepulta et non cadet ibi grando* That is to say Ne passe there not upon the ☉ haile in the place where it were buried at thy liking.

That a man be made sicke. Under the second face of Leo the hower being make ☉ of a man of brasse or tynne raising his hands saying *Pro qualibet infirmitate accipiat N fil: N mris febris vel quævis infirmitas deinde in pelago subhumetur*. That is to say ffor each infirmity take the son of N. of N. mother fevers of what sicknes thou wylt. And then be it buried in the sea, or be it put inder the treen betill of a better and say to the heat that dolor and heate take the head og him.

That a field bring not fruite Under the first face of Virgo, the hower being make ☉ of a woman of tynne or of lead or of earth, and put In his right hand 2 eares of Corne that he hold them saying *Ligavi hunc agru vt non naseatur in eo messis* That is to say I have bound this field that corne waxe not in it, be it buried in the field & it shall never beare fruit of the kynde that is in the hand of y^e ymage.

[82^v]

That ravens be gathered together. The first face of Virgo the hower being make ☉ of half a raven, and another halve deale under the second face of Virgo saying *Non remaneat Corbus nisi veniat ad hanc* ☉ That is to say Ne remayne there not a raven but he come to this ☉ or ymage Be it buried to thy liking.

That a shepe stand. Under the third face of Virgo ascending the hower being make ☉ of a man of tynne having wth him a litle bell saying upon yt. *Nonremaneat Ovis vel Capra transiens super eam quiu stet*. That is to say Ne remayne there not a sheepe or a goate passing upon yt that he ne stand Be he buried at thy liking.

That workemen worke not any thing Under the second face of Virgo make of a man of waxe wth so many instruments that thou wilt bynde saying to everich when thou wilt bynde In w^{ch} place were wont to be done And say that they werche not any thing.

That there be not sold any thing in the tent— In the first face of ☾ ascending make ☉ of a man holding in the hand *libram* saying *Ligavi hoc tentoriu vt abijciat ab eo hoies vt non vendatur aliquio in eo durat* ☉ *hic sepulta* That is to say. I have bound this tent that he cast from him men. That any thing be not sold in yt while ☉ dureth buried heere.

[83^R]

Ligatio regis pro malo secunda facie Libræ &^c

Bynding of a king for evill In the second face of
Libra the hower being make ☉ of a king of lead
sitting upon a benche and in environ of him make
keep^{er}s saying *Ligavi hunc rege N perista* ☉
ab hac regione vt non in ea malu faciat neg erer=
ceat in ea iniurias. That is to say I have bound
this king N by this ☉ or working from this
region that he do not evill in it neither use in ut
iniuries. In the middle of a region or of a city be it
buried.

That thou take fishes In the second face of Libra the
hower being make ☉ of a ship of lead full of fishes
saying *non remaneat pisces quiu veniat ad hanc* ☉
That is to say Ne remayne there not a fishe that
ne he come to this ☉ or working Be it buried
in the river.

That a man make himself bare or naked. Under the
second face of Scorpius the hower being make ☉
of a man naked of brasse saying *Non transeat super*
hanc ☉ *aliquis quiu proijciat vestimenta sua et*
nudus remaneat That is to say Ne passe there not
upon this ☉ any manthat he ne cast away his
Clothes and remayne bare or naked. Be it buried
at thy liking.

That a man or a woman passe not that ne he
sing and play, the first face of Capricorne make
☉ of a wenche of tynne In the hand of her be
a plate of tynne saying *non transeat super ista*

[83^v]

☉ *vir neg mulier quiu cantet et ludat* That is to say Ne passe there not upon this ☉ a man nor a woman that he ne sing and play. Be it buried in the way at thy liking where women passeth.

That flyes fly from an house. Under the second face of Aquarius the howere being make ☉ of a fly in the stone of a ring either of gold or silver and about ☉ these words be written *Non vides musca quæ aderit quavis mille milliu essent locu illu derelinquent et mors configet eis. deinde eo dicente musca moriamini* That is to say thou shalt not see a fly that shall abide although there were a thousand thousand they shall forsake that place and death shall befall to them. And then he saying flyes be ye dead The ring be it discovered in the house and they should fly.

ffor ro bynde a taverne or to agast write these names in virgin p^{ar}chment and bynde wth a thred of brasse to some post in the taverne. *uriel . hobiel. dodiel uriel daniel kauael salguel michael assiduel duriel conjuro vos angelos fortes vt removeatis æm hoïem q non posset accedere ad Taverna ista ad emen= du aliquid in eo. Conjure vos per angelu forte qui a Deo diligitur super æs et est sine fine Amen.* That is to say I coniure yo^u strong angels that ne remayne eche man that he may not come nigh to this taverne to buy any thing in it. I coniure yo^u by the strong Angell w^{ch} is loved of God upon all. And he is wthout end.

Signs of the Zodiac.						
Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.	
♈	♉	♊	♋	♌	♍	
Libra.	Scorpio.	Sagittarius.	Capricornus.	Aquarius.	Pisces.	
♎	♏	♐	♑	♒	♓	
Planets						
Saturn.	Jupiter.	Mars.	Sol.	Venus.	Mercury.	Luna.
♄	♃	♂	☉	♀	☿	☾

British Library Sloane MS 3826: 2^r-57^r

Liber Salomonis: Cephar Raziel

introduced by Mysticalgod

INTRODUCTION

Liber Salomonis comprises folio pages 2^r-57^r of British Library Sloane MS 3826; it contains seven treatises (as described in its own fo.3^r):

1. Clavis...“of astronomy and of the starres” (ff 5^v-11^v)
2. Ala...“the vertues of some stones of herbes and of beasts” (ff 12^r-27^r)
3. Tractatus Thymiamatus...of suffumigations and of allegations of them and divisions” (ff 27^r-34^r)
4. The “Treatise of tymes of the year of the day and of the night...when anything ought to be done by this booke” (ff 34^r-46^r)
5. The “Treatise of Cleanesse...of Abstinence” (ff 46^r-51^r)
6. “Samaim” which “nameth all the heavens and her angels and the operations or workings of them” (ff 51^v-53^v)
7. The “booke of Vertues...and miracles...the properties of the ark of magicke and of his figures and of the ordinance of same” (ff 53^v-57^v)

Liber Salomonis refers to itself as “Cephar Raziel” (ff 2^v, 3^r, 4^r, 12^r, 34^r), “Sephar Raziel” (fo. 2^r), “booke of Raziel” (ff 20^r, 46^r, 57^r), and “booke of Razeelus” (fo. 3^v). Solomon is indicated as the recipient and redactor—not the author—of the book in the narrative which introduces the text (ff 2^v-3^v), though most instructions begin, “Salomon said....” Others begin, “Hermes said...” (ff 9^r,

11^r, 18^v, 24^r, 28^v, 30^r, 31^r, 32^r, 33^v), “Adam said...” (fo. 16^r), “Nathaniel said...” (fo. 47^r), “Moyses said...” (ff 4^r, 4^v), and “Raziel said...” (ff 6^r, 16^v, 22^r, 26^r, 28^v, 31^v, 34^v, 36^r, 37^r, 38^v). Narrative passages refer to Raziel as the source of the book (e.g., ff 34^r and 36^r).

The rest of Sloane MS 3826 consists of

1. *Incipit Canon*: The rule of the book of consecration, or the manner of working (ff 58^r-60^r)
2. Orisons (ff 60^r-65^r)
3. Magical directions (ff 65^r-83^v)
4. *Liber Lunæ* (ff 84^r-97^v)
5. *Raxhael*: The Invocation of Oberon Concerning Physick &c (ff 98^r-99^r)
6. The Call of *Bilgal*, One of the 7 etc. (fo. 99^v)
7. An Experiment for a Fayry (fo. 100^r)
8. *Beleemus De imaginibus* (ff 100^v-101^v)

Sloane MS 3826 is in English, except for

- (i) the opening lines of paragraphs in *Liber Salomonis* and *Incipit Canon*
- (ii) the Orisons
- (iii) the invocation, constriction, ligation, and license of *Raxhael*
- (iv) *Beleemus De imaginibus* (BELEEMUS REGARDING THE IMAGES [OF THE PLANETS])

In various communications, I have expressed my opinion that Sloane 3826 was a sixteenth-century Christian product, though one that borrowed from Jewish, Arabic, and Græco-Roman / scholastic and folk sources. In an note to me (January 28, 2007), Sophie Page offered an informed and most welcome emendation to my view in the form of an abridged segment from her article, “Uplifting Souls and Speaking with Spirits: The *Liber de essentia spirituum* and the *Liber Razielis*,” in Claire Fanger (ed.), *Invoking Angels: Mystical Technologies in the Middle Ages* (forthcoming):

The most explicit transmission of Jewish magical material into the Christian Latin tradition of magic was the translation of works associated with the name “Raziel,” an angel present in Jewish angelology and Arabic astrological texts who was said to have revealed a book of secrets to Adam. Various esoteric and magical treatises attributed to Raziel and based on the practical use of divine and angelic names circulated among late medieval Jews. The earliest known reference in Latin is a citation by the Christian convert Petrus Alfonsus [OR Alfonsi] (1062-1110) of a certain *Secretum secretorum*, which claimed to have been revealed to Seth, the son of Adam, by the angel Raziel. By the mid-thirteenth century, these magic texts were circulating more widely in Latin. In 1259, Alfonso [X, (1221-1284)] directed the translation of a work entitled *Liber Razielis* from Latin into Castilian by the cleric Juan d’Aspa. The Castilian version does not survive, but the Latin original put together by Alfonso survives in two complete and several partial copies, as well as various early modern abridged vernacular versions. The Alfonsine *Liber Razielis* is structured in the form of seven books said to have been brought together by Solomon. Nine related texts from the Solomonic and Hermetic magical traditions were added by Alfonso’s scribes as appendices. Although the preface cites a single Hebrew original for the seven volumes, it is likely that the structure was partly a creation of Alfonso himself and his translators.

The following post-1500 manuscripts contain abridged vernacular copies of the Alfonsine *Liber Razielis* or the *Liber Sameyn* only (the sixth book). This is not an exhaustive list, and I have only personally examined those in the British Library: MS Yale, Beinecke Rare Books Library Osborn MS fa. 7 (late s. xvi, English); British Library MSS Sloane 3826 (s. xvii, English), ff. 1-57, Sloane 3846 (s. xvi, English), ff 127-55; MS Lyon 970 (s. xvii, xviii, French; MSS Alnwick Castle 595 (s. xviii, Italian, the *Liber Sameyn*), pp. 1-42 and 96 (Italian, Latin, English, the *Liber Sameyn* only); MS Lübeck, Bibliothek der Hansestadt, Math. 4o 10 (s. xvi/xvii, German); MS

Dresden N. 36 (s. xviii, German); Prague, National Museum Library MS XVIII F25 (1595, Czech, trans. Ioannes Polenarius). MS British Library Add. 16, 390 (s. xvii) has a Hebrew extract with a title in Italian. Where no folio references are given, the catalogue entry suggests that the *Liber Razielis* travels alone.

Suggested bibliography: J. Dan, "Raziel, Book of," *Encyclopedia Judaica* 13 (Jerusalem, 1971), 1592-93; A. García Avilés, "Alfonso X y el *Liber Razielis*: imágenes de la magia astral judía en el *scriptorius* Alfonsi," in *Bulletin of Hispanic Studies*, Volume 74, Number 1: January 1997, pp. 21-39 (Carfax Publishing/Liverpool University Press); Alfonso d'Agostino, *Astromagia* [MS. Reg. Lat 1283a] (Naples: Liguore, 1992). On the later *fortuna* of the *Liber Razielis* in Spain and elsewhere: F. Secret, "Sur quelques traductions du Sefer Raziel," *Revue des études Juives*, 128 (Paris: 1969), pp. 223-45. On magic at the Alfonsine court, see also N. Weill-Parot, *Les images astrologiques au Moyen Âge et à la Renaissance* (Paris: Honor Champion, 2002), pp. 123-138.

[my brackets—DK]

Liber Salomonis is here literally transcribed, line-by-line; no changes in spelling or wording have been made. (Spelling in the MS is quite inconsistent; *e.g.*, within a few lines of each other, we find "wing," "winge," "wyng," and "wyng.") With the superscript and other features, I have imitated the look of the text. Note that superscripted letters belong to the text; superscripted numbers refer to footnotes. All Latin headings are in *italics*. Each page of text here represents a folio page of the MS; folio numbers are given in square brackets.

Printed notices of Sloane MS 3826:

- *Alchemy Web Site*, "organised by Adam McLean." "Sepher Raziel Manuscripts," on-line at www.levity.com/alchemy/raziel.htm; also in print as an appendix to Steve Savedow's *Sepher Rezial Hemelach: The Book of the Angel Rezial*, York Beach: Samuel Weiser, Inc., 2000.
- Klaassen, Frank F. RELIGION, SCIENCE, AND THE TRANSFORMATIONS OF MAGIC: MANUSCRIPTS OF MAGIC 1300-1600. Ph.D. dissertation: Toronto: University of Toronto, 1999: p. 133 (ref. *Liber sacer* i.e., Honorius material), p. 207 (as an example of a seventeenth-century collection combining ritual and scholastic image magic), p. 259 (listed under "Seventeenth Century [MSS]").
- Mathiesen, Robert. "A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes," in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger. University Park: Pennsylvania State University Press, 1998: p. 145 (Sloane 3826 ff. 58-83 is listed as a MS of the *Sworn Book of Honorius*).
- "M. Plessner, article on 'Balinus' in *Encyclopedia of Islam* (new edn.1959) I, p. 995." (This entry appears on the British Library reference form which accompanies the microfilm version of the MS from which the current transcription has been done.)
- Shah, Idries. *Oriental Magic*. New York: E.P. Dutton & Co., 1956; rpt 1973: page 191, BIBLIOGRAPHY, Grimoire References, *Chaldea*: "The following 'Black Books' of the sorcerers have traces of Chaldean magical rituals or processes attributed to Chaldean origin: Sefer Raziel (The Book of Raziel). B.M. Sloane 3826."
- Shah, Idries. *The Secret Lore of Magic*. Secaucus: Citadel Press Inc., 1958: pp. 288, 289, 290, and 310; ref. abbreviation (SR).
- Thorndike, Lynn. *History of Magic and Experimental Sciences*, volume II: THE FIRST THIRTEEN CENTURIES. New York: Columbia University Press 1923: p. 281.
- Waite, Arthur Edward. *Book of Black Magic and of Pacts*. London: Redway, 1898; rpt. New York: Samuel Weiser, Inc., 1972: pp. 33-4 of the Weiser edition.
- Waite, Arthur Edward. *The Book of Ceremonial Magic*. London: Rider, 1911; rpt. New York: Bell Publishing Company, 1969: pp. 20-21 and 22 of the Bell edition. (*The Book of Ceremonial Magic* is a revised version of *Book of Black Magic and of Pacts*.)

Liber Salomonis

[2^r] *In noie Dei potentis vibī et veri et æterni &c*
In the name of Almighty God living and very and ever=
lasting and wthout all and w^{ch} is said Adonay Saday
Ehye Asereye I begin to write this booke w^{ch} is said
Sephar Raziel wth all his appertenances in w^{ch} be seven
treatises complete or fulfilled that is vii bookes.

Dixit Salomon Gloria et laus et cu multo honore &c
Salomon said glory and praysing wth much honor be to
God of all Creatures, he that is singular w^{ch} made all
things at one tyme. And he is one God very mighty
he alone that is and that was and w^{ch} evermore
shall be, and w^{ch} has never an end or any like him
neither is he like to have. And he is singular wthout
end, Lord alone wthout corruption, holy cleane meeke
and great all things seeing and hearing and wise and
in all things mighty. And I begin this booke to put
an ynsample that whosoever that hath it blame it not
till he have red and heard all or somewhat of it, and
then prayse the God maker of all things.

These be the ix precepts *Incipiunt præcepta*
Heere beginneth the precepts

Ne credas esse plures insi unu singulare &c

1. Ne trowe thou no to be moe or many but one singular
alone upon all things w^{ch} hath none like him and him
love wth all dread and honor wth all trust and wth good
will and stable and wth might and wth all they cleane
2. heart. Ne live thou not wthout lawe, and thou shall
3. be loved of God thy creator and of folks. Ne do thou
not to another man yf thou wouldest not the same. Ne
4. be thou not a lyer to the Lord neither to thy friend
and say thou such soothes that be to thy profit and not
5. harme. Ne love thou not neither fellowship thou more
wth unwise men then wth wisemen. And evermore love

[2^v]

- thou many wisdoms and good sciences and all thy will
6. and thy lyfe in them. Ne speakest thou not before thou have thought, and that thou do consider it in thine
 7. hart ere thou do it. Neither discover thou not thy privities to a woman, neither to a childe, neither to a foole, neither
 8. to a dronk^e woman. No prove thou not a medicine neither venym in thy self before thou provest it in an other. Ne
 9. blame thou not a booke before thou prophesy neither a wise man till thou have proved thou. And if thou wth holdest these ix precepts in thee evermore thou shalt profite more and more. *Postqua sensus et scire et posse vo=*
- luntas vera &c* After that witt and knowledge and might and very will overcometh all things wth good witt and good discretion. Therefore I will expound or make open his booke w^{ch} is of great power and of great vertue.

I, Salomon out such knowledge and such a distinction and explanation in this book^e to every man that readeth or studyeth in it, that he may know^e whereof he was and from whome he came. **Knowe** ye that after I Salomon had xxx yeeres wthin an half in the vth day of the month of Hebreys w^{ch} was the vith ferial day, the sonne being in the signe of Leonis. In that day was sent to me from Babilony of some prince that was greater and more worshipfuller then all men of this tyme some booke that is said Cephaz Raziell w^{ch} cont vii bookes and vii treatises.

Nota tempus in quo Salomon fuit p^o adeptus istu libre et quomodo et a quo venit sibi

Knowe thou the tyme in w^{ch} Salomon gott the booke and howe and of whom it came to him.

Iste liber est magnæ virtutis et magnæ secretiæ This booke is of great vertue and of great privity, the name of the prince that sent it to me was Sameton and of the two wise men that brought it to me was said Kamazan and the other Zazont.

[3^r]

The name of this booke expound^{ed} in Latine is Angelus magnus Secreti Creatoris That is to say the great Angel of the secret creator And in Hebrew Cephaz Raziel it is the book^e after Adam written in language of Caldey and afterward translated in Hebrew. And know each man that read^es it that in it all Semiforax that is to say the great name complete wth all his names whole and even. and wth his vertues and his sacraments And I found it in 7 bookes that is 7 treatises. And know ye that I found the first and the last full dark^e and the five middle more plain and although I found them dark^e I opened them as much as I could or might. And the 7 treatises of this book^e be these..

1. The first is said Clavis for that in it is determined of Astronomy and of the staires for wthout them we may do nothing.
2. The second is said Ala for that in it is determined of the vertues of some stones of herbes and of beasts
3. The third is said Tractatus Thymiamatu^s for that there is determined in it of suffumigations and of Allegations of them and divisions
4. The ivth is said the Treatise of tymes of the year of the day and of the night for that in it is determined when anything ought to be done by this book^e
5. The vth is said the Treatise of Cleanesse for that there is determined in it of Abstinence
6. The sixt^h is said Samaim for in that treatise it nameth all the heavens and her angels and the operations or workings of them
7. The viith is the book^e of Vertues for that there is determined in it of vertues and miracles for there be told the properties of the ark of magicke and of his figures and of the ordinance of same.

And the I beganne to write all these treatises in a new^e volume for that one treatise wthout another serves not to the wholeness of the work^e Therfore I made an

[3^v]

whole book^e to be made of the treatises. Therefore Salomon said to his writer Clarifaton that he could write it, w^{ch} I know well the language of Caldys of Indy of Hebrew and of Syne and their right explanation. Methelis Salomon said that after Clarifaton had corrected it and had drossed it, it should be the better and ordained it in the best maner that he might. And Clarifaton said, w^{ch} was the writer of Salomon, that this booke is full of great privity and that it was sent of full great honor And that it was sent to Salomon for most price and most love. And everiche treatise of these vii was was written by themselves. But although it be so that Clarifaton said that it ought to be but one booke alone by itself for none of these saith he should suffice wthout another, wherefore he said it were necessary that they were all together Whereupon Salomon ordained that all the said 7 treatises were but one book^e as they ought to be and as they ought to be read and wrought. And he ordayned it much better then the phors ordayned, and also he taught how a man ought to do his work^e by it. And he put every treatise by itself and every chapter by itself and ordayned all till the end of the book^e. And he putt into this booke Semiforas that is the book^e of 17 vertues how it ought to be written and of w^{ch} Ink^e, and of w^{ch} parchment and wth what pen and wth what man, and in w^{ch} time and what day and in what night and in what hour. After that Salomon expounded in the book^e of Razeelus and how it ought to be kept Cleanly and wth great honor

Dixit Salomon qui videt et non cognos t &c

Salomon said who so soeth and knoweth not is as he that is born^e blind^e and knoweth not colors and who that heareth and understandeth not is such as if he were a deaf^e man. And who so considereth and knoweth not the consideration is such as if it were of a dronkerd

[4^r]

And whom that speaketh and cannot expound the reason is
as a dombe man. And who that readeth playne bookes
and understandeth them not is as it were he dreameth.
These proverbs Salomon said in this booke ffor as Salomon
said in this booke is hit that Cephaz Raziell the angel
said to Adam w^{ch} was the first man in this world and
after it w^{ch} Moyses said to other prophets in sooths
and we troweth it so.

Dixit angelus Salomoni vt o^{per}es tua operations &c

The angel said to Salomon that all thy workhings and
petitions and willes be fulfilled, and it shall be made
in all hitt that thou shalt covet that it be in the might
It behoveth that when thou hast this book^e of this or of
Another example or ensample that thou write it in
Inst maner in virgin parchemt and that it be not filthy
neither of a dead beast or in vealime (vitulino) or in
parchmyn of sylke, or in samatyne¹, or in cleane clothe
or in parchmyn of a lamb or of a virgin kidde or of a
virgin ffawne, and this is better than any other.

And the Inke^e wth w^{ch} thou shalt write be it of cleane
galles and let it be made wth good white wyne & whole
and wth gum^e and vitriol and masticke & thyme and
croco. And the third day when it hath taken residence
and shall be clensed putt² thou therein a little of Algaba
and Almea³, and putt therein of good muske or muske more
than of those three. And put thou therein Amber and Bal-
samu^s myrryam and lignu aloes and when the Inke
shall be made, boyled wth masticke and wth thyme and wth
lingo aloes and wth somewhat of Thymiamat and Mu-
culazarat and thou clense it well wth a clean^e thinne
cloth^e, and the cloth be it threefold. And afterward putt
therein musk^e and Ambram and Almenus & Algana
and Balsami^s and Myrrha^s all well grounden & then

¹ Above “samatyne” is written “sattin.”

² Above “putt” is written “& strained.”

³ A marginal note offers an alternative to Almea: Alinza.

[4^v] shalt meddle all this wth the Inke full well together
 And let the inke be so still for the space of 3 days well
 covered in a fayre place And know^e thou that wth this
 ynke thou shalt write all the holy names of God and
 of his angels and of his saints, and all things in w^{ch}
 his holy great name is⁴ nempned and written. And all
 things that thou willest truly to be fulfilled wth thy well
 pleasing or wth thy service. And what ere thou putttest
 in this ynke, be it newe and bright and pure and good
 pen And the penne that thou shalt write the holy names
 be it of a green^e reed^e gathered early ere the sunne
 5 arise. And he that shall gather it be he clene & washen
 & in running water or in a quicke well and also let
 him be clothed wth cleane clothes, and the moon^e being
 waxing wth Caput Draconis or wth Jove, for that
 they be true and very. And when thou shalt gather it, thou
 shalt behold of looke toward the East and thou shalt say
 thus *Adonai et Saday jubate me ad complendu^s volun-*
tates meas eo^s axundine ista. That is to say Help
 ye me to fulfill my willes wth this reed^e. and when this
 is said thou shalt cutt one reede or twayne or as many
 as thou wilt wth one stroke. And as Moyses said the knife
 be it well playne sharpe and whole as thoughe we should
 cutt of an neck^e wth it. And thou take the reed^e wth thy
 cleane hands, and make thou of it a gobbeth. And when thou
 wilt cutt the penne, cutt it ere the sunne arise or when
 it ariseth. With this penne and wth this ynke thou shalt
 write all the names of God holy and severall. And as
 often as thou writest the name of the Creator be thou
 clean^e and⁶ solleme & serened & in a clean^e place. And
 thou shalt first ere thou write by iii dayes be bathed in
 clean^e water, but rather thou shalt be clean^e by 9 days
 an house or clean^e place made very clean^e wth beesoms

⁴ Above “is nempned” is written “named.”

⁵ A marginal note here reads:

it might be done / in the new of / the (whiles / the (dothe / increase when / she
 applieth / to caput dra / conis by o— / or to the o— of or / [fire] of [Jupiter]
 for if / they be true / & very good [(= the moon)]

⁶ Above “and solleme” (and in the margin) is written “solitarie.”

[5^r]

and washen watered and suffumed And ordeyne so that when thou writeth, hold thou thy face toward the East & write thou from morning till midday till that thou eate. And after that thou hast eaten and dronken thou shalt not write in it any thing. And if thou wilt write Semiforax wth his strengthes the number of the mone, be it even. And most in the day of the mone or of morning or of Jovis or dius. & be thou word of Saturne and of Sol upon all. And Salomon said If thou putttest into the ynke of the bloud of vowter or of a furtur or of a gander (wholly or all white) the ynke shall be much the better and the more vertue

Also I say that if there were of Sapher powdered Sma=ragdo, gaynisia & topasia the ynke shall be complete or fulfilled. And wth this Inke and wth this penne ought to be written all the names of Semiforas and know^e thou yt he that shall write this booke^e ought to be clean^e & fasting bathed and suffumed wth precious aromatickes, that is wth spices well smelling. And it shall be great profit to thee and to him that maketh it or writeth it. And each man yt hath written this booke or hath holden it in his house, ev'more hold^e he God in his mynde and his holy Angels & hit for w^{ch} he hath made it. & let him put in his mynde in w^{ch} tyme of the 4 tymes of the day wth his oughth or of the tymes of an hower And ev'more let him put in his mynde to his 4 tymes of an hower to w^{ch} they ought to be as *juvenies in libro prophare*

Dixit Salomon sicut si esset castru^s etc

Salomon said as though there were a castle full strong and his highenes ful great and high and en=hansed and well on each side wth walles invironed and the gates in one place well strong and stable or fyrme and wth keyes closed and locked. Therfore it behoveth it who that would open the gates of that close castle and holsofly would enter into it both wthout travel of gyfte and wthout bruising of his body It is necessary to have the same

[5^v]

keyes and none other of this castle and of his gates & of his closings Thus I say this that it is for to knowe the starres and their names and their figures and their natures, and when they should be good and when they should be evill, And thus I say of the fixe and of the 7 erraticis neverthelesse Consider how evermore the nature of the Circle of the xii signes that is thee towards. And therfore it behoveth each man that hath this booke, that he holde it clenly and that he keep^e it wth great reverence & wth great hono^r. And who that hath it, and can reade it, let him not reade it, but if he were before full cleane of body and wth great witte.

And I make every man to knowe or weel that he ought not to worke by this book^e in vayne, neither wthout wytte nor wthout lawe or reason. And this is when every man doth to the contrary, or when and Reptiles, or wood beasts should lett thee or do the harme. And knowe thou though^e thou have might and trust for to worke by this booke & although thou might have great trust in this, yet thou shalt not worke, but wth great right or lawe or wth much reason And understand thou of all the contrary, and if thou worchest otherwise by this booke then thou shouldest and much might let thee that is to say if thou worchest wthout reason, or if thou were uncleane or evill in thy self.

o—Clavis istius libri est cognoscere et scire loca

The key to this booke is to knowe and will the places of the vii bodyes above and their natures and their sciences and the domes, and all their vertues after yt it appeared in the earth to me

O__o formata debet esse omnis figura cu^s ex vero

Eache figure ought to be formed wth very or true en=
sample therfore I put the figure of the key in this booke that no man true that wthout reason and profitt it be made. And I put in figure and key wth the shafte to the

[6^r]

similitude or likenes that there is one soleyne Lord one god
w^{ch} never had neither shall have any even or like to him
In the Quadriture or in that, yt is fower cornered yt
signified that there be 4 elements and no moe. And in
this key is one triangle w^{ch} signifyeth knowing might
and will for whome these three no man may do any thing
in the worlde neither attayne to any profit. And Salo=
mon said that the shafte of this key is as Raziel said to
Adam unite or one head, and the quadrate is as 4 vertues
that be in herbes and words and beasts, and they be to the
similitude of elemnts w^{ch} openeth and doeth all. And the
7 wards be 7 Angels w^{ch} have might in the 7 hea=
vens, and in the 7 dayes of the weeke as furthermore
I shall teache you.

And the triangle signifyeth man w^{ch} is in body and soule
and spirit, and these above said leadeth together all the
worlde as it was compounded in highnes & lownes.

