

Elucidation of Necromancy

Lucidarium artis Nigromantice

attributed to

PETER OF ABANO



INCLUDING A NEW TRANSLATION OF HIS
HEPTAMERON
OR ELEMENTS OF MAGIC

with text, translation, and commentary by
JOSEPH H. PETERSON

Since it first appeared over 500 years ago, the *Elucidation of Necromancy* (*Lucidarium artis Nigromantie*) and the closely related *Heptameron* have become essential guides for individuals seeking to call on angels and other supernatural beings for help. Countless amulets and pendants have been made with its designs, and elements have repeatedly been adapted and incorporated into other manuals of ritual magic. In spite of this, neither a critical edition nor a translation has been previously published. In particular, three manuscripts of *Lucidarium* have come to light recently, which provide a clearer and fuller ritual than the printed *Heptameron*, adding critical instructions for making the seven angel sigils, which have become so widely known.

Together, these works bring to life this important current of esoteric tradition, showing how it has been repeatedly adapted and used by different individuals for centuries.



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ORIGINAL SOURCEBOOK OF MEDIEVAL MAGIC



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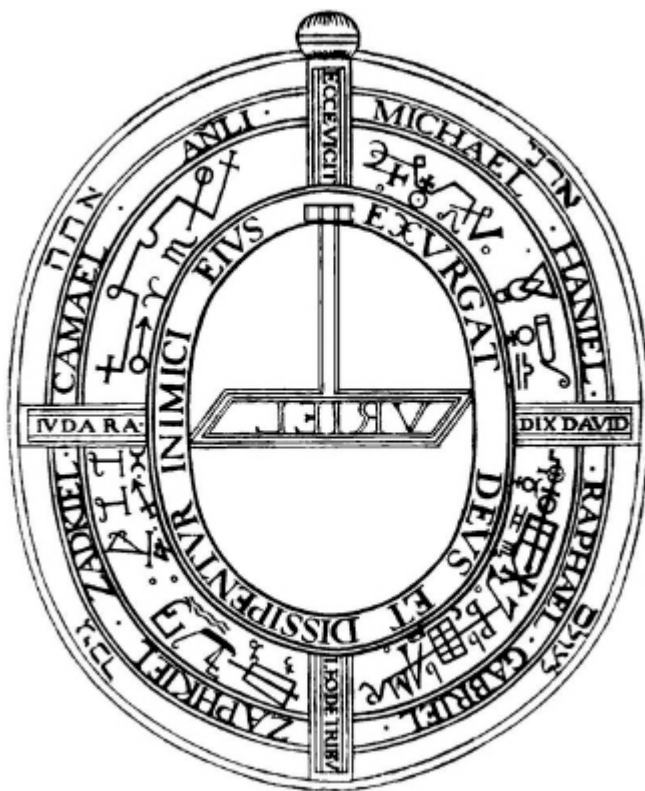
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INTRODUCTION

Since it first appeared over 500 years ago, the *Elucidation of Necromancy* (*Lucidarium artis nigromantice*)¹ and the closely-related *Heptameron*² have become essential guides for individuals seeking help from non-physical beings. Countless amulets and pendants have been made with its designs, and elements have repeatedly been adapted and incorporated into other manuals of ritual magic. In spite of this, a critical edition has not been previously published.³



Heptameron-based amulet published in 1676.⁴

The earliest reference to this text seems to be that of the abbot Johannes Trithemius in 1508,⁵ but it is clear that it was compiled from much older sources. Although *Heptameron* is known from many printed editions, the earlier manuscripts and sources have remained almost unknown. In particular three manuscripts of *Lucidarium* have

come to light recently, which provide a clearer and fuller ritual than the printed *Heptameron*. For example, they include instructions for making the seven angel sigils which have become so widely known. They also give instructions for how to improve results using other magic texts and their experiments, namely, taking the names of whatever spirits are mentioned in other ritual books, writing them in the outer circle, and adding other elements to strengthen the rite (§ XXV). The manuscripts also make clear that the *Heptameron* was not written as a companion of the so-called *Fourth Book* of pseudo-Agrippa, although that is easy to assume from the printed editions.

Since each manuscript contributes unique details, I will present them separately here, along with a new edition and translation of *Heptameron*. Together they bring to life this important current of esoteric tradition, showing how it has been repeatedly adapted and used by different individuals for centuries.

Note that the term *necromancy* (or *nigromancy*) here was understood to mean conjuring spirits, demons, or magical creatures, but “very rarely spirits of the dead” as the name might suggest.⁶ Control of these non-physical beings involves purification, prayers, and petitions to God, his archangels and angels. It draws on both Christian and Jewish traditions. Part of its appeal no doubt lies in its simple and easy instructions, especially when compared with many other grimoires.

According to historian Lynn Thorndike, the attribution of the text to the famous physician Peter of Abano (1250-1316) “seems quite certainly spurious.”⁷ In fact, Peter himself was accused of heresy by the Inquisition because he *denied* the existence of spirits.⁸ His reputation as a magician developed quite early however. The historical Peter was well acquainted with the literature of medieval magic, and in fact provided us with the earliest known reference to the infamous *Clavicula Salomonis* (“*Key of Solomon*” or more accurately the “*Little Key of Solomon*”).⁹ Importantly, in one of the accepted works of Peter, *Conciliator differentiarum philosophorum et medicorum* (1303), he proposed a doctrine of cycles of 354 years ruled by planetary angels; this went on to influence Trithemius and

others.¹⁰ Although Peter implied his source for information on these angels was from Averroes (Ibn Rushd, 1058-1126), it was possibly from a more suspect source, Eleazar of Worms' (1176-1238) commentary on the *Sefer Yetzirah*.¹¹

Note however that the planetary attributions of the angels Raphael and Michael differ between *Conciliator* and *Lucidarium*. The printed *Heptameron* however agrees with *Conciliator*. They may have come from the writings of Abraham Ibn Ezra (or Avenares) (circa 1145), which Peter translated.¹² Not surprisingly, the names differ slightly in the different sources:

	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Averroes; Ibn Ezra; Peter (1303)	Cassiel	Sachiel	Samael	Michael	Anael	Raphael	Gabriel
Eleazar of Worms (1176-1238)	קפצזאל Qaphztial	צדקזאל Tzedeqial	סמאל Samael	רפאל Raphael	ענאל Anael	מיכאל Michael	גבריאל Gabriel
<i>Liber Razielis</i> (1100-1250?)	Capciel	Saquiell	Samael	Raphael	Anael	Michael	Gabriel
Honorius	Cafziel	Satquiell	Samahel	Raphael	Hanahel	Mychael	Gabriel
Clm 849 (15 ce)	Caffriel/	Satquiell	Samael	Raphael	Anael	Michael	Gabriel

	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
	Captiel						
Agrippa (1533)	Zaphkiel	Zadkiel	Camael	Raphael	Hanael	Michael	Gabriel
<i>Lucidarium</i>	Cafriel/ Caphriel	Sadkiel/ Satquiell	Samael	Raphael	Anael	Michael	Gabriel
<i>Heptameron</i> Ps. Peter (1559)	Cassiel or Caphriel	Sachiel	Samael	Michael	Anael	Raphael	Gabriel

It will be shown below that *Lucidarium* relied on *Liber Razielis* and the *Sworn Book of Honorius*¹³ for much of its angelology, so it seems clear that the swap of Raphael and Michael was a later redaction by the learned editor of the printed *Heptameron*, probably to bring it into agreement with the historical writings of Peter.

Although the manuscripts of *Lucidarium* include substantially the same text as the earliest printed editions of *Heptameron*, there are important differences. The most obvious is that the printed *Heptameron* reorganizes the content: Rather than expounding the names of the angels, their sigils, incenses, etc. in separate chapters, they are conveniently reorganized by day of the week. The descriptions of the spirits, and the “proper signs” of their appearance have been moved to the companion *Fourth Book* of ps.-Agrippa. The printed *Heptameron* editions also have undergone a degree of sanitizing; for example, the aerial spirits (Varcan etc.) are recast as “angels.” In the *Sworn Book of Honorius* they were referred to as daemon kings or “airy powers.”¹⁴

The earliest printed edition titled *Eptameron* or *Heptameron* that I have found is dated 1559. Hoefer listed an edition titled *Heptameron*, printed in quarto, Paris, 1474, but I have found no other evidence of it.¹⁵ Lynn Thorndike, following Kiesewetter,¹⁶ mentioned an edition printed at Venice, 1496, but this seems to be based on a misunderstanding: The full title and reference given by Kiesewetter are:

Heptameron. Elucidarium necromanticum. Elementa magica. Liber experimentum memorabilium de annulis secundum XXVIII mansiones Lunae “all in the complete edition of his works.” Venice 1496. Folio.

It seems probable however that Kiesewetter was misquoting and misinterpreting lexicographer Jöcher in associating these magical works with the collected works of 1496.¹⁷ Notice that the titles *Heptameron*, *Elucidarium*, and *Elementa magica* all refer to the same text, while *Experimentum de annulis* is another text attributed to Peter.¹⁸

The University of Basel has identified the publisher of the 1565 edition as Peter Perna. This is highly suggestive that the editor responsible for the reorganization of the text might in fact have been Jacques Gohory. Gohory was closely associated with Perna, and is believed to be the compiler of the companion *Fourth Book* of Ps.-

Agrippa, as well as ps.-Paracelsus *Archidoxes of Magic*, and perhaps also *Arbater*.[19](#)

MANUSCRIPTS OF THE *ELUCIDATION OF NECROMANCY*

G	Universiteit Gent ms 1021: <i>Clavicula Salomonis en andere magische tractaten en voorschriften</i> ("Clavicula Salmonis and other magical tracts and instructions") (16th ce) Bound in two parts as follows: A: <i>Tractatus magici: hermetische en astrologische teksten</i> ff. 1r: Ptolemy: (title damaged). ff. 5r: Thebit Bencora: <i>De imaginibus</i>. ff 14v: Hermes: <i>De imaginibus et horis</i>. ff. 20r: Balenus: <i>de compositione imaginum septem planetarum</i>. ff. 32r: Ptolemy: <i>de componendis imaginibus, annulis atque sigillis duodecim signorum Zodaici</i>.20 ff. 38r: ps.-Arnoldus de Villa Nova: <i>De Sigillis duodecim signorum zodiaci</i>.21 ff. 43v: Balenus: <i>Liber de sigillis planetarum</i>. ff. 59v: Behencatri viri sapientis et Regis In India: <i>In magicis expertissimus de sigillis planerarum</i>.22 ff. 62v: Bayelis Sapientis In magicis expertissimi: <i>liber de annulis septem planetarum</i>. ff. 67v: Geber: <i>De figuris septem planetarum</i>. Incipit: Antiqui Sapientes.23 ff 79r: Hermetis philosophi <i>de compositionibus imaginum secundum duodecim horas diei et noctis, qui liber alio nomine vocatur Secretum Hermetis</i>. Incipit: Hermes dixit quicumque voluerit.24

	ff 98r: Ps.-Abano: <i>Annulorum fabricatione sub mantionibus Lunę</i>, Incipit: Primo in hac arte sciendum.^{25} ff. 107v: Ptolomy. <i>Bonum, et notabile documentum super operationibus experimentorum</i>. Incipit: Si quis aliquod experimentum probare voluerit. (109v: Sigils of seven kings of the aerial spirits.) (112v: Visio personalis velpuerilis in cristallo vel in speculo.) ff. 121v: <i>De sacrificiis septem planetarum</i>. Incipit: Quum in mandatis generalibus huius artis. ff. 126r: <i>Experimenta varia prouocationis amoris & gratię ex diuersis collecta</i>. Incipit: Principio in operationibus istorum experimentorum prouocationis amoris. ff. 130r: <i>Lucidarium artis nigromantice Petri de abbano</i> (on fol. 130v title is given as <i>Elucidarium artis Nigromantice</i>.) B: <i>Clavicula Salomonis</i>,^{26}
VSG	St. Gallen KB Vadiana, Rara Vadianische Sammlung. SIGN.: VadSlg Ms 334. This important manuscript was cataloged by Scherer (in 1864) as 15th century,^{27} but is now thought to date between 1533-1566. It must be later than 1533, since it quotes verbatim from that edition of Agrippa's <i>De occulta philosophia</i> I.43 (on ms. p. 117). It also mentions Reuchlin's <i>De arte cabalistica</i> (1517). 145 pages, parchment, in octavo. Copied by a single hand in a loopless Gothic hybrida formata script (aka <i>bastarda</i>) of the highest level of execution. Written with red, black, purple, blue, and gold inks, with decorated Lombardie initials. After p. 16 are pages numbered 16.2, 16.3, 16.4, and 16.5. Pages 83-84 are missing.

	Begins: Elenchus, eorum quae continentur in sequenti Lucidario Domini et preclarissimi Magistri Petri de Abbano. P. 3: In nomine Dei omnipotentis. Incipit <i>Lucidarium Magistri Petri de Abbano in arte Magica</i>. Prologus in eodem Libello. Multi experimentatores diuersimode operantur in hac scientia Diuina, etc. P. 19: Semiphoras Moysi. Incipit: Hic habes Semiphoras Moysi, que dici debent post inuocationem angelorum versus quatuor partes mundi. P. 25: Incipit <i>Liber Clauiculae Salomonis, filii Dauid Regis Israel</i> etc. The Hebrew lettering is exceptionally well executed. (2 books). P. 127: Ad inveniendum Ugxeazcu [=thesaurum] vel maao [=bona] abscondita. On last page: Sequuntur varia experimenta Regis Alphonsi. (Last word: festina.)
V	Vatican Apostolic Library ms. Reg. Lat. 1115. Copied in Cracow by Hungarian humanist Andreas Dudith in 1569. Formerly in the possession of Queen Christina of Sweden.^{28} ff. 1-96, Title: Jacques Lefèvre d'Étaples, <i>De magia naturali</i>. ff. 97-114, Title: <i>Elucidarius Magiæ: Magistri Petri de Albani</i> [sic], Incipit: Multi experimentatores diversimodi operantur... This manuscript, although dated later than the first printed editions of <i>Heptameron</i> (which I will refer to as “H”), and at least partially influenced by them, preserves much of the earlier state of the text. I base this on the observation that where V differs from H, the former

generally agrees with earlier sources (see below and notes for details).

Another indication of this is the observation that the arrangement of the text in V follows the identifiable sources systematically,²⁹ namely:

- Material from the “Manual of astral magic” akin to CLM 849 § 37 (sections I-IX). See edition in Kieckhefer, 1998.
- Material from *Liber Semiphoras* (section X)
- Information on suffumigations from unidentified source (section XI)
- Material from *Clavicula Salomonis* (sections XII-XVII)
- Prayer from *Liber Iuratus Honorii* (section XVIII)
- Conjunction, probably excerpted from *Vinculum Salomonis* (section XIX)
- More material from the “Manual of astral magic” akin to CLM 849 § 37a (sections XX-XXVI).
- More material from *Clavicula* and *Liber Iuratus* on dealing with the spirits (sections XXVII-XXXIII)

DN166,6 Dresden, ms. N166,6, *Petri Albani Abts zu N Erstes Buch wie man die Geister zwingen soll. – Liber Secundus M. Petri Albani Ein Buch zu machen da Geister innen verschloßen, das Gehorsam-Buch gennant* (“First Book about how to constrain the spirits; Book 2: A book to bind the spirits, called the book of submission”). German (quarto, 19 folios, 18th ce).

Raphael is associated with the Sun and Sunday, and spellings, although much corrupted, reflect *Lucidarium* not *Heptameron*, such as Iamax for king of the aerial spirits associated with Mars, Guth for king of the aerial spirits associated with Jupiter. In DN166,6, the conjurations for the day start out naming the king of the spirits of the air, along with his assistants (e.g. “I N conjure and coerce you

King Guth, along with your assistants Maguth,” etc.) There are three variants of the pentacle, but none resemble other versions.

PRINTED EDITIONS

The editions I have consulted include:

M1559	Agrippa von Nettesheim, Heinrich Cornelius, and Peter of Abano. <i>Henrici Cornelii Agrippae Liber Quartus De Occulta Philosophia, seu de Cerimonijs Magicis. Cui accesserunt, Elementa Magica Petri de Abano, Philosophi</i> . Marpurgi: [Andreas Kolbe], 1559, pp. 65-118. This is the earliest edition I could find.
L1565	Agrippa von Nettesheim, Heinrich Cornelius, and Peter of Abano. <i>Henrici Cornelii Agrippae liber qvartvs De occvlta philosophia, seu de cerimonijs magicis</i> . [Basel: Peter Perna] Impressum, 1565. Facsimile included in: Agrippa von Nettesheim, Heinrich Cornelius, and Karl Anton Nowotny. <i>De occulta philosophia</i> . Graz: Akademische Druck u. Verlagsanstalt, 1967. This edition introduced a number of errors and innovations, such as renumbering the spheres of the heavens. It was probably based on M1559, given the propagation of the error “Atbemay” not found in BF1567-68. See notes for more details.
K1567	<i>Liber quartus de occulta philosophia, seu de cerimoniis magicis. Cui accesserunt Elementa magica Petri de Abano</i> . Johann Birckmann, Köln, 1567. The copy in the Österreichische Nationalbibliothek has old annotations by someone informed about the contents of <i>Liber Iuratus</i> (the <i>Sworn Book</i> of Honorius, whom he names on p. 157), such as “Horum Regio est Frigicap inter occidentem et Septentrionem.” (p. 142). This was apparently based on L1565.
PI567	<i>Claviculae Salomonis, seu Philosophia Pneumatica. Das ist: Heptameron der Magischen Elementen</i> . Perhaps same as: <i>Claviculae Salomonis, seu Philosophia pneumatica (sive elementa magica), germanice</i> . = <i>Septem claviculae philosophiae angelicae, cum conjurationibus necessariis per dies heptomatis adhibendae, germanice</i> . PARIGI, 1567, reproduction Bilingen: Verlad E. Schubert, 1971

	(German and Latin). This edition has a large number of errors, ^{30} perhaps indicating it was based on a partially legible manuscript. Nevertheless it is valuable in that it shows some independence, for example, it supplies a few names otherwise known only from the Halle manuscript. It also has three independent versions of the pentagram (see appendix 1).
BF1567-68	“Lugduni Beringer Fratres” edition of <i>De occulta philosophia libri III</i> with <i>Liber quartus</i> , <i>Heptameron</i> , and other magical texts appended, but without <i>Arbatel</i> . [According to Carlos Gilly, this was published by Peter Perna, 1567-1568] ^{31} This edition is very close to M1559, and almost certainly based on it. It appears to have corrected a few errors in the former edition, but added a few new ones. ^{32}
BF1579	“Beringer Fratres” edition of Agrippa's <i>Opera</i> (“Collected works”) [=Basil, Thomas Guarin, 1579]. ^{33} I'll take this opportunity to repeat Gilly's admonition: “The bad habit of generally dating all these editions to ‘ca. 1600’ should end!” Text is in Latin. Facsimile in Agrippa von Nettesheim, Heinrich Cornelius. <i>Opera I</i> . With an introduction by Richard H. Popkin. Hildesheim: G. Olms, 1970. This introduces some errors not present in M1559, such as <i>Escerchie</i> instead of <i>Escerehie</i> , but also has some more correct readings, such as reading <i>Sadedali</i> where M1559 etc. read <i>Sadelali</i> . It also contains some more original readings, such as <i>supervenians</i> vs. <i>supervivens</i> . It appears that this was the edition that Turner used for his translation.
RT 1655	Petrus, Gherardo, Georg Pictorius, Robert Turner, and Heinrich Cornelius Agrippa von Nettesheim. <i>Henry Cornelius Agrippa's Fourth Book of Occult Philosophy, and Geomancy. Magical Elements</i> . London: J. C. [=James Cottrel?] for John Harrison, 1655. This is an English translation by Robert Turner, first published in 1655. It was included in a collection of esoteric texts, along with Agrippa's <i>Fourth Book</i> .

	Turner seems to have based his translation on the BF1579 Latin edition.
RT 1665	Petrus, Gherardo, Georg Pictorius, Robert Turner, and Heinrich Cornelius Agrippa von Nettesheim. <i>Henry Cornelius Agrippa's Fourth Book of Occult Philosophy, and Geomancy. Magical Elements</i> . London: J. C. for Tho. Rooks, 1665. This second edition has different pagination, as well as some other differences, (e.g. 1655 p. 74 <i>alwaies</i> vs. 1665 p. 70 <i>alwayses</i> ; 1655 p. 75 <i>Yayn</i> vs. 1665 p. 71 <i>Yain</i>). This edition included additional translations of the Latin.
RT 1783	<i>Henry Cornelius Agrippa's Fourth Book of Occult Philosophy and Geomancy. Magical Elements of Peter de Abano. Astronomical Geomancy: The Nature of Spirits; And ARBATEL of Magic</i> . First Translated into English by Robert Turner, Philomathées. 1555. And reprinted with great Improvements, 1783.
"Liège 1547"	Agrippa von Nettesheim, Heinrich Cornelius. <i>Les oeuvres magiques de Henri-Corneille Agrippa</i> . Par Pierre D'Aban, Latin et Français, Avec des Secrets occultes. Liège, "1547." Eighteenth century. The date is fictional and the place may be as well. (French and Latin). It does not actually contain the ps.-Agrippa <i>Liber Quartus</i> as implied by the title, but starts with <i>Heptameron</i> , to which is appended some additional material. It seems to be based on the RT 1665 edition, given the shared errors, plus the fact that it has many additional ones. ³⁴ Another characteristic of this edition is that the pentacle has been embellished along the lines of the so-called <i>Grimoire of Pope Honorius</i> – three concentric circles filled with sacred names (e.g. Erigion). Simon Blocquel based his edition ("Rome" i.e. Lille, "1744" i.e. circa 1830) on this edition.
FB	Barrett, Francis. <i>The Magus; or Celestial Intelligencer; Being a Complete System of Occult Philosophy</i> . 1801, pp. B106ff. Barrett apparently drew on the RT 1783 edition with its "great improvements." Barrett made various

	changes to Turner's text, including removing some Catholic elements. For example, he changed Turner's <i>pulsantia organa</i> ("beating of organs") to "beating of drums"; <i>sacerdos siue magister</i> ("priest or master") was changed to "exorcist."
Scheible	Johann Scheible, <i>Das Kloster</i> III, Stuttgart, 1846, pp. 591-614. In German. Follows BF1579. 35
Gollancz	Gollancz, Hermann. <i>Sepher Maphteah Shelomo = Book of the Key of Solomon</i> . London: Oxford Univ. Press, 1914. Facsimile of Hebrew manuscript includes <i>Heptameron</i> . It was probably translated <i>into</i> Hebrew from Italian.
Arrigoni	ARRIGONI, Claudio (a cura di) <i>Heptameron elementa magica Petri de Abano philosophi 1535 Pietro d'Abano</i> , traduzione dall'originale latino di C. Arrigoni. Prima edizione italiana a cura di PIERINI P.L. Viareggio, Rebis. 1978

PROVENANCE

Many of the elements appearing here are found in older sources, though without attribution to Peter. These include:

- *Apotelesmata Apollonii*. Some of the content is indirectly adapted from the (late 12th ce?) Greek text *The Book of Wisdom*, attributed to Apollonius of Tyana. Some of this is described even earlier by Proclus (412-485).³⁶ The relevant material includes:
 - Magical names of each hour of the day and night, seasons, names of the Sun and Moon, etc.
 - Some of the method of working, specifically the recitation of these magical names.
- *Liber Razielis*. The theoretical framework for the text is indebted to *Sepher Razielis* (Book 6, *Liber Sameyn*), though indirectly.³⁷ Compare for example an important manuscript of *Razielis*, also from Queen Christina's library, now Vatican ms Reg. Lat. 1300 (2nd half of 14th ce).³⁸

<i>Liber Razielis</i> , VRL 1300		CLM 849	<i>Lucidarium, Heptameron</i>		
Heavens	Ruling power	Ruling power	Heaven	Ruling power	Celestial body
1. Shamayim /Samayn	Orpeniel	Oraphaniely	1. Shamain	Orphaniel	The Moon
2. Raquia	Tighguara	Thytagora	2. Raquie	Tegra	Mercury
3. Shehaqim /Saaquyn	Denacl	Daghyel	3. Sagum	Dagiel	Venus
4. Machanon /Maaon/Mahon	Kalamima	Salamia	4. Machen	Salamia	The Sun
5. Machon Mahym/Mahum	Ascimor	Acyncrium	5. Machon	Acimoy	Mars
6. Zebul	Payzcar	Pastore	6. Zebul	Pastor	Jupiter
7. Araboth	Boel	Boel	7. (not given)	Booel	Saturn

Like *Lucidarium*, *Liber Razielis* has instructions to recite the magical names that change with the time and season:

And when you perform these things, you should name the names of the season, the month, the day, the hour, and the names of the Sun and Moon in their season, and all that you perform should be done with cleanliness and piety, and you should wash with clean water, and put on clean garments, and suffumigate with lignum aloes, costus, and saffron, and you can proceed.³⁹

Liber Razielis Book 4, *Liber temporum*, appears to be the source, perhaps indirectly, for the names of the hours (Yayn, etc), angels of the hours, days of the week, magical names of seasons, etc.⁴⁰

- *Clavicula Salomonis* ("Key of Solomon). Many elements of the *Heptameron* precisely match those from the *Clavicula*, leaving no doubt that "pseudo-Pietro had at his disposal a good copy of this book."⁴¹ This includes the exorcisms and formulas of blessing, the nine foot magic circle, the nine days spiritual preparation, and others.
- *De quattuor annulis*. This is another Solomonian magic text, much earlier than the *Clavicula Salomonis*. Condemned by the author of the *Speculum Astronomiae* ascribed to Albertus Magnus (ca 1260's). Ironically, it was also condemned by the historical Peter of Abano in his *Lucidator dubitabilium astronomiae* (composed between 1303-1310, p. 117). It was also condemned by Trithemius. According to Julien Véronèse, this text is the primary source of inspiration for the *Beralanensis* conjuration: "the primary source of inspiration is undoubtedly *De quattuor annulis*, in the Amsterdam ms cited, 64-68," (i.e. Coxe 25, formerly BPH 114) "where there are four conjurations to the spirits of the cardinal points synthesized into one in the *Elucidarius*,"⁴² Other parts of *Heptameron* also are reminiscent of *De quattuor annulis*, including the suffumigations, construction of the pentacles or *candarii*, preparation of the assistants, disposition of ritual apparatus among the assistants, and the design of the *gates* in the magic circle. Other versions

can be found in Vaticana, Pal. lat. 1196 1v-2r (beginning 14th ce), Firenze, Biblioteca Medicea Laurenziana, Plut. 89 sup. 38, ff. 211r-224v, and Uni. Kassel, 4° Ms. astron. 3 (L2).

Unfortunately, all versions vary widely, and the relevant proto-Beralanensis material is not included in any of these others as far as I can tell. Note the magic text *Pseudomonarchia Daemonum* (*Liber officiorum spirituum*), one of the main sources of the goetia ritual in the *Lesser Key of Solomon*,⁴³ refers its readers to *De quattuor annulis* for its fuller ritual instructions.

- *Liber Semiphoras* (aka Semamphoras, Semyforas) attributed to Solomon. This book was attested in 1260 by Roger Bacon, and mentioned by the Latin *Liber Razielis* (ms VRL 1300 2nd half of 14th ce, 36v). Manuscripts include Kassel, Univ. Bibl., 4° astron =SSM (dated 1346, L.1.f.19-f.20; see below), Halle ULB 14-B-36, fols. 244-249 (especially fol. 246r – late 15th ce hand), 346, and 377v (16th ce hand). Also CLM 51 (1487, fols. 120v-123v), Archivio di Stato di Venezia *Sant'Uffizio*, b.93 (=ASV-SU.b.93) *Occultissimorum Liber* (early 17th ce, pp. 1-44),⁴⁴ Cornell 4600 Bd. ms. 150 pp. 1-4. Sloane 3846 (1564, fol. 155r-v), Sloane 3318 (17th ce, fols. 119v-120r). A German edition was published by Luppis in 1686, English translation in Peterson 2008 pp. 141-168. The lists of spirits of the air to be called from the four cardinal directions are taken from some variation or derivative of this book. Some versions have the angels of the Sun and Mars swapped, so SSM, Halle, and SI. 3846 differ from the other versions. It is easy to surmise some early version just had them listed under the names of the heavens:

Machanon/Maaon/Mahon and Machon/Mahym/Mahum, and just mixed them up when trying to identify the celestial body⁴⁵

- *The Sworn Book of Honorius* (earliest ms 1300-1350). There are also close parallels between the chapters on the spirits of the planets and chapters CV-CXI of the *Sworn Book of Honorius of Thebes* (*Liber Iuratus Honorii*, or *LIH*). See especially Peterson 2016, pp. 19-21, 21n44. Although the manuscripts of the *Sworn Book* refer to the seals of the angels, only Royal MS 17Axlii

includes them, which may be an accretion derived from *Heptameron*.⁴⁶

- Some version of the “Manual of astral magic”, an example of which is found in section 37 of the so-called Munich Manual (15th century). This is CLM 849 in the Bayerische Staatsbibliothek. Much of the content of *Lucidarium* appears to have been taken from here, including:
 - Vinculum, § 33. The *Vinculum Salomonis* – “the bond (or chain) of Solomon” – goes back even further, and appears in many versions in magic texts. The version in Munich CLM 10085 dates from around 1400. It consists of many magic names in a framework of historiolas. Trithemius mentioned it as an independent text in his 1508 catalog of necromantic texts.⁴⁷
 - Conjurations for each day of the week, § 37a.
 - Names of the angels, § 37d.
 - Names of the kings of the aerial spirits, and their assistants, § 37e.
 - Suffumigations for each day of the week, § 37f.
 - Purposes served for each day of the week, § 37g.
 - Names of each hour of the day and night, § 37j.
 - Names of each angels ruling each hour of the day and night, § 37l.
 - The seals of the archangels, § 37b, 37h.
 - The names of the planets in each season, and the names of the seasons, § 37p.
 - The names of the angels of the seasons, § 37o.

The version utilized by the compiler of the *Lucidarium* evidently had somewhat more detail than the CLM 849 manuscript, so was not the direct ancestor.⁴⁸

Another version of this text can be found in Halle 14 B 36, fols. 151r-169r, bearing the title *Liber sapientum super artem magicam* (end of 15th ce). This manuscript incorporates a number of texts, some attributed to Belanus. (See Véronèse 2012 p. 122.)

Firenze, Plut. 89 Sup 38 *Fasciculus rerum geomanticarum*, Art. XIII, 232r-242v: *Capitulum quod fecit Theyzelius philosophus super Razielem* has yet another version, and may represent a stage in the evolution similar to CLM 849 (Rome, dated Jan 1494). It identifies its source text as *Liber Theizelius* (Theysolius, Theyzoli, Teycili, Theyzoli) *philosophi super Razielem*, (i.e. a *Liber Razielis* appendix).

- Names of ruling powers (Orpheniel, Tiggara, Danael, Calamia, Asciman, Pastar, Boel) (185r)
- Names of the angels of each day (248r-v)
- Names of the kings of the aerial spirits, and their assistants (250r)
- Names of the hours, Yayn, etc. (246v-247r)
- Names of the seasons, etc. (246v)
- Conjurations for each day of the week. These mention the use of a scrying crystal or mirror. (249r ff)

Arabic sources. Two of the seven Kings of the daemons (Varcan and Maymon) have similar names to jinn kings (Barqan and Mimun) found in *Shams al-ma 'ārif*. This was traditionally attributed to famous 13th century Algerian mathematician and philosopher Ahmad al-Buni, but recently suggested to be early 14th ce. It is moreover of composite origin, with Persian and Jewish sources suggested.^{[49](#)} However, the correspondence with *Lucidarium* does not seem to go much further.^{[50](#)}

RELATED CONTENT

Related content can also be found in other manuscripts of uncertain genealogy. These include:

- *Astromagia* of Alfonso X, written in 1280.⁵¹ This text includes names of some of the angels and spirits of the winds that correspond with those found here. It should be noted that the text already includes significant variations in the names, demonstrating that the tradition was already old by that time. For example, “These are the names of the winds that command over Cancer: Hebetel and Halmitab” (later spelled Almutab); “and their aides who are Bylol” (later spelled Bibol), “Milalu, and Abuzoba.”
- *Summa Sacre Magice* (hereafter *SSM*) of Beringer Ganell, dated 1346. Ms. Kassel, Univ. Bibl., 4° astron. Contains versions of *Vinculum Salomonis*, *Liber Semiphoras*, including spirits of the air assigned to the four directions, planetary spirits and conjurations from a variant of the *Sworn Book of Honorius*, and other content.
- A ms. of *Libre de puritats* dated 1430, found Vatican Bar. Lat. 3589, including *Liber Theyzoli philosophi greci super perfectionem operum Razielis*.
- Cambridge University Library Additional 3544 (1532-1558). Edition and translation published in Young 2015. This interesting ms. has the following parallel content, interspersed with ninety-one “experiments.” Although it predates the 1559 Marburgh printed edition, it shares some readings in common against the *Lucidarium* manuscripts.
 - Names of chief angel ruling each day (Raphael on Sunday, Gabriel on Monday, etc.) (7b).
 - Names of angels ruling each day (Michael, Dardiel, Huracapel, etc.) (6f).
 - Names of the aerial kings and their attendants (7b). These are closer to *LIH* (e.g. Farmane vs. *LIH* Formione) compared with Suth in H.
 - Incenses (7c). Here the list agrees with Rawl. D252.

- Entreaty of the angels (6g).
- The seals, prayers, and list of spirits also have parallels in the Byzantine Exorcism manual, published by Louis Delatte, *Un office byzantin d'exorcisme*, Bruxelles: Palais des académies, 1957.[52](#)

LEGAL JARGON

Several places in the text use legal terms, which suggest the sources are attempting to assert legal authority over the spirits using established conventions. One such term is *invocati* (“those who are summoned to appear in court”). Another legal phrase is *adiuro et contestor* (“swear an oath, and testify”) for calling a witness to testify in court. The word *coniuro/coniurare* (“call forth”) also has a legal usage in the sense of summoning one to court, and *conjuratio* has similar meaning to “oath.”⁵³ Perhaps the wording in the *Sworn Book ubi es N?* (“where is N.?”) could also simply be a common formula for a summons in medieval court procedures. The dismissal also rings of legal procedures, including the expression *tuo iudicio* (“by your verdict”).

RITUAL IMPLEMENTS

The text mentions various tools needed for conjuring angels for the seven days of the week, including:

Parchment or paper. Latin *carta* or *charta* can mean either plant-based paper (like papyrus) or animal hide-based parchment. *Clavicula* speaks separately about *charta membrana pecorina* – parchment from calf's hide (also known as vellum) – and *charta membrana haedi* – parchment from the hide of a young goat. G, V, and H all use that phrase for the pentacle. VSG however reads *carta vel membrana virginea* (“virgin paper or parchment”), probably omitting *haedi* (“of a young goat”) by mistake.

Sigils of the seven archangels. These are drawn as part of the magical circle, but hand-held versions are also needed. According to ms. V, they should be engraved on the appropriate metal, or written on virgin parchment of a young goat, during the appropriate planetary hour and preferably during the appropriate sign of the zodiac. In the printed *Heptameron*, their drawings are accompanied by the symbol for the associated celestial body (such as the Sun: ☉), the name of the corresponding heaven (such as Machen), and sign(s) of the zodiac. The intent of the latter is not explained in H, but is clear from the *Lucidarium* and CLM 849: the sigils should be made at the appropriate time, calculated astrologically: “The general rule of the sigils is that they must be made on its (planetary) hour, and the sign (of the zodiac), and if not in the sign, at least in their hours.”⁵⁴ An even fuller explanation can be found in *Liber Razielis*:

And you should write the names and characters on a lamen (or plate) of silver, and mark on it with a stylus of brass or latten, and conjure them together thus three times. And hang up that lamen from your neck in such a manner that it comes over your heart, and at all times that you have it on you, you will always conquer entirely, and you will benefit.⁵⁵

According to *LIH* CXXXIX.4, they should be hung immediately under the lamen. Perhaps of significance too, the conjurations for

some editions, along with CLM 849, include the words *ac sigillo* in the opening phrase, thus echoing the use of the sigil or seal: “I conjure and encourage *and seal up* over you angels....”⁵⁶

Incenses: Each celestial body (or classical “planet”), and corresponding day of the week, has a single ingredient assigned. These are all relatively inexpensive and widely available. Note the lack of any grotesque elements sometimes found in magic texts. See also notes on practice below for more information and suggestions on incense.

Holy water: This is the usual item consecrated by a priest. Obtaining it from a priest or church was probably intended as a simplification of the method outlined in the *Clavicula* (II.2) or Honorius (CI.9-15) where the master consecrates the water himself, rather than relying on a priest. Some practitioners prefer to perform the Roman ritual themselves for preparing holy water. Although not explicitly mentioned, one would also need a **vessel** for the holy water, and possibly a **sprinkler** as well. Both of these are detailed in the *Clavicula* or readily available from various church supply companies.

Incense burner(s): Described as a *new* earthen (i.e. ceramic) vessel, with charcoal and fire. I take the word new here to mean it should not have been previously used for any other purpose, and made or procured specifically for use in these rituals, not that a new one is needed each time the ritual is performed. Manuscripts VSG and G also speak of vessels in the plural (in section XVI), and show four burners placed outside the circle facing the cardinal directions. The equivalent sections in H and ms. V, however, use the singular. Ceramic incense burners are also readily available in a variety of colors, so could be paired with the colors appropriate to the planet. Metal **tongs** for handling coals are generally used in religious services, and may be useful here too. It is also a good idea to insulate the vessel from the hot coals with a layer of **sand, gravel, or ash**.

Vestment. This is preferably a priestly garment, but can alternately be made from clean white linen. There are currently a

number of suppliers of priestly vestments.

Pentacle or lamen. While the *Clavicula* speaks of pentacles (or *candarii*) in the plural, in the method of Peter only one seems to be needed.⁵⁷ It should be made on a sheet of **parchment** of a young goat (alternately virgin parchment or paper). This would also require **ink** and **quill pen**. The text is accompanied by a drawing, which varies slightly in different versions, but common elements include a hexagram (or star of David), with the name of God *Agla* around the outside, and in the center $\chi\rho^{us}$ – a commonly used abbreviation for *Christus* (“Christ”). This has been sometimes misread as Latin script *Xpus*. The exemplars variously attest to another element: either *Ihs* or *Iης* (a common abbreviation for “Jesus”), *On* (“Ων – the Greek equivalent of IHVH),⁵⁸ or *EL*. The pentacle is sewn onto the vestment and kept covered by a muslin cloth until needed during the ritual. See [Appendix I](#) for additional examples. Sewing would also necessitate a **needle** and **thread**, both of which have special preparation instructions in the *Clavicula*.

The **book**. This does not necessarily mean the full text of the *Lucidarium*; The *Clavicula* describes it as a book “in which the prayers, conjurations, and exorcisms have been copied out.”⁵⁹ Some practitioners write this out by hand, using consecrated paper or parchment, ink, and quill pen.

A sword or knife. The text initially uses the word *gladius* (“sword”), but *Lucidarium* (§ XVII) uses the phrase *gladium seu cultrum* (“sword or knife”), implying a knife could also be used. The equivalent section is not found in H. On it are written (*sit scriptum*) the names of God *Agla* and *On*. The phrase *sit scriptum* is not specific, and could mean engraving, writing with pen and ink, or painting. According to the VSG *Clavicula*, the words on the blade of the sword should be engraved with a stylus (*scribatur cum stilo* or *cum stylo exorcizato incidas*), and it includes instructions for preparing an **engraving tool**. The *Clavicula* variants in Ghent 1021B and Aub. 24 however, say they should be written with consecrated pen and ink.⁶⁰ The oldest *Clavicula* (ital.) says they should be written with exorcised *cinaprio* (“vermilion”), or with a needle or iron stylus.⁶¹

According to Pliny, the pigment *cinaprio* is made from resin of the **dragon's-blood** tree, not cinnabar (which is called *minium* in Latin). I have been told that a bright red paint can be made from dragon's blood resin – (specifically *dracaena cinnabari*) dissolved in alcohol. It can be used to write on metal, and will not rub off without a serious abrasive.⁶² In the method of Honorius, the circle is drawn with a small knife (Latin *cultellus*), or according to Ganell a knife (Latin *culter*), while swords play a different role in the ritual.