Pastqua^s hucusq diximus oportet nos dicere &c

After that we have said hitherto it behoveth us now to
say for this booke that w^{ch} is said of the key of the 7 bre=
thren. And these 7 brethren have among themselves 12
realmes for to devide or to depart, and in each realme
be 30 cityes, and in every city be 60 castles and in
every eiche castle 60 Caldee yt is to say feeldy or wilde
fownes. And this ensample Salomon found and made
distinction and said there is one father and he hath 7
sonnes and these 7 sonnes be germanyes ffor after that
they be of the same father germayn. And the Elder is
most heavy among all the other. And the middle in the
middle more ordinate then all. And thither lightly be in
the middle in fellowshiping hit evermore, so they twene
of these be not much severed from hit. And the 7 bre=
thren Salomon said be Sabaday Saturnus. Zedel Jupiter

[6^v]

Madyn Mars Hamyna Sol Noga Venus Cocab
Mercury Labana that is to say Luna Knowe thou
the houses of the planetts. And Salomon putt names
to the xii realmes of the of Germanyes and they be called
signes and he beginneth to make distinction. And he
gave to their fighter that is to say to Mars that he should
rest, and that he should not fight in the realme of the
signe of Arietis and of this vertue he is in the realme
of the East, he gave him in the realme of the worlde
the signe of Scorpionis that he should fight strongly
and that he should never rest, and he is in the eight
realme from the first. And afterward he gave to
the fayre Noga that is to say Veneri twey realmes
of w^{ch} one hath the half deale of Tauri that is
from the highnes of his head wth his horns till to the
navell. And their as the viith from the first that is
Libra, and after while Venus is above that is in the
Northe, and otherwhile beneath that is in the South.
And so he hath inherited in twey parts And then he
gave to the painter (w^{ch} is the writer) that is Mer=
curius twey realmes of w^{ch} one hath twey men embraced
that is clipping together himself, that other hath a
fayre virgin winged and nevermore would be divided
or departed from wemen for those Images be such
and he displeaseth evermore to go much from the South
into the Northe. And he gave to the Malix that is to
say Lune for that he goeth evermore one realme
And for that she will note stande much in her house
& her signe is a fish that is said Cancer w^{ch} hath
many feete, and signifyeth be this that he will go much
for that he is under other brethren, this suffer alone
And he gave to the middle brother, w^{ch} is the Lord of all

[7^r]

other, and he commandeth to all and is more adorned for fayrer arrayed, therefore he gave to him one realme full strong in heate and his signe is as the Lion, that sheweth him Lord upon all beasts, so is he stronger and of more Lordshippe upon all his brethren. And then remayned twey brethren of the L^{ty} of the South and theld or tooke twey realmes, one about another for this that he should never overcome in the signe of the realme well meridionall or south, and he is one beast wth one forme in his front, and the signe of that other realme is a man that holdeth wth many waters and this brother is said the old Sabaday. And then taketh that other brother for heritage on his right syde the realme wth the signe of half a man and half a horse and it is said Sagittarius, and on the left syde of Pisces.

Knowe you heere the natures of the Signes

And Salomon said Aries is a sign fiery hot & dry, choleric, and so is Leo and Sagittarius and they have might in the East.

Taurus is earthy, cold and dry, melancolious & so is Virgo and Capricornus and they have might in the South.

Gemini is airy, hot and moist & sanguine and so is Libra & Aquarius & they have might in the West.

And Cancer is watery feminine moist and flegmatic and so is Scorpio and Pisces & they have might in the North.

Iam diximus de naturis et signis et eor complexionib^{is}

Now we have said of natures and sign^es and of the complexions of them, so we meane to say of natures and of the complexions of germanyes and what they signifyeth.

The first higher that is said the old Sabaday is Saturnis the nature of w^{ch} is cold and dry for that is

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much straight and melancholious and signifyeth father and wroth and discord in lands.

The second is said Zedek and he is temporate for that he is betweene the old Sabady and the hott Madyn and Zedek is hott and moyst and sanguine in savor sweete & it draweth to good ayer, and it signifyeth good and honor and vertue.

The third is the fighter Madyn and he is hott and dry evill and lover and bremer, ravisher & a lyer.

The fowrth is Hamyna Sol middle among other hott and mighty and worshipfull and all thither brethren shameth or dreadeth him and he is much soothfast and strong.

The fifth is the fayre Noga colde and moyst, glad flegmaticke fatt and fleshy and well seeming in all her members and chere, and he signifyeth good soughts and he is much glad among wemen.

The sixt is the writer and the forespeaker Cocab, this holdeth himself wth all & serveth to all, and signifyeth writers and tidings and voices after that he shall be wth it yt w^{ch} everich^e he holdeth him self, when he is wth it The viith brother is Labona & it is Malx and it is colde and moist and it signifyeth brethren and beareth each moneth and manndemts of brethren to brethren after that it is severed from them.

Deinde loquamur de septem fribus quare dicuntur clavis &c And then speake we of the vii brethren why they be said the keyes of the world (and w^{ch} this world may not excuse neither excuseth) and these were formed as 4 brethren w^{ch} be said the 4 elements, and they have after signification witt and discretion & might complete and honesty and strength, and everiche may do in his hemisphere that is empire as an Emperor in his empyer, or as a prince in his Lordship. Also they have might over the 7 parts w^{ch} we sayen clymates. And

[8^r]

knowe thou that these be mighty upon all beasts heere formed.

And Salomon said prophets clippeth these brethren vii quicke spirits, and holy and wise men said that they were 7 lampes burning or 7 candlesticks of light & of life, and all prophets clipeth them 7 heavenly bodyes w^{ch} be vii planets and of commonalty they be said 7 starres. And the 7 brethren be kept of 4 beasts full of eyen before and behinde w^{ch} be the partyes of heaven East West north and South, and they have might in the 4 parts of the worlde and in 4 tymes and in 4 natures wth her complexities and wthal her parties and in all her 4 elements and wth these together is hed and meeved all things moveable by the Commandements of God that put them in their places.

Dixit Salomon sicut fuerunt semp status superius

Salomon said As there were evermore states above wthout corruption so know^e thou that there is nowe and shall be evermore. And for this we understand the bodyes above cleane and good and made wthout corruption. And that neather-bodyes uncleane evill treated and broken, and eache day they fayleth and bend corrupted And this corruption resteth not neither is made very of the w^{ch} we understand that the neatherbodyes might not excuse the over bodyes. And all things w^{ch} we seene beneath have roote and beginneth from things above ffor things above be wth lyfe and wthout dolor and things beneath be the contrary, have death and dolor And things above have during wthout corruption and things beneath each day fayleth and be corrupted and minished. All prophets seene that if there lacked any one of the over bodyes that is of these that be much above ten thousand betwixt those that we see and those that we not see. Knowe thou that it were a great precipitation and destruction and confusion in lande and in sea and in the 4 elements if

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any of the bodyes above were broken or were evill treated And if there fayled one of the 7 brethren the earth shoulde come agayne to his first state, and all the elements were confused. And if any of them had corporally received corruption knowe thou that all things were destroyed that received soule or lyfe. And knowe thou that as the 4 elements be turned downeward so be they not turned wthout some reason of the 7 above And this sayeth the Pher when the sonne is destroyed eache lyfe and eache soule is destroyed. And when the mone is destroyed the ligatures or buildings of the sea be destroyed. And knowe thou that Saturnus is earthly and holdeth all the earth in a ballance that is not moved. And Jupiter holdeth the ayer, and Mars the fyer, and Sol the day and men, And Venus holdeth the fayre parts of the worlde, and Mercurius reasons and Luna holdeth the hearts seas waters and their powers. And know^e thou that everiche (After that it were or shall be in this exaltation) ordeyned and bounden wth the sonne yt^s reasons and words and speeches should be good betwixt men. And as often as Mercury were joined in Virgo in the same point wth Sol direct and not retrograde, make we subtyll things and reasonable And as ofte as Sol were in Aries, so many yeeres unlike he giveth us. And as ofte as Saturnus were in Libra so many mutations he giveth in landes. And as ofte as Jupiter is ioyned wth Saturne in an earthly signe so many divers mutations or changings he giveth. And he changeth lawes & seates and Lordshippes and thus understand thou in other complexions of planetts after the states of them and their beholdings that is said Aspectus.

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Ex dixit Hermes istam rationem super capita oia &
And Hermes said this reason upon the heads of beasts
Saturnus hath the right eare, Venus the lefte and Sol
the right eye and Luna the lefte. Mercurius the mouth.
These 7 hooles have they in power above upon the head
of a man. And Salomon said that a man is a measure
w^{ch} is said Palmus made wth hande in w^{ch} bene all
the vertues of the worlde and of the 7 planetts and
that is only the head of a man wherefore everiche man
is likened to his starre and to his elements.

And Salomon said when I founde a spirit above re=
trograde or combust or evill treated thus I say that his
body was evill treated beneath in w^{ch} it was like or he
signified in it. And who that were so wise that he knowe
his signe and his planet and his starre above and his
signification he might do good and evill to himself &
likewise so to other men. And as the nativites of beasts
be denyed such wurchings you shall do wth helpe
of God.

Postqua diximus de 12 signis et planetis &
After that he said of the 12 figures & planetts
& of radiis of them we say that eche planet that were
in Ascendent and if there be another in the same As=
cendent it is named coniunction, and how much the
latitude or bredth shall be lesse so much the coniunction
is said to be stronger and if there be more latitude
the coniunction is the feebler. And so I say to thee
in the middle of heaven. And if the poynte of the 12
houses w^{ch} be in the stronger places of all houses I
say the poynte of the first degree of the house, and eche
starre that were lesse and hath upon himself another
the like is said that it hath power and goeth upon another

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from starre to starre And thus each starre that diverseth from another by 60 degrees before and after It is said aspectus sextilis that is the sixt beholding And each planet that differeth 90 degrees before and behinde It is said in aspectu quarto that is in the fourth beholding. And each planet that diverseth or differeth by 120 degrees before and behinde It is said in aspectu tertio, that is in the third beholding. And each planet that differeth by 180 degrees is in opposition in that that it is said in the contrary place. These be the 7 beholdings and no moe duo tertii, duo quarti & duo sextile and unus opposites that is to say twayne in the third, tway in the fourth, and tway in the sixt and one contrary against another. The coniunction is complete then they be in one degree Double coniunction if tway good or temperate sheweth double good, as tway evill by the contrary sheweth much evill The sextilis beholding the ascendent avayleth one good if trino and tway trino avayleth in the beholding ascendent one good fortunate in the ascendent. And tway quarties in the beholding the ascendent avayleth one greevous or heavy (if there were evill starres) and tway opposita avayleth one infortunate in the ascendent or in the opposite. And tway quarti avayleth as much as a starre falling or combust or retrograde this is letted in the Ascendent one fortunate or tway in the Ascendent and another of sextile and another of trine beholding the ascendent sheweth much good hasty or highing Tway evill in the ascendent or one wth another in opposito that is in the contrary or falling sheweth

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greevous or long impediment. And if they be falling and letted it shall be worse. One fortunate in the Ascendent beholding of twey trinis it sheweth much good and how much there were no witnesses upon the figure of w^{ch} thou enquireth and searcheth or fo w^{ch} thou worchest so much it shall be the better And if three planets be= holden the Ascendent wth good beholding and twey evill the good shall overcome the evill and so of the other One infortunate in the Ascendent beholding twey quar= tis sheweth much greefe. Caput draconis is much better than Cauda Eache planet in his head of the same degree it more Lordship in the figure for that it is twey in latitude to the way of the sonne and it profiteth in going toward the xty of the north. Eache planeth in the taylor of the dragon is minishing of his worke yt goeth towards the south.

Luna coniunct or Joyned wth Saturne and Mars in the Ascendent it constrayneth and threatneth divels Satunus maketh divels strength & great power

Luna coniunct or Joyned wth Jove and Venus in the ascendent it sheweth great dilection and great love in every good thing.

Luna joyned wth Mars & Saturne in the ascendent it sheweth impediment except the planet were of good receiving.

Luna joyned wth Sol in the one poynt sheweth great grace and if that they were good

Luna ioyned in falling and to mercury in the Ascendent it sheweth the contrary

Luna in the ascendent by her self signifyeth after the planet to the w^{ch} she is Joyned

Luna wth Caput draconis in the ascendent sheweth good

Luna wth Cadua draconis or combust or ioyned wth

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a starre letted or in evill sitting it sheweth much evill when caput draconis and Luna were wth capite Saturni or that Luna or Saturnis were there and that their werke of celson made it signifyeth upon building of devills fowle and evill.

Each planet that is wth dracon of another & both be ioyned together it sheweth a very soothe or try worke and more in the ascendent. And if caput draconis were of Jovis or Luna and these twey coniunct or Joyned in the ascendent it sheweth much good and in= ceasing of good and honor And if it were in Cauda not only when there were twey Cauda draconis that is of Luna and of other they be full evill when Luna were wth them. When Caput draconis Luna were wth Caput draconis Martis and Luna and Mars in the like poynt it sheweth strength and might. And if Cauda wth Cauda and Luna wth Mars together it is full greevous and evill after everiche is evill so is the place or beholding of one another.

Caput draconis and Luna in capite. Aries (Luna & Sol in Zamin) sheweth great might and great honor and by the contrary in Libra beneath wth Cauda dra= conis. Caput draconis wth capite veneris sheweth much love and cauda draconis the contrary Caput draconis that is to say mercury wth caput draconis and Luna sheweth werke of reason and of voice and many sounds, and in Cauda Luna wth Mercury & Saturne it sheweth us the beholding of many experiences.

Luna in capite sui draconis sheweth and if there Were Jupiter or Venus it shall do the werke of Jovis or of Venus and it shall profit in all good worke as these be good. Luna if it be in Cauda draconis and Mars

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and Saturne wth it or that they beholdeth it wth evill be=
holding it sheweth as evill as we have said of Saturne
and Martis.

And we have said that Saturnis nourisheth devills and
Mars draweth and thresheth and figureth them. And
Saturnus gathereth together many divels Venus and
Saturnus gathereth together devills and wyndes from
beneath. A good starre in the ascendent and Luna
Joyned wth a good starre sheweth much good. And the
beginning in all hit in w^{ch} were d^eus quartæ that is
the Lord of the 4th house and if the 4th house is well
beholden of good, all the one of the thing shall be good
And when the Lord of the 4th house were evill and evill
intreated it sheweth noy and evill. The signe of the
Ascendent sheweth the body o— The Lord of the Ascen=
dent of the planet that is in the Ascendent or w^{ch} behol=
deth it sheweth his spirit and the Lord of the hower
signifyeth his soule and his will, and this understand
thou in other dones The body and soule and the
spirit for these three knowe thou that they maketh the
body of a man safe and whole.

Dixit Hermes Saturnus exaltatur in Libra &c

Hermes said Saturnus is enhanced in Libra, and
Jupiter in Cancer, and Mars in Capricorne and
Sol in Aries. And Venus in Pisces and Mercurius
in Virgo and Luna in Tauro.

And knowe thou that Saturnus gladdeth or Joyeth in
The xii house, and Mars in the vith and Sol in the
ixth and Venus in the vth and Mercurius in the Ascen=
dent that is the first house and Luna in the 3^d house
And the Ascendent hath 12 vertues, and each planet
that is in it upon eache place of the circle. The xth

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house hath xi vertues. The xith house hath 10
vertues. The viith nine, the 4th eight vertues
the vth house hath 7 vertues, the ixth house hath 6.
The third 5. The second 4. The 8 three, the xiith two
and the vi house hath one vertue. And evermore
consider thou in all things, that thou shalt do upon the
planets how it be in the xii houses & thou shalt
profitt if thou choosest well. And Salomon said to
eache man that worketh by this booke, It behoveth that
he knowe all these things, that is reasons w^{ch} heere I
will not expound to thee, that is thou knowe in w^{ch}
tyme of the yeere thou were borne of the 4 tymes
of the yeere. And in w^{ch} moneth of the moneth of Luna
And begin thou from the Lunation of the moneth of
Mercury (where ever Luna prima were) And all
Secrets and privity be it asked in Saturne wth all
deepenes, and honor and substance be it asked upon
Jove. And all strifes and battaile and hasting be it
asked upon Mars. And all cleannes & Lordship of
sol. And all fayrenes and dilections or loves and
fatnes be it asked of Venus. And all reasons & witts
& subtiltyes of Mercury. And of these 7 thou shalt aske
evermore counsel where thou findest them in their
houses and signes And they shall shewe to thee
so deeme thou upon them in all good and evill.
Now we have fulfilled heere wth the helpe of God
The treatisy that is said *Liber Clavis* That is the
booke of the Key.

Heere endeth the first booke and heere
beginneth the second

[12^r]

Dixit Salomon sicut alæ avium sunt membra &c

Salomon said as the wings of the fowles or byrds be members that leadeth the fowles to the place where they desire to be, so by the vertue of stones & of herbes and of beasts, that liveth in flying, in swimming in going and in creeping thou might attayne to that thou wilt if thou chooseth the nature of them.

The propertyes and vertues. And therfore we clipeth this booke Ala that is wings for wthout wings neither fowles neither fishes mought move themselves, and so as winges beareth bodyes to highnes upwards and to fundaments downwards and to Longitude and latitude that is to length and bredth, so by the vertue of stones and of herbes wth grace and wth much might of Semiforas Knowe thou that thou might attayne that thou coveteth to do as to heale and to make sicke or to stande or to goe.

Dixit Salomon sicut lapides sunt mundiores &c

Salomon said as stones be cleaner cleerer and fayrer then golde and in vii vertues of this worlde as be in stones herbes wordes and beasts, so I say that in the beginning of this booke Cephaz Raziel that was crowned wth vii stones of great power he put them in this booke The first was Rubinus – i – Carbunclo the second Smaragdus, the third Saphirus the fourth Berillus, the fifth Topasius, the sixt faguncia, the viith Adamas and the vertues of these stones Raziel hath spoken. And he said that they were crowned of 7 angells w^{ch} have might over the 7 heavens and of the 7 dayes of the weeke. And Raziel said knowe eache man that hath this booke that in this booke be the more vertues of this worlde And the first vertues of this booke that is said of 4 wings be the

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vertues of stones whereof knowe thou that by stones alone thou might do wonderfull things if thou hast well knownen as thou shouldest doe wth all other Images and that thou keepe them clenely and reverently.

De prima ala

Et dixit Salomon scias quod in prima ala sunt &c
And Salomon said knowe thou that in the first ala or winge be 24 precious stones great and of great power to the similitude and signification that there be 24 howers in the day and night. And Salomon began & said I put and sett the first stone car=

- 1 bunculu Rubinus for that it is brighter and cleerer and fayrer and of more price above all other stones And I will say of his color and his power and his vertue, and of his seale and of his figure that might to be in it. And thus I shall say in all other stones, eache stone signifyeth durability or lastingnes wthout end. The color of Rubinus is as the color of fyre sparkling and his power is that he shineth by night as a starre or as a flame of fyre sparkling. And the vertue of it is that it maketh good color of men that beareth it reverently, and it encreaseth his goods of this worlde among other men, and the Image w^{ch} thou oughtest to putt in it ought to be a draco that is a Dragon well fayre wth dread.
- 2 The second stone is Topazins of w^{ch} the color is citrine as of golde. His power is that if it be put in a caldron wth fervent hott or boyling water it wthholdeth the water that it may not boyle, w^{ch} is for great power for making colde, and the vertue of it is that it maketh a man chaste that beareth it wth him and it giveth benevolence or well willing of great Lords and his figure is a falcon.

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- 3 The third stone is Smaragdini and this stone is greene and fayre upon all greenenes, and it is not heavy as others are and his power is to keepe the light and it healeth the face and it doth many wonderfull things. And his vertue is to increase riches, and who that beareth it in golde prophesyeth things to come. And the signe of it is Scarabeus that is a maner of flye.
- 4 And the iiijth stone is Faguncia the color of w^{ch} is redde as the graynes of an apple. Of these sothely there be well coloured some and some a little and some in the middle maner. His power is that beareth it is not infect wth alien infirmity, his vertue is that is that he giveth health and hono^r and keepeth the man that beareth it whole in wayes or in Journeys, and his figure is a Lyon well figured.
- 5 The vth stone is a crysopazine of w^{ch} the colo^r is greene and when it hath similitude as though it had golden drops, and his power is to defend a man from the Podagrie, and his vertue is that it maketh to prophesy things to come (if it were in the hand cleane and chast) and his figure is the image of an asse.
- 6 The sixt stone is Saphirus the color of w^{ch} is full leady and fayre (as the color of the pure cleane heaven) His power is that he healeth all infirmityes that axeth in men of Inflammation and greivance of the eye. And it clenseth them much. And if in this stone be graven the head of a man wth the beard it delivereth a man from prison and from all pressure and oppression and this stone accordeth to the great power of Lords & of kings If this stone be kept clenely reverently & chastly, & that it be good oriental wth it a man might attayne great honor and the profitt of it that he searcheth and coveteth And some man putteth therein the signe of a ram. Aries

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- 7 The viith stone is Berillus the color of w^{ch} is of the eye or of sea water, and some of them be round and some of five corners. The stone ought to be cleere wthin and cleane. And his power is to chaffe the hand closed of him that beareth it. And if it be sett in golde it giveth great frindshippe betwixt twey men, if thou touchest them wth it. And his figure is Rana that is a ffrogge & it is of great power to make concord and love.
- 8 The viiith stone is Onyx this stone is full blacke and his power is to give him that beareth it many dreadfull dreames and dreads, and he that beholdeth himself in it hath power upon all divels in constrayning them and in clipping and gathering them together in speculo tabilio conjuring as it behoveth and his figure is the head of a camell or twey heads betwixt two eares that be said Mirti
- 9 The ixth stone is said sardine the color of w^{ch} is red and fayre, and his power is to make other stones fayrer his vertue is to give good color to him that beareth it. And it is putt in golde, and if there be graven in it Aquila that is an Eagle it giveth great hono^r
- 10 The xth stone is Crysolitus that is of golden color and sparkling as fier. His power is to gather together divels and windes and his vertue is to defend the place where it is from evill spirits and from dead men that they do not there any evill and that divels obey there. And his figure is Vultur that is a wontor
- 11 The xith stone is said Eliotopia. And it is a stone of great power of w^{ch} the color is greene and fayre shining and cleere wth drops like bloud well redde wthin this stone is said the stone of wisemen of prophets

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and of philosophers. And this is honoured for twey things for the color is like Smaragdo in greenenes and in rednes to rubine. The price of this stone overcometh the price of other and of his vertues and propertyes. The power of this stone is that if it be put in any broad vessell full of water to the sonne it resolveth the water into vapor And it maketh it to be raySED upward till that into the forme of rayne it be converted downeward. His vertue is that who that beareth it in his mouth or in his hand closed he may not be seene of any man, wth this stone a man may have power upon all divels, and make eache Incantation or Inchantment that he will. And in this stone ought to be graven Vespertino thus he sayth. But I trowe it be Vespertilio that is a Backe or a rermouse.

12 The xiith stone is Cristallus of w^{ch} the color is of water congealed wth colde. his power is that he putteth abstray of fyer from him. and his vertue is that he increaseth to nourishe much mylke and good. and thou may take in it what vertue thou wilt, after as the hower shall be in w^{ch} thou shalt work^e. and after as the Image shall be w^{ch} thou hast made (although they be many) and yet be seene easily. Knowe thou that it hath many vertues. and his figure is a gryffon that is a fowle and a beast that he hath 4 feete & 2 wings and he is a great beast.

13 The xiiith stone is Cornelia and it is likened to water in w^{ch} is bloud as the loture or wasting of bloud. And his power is to staunche bloud of the nostrells. And if there be graven in it a man well clothed holding a yard or a rodde in his hande, it giveth honor to him yt beareth it

14 The xiiiith stone is Jaspis and it is thicke darke greene and redde. and there be some greene and cleere and they be better then the other. and there be some redde thicke and dropped. And his power is that who that beareth it is not

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letted wth venyme neither wth serpent, neither wth Attercope neither wth scorpion. And it defendeth a man from fever if in it be graven Leo Aries or Sagittarius

- 15 The xvth stone is Iris and it is likened to cristall or to gelly, and it hath corners and if any man put it in a house to the beames of the sonne so that the beames passé through it or by it the color appeareth of the raynebowe. And for this cause it is said Iris that is the raynebowe. And this is the might for it hath vi corners, and the vertue of it is to keepe the place w^{ch} it is wth health & honesty, and there ought to be graven in it a man armed that beareth a bowe and an arrowe.
- 16 The xvith stone is Corallus and it groweth in rocks of the sea as Arbor inuersa that is as a tree over= turned, and it hath branches as a tree, more till two and three palames or palmes and no more. And when it is drawen up it is greene and tender, and then it is dried in the ayer and it is made redde & harde as another. And otherwhise it is founden white. And know thou that the redde be better. And where this stone were it keepeth the house and the vineyarde or the place from tempest pestilence and torment And it keepeth the place wth health and it defendeth a man from malefets i maleficis and from evill inchantments. And his Image is a man like to him that holdeth a sword in his hande.
- 17 The xviith stone is presius or prassius and it is of greene color thicke and fayre. and it helpeth malefets an giveth to them grace to his ministry And Taurus

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- ought to be graven in it, that is a Bull.
- 18 The xviiith stone is said Catel and it is of great power both in deedes and in vertues. the color of w^{ch} is like to Berill, but for it is darker then it, although it have wth in full cleere and cleane beames and strakes And there be founde some of vi corners and other some of v. And his power is to inclepe devills and to speake wth them. And his vertue is, if thou maketh in thee blanke of water and bringeth the roote of Apii and the stone hanged to the necke in the skynne of an Asse suffumed wth masticke shure and croco and that thou inclepeth what dead man thou wilte that is knowen to thee and other knowe thou that anone he shall appeere to thee. And he shall be wth thee in the same tyme And grave thou in it Lapwing and before Dragancias w^{ch} is a middle herbe and it is said Colubrina.
- 19 The xixth stone is Celonites And it is greene as an herbe and his power is that it waxeth & decreaseth as the moone, and his power is also to make peace and concorde betwixt twey if in it were graven the signe of a swallowe.
- 20 The xxth stone is Calcedonius and it is white as betwixt cristall and berill or as gyfus thicke bright, his power is to overcome plees. His vertue is to holde a man whole in an alien land and his Image is a man that holdeth his right hand straight forth to heaven.
- 21 The xxith stone is Ceraunius This stone is of divers colors after divers elements and divers londs otherwhiles white, and otherwhiles browne greene & redde And elsewhere it is likened to Iron and somewhere to copper and sulphur and it hath as it were rundlets

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paynted and little droppes and his power is to defend a place from thunders and lightnings, and his vertue is to defend from all enemyes. And write thou in it or one p^{re} or syde Raphael Michael & Gabriel and on the other side pantaseron miracon Saidalson and if thou beareth it wth thee and hast it in thy power thou shalt overcome all thine enemyes and thine adversaryes.

- 22 The xxiith stone is Metestus⁷ and it hath the color of wyne upon it. a white cloth or of a rose or violet and this hath might to chase away feends and his vertue is to defend from dronkennes and his figure is Ursus that is a Beare.
- 23 The xxiii stone is Magentis or magnes and it is of great weight and like to ferro barunts. His power is that he draweth dead Iron as nayles knives and swords and his vertue is that wth it thou might be in what house thou wolte, and do what thou wolt wth men and wth things of the house suffuming the house of it, and wth this men made inchantments and grave thou in it a man armed when Luna were in Aries or Scorpio joyned wth Mars, and sol beholding them wth a trine aspect. And knowe thou that what maner of Images thou gravest in this stone such in=chantments thou might attayne, and beare it wth thee and thou shalt profitt.
- 24 The xxiiiith stone is Adamas as it is middle color and the better hath somewhat of greenenes And his power is that wth it other stones be graven. And ther=fore we have putt it out more strange & more openly and his power or vertue is to keepe the members of a man safe and whole And this stone is more, and is

⁷ Above "Metestus" is written "amatyst."

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better set at price in enchantments & invocations of wyndes spirits and devills And wth this thou maiest send whatever fantasy thou wilt, and his figure is of 5 corners and know^e each man who that will beare wth in a precious stone be he pure and cleane when he will do anything wth them And eschewe he or keepe himself from uncleanenes and keepe he them reverently in a quiche or in a cleane place And Raziel said In the hower in the w^{ch} thou wilt do of Semiforas beare the ii stones abovesaid and thou shalt profit.

Dixit Salomon sicut avis corpus volare non potest &c

Salomon said As the body of a fowle ne may not fly wthout wynges neither go where he cometh, so by science of one thing above we might not fulfill that we define And for this we putteth the second keye in this book^e, and we sayne it the second for that it maketh the second opening, for as the world is closed wth 4 elements so this book^e is closed wth 4 sciences and 4 vertues. and now we have said of stones now say we of herbes. Knowe thou that in herbes are vertue of the most that may be. And some of naturals of this worlde beth that liveth of them as ther that have reason and some that flyeth, and some w^{ch} swimeth and w^{ch} goeth and w^{ch} creepeth. And knowe thou that of trees and herbs some liveth much and some liveth midly and some liveth litle, and yt is the similitude of beasts And knowe thou also that among herbes there be some wth w^{ch} thou may do good or evill, as to heale & to make sicke, and so understand thou in these that shall be said furthermore hereafter And Adam said By a tree come wretchedness into the worlde, that is by the tree

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I synned in it. And Raziel said an herbe shall be thy
Lyfe. And Salomon said A tree shall be & shall waxe
Or growe of w^{ch} the leaves shall not fall and it shall
Be medecine of men.