A **whistle**. Lucidarium (and Heptameron) at one point in the ritual directs us to whistle towards each of the four directions. The section in question however was taken from the *Sworn Book of Honorius*, where an actual whistle is described. Since it is not listed among the implements carried into the circle, it is possible the intent here is to whistle with one's lips alone. This interpretation and method is supported by parallels in the VSG *Clavicula*, where it says: “If however they do not appear, then the master should raise his voice and expel, or breathe out, a great whistling (or hissing), and flailing his hand around in the air, and encouraging the associates, he should say....”⁶³ The oldest *Clavicula* ms, BnF ital. 1524 is simpler, but also supports this: “expel a whistle with the mouth.”⁶⁴ I don't think this suggests a physical whistle should not be used if preferred.

ANGELS, SPIRITS, KINGS, DAEMONS

In modern English, the word angel generally is associated with a benevolent supernatural creature, whereas demon (less so daemon) is associated with a malevolent spirit. In the literature of medieval magic however, the terms are often used interchangeably.⁶⁵ According to the *Sworn Book of Honorius*, the spirits are divided into four categories — 1) celestial or higher angels, 2) planetary or lower angels, 3) aerial spirits or daemons, and 4) terrestrial spirits (chthonic spirits or daemons).

Celestial angels. These serve only God.⁶⁶

Planetary spirits (or angels). These include Raphael, Gabriel, and other well-known names. They are called upon to help control the aerial spirits.

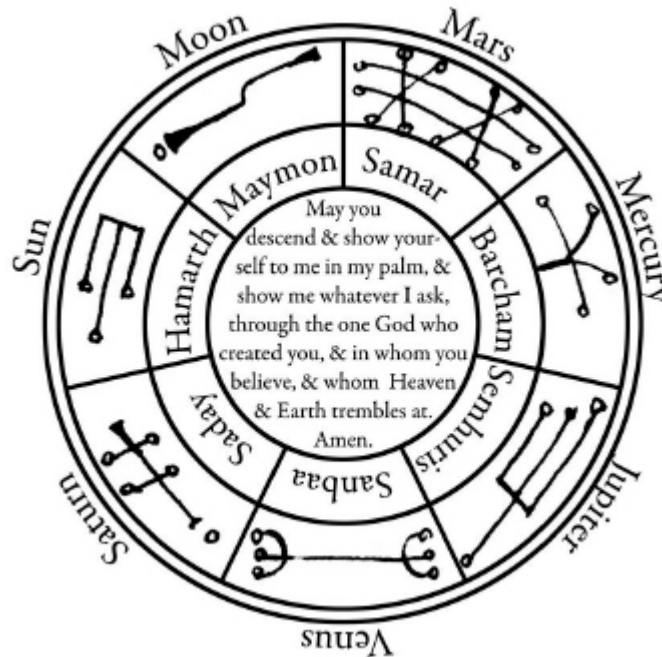
Aerial spirits. The third type of spirits listed are the *angeli aeris regnas* (“angels ruling the air”); they consist of a king and his assistants. The corresponding texts in CLM 849 use the term “kings of the spirits ruling and serving the seven days of the week.”⁶⁷

Honorius used the term *spirit* in a generic sense for supernatural beings. Also, note *daemon* here does not necessarily carry any connotations of being evil, but they are definitely described as a lower class of beings than the angels. So the use of the term *angel* for these aerial spirits in *Heptameron* seems to be an attempt to sanitize and distance the text from implications of demonic magic. Their conjuration *Nos facti...*, however, leaves no doubt: they are identified as fallen angels, *de caelo eiecti* (“expelled from Heaven”) when God found fault (*culpa*) with them. Moreover, Turner omitted that passage from his English translation.

Ruling aerial daemons/spirits/“angels”⁶⁸

Planet/day of week	Honorius	CLM 849 75r	CLM 849 87v	Halle 14B 36	VSG	V	G	M1559	Wind
Sun/ Sunday	Barthan	Saytam	Baythan	Varcam	Varcam	Varchan	Varchan	Varcam	N
Moon/ Monday	Harthan	Almo- dab	Heletel, Halmital	Hebetel Almucab	Archam	Archan	Archan	Arcan	W
Mars/ Tuesday	Iamax	<i>filius dyabuli</i>	Harmab- bia, Bliscana, Ababob	Hamaz venha- blys	Iamax	Samax	Tamax	Samax	E
Mercury/ Wednes.	Habaa	Saba	Tobha	Saboa	Mediat	Madiar	Modiat or Mediat	Modiat	SW
Jupiter/ Thursday	Formione	Madrath <i>filius</i> Arath	Silite, Maraben, Halharit	Maraben Alberyt	Guth	Suth	Guth	Suth	S
Venus/ Friday	Sarabocres	Saabo- tres ⁶⁹	Sarabo- res	Samores	Sarabro- tres	Sarabo- tres	Sarabo- tres	Sarabo- tres	W [sic]
Saturn/ Saturday	Maymon	Hayton, Assayby	Memmi	Maymon	Maymon	Amay- mon [*Maym on]	Maymon	Maymon	SW [sic]

A different section of the Ghent ms. (109r-110v) provides sigils for these, with variant spelling of the names: Hamarth, Maymon, Samar, Barchan, Semhuris, Sanbaa, and Saday. There they are employed in a scrying experiment to reveal information. The directions say to write the figure on your palm on the day appropriate to the spirit to be invoked. Then anoint it with pure oil from a black frying pan until it shines like a mirror. The conjuration in the center reads, “May you descend and show yourself to me in my palm, and may you show me whatever I ask, through the one God who created you, and in whom you believe, and whom Heaven and Earth trembles at. Amen.”⁷⁰



Seals of the seven kings of the spirits of the air, from Ghent ms. fol. 109v.

Another group of aerial spirits are associated with five of the celestial bodies. These are described as “aerial spirits ruling in the lower heavens, whose names are to be invoked in the circle from the four regions of the world.” The Ghent manuscript doesn't include them. These appear to have been incorporated into the text from *Liber Semiphoras* as mentioned above. These are expanded on in book 3 of the magic text *Secrets of Solomon* (*Clavicula Salomonis de Secretis*), which includes their sigils, and the functions they can be called upon to provide.^{[71](#)}

DESIGN OF THE MAGIC CIRCLE, AND THE SPIRIT THRONES

The magic circle in H appears to be an innovation, incorporating elements found in the *Key of Solomon*, *Sworn Book of Honorius*, and *De quattuor annulis*. Like those three, the circle in H incorporates three concentric circles, with the spaces filled with divine names, and the names of various other supernatural beings.

The circles in *Lucidarium* and *Heptameron* also incorporate a “gate.” This element is also found in *De quattuor annulis* and *Clavicula*. Pseudo-Agrippa makes mention of the same, perhaps taken from one of those or from *Lucidarium*.

Like *LIH* and *De quattuor annulis*, H refers to the thrones or seats (*sedes*) of the supernatural beings, such as the seats of *Samaym*, *Primachia*, and *Apologia*. According to Honorius and Ganell, this is a second circle, placed next to the circle of the operator.⁷² Honorius specifies it should be seven feet across, and a three and a half feet high mound (for aerial spirits) or pit (for chthonic spirits). In the method of ps.-Peter however, it appears no special seat needs to be constructed; the spirits will simply appear outside the circle.⁷³ Ms. VSG however includes a variant circle with a triangle marked out for the spirit to appear (see below). The Hebrew manuscripts AMST Ros. 1808-A-9 (p. 37) and that published by Gollancz (1914 p. 80) also have the triangle.⁷⁴

Véronèse gives these excerpts from ms. Coxe 25 pp. 65-66 which illustrate, from a presumably earlier form of the Beralanensis conjuration:⁷⁵

- EAST: “From the *Bachalanen* Seat, and all aerial, terrestrial, aquatic, and infernal kings and most powerful princes, you and all the innumerable subjects of God, whose virtue all creatures fear and honor; we raise up into our presence here before this circle. Where is King Oriens? Where is King Baal? Where is King Agartas?”
- SOUTH: “From the Baldachin Seat, all aerial, terrestrial, aquatic, and infernal kings, most powerful princes, you and all the innumerable subjects of God, whom all creatures fear and

honor, we raise up into our presence here before this circle.
Where is King Amaymon? Where is king Asmoday? Where is
King Balech?”

- WEST (?): “From the *Paymachia* Seat... Where is King Paimon?
Where is Caloe? Where is Alor? Where is Calcos?”
- NORTH (?): “Of the *Apologia* Seat... Where is King Egin?
Where is King Ozial? Where is King Mangilo?”

SIGNS OF THE SPIRITS' APPEARANCE; VISIBLE APPEARANCE

As in the *Sworn Book*, *Lucidarium* says there whl be “clear signs” when the spirits appear. Many of these signs are wind and weather related, and probably reflect ancient wind lore.^{[76](#)} Of course, observing these would be easier if the rite is performed outdoors. The spirits' bodies are also described, so clearly they are expected to appear visibly. This topic has been obscured by the editor of the printed *Heptameron* having moved the relevant descriptions to the so-called *Fourth Book* of Agrippa.

NOTES ON PRACTICE

Respecting the names. As I have observed elsewhere, “it is customary to afford special care to books such as this, which contain sacred names. This typically includes washing your hands before handling. Other customs are to keep such books in an elevated position, and not peruse them in any unclean place such as a privy.”⁷⁷

Adapting and innovating. The author notes his goal was to compile simple but effective instructions for the art of “necromancy,” so would-be practitioners wouldn't obsess over “trifles.” As mentioned above, one likely example is using holy water obtained from a church, rather than consecrating it oneself, as detailed in the *Key of Solomon*. This seems to allow for some flexibility. Other examples include using a simple whistle, rather than the elaborate one described in the *Sworn Book* or the bell or trumpet described in various versions of the *Key of Solomon*. If some element of the ritual still seems too onerous, such as employing a priest, the fuller context of these earlier sources could suggest ways to adapt, while still respecting the traditions.

Fasting and other preparations. Preparations often include fasting, charitable acts, and study. According to *Clavicula*, “the master and his companions should content themselves with Lenten food, that is, not eating fat, and eating only once between day and night, and even consuming only bread and water, and abstinence would be better.”⁷⁸ This would be a good time to research aspects that are unclear. It is also the time to think through your intentions, and carefully formulate your petition. Keep in mind the frequent warnings in literature and folklore about being tricked by some classes of spirits, often because of leaving loopholes in the petition.

Recitation of the names. Part of the ritual (*Lucidarium* section XVIII) includes the recitation of the magical names of the season, hour, etc. This is a key concept in *Liber Razielis Book 4*, *Liber Temporum*, and its predecessor *Apotelesmata Apollonii*, which may derive from Chaldean Theurgy.⁷⁹ Practicing these beforehand would help avoid stumbling over the names later.

Conjurations and prayers. Again, practicing these would help things flow more smoothly later. Some practitioners feel memorizing them is essential, since it allows you to free up your hands and mental focus. No doubt there are advantages to reciting the Latin or the English or both. Like the practice of mantra/manthra in Hinduism and Zoroastrianism, many practitioners feel using the original language connects them at some level with generations of practitioners going back to the original authors. If you are interested in historical recreations, keep in mind that Latin pronunciation varied somewhat depending on the locale and period. The most commonly taught today are “restored classical” and “ecclesiastical” (aka “Italian traditional”). Ecclesiastical Latin pronunciation is relatively modern, established around 1903 by Pope Pius X as the standard for the Catholic Church. However, this is probably close to that used from most areas of medieval Europe. The good news is the differences between the classical and ecclesiastical Latin are minor, and simple to learn. This would be a good area of study during the preparation period.

Litanies are recited at one point in the ritual, but the text is not specific. These of course are formulas of supplication (or petitions), prominently used in the Roman liturgy, as well as processions of blessing (Rogation). Various responses are specified for the congregation depending on the occasion, the most frequent being *Kyrie Eleison* (Gk. “Lord, have mercy”).

Priests. The text says the holy water, incenses, and vestments should be blessed by a priest, and the pentacle and sword should have specific Masses performed over them. Both the Roman Catholic and Orthodox churches have rites which are used to consecrate things in everyday use. Again I believe this was just intended to make the undertaking simpler for the would-be practitioner. This is also found in earlier mss. of *Clavicula* (l.3) on which this is based.^{[80](#)} Other later versions of *Clavicula*, including Aub 24 and the Mathers edition, however, omit the requirement for Masses.

Incense. It is not clear where the compiler got this list, but similar lists can be found in older magic texts. I believe the compiler was

again trying to make life simpler by limiting the ingredients to those which were commonly available. Some of the likely precursors include:⁸¹

	Sun/ Sunday	Moon/ Monday	Mars/ Tuesday	Mercury/ Wednes.	Jupiter/ Thursday	Venus/ Friday	Saturn/ Saturday
<i>Lucidar, Heptamer.</i>	red sandal-wood	aloes	pepper ⁸²	mastic	saffron	costus	sulfur*
Rawl D252	red sandal-wood and saffron	aloes	pepper	sandal-wood and roses	[missing]	mastic	sandal-wood and sulfur
Cambridge Add. 3544, Young 2015 p. 25	red sandal-wood and saffron ⁸³	aloes	pepper	sandal-wood and roses	myrrh and frankincense ⁸⁴	mastic	sandal-wood and sulfur
CLM 849 § 37f, Kieckhefer 1998 p. 304	sandal-wood, yellow or red, or similar to those	aloes, anacap, or similar	pepper or abana, cyg [=caraway ?] or similar	altast or similar	frankincense or saffron, or similar	mastic or lignum radim or similar	sandal-wood and sulfur
Raz. 3.2, Agrippa 1.44	gums such as frankincense & mastic	leaves such as myrtle, wild cinnamon, & bay	woods such as sandalwood & lignum aloes	peels, bark, seeds like cinnamon, mace, lemon peel, & bayberries	fruits such as nutmeg & cloves	flowers such as roses & saffron	roots such as costus

! *Warning: Would-be practitioners should be cautioned that burning sulfur produces highly toxic sulfur dioxide fumes along with a horrendous stench, and should be used sparingly and with adequate ventilation to avoid permanent or even fatal lung damage.

The VSG manuscript also inserts Agrippa's summary of planetary incenses in *De occulta philosophia* liber I, chap. 44, which in turn

was taken from *Raziel* 3:2.⁸⁵ Using an odoriferous root may be a better option than sulfur for Saturnine operations. Note too that Raziel specifies those that smell good, such as costus, are recommended for beneficent operations, and those that smell bad (perhaps like asafoetida or sulfur) for maleficent operations.

Locale. According to the earlier sources Honorius and *Clavicula*, the magic circle should be constructed in a remote location outdoors. Many modern practitioners construct circles indoors as it is easier to control against intrusions. However, outdoors has several advantages to consider; these include better ventilation, wider dispersal of the smell of the incense and sound of the whistle, and being able to observe “proper signs” the spirits have arrived, such as wind direction and precipitation. The foreignness of the environment might also play a role in the ability to perceive and react to the unknown. Unfamiliarity is known to trigger subconscious vigilance.⁸⁶ Put another way, the brain tends to go into auto-pilot mode when it is surrounded by the familiar, and it becomes very easy to miss *anything* unusual, much less subtle differences. Folklore and religious literature abound with accounts of supernatural encounters happening in remote locations. The texts also seem to place special emphasis on the walk to the ritual location, during which litanies are recited. Such a walk, especially through unfamiliar surroundings, may trigger a unique mental response. Research in the field of evolutionary biology has identified the key role that perception of motion has played in our development.

Scrying. Some of the signs that the spirits have arrived are non-visible (such as your hair bristling), while others are visible. To aid the ability to see them visibly, many practitioners employ a scrying surface such as a crystal ball, black mirror, or dish of liquid. This practice goes back to antiquity, and can be found in many medieval magic texts. One example is the “manual of astral magic” mentioned above, from Plut. 89 Sup. 38.⁸⁷ The conjurations are similar to those in *Lucidarium*, but include the phrase *in hunc crystallum vel speculum* (“into this crystal or mirror”).⁸⁸ Scrying was central to the “mystical experiments” of John Dee. The *Book of Oberon* includes a widely attested experiment for seeing a spirit in a glass receptacle or

mirror.⁸⁹ According to psychologist and physician Raymond Moody, many if not most people can learn to induce hypnagogic images in a scrying medium, using controlled lighting, relaxation, and defocussing techniques.⁹⁰ He leaves open the question about the usefulness of these images, but it does not seem a big stretch to try to control these images via ritual methods similar to techniques for lucid dreaming.

Metals and colors. Although *Lucidarium* (ms. V) says the sigils of the angels should be written on parchment or engraved on the “appropriate metal,” nowhere does it say what those are. However we can find them in one of the chief authorities used by Peter: *Liber Razielis*, and elsewhere. The list of which metals the spirits can deliver, supports the list from *Raziel* Book 5:⁹¹

Planet:	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
	metals						
Raz. Bk 5	lead	tin	iron	gold	[copper] ⁹²	electrum	silver
Raz. Bk 7	lead	electrum, gold, or latten	Red brass (<i>aes rubeum</i>)	gold	tin (<i>stannum</i>)	iron	silver
Agrippa OP2.10	lead	tin	iron	gold	copper	mercury	silver
Lucidar- ium spirits deliver:	lead	--	--	gold	silver	various metals	silver
	colors						
Agrippa OP1.49 ⁹³	black, clear, earth- colored, leaden	sapphire, copper colored, evergreen, clear, pur- ple, darker, gold-silver mixed	red, burning, fiery, flaming, violet, purple, blood red, iron colored	golden, yellow & purple, brighter	white, noble, diverse or changing, green, ruddy, somewhat yellow or purple		
OP2.31 ⁹⁴	bluish, leaden	citrine, nearly pale	red & fiery	yellow; when it rises – shining; afterwards beaming	white and glowing in the morn- ing; shin- ing in the evening	radiant	blond
Greek astrol. ⁹⁵	black	yellow	red	coppery red	white	green	silver
Magical Calendar (1614)	black	blue/ azure (<i>caerucus</i>)	red	gold	green	all colors	white

Those interested in historical recreations might find it harder to obtain metals common in the middle ages, such as electrum, than obtaining more pure metals today. Mercury of course is a liquid at room temperature, and its toxicity has led to restrictions on its use, although it can be amalgamated with other metals to form a solid. Electrum (a gold-silver alloy with traces of copper) isn't toxic or liquid, and is more historically accurate.

As suggested above, ceramic **incense burners** could also be made in colors appropriate to each planet.

INFLUENCE

Excerpts from *Heptameron* appear in many magical manuscripts, and otherwise influenced many grimoires. A few of the more notable include:

- Many versions of the *Key of Solomon*, including that edited and published by influential occultist S. L. Mathers, incorporated elements from *Heptameron* (via the Abognazar class of manuscripts) including the magical names of each hour of the day, and the names of the angels of each day and hour.
- *Book of Oberon* or the Folger Book of Magic (ca 1577-1583) includes large excerpts from *Heptameron*, and even repeats material like the spirit bond (*vinculum*) in a number of places.⁹⁶ Yet pp. 88 ff has lammas as in VSG and *LIH* vs. Samax in H; Forman as in *LIH* vs. Suth or Guth in *Lucidarium* and H. So some *pie-Lucidarium* text must have informed part of the text.
- Giordano Bruno in his *Magia Mathematica* (ca 1590) quotes by page number from the D1567 edition.
- *The Magic Calendar (Calendarium Naturale Magicum Perpetuum)*, by Johann Baptista Großschedel (1614). London, British Library, Harleian ms 3420 fol. 6v and 35r. Includes sigils of the 7 angels, with Raphael associated with the Sun as in *Lucidarium*. A printed edition was published at Frankfurt in 1620.
- The *Lesser Key of Solomon* or *Lemegeton* apparently used *Heptameron* to supply much of the ritual, (ca 1650).
- *Key of Rabbi Solomon* and related Sibley's *Clavis*.
- *Secrets of Solomon* (i.e. *Ars Rabidmazar*). Much of book 3 is based on *Heptameron*, but considerably expanded, including providing sigils for the spirits. Given that Raphael is associated with Mercury, it was probably a printed *Heptameron* that was used.⁹⁷
- The Hebrew *Key of Solomon* (*Mafteah Shelomoh*, Gollancz ed. fol 35a ff) where it appeared under the title the *Book of Light*. Given it has Raphael associated with Sunday, it appears to be based on a *Lucidarium* text.
- The *Veritable Clavicles of Rabbi Abognazar*.

- The *Grimoire of Armadel* (1701).
- The *Grimoire of Pope Honorius* (1800) owes much of its ritual to *Heptameron*.
- *Complete Book of Magical Science*, Hockley (early 19th ce).
- Influential occultist A. E. Waite (d. 1942) devoted a chapter to *Heptameron* in his *Book of Black Magic* (1898) and its later revision *Book of Ceremonial Magic* (1913).

ANALYSIS OF THE GENEALOGY AND EDITORIAL HISTORY

Each of the manuscripts offers a unique version of the *Lucidarium*:

The Ghent manuscript (G)

This manuscript contains a large collection of magic texts, many of which correspond to texts cataloged by Trithemius. It was apparently owned by a practicing magician: According to an accompanying note, “it was found in March 1835 during the demolition of an old chimney at the mental hospital (*hospice des aliénés*) in Ghent, along with the remains of some instruments used by the magician.”⁹⁸

Unique features of G

The *Lucidarium* text incorporates readings from at least two codices, the second of which is more closely related to VSG. In spite of this, the text seems to have been shortened somewhat:

- The order differs. Here, all the material from the “Manual of astral magic” (akin to CLM 849 § 37) is together at the beginning of the text. This is followed by material from *Clavicula* and *Liber Iuratus* interspersed at the end.
- There are gaps in the text, including in the lists of spirits and magic names.
- Conjurations are given for only the first three days — these examples are to be modified as needed for the others (*mutatis mutandis*).
- G does not include spirits excerpted from *Liber Semiphoras* (Samael, Baciél, Atel, etc.).
- In the wording of the spirit descriptions, such as *vel scientia*, VSG, *LIH*, and H all agree against G (V is missing the material). This may be more evidence of an effort to simplify shorten the text in G.
- In the description of the spirits of Jupiter, VSG, *LIH*, and OP4 all read *colerica* vs. *collecta* in G.

G has different signs of the zodiac associated with Mars and Mercury – apparent errors.

The Vadian Saint Gallen manuscript (VSG)

This is by far the most carefully produced; the handwriting is elegant and practiced. It often reflects the earlier sources more accurately than the other versions. The scribe obviously had access to a significant collection of magic texts, and demonstrates a familiarity with the genre. It also describes its prototype to some extent. In addition, it has a logical consistency throughout, with the *Lucidarium* section referring to the *Clavicula* section, and vice versa, often by page and line number. Likewise, the appended experiments (such as “Ad inueniendum Ugxeazcu...”) refer back to *Clavicula* and *Lucidarium*. The manuscript also includes a page giving the key to the cipher sometimes used, which I have not seen before.

Unique features of VSG

- Title is *Lucidarium in arte magica* (not *necromantice*).
- It includes an index, cross references to other sections of the manuscript (by page and line numbers), explanatory notes by the scribe, and insertion of relevant materials from *Liber Semiphoras*, Agrippa, Reuchlin, and *Clavicula*.
- The pentacle seems to be missing some elements.
- This is the only version to include specific wording for invoking the angels of the air for the four directions (“*Deprecor vos..?*”). This is not found in the Halle ms. either, so it may be an innovation.
- Shows a preference for classical spelling vs. the more common medieval spelling which reflects changes in pronunciation such as *tertio* in VSG vs. *tercio* in V and G. This is not always observed however, which may be evidence of learned redaction.
- The circle is different: It includes two sets of squares around the outside with incense burners placed at the north, south, east, and west. There are also eight names in the inner ring – four are extras not described in the text. The scribe notes the fact that these were not described in the text, but found in the drawing in his prototype manuscript. This variation must have been

propagated to other manuscripts earlier, since it can be found in ms. Wellcome 4670 some 200+ years later.⁹⁹ This may have been added in the prototype to account for the “gate” described in the text, but not shown in the earlier drawing.

- Section A2 lists the angels in this order: North, South, East, West. V and H follow East, West, North, South.

The Vatican manuscript (V)

Copied in 1569, this was part of a rich collection of manuscripts amassed by Queen Christina of Sweden (1626-1689) now housed in the Vatican Apostolic Library. *Lucidarium* (or *Elucidarius*) is item 2 – ff. 97-114 – of its massive 350 folios. The remainder of the manuscript contains astronomical-astrological texts.

Unique features of V

- Manuscript V is later than the printed *Heptameron*, and at least partially influenced by it. The bulk of the text however appears to be independent from the printed editions, and sometimes reflects earlier sources more accurately than the other versions.
- Like H, V omits the physical descriptions of the spirits, and the signs of their appearance. Instead it appends them to the end of the text, which it quotes specifically from pseudo-Agrippa.
- The wording often differs from the consensus of other exemplars.
- In some cases, V reflects earlier sources more accurately than other exemplars. For example:
 - Only ms. to give details on the construction of the seven spirit sigils, written on parchment or engraved on the appropriate metal (§ XVIII). This is an instance where V best reflects an earlier source – *Raziel*, VSG, and G simply say they should be made at the appropriate time. H doesn't mention their construction or use at all.
 - The hours of the night *precede* the hours of the day for a particular planet.
 - Only one to specify 3 masses for pentacle consecration, consistent with *Clavicula*.

- Only one to mention the gate (*porta*) to be made in the circle (§ XXII), including instructions for closing it, consistent with *Clavicula*.
- V does not include the names of the heavens (e.g. *Raquia*).
- The pentacle is somewhat different than other versions: The letters AGLA are inside the triangles, the name *Ihs* (“Jesus”) is included, and there is a circle around the hexagram.
- The sword includes the name Emanuel, which does not seem to be supported elsewhere.
- V includes instructions and prayer for suffumigating the master, which are not included in other versions. (end of § XVI.)
- V is missing *Eye*, *Saraye* from conjuration for Sunday.
- The entreaty of the angels (§ XXVII) is longer in V than VSG or H (missing from G).
- V has an interpolation in *Amorule* oration (§ XVIII), which deviates from Honorius and others.
- Other minor differences are identified in the footnotes.

Differences between *Lucidarium* and *Heptameron*

Lucidarium contains a fuller ritual and text. The printed *Heptameron* editions have clearly adapted an earlier *Lucidarium* variant, but the editor has rearranged the text, resulting in some omissions. It has also been slightly sanitized:

- H omits the prologue/warning, and substitutes an introduction by the editor.
- H omits instructions for making the seven spirit sigils.
- H rearranges the text by days-of-the-week.
- H combines the names of the hours with the table of angels of each hour.
- H swaps Raphael and Michael to match Abano's *Conciliator*.
- H omits section XVII which refers to the use of a knife.
- After the address to the spirits (§ X) (*O vos omnes*), *Lucidarium* mss. add instructions to kneel to the East.
- The circle in H has four “pentagons” added. This is perhaps an artifact of the “four pentacles” drawn in the space between circles in some versions of the *Clavicula*, including VSG.^{[100](#)}

- H omits references to leaving an opening in the circle.
- H omits the instructions that the pentacle is to be sewn onto the vestment.
- The angel of Thursday/Jupiter is named Satquiel in *Lucidarium* vs. Sachiel in H.
- The angel of Saturday/Saturn is named Cafriel in *Lucidarium* vs. Cassiel in H.
- H omits name of 7th sphere – Araboth (Saturn).
- *Lucidarium* contains more detailed instructions for creating the sigils.
- H removed the descriptions of the spirits, and signs of their appearance. It also removed the reference in to the “proper signs” in the “Behold the pentacle” address to the spirits.
- The ritual in *Lucidarium* is fuller, such as the instructions to suffumigate the master.
- *Lucidarium* includes instructions to sew the pentacle onto the vestment, and cover it with a cloth until needed in the ritual.
- *Lucidarium* has details on the opening to be left in the circle for entering and exiting.
- The entreaty of the angels is shorter than in *Lucidarium* (§ XXVII).
- H omits the mention of the signs of the zodiac in the conjurations of each day.
- Jupiter/Thursday address to 4 directions short in H (V vaguely refers to invoking the names of God), much longer in VSG; G is missing all that material.

Features shared by ms. V and *Heptameron*

- V and H only mention a single incense burner.
- V and H are both missing the descriptions and “proper signs” of the spirits.
- In § XVIII (*Amorule...*), V and H have an extra passage inserted (“Adonay, O most merciful heavenly father, ...”) not found in VSG, G, or *LIH*.
- § XXX begins with “Beralanensis Baldachiensis Paumachie...” not found in VSG, G, or *LIH*.

- V and H are the only versions with “welcoming of the spirits” (V: § XXXII; H: § XV). Found in *Clavicula*.
- V and H include the License (V: § XXXIII; H: § XVI). Found in *Clavicula*.
- V and H are the only versions with “three secret names” interpolation in *Vinculum Salomonis* (after Abednago).
- V and H read Suth, where VSG, G, and *LIH* all read Guth.

Features shared by V and VSG

- Both invoke Jesus Christ in the *vinculum*, missing from G and H. I also don't find this in earlier versions of *vinculum*.
- V, VSG: “in hac scientiam Diuina” vs. G: “in hanc scientia.”
- V, VSG: “cupiens veritatem in hac scientia sub breuitate exprimere” vs. G: “cupiens cum breuitate veritatem in hac scientia exprimere.”
- G: “ut mihi fecerunt” absent from V, VSG.
- V, VSG: ceteris vs. G: citius.
- V: Sana; VSG: Zena; G: Rana. Here V and VSG are closer to earlier sources; G is closer to H.

Features shared by V and G

- Calerna in V and G, but Calerua in VSG, and Calerua/Calerna in H.

Cases where VSG reflects earlier sources against V and G

- VSG: Necas; V: Netas; G: Netos; VRL 1300: Nachlas vel Necas; Halle: Nachas.
- VSG and VRL 1300: Saslam vs. Saflin in V, and Salam in G.
- VSG (p. 4): Satiel vs. V, G, H: Satael.
- VSG (p. 4): Cosmaram (compare CLM 849 Cosmaaram) vs. Casmaram in V, G, H.
- VSG (p. 9) “gentium ... grossa ... iuxta ... lamax ... proditiones ... parua, macra ... fulgur et tonitruum iuxta circulum ... omnia metalla” is only one to agree with Honorius.

- VSG (p. 11) “*ad longitudinem ... devorare*” found in *LIH* but missing in G.
- VSG p. 12: Anepheneton vs. Anephexeton in VRL, G, H. Coxe 25: Athenethon vel Anepheneton; BnF ital. 1524 195v: Anafeneton; SSM fol. 55: Anecphenneton; CLM 849: Anathematon; CLM 10085 4v: Anathemathon. VSG alone seems to preserve the original spelling. V, G, H :Anephexeton.
- VSG p. 13: Oristion vs. Eschereihe Oristion in V, G, H; compare Coxe 25 and other mss.
- VSG p. 14 *Gemoliachide* agrees with Honorius, against V, G, H.
- ” ” supra magistrum nihil possunt.
- P. 15: *Oaye, Saraye* agrees with *LIH* against V, G, H.
- P. 15: *Occinomos* agrees with *LIH* against V, G, H.
- P. 18: *Nabadiel, Nathasiel* agrees with Halle 14-B-36 *Neabadiel, Nachasziel* against *Habudiel, Machasiel* in V, G, H.

Features shared by VSG and G

- Wording of these two versions generally corresponds more closely.
- Sigils correspond more closely, especially second versions given in G.
- VSG and G both have sections IX-XIII later in the text than V.
- Descriptions of the spirits are included, closely following *LIH*.
- The welcoming address to the spirits (§ A3), and the license to depart (§ A4) are not included.
- In many points, H is closer to VSG and G than it is to V: Specifically, where wording of VSG/G differs from V, H almost always agrees with VSG/G against V.
- Oarer in VSG & G vs. Oares in V.
- Nabar in VSG, Abay vel Nabar in G, vs. Abar in V.
- *Diximus* in VSG (p. 2) and G, against *dictum est* in V.
- V (p. 5): Wednesday: Raphael Tharel Seraphiel, vs. VSG: Mercurij regnant angeli, Michael (!), Miel, Saraphiel; G: Angeli ♂ in die: Michael (!) Miel Seraphiel; H: Raphael. Miel. Saraphiel.

Cases where VSG and G reflect earlier source against V

- Nature of the spirits: wording such as *ad libitum*, *divicias* reflects *LIH*.
- *Guth* in VSG, G, and *LIH* vs *Suth* in V and H.

Summary of genealogy or editorial history

Based on the critical analysis documented here, in the footnotes, and in [appendix 2](#), I believe a tentative genealogy may be constructed as follows. Here α , β , γ , and (VSG0) represent hypothetical unattested ancestors. Interconnections may represent more than one intermediate exemplar. Genealogy of printed *Heptameron* editions is much more straightforward based on propagation of shared errors. *Lucidarium* is less certain given the large number of differences between the manuscripts:

Urtext: Compiled from earlier sources. No

Semiphoras/spirits of the 4 directions (section A2); no greeting or license (§§ A3, A4); sections XII-XIV later in text than ms. V.

α : Intermediate version, ancestor of G.

G: Simplified; unknown 2nd exemplar.

β : Semiphoras/4 directions added (§ A2); XII-XIV still later in text; still no greeting or license (§§ A3, A4), ancestor of (VSG0).

(VSG0): More elaborate circle; pentacle clipped at bottom.

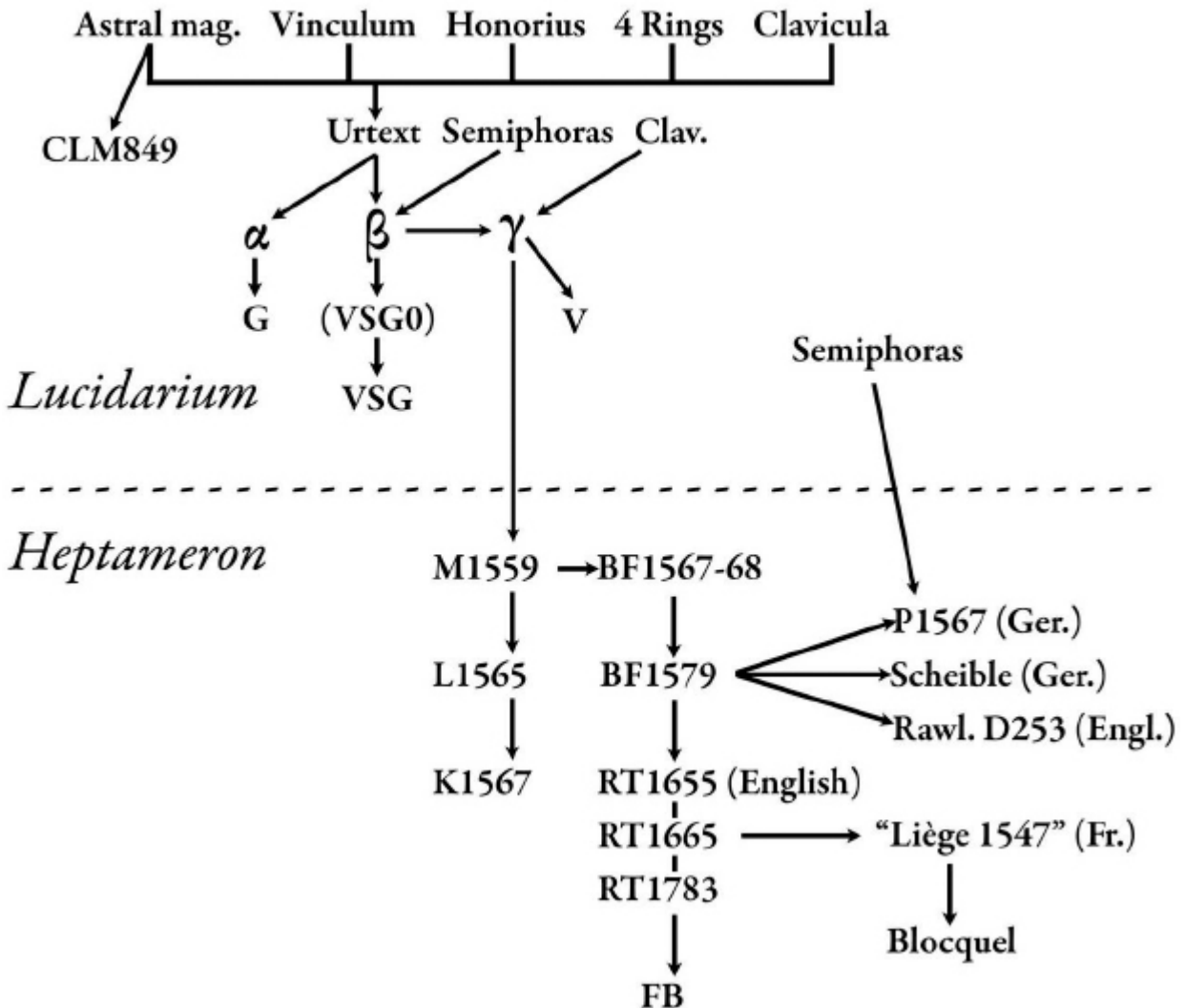
VSG: XII-XIV still later in text; Still no greeting or license (§§ A3, A4); Semiphoras/ spirits of 4 directions (§ A2) and other material appended.

γ (proto-H): Greeting & license (§§ A3, A4) added from *Clavicula*; *Amorule* interpolation; *Suth* replaced *Guth*; Spirit descriptions removed; ancestor of V and H.

V: More elaborate pentacle; more elaborate sigil construction from Raziel; no names of heavens; §§ XII-XIV moved earlier in text.

H: Rearrange text; Raphael / Michael swap; name of 7th heaven (Araboth) lost.

Earlier sources



Genealogy of Lucidarium and Heptameron

This edition

Latin abbreviations have been expanded. English translations and notes are all new by the editor. I use underlining to highlight significant differences in the texts. Errors and variants from other versions are indicated in the notes or [Appendix 2](#). I have added

section numbers in Roman numerals to facilitate cross referencing. The table of contents is also mine.

Acknowledgments

I owe great thanks once again to James Wasserman for his many years of support and encouragement. Jim's recent passing was a great blow to us all. I also wish to thank the following and acknowledge their help in making this book possible. Yvonne Paglia has supported and encouraged me through many projects. Special thanks is owed to Dr. phil. Rezia Krauer, Vadianische Sammlung der Ortschaftsgemeinde for her invaluable help in identifying and accessing the manuscript in the St. Gallen collection. Also Michael Zwicker of the Vadian Collection, who prepared higher quality photographs. Also Dr. Julien Véronèse for his pioneering work on the literature of medieval magic. In addition, Mihai Vartejaru, Alex Rusciano, Adley Nichols, and Ioannis Marathakis provided valuable insights and suggestions. Finally I wish to express my thanks to Peter Levenda for his expert editorial work, and for providing many valuable suggestions.

Abbreviations

— I use underlining to highlight significant differences in the texts.

< > Error in text which can be ignored.

(?) Reading uncertain.

[] Original page or folio numbers are indicated in []. I have also added section numbers in square brackets and upper case Roman numerals for ease of cross referencing. They are not present in the mss.

[*] Corrected readings are indicated by * in front of the correct form.

[+] Omissions in the text that can be reasonably deduced.

{ } Text cannot be read because of physical damage.

ASV Ms in Archivio di Stato di Venezia Sant'Uffizio, b.93.

BnF Ms in Paris: Bibliotheque nationale de France.

G Ghent 1021A ms.

H In cases where the majority of printed *Heptameron* editions consulted agree, I will simply refer to them as H.

JV Partial transcription in Véronèse 2013.

LIH or *Honorius* *Liber Iuratus Honorii* in Peterson 2016.

ms, mss manuscript, manuscripts.

r recto side of manuscript folio.

Sl. London, British Library, Sloane manuscript collection.

ssm Ganell, *Summa Sacre Magice*, Kassel, Ms. 4° astron.
3.

v verso side of manuscript folio.

V Vatican ms. Reg. Lat. 1115.

VRL Vatican Library Reg. Lat. (Reginensus Latinus)
collection of manuscripts.

VSG Vadian St. Gallen collection, ms 334.