The second wyng is to the similitude
of 24 howers and of 24 herbes

1 *Prima herba est Acil almalie &c*

The first herbe is Acil almalie and it is said corona
regia and in Latin Rosmarinus This herbe hath
a middle tree and good odor and litle leaves and his
power is to chafe and comforte the brayne. And if
an house be suffumed wth it it chaseth away devills
the same doth Pionia

2 The second herbe is Artemisia and this mother
and first if other, but for that other is said Corona
regis that is to say the crowne of a kynge we had
putt it first of this they sayden all that in all things
thou doest thou shalt putt of it And the leafe is middle
greene over thone side and white on thother side
And it waxeth or groweth midly. And wth this thou
shalt steepe windes⁸ and all spirits that thou wilt
and thou shalt profitt.

3 The iii herbe is Cannabis⁹ and it is long in shafte
and clothes be made of it, the vertue of ye Joyce
of it is anoynt thee wth it and wth the Joyce of
artemisia and ordayne thee before a mirror of steele
clepe thou spirits, and thou shalt see them, and thou
shalt have might of bynding and losing devills and
other things

4 The iiii herbe is said feniculus and it hath small
leaves and a long staffe and it is an holy herbe and
worshipfull, and it is medecyne of the eyen, and it

⁸ Above “windes and” is written “stop or stacke.”

⁹ Above “Cannabis and is written “hempa.”

[17^r]

- giveth good light and it chaseth away spirits and evill eyne in the place¹⁰ where it is, the roote of it chaseth away evill things and helpeth in sight.
- 5 The vth herbe is Cardamomm^{us} and it is hott and of good complexion and it is of middle highnes and it giveth gladnes to him that useth it and gathereth together spirits. Eate thou of this when thou steepest or maketh invocation and if thou wilt make fume of it.
- 6 The vith herbe is Anisu^s and it is of chastity Joyne it to camphire, and thou shalt see that spirits shall dread thee, and it is a cleane herbe, and it maketh one to see secret things and privy, and the fume of this ascendeth much.
- 7 The viith herbe is Coriandru^s, and this wthholdeth the spirit of a man much wth tother, and it maketh a man also full of sleepe and this gathereth much together y^e spirits wherefore evermore they standeth wth it, so that it is said that if wth this and apis and insquiano thou make fumigacions compounded wth much lazaia cicuta anon it gathereth together spirits, and therefore it is said herba spiritum.
- 8 The viiith herbe is said Petrselim^{us} w^{ch} hath great might for to chase away the spirits of roches, and his vertue is to breake the stone in the bladder of him that useth it.
- 9 The ixth herbe is ypericon or hipericon and it is a middle herbe thirled the Joyce of it seemeth bloud, this is of great power for wth the joyce of it, and wth croco Arthemisia and wth fume of radicis valerianæ if it be written upon what frindshippe thou wilte of a prince of spirits of the ayer and devills. Knowe thou that anon it shall be that thou covestest And so upon spirits and wyndes
- 10 The xth herbe is Apinn. this is of great power upon

¹⁰ Above “in the place” is written “that is wthouten.” The final word, “wthouten,” is not clear and could be read differently.

[17^v]

wyndes and devills and fantasyes and it is shawdded
and towched to shade wth the cloud Acisse for in it
be wyndes and devills, and this alone maketh Albafortu^s
bazebelib i martagon and they be much contrary, for
one is kepte wth heavenly angels, and another is kepte
wth devills i. Apin^{us} And this beareth the stone of the
reyes and a woman wth childe use ~~shee~~¹¹ it ~~not for~~¹¹ it
noyeth [to]¹¹ the childe, and it gathereth together divells
when suffumigacions is made wth insqrmo and arthe=
misia Apinm suffumed by 7 nights wth fagax al=
mait and gathered clenly and the roote of it putt
and dryed and then tempered wth aqua lapides suffume
thou thee by environ when thou wilt and thou shalt
see fantasyes and devills of divers maners.

- 11 The xith is Coriandru^s of the second kynde w^{ch} maketh
one muche to sleepe. And if thou maketh suffumigacions
of it and croco and insqrmo & apio papavere nigro
grounden togither evenly and tempered wth succo ci=
cutæ and wth msk, and then suffume thou the place
where thou wilt hide treasure in when Luna is Joyned
wth Sol in angulo terra that is to day in the corner
of the earth. And know thou that the like treasure
shall never be found. And who that would take it
away shall be made fooles. And if in the hower of de=
position of the golde or silver or of the stones or
Images thou suffumeth them wth thure musk suco=
lingo aloes cost evermore devils keepeth that
place and evill wyndes. And knowe thou that it might
never be dissolved or foredome agayne wth out sever or
and Image made thereto by the poynt of starres.
- 12 The xiith herbe is Satureja and this is of great
vertue and good odor and who that beareth it wth him

¹¹ These words are crossed out—as shown—in the MS.

[18^r]

- wth auricula muris in the day of veneris it giveth him grace of goods and it taketh away from ther place wyndes and evill fantasyes.
- 13 The xiiith herbe is said sca¹² And this is middle in length and hath litle leaves This ought to be hol—den worshipfully in holy places and in churches, for it defendeth the places from evill things And wth this prophets made dead men speake that were dead by many dayes or fewe. In place where as any evill he hath no might if he that beareth it stepeth them not And it giveth them might upon w^{ch} things he woulde and this herbe put upon the place where devills be closed, and it constrayneth them and byndeth them least that they might have power to move them selves And Salomon said I founde in the booke of hermits that who that taketh water in the 4th hower of the night upon the tombe of a dead man wth what spi=rits he would have speech wth all caste he water upon the tombe wth this herbe ysop And the water be it suffumed wth costo succo musco and say surgo surgo surgo That is to say rise rise rise and come and speak to me, and do this by 3 nights and in the third night he shall come to thee and he shall speake wth thee of what thing thou wilt.
- 14 The xiiiith herbe is psyllium w^{ch} is of great vertue for it sheweth or maketh open in the ayer the other mought not to do it maketh to see spirits in the cloudes of the heavens and this wth scicorda & garmone and the tree w^{ch} swimeth w^{ch} is said arbor Canci and malie wth rere madii and wth the tree that sheweth by night, and it is said herba lucens that is herbe

¹² Some speculation on this has led us to the reading “scammony,” namely, the bindweed *Convolvulus scammonia*.

[18^v]

- shining if thou makest wth these an ointment wth
the eyne of a whelpe and wth the fatnes of a harte
thou mightest go suerly whether thou wolt in on hower
- 15 The xvth herbe Majorana, this keepeth an house
by itself and defendeth from evill infirmityes and
Hermes said that gentiana and valerina and
maiorana avayleth much upon great princes and
upon great men.
- 16 The xvith herbe is Draguntia. This is of great
power, and the highnes of the roote of it Joyned wth
the tong of Colubrij w^{ch} is lett quicke, and the herbe
be gathered when sol is in the first degree of Cancrī
and Luna beholdeth mercury or Joyned wth him
knowe thou that who that toucheth clansures or locke
they shall be opened to him anone And Hermes said
that it gathereth together wyndes & spirits If man
dragora were wth it and Capillus dezoara.
- 17 The xviith herbe is Nepita and if this wth maio=
rana and athanasia & trifolio and salina hermita
edera and artemisia wth ysop being ioyned & ga=
thered together cresente luna die Jovis That is
to say in the wenyng of the mone in the day of
Jovis in the morowe when the sonne waxeth from
the first degree of Aries till into the first of Cancer
and when thou shalt gather him be thou clene and
washen worshipfull and stand thou towards the east
knowe thou that the house and place is amended
where these nyne herbes were wyned together And
put them upon the gate of thy house and thou shalt
profitt evermore And the 9 herbes ioyned be
like to rubyne.

[19^r]

- 18 The xviiith herbe is Linum suffumigacions of the
Seed of this wth semine psyly – i – azartachona & radix
Violæ and apii maketh to see in the ayer things to come
and to say many propheties
- 19 The xixth herbe is Salvia this is of great vertue
and the long leife of it is as ligna agni and sharpe
this breaketh or defendeth evill shades & evill spirits
from the place where it is, and it is good for an hole
man to beare wth his for it holdeth a man whole, but
a sicke man holdeth it not wth him.
- 20 The xxth herbe is Sauina, and some men say that it
is a tree ^ of love¹² and dilection who that can chese it
And if this wth somewhat of croco and lingna co=
lubri be borne wth him a ring of gold and somewhat
of provinca surely goe thou before the king or before
whomsoever thou wolt And most if thou put wth it
the stone that is said Topazius or if thou wilt beril=
lum And if this ring were made when Luna is ioyned
to Jove in trino from sol it were much the better
And it is said annulus solis that the wing of the
sonne, and it is of health against infirmityes, and it is
of grace of vertue and of hono^r.
- 21 The xxith Nasturciu~ This holdeth the
members whole, and if there were wth it origan and
pulegin~ and arzolla and be borne together wth thee
and thou eatest of them thou shalt be whole wth in
and wth out And so if thou annoyntest thee wth them
and were suffumed wth marrubio albo or reubarbaro
and herba thuris it shall defend thee from many
infirmityes
- 22 The xxiith is an herbe that is said Canna ferula

¹² At the pointer ^ above the words “of love” is written, “This is a tree.”

[19^v]

This is full dreadfull and greevous and strong in worke. And if thou takest the Joyce of it and the Joice of cicuta and Jusquiami and sapsi barbate and san= dalu~ rubr~ papaver nigr~ wth confection made fume thou what thou wolt and thou shalt see devills and things and strannge figures And if Apin were wth this Knowe thou that from eache place suffumed devills should flye, and if thou wolt thou might de= stroy evill spirits. This suffumigacions is full evill and dreadful for the fume of it and the worke overcometh in malice and worcheth most evill and most strongly if Luna were wth Saturne or in opposition wth marte that is in opposition wth Mars.

- 23 The xxiiith herbe is Calamintum and it is like= ned to mynte and it is of great vertue in good suffumigacions, and if there is wth it menta and palma xpi i. pioma theis beholden taketh away evill spirits from a place And evermore it is against fantasyes.
- 24 The xxiiiith herbe is Cicoria. This is full good in all ^ exercisannce¹³ if it be ioyned wth irigon & pentaphyllon and ypericon and vrtica & verbena and all be together and be borne at the necke and under the feete and be there the herbe of vii knots and of vii leaves. 1. Martagon and liliu~ domesticu^s and sylvestre that is tame and wylde and herba angelica who ever hath these under his feete or sytteth above and putteth the other herbes to the necke and hath vii rings of vii metals in the fi= gures Knowe ye that he shall have might in

¹³ Above "exercisannce" is written "exonization."

[20^r]

bynding and in losing and in enchanting and for to
do good and evill in eache place that thou wolt making
suffumigacions of these 9 things thure albo thymiama=
te mastiche musco ligno aloes cassia cinamono and
of them suffume thee wth the things above said in envy=
ron and say these names Raphael Gabriel Michael
Cherubin Seraphin arrielim pantaseron micraton san=
daton complete mea~ petitione~ et mea~ voluntate~. That
is to say fulfill ye my peticion or asking and my will
and they shall fulfill it to thee. These be the more names
of the more 9 angels abovesaid And knowe thou them
and keepe them, and some men said that they be the 9
orders of Angels.

Heere endeth the 24 reasons upon the vertues of
herbes of the second wyng and these experiments
were new noricen on party in Raziel although Sa=
lomon put two of these three of the sawes of hermes
And the herbes be put in the booke of Raziel for
that wth them we may be excused and worke wth herbs
as wth Semiforas wth fasting and wth words in good
and in evill And let no man Joyne himself to Se=
miforas till he knowe himself the first and
in the second And thus we shall say all thing that
shall be to us necessary wth the helpe of God.

De tertia ala

Dixit Salomon super ala tertia sicut corpus solis &c
Salomon said upon the third wyng as the body of the
sonne is more appeering and mighty upon all other
bodyes and brighter and fayrer and cleener So the
vertues of sensible beasts w^{ch} flyeth and sendeth out

[20^v]

voices and sayeth And so beasts of the third wyng have power upon the twey first wyngs of stones and of herbes And he put therefore in the Raziel 24 beasts wth their names and vertues and states. And the figures be 24 distincte or departed a twey. And I would putt upon eache Element 6 beasts everiche distinct from other and everiche of his kynde. And as the fyer is the high Lord and distinct from the 4 elements so the lese of them all is purer and Cle=ner among them. Therfore I beginne to say upon the beasts of fyer ffor as everiche of the 4 ele=ments hath his beast beneath so the fyer hath his above pure and cleane wthout corruption And this fyer that is above is not expounded of wax trees neither of oyle neither of other composition but it is simple And the things that liveth in it beth angels cleane and cleere and bright like to the beames of the sonne or of a starre, and like to the flame of fyer or of a sparke of fyer or to the colo^r of quickesilver or of pure golde. And this similitude is naturall in the beasts of the fyer And the figures of them bene seeme such as the lightening in similitude and in deed for as an Evrizon is a messenger to the creator so they be ready anon to good and evill and they seme like things & prophets that upon the 4 elements be heavens wth their beasts of w^{ch} we should say furthermore.

The second spirit is much cleane but darker then The overer and it is likened to the wynde & his figure Is after that he would take after some of the 4

[21^r]

Elements to w^{ch} he is Joyned. And he formeth himself in this maner either by water or by cloude or by moistnes or by thicknes of some darkenes or he receiveth some body as fume of some kynde by falling on it either by voce or by shape of a beast elemented by these he taketh forme after that the nature above disposeth

- 3 The third beast of w^{ch} wise men sayne is that evermore he fellowshippe a spirit And most the corpulent and thicke of the spirit And therefore his figure is found by night in places of dread and it is heard and seene and that ofte tyme and the color of it is like to tpari 1 after the nature of hower ere it is made, otherwise to the similitude of the body of w^{ch} it went out of, wherfore some men seith otherwhiles the soules of bodyes in church hayes And of these soules said the wise Hermes and the prophet that the soule that goeth out & hath might is not neither was but a man or a woman And upon such maner of soules speaketh wisemen and clepeth them spirituall for goodness heavenly fro[~] symplenes.
- 4 The iiijth beast is the wynde eache day we heare that we seyne not although we other & hearen not. And the worke of the wynde be seene of the eyne after the part from w^{ch} they cometh And he hath such nature that if he be orientall or meridionall that is East or south he is hott And if he is occidentall or septentrionall that is west or north he is colde This we seene to have great power for it beareth cloudes and waters and tempests and gayles and it stirreth and troubleth the seas and breaketh tree, and this is said quicke ayer as the fyer above is said quicke fyer and simple. And therefore the elementes above said double or twey folde That is to say fixe &

[21^v]

moveable, moveable it is because it dwelleth in the corners of the earth although it descendeth from above ffor the 7 above byndeth and loseth it for of them it descendeth and of them it was formed & this is a great figure in sea in Ayre and in land as it cometh temperate.

- 5 The vth beast or vision is a fantasy that is a shade to the similitude of divers colors or maners come pounded of divers together And this forme is made in desert place or in a corrupte ayre or otherwhile it descendeth from hills to the similitude or lightnes of knights, and they be said exercitus antiquus, that is an olde house And otherwise upon matters to similitude of fayre women and well clothed or in medes, and some say that they be face^s. And otherwhiles this befalleth in a man, for corruption or malice of complexions and of humo^{rs} that be in a man And they be said Demoniaci for that it ascendeth the head and falleth upon the eyne and such corruption maketh to see many fantasyes
- 6 The sixt beast is said Demon this descendeth in highnes to lownes ad he was formed of pure matter wthout corruption wherfore he fayleth not but shall evermore dure although he hath taken thicknes in darknes of the lownes of the earth. And he is pure in matter and strong in body And of this sayth the wise man that he knoweth all things that is, And by him Philosophers have answers and wise men all things of w^{ch} they would knowe the soothernes and he dwelleth evermore in darknes and in obscurity and he is never severed from them

[22^r]

And of this sayth the prophet that he hath power of taking away forme and shapes of w^{ch} he would in the earth after the will of the creato^r And he said a bright angell mighty and fayre as the forme of the sonne and of the mone and of the starres or of an angell or of a cloude or of a fowle or of a fyshe or of a man or of a beast or of a reptile that is a creeping beast or any other forme w^{ch} he would And all these abovesaid wthout them knowe thou that they be impalpable or unhappy to be felt. That is that they neither may be taken wth hand nor towched wth foote for they be spirits or wyndes And knowe thou that everiche of the abovesaid when it befalleth in the elements he taketh a body of them although the lyfe of them be of fyer And the dwelling of them in the fyre and their deads fury for they be fury. And Raziel said upon these vi that invocation of them and opening and constrayneth and bynding and losing and also to do good and evill by them All is made wth cleanes and therefore who that would slepe them or have the service of them & wth orison and fasting and fumigation and wth praysing of God must do as Heere= after thou shalt heare furthermore.

Animalia æris terciæ alæ vocantur aves &c

Beasts of the ayer of the third winge be cleped fowles for that they flyeth and they be of 4 mevings one is said running another flying and swimming and going and creeping

Now say we of flyeing and beginne we first of

- 1 Aquila that is an Egle for that is a fowle flying much in highnes and he hath Lordship upon all other fowles, and he is very and true in his deeds and in Lordship and in hono^r among all other fowles. The

[22^v]

Eagle hath such a nature that he taketh his sonnes
or byrds when they be litle and ascendeth them into
a place when the sonne is highe, and then he dresseth
the face of them to the sonne. And if they beholdeth
strongly the sonne he deemeth them to be his children
and good and if they beholdeth not the sonne he deem=
eth them not to be his children but thinketh them
evill and letteth them fall and dye And one feather
of him fretteth another fether, and he seith farre
by one league or rule a litle beast, a great beast
soothly he seith by 9 leagues or by a dayes Journey
The eyne of him wth the hart have great vertue and
Grace to a kynge or to a lord of a lorde for that
Giveth to him grace in ¹⁴ realme.

- 2 The second fowle is Vultur that is a vouter this
hath great vertue in all his members, the head of
him helpeth against all dreames and against crafte
of magicke and his feete helpeth against malefette
And if an house be suffumed wth 9 fethers of him
it putteth out from it evill spirits The gall of it
helpeth the eyne better then anything of y^e worlde
The eyne of him putt in the skynne of a serpent, and
The tong of him putt in a cloth of red sylke wrapped
wth them helpeth in clauses in w^{ch} thou covetest to over=
come and for to wynne the love of another Lord. The
wings of him putt upon a bed defendeth a man sleeping
from all evill wyndes greevances and evill spiritts
neither may they lett in all the house, neither any other
fantasyes have power or other things.
- 3 The third fowle is falco that is falcon of whome the
Vertue is that of great Lords he is sett at much price

¹⁴ Above ^ is written "his."

[23^r]

they bene of the highnes of his right wyng overcometh
plees both ravishing and in taking away alien things
and the highnes of his lefte wyng taketh away evill
fevers But we ought not to sley venative fowles
neither hounds although they have many vertues in them
selves. And knowe thou that how many members be
in every beast fowle fishe or reptile so many vertues
distincte hath every member by himself.

- 4 The iiijth fowle is a Turtur simple and good never=
thelesse if thou takest the male and the female together
and burnest them together in a new pott wth croco and
vervinca and cichoria gathered togethere by them w^{ch} thou
wilt ioyne together if thou castest the powder of these
upon them knowe thou that anon they shall be ioyned to=
gether, and it giveth great love to them that beareth the
powder wth them
- 5 The vth fowle is said Upupa that is a Lapwing
having a crest of fethers in the head as a cocke &
he hath many vertues this hath one bone in his wings
and it gathereth together divels and spirits of the ayer
the property of him is that whoever taketh the hart of
him and wrappeth it in hony, and the assoone as he may
swallowe it and drinke the mylke of a white cow of a
red or of a blacke. Know thou that it maketh a man to
say things to come. And he hath another vertue for
who that cutteth the necke where the cocke croweth
not neither may be hard neither the voice of an hound
neither where wheate is sown and when he cutteth
if his necke inclepe he devils, and then bear^e he wth
him the half deale of the bloud and of that other half
deale anoynt he himself and evermore shall go wth

[23^v]

him one of the devills that is to witt he whome he
can inlepe w^{ch} shall say to him many things

- 6 The vith is said Ciconia that is an haysoucke who
that fleyeth him in the day of Luna and taketh the
bloud of the hart of him and anoynt himself wth it
And eateth the flesh with somine fæminli and wth
cardamoms and garyophillo And eare he eate it
suffume he himself wth good odors and wth thure
masticke and cinamom and other such. And know
thou that he shall have grace of enchanting
w^{ch} he woll and of coniuring and constraining
the spirits of the ayer and other spirits that goeth
upon rivers and wells These vi fowles abovesaid
bene ensample upon all other And when thou wilt
knowe the vertue of any fowle do thou after the
precept of this booke.

Raziel upon the booke of visions of Angells upon
the beginning of tymes in the 12 months as heere
after thou shalt see furthermore

Dicamus de viscubus mavis et alys &c

Say we of fishes of the sea and others upon vi of
Them that is to witt of the more and the middle that
I should shew the vertues of them.

- 1 The first fishe is Balena the fatnes of w^{ch} made
liquid and kepte by the space of vii yeeres & more
for how much it is thelder so much it is the better
it healeth a man from eache gowte and evill mynde
if he anoynt himself wth it. And if he annoynteth his
head wth the bloud of him it helpeth him much and
yeeldeth him strong and more whole and it maketh

[24^r]

- him to see true visions. The sperma of him is said Ambra
If they suffumeth tombs wth this it gathereth together
The spirits above downwords and each petition & axing
It maketh to give answe. And Hermes said There is not
suffumigacions for to inclepe spirits as Ambra & lignum
aloes, costus, muscus' crucus and bloud of lapwing wth
thymyamati for these be meat and drinke & gladnes
of spirits of the ayre, and these things gathers them to-
gether strongly and full soone. And wise men sayne that
the sperme and bloud and hart of a Balene be princi=
palls for to command the wyndes & spirits
- 2 The second fish is said Dolphin And he is the king of
the sea ffor as the eagle hath might among fowles
and the Lion among beasts so in this maner hath the
dolphin in the sea. And who that annoynteth wth the bloud
of the clothes of twey friends it maketh them enemyes
or casteth the dry bloud upon them. And who that bea=
reth the hart of him maketh him hardy
- 3 The third fishe is Cancer this hath vi feete take
and brenne him in panno libido and wth the powder
frote thy teeth softly it healeth them and maketh them
fayer, and cureth the canker in the mouth, if thou
casteth it upon the fyer wth somewhat of Stercoris
humani combusti it gathereth together spirits.
- 4 The fourth is bright as an horne betwixt palemes
and whitenes that is to say piscus candis or sepia
This fish hath many propertyes and that knoweth well
enchantments and prophets w^{ch} made wth this their
enchantments and transfigurations so that when
they would that a house should seem full of water
or that a river should enter by the gate They tooke

[24^v]

this fish and wth thymyinati and ligno aloes and roses they fumed an house and they cast therein of the water of the sea, and then it seemed that the house were filled wth water And if they cast bloud therein then it seemed all bloud, and so if they cast snowe therein it seemeth snowe. And when they would that the earth shoulde seeme to quake then they cast therein the earth of a plowe, and so they made there divers similitudes in all things according or after the thing w^{ch} they put in the fumigacion. And knowe thou that it dweth so much and so long as the suffumigacions is or lasteth in the house. And wth the gall of him also they made many enchantments, ffor that this beast is much unlike to other.

- 5 The vth fishe is Murena and he is lentiguus the vertue of it is that enchanter beareth the powder of him wth them to make enchantments wth.
- 6 The vith fishe is Rama viridis And if thou take it or touché it upon what woman thou wilt and nempnest the names of the Angells of the moneth in w^{ch} thou werste borne as I thinke w^{ch} be furthermore wth in in libro visionn^{is} thou might do both good and evill of what woman thou wilt, and know thou that of these fishes and of all other thou maist knowe the vertues of moneths and understand thou by like things in all other things.

Primie animal est leo ista bestia est valde fortis

The first beast is a Lyon This beast is full strong in the brest and in the cheeks And he is of strong beholding

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and looking so that when other beasts seeth him they be moved together wth dread and the kynne of him is of full vertue that if it be putt with other kynnes it destroyeth them and maketh them bare. And who that taketh the biting toothe of him that is cleped dens caninus and putteth it in golde it is good to take away and to take alyen things and the same doth wolfes toothe. And if thou maketh a purse of the harte of a Lyon full of bloud musco & almea et ligno aloes thymyamati and it were gathered & put upon whome thou wylt and thou maketh it hott. Know thou that in that hower he shall love the much and shall doe thy bidding. And if thou inclepest wth the bloud of a goate the prime of Divels he shall be ready anone to do thy commandement and so more kynge or he fro whome thou doest, and the same I say for great women.

- 2 The second beast is Elephant that is an Oliphant and He is ful great, and when he is risen of hard he lyeth & when he falleth of hard re riseth, for that thereto he hath no knees disposed well, and the bone of the teeth of him is said Ebur that is Ivory. And if it be put in electna=ryes it comforteth the feebleness of the hart as much as margarita and more. And the bloud of him wth the liver comforteth much fasting.
- 3 The third beast is Cerbus that is an hart w^{ch} liveth long for that he remayneth as the moone or as an egle who that maketh fumigacions of the hornes it chaseth away serpents, by it self it chaseth away devills.
- 4 The ivth beast is Catus that is a catte and he seith better by the night then by the day, and who that taketh of him and of an Irchen and of a rearemouse and maketh of Alcosol & Alcofolizeth or noynteth his eyne he seith well by night and by day. And if thou putteth

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therein the eyne of an asse thou mightest see whe=
ther the spirits and devills of the ayer goen

- 5 The vth beast is Mustela that is a wesell, this
bringeth forth her Issue at her moneth after the
sayeng of the poets but not of philosophers, this
helpeth much when he is brent, and the kynne of
him is written for to cause love betwixt tweyne
- 6 The vith beast is Talpa that is a molewarpe and
dwelleth under the earth and is likened to a mouse
wth this beast thou mayest make to come tempests
pestilence, hailes and lightnings & cornflations
and many evill things if thou putteth him bare or
naked upon the earth dead and overturned, and wth
this beast thou mayest make discorde and concord wth
whome thou wylte, for he is a cursed beast, he healeth
a man of the festure when he is burnt or powder
and Cast in it.

— And when thou wilt knowe the vertue of other beasts
do as it is said in libro visionn^{is} upon w^{ch} aske
thou this of the Lord of the vision that is that it
appears to thee that thou askest and covetest to
knowe of beasts w^{ch} thou wylte.

This beast seith not neyther hath eyne. And know
thou that the vision of moneths is upon all things
that thou askest or would knowe. And God shall
be wth thee if of right thou aske. And knowe thou
that heere is fulfilled the third wyng And now begin
we the fourth wing w^{ch} is complete or fulfilled
upon all the elements.

Dixit Salomon sicut corpus vivus &c

Salomon said as a quicke body mylde or great is

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not moved with their feete neither any fowle lesse then wth two wings, neither the world is governed with lesse then wth fowre elements may not neither might not be lesse then wth 4 wyngs w^{ch} be said to be 4 vertues wherefore Raziel said that who that shall be filled wth this booke shall be as one of the prophets, he shall understand all vertues of things and powers of them and if he wthholdeth and worcheth he shall be as an angel. And therefore he putt in this booke 22 elements of great vertue that is 22 letters or figures w^{ch} the sonnes of Adam might not excuse.

- 1 The is Aleph א¹⁵ That is A his letter is three cornered and it signifyeth the lyfe power and highnes and the principall or beginning in all things These putteth all things in their figures and in their principles.
- 2 The second is said Beth ב That is B and it is full good in things w^{ch} we desire in Battaile and in playe & evermore sheweth goodness and profit
- 3 The third is said Gimel ג that is G and it sheweth evill and grief and Impediment in things
- 4 The fourth is said Daleth ד that is D this sheweth turbation and death of some man & harme to him
- 5 The fifth is said He ה that is H and it sheweth price, honor and gladnes & it is full good in all things
- 6 The sixt is said Vau ו that is V and it sheweth death payne and travaile
- 7 The viith is said Zain ז that is Z at it sheweth pennytes and riches
- 8 The viiith is said Heth ח and it signifyeth Long lyfe and helthe.

¹⁵ The MS shows the letters crudely drawn. See below, page 54 which shows the original of fo. 26^v.

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- 9 The ixth is said Teth ט that is T and it signifyeth wrath woodnes and grief
- 10 The tenth is Iod י that is I and it signifyeth faith good lyfe and gladnes and all good beginning
- 11 The xith is said Caph כ hit sheweth very gladnesse and travaile wthout profitt
- 12 The xiith is said Lamed ל and it sheweth gladnes and honor and profitt
- 13 The xiiith is said Mem מ That is M and it sheweth greef and otherwise dolor
- 14 The xiiiith is said Nun נ that is N. It signifyeth restoring of a friend, and a visitation of him & profitt
- 15 The xvth is said Samech ס

- 16 The xvith is said Ain ע It sheweth occasion or evill of a woman
- 17 The xviith is said Pe פ it sheweth health.
- 18 The xviiith is said Phe פ¹⁶ That is ff and it sheweth bloud is shed of good men and highe
- 19 The xixth is Zade צ It sheweth health
- 20 The xxth is said Coph ק It sheweth hid lyfe
- 21 The xxith is said Res ר That is R☒ And it sheweth a man that is fallen and is risen
- 22 The xxiith is said Thau ת That is T. It sheweth Greefe and diminution.

Now we have said upon the fowre wyngs upon the 22 letters that be upon the lawes of the table written And know thou that there be no moe but onely 22 letters W^{ch} be the roote of Semiforas for wth them it is formed And is caused and is made and wthout them I may not be

¹⁶ Two forms of *peh* are given, but no *shin*.

9. The wyte is said Teth **ו** That is T and it signifyeth
wrate recordes and griefe
10. The wyte is said Jod **י** That is J and it signifyeth faite
hard lyfe and gladnes and all good beginning.
11. The wyte is said Caph **כ** That is K and it signifyeth weare gladnesse
and travaile without profit
12. The wyte is said Lamed **ל** and it signifyeth glad-
nes and honore and profit.
13. The wyte is said Mem **מ** That is M and it
signifyeth griefe and other wofull doles
14. The wyte is said Nun **נ** That is N. It signifyeth
restoring of a friends, and visitation of him & profit
15. The wyte is said Samech **ס**

16. The wyte is said Ain **ע** It signifyeth occasion
or rebill of a woman
17. The wyte is said Pe **פ** It signifyeth faulte
18. The wyte is said Lhe **ל** That is H and it signifyeth
blond is good of good men and higgie.
19. The wyte is said Zade **צ** It signifyeth faulte
20. The wyte is said Coph **ק** It signifyeth end lyfe
21. The wyte is said Res **ר** That is R. And it signi-
fyeth a man that is fallen and is risen.
22. The wyte is said Fhau **ח** That is C. It signifyeth
griefe and diminution.

Now we have said upon the forewinge upon the
22. letters that be upon the lames of the table written
and knowe thou that there be no more but only 22 letters
not be the wote of Semiforas for out of it is formed
and is devised and is made and cometh from it may not be

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And some men said that Camalie found them. But it is not sooth ffor the angell Raziel gave them written to Adam in this booke that is said liber ignis, and wth them all the booke of Semiforas written. And knowe eache man that readeth this booke that the Creator said to Raziel to be the names of Semiforas wherfore if thou canst transpose these 22 letters or figures as it beseemeth thou shalt attayne the great name of thy Creator and wth it thou might do what thou wilt evermore wth Cleanesse and wth the helpe of the Creator. Now we have fulfilled this booke of the wing like to the angels that is Pantaseron Mucraton Sandalon for everich of these hath 4 wings by commandement of the benigne angell w^{ch} the Creator sent to me that this booke were better compounded and well ordeyned.

Heere endeth the second booke & beginneth
the third book of Thymiamatibus

Dixit angelus Adæ fac Thymiamata &c

The Angell said to Adam make thymiamata
Thymiamata be confections of good odors wth w^{ch} thou shalt suffume (and thou shalt please to Creacion) and thou shalt attayne what thou wylt by this
And they of w^{ch} they be made be petition things w^{ch} thou shalt fynde and of good odor and of good nature, and of cleane things. And when thou wilt do it be thou cleane of wthout all fylthe and then the angell rested in that hower And Adam remayned and did what he might And this Salomon expounded and said I marvaile why this is the booke

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of Moyses also ffor the Creato^r said to Moyses
make thou Thymiamata and suffume thou in the
hill when thou wilt speake wth me wherfore Salo=
mon said suffumigacions sacrifice & unction maketh
to be opened the gates of the aire and of the fyre
and of all other heavens. And by suffumigacions a
man may see heavenly things and privatyes of the
Creato^r And each man knowe that they thirleth
The earth water and lownesse And Salomon said
As there be 7 heavens, 7 starres & 7 dayes in
the weeke of w^{ch} everiche is distinct and is not likened
to his even. So knowe each man that there be 7
suffumigacions w^{ch} wthholdeth wth them the vertue
of the 7 starres, and maketh glad the spirits of the
ayre and the angels of heaven and Divels of angels
of the worlde. And therfore for a man yeeldeth to
them hit, that is theirs. Therfore they be pleased
and well apaid for the words w^{ch} thou sayest of
sayest the names of them or of the Creato^r. And for
this that thou doest when thou washest thee and
for the gift that thou givest to them when thou
suffumest, and these things yeeldeth them earthly
and appearing to thee. And that spirituall & invisible
that is, that neither evill men neither beasts
mongst see thee if thou doest it strongly about thee
and about whome thou doest it.
Thymiamata is made of many things, and these be
Principally upon the vii dayes of the weeke And first
say we of thymiamata of the Saturday for the starre
of him is higher & the angell of him is mighty in y^e earth

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- 1 The first Thymiamata is¹⁷ of the Saturday ought to be of good things and well smelling rootes as is costus and herba thuris. And that is thymiamata for good, and so I shall shewe all other as it be seemeth to good and Thymiamata to another I shall say in another place
 - 2 Thymiamata of the Sondag is thus Mastick muscus and other such and all other good gumes and of good odor in all good and by the Contrary in all evill
 - 3 Thymiamata of the Monday is foli^s myrti and lauri and leaves of good odor and so understand thou in his contrary.
 - 4 Thymiamata of the Tuesday is Sandalus rubeus niger and albus and all such trees and eche tree of Aloes & cypresse and so understand thou of each tree.
 - 5 Thymiamata of Wednesday is made of all rindes as cinamon cassia lignea & cortices lanri & muris and so understand thou in the other
 - 6 Thymiamata of Thursday is nux muscata gariophylli and citruli and the rinde of Aurangiar[~] siccar[~] & pulverizatar[~] that is the rynde of Oranges dry and powdered & all other fruits of good odor
 - 7 Thymiamata of the Friday is moas rosa viola & crocus and all other flowers of good odor and in the contrary to the contrary put yow all Thymiamata stinking
- And knowe thou that each Thymiamata of good odor Gathereth together his spirits after that his nature & his color ~~he~~¹⁸ & his strength is Thus I sayd for good good, for better better.

¹⁷ The word "is" is crossed out.

¹⁸ The word "he" is crossed out.

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And Hermes said of Thymiatibus that
Thymiamata of Luna is cinamonis & ligno
aloes et mastix et crocus et costus, et macis
et myrtus we putteth this that each of the pla=
nets have a parte in it, and all this may be Luna
good and well fortunate by good spices & sharpe
and planette of the spices wth the w^{ch} a man ought
to make thymiamata And he said that of Sa=
turne is each good roote in good and evill in evill
And of Jovis all fruite, and of martis eche tree
And of solis eche gume and of veneris eche
flower, and of mercury each rinde, and of Luna
eache leafe, and thus understand thou of all other
and eche odoriferous herbe is of veneris. And
Raziel said to Adam that he should make good
Thymiamata. And therefore said Hermes, understand
That eache Thymiamata is made of all good things
as of roote tree rinde leafe flower fruite & gumes
and yet seeds be put in it as Baccæ & Cardamomu~
and waxe, and put thou in it all good thing and
precious, and sithen he said Thymiamata completu~
And there is some Thymiamata gracu~ or of greeke
by w^{ch} heather men were wont to suffume Idols
wth. And yet to this day Churches and Altars be
suffumed wth it, and it is said Thymaimata Jovis.
And in soothernes who that useth this Thymiamatibus
must be cleane and chaste and of all good lyfe and
will to the Creato^r and he shall profitt.

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Dixit Salomon super suffumigata Hermetis q¹⁹ dur &c

- Salomon said upon the suffumigacions of Hermes w^{ch}
be said beneath and they be seven maners wth w^{ch} be
- 1 made sacrifices some be (and the first) w^{ch} fastesth and
giveth tei things to the Creato^r, and therfore they
trust that they attayne to that that they desire And
it is soothe
 - 2 The second is that they washen & clenseth them
selves and dwelleth cleane and therfore they trow
to attayne their petition & axing & it is soothe
 - 3 The iii^d is that they do almes of God and for the
holy angels of him
 - 4 The iiith is that they sleyeth and casteth the bloud
in the fyer.
 - 5 The fifth is that they sleyeth and burneth all
 - 6 The sixt is that they prayeth much in howers or=
deyend 7 tymes in the day, and 3 in the night
 - 7 The viith is to make suffumigacion wth good things
and well smelling and everiche of these did this
that he might attayne the sothenes of it that he asked
and so he attained hit by the Commandement of the
Creato^r.

And know thou that suffumigacion overcometh in all
Sothely who that suffumeth best to the eye it proveth
and wth this the wisemen excuseth all other. And wit
thou that who can well knowe the natures of suffu=
migacions he might easily nigh thilk spirits w^{ch}
he would enlepe according to the nature of suffumi=
gacion And evermore consider thou the nature of
the spirit and of the suffumigacion, and the spirits be
constrained by the contrary and be comforted by

¹⁹ The *q* has ^{*ae*} written above it.

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like things And it is to wytt that as a wise leache
in giving a medecine to a sicke man removeth
the sickenes and inleadeth health. So suffumigacion
if it be good remeveth the contrary from the place
And wth evill suffumigacion be remeved good spi=
rits, evill and ill spirits also dreadeth for eache
thing more loveth health then sickenesse. And ther=
fore it is said that Sulphur remeveth both good
spirits and evill, and this is approbation or profitt
way And there is another way for lignu~ aloes
and none other, and Sulphur chaseth them
away and this is very reason And then I say
that Sulphur gathereth together his proper spirits
and none other And they be full strong & penetra=
tive and thicke and be not severed or departed so
soone from a place But although a place were
suffumed wth Sulphur, and then were washen
wth water and suffumed wth lignu~ aloes yet it
draweth away the spirits of Sulphur or endureth
or leadeth in his owne. And knowe thou also that
the spirit of Azet that is quicksilver and the
spirit of Thuris be contrary Although spirits
both yet therwth all devills entereth and thirleth
rather or sooner then the spirit of Thuris, wher=
fore everich hath full great might, yet and if
thou wylte wth drawe the spirits suffume thou wth
thure and they shall go out And so understand thou
of all other spirits good and evill.
And Salomon said that as a physicion putteth
a man pure good oyntmente and cleane and

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they thirleth the body of a man and healeth so suffumigations thirleth the 4 elemnts and maketh to see and knowe heavenly things w^{ch} were evermore heavenly and w^{ch} descendeth from heavens as be angells & spirits of the ayre and the soules of dead men and divels and windes of spelunke and of deepenes and fantasies of desert place And wherfore knowe thou that all spiritualls wth right fumigacon shall obey to thee, and shall come to thee and they shall do thy co~mandement And Hermes said that all things that was or is present or shall be that the overnature Joyned wth the neather by ordinance or tyme and hower maketh one body and understanding that he can understand and knowe thilke things whereof creatures have to live and themselves to governe. Therfore know thou that there be fumes that Chaseth away spirits and other some that steyleth them and constreyneth them to come, and other that quickeneth them and strengthneth them, and giveth them might, and so by the contrary there be some that destroyeth them and taketh away their might, and this is the probacion of this for the fume of an hare chaseth them away and this he said upon serpents and that chaseth them away w^{ch} is fumus amnecæ that is the fume of feces of oyle and that steyleth them is the spittle of a fasting man. And therefore he said suffumigacion sufficeth to us in all things beneath. And Raziel said knowe thou that as water washeth all uncleannesse and fire maketh liquid or melteth all mettalls & maketh cleane and fyneth. And as the aire is the lyfe of a man

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living, and the earth sustaineth or beareth eche body and nourisheth each plant, to understand thou that good thymiamata – i – suffumigacions is fulfilling in the worke to the Invocations of spirits and of other things and well proporcioned wth the w^{ch} Thymiamata is confect or medled, and were in eache hower convenient of according.

Dixit Salomon propter hoc pono hora^s et tempus &c
Salomon sayeth ffor this I put the hower and the
tyme in this worke for in all howers in w^{ch} a man will speake to a kinge or to a prince he may not speake to them neither in eache hower w^{ch} a sonne asketh of the father any thing he giveth to him. Therefore it is darke to thee to choose the tyme and the hower upon these that thou askest. This is therfore tempus quoddam that is some tyme of Jovis be it done in the day of Jovis and of Veneris in the day of Veneris and Martis. And of Saturne in the day of Saturne. And so of other that be done in Invocations of spirits and in all praysings of Angells. And the fumigacion of w^{ch} is pure and cleane. Knowe thou that it is a spirituall thing and living and fellowshiping to heavenly things. And now said Veallia Knowe thou that no man ought to make suffumigacion of precious things but if it were before cleane, and wth cleane waters well washen and annoynted wth precious oyntments w^{ch} he made cleanly and wth precious things as cera alba, balsamo croco and musco abitatmeca algalia, almea Thure myrrha. Oleo olivary. And this oyntment be it well kept and well warded in a cleane

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place of him after that also the clothings be cleane white newe and good, not broken neither blacke. And the suffume he himself worshipfully, and the maner of suffuming himself ought to be made in vii maners towards the East the North the West and the south, and towards the heaven above, and towards the earth beneath, and the viith tyme all about. And as ofte as thou doest this evermore dresse thy mynde unto God evermore, and pray that he fulfill thy will. And knowe thou that I founde in some olde booke that these were the more suffumigations. Thus thymiamata gracu^m masticke, sandulus galbanu^s Muschalazerat myrrha and Ambra and these be collectors of spirits and placators of them. And Salomon said when thou wilt gather together the spirits of the ayre do thou in this maner. Clense thou thy self in the better maner that thou canst and go to a pitt where thou wilt knowen to thee and suffume it and encleape him by his owne proper name and lathe him or pray him and that by three nights, and if he answereth not to thee neither appeareth send thou him to a certaine place or to an house or to a quadrive that is a place where 4 wayes meeteth or to a yard or gardeine And suffume thou the pitt towards the vii parts and in the place where thou bathest also, as I have said And then knowe thou that he shall come, and he shall appeere to thee that thou shalt do this.

Ex dixit Hermes quod spirit qui apparent &c
And Hermes said that the spirits w^{ch} appeareth

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in this worlde be these. Some sothely be heaven=
ly and the prophet clepeth them Angels, and
they be bright and cleere as flame or a starre
as we have said. Other be aire and of the aire
and of many colors greene bright and other such
& of many figures. And other be fiery and they be
bright and red. And other be watery and they be
white and as bright as tinne or Iron burnished
or quickesilver Other be that neigheth to men &
be like to a white cloude or to a white clothe
And other be darke and dime and of divers formes
w^{ch} be said Divels w^{ch} be said wth the wynde, and
they be in the deepenesse of the sea and of lownesse
Spirits that bring wth hailes & lightnings
And wisemen clepeth these huge spirits & strong
Now we have said of the nature of spirits and
putt to thy mynde and thou shalt attayne wth the
helpe of God.

Dixit Raziel sicut in ære puro claro &c

Raziell said as in the pure cleere and bright &
cleane and peciable aire all things gladdeth
a wyeth of it. So knowe thou that from fasting
and cleannes and washing of water & prayers
luck and orison of the Creator. And for naturall and
cleane suffumigacion and very faith or trust thou
might please them w^{ch} we have said above. And
Raziel said to Adam knowe thou that in all maner
te life of Angells be holy & cleane And the
suffuming or suffumigacion is bread of w^{ch} spirits

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liveth And fasting and Cleannesse and Clarity sacrifice wth orison be the house of holy altar soules and trust in the author of good. Wherefore each man that hath these abovesaid in himself he shall attaine or neigh and he shall have profit.

And Salomon said these be that befalleth in suffumigacions, anon shall come to us fume and then odor and of the fume a cloude ^{^20} of the cloud an high cloude and wynde, and of the wynde ascendeth the cloude higher and of the Cloude an high winde ascendeth higher and is made a soule And of this the spirit is made higher and of the spirit and angell of heaven, and of angells light. And these be caused by cleane suffumigacion. And know thou that suffumigacions be of vii maners. Some sothely sharpe, and other penetrative or percing. Other sweete smelling other stinking, other simple, other meke other of greefe other sothely of peace, or everich of these or of these manners is after his odor savor nature and complexion. Wherefore Hermes said that as coldenes congealeth water w^{ch} is colde, and as water of the sea is congealed wth great, and as Azertacona congealeth the water of wells, and everiche of these congealeth the water one wth coldenes another wth hotnes another by arte another by nature, and the matter is made one body and one gobbet. And knowe thou that good suffumigacion gathereth together and constrayneth and maketh spirits to appeare in the aire, and secret or privy things And it maketh them to take a body wth out eyne seeth.

And Salomon said that as the Adamant draweth

²⁰ Above ^ appears &.

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Iron to himself, so knowe thou that suffumigacion gathereth together and draweth the spirits of the ayre, and maketh them to come to the place where thou doest it and will gather them together. And the wiseman said suffumigacion is like to the roote of Arzolle ffor as it Joyneth together gobbette of flesh into one. So suffumigacions gathereth together spirits of heaven or heavenly w^{ch} the 4 elements and they make that they taketh a body, and spirits taketh fulfilleth that be axed of them and that to likenes of a mirror to w^{ch} if there be sett before what figure thou wylte a like appeareth wth in the fumigacion made Cleanly and invocation in the hower after the spirits proporcionall. The spirits appeareth to us, and new operations and worchings wth fulfilling upon the thing that thou asketh, and be thou never deceived in the knowledge of suffumigacions, and putt thou thy mynde in them lest they be transposed, and thou shalt fulfill as that were and after that thou doest as he said.

And Salomon said I will touché somewhat to thee of the nature of suffumigacions, who that useth it much it maketh to see in sleepe or in sothenes grene things and yellowe and divers colors melancholious fumigacion sheweth leady things Sanguine fumigacion sheweth red things, and otherwise it is shewing of purple color fflegmaticke fumigacion sheweth white things and fayre. And so understand thou after that the nature were and the appearing of spirits

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and of their colo^r and visions and the worke of them shall be after the sharpenes of it and the goodnes and the direction of fumigii that is fulfilling of the thing after that the Image were formed and the Orison of the thing nempned and the trust for all is in the intention of the man and in the hower in w^{ch} it is done. Now we have said how every of the planetts hath his fumigacions Now say we the fumigacions of the xii signes and of the xxxvi faces of them. Aries hol=deth by himself Mirta^s. Taurus costum. Gemini masticem. Cancer Musthalazeratis. Leo thus. Virgo classen. Libra galbanu^s. Scorpio opopanace^s. Sagittarius lignu^s aloes. Capricornus assa^s fatidu^s. Aquarius Eu=phorbiu^s. Pisces Thymiama. The first face of Aries holdeth Mirta. The second Stamonea the third Piper nigrũ. The first of Tauri Costum. The second Car=damomu~. The third Cassia. The first of Geminoru~ masticem. The second Cinamomus. The third Cipressu~ The first of Cancer mastu~. The second succu~. The third anisu~. The first of Leonis thus. The second lignu~ balsami. The third Nuce~ muscata. The first of Virginis Sandalos. The second Crocu~. The third mastice~ The first of Libræ galbanu~ the second Bofor. The third mirtum. The first of Sagittarii lignu~ aloes. The second folia lauri. The third gariofilum. The first of Capricorni assa. The second Colofoniam, the third piper longum. The first of Aquarii Euphorbiu~ the second Reubarbar~ the third Stamonea The first of Pesci=um. Thymiama. The second Corcum. The third San=dalum album.

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Nota scdm Hermetem de fumigiis

And Hermes said Aries Leo and Sagittarius
wth holdeth eche chollericke spice & bitter
Taurus Virgo and Capricornus melancholious
and stipticke
Gemini Libra & Aquarius sanguine & sweet
Cancer Scorpio & Pisces flegmaticke and of salt
savor

And this Salomon holdeth for the naturall
for such spice we give & wth them we suffume
And w^{ch} give to the dayes and to the howers. And the
sunday the first hower is of Solis, and all of the day
altogether we should give this masticke & muscum
as we have said of planets in the beginning if this
booke of Thymiamatu, and to understand thou of all
other knowe thou the suffumigacions of tymes

In primo tempore lignu~ aloes thus et crocu~ &c

In the first tyme lignu~ aloes, thus & crocu~ In
the second tyme Thymiamama. Costum mastice. In the
third tyme Sandalus Cassia and mirtu~. In the fourth
tyme muscu~ succu~ and lignu~ balsami. And as he
gave to eche of the 4 tymes their spices or kyndes
so he giveth to eche moneth one spice by order.

Dicamus nunc suffumigia 4 partiu~ mundi &c

Say we now suffumigacions of the 4 partes of the
worlde and of the 4 elements. For all things
that be in this worlde either be compounded of
4 elements or symples Suffumigacions of the 4
partyes of this world be these upon the partyes of the

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East and the fier serveth Ambra muscus & alba cera yt
is white waxe. Upon the party of the south and the earth
Algalia, almea and teriaca. Upon the party of the west &
the ayre Balsamus, Camphora & olen olivraru~. Upon the
North & the water Lignu~ aloes, mix muscata & Maris.
And Salomon said each man that would do any thing
by this booke putt he his mynde to the chapter of thy=
miamatu~. That he knowe the kindes or things & justly
Can meddle them. And so knowe thou that thou might
easily worke by it and wthout travayle thou might fulfill
all thing that thou desyrest to see. Now we have ful=
filled one Chapter of fumigiis or fumigacions, and we
will say furthermore yet upon w^{ch} was or intencion wth
the help of God.

*Heere beginneth the fourth booke that
speaketh upon tymes of y^e yeare*

In Dei noie py incipio scribere libris istu &c

In the name of the meeke God I beginne to write
this booke that is said or called Cephar Raziel w^{ch}
the Angell Raziel gave to Adam. And it shall speake
upon the 4 tymes of the yeere & moneths & dayes wth
his night how we should nempe each thing and knowe
each man. That this is said the booke of tymes, and the
Angell gave it that is said might and great b²¹ by the
manndement of the Creator quicke God & in all things
mighty. And for that Adam should knowe all things
by w^{ch} he would knowe in this worlde what it is
what it was and what it should be in all things in the
12 moneths of the yeere and dayes & howers and that
by order and similitude of Cleane fastings and of washings
of sacrifice of suffumigacions made by 7 dayes or the

²¹ This “b” is smudged out.

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first mone were, and ere the sonne should assende
his taile the ascendent, and ere the sonne should
ascend upon his starre Zedek Jovis and they should
be nempned in this booke by monthe of holy angells
that have might upon the 7 heavens formed of fyer
and the beholding of them is of fyer and the life of
him is fyer. And they seemed clothed wth fyer And they
be covered wth fyer. And from the fyer the went out
and in the fyer they dwelleth and they be of great fellow=
ships mighty upon the xii moneths of the yeere by the
precept of the Creato^r of it w^{ch} said the world be it and
all angels be, and were before it, and there be vii
powers before the face of it, and to eache of them is
given might and hath a day of the moneth and of the
weeke. And of them some be standing in environ and
some be sitting in chaires wth great honor serving
to the Creato^r, and they be evermore ready and
bound to go out and to enter, to come and to go and
to do all good and evill whatsoever is made and to
enchant and to put downe and to cover prily things
and to discover or make revelacion. And all this that
we have said by the manndmt of God, and all the
more angells and lesse, and the princes of them
wth their powers wth their odors or wth their fellowships
they clipeth themselves everiche wth their names
and w^{ch} be selly . i . heigh or sovereigne evermore
they praise God the Creato^r w^{ch} formed them. And also
all the powers of all heavens in the moneth and
in the day in w^{ch} he formed them and they all
speaking to himself together as men. And Raziel said
that these angells wrote these names and this booke.

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And he said that there be 7 angells mighty
upon vii starres and these bene potestates or
powers mighty upon vvi dayes of the weeke And they
be keepers of them and of the xxiiii howers of the day
and of the vii heavens and of the xii signes and of all
other things that governeth the worlde. And Raziel
said to Adam beholde knowe and wthhold these vii
powers or potestates w^{ch} have power in the vii heavens
and the vii starres. The names of w^{ch} be these Sabaday
that is Saturnus. Zedek that is Jupiter. Madin that
is Mars. Hanina that is Sol. Noga that is Venus
Cocab . i . Mercurius. Labana . i . Luna. The names of
the vii heavens in w^{ch} they be borne be these Samin
raquia Siagum Mahum. Macon. Zebul. Arabeck
upon Samyn goeth Luna. Upon Raquia goeth Mercu=
rius and upon Arabeck Saturnus and so understand
thou of other

The names of Angells that have power upon the
vii starres and goeth upon the vii heavens and other
while in their chaires be these Capziel. Satquel
Samael. Raphael. Amael. Michael. Gabriel.
And the power of these is that Capziel is the power
of Sabaday. Satquel of Zedek. And Mamael of Madyn
and Raphael of Hanina. Amael of Noga. Michael
of Cocab. Gabriel of Lubona. And everiche of these
sytteth in his heaven. And the meynes of them all about
and there be divers colors as white blacke red
yellow greene leady pardi viati medled overgilt and
of the color of a pecocke fether and of many other colors
These be the Angels that have power upon the 12
moneths of the yeere. The names of the moneths

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be these Nisan yar zinantamus abelul Tisirin
Marquesuam quislep tobez or thebeth Sabat adar
petadar postm⁹ The names of potestates be these
And they be 12 capitalls, that is one upon everiche
moneth of Luna and the rather that is the other is
Oriël Sasuyel Amariel. Noriel. Biraquel magnia
saciel. And everiche of these hath so many potestates
helpers more or greater as there be sayes in the
moneth or many other servants of them. And the afore=
said Angells a man may knowe all things that is
to come in everiche yeere, and in everiche tyme and
in everiche moneth and everiche day and everiche
hower wth the proper signes of them who that knoweth
them well if he will knowe of many reynes or fewe
or when they shallbe or if they shall be or no. and
the day and hower when they shall fall. And a man
may knowe by them w^{ch} is his signe and his starre
and he may knowe of his lyfe if it shall be of long
tyme or of shorte in the worlde sand other things
either for a sicke man or an whole, either for a man
either from a woman. Or he may knowe a subtill un=
derstanding or sharpe he may knowe what is to
come and do wth it what he will. And the dayes of
the yeere or of Solis alone (in w^{ch} may be done the
worching of this booke) 365 and the 4th parte of one
day in the week of dayes. the yeere of Luna be other=
wise 360 dayes or four howers and 46 minutes
after the yeere of Luna. And the fulfilling of tyme
in this. In one tyme be 3 monethes, and when the tymes

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befower sothely till to 12. And knowe thou that Nisan that is the first moneth entereth in the first day of the first mone whereat were Luna prima of the moneth of Martii and so of other. and the first very tyme is from the first poynt into the w^{ch} the sonne entereth into Arietem, till it enter the first poynt of Cancer. And The 2 from Cancer in Libran, And the third from Libra to Capricornu~. And the 4th from Capricorno into Arientes. And this is the better distinction of tymes And in the hower w^{ch} Raziel gave the booke to Adam of tymes of moneths and names of things then was Adam comforted onely wherin thilk day fillen lightnings meved and thunders and Coruscations appeariden, and there was in that day great tempest in all the worlde both in the lande and in the ayre, and in the sea. And in the hower in w^{ch} the Angell Raziel opened this booke and gave it to Adam. Then he gave to him might and strength & surety in all the words of this booke and myracles that be in it. And when this booke fell before the face of Adam, then Adam dread full mucche and quoke of great dread And fell downe unto the earth as though he had bene dead Then the Angell Raziel said to Adam Rise and be thou comforted for knowe thou that a very soothfast spirit hath descended in thee from the hight heavens w^{ch} hath lightned thee and hath putt in this hower in thee knwing and might, and that thou sahl attaine that that thou shalt aske. And I say to thee that thou consider in this booke and beholde in it and by it thou shalt knowe and understand whatere was and that is

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and that shall be after thee And in that hower in
w^{ch} this booke was given to Adam fier fell upon the
brinke of the flood of paradise And the Angell
ascended by the flame of the fier to the heavens And
an Angell descended in similitude of a white cloude
and spake wth him plainely and came to him as a
man well bright and cleere like to the cleerenes
of a starre in his body and full of many other all about
And in ascending when he was severed evermore
Adam was like to a lambe w^{ch} formed well bright
as the flame of fyre and cleere then the fyre of a
fornace in w^{ch} golde is purged And then Adam sawe
this and found and knewe that of the Lord of all
worlds w^{ch} is a great king and mighty things.
This booke was sent for him. And then he considered
and looked in it wth holynes and Cleannesse. And
then he beheld in it all things that he would know
in this worlde. And this was the first word that
Adam had wth the Angell Raziell And therfore he
considered in it and governed himself by it.
Salomon said upon the foresaid reason above
after that the Angell Raziell said unto Adam that
it behoveth to knowe the tymes and one hower before
another and one tyme before another ffor who that
soweth wheat in Ver it may not be gathered on
the same Ver. And this is after the temperament
of the party of the northe. And therfore it is necessary
or needful to divide the yeere into 4 parts and a
moneth into 4 partes and an hower into fowre partes

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And if thou keepest these divisions and understandest thou shalt profitt in all that thou wilt, for this is sothe and all naturall things is made in the tyme and in the day and in the hower according as the higher or sove= reigne Creato^r hath ordeyned. Raziel said of thou wilt knowe any thing of this worlde that is of other that be in the heaven or heavens w^{ch} be fellowshipped wth the first heavens. Or if thou wilt do any thing yt be fulfilled to thy will clense thou thy body by 7 daies that is washe thee and eat thou not a thing of chesce neither of raven, neither of evill party neither a thing uncleane neither that is fallen to death, neither a beast of 4 feete neither other. And eschewe thou thee from malice and falsenes, and thou shalt not drinke wyne neither shalt thou eat fishes or any thing w^{ch} bloud goeth out. And ioyne thou thee not to a woman pollute neither menstruate neither enter thou into an house where is a dead man neither go thou beside the pitt of a dead man. neither by him that suffereth gonorrhea and eschewe thou and be thou ware of night lest thou fall into pollution and keepe thee from lechery and evill pride. And do thou that thou be evermore cleane and be thou in Orison or prayer, and keepe thy tong from saying evill and leasing and fast thou clenely And keepe thou thy body from doing evill and sinne And lighten thou the house wth orison and prayse the angells and do thou almes to needy men and charity and be not thou ioyned to evill men neither to uncleane and clothe thou thee wth cleane clothes the larger that thou mightest and evermore trust thou unto God and

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rise thou early and pray to the Creato^r that he
dresse thee and washe thee and fulfill thy petition
and thou shalt attayne to that thou askest wth God

Nota hanc partem bene

Note well this parte

Primu^m opus istius libri q est necessariu^m &c

The first worke of this booke that is necessary or
needful in all things that man will do. And when
thou wilt knowe when it is good to do all thing
w^{ch} thou wilt do. Or thou wilt know when it is good
to do what thing thou wilt of this worlde and thou
canst not any thing thereof understand thou that thou
account by 7 dayes before the first day of the moneth
that is of the moneth of Luna. And in these 7 dayes
ne be thou not pollute, neither eat thou a beast having
bloud, neither drinke thou wyne, neither touch thou
uncleane things, neither ly thou not wth a woman
and washe thou thee wth cleane water running all
the vii dayes ere the sonne Ascend And hold the
abstinence w^{ch} we have said and suffume thou
thee when thou were bathed wth this ligno aloes
and ambra croco costo camphora and masticke
And then take thou twey quicke turturs and whole wthout
languor in themselves, or if thou wilt twey white
culvers if thou might have none other. And cut of
the necke fasting wth a brazen red knife overgilt
on everiche side cutting. And cut of the necke of that
one turtur on that one side, and that other on that
other, after that drawe out the intrailes but wthholde
the bloud in a newe glasen cup & cast it into the fyer.