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XVIII	The prayer to be said to the four parts of the world, and first towards the east	137v	LIH, CXXXIII.33	XI
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VERSION 2. *Lucidarium Magistri Petri de Abbano in arte Magica*
, VSG 334

<i>Lucidar.</i>	Contents of VSG		Source	H
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XVII	Exorcism of the spirits of the air (Vinculum Salomonis)	p. 12	Clavicula I.5, CLM 849 § 33, Sem. Moses 5.	X
XVIII	The prayer to be said to the four parts of the world	p. 13	LIH, CXXXIII.33	XI
XIX	Further instructions	p. 14	LIH CXXXIII, 37	XII
XX	Conjuration (Gemoliachide)	p. 14	LIH CXXXIII.38; De quattuor annulis	XIII
XXI	Visions and illusions	p. 14	LIH CXXXIII.43-58	XIV
XXII	The method of operating	p. 15	Clavicula	I
XXIII	Prayer to be said while putting on the vestment (Ancor Amacor...)	p. 16	Clavicula II.6	VIII
XXIV	The arrangement of the circle	p. 16	Clavicula I.6, II.7	
XXV	Instructions for performing experiments	p. 16	-	
XXIIa	Construction of the circle	p. 16	Clavicula	
	Composition of planetary incenses from Agrippa	p. 16.2	Raziel via Agrippa OP1.44	
	Figure of the circle	pp. 16.3-16.4		
XXIIb	How the worker should exercise and present himself in carrying out the	p. 17	Clavicula	

	aforesaid.			
A1	Prayer for angelic protection (O Angeli predicti, estote in adiutorio...)	p. 18	Liber Semiphoras, ¹⁰¹ LIH CXXVII.8, Clavicula I.6	
A2	The aerial spirits ruling in the lower heavens, invoked from the four regions of the world	p. 18	Liber Semiphoras	XVIII-XXIV
App 1	The Semiphoras of Moses	p. 19	Liber Semiphoras	
App 2	Concluding prayer	p. 21	-	
App 3	Semiphoras of Adam	p. 22	Liber Semiphoras	
App 4	The revelation of the Semiphoras table	p. 22	-	
App 5	The prayer to be said over the sacred table.	p. 23	-	

VERSION 3. *Elucidarius Magiæ*, ms. VRL 1115

<i>Lucidar.</i>	Contents of V	fol.	Source	H
	Prologue	97r	-	NA
I	The names of the hours of the day and night	97r-v	CLM 849 37j, Raz	XXV
II	The names of the angels of each hour of the day	97v	CLM 849 § 37l	XXV
III	The sigils of the seven (arch)angels	99r	CLM 849 § 37b	XVIII-XXIV
IV	The angels of the seven days	99v	CLM 849 37h	XVIII-XXIV
V	Names of the four seasons of the year	99v	CLM 849 § 37p	III
VI	The angels of the four seasons of the year	100r	CLM 849 § 37o	III
VII	Names of the Earth during the four seasons	100r-v	CLM 849 § 37p	III
VIII	The names of the Sun and Moon in the four seasons of the year	100v	CLM 849 § 37p	III
XII	Spirits of the air ruling each day of the week	100v	LIH CV-CXI, CLM 849 § 37c.	XVIII-XXIV
A2	The aerial spirits ruling in the lower heavens, the names of which are to be invoked in the circle from the four regions of the world.	102r-103r	Liber Semiphoras	XVIII-XXIV
XIII	Suffumigations of the planets	103r	?	XVIII-XXIV
XIV	Prayer to be said over the suffumigations	103r	Clavicula II.10	V
XVI	The vestment and pentacle	103r	Clavicula II.6	VII
XXII	The method and rules of the operation	103v-104r	Clavicula	I
XXIII	Prayer to be said while putting on the vestment (Anchor)	105r-v	Clavicula II.6	VIII
XV	Exorcism and blessing of the fire	105v	Clavicula II.6	V-VI
XXIV	The arrangement of the circle	105v	Clavicula I.6, II.7	
XVIII	The prayer to be said to the four parts of the world, and first towards the east	106r	LIH, CXXXIII.33	XI
X	The conjuration to be said within the circle	106v	Vinculum	
XI	Conjurations for each day of the week	106v-107r	CLM 849 § 37a.	XVIII-XXIV
A1	Entreaty of the angels	108v	Liber Semiphoras, LIH CXXVII.8, Clavicula I.6	

XVII	Exorcism of the spirits of the air (<i>Vinculum Salomonis</i>)	108v-109r	Clavicula I.5, CLM 849 § 33, Sem. Moses 5.	X
XIX	Further instructions	110r	<i>LIH CXXXIII</i> , 37	XII
XX	Conjuration (Beralanensis)	110r-v	<i>LIH CXXXIII</i> .38; De quattuor annulis	XIII
XXI	Visions and illusions	110v	<i>LIH CXXXIII</i> .43- 58	XIV
A3	The arrival and welcoming of the spirits	111r-v	Clavicula I.7 (expanded)	XV
A4	The license to depart	111v	Clavicula I.7	XVI
XXV	Instructions for performing experiments	111v-112r	-	
Appendix	Concerning the forms of the spirits, from ps.-Agrippa <i>liber quartus</i>	112r	<i>LIH CV-CXI</i>	-

VERSION 4. Eptameron / Heptameron, M1559

Section in H	Contents of H (M1559)		<i>Lucidar.</i>
0	Introduction by the editor	p. 65	-
I.	Of the circle, and the composition thereof	p. 66	XXII
II.	Of the names of the hours, and the angels ruling them	p. 68	I
III.	Of the four seasons of the year, and their angels	p. 69	V
IV.	The consecrations and benedictions: and first of the benediction of the circle	p. 71	XXIIb
V.	The benediction of suffumigations	p. 72	XV
VI.	The exorcism of the fire upon which the perfumes are to be put	p. 72	XVa
VII.	Of the vestment and pentacle	p. 73	XVI
VIII.	Prayer to be said while putting on the vestment (Ancor Amacor...)	p. 74	XXIII
IX.	Of the manner of working.	p. 74	
X.	An exorcism of the spirits of the air (<i>Vinculum Salomonis</i>)	p. 76	XVII
XI.	A prayer to god, to be said in the four parts of the world, in the circle (<i>amorule...</i>)	p. 80	XVIII
XII.	Further instructions ("tunc stans in medio circuli...")	p. 81	XIX
XIII.	Conjuration (<i>Beralanensis...</i>)	p. 81	XX
XIV.	Visions and illusions	p. 82	XXI
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XVII.	The figure of a circle for the first hour of Sunday, in springtime	p. 86	
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XIX.	Considerations for Monday	p. 90	"
XX.	Considerations for Tuesday	p. 94	"
XXI.	Considerations for Wednesday	p. 97	"
XXII.	Considerations for Thursday	p. 100	"
XXIII.	Considerations for Friday	p. 103	"
XXIV.	Considerations for Saturday	p. 107	"
XXV.	Tables of the angels of the hours	p. 110	II

ELUCIDATION OF NECROMANCY
Lucidarium artis nigromantice

VERSION 1. LUCIDARIUM ARTIS NIGROMANTICÆ

Ghent 1021A, 130r ff (16th ce) = G

Lucidarium artis nigromantice Petri de Abano.[102](#)

Petrus de abano lectoris S. P.[103](#)



Multi experimentatores diuersimode operantur in hanc diuinam scientiam. Sed ego Petrus de Abano cupiens cum breuitate veritatem in hac scientia exprimere, et nugas dimittere ut mihi fecerunt, hunc Libellum quem vocaui scientie, Lucidarium in hunc modum facere procuraui, Et si quis hunc libellum habuerit citius beator erit ea esse merito dici poterit, quia omnia quoy in hoc mundo voluerit adimplebit.

Maledictus ergo ille homo sit, qui hunc thesaurum in manus peccatorum tradet, et vita eius sit brevis super terram et maledictio furoris Dei sit super caput eius et super filios suos, et inimici sui supstantiam suam deuorent. Custodite ergo filii sapientie hanc Margaritam preciosam cum dei timore et nemini nisi sapienti tribuatis quoniam qui secus fecerit in mortem eternam corporis et anime perueniet.

[130v] Elucidarium artis Nigromancię

[I. Nomina horarum.][104](#)

In omni opere quod facis scribe prius nomen horę in qua facis aliquod experimentum. Et hęc sunt nomina horarum diei.

Prima dicitur Yayn.[105](#) 2 Ianor. 3 Nasina. 4 Salla. 5 Sadedali. 6 Tamur. 7 Ourer. 8 Taniis. 9 Neron. 10 layon. 11 Abay. 12 Natalon.

In alio codice:

1. Yayey. 2 Yana. 3 Hasnya. 4 Salla. 5 Sadedate. 6 Thamur. 7 Oarer. 8 Tary. 9 Neron. 10 Yayen. 11 Nabar. 12 Natalon.

Hęc sunt nomina horarum noctis.

1 Beron. 2 Barol. 3 Thami. 4 Athir. 5 Mathon. 6 Rana. 7 Netos. 8 Tafrac. 9 Syssur. 10 Algo/aglo. 11 Calerna. 12 Salam. 13 Sueras. 14 Tafune (?). 16 [sic] Sastur.

Elucidation of the art of necromancy by Peter of Abano.

Peter of Abano sends greetings to the reader.



Many experienced people labor in this divine science in diverse ways. But I, Peter of Abano, desire to express the truth of this science briefly, and dismiss the trifles as they have occurred to me. This booklet which I have called *The Sciences*, I have managed to make as an elucidation in this manner, and if anyone has this booklet, they will be more quickly blessed, and the fortunate person quite rightly will be called blessed and a magus, because he can fulfill all things which he desires in this world.

Therefore cursed be the person who would hand over this treasure into the hands of sinners, and may his life on Earth be short, and the curse of the wrath of God be upon his head and upon his children's, and may his enemies seize him and devour his soul. Guard therefore this precious pearl, O child of wisdom, with the fear of God, and present it to none but those who are God fearing and wise, because whoever does otherwise will come to eternal death of the body and soul.

Elucidation of the art of necromancy

[I. The names of the hours.]

In all works which you perform, first write the name of the hour in which you perform any experiment. And these are the names of those hours of the day.

The first is called Yayn. 2 Ianor. 3 Nasina. 4 Salla. 5 Sadedali. 6 Tamur. 7 Ourer. 8 Taniis. 9 Neron. 10 layon. 11 Abay. 12 Natalon.

In another book:

1. Yayey. 2 Yana. 3 Hasnya. 4 Salla. 5 Sadedate. 6 Thamur. 7 Oarer. 8 Tary. 9 Neron. 10 Yayen. 11 Nabar. 12 Natalon.

These are the names of the hours of the night:

1 Beron. 2 Barol. 3 Thami. 4 Athir. 5 Mathon. 6 Rana. 7 Netos. 8 Tafrac. 9 Syssur. 10 Algo/aglo. 11 Calerna. 12 Salam. 13 Sueras. 14 Tafune (?). 16 [sic] Sastur.[106](#)

[II. De nominibus Angelorum horarum.]

Superius diximus quia in omni operatione oportet scribi prius nomen horę. Dicimus autem nomina scribendum esse nomen Angeli in secundo loco, Prima igitur die artis qui est dies Dominicus dominatur prima hora diei, [131r]

1 dominatur. Raphael. 2. Anael. 3. Michael. 4. Gabriel. 5. Caphriel. 6. Satquiel. 7. Samael. 8. Raphael. 9. Anael. 10. Michael. 11. Gabriel. 12. Caphriel.

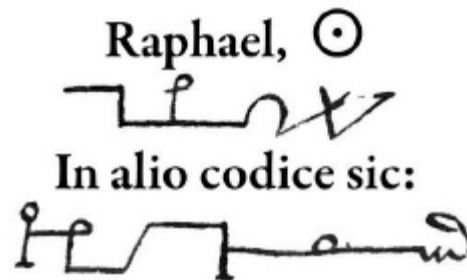
In nocte autem diei dominici Hora

Prima dominatur Satquiel. Hore secunda samael Et sic deinceps secundum ordinem de septem planetis primo hora dominatur quod est primo loco, secunda secundo loco, et sic de aliis nox dominatur a die sequenti.

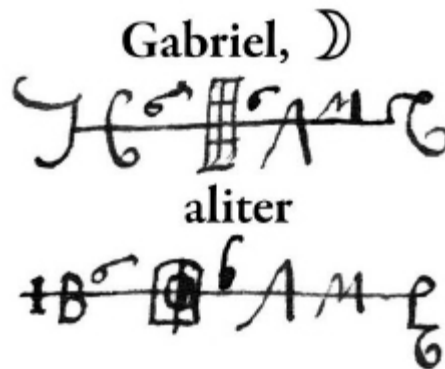
[III. Sigilla septem Angelorum.]

¶ Superius diximus quod in omni opere scribendum est. Nomen horę et nomen Angeli horę. Nunc dico de sigillis angelorum horarum et ea etiam scribenda esse.

Et primo. Sigillum diei dominice est **Raphaelis** cuius stella est sol et signum eius est Leo.



Istud est Sigillum **Gabrielis** cuius stella est Luna et signum eius est Cancer.



[II. The names of the angels of the hours.]

We have said above that in every operation it is necessary to write first the name of the hour. Now we say that the name of the angel should be written in the second place. First therefore, the day of the Art which is Sunday, the master of the first hour of the day.^{[107](#)}

1 The ruler is Raphael. 2. Anael. 3. Michael. 4. Gabriel. 5. Caphriel. 6. Satquiel. 7. Samael. 8. Raphael. 9. Anael. 10. Michael.

11. Gabriel. 12. Caphriel.

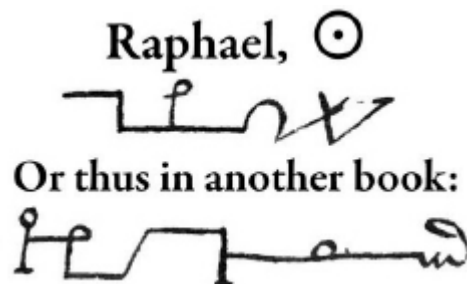
On the night of the Lord's day:

The first hour is ruled by Satquiel, second by Samael, and so successively in order of the seven planets. The first hour is ruled by that which is in the first place, the second with the second place, and so the others of the night are ruled from the day following.

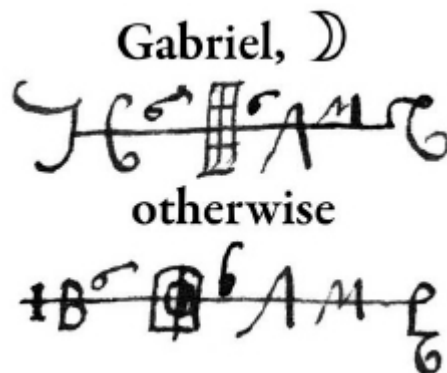
[III. The sigils of the seven angels.]

We said above that in all works, the first thing that should be written is the name of the hour, and the name of the angel of the hour. Now I say, the sigils of the angels of the hours should be written.

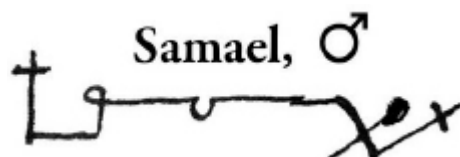
And first, the sigil of Sunday is that of **Raphael**, whose celestial body is the Sun, and his sign is Leo:[108](#)



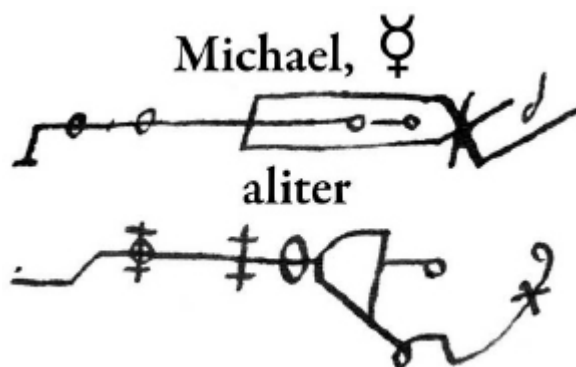
This is the sigil of **Gabriel**, whose celestial body is the Moon, and sign is Cancer:



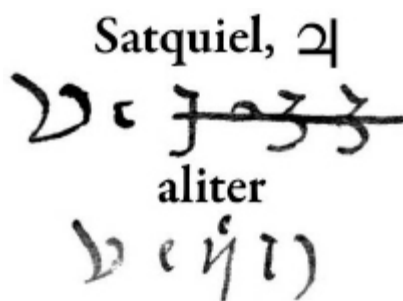
Istud est Sigillum **Samael** cuius stella est Mars et signum eius Sagittarius.



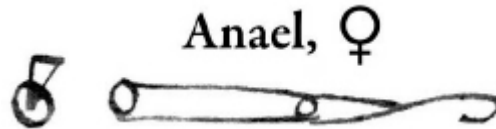
Istud est Sigillum **Michael** cuius stella est mercurius , cuius signum est capricornum.



[131v] Hec est signum **Satquiel** cuius stella est Iupiter et signum eius Sagittarius et Pisces.

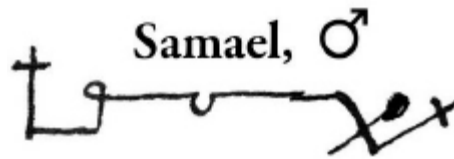


Hoc est signum **Anael** cuius stella est Venus et eius signum Taurus et Libra.

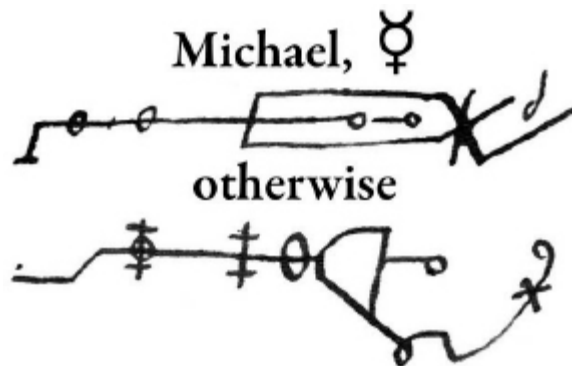


Hoc est signum **Cafrielis** cuius stella est Saturnus et eius signa Capricornis et Aquarius.

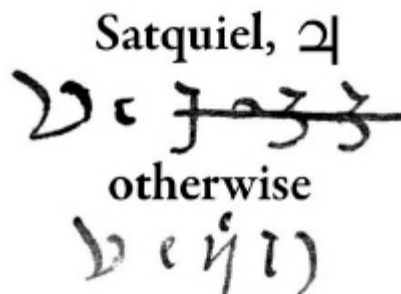
This is the sigil of **Samael**, whose celestial body is Mars, and whose sign is Sagittarius: [109](#)



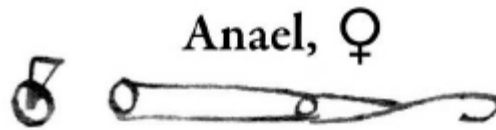
This is the sigil of **Michael**, whose celestial body is Mercury, and whose sign is Capricorn: [110](#)



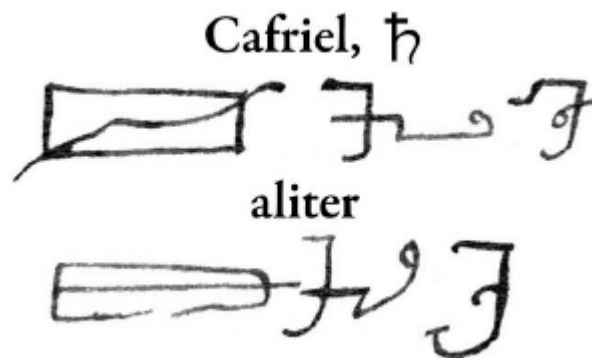
This is the sign of **Satquiel**, whose celestial body is Jupiter, and signs are Sagittarius and Pisces:



This is the sign of **Anael**, whose celestial body is Venus, and whose signs are Taurus and Libra:



This is the sign of **Cafriel**, whose celestial body is Saturn, and whose signs are Capricorn and Aquarius:



Predicta vero sigilla debent fieri in horis suis et signis et si non in signis saltem in horis suis.

[IV.] ¶ De nominibus angelorum diei.

Et primo die dominico dictum est superius, in quo in omni tempore quae tu facis primo scribendum est nomen hore,

Secundo nomen angelorum

Tertio sigilla angelorum hore.

Nunc quarto dico angelorum diei dominice.

Qui in die dominico Regnant

Raphael Dardiel Huratapel¹¹¹

aliter

Daydiel Hurathayel

Angeli lunę in die: Michael, Gabriel, Samael.

Angeli ♂ in die: Samael Satiel Amabiel.

Angeli ♀ in die: Michael (!) Miel Seraphiel.

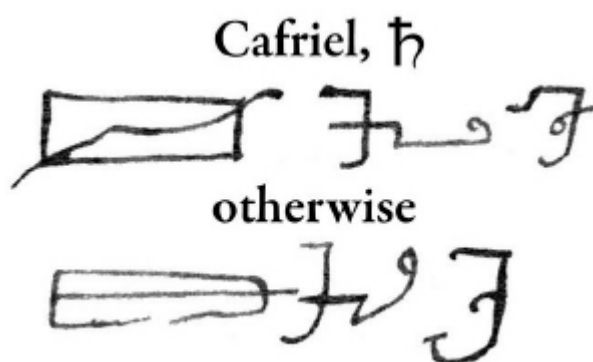
Angeli louis in die: Satquiel Castiel Anasiel.

Angeli ♀ in die: Anael Raquiel Satquiel.

Angeli ħ in die: Caphiel Mazatan Uriel. [132r]

[V. Nomina quatuor temporum Anni.]

¶ Superius diximus in omni opere primum scribendum esse nomen horę. Secundo angeli horę. Tertio sigilla angelorum. Quarto nomina angelorum Diei in quo tu facis opus tuum.



The preceding are the proper sigils, which must be made on its hour, and the sign (of the zodiac), and if not in the sign, at least in its hour.

[IV.] The names of the angels of the days.

And first Sunday, as said above, in whatever time that you perform, write the name of the hour, second the name of the angels, third the sigils of the angels of the hour. Now I will speak fourth of the angels of Sunday.

Those who rule:

On Sunday: Raphael, Dardiel, Huratapel (alternately: Daydiel, Hurathayel).

Angels of the Moon on the day: Michael, Gabriel, Samael.

Angels of Mars on the day: Samael, Satiel, Amabiel.^{[112](#)}

Angels of Mercury on the day: Michael (!), Miel, Seraphiel.

Angels of Jupiter on the day: Satquiel, Castiel, Anasiel.

Angels of Venus on the day: Anael, Raquiel, Satquiel.

Angels of Saturn on the day: Caphiel, Mazatan, Uriel.

[V. Names of the four seasons of the year.]

We have said before, that in all works, these should be written:

First, the name of the hour

2) The angel of the hour

3) The sigils of the angels

4) The names of the angels of the day in which you perform your work.

Nunc quinto dicimus esse scribendum nomen temporis in quo tu facis opus tuum. Ut intelligas quę annus diuiditur in quatuor partes et tempora. Et **Primum** tempus incipit a medio Martii et finitur ad medium Iunii, et sic de singulis.

¶ De nominibus temporis.

Primum ergo <tempus> nomen in primo tempore scilicet **ver** vocatur **Taluy**.^{[113](#)} **Secundum** nomen **ęstas** in secundo tempore **Casmaran** aliter **cosomaran**. Tertius autumnus nomen In tertio tempore **Ardarael**. Quartum yeme [=hiems] nomen. In quarto tempore **farlac**.

[VI. Nomina angelorum regnantium in quatuor temporibus.]

¶ Nunc dicimus esse scribenda nomina angelorum Regnantium in supradictis quatuor temporibus.

Nomina angelorum primi temporis:

Caracasa, Core, Amatiel, commisoros,¹¹⁴ et nomen capitis signi Sutiguol aliter Spugliguel.

Angeli secundi temporis:

Gargatel, Turiel, Ganiel. Nomen capitis signi Tubiel aliter Tus.

Angeli tertii temporis:

Tarquam alias Tarranan, Gualbaral. Nomen capitis signi Tulguaret vel Tolguaret.

Nomina angelorum quarti temporis:

Amabael, Ctarari, nomen capitis signi Altarib.

[VII.] ¶ De nominibus terre.

Sexto dicimus nomina terre temporibus conuenientia esse scribenda, primum nomen terre dicitur: **Amaday**. Secundum dicitur **Festau** Tercium **Rabianira** aliter **Rabiamar**, Quartum **Gerenia** aliter **seyenia**. [132v]

[VIII. Nomina solis et lune in quatuor temporibus.]

¶ Octauo dicimus nomina solis et lune in supradictis quatuor temporibus conuenientia esse subscribenda.

¶ De nomina Solis 4 temporum

Primum nomen solis in primo tempore **Abayny**,¹¹⁵ secundum in secundo

Now we will declare that fifth should be written the name of the season in which you perform the work.

In order that you may understand, the year is divided into four parts and seasons. The first season begins from the middle of

March, and so for the rest.

Concerning the names of the seasons.

Therefore, first, the name of the first season, namely Spring, is called **Taluy**; the second – Summer – is **Casmaran** or alternately **Cosomaran**; the name of the third season – Autumn – is **Ardarael**, and the fourth – Winter is named **Farlac**.

[VI. The names of the angels governing the four seasons.]

Now we will say these are to be written: The names of the angels reigning in the four above-mentioned seasons.

The names of the angels of the first season:

Caracasa, Core, Amatiel, Commisoros, and the name of the head of the sign Sutiguol, otherwise Spugliguel.

The angels of the second season:

Gargatel, Turiel, Ganiel, and the name of the head: Tubiel, otherwise Tus.

The angels of the third season:

Tarquam otherwise Tarranan, Gualbarel, and the name of the head of the sign: Tulguaret or Tolquaret.

Names of the angels of the fourth season:

Amabael, Ctarari, and the head of the sign: Altarib.

[VII.] Concerning the names of the Earth.

Sixth we say the names of the Earth for the appropriate season, which must be written: The first name of the Earth is called **Amaday**, the second is called **Festavi**, the third **Rabianira** otherwise **Rabiamar**, the fourth **Gerenia** otherwise **Seyenia**.

[VIII. The names of the Sun and Moon in the four seasons.]

Eighth we mention the names of the Sun and Moon appropriate to the above-mentioned four seasons, which should be written next.

The names of the Sun for the four seasons:

The first name of the Sun in the first season: **Ab rayny**; the second in the second **Atbemay (!)**, **tertium in 3 tempore A bragini**, **Quartum in 4 Comutaf aliter Cora{...}**

¶ Nomina Lunę 4 temporum

Primum nomen in primo tempore **Agusita**, secundum in secundo tempore **Armatas**, tertium in tertio tempore **Matasignais**, Quartum in quarto tempore **Affaterim** aliter **Astarery**.

[IX. Instructio omnium predictorum.]

¶ Postquam scripsimus hec nomina, in circulo nominatur nomen horę et nomen temporis et nomina angelorum tempore regnantium et nomen terre et nomen solis et Lunę et dicas.

[X.] Coniuratio.

O vos omnes N. adiuro atque contestor [+vos] per saday [*sedem]¹¹⁶ **Adonay** et per **Agios Otheos Ischirios Athanatos Ymas Paraclitus Alpha et omega** et per hec tria nomina secreta **Agla On Tetragrammaton** quod hodie, habeatis adimplere quod cupio.

Ordo

¶ Deinde dicas coniurationes septem dierum S{eptimane}¹¹⁷ videlicet si est Dies Dominicus prima hora vel hora [*octaua]¹¹⁸ dicas coniurationem Diei Dominice, et si est dies Lunę facias similiter et sic de aliis secundem ordinem.

[XI. Coniuraciones septem dierum hebdomadę.]

Coniuracio diei Solis.

Coniuro et confirmo super vos¹¹⁹ angeli fortes et sancti, in nomine **Adonay, Eye, Eye, Eye,**¹²⁰ {qui} est ille, qui fuit, [+est,] et erit, **Eye, Abraye:** {et} in nomine **Saday, Cados, Cados, Cados,** {alte} sedentis super Cherubyn, et per nomen ipsius {Dei fortis} [133r] et potentis et exaltati super omnes celos **Eye, Saraye,** plasmatoris seculorum, qui creauit mundum, celum, et terram, mare, et [+omnia] que in eis sunt in primo Die et sigillauit ea sancto nomine suo **Phaa:** Et per nomina sanctorum angelorum, qui dominantur in quarto exercitu, et seruiunt coram potentissimo **Salamia,** angelo magno et honorato, et per nomen stellę, que est Sol, et per signum [+Leonis], et per immensum nomen Dei viui et veri, et per omnia nomina predicta, Coniuro super te **Raphael,** angele magne, qui es prepositus Diei Dominice: et per nomen season: **Atbemay;** the third in the third season **Abragini;** the fourth in the fourth: **Comutaf,** otherwise **Cora{...}**

The names of the Moon for the four seasons:

The first name in the first season: **Agusita;** the second in the second season: **Armatas;** the third in the third season: **Matasignais;** the fourth in the fourth season: **Affaterim** otherwise **Astarery.**

[IX. Instructions on all the preceding.]¹²¹

After we have written these names: In the circle, say the names of the hour, of the season, of the angels reigning in that season, of the Earth, and the names of the Sun and Moon. Then say:

[X.] The conjuration.

I adjure and call forth all of you N., by <Saday> [*the seat of] **Adonay** and by **Agios Otheos Ischirios Athanatos Ymas**¹²² **Paraclitus Alpha and Omega**, and by these three secret names: **Agla, On, Tetragrammaton**, that you fulfill my desires today.

The method:

Then recite the conjurations of the seven days of the week, namely, if it is Sunday in the first hour or the *eighth you should say the conjuration for Sunday, and if it is the day of the Moon do similarly, and so for the others according to the method.

[XI. Conjurations of the seven days of the week.]

Conjuration for Sunday.

I conjure and encourage you, O mighty and holy angels of God, in the name **Adonay, Eye, Eye, Eye**, who [+is,] was, and shall be **Eye, Abraye**, and in the name **Saday, Cados, Cados, Cados**, sitting high above the cherubim, and by the great name of the same God, creator, powerful, mighty, exalted above all the heavens, **Eye, Saraye**, of the shaper of the ages, who created Heaven, Earth, the sea, and all that are in them on the first day, and sealed them up with his holy name **Phaa**, and by all the names of the holy angels who have mastery over the Fourth Host,¹²³ and serve before the most powerful **Salamia**, an angel great and honored, and by the name of his celestial body, which is the Sun, and by the sign [+of Leo], and by the immeasurable name of the true and living God, and by all the names of **Adonay** who created the **Adonay**, Dei Israel, qui mundum creavit, et quicquid in eo est, quod pro me labores, et adimpleas omnem meam petitionem, iuxta meum velle, et votum meum, in negotio et causa mea. Et hic nota que debes {exprime}¹²⁴ causam.

Coniuracio diei Lunę:

Coniuro et confirmo¹²⁵ super vos angeli fortes et boni in nomine **Adonay Eye Eye Eye Cados Cados Achim Achim, Ya Ya fortis Ya** qui apparuit in monte Sinay, cum glorificatione Regis **Adonay, Saday, Sabaoth Atanay aliter Anatay Ya Ya Ya Marinata, Abim, Ieya**, qui maria stagna creauit, et omnes aquas in secundo die, quasdam super celos, et quasdam in terra, et qui sigillauit mare in alto nomine suo, et terminum quem sibi posuit, non preterebit: Et per nomina angelorum qui dominantur in primo exercitu, qui seruiunt **Orphanyel** angelo magno, precioso, et honorato, et per nomen stelle, que est Luna, et per nomina predicta,¹²⁶ scilicet **Gabriel**, qui est prepositus diei Lune secundo, quod pro me labores et impleas, *ut supra in die solis*.

¶ Coniuracio diei Martis.

Coniuro [et confirmo super vos angeli fortes, et sancti,]¹²⁷ per nomen **Adonay Ya Ya Ya He He He** [133v] **Va Hy Hy Ha Ha va va va An An An Aye Aye Aye El Ay Elybra Eloym Eloym**, et per nomen ipsius alti Dei qui fecit aquam aridam apparere et vocauit terram et produxit arbores et herbas super eam cum precioso honorato metuendo, et sancto nomine suo, et per nomina angelorum dominantium in quinto exercitu, qui seruiunt **Achymoy** potenti, et per nomen stelle, que est Mars, et per nomina predicta. Coniuro super te **Samael** angele Magne, qui es prepositus diei Martis, *etc. ut supra mutatis mutandis*.

[Coniurationes reliquorum dierum.]

¶ Et nota quod reliquas coniurationes septem planetarum pro libito aptabis mutatis mutandis. ¶ Quod scilicet **Michael** inuocetur prepositus diei Mercurii in secundo celo [+**Tegra** vero princeps seruientium in secundo exercitu,]¹²⁸ ¶ **Satquiel** prepositus diei Iouis in sexto celo ¶ **Anael** diei Veneris in tertio celo <¶ **Gabriel**> vero et **Daguiel**¹²⁹ principes exercitus tertii ¶ **Cafriel** prepositus diei Sabbati in septimo celo. **Boel** vero princeps angelorum seruientium in

septimo celo. **Postor** vero princeps vere seruientium in sexto exercitu et hi coniurantur.

universe. I conjure you, O **Raphael**, angel of God, who is the administrator of Sunday, that you labor for me, and fulfill my petition entirely, according to my will and desire, business and cause. (*And here name the purpose of your experiment*).

Conjuration for Monday:

I conjure and encourage you mighty and good angels, in the name **Adonay Eye Eye Eye Cados Cados Achim Achim, Ya Ya** mighty **Ya**, who appeared on Mount Sinai, with glorification of King **Adonay, Saday, Sabaoth Atanay** (otherwise **Anatay**) **Ya Ya Ya Marinata, Abim, Iey**, who created the seas, lakes, and all waters on the second day, separated from the heavens, and separated from the earth, and who sealed the sea in his high name, and set its boundary, which it will be unable to escape. And by the names of the angels who have mastery over the First Host, [¹³⁰](#) who serve the great angel **Orphaniel**, precious and honored, and by the celestial body, which is the Moon, and by the preceding names, namely **Gabriel**, who is the administrator of the second day Monday, that you labor for me and fulfill ... (*as above for Sunday*).

Conjuration for Tuesday:

I conjure and encourage you mighty and holy angels, by the name **Adonay Ya Ya Ya He He He Va Hy Hy Ha Ha va va va An An An Aye Aye Aye El Ay Elybra Eloym Eloym**, and by the name of the same high God, who made dry land appear over the water, and called it Earth, and he produced trees and herbs from it, and set his seal upon it with his precious, honored, feared, and his holy name, and by the names of the angels governing the Fifth Host, who serve the great angel **Achymoy**, mighty, and by the name of its celestial body, which is Mars, and by the preceding

names. I conjure over you, O great angel **Samael**, who is the administrator of the day Tuesday, (*etc. changing what needs to be changed.*)

[Conjurations for the rest of the days:]

And note that you should adapt the remaining conjurations of the seven planets with the necessary changes as desired. So for instance, **Michael** should be called upon as overseer of Wednesday in the Second Heaven [+along with **Tegra**, prince serving in the Second Host], **Satquiel** as overseer of Thursday in the Sixth Heaven, along with **Postor**, prince serving in the Sixth Host,¹³¹ **Anael** on Friday in the Third Heaven, and **Daguiel** for the Third Host, and **Cafriel** as overseer of Saturday in the Seventh Heaven, along with **Boel**, prince of angels serving in the Seventh Host, and these should be conjured together.

[XII.] ¶ De spiritibus aereis regnantibus in diebus septimanę post nomen horę et sic de cęteris ut supra.

¶ Spiritus ☉

In die Solis regnant isti:

Varchan rex, et ministri eius sunt isti tres: **Tus**, **Andras**, **Cinabal**,¹³² et sunt subditi Soli et vento eius qui dicitur Boreas.

Eorum natura eorum est dare aurum, cum carbunculis, ad {libitum}¹³³ det diuitias et gratiam et beneuolentiam i{mpetrare,} inimicitias hominum dissoluere, et homines in h{onoribus}¹³⁴ sublimare, infirmitates attribuere vel aufer{re}.

[134r] Sua corpora sunt magna et ampla sanguinea et rossa color eorum sicut aurum politum et sanguis desuper pectus. Motus eorum est celi coruscatio at signum eorum est commouere sudores inuocanti.

¶ Spiritus ☽:

In die Lunę Regnant isti: **Arcan** Rex et ministri eius sunt: **Bilef Maissobri** alias **Misabŭ**, **Abusaba**, et sunt subditi Lunę et vento eius qui dicitur Zephirus.

Eorum natura est argentum ad libitum dare, res de loco ad locum deferre, equum velociter dare, secreta preterita et presentia personarum dicere.

Corpora sunt magna et ampla, mollia et flegmatica, color eorum sicut nubes obscura et tenebrosa, habe[n]t vultum tumefactum, et oculos rubeos aqua plenos, et non habe[n]t pilos in capite, et habe[n]t dentes ut aper.

Motus eorum sicut magna maris ruina, et signum eorum quod magna pluua circa circulum cadere videtur inuocanti.

¶ Spiritus ♂:

In die Martis regnant isti: **Tamax** Rex, et ministri eius **Cormax**, **Ismael**, **Paffran**, et sunt subditi Marti et vento eius qui dicitur Subsolanus.

Eorum natura est pestilentiam et mortalitates et combustiones facere, et mille milites cum suis famulis, qui sunt duo millia ad tempus dare, et ad mortem cuiusque autem infirmitatem et sanitatem tribuere.

Sua corpora sunt magna praua,¹³⁵ colerica, in aspectu turpissima. Color eorum sicut cuprum ignem et modicum [134v] denigratum et habe[n]t cornua ad modum

[XII.] Concerning the spirits¹³⁶ of the air ruling each day of the week, after the name of the hour and so on as above.

Spirits of ☉:

On Sunday these rule:

Varchan the king, and his three attendants: **Tus**, **Andras**, **Cinabal**, and they have been placed under the Sun and its wind,

which is called the North Wind.

Their nature is to give gold, precious stones, to obtain influence (or gratitude) and favor, to get rid of the unfriendliness of people, and raise people to honors, and to cause or cure sicknesses.

Their great bodies are great and large, enlarged with blood and rosy in color, like polished gold, and painted over with blood. Their movement is like lightning in the sky, but the sign of their arrival is that the one who invokes them will break into a sweat.

Spirits of ♃:

These rule on Monday: **Arcan**, the King, and his attendants are **Bilef**, **Maissobri** otherwise **Misabŭ**, **Abusaba**, and they have been placed under the Moon and its wind, which is called Zephyr – the West Wind.

Their nature is to give silver, to transport things freely from one place to another, to give a swift horse, and to declare past and present secrets of persons.

Their bodies are large and ample, soft and phlegmatic. Their color resembles dark and obscure clouds. Their faces are swollen, and their eyes are red and watery. They have no hair on their heads, and their teeth are like those of a boar.

Their movement is like a great rushing down of the sea, and the sign of their arrival is that a great rainfall will be seen falling around the circle when they are invoked.

Spirits of ♂:

These rule on Tuesday: **Tamax** the king, and his attendants, **Cormax**, **Ismael**, and **Paffran**, and they have been placed under Mars and its wind, which is called the East Wind.

Their nature is to cause plague, death, and conflagrations, and to give a thousand soldiers with their servants, which are given two thousand at a time. Moreover, they will grant either sickness or health, or death to anyone.

Their bodies are greatly deformed, choleric, and very ugly in appearance. Their color is like copper that has been blackened a little by fire. They have horns like a cerui, et ungues ad modum griffonum. Ululant sicut tauri insani, et motus eorum quasi combustiones Ignis.

Signum eorum est, quod fulgur circa circulum cadere videtur inuocanti.

¶ Spiritus ☿

In die Mercurii regnant isti: **Modiat** aut **Mediat** Rex, et adiutores eius: **Suguinos**, **Sallales** et sunt subditi Mercurio, et vento eius, qui dicitur Affricus.

Eorum natura est omnia metalla dare, et omnia pręsentia, pręterita, futura terrena reuelare, ludices placare, et victoriam in palatio [*placito] dare, experimenta et omnes scientias destructas rectificare, et docere, corpora ex elementis mixta conditionaliter unum in aliud transferre,¹³⁷ et infirmitates et sanitates dare, pauperes sublimare, sublimes deprimere, spiritus ligare vel dissoluere, seras aperire. Isti vero operationes aliorum habent, non ex perfecta potentia, vel virtute.¹³⁸

Sua corpora sunt medię stature, frigida, humida, veneranda, pulcra, in eloquutione rauca, humanam formam habent ad modum armigeri calpestris. Color eorum sicut nubes clara, motus eorum sicut nubes argentea, et signum quod horribilitatem tribuunt inuocanti.