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And wash thou th'entrailes wth cleane water. And then take iii weichte of musk and iii croco and thuris albi lucidi cinamoni and 10 keyes of gariophylli and lignu~ aloes as much And then take 12 grana piperis nigri and olde white wyne and sandalos and muscu and camphora and somewhat hony and wyne all these wth wyne, and put all medled in the entrailes of the turturs and fill them or divide them into 7 parts or 7 members, and cast on member upon the coles of the fyer in the morrow ere the sunne arise and that is to understand the 11 hower of the night. And when thou burnest the members be thou covered wth white cloth and standing thy feete disalciated that is unhosed and unshowed afterward the names of angells w^{ch} be written that is serving to the moneth in w^{ch} be written that is serving to the moneth in w^{ch} thou doest for they be prayers and doers there, and knowe thou that each day thou hast to say the names of angells of that moneth 7 tymes. And in the 7 dayes thou shalt gather together the ashen w^{ch} thou hast made in thilk 7 dayes of the foresaid 7 members. And the house and the place in w^{ch} thou shalt burne be it cleane. And when all this is done thou shalt dispose or ordeyne a solemne house cleane severed to thee. And thou shalt spring the aforesaid ashen upon the earth in the middle of the house and thou shalt sleep there so that thou shalt do this. And then when thou entereth the bed thou shalt nempne the names of the angells strong dreadfull mighty & high and then sleepe thou. And speake thou wth man And then knowe thou that thou be well certaine and not dreadfull that there shall come to thee some man and he shall shew himself to thee in the vision of the night and the

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similitude or likenesse of him shall be of a worship=
full man. Then be thou strong and dread thou not
and he shall not leave himself to thee that it be
a vision or a dreame but in very or sooth maner
And aske thou what thou wylte and wthout doubt
he shall give to thee.

Dixit angelus Raziel volo tibi dicere hoc com=
plemento &c The angell Raziel said I will

say to thee this fulfilling the worching that thou
worke by power and vertue and strength of this
booke in w^{ch} be written the powers of the moneths
and of dayes ~~and~~²² of the yeere and they have power
in everiche moneth and in eache day for evermore
And knowe thou eache man who that governeth him=
self wth them wth cleannesse that they helpeth him
in all his deeds and in all his things. And they
maketh him to knowe all his willes, and they helpeth
him to fulfill at that ever he asketh wth great
power and strength and wisdom

nisan The names of the Angells of the first moneth. These
be the names of the Angells w^{ch} be mighty and more
mighty in the first moneth w^{ch} is said Nysan
Oriel malaquiran acia yaziel paltifus
yesmactria yariel araton robica sephatia. Anaya
quesupale semquiel sereriel Malgas Ancason
pacyta abedel ram asdon Casiel nastiafori
sugni aszre sornadaf adniel necamia
caisaat benit quor adziriel

yar The names of Angels of the second moneth

²² The word “and” is crossed out.

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These be the mightier Angells of the second moneth w^{ch} is yar in language of Hebrew^e Safuel Saton Cartemat aryel palthia bargar galms nocpis Aaron manit aadon qwenael quemon abragin yehoc adnibia parciot marinoc galus gabmion resegar affry absamon sarsaf alxim Carbiol regnia achlas nadib absafyabitan pliset. And thou sahlst name the names of the foresaid Angells of this moneth yar in each thing w^{ch} thou shalt name in it and they should helpe thee and they shall make thee to knowe all thy will.

zivitam The names of the Angells of the third moneth. These be the names of the Angells w^{ch} be keepers of the third moneth that is said Zyvan of w^{ch} the first is amariel tatgiel casmuch nuscifa almux naamab mamiazicara^s Samysarach naasien. Andas paltamus abris borhai Salor hac yayac dalia Azigor Mabsuf abnisor zenam dersam Cefania Maccafor naboon Adiel maasiel szarhyr cartalion adi ysar. And thou shalt name these names that be said in all things that thou doest and thou shalt profit.

Thamuth The names of the Angells of the fowrth moneth. These be
Abelul the names of the Angells of the fowrth moneth that is said Thamuth moriel safida Asaf Mazica sarsac adnyam nagrow galuf galgall danroc saracus remafidda luliaraf nediter / delgna maadon saamyel amrael lezaidi Elisafan paschania maday And thou shalt nempe these names above said in all hit that thou wilt do and thou shalt profit.

²³The names of the Angells of the 5 moneth. These be the names of the Angells of the 5 moneth that is said

²³ The marginal note here is illegible

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manhi or amariahaya byny madrat amantuliel
cassurafarttis nactif necyf pdgnar tablic mamiro
amacia qnatiel reycat qnynzi paliel gadaf
nesquiraf abrac amyter camb nachal cabach
loch macria safe essaf And thou shalt name
these before said in all his that thou wilt do and
thou shalt profitt.

Ab The names of the Angells of the 6 moneth

Elul These be the names of the angells of the 6 moneth
marqueslica that is said Elul. Magnyny arabyel hanyel
nacery yassar rassy boel matriel naccamarif
zacdon nafac rapion sapsi salttri raseroph malgel
samtiel yoas qualabye danpi yamla golid rasziel
satpach nassa myssa macracif dadiel carciel
effignax. And thou shalt name these names
aforesaid in eache thing w^{ch} thou wilt do and
thou shalt profitt therein.

Tysirin The names of Angells of the 7 moneth. These be
Quislip the names of keepers of the vii moneth that is
said Tisirin. Suriel sarican gnabriza szucariel
sababiel ytrut cullia dadiel marhum abecaision
sacdon pagulan arsabon aspiramo aquyel safcy
racynas altim Masulaef vtisaryaya abri And
thou shalt name these names abovesaid in each
thing that thou wilt do and thou shalt profitt.

Tobtz The names of Angells of the 8 moneth. These be
marque= the names of Angells of the eight moneth that
sean is said marquesaan karbiel tiszodiel raamyel
nebubael alisaf baliel arzaf rasliel alson

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naspiel becar paliel elisuaig nap naxas sansani aesal
maarim sasci yalsenac iabynx magdiel sarmas
maaliel arsaferal Manistiorar veaboluf nadibael
suciel nabuel sariel sodiel marcuel palitam. And
thou shalt name these names above said in everich thing
that thou wilt and thou shalt profitt.

Quinslip The names of the Angells of the 9 moneth. These be the
Scibat names of the Angells of the 9 moneth that is said Qwinslep
adoniel radiel naduch racyno hyzy mariel azday
mandiel gamiel seriel kery sahaman osmyn sachiell
pazehemy calchihay hehudaell nerad minael arac
arariqn timer galnel gimon satuel elynzy baqwylaguel
And thou shalt name these names above said in all hit
that thou doest and thou shalt profitt.

Adar The names of the Angells of the 10th moneth. These
be the names of angells that have might in the 10th
moneth that is said Thebeth Anael aniyel aryor
naflia rapinis raaciell pacuel hahon guanrin asuch
aslaqwy naspaya negri somahi hasasisgafon gasca szif
alzamy maint xatinas sargnamuf oliab sariell Canyell
rahyezie ll pansa insquen sarman malisan asirac
marmoc. And thou shalt name these names in it that
thou wilt do and thou shalt profitt.

pladar The names of the angells of the xith moneth. These be the
names of Angells that keepe the xith moneth that is said
Cynanth and w^{ch} have might in it Gabriel Israel natriell
gazril nassam abrisaf zefael zamiell mamiell tabiell
miriell sahumie ll guriell samhiell dariell banorsasti
satyn nasyell ranfiell talgnaf libral luel daliell guadiell
sahuhaf myschiell And thou shalt name these names before
said in all thing that thou doest in the moneth & thou shalt fulfill

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²⁴The names of Angells of the 12 moneth These be the names of the 12 moneth that is said Adar romiel patiel guriel laabiel addriel cardiel aguel malquiel samiel sariel azriel paamiel carcyel amaluch parhaya ytael beryel cael tenebiel pantan panteron fanyel falafon masiel pantaron labiel ragael cetabiel nyahpatuel. And thou shalt name these names in all things that thou doest and thou shalt proffitt.

The names of Angels if the 13 moneth. These be the names of angells of the xiii moneth Bisertilis w^{ch} is said Adar the laste in marche lantiel ardiel nasmyel celidoal amyel magel gabgel sasugos barilagni yabtasyper magossangos dragos yayel yoel yasmyel stelmel garasyn ceyabos sacadiel guracap gabanael tamtiel. These names abovesaid thou shalt name in all things that thou wylte, and they shall ful fill all thy will wth fasting & washing and suffumigacion and cleanness. And thus understand thou of every worke. And knowe thou that the moneths of the Hebrewes and the moneths of Romans be evened upon the moneth of marche and knowe thou well this number and thou shalt proffitt.

Scias quod postqua^s diximus de mensibus &c

Knowe that after that we have said of moneths now we will say the names of the dayes of the weeke wth his angells full strong and mighty upon everiche day and everiche in his day

²⁴ There is no marginal note here marking the 13th month.

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The names of y^e angels y^t serveth in y^e day of Solis
And these be the names of haie and his angell be these
Daniel Elieyl Saffeyeyl dargoyeyl yelbrayeyl comaguele
gebarbayea faceyeyl caran neyeyl talgylneyl bethaz
rancyl falha hyeyl armaqnieyeyl roncayl gibryl
zamayl mycahe zarfaieil ameyl torayeil ronmeyeyl
remcatheyel barhil marhil barhil mehil zarafil
azrageyl anebynnyl denmerzsym yeocyn necyl hadzbeyeyl
Zarseyeyl Zarael anqnihim Ceytatynyn Ezuiah Vehich=
dunedzineylyn yedmeyeyl esmaadyn albedagryn yamaa=
nyl yecaleme detriel arieil armayel veremedyn
unaraxxydin These be the mighty angels on the day
of Solis, and name thou them worthily & thou shalte
proffitt.

The names of the angels in the day of Luna
These be the names of angels that serveth in the
day of Luna. Semhahylyn. stemehilyn Jasyozyn
Agrasinden Aymeylyn Cathneylyn Abrasachysyn
Abrasasyn Layzaiosyn langhasin Anayenyn nanga=
reryn aczonyn montagin labelas mafatyn feylara=
chin candanagyn Laccudonyn Casfrubyn bacharachyn
bathaylyn anmanineylyn hacoyn balganarichyn
aryelyn badeilyn abranocyn tarmanydyn amdalycyn
sahgragynyn adiamenyn sacstoyeyn latebayfansyn
caybemynyn nabyalni cyzamanyn abramacyn lariagathyn
byfealyqnyn baiedalin gasoryn asaphin dariculin
marneyelin gemraorin madarilyn yebiryln arylin farielin
nepenielyn branielin asrieylin ceradadyn These holy an=
gells in the day of Luna thou shalt name worthily and
thou shalt profitt.

The names of angels of the day of Martis
These be the names that serveth in the day of martis

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And they have power upon red mettall and in his
worches. Samayelyn Tartalyn dexteyl racyeylyn
farabyn cabyn asymeylyn mabareylyn tralyeylyn
rulbelyn marmanyn tarfanyeylyn fuheylyn ruffa=
raneylyn rabfilyn eralyn enplyn pirtophin brofilyn
cacitilyn naffrynyn impurnyn raffeylyn nyrysin
memolyn nybirin celabel tubeylyn haayn reyn
paafiryn cethenoylyn letityeylyn rorafeyl cannyel
bastelyn costiryn monteylyn usaryeyel emco=
deneyl dasfripyel unleylyn carszeneyl gromeyl
gabrynyn narbell

The names of the angels y^t serveth in y^e day of Mercury
These be the names that serveth in the day of
Mercury. Michael Zamirel beerel dufuel
Aribiriel boel bariel meriol amiol aol semeol
Aaon berion farionon kemerion feyn ameynyn
zemeinyn cananyn aal merigal pegal gabal leal
anneal farnnial gebyn caribifin ancarilyn
metorilin nabiafilyn fisfilin barsfilin camfilin
Aaniturla feniturla geniniturla elmia calnamia
rabmia rasfia miaga tiogra bee ylaraorynil benenil

The names of angels in the day of Jovis
These be the names of Angells that serveth in the
day of Jovis Sachquiel pachayel tutiel osflyel
labiel raliel beniel tarael snynyel ahriel yebel
ancuyel Jauiel Juniel amyel faniel ramnel
sanfael sacciniel galbiet lafiel maziell gunfiel
ymrael memieil pariel panhiniel toripiel abinel
omiel orfiel ael bearel ymel syymelyel traacyel

[42^r]

mefeniel antquiel quisiel cunnyryel rofiniel rubycyel
Jebrayel peciel carbiel tymel affarfytyriel rartudel
Cabrifiel beel briel cherudiel

The names of angels in the day of Veneris
These be the names of the angells that serveth in the
day of Veneris Hasneyeyl barnayeyl uardayheil
alzeyeil szeyyeil uachayel zesfaieil morayeil borayeyl
apheieyl arobolyn canesylyn anrylin zarialin marilin
batoraielyn kelfeielyn azraieylin ambayerin ayayeylin
cadneirin alserin afneirin abneyrin nonanrin eazerin
orinyn gedulin hareryn nanylin halilin himeilin resfilin
noraraabilin hatheylin laudulin et effilin thesfealin
patnilin keialin lebraieil ablaieil talrailanrain
barcalin bahoraelin

The names of angels of the day of Saturne
These be the names of angels that serveth in the
day of Saturne or Sabat. Micraton pacryton
pepilon capeiel themiton alsfiton chenyon Sandalson
panion almyon expion papon calipon horrion melifon
aurion temelion refacbilion ononiteon boxoraylon
paxilon lelalion onoxion quilon quiron vixalimon
relion cassilon titomon Murion dedion dapsion
leuainon foylylon monichion gabion paxonion xysuylion
lepiron belon memitilon Saron salion pion Macgron
acciriron felyypon ymnybron raconeal zalibron
These holy angells and blessed be they names in all thy
very workes and keepe thee wth them cleane and thou
shalt profitt.

The names of howers of y^e night
Ista sunt propria noia horar~ noctis prima hora &c
These be proper names of howers of the night. The

[42^v]

first hower of the night is said zedrin. The second
biroel the third caym the fourth hacir the
fifth zaron the syxt zzya the seventh Nachlas
the eight Thasras the nynth Saphar The tenth
Halaga The eleventh galcana the xiith Salla
And these be proper names w^{ch} the xii powers of
the night have. And thou shalt nempne in these
that thou doest and thou shalt proffitt.

These be the names planets and of their
angels by the Elements these be the proper
names

Ista sunt noia ptar~ 7 et angelor~ super 4 eta &c

These be the names of the 7 planets and of the
angels upon the 4 elemnts as is fyer aire earth
and water for wthout these and wthout the 7 above
we may not do anything. The first is the highest
Sabaday and Sabaday is said in the fyer campton
In the aire Srynongoa. In the water Synyn and
In the earth onion. And the names of angels of
Sabaday upon the fyer be these 3 Libiel nybiel
phynitiel. And upon the aire be these 3 Arfigyel
gael nephyel. And upon the water be these Almemel
hoquiell fulitiel. And upon the earth be these Lariel
tepyel esyel. Cedet is nempned upon the fier
Pheon upon the ayre fidon And upon the water
Calidon and upon the earth Mydon. And the names
of the angels of Zedek upon the fyer be these three
Tinsyel Necanynael fonyel. And upon the water
be these 3 Meon ykiel yryniel. and upon the earth

[43^r]

Palriel tufiel quyel. These be the names of
the third w^{ch} is Madyn upon the fyer it is said
Roqnyel upon the aire pyryel upon the water
Tasfien upon the earth Ignofon And the angels
of Madin upon the fyer be these three Kasiel
Cabryel raloyl. And upon the aire be these three
pyroyinel flatoniel carbiel and upon the water
be these three Cazabriel pasaliel zebaliel
These be the names of haie upon the fire it is said
yeye upon the aire Don. And upon the water Agla
And upon the earth On. And the angells of haie upon
the fyer be these 3 dandaniel Saddaniel ellalyel
And upon the aire be these 3 Karason berriel
oliel. And upon the water be these three Muracafel
pecyrael Michael. And upon the earth be these
homycabel lucifel locariel. Noga is the 5 and
is nempned upon the fyer Dusuyon and on the aire
Clarifon and in the water Narubni and in the
earth Cabras. These be the three angells of Noga
upon the fyer Capciel debitael deparael. And upon
the aire Camirael Cakaziel neraziel and upon
the water Saloniel emyel expaoniel. And upon the
earth paziael amurael salainel These be the
names of Cocab upon the fyer it is said Piztal
and in the aire Cabran and in the water facayl
and in the earth tarzon. And the names of angells
of Cocab upon the fier be these paradiel darifiel
dameyel. And upon the ayer be these ramatiel
loriqniel bengariel. And upon the water be these

[43^v]

Rinafonel Mellyfiel Alatiel And upon the
earth these Alapion beriel rabel These be
the names of Labona upon the fyer it is said
Claron. And upon the ayre becyla and upon the
water tasfit and upon the earth pantours. And
the names of the angells of Labona upon the fire
be these Gabriel paticael daliel and upon the
aire be these barasiel ztaziel. and upon the
water be these Caziel memyiel pazicaton and
upon the earth be these: Simyllyel Lafaqnael toniel
And name thou these abovesaid in all hit that
thou doest and evermore Consider thou the pla=
net wth w^{ch} thou wilt worche and thou shalt
proffitt.

The names of the hais in 4 tymes

Ista sunt noia cælor~ in quatuor temporibus &c

These be the names of the heavens in the 4 tymes
In the first tyme first it is nempned Hacibor
In the second rumcaqnia. In the third Mesfis=
nogna. In the fourth Saæmaho. These be the
names of the heavens in the 4 tymes. And when
thou wilt worche and worke, name thou the
names of the heavens in the tyme in w^{ch} thou worchest.

These be the names of y^e fire in the 4 tymes

In the first tyme the first is named quoyzil in
the second Enlubra. In the third Mezayn In the
fourth aybedyn. And these angels have might upon
the fyer and in the flame Michael rafael rasoiel
acdiel roqniel myriel Indam malqniel gazriel

[44^r]

amynyel cariel yafrael And these thou shalt name
evermore when thou doest any thing in the fyer.
These be the names of the aire in the 4 tymes
in the first tyme it is said ystana in the second furayl
in the third Oadion in the fourth gulynon And the
names of the Angels that have might upon the aire be these
rafael quabriel micha^{el}²⁵ cherubyn ceraphin
orychyn pantaceren micraton. Sandalfon barachiel
ragehyel tobiel And name thou them in all thinges
that thou shalt do in the aire and thou shalt proffitt
well wth the helpe of God.

Ista sunt noia aquar~ et maris in quottuor temporibus &c

- These be the names of the waters of the sea in the 4
tymes. In the first tyme it is nempned Angustiz
In the second Theon. in the third Maddrylk. In the
fourth Sebillgradon. And the names of angells of the
waters of the sea be these Urpeniel . Armariel
yyammel abastos Sapiel uiotan oriel bachmyel
o porackmiel acceriel galliel zsmayel. And name thou
them upon waters and upon the sea and thou shalt p^{ro}fitt.

These be the names of the earth in the 4 tymes
In the first tyme it is said ingnedon. in the second
yabassa, in the third Coliel. In the fourth Aradon
And the Angells of the earth be these Samael
yatayel baraniel oriel arfaniel latgriel daniel
affariel partriel bael byeniel. And thou shalte
name these names of Angells upon the earth in these
that thou hast done in it

These be the names of lownesse in the 4 tymes
In the first tyme it is said Hahan in the second
Cipaon. And his nagell is Jacyel in the third

²⁵ Above ^ is the letter *r*.

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- meresac and his Angell is Ababaot. In the fourth
aycyhambabo and his angell is Caaniel
- These be the names of the 4 parties of the world
in the 4 tymes
In the first tyme the East is said Acbedan
in the second Cardrenac. in the third Abryel
in the fourth Acritael.
These be the names of the north party in the foure
tymes In the first tyme it is said Henniyna
In the second tyme Abodich in the third galdidur
in the fourth Rabbifor
- These be the names of the west party
In the first tyme Mahanahym. In the second
Sugor. in the third Zarzir in the fourth Rabiur
- These be the names of the south party
In the first tyme Naufor. in the second Alparon
in the third Machniel. in the fourth Thaumy
- These be the names in the 4 partyes of the world
In the party of the east these have might or
power guabriel raphael uriel
In the party of the north these Adriel yamiel Zabdiel
In the party of the west these Adtriel Samael Joel
And in the party of the south these Corabiel Sariel Michael
And name thou them upon all things that thou
doest in the 4 partyes of the worlde and thou shalt
proffitt.

The proper names of y^e planets in the 4 tymes

Ista sunt noia stellar~ qui sunt et vadunt &c

These be the names of the seaven starres that be

[45^r]

and goeth in the 7 heavens everiche by himself Sabaday
Zedek Madyn Hanina noga Cocab Labana And ewiche
of these hath his owne proper name upon the fowre
tymes of the yeere as we shall shewe in this chapter
beneath. And Salomon said in explanation of
this place. Wherefore everiche planet and eche
thing beforesaid changeth his name in each tyme
for his thing ffor heere standeth some tree and
from thilk tree cometh to us fowre things. And of
these fower things the first is when it burgeoneth
the second is the flower. The third is the fruite
the fourth is the seed when it is in it. Therefore the
sonne is said in the first tyme hott and moist. In
the second hott and dry In the third Colde & dry
in the fourth Colde and moyst. These be the worchings
of the sonne, and the propertyes of it upon all things
for another reason the names of things abovesaid
be changed in fower parts of the yeere, for ewiche
tyme hath his nature and his Complexion by him=
self as we have said of water w^{ch} is in the first
tyme temperate and in the second heat and in the
third rotton and in the fourth Congealed And so other
things of the worlde ewiche by himself. The exam=
ple whie Raziel put his name to eache thing. In
everiche thing be the 4 lords that have might in eche
thing and everiche in his tyme. And it is said that
there be 4 elements whereof one is fyer that hath
might in the first tyme and so other. Wherefore
knowe thou that everiche thing changeth his name

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As first we say a man a childe and then a yong=
ling and then a middle man in the fourth tyme
an old man. And so things changeth their names
who will cleape them a leader and this is in a man
And so understand thou of Mettaile and in all things
that waxeth and liveth. And Salomon said and
all other that it was more inst that eache thing
should have 7 names then 4 for that all they
might descend of 4 bodyes, and to them is given
all the might Sothely they put 4 names to
everiche thing that it were more easy to worche
these 4 names be assigned upon the city of David
my fathers and myne w^{ch} had many names. Sothly
the wiseman Isaac the wiseman said that the
first name was Remusale, and then Jebusale
Jeroboam Jerusalem. And these names this
City received for 4 Lords that were in yt And
everiche putt to his proper name And for this
like things of this worlde receiveth 4 names
in themselves or 7 or more after that God hath
ordeyned. And therfore no man marvaile of these
names of things in 4 tymes. In the higher heaven
that is the first from the ou/²⁶ party and it is the 7
from the neather in it serveth Sabaday and his
angell Capciel. In the first tyme Sabaday is
said Cuerues. In the second Palicos. In the third
Quirtipos in the fourth Panpotes. In the sixth ser=
veth Zedek and his angel is Satquiel and the
name Jovis In the first tyme it is amonor. In

²⁶ This is probably “outer.”

[46^r]

second Sahibor. In the third Sayin. In the fourth Eanynyel. In the 5 heaven serveth Madin and for his angell Balquiel. And the name of Martis in the first tyme is said Aaryn. In the second Daron. In the third Bearon. In the fourth Pantefos. In the fourth heaven serveth Hamina and his angell Dandaniel In the first tyme the name of Solis is said halyom in the second Adocham in the third Cantopos. In the fourth Pantasus. In the third heaven serveth Noga and his angell Adzdiel. In the first tyme the name of Veneris is said Aporodicy In the second Calizo in the third niniptz. In the fourth Pontos. In the second heave serveth Cocab and his angell Satquiel In the first tyme Mercurius is said Armis In the second Angocus. In the third Tholos. In the fourth Ancholos. In the first heaven serveth Labana and his angell Anael. In the first Luna is said Salmi in the second Sarico. In the third Naspilij. In the fourth Afriqnym. And knowe thou that thou shalt nempne the names in their fowre tymes and thou shalt profitt when thou shalt knowe any thing of them.

Heere beginneth the fifth booke that treateth of Cleannesse

*Dixit Salomon revelatu~ fuit nitri de isto
libro &c* Salomon said It was shewed to me of
this booke of Raziell and many angells after that
I had the booke and of these w^{ch} nourished powers

[46^v]

and vertues and matter and stength of the
potestates above, and that by the manndement and
obedience of the Creato^r or maker of the worlde
And they said thus Salomon thou hast asked witt
and wisdom and fairenes and might in will com=
pleate and named full great for evermore upon
earthes.

And knowe that all kings and lesse men shall
come after thee and w^{ch} should heere speake of
thee should love thee and worshippe thee and should
set price of thee and should prayse thee and
keepe thou this booke, and worche thou wth it wth
reverence and cleannesse. And Salomon said
to the benigne angell Natanael w^{ch} hath might
in thaire and this evermore ~~was~~²⁷ was fellowshipped
to Salomon w^{ch} be thilke 7 bodyes w^{ch} we seene
above bright fayre cleane and cleere w^h ceaseth
never to go neither the wayes of them be void
and they fayleth never but evermore dureth going
their wayes. And it that farryeth more in going
his way fulfilleth it in 30 yeeres. And then they
appeareth such as they were before and w^{ch} went
before thus they sawe. And thus it us said that
they should be how long God would. And thus
I say of an hundreth yeeres and a 1000 that they
never be changed neither in meving but we have
founden them as the Prophets and other olde men
founden. And the angell Natanael said to Sa=
lomon. The 7 bright bodyes w^{ch} thou seest above

²⁷ This word "was" is crossed out.

[47^r]

above be put beneath And they in going upwards
holdeth in balance or in rule the 4 elemts beneath
And therfore the meving of them ceaseth not for such
might the Creato^r gave to them. And knoweth thou
that the matter of them is simple and pure wthout cor=
ruption and evermore durable. And the state of them
is likenes to the Lord that formed although they obey
to him in all things. And Natanael said further=
more to Salomon knowe thou that in the heavens of
the 7 bright bodyes be angels wthout number mighty
in all thing, and everiche of them hath his proper
mighte and his strength and vertue. And they be
unlike among themselves as men togither or other
beasts And everiche serveth of his office to the creato^r
that formed them or made them. And Salomon
said to Nathaniel w^{ch} is the lyfe or the might or the
service that these angells doth. And Nathaniel said
the lyfe of them is of cleannesse of Orison and of
trustines and the might of them is of suffumigii
holocausti et sacrificii. And the service of the is when
the Creato^r woll they go from place to place when
any cleane man hath prayed to the Creato^r as it
beseemeth And then they do good or evill as the creato^r
will for in them is power science & will complete
And Salomon said w^{ch} be these 7 bright bodies
and how be they named and of what thing serveth
everiche And Nathaniel said that same that Raziel
said to Adam, the higher of these that goeth slower
is said Sabaday and all the realmes of his heaven be

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full of Ice snowe and haile and wrothe ranco^r
and Coldenes And all the angells that bene there
bene clothed wth darkenes full darke. And the great=
nes of them be full high and full long and small
and upon the earthes and upon divels and upon dark=
nesse and coldeness and drinesse. And this hath
power upon wyndes of this nature And they have
power of doing good and evill And the angell of it
is Beel crowned upon all other. In the second heaven
for luke standeth Zedek and all the realmes of him.