¶ Spiritus ♀:

In die Iouis regnant isti: **Guth**¹³⁹ Rex et **Muguth** et **Gutrimis**, ministri eius, et sunt subditi Ioui et vento eius qui dicitur Auster.

Eorum natura est amicitias mulierum attribuere, et generant letitiam et gaudia, lites pacificant inimicos [135r] mitigant, sanant infirmos, infirmant sanos, efferunt vel auferunt damna cuiusque.

Sua corpora sunt sanguinea, et collecta [*colerica],¹⁴⁰ et media statura, trementissima, in motu visu mitissima, eloquio blanda, vultus

in forma benevolentes, color eorum sicut es¹⁴¹ non pollitum in coloris flammam ignis depictum motus eorum est coruscatio cum tonitruo, et signum eorum est, quod inuocanti videbitur, circa circulum homines a leonibus deuorari.

¶ Spiritus ♀:

In die Veneris regnant isti: **Sarabotres** Rex, et coadiutores sunt: **Abalidoth** et **Flacf**, et sunt subditi Veneri, et vento eius Zephire.

stag, and claws like a griffin. They howl like mad bulls. Their movements are somewhat like fires burning.

The sign of their arrival is that lightning will be seen falling around the circle when they are invoked.

Spirits of ☿:

These rule on Wednesday: **Modiat** or **Mediat**, the king, and his attendants, **Suguinos** and **Sallales**, and they have been placed under Mercury and its wind, which is called the Southwest Wind.¹⁴²

Their nature is to give all metals, and to reveal all things on Earth – past, present, and future. They also make judges agreeable, and give victory in a lawsuit, to rectify experiments and teach all sciences that have become corrupted, they change about bodies out of mixed elements conditionally – transferring [*transmuting] one to the other. They raise up the poor and bring down the elite, to bind and release spirits, and open locks. These same spirits are able to accomplish all other operations, however not with perfect power or virtue, [+or knowledge].

Their bodies are of medium stature, cold, humid, venerable, attractive, and their manner of speaking is hoarse. They have human form, bearing armor, and hooded. Their color is like a bright cloud. Their movements are like a silvery cloud. The sign of their arrival is that your hair will bristle when they are invoked.

Spirits of ♃:

These rule on Thursday: **Guth**, the king, and his attendants **Muguth** and **Gutrimis**, and they have been placed under Jupiter

and its wind, which is called the South Wind.

Their nature is to grant friendly relationships with women, generate gladness and joy, expedite lawsuits, pacify enemies, cure the sick, and sicken the healthy, and to bring about or remove any kind of legal judgment.

Their bodies are sanguine like *choleric, of medium stature, and their movements are very jittery, appearing very mild. Their manner of speaking is flattering. Their faces have a kindly appearance. Their color is like brass painted with flames the color of fire, not polished. Their movement like lightning with thunder, and the sign of their arrival is that when invoked, lions will be seen devouring men around the circle.

Spirits of ♀:

These rule on Friday: **Sarabotres**, the king, and his assistants, who are **Abalidoth** and **Flacf**, and they are placed under Venus and its wind, which is called Zephyr – the West Wind.

Eorum natura est dare argentum, homines calefacere excitare luxuriam, inimicos per luxuriam concordare et matrimonium facere homines in amorem mulierum constringere, homines sanare vel infirmare facere omnia quę mouentur.

Sua corpora sunt medię stature, pulcra, dulcia et iocosa, color eorum est sicut nix desuper deaurata, et motus eorum sicut stella clarissima, signum eorum, quod puellę extra circulum ludentes videbuntur inuocantem ad ludum.

¶ Spiritus ♂:

In die Saturni regnant isti: **Maymon** Rex et ministri eius sunt **Albumalith**, **Asaibi**, **Balidit**, et sunt subditi Saturno, et vento eius qui dicitur Africanus.

Eorum natura est seminare discordias, odia, et malas cogitationes generare, plumbum ad libitum dare, [135v] quemlibet interficere, quodlibet membrum destruere.

Sua corpora sunt longa gracilia, ira et rancore plena. Vultus quatuor habent, unum a parte anteriori, et alterum a parte posteriori,

in quibus sunt duo rostra ampla et longa, et habent alios duos vultus in duobus genibus suis, qui cum merorare [*merere]¹⁴³ maxime videbuntur, et sunt in colore nigre et lucenti sicut speculum pollitum. Motus eorum est ventorum ag{itat}io cum apparentia terręmotus.

Signum eorum {est}, quod de terra alba coram te splendor videbitur inuocanti.

[XIII.] De suffumigium planetarum:

☉: Sandalum Rubeum

☽: Aloe

♂: Piper

♀: Mastix

♂: Crocum

♀: Costus

♂: Sulphur

¶ Deinde fac benedicere sacerdotem et sacerdos dicat hanc orationem:

[XIV.] ¶ Oratio super speties proferenda.

Deus Abraam Deus Isaac Deus Iacob, benedicite has creaturas specierum, ut vim et virtutem odorum suorum adimpleant, ne hostis nec fantasma in eas intrare possit, per Dominum Iesum Christum *etc.*

¶ Deinde fac aspergere cum aqua benedicta.

Their nature is to give silver, to excite men to luxury, to bring harmony and marriage to enemies through luxury, and to bind men in love with women, to cure the sick or sicken the healthy, and to accomplish all things dealing with motion.

Their bodies are of medium stature, pretty, pleasant, and merry. Their color is like snow over gilding, and their movements are like the clearest star. The sign of their arrival is that when invoked, girls will be seen playing a game outside the circle.

Spirits of ħ:

Those ruling on Saturday: **Maymon**, the king, and his attendants are **Albumalith**, **Asaibi**, and **Balidit**, and they are placed under Saturn and its wind, which is called the Southwest Wind.

Their nature is to plant seeds of disagreements, hatred, and bad thoughts, to give freely the metal lead, to kill any, and to maim any limbs.

Their bodies are long and slender, full of wrath and anger. They have four faces: one in front, another behind, which have two large and long beaks, and they have another two faces on their knees, which appear to be mourning greatly, and they are black in color, and shining like a polished mirror. Their movement is the moving of the wind with the appearance of an earthquake.

Their sign is that, when invoked, the ground will appear to be a brilliant white in front of you.

[XIII.] Suffumigations of the planets:

Sun: Red sandalwood

Moon: Aloes

Mars: Pepper

Mercury: Mastic

Jupiter: Saffron

Venus: Costus

Saturn: Sulfur

These suffumigations should be blessed by a priest, and the priest should say this prayer:[144](#)

[XIV.] Prayer to be offered over the fragrances.

O God of Abraham, God of Isaac, God of Jacob, bless these creatures of fragrance, that they may obtain the strength and virtue which their scents must possess, so that no enemy or phantasm may be able to enter into it, through Lord Jesus Christ, *etc.*

Then sprinkle it with holy water.

[XV. Exorcismus et benedictio ignis.]

[136r] ¶ Deinde dic exorcismum ignis in quo ponuntur suffumigium planetarum et quando vis ponere ea in igne existente in ollis terreis exorsise ignem in hunc modum:

¶ Exorsisatio ad ignem:

Exorsiso te creatura ignis, per illum per quem facta sunt omnia ut statim omne fantasma eycias a te ne possit nocere in aliquo opere humano. Amen. [145](#)

¶ Deinde dic istam benedictionem ad ignem:

¶ Benedictio ignis:

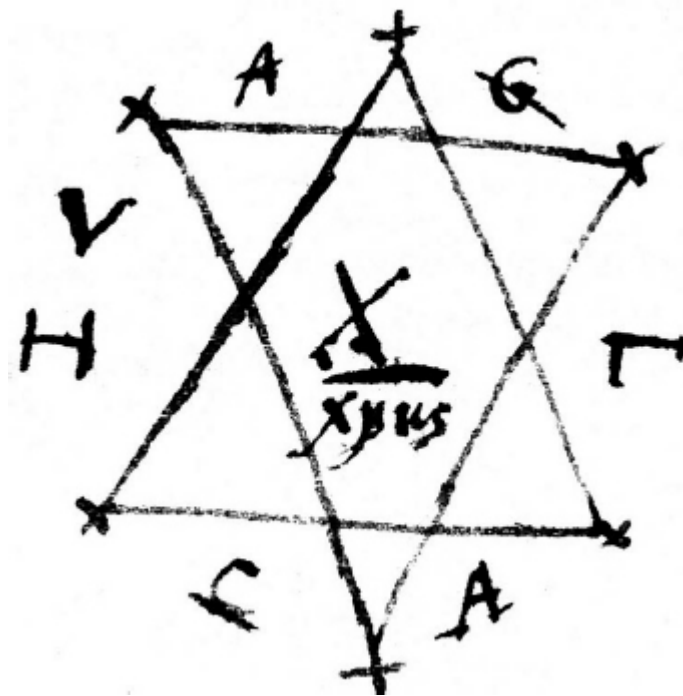
Benedic Domine creaturam ignis, et sanctifica ut benedicaris in collaudationem nominis tui sancti, ut nullum sit nocumentum gestantibus, nec videntibus per Dominum nostrum Iesum Christum. Amen.

[XVI.] ¶ De veste et pentaculo.

Nunc dicendum est de veste & pentaculo qui scribi debet super vestem et vestis si fieri potest sit sacerdotalis, et si non potest haberi sit lina alba nitida et deinde super vestem hoc pentaculum factum in hora mercurii et eius die crescente luna. In charta menbrana hedi, et priusque hoc pentaculum facias fac dicere unam missam de sancto

spiritu, antequam super vestem ponatur et aspergatur aqua baptismali.

¶ Forma penthaculi



[XV. Exorcism and blessing of the fire.]

Then say the exorcism of the fire, on which you have placed the suffumigation of the planets, and when you wish to place those in the fire, it being in an earthen vessel, exorcise the fire as follows:

Exorcism to the fire:

I exorcise you, O creature of fire, through him through whom all things have been made, that you immediately cast out all phantasms from you, lest it be able to harm any human work. Amen. [146](#)

Then say this blessing towards the fire:

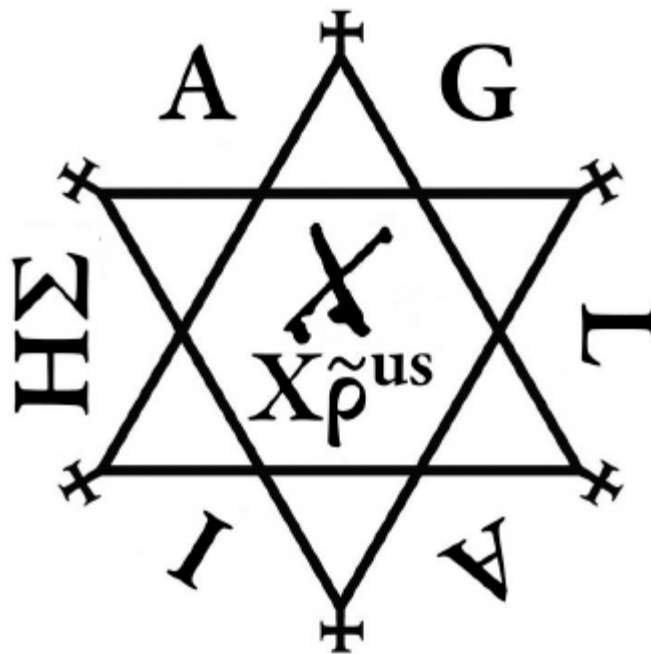
Blessing of the fire:

Bless, O Lord, this creature of fire, and bless and sanctify it in high praise to your holy name, so that no harm may come from carrying it or seeing it, through Jesus Christ our Lord. Amen.

[XVI.] The vestment and pentacle.

Now we must speak about the vestment, and the pentacle which must be written upon the vestment, and if possible it should be a priestly vestment, but if that is not possible, one should be obtained that is made of fresh white linen, and then upon the vestment make this pentacle in the hour and day of Mercury, while the Moon is waxing, on a sheet of parchment of a young goat, and prior to use you should have a Mass of the Holy Spirit celebrated over the pentacle itself, and it should be sprinkled with baptismal water.

The form of the pentacle:[147](#)



[XVII. Exorcismus spirituum aereorum.]

[136v] ¶ Nunc dicendum est de exorcismis supradictorum spirituum aereorum qui sequuntur in hac forma:

Exorsisatio.¹⁴⁸

Per potentissimum et corroboratum nomen Dei, **EL**, forte et admirabile exorcisamus (*tales spiritus, nominando eos spiritus quos volueris de quoque capitulo supradicto*) et imperamus, per eum qui dixit et facta sunt, et per nomina ipsius et per nomen **Adonay**, {**Eloy**,} **Heloym**, **[+Sabaoth]**,¹⁴⁹ **Saday**: quod est Dominus {Deu}s, excelsus, exorcizamus vos, atque potenter i{mper}amus, ut appareatis statim hic nobis, iuxta circ{ulum,} in pulchra forma, scilicet humana, et sine deformitate et tortuositate aliqua. Venite vos omnes tales, quia vobis imperamus, per nomen **Y et V** quod Adam audiuit et locutus est: et sapiens factus est, et per nomen **AGLA**, quod Loth audiuit, et saluat est cum omni sua familia, et per nomen **Yoth**, quod Iacob audiuit ab angelo secum luctante, et de manu Esau fratris sui liberatus est, et per nomen **Anephexeton**, quod Aaron audiuit et sapiens factus est, et per nomen **Sabaoth**, quod Moyses nominavit, et omnia flumina et paludes de terra Egypti, versa fuerunt in sanguinem, Et per nomen **Escherie Oriston** aliter **Oristrion**, quod nominavit, et omnes fluuii ebullierunt Ranas, et ascenderunt in domos egyptiorum, omnia destruentes, et per nomen **Elyon**, quod Moyses nominavit, et fuit grando taliter qualiter non fuit ab initio mundi, et per nomen **Adonay**, quod Moyses nominavit, et fuerunt locustę, et apparuerunt super terram egyptiorum et deuorauerunt, [137r] quę residua erant grandini,¹⁵⁰ et per nomen **α et ω**, et per nomine **alpha et ω** quod Daniel nominavit, et destruxit Bel et draconem interfecit. Et in nomine **Emanuel**, per quod tres pueri, Sidrach, Mysach, et Abednego in camino ignis ardentis cantauerunt et liberati fuerunt.¹⁵¹ Et per hęc et alia nomina Domini nostri Dei omnipotentis, viui et veri, qui vos vestra culpa de cęlo excelso detrusit usque ad infernum locum,

exorcizamus, atque viriliter imperamus, per eum qui dixit et factum fuit, cui omnes obediunt creature. Et per illud diem tremendi iudicii, et per nomen [*mare] incertum, quod est ante conspectum Diuine Maiestatis, [+gradiens et potentiale:] et per quatuor animalia¹⁵² contra sedem diuine maiestatis gradientia, et oculos ante et retro habentia, et per ineffabilem ipsius virtutem creatoris et per eius omnipotentiam et per ignem antethronum eius circumstantem, et per angelos celorum

[XVII. Exorcism of the spirits of the air.]

Now the exorcism of the above-mentioned spirits of the air must be said, which has the following form:

Exorcism:

By the most mighty and powerful name of God **EL**, we do exorcise you N. (*naming whichever spirit you wish from the chapters written above*) and we command you by him who spoke the word and it was done, and by those names, and by the name **Adonay, {Eloy,} Heloym, [+Sabaoth,] Saday**, and by him who is the Lord God on high, we exorcise you and powerfully command you that you immediately appear to us here beside this circle, in pleasant form, namely that of a human without ugliness or deformity. Come, all you spirits we have named, because we command you by the name **Y and V**, which Adam heard and spoke, and became wise; and by the name **AGLA**, which Lot heard and was saved with all his family, and by the name **Yoth**, which Jacob heard from the angel wrestling with him, and was delivered from the hand of his brother Esau; and by the name **Anephexeton**, which Aaron heard and spoke, and was made wise; and by the name **Sabaoth**, which Moses named, and all rivers and swamps in the land of Egypt turned into blood, and by the name **Escherie Oriston** (otherwise: **Oristrion**), which Moses named, and all rivers in the land of Egypt produced

frogs in abundance, which climbed into the houses of the Egyptians, destroying everything, and by the name **Elyon**, which Moses named, and there was such great hail, as had not been since the beginning of the world; and by the name **Adonay**, which Moses named, and locusts appeared upon the whole land of Egypt, and devoured all that the hail had left; and by the name **Alpha and Omega** and in the name of **Alpha and Omega**, which Daniel named and destroyed Bel and slayed the dragon; and in the name **Emanuel**, which the three children, Sidrach, Misach, and Abednego sang in the fiery furnace, and were freed; and by these and the other names of our Lord and almighty God, living and true, who found fault with you, and expelled you from Heaven into the infernal realm; and we exorcise and powerfully command you, by him who spoke the word, and everything was done, whom all creatures obey, and by that dreadful day of God's judgment; and by the uncertain name [*sea of glass], which is before the sight of the divine Majesty, and by the four animals, who have eyes before and behind, and by the ineffable power of the Creator and his omnipotence, and by the fire encircling his throne, and by the holy angels of the qui in ecclesia Dei nominatur, et per summam sapientiam omnipotentis Dei, viriliter exorcizamus, ut nobis hic ante circulum appareatis, ad faciendam nostram voluntatem, in omnibus, prout nobis placuerit, per sedem **baldachie**, et per hoc nomen **Primeumathon**, quod Moyses nominavit, et in cauerna abyssi absorpti fuerunt Dathan, Corach, et Abyron, et in virtute istius nominis **Primeumathon**, tota celi militia compellente vos, maledicimus [+priuamus vos omni officio, loco, & gaudio vestro,] usque in profundum abyssi et usque ad ultimum diem iudicii vos ponimus, et relegamus in ignem eternum, [+et in stagnum ignis et sulphuris,] nisi statim [137v] appareatis hic coram nobis, ante circulum, ad faciendum nostram voluntatem. [+In omnibus] Venite per hec nomina **Adonay Sabaoth Adonay**¹⁵³ **Amioram**

[*Annora].¹⁵⁴ Venite, venite imperat vobis **[+Adonay Saday]**, Rex regum potentissimus, et tremendissimus: cuius vires nulla subterfugere potest Creatura, vobis pertinacissimis futuris, nisi obedieritis, et appareatis, ante hunc circulum, affabiles subito: tandem ruina flebilis miserabilisque et ignis in perpetuum inextinguibilis vos manet. Venite ergo in nomine **Adonay, Zebaoth, Adonay, Amioram** **[*Annora]**: venite, venite, quid tardatis? festinate imperat vobis]¹⁵⁵ **Adonay Saday Rex Regum El Athey Tetrip Asia Heym len My{nose}l Achadam vay vaa haa eye, exe {a el el} el, a hy hau hau hau va va {va va.}**

[XVIII.] hec sequens oratio dicenda est, {in} quatuor partibus Mundi.¹⁵⁶

Amorule tancha latisten Elyorem roburt{ane}ha Latistem escha **[+Abadia]** α et ω. **Leiste Oriston vel Oriston,**¹⁵⁷ te Deus suppliciter exoro et uoco ut tuo iudicio hi spiritus quos inuoco, deuincti et constricti veniant vocati ut dent responsa vera de quibus interrogauero¹⁵⁸ non nocentes alicui creaturę, non ledentes, non ferientes, nec me nec socios meos, vel aliam creaturam et neminem terrentes sed petitionibus meis, in omnibus quę præcipiam eis sint obedientes.

[XIX.]