Dixit Salomon rex filius regis David &c

Salomon the king said the sonne of David that
was king of Jerusalem of Jury and Damaske
of Egypt Lord of Babilony prince of science
covetouse of cleannesse ensearcher of privities
keeper of good true men, avoider of leasing of
poore men, of vertues desire upon lre vertues and
speedfulnes of words busily thinking and most
subtilly in mynde insearching. I have enquired and
knowe that in wordes of power vertue and effecte
and of all humo^{rs} whole and health and there may
be sufficient fulfilling. And he said I see that
the most fame is of wise men and prophetts by
words and books w^{ch} they have left into testimony
of them And I see that the sonnes of Adam and
of Hermes and of Noe and their sonnes & many
other prophets have left books by their death by
w^{ch} they should clarify their fame and anents men

[48^r]

glory should remayne. And I see that my father
king David compowned or made some booke in w^{ch} be
conteyned all orisons w^{ch} he might knowe and fynde
w^{ch} sothely latin men that is Romanes clipeth the
psalter w^{ch} sothe it is if prayers alone and of holt
names of the creato^r it is names the head of Orisons.
In the same booke king David wrote all things that
ever he might knowe of patriarke and of old wise men
to the praising of the creato^r And I king Salomon
sothely long studyeng in holy words wth vertues and
miracles I founde to be while there is fulfilled in eche
thing worching trust and will sawe in the books in w^{ch}
while I studies long found and knowe that Adam and
Hermes and Noe and Moyses and many other most wise
men had great privities & vertues in their bookes.

Cu ergo veteres et antiquos Sapientes &c

When therfore I understand old wise men to have
made bookes how or wth what wytt or wth what arte
I might knowe the sciences of all the aforesaid
I enquired and there answered unto mean old man of
good mynde and understanding w^{ch} was cleped zebraymayl
And I said Adam had a maker and a m^r that is to say
o^r Lord his maker and gabriell to m^r ffurthermore
Hermes the discreet and most wise man and Moyses
had a master and a friend that is to witt Cretu^s Also
Aaron sothely had a friend of w^{ch} therfore is made
resistance that a wise man may not be wthout a m^r
how arresteth it thun in thee that two may be wise wthout
one m^r But that thou be wise these I knowe to be

[48^v]

necessary to thee. A wise m^r and discreete long
and continuall study many olde bookes of great wise
men made oft and ofter over red profitt & amended
glad and continuall health of thy body long lyfe
wthout cares and travailes quiet. The Salomon
said to the wise man Is not this possible to be done
by a shorter way then that thou hast said above
Zebraymayl answered king by a lighter & shorter
way then this ne unknowe thou not to may be done
To whom Salomon said How therfore to whome
the wise man answered agayne saying Open thou
privily and fully the arke of the Testant no man
knowing or understanding in w^{ch} all secrets or
privities and olde wisdomes and words of great
power and of vertue thou shalt fynde By w^{ch}
not only thou shalt knowe things passed but
these also that be present and likewise these that
be to come. The Salomon answered agayne
saying for this that thou hast answered to me I
give thanks to that high and blessed creato^r w^{ch}
reigneth after that it pleased to him all things wth word
alone he formed or made. And there is not any
more noble or mightier then he wthout whome no
vertue or power is w^{ch} giveth wisdomes to wise
men, he is that is of all things the fyrste sithe
he is wthout beginning and of all things the last
sith there is no end of him. This is of all thinges

[49^r]

maker and none ymade of whome the raigne or
raigning is and shall be and of whome all worke be
good and of whome he will over all is free sith there
is none that may againe say to him. Whereupon Salo=
mon trowing or trusting to Zebraymayl made the
arke of the testament to be brought before him. And
he sought all the bookes of Moyses and of Aaron of
Adam and of Noe and of their sonnes and of Hermes
and of other prophetts, and of others w^{ch} he might finde
of the miracle of words and the vertues of them And
he sought all the old Idolls of heathen men & Images
of divers tongs having writings and all things graven
w^{ch} might be founde by all the parts of the worlds
And he made them to be gathered togethers into his
pallace, and he brought forth M^{rs} of everiche one
of the 72 w^{ch} should expound to him privy lres or
hid Y. C. M. Hebrew Caldý Syriacke greeke
writing and that they should expound to him that
w^{ch} were hidde. And when the lres were expounded
he sawe the more party to accord wth hit in vertues of
words.

Rex ergo Salomon fecit arca nocte quadam ape=
riri &c therfore King Salomon made the arke
some might privily to be opened that in the arke wth
reasons afterward he should be learned. And
Salomon said After that the soveraigne and Almighty
Creato^r had infused that grace of his spirit in me
I opened the arke of the testament in w^{ch} I found all

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things w^{ch} long and studiously before I had sought
Among w^{ch} I found the booke w^{ch} is cleped Raziel
w^{ch} the creato^r sent to Ada^m by the angell Raziel when
upon the brinke of the floud of paradise weeping
thilke creato^r he prayed and of him forgivenes of
his sinnes he besought. And I found the booke w^{ch}
the creator gave to Moyses in the hill when he
made him partner of his privities In w^{ch} three
bookes that is three Orisons I found.

The first the prophets clepeth Semiforas w^{ch}
the creato^r gave to Adam in Paradise

The second booke is w^{ch} the creato^r gave to Adam
in paradise in the hower of necessity or need

The third is w^{ch} the creato^r gave to Moyses
in the hill of Sinay after that he had ful=
filled the fasting.

And Salomon said I found in the arke a pott
full of manna, and the yard of Moyses w^{ch} was
changed into a serpent and efte from a serpent
into a yard And the tables of the lawe and peeces
of the first lres w^{ch} Moyses for the sinnes of the
people in his wrothe he broke in the ground sothely
of the arke I found some golden tables quadtrate
or fowre cornered In w^{ch} were 15 precious stones
twelve tribes or lynages of Israell by similitude
likened And in everiche stone were written the
holy highe names of the creato^r of the booke
Semiforas out drawen And I found a boxe of
marble having greene colo^r as Jaspis coloured

[50^r]

And in this boxe were 7 figures, and in each figure
7 great and virtuous names of the Creato^r to Moyses
tolde and other 7 w^{ch} the creato^r taught Adam in para=
dice. And this is a secret or privity w^{ch} much leaned
and covered ought worshipfully to be kept. I found also
about the extremities of arke 24 vertuous rings wth
names and figures of the creato^r writt in Semiforas
wth divers colo^{rs} written or figured And I myself
Salomon had one of thilk rings having mynde to the same
In w^{ch} I knowe to have founden such vertue that when
I said make it to rayne and it rayned And when I said
eft as thou hast made it to rayne so make thilk rayne
to cease agayne and it ceased. And beside Jerusalem
the same realme aswell of tempests as of raines it did
or made And Salomon said I found Semiforas wth w^{ch}
Moyses made the plagues in Egypt, and wth w^{ch} he dried the
red sea, and wth w^{ch} also he drewe out water out of the
stone, and wth w^{ch} also he knewe all the cleannesse of his
people, and wth w^{ch} also overcame princes and kings and
mighty men, and wth w^{ch} whatever he would do he did
and that w^{ch} he would destroy he destroyed And wth w^{ch}
fulfilled it at his owne will

Capitulum explanationis hujus nois Semiforas &c

The chapter of explanation of this name semiforam
And it is that that all divells and wynds and men as
well quicke as dead, and all spirits and all bodyes
dreadeth. Wherefore sothely Semiforas is said or
nempned the first secret or privity and of great old
and much yleaned and hidde and of great vertue and
power to gett what ever he would. Semiforas is a word

[50^v]

w^{ch} ought not to be shewed to all men, neither by hit (but wth great necessity or anguish) ought any man to worche. And then wth dread of the creato^r he ought cleanelly and meekely and devoutly to nempne it. Also Semiforas is roote and beginning and fundament of oryson, ensample of good lyfe trust of mans body the prison or prayer of a Just man thilk creator dreading. And Salomon said about Semiforas These be necessary wth mekeness fasting, with oryson trust wth clarity cleannesse, wth patience meekenes and constancy of a man wthout w^{ch} yow might worche nothing. And wth the w^{ch} whatever thou wilt thou shalt gett. When all vertues in worching by Semi=foras ought to be nethelesse these 7 that is meke=ness trueth patience abstinence trust clarity mercy ought in him principally to be had or to abound.

Si ergo per Semiforas operari volumes oportet quod simus &c If therfore we will worche by Semiforas it behoveth that we be bright or cleane of body and in trust stedfast and from falsenesse and leasing fully departed. It behoveth also to dread the creator and the creatures of him among w^{ch} we ought to dread most the sonne w^{ch} giveth to us light and darkenes colde and hott w^{ch} is cause of changing of tymes and of temperment of the aire and of herbes. We ought also to knowe the beholdings of the moone and the moneths w^{ch} by hit 12 and 5, 13 by accounted as the said nyssan yar tina &c And we ought to knowe the waxing

[51^r]

and decreasing of the mone when by it all creatures
as the sea flouds and welles and all the neather bodyes
waxing and decreasing taken bloud in the veynes and
marrowe in the head and the bones. After that
the mone taketh waxing & decreasing they be nou=
rished in thilk Also the enfusiall or melting of
metalls ne doubt thou not the vertue of the mone
to worche. We ought also to knowe Sabaday .i. Sa=
turne by whome hunger and dearth and all anguish
in londs befalleth. We ought also to knowe & dread
Zedek .i. Jove by whome honor and health and righte=
ousnes and a;; good is had. We should also knowe and
dread Madin .i. Martem of whome chollers & strifes
and hate and battailes and leasing and all evills cometh.
We ought also to knowe and dread Hanina .i. solem
by whome we have light and darkenes & cleerenes
and by whome tymes as evill unto good into evill be
transmuted or changed. We ought also to dreade
and know Nogam .i. Venerem by whom^e we have
meate and drinke and all necessities or things that
be needful by whome peace and love and dilection
among men is made fast and stable. We ought also
to dread Cocab .i. Mercury for he is nigher
to us then all except the mone by whome merchandise
and venditions or sellings and all seculer things
be exercised. Therfore behold y^{ow} those that be said
and most the spirits abovesaid and thus thou shalt
profitt And whatever thou shalt axe of the creator
rightfully thou shalt have it.

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Heere beginneth the Sixth book that
treateth of the names of heavens

Dixit Salomon oes coiter horas et malas &c

Salomon said All men commonly good howers and
evill, and good dayes and evill, good signes and evil
to be they affirmeth And this wth many reasons
they Confirmeth And I my self Salomon have
proved the dayes and howers of madin & Sabaday
w^{ch} I found full greevous for to worche. I have
proved also the howers of zedek and Noga And I
sawe what ever I would worche of them lightly
I wrought. The howers of Cocab and Labana
otherwhile greevous otherwhile good I have proved
to be And I sawe that in the day and in the hower
coia nothing of my will I might fulfill. And know
thou that the spirits abovesaid anentis divers
men diversty be nempned ffor the first in Hebrew
is Sabaday in Arabicke zoal, in greeke orgrue
fenes in Latin Saturnus it is cleped or nempned
And I say therfore that the first hower of the
day of Sabaday is said Sabaday the second zedek
the third Madyn the fourth Hanina the fifth
Noga. the sixth Cocab the 7th Labana And
the howers of the might ought to be nempned to
them. And knowe thou that by the starres above
said and dayes and howers whatever thou wille
thou shalt understande And thou shalt knowe the
hidde and privy willes of men.

Cumg per Semiforas operari voluerat &c

[52^r]

When he would worche by Semiforas first or ever
he beganne any thing it behoveth him to name the 7
names of Angells, for some angells be upon the seven
heavens, and upon the 7 planets and upon the 7 dayes
of the weeke and upon the 7 mettalls and upon the
7 colo^{rs} and upon the 7 words having power, the names
of the w^{ch} be these Raphael. gabriel. Samael. Michael.
Saquiel. anael. capciel. And these be ordeyned after
that we ought to name and to enlepe them in the 7
dayes early in this maner.

*Nota oratione~ o angeli supradicti sitis meæ quous
quam volo quærere auditors et nutri in oibus adintores &c*

That is to say Oh the angells abovesaid be ye the
hearers of my question or axing w^{ch} I will enquire
or axe and to me in all things helpers. Thilke
sothely w^{ch} we ought to name upon the 7 heavens
and upon the 7 planetts be these Capciel Saquiel
Samael. raphael anael Michael gabriel. And in all
Things in cleping these angels thou shalt profit.
When therefore there be 7 heavens that is to witt
Samaym Raaqu Saaquin Maon Mahon Zebul
Araboch And these be 4 parties of the worlde
that is East West north and south w^{ch} Angels
in everiche heaven, and in what party serveth we say

These be the angels of the first heaven

In primo cælo q vocat^r Samaym in quatuor ptibus &c

In the first heaven that is cleped Samaym in the
fowre parties of heaven serveth these
ffrom the party of the north Alael hiaeyel urallim
veallu~ baliel basy unascaiel ffrom the party of the

[52^v]

south these be Duraniel darbiel darquiel hanin
anael nahymel alscini. soquiel. zamel. hubayel bactanael
Carpaliel. ffrom the party of the East be these
Gabriel Gabrael Odrael Modiel Raamyel Janael
ffrom the party of the west be these Abson soquiel

Angels of the Second heaven

*In secundo cælo quod vocat' Roaquya a parte septen=
trionis &c* In the second heaven that is cleped Roaquya
from the party of the north serveth these angells Tyel
Jarael yanael Nenael. Nenel quian. uetamuel ffrom
The party of the south be these Mylba nelia
balyer Calloyel cyoly batriel. ffrom the party
of the East be these Maachin another Ire hath
Carmiel Carcoyel betabaat. ffrom the party of the
west is Anulus yesararye in w^{ch} is written the
names of macareton & in many maners expounded

Angels of the third heaven

*In tertio cælo q vocat' Saaquin a parte Septen=
Trionis &c* In the third heaven that is cleped
Saaquin ffrom the party of the north serveth these
Poniel penael penat Raphael carmiel. Doranel.
ffrom the party of the south be these parna sadiel
lyenyel vastamel sanael samyel ffrom the party
of the east be these Satquiel quadissa taramel
taryestorat amael hufrbria another Ire hath heere
last hifaliel

Angels of the fourth heaven

*In quarto cæl q dicit' Maon serviunt isti a parte
Septentrionis &c* In the 4th heaven that is said
Maon these serveth from the part of the north

[53^r]

Rahumiel haynynael bacyel serapiel matiel serael
In the party of the south be these saoriel mahamel
gadiel hosael vaanyel verascyer. In the party of the east
be these Capiel braliel braaliel raguel gael
Daemael calcas atragon In the party of the west
be these Lacana astagna nobquin sonatas yael yas
yael lael yyel.

Angels of the fifth heaven

In quinto cælo isti sunt q dicitur Mahon. In the
Party of the north serveth these hayel hanyel veal
quiel margabiel saeprel manyel. In the party of
the east be these Lanyfiel anther lre hath barquiel
zaquiel sanficiel zoaziel aciel farbiel uranacha
In the party of the west be these Anhael pabliel
uslael Bortaz suncacer zupa faly paly.

Angels of the Sixth heaven

*In sexto cælo q vocat^r cebul dices a parte septen=
trionali &c* In the sixt heaven that is cleped Cebul
thou shalt say from the north parte est Deus fortis
et potens sine fine that is to say God is mighty
and strong wthout end ffrom the party of the south
thou shalt say Deus sanctus patiens et misericors
that is to say God holy patient and mercifull ffrom
the parte of the east thou shalt say Deus magne
excelse et honorate per sæcula. that is to say great
god highe and worshipped by worlds ffrom the
party of the west thou shalt say Deus sapiens clare
et juste Deus tua clementia et sititate exoro q
quæstione mea et opus meu et labore meu hodie

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complete et integer verficere digneris qui vivis
et regnas deus per o. s. s. amen that is to say
God wise cleere and righteous. God thy mekenes
and thy holynes I beseech, that question and
my worke and my travaile do daily fulfill and
hallow thou vouchsafe to ful fill that liveth and
reigneth God by all worlds of worlds so mote it
be Amen.

Angels of the seaventh heaven

*In septimo cæl est Semiforas scriptu in libro
vitæ &c* In the seaventh heaven Semiforas is
written in the booke of lyfe. In the name of the meke
and mercifull god of Israel and of paradice
and of heaven and of earth and of the seas and
of hills and of Creatures.

*Heere beginneth the seaventh booke
that treateth of names and of the
vertues of them*

Incipiunt sræ et verba et noia Semiforas &c

Heere beginneth the lre and words and names
of Semiforas w^{ch} god the Creato^r gave to Adam
in paradice. In w^{ch} be fowre letters w^{ch} to the
4 parties of the worlde and to the 4 elements
and to the 4 complexions and to the 4 natures
of the beasts they be likened such they be יהוה-די-יחדי²⁸
And these be letters piteously and devoutly and
meekely name thou that petition in all things
be fulfilled. Salomon said ther be to be said that
there are 7 semiforas. And the first is the

²⁸ Since no transliteration is given, it is impossible to determine with certainty which letters are intended, given the similarities among the Hebrew letters *heh* (ה), *chet* (ח), and *tav* (ת), and, if badly written, between *vav* (ו) and *yud* (י)—even final *nun* (ן) and *zain* (ז). My best guess is that the letters are supposed to show the *tetragrammaton* forward and backward: YHVHHVHY (יהוההויה).

[54^r]

Semiforas of Adam in w^{ch} be conteyned 4 chapters
The first is when Adam spake wth the creator in pa=
radice. The second is when he spake wth the angells
The third is when he spake wth the diuels. The 4th
is when he spake wth men and wth fowles & fishes and
beasts and reptiles and wilde beasts. The fifth
when he spake wth seeds and herbes and trees and
all growing things. The 6 when he spake wth wyndes
and wth the 4 elemts. The 7th when he spake wth the
sunne and the moone and the starres And by the 7 ver=
tues of Semiforas whatever he would do he did, and
what ever he would destroy he destroyed. And this
Semiforu Adam had when the Creato^r enspired grace
into him.

The first Semiforas

Primu~ Semiforas est quando creator Adam formavit &c

The first Semiforas is when the creator formed Adam
and putting him in paradise nempned or named

~~אנא~~²⁹ אגגג³⁰ that is to say
yana. the natures and vertues of w^{ch} above we
have declared. If in great necessity or need thou
namest this name meekely and devoutly before the
creato^r grace and helpe ne doubt thou not to finde.

The Second Semiforas

Secundu~ Semiforas est quando Ada~ locutus fuit &c

The second Semiforas is when Adam spake wth the
Angell w^{ch} brought to him these letters written the
example of w^{ch} is such אגגגגג³¹ That is
yeseraye. And the name thou shalt name when thou
wilt speake wth angells. And then thy question and thy

²⁹ The eight letters crossed out resemble those on fo. 53^v, discussed in note 28.

³⁰ These four letters look like variations of *gimel* (ג) or perhaps *nun* (נ), but nothing close to *yana* in Hebrew.

³¹ Again, these eight letters have little likeness to the word they represent; some of the characters do not even resemble Hebrew letters.

[54^v]

worke wthout doubt shall fulfill

The third Semiforas

Tertiu Semiforas est qu locutus est cu dæmoni=

bus &c The third Semiforas is when he spake
wth devils and wth dead men and of them counsel
he enquired, and they sufficiently to him answered
And all this he did wth these lres of w^{ch} this is
the explanation Adona Sabaoth Adonay Cados
Addona Annora And these lres thou shalt name
when thou wilt gather together wyndes or divels
or serpents

The fourth Semiforas

Quartu~ Semiforas est qu aialia et sps &c

The fourth Semiforas is when he bound and
loosed beasts and spirits and that wth these 7 names
Lagume Lamizirm Lanagzlayn Lagri Lanagala
Lanatozin Layfyalasyn And when thou wilt bynde
or loose beasts thou shalt name the names abovesaid

The fifth Semiforas

Quintu Semiforas est qu arbores et sementa &c

The fifth semiforas is when he said or names the
7 natures wth w^{ch} he bound seeds and trees And
these they be Lihaham Lialgana Liafar Vialurab
Lelara Lebaron Laasasilas. And when thou wilt
bynde seeds or trees thou shalt name the names
abovesaid And thou shalt bynde

The Sixt Semiforas

Sextu Semiforas est magnæ virtutis &c The sixt

Semiforas is of great vertue and power of w^{ch}

These be the names ~~La~~³² Letamynyn Letaglogen
Letafiryn Babaganaritin Letarimitin Letagelogen

³² The word "La" is crossed out.

[55^r]

Letafalazin these names thou shalt name when thou wilt that the elemts and wyndes fulfill thy will in all things

The Seventh Semiforas

Septinu Semiforas est magnu et virtuosu &c

The seventh Semiforas is great and vertuous for they be names of the Creato^r w^{ch} thou oughtest to name in eache thing and in all thy workes inclepe. And they be these Eliaon yaena Adonay cados ebreel Eloy Ela Egriel ayom sath adon sulela Eloym deliom yacy Elim delis yacy Zazael pabiel man myel enola dylatan saday alina papym another Ire saena alym catinal uza yarast calpi calsas safna nycam Saday aglataon sya emanuel Joth lalaph om via than piel patriceion chepheron baryon yael And these thou shalt name in eache tyme that thou workest upon the 4 elements and whatever thou wylte do by them it shall be destroyed and fordone.

Heere beginneth the Semiforas that Moyses had

Incipit Semiforas q d^eus dedit Moisi &c Heere beginnethe semiforas that o^r Lord gave to Moyses and it is divided into 7 Chapters of w^{ch} the first is when Moyses ascended the hill and spake wth the flambé that environed the bush and the bush seemed to burne and nevertheles it burned not. The second when he spake wth the Creato^r in the hill. The third was when he divided the red sea and passed through it.

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The iiith when the yerd was changed into a serpent and the serpent devoured other. The vth is in w^{ch} the name that was written in the forehead of Aaron. The vith is when he made the brazen adder and the Calf in brasse wth the plagues of the Egyptians he smote. The viith is when he rayned Manna in desert, and drewe out water of the stone and let out the Children of Israel from Captivity.

Cap primu~

Hæc sunt noia quæ dixit Moises qu est &c These be the names that Moyses when he ascended the hill and spake wth the flambe Maya afi zye yaremye une bace sare binoe maa yasame roy lyly leoy yle yre cyloy zalye lee or see loace cadeloy ule meha ramechi ry hy fossa tu mimi sehie nice yelo habe uele. hele ede quego ramaye habe. And when thou namest these names devoutly knowe thou thy worke wthout doubt to be fulfilled

Capitulu~ secundu~

Hæc sunt noia quæ dixit creator &c These be the names w^{ch} the Creato^r said to Moyses when he ascended the hill and spake wth him Abgincam loaraceram naodicras pecaccecas acaptena yeger podayg saccosicum These be the names wth w^{ch} the temple of Bozale was founded. These be the names of the prophets when wth the Angels wth w^{ch} the 4 partyes of the worlde were sealed wth w^{ch} thou mightest do many miracles And beware least thou name them but chaste and cleane and three dayes

[56^r]

fasting, and what ever thou wilt do by them thou shalt
do trustelye

Capitulu~ tertiu~

Hæc sunt noia quæ Moses dixit &c These be the
names that Moses sayd when he divided the red sea
ena elaye sayec helame maace ~~lehaha~~³³ lehahu. lehahu
alielie q^ore azaye boene hyeha ysale mabehe arayha
arameloena qleye lieneno feyane ye ye malice
habona nechee hikers And when thou wilt have
grace of any man, these names thou shalt name devoutly
and meekely and thou shalt have

Capitulu~ Quartu~

Hæc sunt noia quæ dixit Moses &c These be the names
that Moses said when the [^]³⁴ yard was changed into a
serpents of the enchanter and the prophets micraton
piston yeymor higar on ygniron tenigaron mycon
mycondasnos castas laceas astas yecon cuia tablinst
tabla nac yacuf And these foresaid names thou
shalt name when thou wilt ful fill thy question or
axing

Capitulu~ quintu~

Hæc sunt noia quæ scripta evant in pple Aron &c
These be the names that were written in the people
of Aron when he spake wth the Creato^r Saday
haleyos loez elacy citonij hazyhaya yeynimeysey
accidasbaruc huadonenu eya hyebu ueu uaha
oyaha eye ha hia zalia haliha eyey yaia el ebehel
ua ua ua Keepe well these names abovesaid for
they be holy and vertuous, and these thou shalt name
that thou mayst get what thou askest of the Creato^r.

³³ The word “lehaha” is crossed out.

³⁴ Above ^ is written “rod.”

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Capitulu~ Sextu~

Hæc sunt noia quæ scripta errant in virga Moysi &c

These be the names that were written in the yard
of Moyses when he made the brazen serpent and de=
stroyed the golden calf when all that dronke in
the well had a beard. yana yane sia abibhu
uanoia accenol tiogas yena eloym ya uehu
yane hayya uehu ahiacmed. And these names
Conteyned in themselves in any vertues for wth
them thou shalt destroy evill and all enchantm^{ts}
And presume thou not to name them in the 7 works

Capitulu~ septimu^s

Hæc sunt noia quæ Moyses dixit qu pluit &c

These be the names that Moyses said when
Manna rayned in desort and drew out water
of the worke and ledde out from Captivity the
Children of Israel Saday samora ebon pheneton
eloy eneioyceel messias Jahe yana or eolyen
When thou wilt do any marvelles, or if thou were
in any anguish these names thou shalt name. And
in all things thou shalt feele the helpe of them
and the vertue. And when thou hast done this
rehearse thou these words by w^{ch} the names afore
said be expounded Deus vive verax magne fortis
poleus pie sancte munde oi bonifate plene benedicte
due benedictu~ nomen tuu tu completer nostra com=
pleas questione tu factor fac nos ad fine uri operis
provenire tu largitor nobis integru complementu
uri operis elagire to sancta et misericors nobis
miserere nomen tuu yeseraye sit per secula benedictu~
Amen. That is to say God quicke very great

[57^r]

strong mighty meeke holy cleane full of all goodnes
blessed Lord be thy name thou fulfiller
fulfill our question thou maker make us to come
to thend of our worke Thou holy and mercifull
have mercy of us Thy name yeseraye be it
blessed by worlds Amen. In the name of souereigne
almighty Creato^r I beginne the explanacion of
his name yeseraye that is to say God wthout
beginning and wthout end Angilæ is the name of
a prophet and properly written in a golden plate of
living men And whoever beareth it upon himself
and how long he hath it wth him he shall no
dread sodeyne death.

Heere endeth the booke of Raziel
of the seaven treatises

Liber Lunæ

and other selections

from British Library Sloane MS 3826: 84^r-100^r

introduced by Mysticalgod

The selections offered here—*Liber Lunæ* [ff 84^r-97^v], *Raxhael* [ff 98^r-99^r], and *The Call of Bilgal* [fo. 99^v]^v—have been literally transcribed. No changes in spelling or word order have been made. The few additions to the text are shown within brackets.

Perhaps the most noticeable feature of *Liber Lunæ* is its set of magic squares.* In MS. Sloane 3826, four of these squares contain errors; corrections appear at the end of the transcription (page 28).

Appended is *An Experiment for a Fayry* [fo. 100^r], edited and amended with commentary by Donald Tyson.

* On magic squares, see APPENDIX V in Donald Tyson's edition of Henry Cornelius Agrippa's *Three Books of Occult Philosophy* (St. Paul: Llewellyn Publications, 1993).

LIBER LUNÆ

[British Museum MS Sloane 3826: 84r-96v]

[84r]

In the name of the meeke God and mercifull, to
God alone honor and glory This is liber ☉ that
is the booke of worching that is said *Liber Lunæ*
the circle of wich is to the dwellers of the earth
It is sothely a booke knowen, and it is cleped as I
have said *Liber Lunæ* wherein be the privities of old
wise men that were hid to all men. And he worcheth
with it in all men that inhibiteth the earth, and in
all men that be under the circle of the moone that is
cleped the circle of this world he wrought with it
fortune and infortune, profitt and impediment, good and
evill, and there belongeth unto yt xxviii mansions or
dwellings and xxviii worchings. None sothely of them
all is that is made or graven but when the moone
was in the same mansion diverse. it is the art of all
that fulfull not the worke or worching of the worcher
where it were good or evill.

Hermes said I have proved all the booke of all
planetts But I have not seene a truer neither a
perfecter then this party most precious and they nempned
it *Librum Lunæ* And the first party of *fallamnah* [OR *fallaninah*] that
is before God I witnes and I admonish that thou hide
it from all men or els God shall axe of thee what
ever were done by it in the day of Dome ffor with it
may be done good things and evill in each moneth
and in eache day that thou wylt. And it is the privy
name of God and unable to be spoken with wich he

worcheth in all works good and evill ffor he
 worcheth in it righteous and unrighteous & contrary
 Keepe therfore that I have written to thee and
 dread God and beware least thou shew it to
 any man lest he lese men by it, neither touche he
 it pollute, that is let him not do in it worchings
 nor washings, and the worke shall be magnified
 and it is great. When thou hast made of it the
 worching, thou shalt enclepe upon it the names
 of angels serving to the circle of the moone.
 suffume them 7 tymes with precious aromaticks
 and suffumigacions And thou shalt make a citacion
 to it 7 tymes and thou shalt name these names
 that thou wilt of wich thou hast made worching
 and the name of the hower and the name of
 Luna. and the name of the mansion in wich
 Luna were, and the name of the day in wich he were
 And if in the same mansions were sely and highe
 under wich thou makest these most worchings were
 effect. there shall be speeding of the worke with
 the helpe of God.

Bolemus said when Meliatalh that is Luna in
 the first mansion that is the face of martis and
 it is an evill mansion thou shalt make in it the
 worching of Separation. Albutaim that is the
 wombe of Ariets and it is fortuna az when
 Luna descendeth in yt make ☉ of all things
 to be bowed and of them whome thou wilt Joyne
 together. Aldeboran 4th wich is the eye of Taurus
 and it is the evill face of mercury. When Luna

[85r]

descendeth in it the worchings of all adversities
and evils be made. Almaycen the 5 dwelling evill red
the face of Luna. When Luna descendeth in it the wor=
chings of all adversity and of alligacion or building
there be made. Althaya the 6 mansion fortuna rubea
facies Saturni. When Luna descendeth in it the worch=
ing of them be they done wiche thou wilt fulfill the wor=
chings of God according and love be they made
Addiraen the 7 mansion and end of Geminory and is
interpreted Brachia and it is a fortune variant that is
white and red and the face of Jovis. When Luna descen=
deth in yt be there made worchings of all wylde
beasts of concord and of love and of all goods. Innatar
the 8 mansion and it is the head of Cancer fortuna
rubea and the face of martis when Luna descen=
deth in it worchings of waters of shippes and of
flouds are they made. Alkaud the 9 mansion and the
wombe of Cancer and it is interpreted highnes, and
it is fortuna *az* or fortune or forme whyte then be
made the worchings of fowles as well of great as of
lesse and of culvers and thou shalt profitt. Algeibh
is the 10 man. It is the end of Cancer and the beginning
of Leo And it is interpreted the front of him and it
is fortuna *az* and the face of Venus with it make the
worchings of wolves of foxes and wylde beasts.
Azobra is the 11 mansion and the hart of Leo wiche by
another name is said Azumble wiche is evill blacke the
face of Mercury. When Luna descendeth in it be the
made the wirchings of separacions and of alligacions or
bynding of infirmities and distinction and thou shalt
profitt in them. Algapha is the 12 mansion and the
Cauda leonis and caput virginis for: alba. and the face

[85v]

of Luna. When he descendeth in it Do thou the
worchings of coniunction and of all things that
thou wilt shape Alans is the 13 mansion and
the wombe of Virgo fortuna *az* the face of
saturne when Luna descendeth in it make wor=
kings of ciniunction and of all things that thou
wilt shape and joyne together. Alchumech is the
14 mansion thend of Virgo fortuna rubea a
starre profitable and good the face of Jovis when
Luna descendeth in it be there made worchings
of inclination and of all love and dilection
Algarst is the 15 mansion evill red the face
of martis and the head of Libra wich in it make
worchings of all evill and tribulation and de=
struction of hit whome thou wilt lett. Azubene
is the 16 mansion evill the face of Solis and
the middle of Libra with it be there made the
works of separacion of Destruction and of all alliga=
tion and Impediment or letting. Alichul the
17 mansion and it is interpreted Corona It is
sothely thend of Libra and the head of Scorpio
and it is evill the face of Venus. When Luna
descendeth in it make thy workings of good and of
bynding of tongs and of all silence. Alhebus is
the 19 mansion that is to say acus that is a needle
It is sothely Scorpio Candey and the head of Sagittary

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fortuna *az* the face of Luna when Luna descendeth
in it make the worchings of fornication and of sedition
and of alligacion and of luste. Anahim is the 20 mansion
and the wombe of Sagittary and it is the face of Saturne
When Luna descendeth in it make the worching of Juci=
fation of love and if concord Alberda is the 21 man=
sion and the end of Sagittary and it is fortuna alba
the face of ♃. When Luna descendeth in it make
the workings of Inclination. In it be made workings
of silence. Ceadaebyh is the 22 mansion and
the head of ♃ and it is evill fortune of desola=
tion after Arisltotle comixt the face of ♀ When
Luna descendeth in it make the workings of a good
hower and the faces of Luna according to love
and concord and reflexion the places of Luna to
discord and separacion or Departing of all good
Azatalbuta is the 23 mansion an the hart of ♃
and the face of ☉ the fortune of him that swolow=
eth. When Luna descendetb in it that is in that
mansion then be made the works of all good
Zadac Zahond is the 24 mansion and it is Cauda
Capricorni and the head of ♃ And it is fortune
of fortunes the face of ♀ fortuna cu etc the wor=
chings of all good be they done. Cealaghbrah
is the 25 mansion of the wombe of ♃ and it
is the fortune of tents and the face of ♀ fortuna
az cu etc maketh the working of silence and bynde
under it what ever thou wilt. Alfgarem wich is
the 26 mansion and the end of ♃ and the head
of ♃ the face of Luna. When Luna descendeth

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in it then be made the worchings of all recupera=
tions and inclination and of dilection or love of
all things. Alfgagir is the 27 mansion and
the wombe of ☿ and evill mansion and red the
face of ♄ When Luna descendeth in it then be
made the workings of separacions or Departing and
of bynding and of all infirmityes. Albecten is
the 28 mansion and the cauda pisces and the face
of ♃ fortunate and when Luna descendeth in
it then be made the workings of all good and
of all profitt.

Suffumigacions of worchings of dilection and of
reflexion and of all good these be the names
Alaod alkumeri - i - signu de Amnaria wich is some
Iland in the partyes of India Azafran.

Suffumigacions of all departing and of infirmity
and impediment thus be nempned alnafac alas
ecfor aloes *mgm* azandall alagmars of everich of
them the 4th part of an ownc And thou shalt
exercise in all the hower of suffumigacion aswell
in the works of good as of evill by 55 angells of
whome these be the names. Comeil Cemeil
Charochin azardin reanei agras achithim abran=
casai larabusin Iangas mangarozan mamenim hacse=
mim mimgogm labelas mezetin farbarakin canda=
negin iaciz andonin rasaidin saphianim barthaylin
aninei Neilin borcolin balkanaritin arieisin abra=
norin cannamdin andalasin carnnamdin sarajemin
Adiamenim soe saeosin Jachehay feresin deibenim

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mediesin heizamamin Janozothin Abramathin bifulica
begehalodin gaforin azafirin barionin matnairelin
genira manderilin.

Bolemus said of these that be necessary this is the
Ligacion or bynding, provide to all tongs & harts
of them that be accusors and of envious men into
worlds of worlds Make ☉ of him whome thou wilt
bynde and write in the forehead of him the name
of Luna that tyme and thses names of angels
under ☉ wich is made be they written, whether it
be a signe orientall or occidentall meridionall or
septentrionall that is to say East or West North
or South wich names be these and the names of
their signes of the same party write truly in the
ridge of ☉ name be wich God formed heaven and
earth sea and whatsoever is in them And also
write these names fro to lett whatever thou wilt
lett by the worching of bynding and propriety
a swell of the sonnes of Adam as of other beasts
wilde fowles and fishes, and thou shalt grave each
party of it And the angels, and if thou readest these
names to all thing that thou wilt Read tho that be
used these sothely they be Lahagenim lagha
laghoo layafurin uabalkanarithin. laiagelm. Laiasele=
syn. But for these names be said to have double
effect, it is bound sothely to them what ever thou
wilt bynde or thou might let to the same to lose or
grant what ever thou wylt. But how these ought
to be done say we. When it is intended to this that

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the worching of ligacion or bynding be made
say the names abovesaid as it is said before
in the hower of graving of the worching ffirst
they be red by order if the worke of expulsion
ought to be done, the names be they red thorder
before sett thus for the travaile shall not meve
of him that intendeth these names sothely by night
from other hid but be he ware that when he
cometh to the ficle of any worching in the
hower of graving of the names that he reade
name what ever he will as regions cityes
townes howses man and woman wilde beast
and other beast cloudes wyndes bird or fishes
or what ever he will bynde or lett after the
foresaid reason sothely read he and he shall profit
by the power of the creator. This bynding sothly
is proved and it is hid to the eyen mouhtes harts
and tongs into words the name of the hower
Vebiche

The 2 worke is made in the 2 hower of what
ever day thou wilt, and it is said the worke of
love and reflexion and of profit concord
Therefore be made twey worchings of tymes
with heads fused in the 2 hower and the names of
their lords in their heads be graven. In the brest
sothely the name if the Lord of the hower and
in the wombe these names following be they
written these sothely done, with good waxe be they
Joyned together in the brests, afterward be they
buried in the house of thee and in the hower of
Sepulcher the 7 names of the first hower be they

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red by right order and they loveth themself ever more. These be the names Melkailin. Cadnaelin Amonayelin. farcelin. uorayeylin. affayelin. Badray=eylyn. Machiel. Canariel. Amymaryil. Fariel noreil azareil Batraiel The names of the hower yenor.

The third worching is made in the 3 hower of whatever day thou wilt, and it is sayd the worke of all fowles or fishes and it is of bynding, and be it of tyme of a man or woman or of this whome thou wylt bynde. And the 7 precious names of the first hower be they written in the wombe, the name of the Lord in the head, and the name of the hower in the brest, and suffume it with cleane aloes and santalo rubeo. and it be buried in the place of the same thing of which the worke were for wonderfull things should be seene of velocity or swiftness of obedience of the same by the commandement of God. also the names be then red of the first hower by order of the name of the hower (answer)

The 4th worching is made in the 4th hower of what ever day thou wilt make the working of a serpent of silver or of scorpions and Reptiles letting or of dragons It is sothely the worching of divers wilde beats. Be it made to the likenes of wich thou wilnest the binding The name sothely of the same beast in the head. And the name of the Lord of the hower in the brest. and then the 7 names of the first hower in the wombe be they written. And be it buried in the place of the same thing for they shall not remayne there. And in

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the hower of sepulcher or graving the 7 names
of the first hower be they red the name of the
hower turned Oelghil

The 5th worching is made in the 5 hower of
whatever day thou wilt and it is said the worching
of wolves of foxes of cats and of other such. The
worching be it nade of silver to the likeness of
wich thou wilt. and the name of this in the head
and of the hower in the brest, and the 7 names of
the first hower be they red. suffumigacion of aloes
and indo turned. The name of the hower Coaleth.

The 6 worching is made in the 6 hower of what
ever day and it is said the over corner of captives
and of them that be prisoned, and of them that be
constrained and it is of bynding be it made of the 6
hower of tyme to the working of a man. the name
of the Lord in the head and the hower in the
brest, the 7 names of the first hower in the wombe
and beware that thou reade evermore the names of
the first hower doing and naming as he teacheth
in this suffumigacion with aloes and sandalo rubeo
And betake it to the men for whome it is made for
from the destruction for wich it were made seene he
shall be delivered. Also il thou for eche neede or
noy from wich thou wouldest be delivered the name
of the hower Jehunor conchor.

The 7 worching is made in the 7 hower of what
ever day after the strength and order with wich
it is profitable to enter to kings that by it most
worship be gotten with dilection or love be it made
of silver best compowned upon the head of him the

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name of the king in the brest the name of the lord of the hower and the 7 names of the first hower or of the second hower in the wombe be they written. This working thus compowned be it borne at the entring before kings the name of the hower Jador.

The 8 worching is made in the 8 hower of what ever day and it is of confusion and disperacion least he may dwell in houses or in habitacions make the working of Saiac that is of an hound of red brasse with twey heads of wich one be of a man and thother of an hound and write the name of the man upon the head of him, and the name of the hower in the brest of him and the 7 names of the first hower in the wombe and suffume with the bloud of an hound slaine or with the fatnes of an hound thou shalt bury it at thy liking for thou shalt see wonderfull things The name of the hower Jasolun or Jasumech.

The 9 working is made in the 9 hower of what ever day and it is said thoperacion of bynding of theeves make the operacion of a man of silver and the name of this theefe in the head, and the name of the hower in the brest, and the 7 names above, and the names of angels of obstruction or stopping and suffume thou with aloes and croco and thou shalt bury it where thou wilt and the theeves shall be stopped leeing their mindes or againe bearing and nothing stealing and deliverance of them is made The name of the hower is Baton or luron

The 10th operacion is made in the 10 hower of what ever day and it is for to lose the mouthes of kings or of riche men or of diverse men. Be there made the operacion of a man of silver and the name of angels of love and

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bynding and the name and the hower that is of the
second hower suffuming of ligno aloes indo zapharam
piloso and be it done as above and beare he with him
in a cleane white cloth of sylke the 7 names in order
be they red The name of the hower Sachon or Sahon

The 11 hower and it is to dilection and reflexion
betwixt twey odiously having themself to be restored
be there made twey operacions of silver or of time
and the names of the lords in the head and in the
brest the names of dilection or love that is of the
second hower and as above suffumigacion be it
made conveniently with good odors with aloes and
zapharan be it buried nigh an easy fier & faire
and they shall come to thee and they shalbe ioyned
also the name of the hower Jebrim.

The 12 operacion is made in the 12 hower of what
ever day and it is to bynde tongs be there made
the operacion of tyme to the likenes of a man whome
thou wilt bynde the name of the Lord in the
head and the name of the hower in the brest
and as above the 7 names in the wombe and
suffumigacion as above with ligno aloes zapharan
thou shalt bury it in the house with thee cleanly
and in white silke in the rigg name one i. normet
with stoning wich be of 2 operacion of anentis philosopher
hide thou it under the constellation 7 nights reading
each night the names of the first hower be ther red
And suffume thou be 7 nights saying Tu exumleazart
et sandalos the name of the hower Rabalon or
vahialon

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Bolemus said while Salomon sought of him that
he should ordeine a bath to them or a fier privily
The first hower of whatever night beginne thou the
worke of bathes or of fyres or of silence
Take scorp i. ferrus or yron and as fusu that is brasse
melte, make a candle that is to say a vessell having
4 or 6 mouthes and upon every mouth thou shalt
grave these names severally Secesyn hayfaysyn
harshin saluj seshin hershdiel remeahalyn Clodel
Isus mahede. And in the neather part of the vessell
and in everich mouth be a paper made wett in oyle
and in the neather party of the vessell these names hid
be they graven wich be of stonyng these as Noryn
badichin. Anadyn. Sibir sanaphinin. halkars. ahadichin
anadyn. bahadin. Sanachin ranchbaili Jahudnil. And
make upon the vessell the operacion of a man of brasse
having a brasen pottell powring out of oyle into the
vessell, and be there oyle in the vessell, that be
not with the hand expressed and grave upon the
face of the worke these two names chichud ephil
The first name in the wombe and that other in the
neather party of the vessell write ib **N** and tend
or kindle all of the papers, and afterward close it
with a covercle accordingly that it not be harmed
under this evermore. or make upon a vessell an
hollow bottom and the water shall be hott for
evermore The name of the hower is Cefratetyn
or Hamon.

The second operacion is of abcision of fornication
and that is made in the second hower of everich

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night. Bolemus said within the city that is cleped Laumdarah and ordeyne thou operacion in it That the woman do not fornication in it without end wich thus is made Take an operacion of cleane brasse and write in it these names following Myant. chelem. faroc. kahumcul nohegemah and these upon the face of the operation fecherah harsoleth iasad nadnad lecchat badah. And know thou that the first names that is Mynat etc. ought not to be written in the operacion but in a brasen plate and put it in the hand of thoperacion. And then thou shalt bury the operacion lest any man see there where ever it were buried woman shall not do fornication but region shall cleave to Also thou to fishes reptiles to water peches, and to frogs and to all that letteth The name of the hower is Debzul or Canbeul.

The third operacion is made in the 3 hower of everiche night and it is to put away beasts as serpents scorpions attercoxs hounds mice and other such when thoperacion were profitte or made of tyme to the likenes of wich thou wilt write in the face these names Myatyon boroyon fafraril. And bury it when thou liketh and they shall not remayne or abide The name of the hower is Thaor

The 4th operacion is made in the 4th hower of what ever night and it is to destroy howses townes cityes and divers tents or what ever thou wilt of thine

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enemyes that is negation ooste etc Take & anoynt
behind thoperacion of a camyl i urna marin. and
write in the party of it with hit afflaceros ffeygiltans
ffeyglah ceidarophin And then say Adinro vis vt
sicut adurnit partes ligneæ in igne sic adurat regis
vel quicquid vis That is to say I adiure you that as
treen partes brenneth in the fyer so burne the
region of what ever thou wilt naming such the sonne
of such N moder and thou shalt name only what other
thing thou would then the names, and read the 7
names turned in the letters for this is the privity
of them The name of the hower is Hallahay.

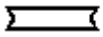
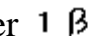
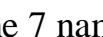
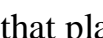
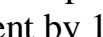
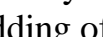
The 5 operacion is made in the 5 hower of what evr
night. and it is to destroy the hoast of cloudes of
haile and tempests, and for to cast among men
discord Be there made as above said 2 operacions
of a double man of 4te of lead s.r pound and of
brasse 2to grave in it these names of angels
Nesahaelmiel Jeszarailin. Iszunielaiie. atfamin renormen
sekarkabel aragi mihan Jehabey bedyemyekalkel These
be the names of provocation of whome ever thou wilt
to thee I can sothely worche be them for great effect
shall follow. Also badakatir cheno syelchech And thou
shalt suffume it and bury it in a higher place
and if thou wilnest the destruction of a region or
another to be put away etc read the 7 names turned
The name of the hower is Camfar.


The 6 operacion is amde in the 6 hower of what ever
night and it is to put any man out of his howse lest
he dwell make the operacion of a man of red brasse

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and write in it the names of expulsion and suffume it, and write the name of it in the head of him, and let it be in the house of him for whome it is made, and he shall go to fly=ing to another region by 10 miles if for perturbation of his being and losing of his witt.

These be the names of expulsion belychiechyn Raysel. abraill amlin cadeneul miamem bafreni geraodin. barcaiol. analin. foachi. cafalin seche other names for to bren wich is Amagnis etc. And take thilke 7 names of the first hower and be they red. the name of the hower is Zoran

The 7 operacion is made in the 7 hower of what ever night and it is to combustion of grapes and sement of trees make a worke of red brasse and grave in it these names  i pope per combustiones  4   per 1   byablib. gehil combure dd nissu of rede the 7 names turned thou shalt bury it in the terme of that place and that region of them shall brent by 10 mile or after that thou wilt by bidding of God with heavenly fyer The name of the hower is Jafor

The 8 operacion is made in the 8 hower of what ever night and it is to gather together beame fowles or collors in what ever maner thou wilt make the  to the similitude of wich thou wilt of the besi~gold and put to the weight of mettall and grave in it these names Jerodah Carmetah adesach achil gabriel afferent vos ad me that

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is to say bring yow to me. Be it buried in the higher place of the towne or of the night. Also of other things wich thou wilt gather together the 7 names be they red by right order and this orison is to be written apes in *oi loco et parte adducat vos Gabriel de diversis plagis*. Also do thou to eche thing wich thou wilt gather together The name of the hower Myach.

The 9 operacion is made in the 9 hower of what ever night and it is as above to colletion of fowles to an hill wich thou wilt make the ☉ to the likenes of whay thou wilt of an owncce of gol followe and the names of the angells in the next beforesaid in the wombe be they graven and be it buried as above And the 7 names of the first hower be they red by order The name of the hower Oritefor.

The 10 worching is made as abovesaid in the 10 hower that it is to departing of them that loveth them self that they be not isyued neither be concurrent without end make the operacion of tyme to the length of a palme and the 4 party be it made of red brasse and be there sothely twey operacions and the head of one be it the head of a shee beare and the head of that other bee it of an hound, and the names of them be ther graven in the heads and in the ridge of the 7 first names and be it suffumed with stinking things And be they buried in divers placs one in the east side another in the west And to all things that thou wilt depart these be the names Gzorabi Izora hauli haule memoy nahualiemin matmoial

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kaihal malegen. moiogil. mucril muchil The
name of the hower Malho.

The xith operacion is made in the 11 hower of
what ever night and it is when thou wilt intice
or take away of another region to thee, make this
operacion as fayre as thou might of silver or tyme
and grave his proper name in the head and these
in the wombe aragi rahian bedien Jahekalkell
agnis kannaizozo maron kamerache emtelh amo=
koydar rasdar monras kaydich hartah. This orison
sothely with these names in the operation be it written.
Ignis de cælo combur per comburente ☉ com
bureus bihu el alhalil combur jussu dei The
name of the hower Aalacho.

The 12 operacion is amde in the 12 hower of what
ever night and it is to torment much and to quaking
of the body wich thou wilt make thoperacion of a man
of red brasse of wich the necke be it large and
the face toward the ridge and the feet in steed
of the hands and againward And the name of
the Lord in the and of the planet in the
brest and the names of stoning in the ridge aeol
alkeguh hun aguh maeraszach sagellesz mausz
mahuh tortolaac Iblin Be it buried at the gates
of him. the name of the hower fellen

yet followeth 4 operacions most of the day or of
the night. The first operacion is to lese whome thou
wilt And of losing of wylt or of lyfe. Be it made

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of red brasse and the name of the Lord in the head
and in the ridge these names before written thou shalt
grave and he shall be made sicke and he shall be
troubled, and thou shalt bury it in the place of a dead
man unknown

The second operacion is to remove from a towne where
thou wilt make the operacion of Subalfrage most newe
of 6 expound The middle of wich be it of lead and thother
part be it of red brass. And gravein it these names
undatos haibiros kalome And 9 dne carnee armeche
serath makamil. Inaceleme celub. And make 2 operacions
follow of them Be one in the ridge and the other in the
wombe Afterward suffume it with the fatues of an hounde
and thou shalt reade upon it 7 names of the first hower
turned And thou shalt bury it in the place of the east
of the castle for they shall not remayne there one
day or night.

Now followeth the figure of the planets

S A T U R N U S	2	9	4
	7	5	3
	6	1	8
<i>Saturnus</i>			

The figure of Saturnis is quadrate and there be in each side of the
figure 3. When thou wilt worche by this figure Saturnis be he
direct increasing the moone In the day of Saturne and in the first hower
of it made or yt is better in new cotton and bynde
Nit to the thigh of a woman traveling in childe
bearing and anon without perill she shall be delivered
of the childe bearing And if thou suffumest thilk figure

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with thure and beareth it with thee thou shalt not dread a king neither any other person willing to annoy thee. And thou shalt have of them that thou covetest reasonably. And if thou writest this figure in lead Saturne being retrograde or again ward going or diminute to light or under the beames of stationary, and putttest it in a new building or in a new plantation it shall never be filled or stored with people but men shall fly from it. And if thou putttest it in the seat of a prelacy some he shall be disposed from it. I bid neverthelesse but that the charact be written first above the figure.

16	3	2	13
5	10	11	8
9	6	7	12
4	15	14	1

Jovis figura

16
5
9
4

The figure of Jovis is quadrate and it is multiplied by 4 etc in eche side be 34

When Jupiter were di= rect make this figure in a plate of silver in the day of Jovis and in the hower of him. And thou shalt suffume it with ligno aloes and amber and beare it with thee And as many as seeme thee shall be in love with thee and obey to thee. And if thou putttest it betwixt the feet of a merchant his merchandise shall be increased. And if in a culver house on in the place of bees they shall be gathered together. And who ever being infortunate beareth it about him he shall be made fortunate from good into better soone. And if thou putttest it in the seat of any prelate he shall dure raigne and prosper against all his ene= myes and they may not do any annoy to him neither

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he shall dread them fforget not but to make the
characts above the figure

Mars	14	10	1	22	18
	20	11	7	3	24
	21	17	13	9	5
	2	23	19	15	6
	8	4	25	16	12
Martis 69					

The figure of Mars is quadrate or fowre
cornered & multiplied by five, and there be in
each side 65. It signifieth warre and de=
struction. When Mars were retrograde com=
bust diminute of light or number thou shalt grave
the figure of it in the day and hower of it in a plate
of copper and thou shalt suffume it with menstruate
blood, or with the cloth of one that is hanged, or with
the sword of one that is slayne or with stercore murin
that is mice dirt or of catte. And putt it in a new house
or in a building and it shall not be fulfilled bit it
shall be left wildernes. And if it be putt in the seat of
any prelate he shall be made worse soone. And if in the
place of a marchant it shall be destroyed all. And if
thou makest this in the name of 2 men loving them=
selves together hate shall fall betwixt them and en=
mity if thou bury it in the house of that other of them.
And if thou doeth it while mars were direct or in=
creasing in number or light and suffume it with red sylke
and saffron and wrappe it in the same silke and putt
it with do thure or that is better cornelius with
there that great lorde noy thee not neither domes men
neither enemyes, neither dome thine adversaryes and
also in battaile they shall fly from thy face and they

[94v]

shall dread, and they shall be ashamed. And if thou putt it upon the thigh of a woman sha shall have menstrea. and if in virgin parchment. And if thou putteth it in the place of bees they shall fly Also grave the characts above the figure.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1	23	34	3	35	6
	30	8	27	28	11	7
	10	24	15	16	13	23
	19	17	21	22	18	24
	10	26	12	9	29	25
	31	4	2	33	5	26

figura solis

The figure of Sol is quadrate and there be 6 multiplied by 6 and there be in eche side 111. & it is to kings and princes of this world. And it is of all lordship & power when Sol wer in his exaltation in the 5th degree of Aries. Take 6 of pure gold and make a round plate and thou shalt grave on it the figure of Sol in the day and hower of it and thou shalt suffume it in muske and camfyre and thou shalt wash it in rosewater muske and camfer and wrappe it in a cloth of yelow sylke And thou shalt hold it with thee. And thou shalt lead to effect whatever thou wylt. And thou shalt get of riche men that thou wilt. that thou be honoured among kings and great lords and whatever thou shalt axe thou shalt have. And whatever thou seest for certaine shalbe allowed to thee for good.

4	35	10	41	16	47	22
29	11	41	17	48	23	8
12	36	18	49	24	6	30
37	18	43	25	7	31	13
30	44	26	1	32	14	38
15	27	2	33	8	39	21
28	3	34	9	40	15	46

figura veneris

The figure of Venus is quadrate And there be 7 multiplied by 7 and there be in eache side 75 and it of fort=

[95r]

une properly in the face of women and in all love and
fairenes. And Venus be it in piscibus wich is the exaltacion
of it or in tauro or libra wich be the houses of it, and that
it be fortunate that is swifte in course increased of light
direct or even Take 7 of pure silver and make a plate
in the day and hower of Venus, and suffume it
with ligno aloes amber and masticke, and put it in a white
cloth of sylke. And thou shalt see marveiles And if a man
or a woman tary to be wedded beare he hit with him
and soone be shalbe spowsed. And if any man hate thee
wash it with rainwater or of a well or of rosewater, and
give it to the hater to drinke and he shall love thee
And thou shalt do that thou seechest. And if thou seesthest
camomill and washest the figure with that water and if
thou sprinkle the same in a place where is discord or
dread of Dome, all evill shall cease and shall be neigh and
wisedom. And if thou sprinkle that water where beasts or
merchandise be they shall be multiplied and increased
And if thou putttest it in thy bed thou shalt about in coitu
and thou shalt be loved of her.

figura mercurii

8	7	59	60	61	62	2	1
49	15	54	12	53	51	10	16
41	42	22	21	20	19	47	48
31	34	35	29	28	27	39	36
40	26	27	37	36	30	30	33
17	18	46	45	44	43	23	24
9	55	14	52	13	21	50	45
64	63	3	4	5	6	58	57

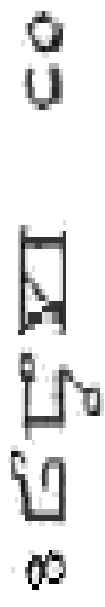
The figure of mer= cury is quadrate
and there be 8 multiplied by 8
and there be in eche side 260 in
length and bredth and figur overthwart
And mercury is full swift in mea=
ving and inchanting of bowing he hath party C nature

[95v]

of other planetts and of signes complexions and
also to him be given strengthes of soule or lyfe wisdome
of philosophy fowre wayes and description when mer=
cury were direct swifte in course Take 8 Z zara=
cenores of pure silver in the day & hower of [Mercury],
and thou shalt grave in it the figure of mercury, and
suffume it with ligno aloes, gariophylli and masticke
and holde it with thee and all things that thou axest
thou shalt have. And if thou hast not silver make it
of citrine paper for it availeth as much. And if thou
putt it in a place of prelacy'or in a chaire of a prelate
he shall dure against his enemyes, and the gads
of the same shall be increased And if thou makest
it in a ring in glasse or in a basen, or in a glasen
plate in the first hower of the day of [Mercury], in the
first 7 day of Lunation, and doest it away in the water
of a well and drinke it be three dayes continuall
knowe thou that thou shalt leave all forgetfulnes
and thou shalt learne lightly that thou wilt And if
in steele of in a myrror and he that hath the palsy
beholdeth it, or he that hath spasme they be cured
with the sight alone. And also he that is blinded
for coitu shall be cured And if thou fasteth by iii
dayes continuall onley to bread and hony and vuæ
passæ And afterward gravest it in citrine sylke
and suffumest it with ligno aloes and sayest O deus
per virtute istius figuræ indica mitu in somnis i.
quod vis. That is to say O God by the vertue of this
figure shewe thou to me in sleepe that that thou wilt

[96r]

and put under thy pillowe when thou lvest downe
write the characts first upon the figure



♏	37	78	29	70	21	62	13	54	5
♏	6	38	79	30	71	22	63	14	46
♏	47	7	39	80	31	72	23	15	15
♏	16	48	8	40	81	32	64	24	56
♏	57	17	49	9	41	73	33	65	25
♏	26	58	18	50	1	42	74	34	66
♏	67	27	59	10	51	2	43	75	35
♏	36	68	19	60	11	52	3	44	76
♏	77	28	69	20	61	12	63	4	45

The figure of Luna is quadrate and there be 9 multiplied by 9
and there be in each side 369 in lenth and bredth and over=
thwart In the day of Luna and in the hower of
Luna increasing, in virgin parchmt write it with inke of
muske and saffron tempered with rosewater, and suffume it
with some cucumis cucurbite and camfora and double the
scrowe and putt it in a plate of silver made to the maner
of a litle pipe or reeds and beare it with thee. It availeth
also to axe all noble things and fulfilling, and that ta=
keth away all evill. And if thou drestest an enemy in the
way, put it in the way, and thou shalt be delivered
from theeves and all evill. And thou shalt write in it
thincreasing of parchmt of a sheepe with the bloud of a
black cocke that be gelded in the day of Luna in diminucion
In that of side sothely make thou the figure of Pisces
and Cancer with thaforesaid bloud, and put that scrowe
in a litle pott full of water, and let it stande by a night
in the ayre. In the day following take the pott and say
go out N the sonne of N moder from such a place
or city that he be never returned to it held that water
in 4 parties of the world. And that a woman never be

[96v]

wedded make it diminucion in the day and the hower
of hit in a place of lead saying Ligo N filia N vt
nunqua nubat nec fructus faciat. That is to say I
bynde N the daughter of N that she never be wedded
neither make fruite and over that other side make
the ymage of the woman, and bury it in the sepulcher
of some man unknowen. And if you may not sell
thy merchandise write it in citrine paper in the
increasing in the day and hower with saffron tem=
pered with rosewater and suffume it with the first
suffumigacion and dowble the scrowe and put it with
the things to be solde or to the necke of a beast
and they should be sold soone with good delibera=
tion. Deo gracæ thanked be God. These be
thaforesaid names niselesayal nilegayal
Nihtiranaklaban nirufayal oohgal ahgal
ninegiohal.

CORRECTIONS:

The Figure of the Sun:

1	32	34	3	35	6
30	8	27	28	11	7
20	24	15	16	13	23
19	17	21	22	18	14
10	26	12	9	29	25
31	4	2	33	5	26

The Figure of Venus: The totals of the ranks and columns for this for this Figure, given in the MS as "in each side 75," are actually 175.

4	35	10	41	16	47	22
29	11	42	17	48	23	8
12	36	18	49	24	6	30
37	19	43	25	7	31	13
20	44	26	1	32	14	38
45	27	2	33	8	39	21
28	3	34	9	40	15	46

The Figure of Mercury:

8	7	59	60	61	62	2	1
49	15	54	12	53	51	10	16
41	42	22	21	20	19	47	48
32	34	35	29	28	27	39	36
40	26	27	37	36	30	31	33
17	18	46	45	44	43	23	24
9	55	14	52	13	22	50	45
64	63	3	4	5	6	58	57

The Figure of Luna:

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Additional texts from British Museum MS Sloane 3826

[98r]

Raxhael

The Invocation of Oberion Concerning Physick &+
of the omnipotent eternall and incomprehensible God and creartor
of heaven and earth and of all thingsvisible and invisible, most
mighty Tetragramaton by whose might power and vertue all
things are an have their effect and exacons vouchsafe thy most
mighty matyr for Jesus ✕ Christe sake my savior and redeemer
in whome I trust and in whose incarnation ✕ holy nativity ✕
passion ✕ resurrection ✕ and glorious ascension ✕ thy ser=
vant doth faithfully believe, to forgive me all my sinnes secret
and known and regenerate my hart with the grace of the holy
ghost ✕ that I may be made worthy of a most unworhty sinner
to see thy holy Angelis appearing unto me, to minister and reveale
unto me those things I shall desyre and demand be thy holy passion
and sufferance, to whome be all honor power ma(ty) dominion
rule ascribed for ever and ever. Amen.

(consecratio Rei)

In no: pa: et ff et Sp: &t I blesse thee thou creature of N
with the blessing that God blessed Abraham Isaac and Jacob that
thou be a'pure seat for the angells and sp. of God to descend
into Let therefore oh most glorious God thy blessing and bene=
diction come upon this thy creature that it may be a worthy
place and seat for them through thy holy permission and suste=
nance *Amen*

Pater noster &t in signo omnis ✕

supra cristallus vel agua

(Invocatio)

Domine Jesu + expere + vox gloria dignare mistere hoc cord
me licet indigno servo tuo quem secundus imaginæ tuæ creasti
Angelus et sp. ob. in pulchra forma humana qui dicat et ostendat
nihi veritatus de istis rebus de quibus volo

Oh Domine Jesu ✕ Christe ✕ qui conceptus et de sp. sco. ✕ natus
of Maria virgine ✕ passus sub pontis pilate ✕ crucifixus
mortuus et sepultus ✕ descendisti as infernos tertia die resurrec=
isti a mortuis ascendisti ad Gaele ✕ et sedes ad dextra Dei
patris omnipotentis ✕ unde venturus es indicare vivus et mor=
tuos et seculus

dignere mistere hic istu Angelus et sp. ☉ L virtu
nominus tuoch cognitur et incognitur viz

✕Tetragramaton✕	✕Planaboth✕	✕ya✕
✕Prymumaton✕	✕Adonay✕	✕sother✕
✕Panthon✕	✕Agios✕	✕Emanuel✕
✕Craton✕	✕Athanatos✕	✕Alpha✕
✕Elohim✕	✕Agla✕	✕Omega✕
	✕On✕	✕Xpus✕
	✕Saday✕	✕Amen✕

[98v]

(Constrictio)

Expedi et proxa ergo oh tu Angele et sp: Ob require
te et te contesterix sancta Maria matre Dei uri Jesu ✕
christi ✕ x novem ordines angelos cherubin ✕ et seraphim
* thronus ✕ Dominattiones ✕ principatus ✕ et polestates
* virtutes Archangelicus Michael ✕ Gabriele ✕ Raphaele ✕
elem + urielem + qui non cessant clamare ante thronus
Dei semx < > ch(e) dieg cantantes Jeus ✕ Seus ✕ Seus ✕
Dominus Deus ✕ Sabaoth ✕ qui est qui erat et qui venturus est
indicare vivus et motuus et semlus x igne~
quaternius statim et sine mora appareas in pulchra forma
humana ante oculos meo ✕
Adinre te benigne Angele et Sp: Oberion x omnes
reliquias qua sunt in Coelo et in terra ✕ x lar quod do-
minus noster Jesus ✕ Christus ✕ de mamillus beatæ marie
virginis ex < > cus vere puer erat ille in hoc mundo ✕
X veste coccinea qua indutus est Jesus + Christus ✕ et
X unguentus quo sancta Maria Magdalena ✕ unxit pedes
dei uri Jesu ✕ Christi ✕ et fersit illes capillis rapitis
suii quatenus statim omni celeritate subito venias et appa=
reas coram me ni & sine ulla tertuositate vel deformitate
in pulcherrima forma humana antidicta Amen fiat fiat
fiat. In no: &tc

Sta Sta Sta in nomine Saphori ✕ Saphaon ✕
Jesu ✕ xpi ✕ Dei ✕ Tetragramaton ✕
Amen

(Ligatio)

Oh tui Angele et Sp. 0. Adiuro te ligo et firmite te
constringo x hoc signus ✕ In no: pa: et ffili ✕ et Sp:
sci ✕ quod non decedas ab hoc loco, nec ab oculis mes
donec voluntate~ et desiderin~ men ximpleviste in omnibus

(Licentia)

In nu: pa: etc. Oh tu benigne Angele et sp: o vade
ad locus ubi Dominus Deus noster te ordinavit ab sg ullo
nocumente nihi vel alicui creaturar mecu~ in meo consortio
et pax Domini nostri Jesu ✕ Christi ✕ sit inter te et me
nunc hic et ubig Amen. In honore domini uri Jesu ✕
xpi ✕ eleva manus tuas ad sydera et vade fiat etc.
Amen ffinis

Rx emmets eggs, the bloud of a blacke cat 7 droppes the fatt of a
white henne, mixe these together with a litle oyle of roses annoynt
yo(ur) eyes saying . Lord blesse etc.

[99r]

Rules and observations to be used heerin viz

- 1 This must be done [moon] crescente i. in connictione [moon]
at the first tyme instantly upon the change
- 2 The pat(h) and creed cum vi psal: cu Ave Ma
- 3 Breath on the cristall or vrinall of water thename of the Sp.
Oberion
- 4 Take annisseeds in your mouth when you breath on it eat them
- 5 Let your feet 2 or 3 howers before you beginne be washed &
bathed pure the nayles of both etc.
- 6 Take rosewater putt in a hott shovell perfume the chamber or
roome
- 7 Noli coire cus uxore morte purcedente
- 8 Do it in a place where litle or no noise is heard, turning
your face towards the east
- 9 Annoynt your eyes with the foresaid thing before you beginne
- 10 Make a cnadle of Allelnia virgin waxe and write on the
candel *Oberyon*

(): Adinro te ligo constringo requiro et te contestor x virtu es
hoxe nominus Dei x qua Salomon constringelat demones et
Angelus quatemis statim venias appareas in forma pulchra
humana viz

✠laiafaryn✠

✠laialogin✠

✠laiarezyn✠

✠laliaskezin✠

✠vbalganaiah✠

✠Moeth✠

✠Naoth✠

[99v] *The Call of Bilgal one of the 7 &*

I ☩ (coniure) thee B by heaven and by all the powers and vertues thereof ✕ by the 7 planets (Saturn Jupiter Mars Sun Venus Mercury Moon) and by all their secret and hidden operations and vertues by the 4 elements fier water earth and ayer and by all their powers and effects and by all that ever God did or spake in the creation of the world that thou B appeare unto and this virgin N. in the forme of a Queene sitting in a chaire of beaten gold with thy attendants and shew me those things I demands thee.

I ☩ (coniure) thee B. by the earth which is the footstole of our Lord God ✕ and by all the beasts and creatures therein conteyned that thou appeare as aforesaid to me and this virgin etc.

I ☩ thee B by the height of heaven ✕ by the depth of the earth + by the toppe of the hilles and by all things therein conteyned that thou appeare as aforesaid etc.

I ☩ thee B. by the king of kings, by the prince of all princes + to whome under God thou hast obedience by his dominion and rule and by the office he hath under God that thou obey my invocation.

I ☩ thee B. by the sea and by these 7 great and mighty names of God by which King Salomon bound sp. that thou appeare etc.

✕laiafaryn✕	✕vbalganaiah✕
✕laialogin✕	✕Moeth✕
✕laiareszyn✕	✕Naoth✕
✕laiaskezin✕	

And finally by the vertue of God the ffather, God the sonne and God the holy ghost ✕ And by the power of the holy Trinity and by all the host of heaven and by all the strength of Almighty God father of heaven and by all the powers might vertue and dignity of Jesus ✕ our onely Lord and savior and redeemer Amen. fiat fiat fiat

In no: Saphori ✕ Saphori ✕ Jesu ✕

Christi ✕ Dei ✕ Tetragramaton ✕ Amen

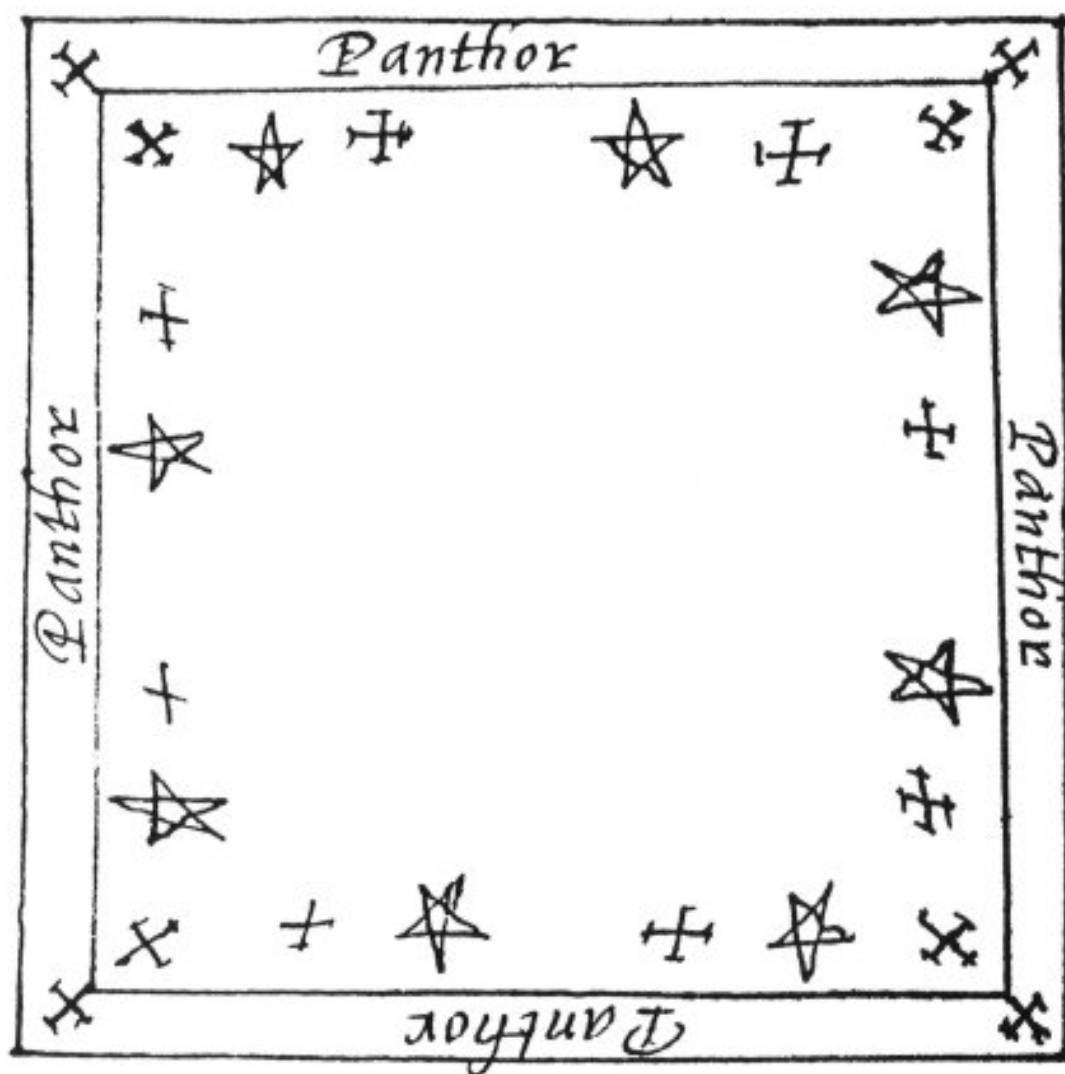
Sta sta sta ligo te et ☩ te B ex virtutes omnes antedictas et ostendo nihi voluntatem et desiderius men~ in omnibus *Amen*

APPENDIX:

AN EXPERIMENT FOR A FAYRY

[Sloane 3826 fol. 100^r]

edited and amended with commentary by Donald Tyson.



("square circle" from the British Library manuscript *Liber Salomonis*)

TEXT

Rx: the blood of a cock lapwing. And keep it privy in a close vial.

And when you will work, go into a cupice wood or desert place where nobody roams, and have nobody with thee, but thyself alone. And when thou entrest the wood, write these names following in virgin parchment with the foresaid blood:

**Suspensia, Impergida, Bathalay, Sponsus, Mechicar,
Paunlen, Agripus, fous floristes vel floristas decede
Baldecheo Saperis Ara Aras.**

Then rise on thy feet and make this square circle on the ground with the point of a clean sword. This done, kneel down in the midst of the circle and read the names aforesaid, *vis.* **Suspensia**, etc. And before thou hath read them, or by and by after, one will appear to thee. Turn thy face from him till he be gone. Then will another come, and deride and mock thee, but read the names still and regard him not. And then will come one riding on a goodly horse with a crown on his head. And he will ask thee what thou wilt have. Then tell him and he will answer thee gently, and show what you desire, and will give what thou doest ask. Then depart that night. And the next day in the morning before sunrise, come again, and thou shalt find left for thee that thou didst asketh.

Thou must make this after the sunset. So many days as the Moon is old, so many times you must call upon the names. Do it on [the hour of] Jupiter, Luna crescent.

COMMENTARY

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This brief evocation is attached to the very end of the British Library manuscript that bears the general title ***Liber Salomonis***, or in English, the ***Book of Solomon***. The manuscript contains several texts on magic. It is in English, but is somewhat disordered and difficult to read, which perhaps explains why, so far as I am aware, it has not yet been published.

A friend of mine who is a talented musician and artist, but who also has a passion for the Kabbalah, made a clear and exact transcription of the manuscript text and sent me a copy. I used this transcript to produce a corrected version in which I arranged the contents in a more systematic order, by dividing it into sections, paragraphing it, and so on, and I also modernized the language just enough to remove difficulties in comprehension.

What you see above is a page from my corrected and modernized edition of ***Liber Salomonis***. It stands alone in the manuscript, with no explicit connection to the other contents.

A *cock lapwing* is simply a male lapwing, a type of European plover often mentioned in works of natural magic. A *desert place* is a deserted or wilderness location, not necessarily a desert - indeed, a wooded place is indicated by the author of the evocation. *Virgin parchment* is new parchment or paper, a sheet of writing media that has never been used. Recycled paper would not meet the requirement, but almost any kind of new paper would serve.

The author does not specify, but since the blood of the bird would need to be very fresh to be used as an ink, the bird would have to be killed just before the ritual. Most probably it was nearly decapitated by the sharp blade of a consecrated knife, of the type described in the ***Key of Solomon***. The type of pen used at the time this text was recorded was probably a goose feather quill pen. A steel-nibbed dip pen would also serve. It would make better sense, as a practical matter, to kill the bird and drain its blood

in a sacrificial preamble to the ritual. Blood releases potent occult energies that would be useful in giving the ritual efficacy.

I do not sacrifice animals in my own magical work, and strongly counsel against animal sacrifice. However, many grimoires teach the letting of animal blood as a means of triggering rituals so that they produce results. Understanding these rituals can reveal useful techniques of practical magic to those of us who do not shed animal blood. I have described this ritual in detail for its teaching value -- but this didactic description is not intended to encourage anyone to kill small birds, or living creatures of any other kind.

The evocation is made during the night in the phase of the waxing crescent Moon, assuming it to be performed for good works, not for works of evil. The words of the evocation are read from the paper as many times as the days of the crescent Moon - that is to say, if the ritual is done on the third night of the waxing Moon, the evocation text would be recited three times; if on the fifth night, five times. Since three appearances of spirits are indicated, I would suspect that the evocation is to be done no earlier than the third night of the waxing cycle; and since a crescent Moon is required, it would be best not to perform the ritual any later than the seventh night of the waxing phase. This leaves five nights upon which the ritual may be done with the greatest degree of adherence to the instructions of its author.

The hour of Jupiter is the third hour of the night on Thursday, which happens to be the day of Jupiter; it is the fourth hour of the night on Saturday, the day of Saturn; it is the fifth hour of the night on Monday, the day of the Moon; it is the sixth hour of the night on Wednesday, the day of Mercury; it is the seventh hour of the night on Friday, the day of Venus. These would be the most potent hours on which to conduct the ritual, though any of the night hours of Jupiter would serve. On Sunday, Jupiter is the first and eighth hour of the night; on Monday the fifth and twelfth hour; on Tuesday the second and ninth hour; on Wednesday the sixth hour alone; on Thursday the third and tenth hour; on Friday the seventh hour alone; on Saturday the fourth and eleventh hour. The text suggests that the ritual is to be performed in the early or middle hours of the night, not in its final hours near dawn.

The magical hours of the night are usually calculated by determining the period between sunset and sunrise on the night in question, converting

that period to minutes, and dividing by twelve. Magical hours are not sixty minutes long, except on the two days a year of the equinox, when night and day are of exactly equal length, and magical hours become the same number of minutes as clock hours. In the Northern Hemisphere, magical hours of the night will be more than sixty minutes during the winter months, and less than sixty minutes during the summer months. Naturally, the magical hours of daytime will not be the same duration as the magical hours of nighttime on a given day, since the periods of daytime and nighttime for that day are not equal, except on the equinox.

A certain amount of work with pencil and paper is required to find the actual clock hour of, say, the fourth magical hour of a certain night. If the magical hours of the night at that time of year happen to be seventy minutes long (determined by finding out the number of minutes between sunset and sunrise, and dividing by twelve), then the beginning of the fourth magical hour is two hundred and ten minutes, or three and one-half clock hours, after sunset.

Ideally, the day of the week selected for the ritual would depend on its purpose. The day of Jupiter (Thursday) would be best for matters dealing with increase; the day of Saturn (Saturday) best for secret or hidden matters; the day of the Moon (Monday) for matters of health; the day of Mercury (Wednesday) for matters of communication; the day of Venus (Friday) for matters of love. In practice, it sometimes is not possible to pick the most auspicious of astrological times, and a date and hour that are merely acceptable must be used. Notice that no specific works are set forth in the text, indicating that the evocation may be made to serve a variety of purposes depending on its astrological circumstances.

It is remotely possible that by *do it on Jupiter* the anonymous author of the ritual means on Thursday night, as Thursday is the day of Jupiter; however, I believe it is more likely that the magical hour of Jupiter is intended.

The pentacle or *square circle* is composed of two squares, one slightly larger than the other, which the magician draws around himself or herself on the ground using the point of a *clean* sword, that is, a sword that has been ritually purified. There is no specific instruction on how to draw the figure, but I can offer my advice as to how I believe it should be drawn.

The outer square should be drawn sunwise with an unbroken line beginning in the northeastern corner, so that the sides of the square are aligned to the four directions. The inner square is drawn in exactly the same manner some eight inches inside the outer square. In this way the magician makes two complete circumambulations around the sacred space that has been defined by the outer square. Standing in the east facing east, he or she should inscribe the cross between the squares in the northeastern corner, then write the name *Panthor* between the lines in the east; the same should be done successively for the southern, western, and northern sides - first the diagonal cross on the left, then the name between the lines. This completes the third circumambulation. Once again standing in the east, facing east, the magician inscribes the symbols inside the inner square on its eastern side from left to right - first the diagonal cross in the northeastern corner, then the pentagram, then the upright cross, then another pentagram, and another upright cross. The magician turns to the south and performs the same actions, and the same in the west, and the same in the north. In this way four complete circumambulations are made.

Four is a very significant number in this ritual, because it is the number of manifestation, and this is a ritual designed to manifest the desired object of the magician. Each square has four sides. There are four diagonal crosses at the corners between the lines, and four diagonal crosses at the corners inside the lines. The name *Panthor* is four times repeated. Inside the figure are eight pentagrams and eight upright crosses, grouped in pairs. If we divide these symbols into two groups, each group of four pairs contains four pentagrams and four crosses. Each side of the pentacle bears two pentagrams and two crosses from these groups, for a total of four symbols per side. There are forty points on the pentagrams. All the crosses taken together have a total of sixty-four points, a number significant in this context because it is four cubed ($4 \times 4 \times 4 = 64$).

In the magic of spirit evocation, it is permissible for the blade of the ritual sword to penetrate the boundary of the magic circle (in this case a square circle), but under no circumstances should the flesh of the magician do so. The sword is used as an instrument of authority, to compel the obedience of unruly spirits. It is common in evocation for the magician's courage and will to be tested by lesser spirits before the spirit who is actually evoked makes his appearance. The sword can be employed to drive away these malicious beings, or at least to hold them at bay beyond the limits of the magic circle.

The title of this ritual, *An Experiment For a Fairy*, indicates the nature of the evoked beings. Fairies are not the cute little humanoid creatures with insect wings that Victorian artists represented in book illustrations, but a class of earth-bound spirits who share this plane with human beings. They exist slightly out of phase with our reality, so that only on rare occasions can they or their dwellings be seen. They are similar in this respect to gnomes, but fairies are beings of the woodlands and farmlands, whereas gnomes dwell beneath the earth in mines and caves. Both classes of beings are appropriate to summon for works of a material nature, such as the finding of treasures, or lost objects, or things hidden. Gnomes are best for finding things buried in the earth, fairies for locating things on the surface of the earth.

The entire ritual procedure, in brief, is as follows. Go at night, during the first half of the waxing phase of the Moon, to a deserted, wooded place where your actions will not be observed. It should be a locale conducive to the presence of fairies. Groves of large trees, or natural springs and pools of water, are such places. The location chosen should possess an otherworldly, magical atmosphere. Take with you a vial of fresh lapwing blood, a sheet of new paper, a dip pen, a consecrated ritual knife, and a purified and consecrated sword.

At the beginning of the hour of Jupiter, which you must calculate beforehand, kneel facing the east. Dip the nib of the pen in the fresh blood of the bird and write the words of power specified above on the sheet of paper. No way of writing the words is mentioned, but if they are written around the edge of the paper sunwise in a squared, inward spiral, this will be powerful symbolically.

Stand up with the paper in your left hand and the sword in your right, and inscribe around you on the ground the *square circle* in the manner already described, so that you are sealed within the double walls of the figure. With the sword still in your right hand and the paper in your left, kneel facing the east and read from the bloody words on the paper. They will appear black under the light of the waxing crescent Moon. Concentrate on reading the words slowly and accurately, without allowing your mind or gaze to be distracted by any activity outside the square circle. Malicious spirits may attempt to intimidate or discourage you. Hold the sword up in front of you as a protection.

When you have completed the appropriate number of recitations of the formula of evocation, a more refined spirit will make its presence known in some way. You should not expect a particular form of manifestation, despite the words of the text. However, you will be able to discern the good intentions of the spirit by its attitude toward you, which should be gentle and respectful, and by the general atmosphere of the place of working, which should be wholesome and free from threat. This spirit may speak outwardly to your ears, or inwardly to your mind. Every spirit apparition is unique. The descriptions in the grimoires are merely guidelines.

The name of the noble spirit is not given in the text, but it seems reasonable to assume that its name is Panthor, the name inscribed on the four sides of the square. It would be difficult to deal with this spirit without knowing its name, as spirits should always be addressed by name. A name defines and fixes the identity of a spirit, and can also serve as an instrument of control.

Ask the noble spirit any question you may have, or request any information you desire, and the spirit will respond to the best of its ability. If you wish a certain object or material obtained for you, specify it.

After bidding the noble being to depart, and banishing the four directions with a general banishing formula to insure that no malicious spirits linger outside the circle, use the sword to cut the two lines of the square circle in the east and leave it, taking with you your pen, sword, and vial of blood. The inscribed paper is, in my opinion, best left on the ground within the opened circle. The presumption is that this ritual will be done in the early hours of the night. Go to your bed and sleep, but be sure to awaken shortly before morning so that you can return to the place of working. If you have requested any material thing from the spirit, the author of the ritual implies that you will find it within the broken square circle, or near it. You must retrieve it before sunrise or it will vanish.

It would be best to bury the paper within the broken circle, and then obliterate its lines from the ground. Leave the place, bearing with you whatever object or material the spirit has fetched.

Needless to say, unless you are skilled in ritual magic, with hundreds of hours of practical experience, you are unlikely to see or hear anything at

all, should you attempt this ritual. Its author intended it for skilled magicians, not lay persons. Such a simple set of physical and mental actions can only result in spirit communication for someone who either has a strong natural talent, or who has conditioned his or her mind to this sort of communication. All others will be disappointed.

I recommend against attempting this ritual because it employs animal blood, but also for more pragmatic reasons. It is extremely simple in outline, requiring a substantial background knowledge of the general techniques of Western magic. Its two main features, direct communication with an evoked spirit and the physical appearance of a desired object, are very difficult operations that only a highly skilled magus may be expected to attempt with any measure of success. However, the ritual is instructive when expanded and commented upon, making it worth presentation on this site.

CONCLUSION

Solomonic magic is wonderful a plentiful in twists and turns, but I warn you, my apprentice, be careful. Let me make this clearer. When you practice magic by the design of another person's mind, another person's being, another person's souls, you are assuming his position. This position was 1) a position Solomon was ready to assume, 2) a position he had the authority to understand and control. Let me explain more. If you were to describe your town to me, and then I were to go there, having never been there before, what are the chances I would get lost? Even with complete instructions, unless you are the traveler, you must proceed with much caution, lest you find yourself lost, with even more problems than before.

Let your inventions be from yourself. Use this material to build your own knowledge base. As I am teaching you, you may also teach others, when you are ready. Don't mimic every detail contained in my lessons, unless I instructed you to. That which I instructed you to do was provided in baby bite-size peices.

There is a point in magic in which the wizard, or witch, opens doorways to other dimensions. This will be discussed in detail in an upcoming lesseon. You will be instructed on how to change your world into another realm, a powerful knowledge, demonstrating that entering another demension is equivalent to changing your world. Imagine people and places transforming into what would seem to be a dream.

For now, review your notes and bookmarks from this lesson, and start creating your own Grimoire.

Peace and power be with you.

Mysticalgod 1.20.09