¶ Tunc stans in medio circuli tenens manum prope pentaculum dicat:

Per penthaculum Salomonis aduocati date mihi Responsum verum. heavens who are named in the church of God, and by the ineffable virtue of Creation itself, and his omnipotence, and by the highest wisdom, and almighty God, Jesus Christ, we do powerfully exorcise you, that you

appear to us here before the circle, to fulfill our will in all things that will please us, and by the **Baldachin** Seat, and by this name **Primeumathon**, which Moses named, and by the hollows of the abyss which swallowed up Korah, Dathan, and Abiram; and in the power of that name **Primeumathon**, commanding the whole host of Heaven, we curse you, we deprive you of all your duties from the place, and our joy, into the depths of the abyss, and there to remain until the day of the Final Judgment, and we banish you into the eternal fire, and into the lake of fire and brimstone, unless you immediately appear here in our presence before this circle, to do our will in all things, by these names **Adonay Sabaoth Adonay *Annora**. Come! come! He commands you [**+Adonay Saday**, most powerful King of kings, and most terrible: whose power no creature is able to resist. This suffering awaits you unless you obey, and appear immediately before this circle, affable, lest doleful ruin and misery and unquenchable fire await you forever. Come! therefore in the name **Adonay Zebaoth, Adonay *Annora**. Come, come! Why do you delay? Hasten! He commands you:] **Adonay Schaday King of Kings, El, Athey Tetrip Asia Hey len Mynosel Achadam vay vaa haa eye, exe a el el el, a hy hau hau hau va va va va.**¹⁵⁹

[XVIII.] This following prayer is to be said to the four parts of the world:

Amorule tancha latisten Elyorem roburtaneha Latistem escha [+Abadia] α and ω. Leiste Oriston (or Oriston),¹⁶⁰ O God, beseechingly I beg and call upon you, that by your decree these spirits, which I invoke, may be bound and constrained to come and give true answers to me, to those things which I shall ask them.¹⁶¹ not harming any creature, not striking either me or my associates, or harming or frightening any other creatures,

but rather obeying my petitions diligently in all which I will order.

[XIX. Further instructions.]

Then, standing in the middle of the circle, hold your hand near the pentacle, saying:

By the pentacle of Solomon, let those who are summoned give me a true response.

[XX. Coniuratio.]¹⁶²

¶ Deinde dicat coniurationem hanc:

¶ Coniuratio:

Aermoliachide¹⁶³ ministri tartarię sedis **Primachię**, princeps <tartarię>¹⁶⁴ sedis. **Apolice**, **Noonarmirre**: **Egonos Egonos** [*Ego vos] inuoco et inuocando vos coniuro, atque superne magestatis munitus virtute, potenter impero per eum qui dixit et factum est, et cui obediunt omnes creature, et per hoc nomen **Tetragrammaton lehouach**, in quo est plasmatum omne [138r] seculum, quo audito suis exercitus celestium, terrestrium, et infernorum tremunt et colunt, quatenus cito et sine mora, et omni occasione remota, ab uniuersis mundi partibus [+veniatis et rationabiliter de omnibus quecunque interrogauero, respondeatis vos, et]¹⁶⁵ veniatis pacifice et sine mora, manifestantes quod cupimus, coniurati per nomen ęterni viui et veri **Elyorem**.

[XXI. Visiones et illusiones.] Ordo.

¶ Quibus factis et dictis, apparebunt mille illusiones, et visiones, pulsantes organa et omnia genara Instrumentorum musicalum, et hoc facient ut socios faciant in exire circulum ad coriundi cum ipsis

quia nihil possunt [+supra magistrum]¹⁶⁶. Et post hec videbis regentes, captinas militum, et bellatorum et hoc facient ut socii timeant et fugiant de circulo. Et post hec videbis infinites sagittarios, et infinitam multitudines bestiarum horribilium quasi velint deuorare dictos socios.

¶ Tunc magister dicat tenendo manum super pentaculum:

¶ Oratio:

Fugiat hinc iniquitas vestra virtute vexili Dei.

Et tunc spiritus magistro obedire coguntur et socii amplius non videbunt hoc.

¶ Deinde exorcisator teneat manum super pentaculum et dicat:

¶ Ecce penthaculum Salomonis quod ante vestram adduxi presentiam, ecce personam exorcizatoris in medio exorcismi, qui est optime a Deo munitus, intrepidus prouidus qui viribus potens vos exorcisando

[XX. Conjunction.]

Then let him say this conjunction:

Conjunction:

Aermoliachide, ministers of Tartarus, of the seat of **Primachia**, prince of the seat of <Tartarus> **Apologia**, **Noonarmirre** [***Ninth Court**] I invoke *you, and by invoking, conjure you, and being armed with power from the supreme majesty, I strongly command you, by him who spoke and it was done, and to whom all creation obeys; and by this name **Tetragrammaton Jehovah**, through which all the ages were formed, which being heard, the hosts of Heaven, Earth, and Hell themselves tremble and honor. Since I have called you, come quickly and without delay, removing every pretext. Come from all parts of the world, [+and make rational answers to all things I shall ask

of you,] and come peaceably, and without delay, revealing what we desire, being conjured by the name of the eternal, living, and true **Elyorem**.

[XXI. Visions and illusions.] The method.

When these things have been done and said, a thousand illusions and visions will appear, such as the beating of instruments, and all sorts of musical instruments, and in that way the spirits will try to drive the associates out of the circle into the open where they themselves are, because they can exert no such influence [+over the master]. And after these things you will see regents, soldiers, and warriors, and they will try to frighten the associates into fleeing the circle. And after these you will see countless archers and countless multitudes of horrible beasts, who seem eager to devour the said associates.^{[167](#)}

Then the master should hold his hand over the pentacle (and say):

Prayer:

Let your iniquities flee from here, by virtue of the banner of God.

And then the spirits will assemble to obey the master, and the associates will see nothing more.

Then the exorcist should hold his hand over the pentacle of Solomon, and say:

Behold the pentacle of Solomon, which I have brought before your presence. Behold the power at hand, and the person of the exorcist in the midst of the exorcism, who has been very well fortified by God, undaunted, prepared with powers, who has powerfully called you, and calls you with exorcising. Come therefore with haste, by the power of inuocauit et vocat. Venite ergo cum festinatione in virtute omnium^{[168](#)} nominum istorum, **Aye Saraye aye**

Saraye, ne differatis venire, per nomina eterni Dei viui et veri **Heloy Archimarabur** et per hoc presens pentaculum, qui super vos potenter imperat, et per virtutem celestium spirituum, et per personam exorcisatoris coniurati festinater venite et obedite preceptori vestro qui vocatur **Actinomos** vel **Occinimos**.

Ordo.

¶ Hoc facto sibilet in omnibus partibus mundi et videbis immediate magnos motus et propria signa et cum hoc videris eos dicas,[169](#)

¶ Quid tardatis? Quę est mora vestra quid factis? obedite preceptori vestro, in nomine Dei **Batach** alias **Vachath** super **Abrach** ruens superveniens **abeor** super **Aeror**.[170](#)

Ordo.

¶ Et immediate venient in sua propria forma. Et quando videbis eos iuxta circulum, ostende eis penthaculum {et} dicas:[171](#)

¶ Ecce conclusionem vestram nolite fieri in{obedien}tes.[172](#)

¶ Et subito [138v] videbis eos in pacifica forma, et dicent tibi.

Pete quid vis, quia {nos} sumus parati complere omnia mandata tua qui Dominus ad hoc nos subiugavit.[173](#)

¶ Et tunc pete quod vis, scire et fiet statim.[174](#)

[XXII.] ¶ Sequitur nunc de operatione quo pacto et quando sit operandam in hac arte.

Operans debet operari luna crescente, et par, et si possibile sit ea non combusta.

Deinde operans sit nitidus et pu{rus, per no}uem diebus ante inceptionem operis, et sit confe{ssus et communica}tus.

Deinde habeas fumigium pertinens illi diei in quo {facis opus, similiter} et aquam benedictam a sacerdote, et vas fictile nouum igne plenam, vestem et pentaculum^{[175](#)}.

all these names, **Aye Saraye Aye Saraye**, do not delay coming, by the eternal names of the true and living God **Heloy**, **Archimarabur**, and by this pentacle here at hand, which rules potently over you, and by the power of the heavenly spirits, and by the person of the exorcist, being conjured, hasten to come and obey your master, who is called **Actinomos** (or **Occinimos**).

The method.

This done, he should whistle towards all parts of the world, and immediately you will see great movements, and the proper signs,^{[176](#)} and when you see this, say to them:

What hinders you? What is the reason for your delay? Obey your master, in the name of God, **Batach** (alternately **Vachath**) rushing over **Abrach**, **Abeor** coming upon **Aeror**.

The method.

And then they will come immediately in their proper forms, and when you see them beside the circle, show them the pentacle, and say:

Behold your confinement if you are disobedient.

And suddenly you will see them in a peaceful form, and they will say to you,

Ask what you wish, because we are prepared to fulfill all your orders, because the Lord has subjugated us for this.

And then ask what you wish, and you will immediately know it or have it done.^{[177](#)}

[XXII.] Now follows instructions on how and when the operation should be performed in this art.

It must be performed when the Moon is waxing, and equal, and if possible it should not be combust.^{[178](#)}

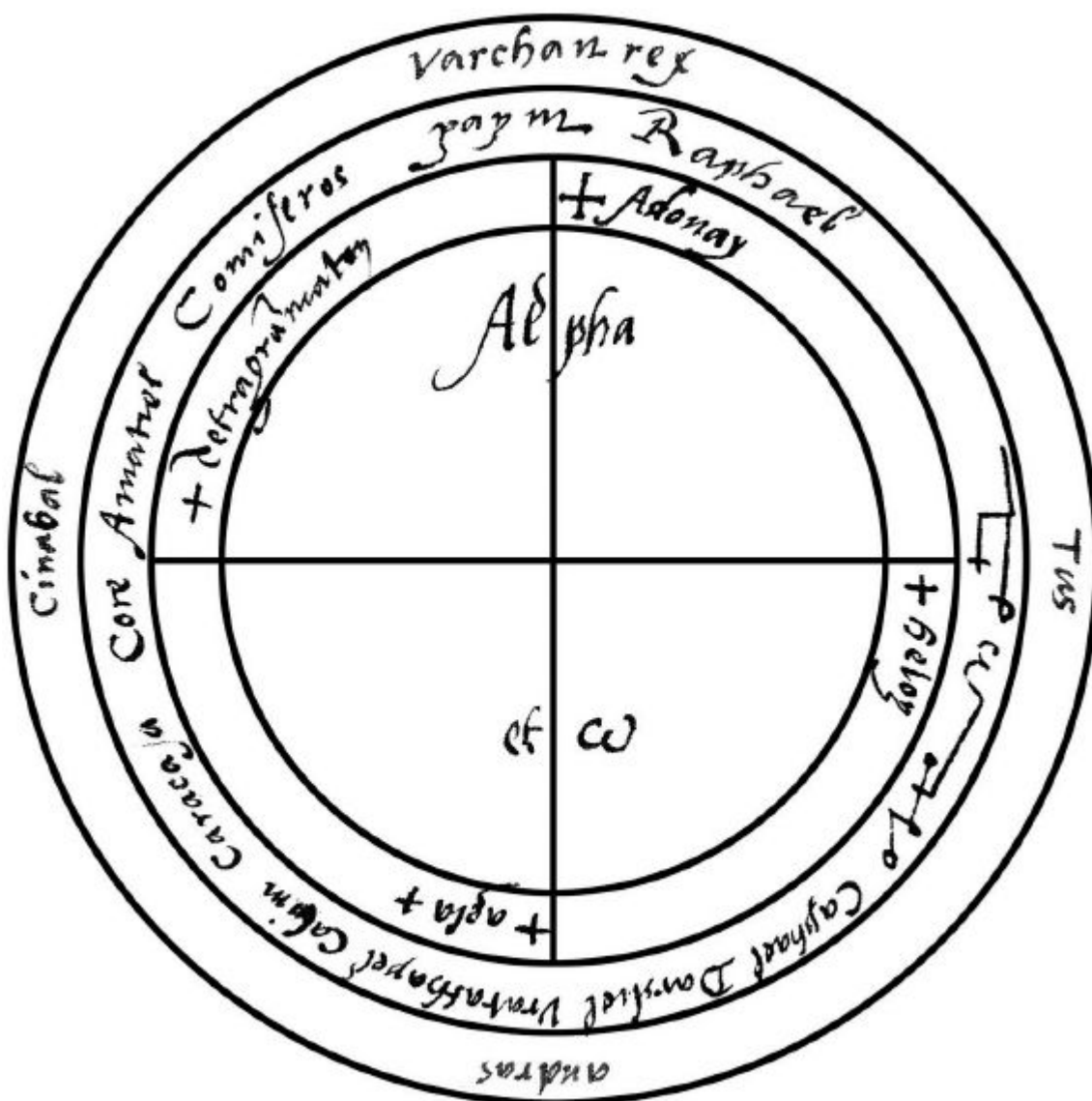
Next, the one performing the work must be clean and pure for nine days before undertaking the work, and he must have made Confession and received Communion.

Next, he should have the suffumigation appropriate to the day on which he works, and similarly holy water from a priest, and a new earthenware vessel, full of fire, the vestment, and the pentacle.

Postquam autem hæc omnia sic preparata sunt, unus ex discipulis porte ollam igne plenam et suffumigationibus, alius portet librum, alius portet vestem et penthaculum. Et Magister portet gladium super quem dicta sit una missa de Spiritu Sancto, in cuius lamella sit scriptum hoc nomen ✠ **Agla** ✠ et in alio latere ✠ **On** ✠.

{¶¶ Quando vadit ad locum semper dicat Letanias et discipuli respondant.

Et cum veneris ad locum fac quatuor circulos quorum latitudo sit pedum nouem, et secundus distet a primo per unum palmum, et tertius similiter, et in medio primi circuli facias unam crucem et inscribas **Alpha et ω** sicut hec omnia vides in hac figura:



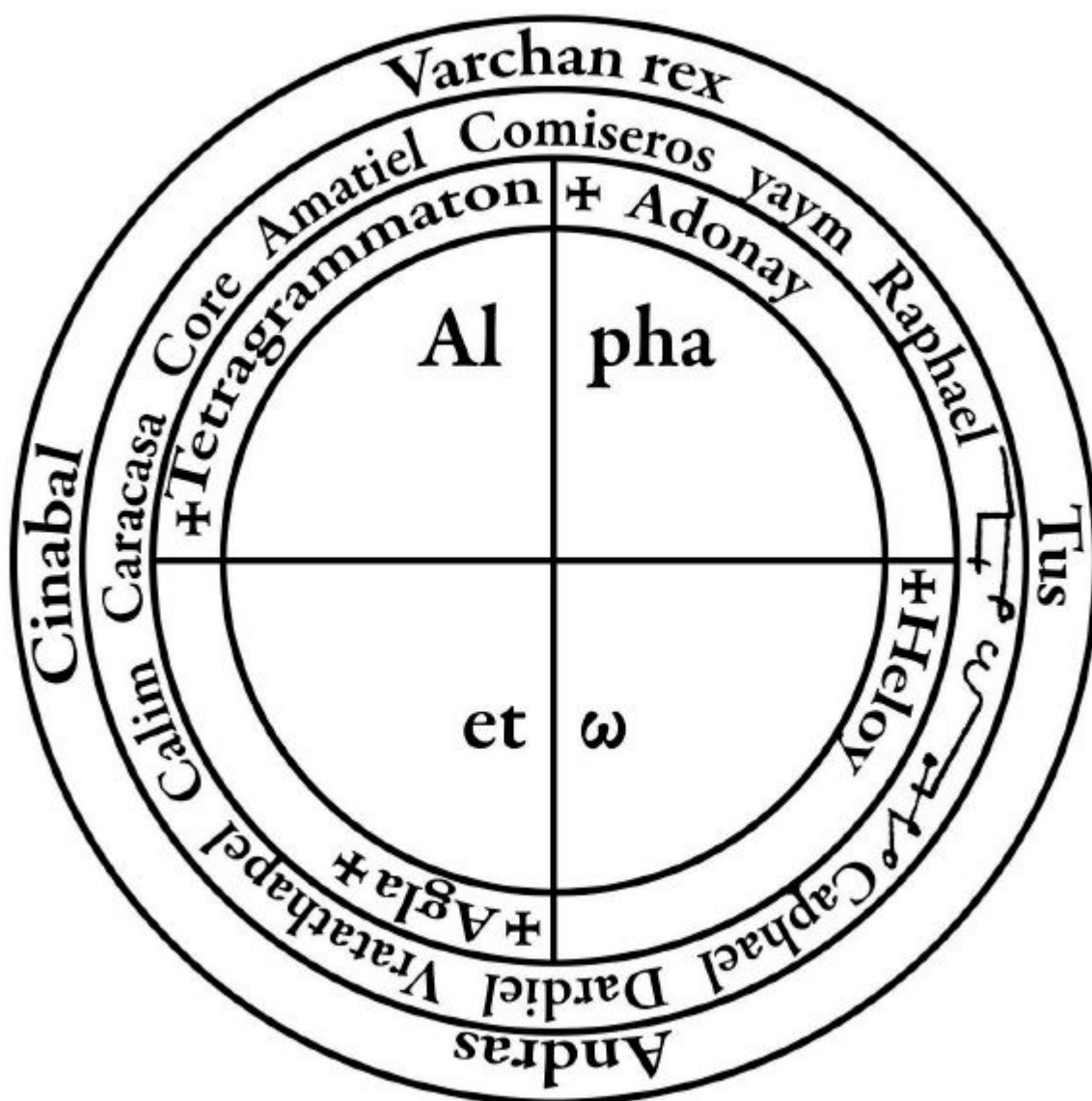
[139r] Deinde intret primum et secundum circulum in una parte et in alia facias duas cruces, et in alia duas.

Deinde scribe in una {quarta} hoc nomen **tetragrammaton**. Et in alia **Adonay**, et in alia **Heloy**, et in alia **Agla**.

After having had all these things prepared, one of the students should carry the vessel full of fire and suffumigations, another should carry the book, another the vestment and pentacle, and the master should carry the sword, over which one Mass of the Holy Spirit has been said, and on its blade should be written this name: † **AGLA** † and on the other side: † **On** †. [179](#)

When going to the place, he should continually recite the litanies, while the students give the responses.

And when he arrives at the place, he should make four circles: The width of the first should be nine feet; the second should be one palm away from the first, and the third similarly. And in the middle of the first circle, make a cross, and write **Alpha** and ω , as seen in the following figure:



Next, between the first and second circles, in one part and the next make two crosses, and in the other two as well.

Then in one of the four quarters, write the name **Tetragrammaton**, and in the next **Adonay**, in the next **Heloy**, and in the other **Agla**.

Deinde intres secundum et tertium circulum et scribe nomen horę et nomen angeli horę, [+sigillum angeli horę,] nomina angelorum regnantium in illa die, nomina temporis, nomina angelorum regnantium in tempore, [+et nomen capitis signi,] et nom{ina} terre conueniens quatuor temporibus, Et nomina Solis et Lunę 4 temporibus convenientia.

Deinde intres tertium et quartum circulum scribe nomina illorum spirituum Aereorum qui regnant in illo die in quo tu facis opus:

Et cum hec omnia perfeceris asperge circulum cum aqua benedicta, dicendo psalmum

Asperges me domine yssopo *etc.*

Et postea indue te veste et dicas hanc orationem.

[XXIII.] ¶ Oratio.

Ancor Amacor Amides Theodomas Tanitor, Domine per merita angelorum sanctorum induam vestimenta ut hoc quod desidero possim complere, et per te sanctissime **Adonay** cuius regnum permanet per omnia secula seculorum amen.

[XXIV. Collocatio circuli.]

¶ Et postquam hoc perfeceris tenens cultellum vel gladium¹⁸⁰ in manu tua dextra et deuerbera aerem¹⁸¹ in modum crucis videlicet uno in occidente, altero in meridie, et altero in oriente.

Deinde Magister flectat genua et dicat coniurationem illius diei ut supra diximus in qua tu facis opus versus orientem cum exorcismo suo, et regat sic in omnibus ut superius diximus et perueniet ad effectum in omnibus que voluerit.

[XXV. Doctrina in experimentis faciendis][182](#)

¶ Si vis autem facere experimentum, scribe nomen et [*vel] nomina {illorum} spirituum in superiori circulo qui continentur in illo experimen{to}. Deinde [139v] nomen horę et nomen angeli horę, et ea {quę} sequuntur prout superius dixi{mus.} Et exorcisabis de exorcismo, quod continetur in illo experimento. Et si non veniunt exorcisa{bis eos} exorcismo quod scriptum etsuper in hoc lib{ro} et sic habebis effectum. Prius tamen {...} de exorcismo illius diei in q{uo tu facis} experimentum.

Next, between the second and third circle write the name of the hour, the name of the angel of the hour, [+the sigil of the angel of the hour,] the names of the angels reigning on that day, the names of the season, the names of the angels reigning at that season, [+and the name of the head of the sign,] the names of the Earth appropriate to the season, and the names of the Sun and Moon appropriate to the season.

Then between the third and fourth circles write the names of those spirits of the air who reign on the day of working.

And when everything is completed, sprinkle the circle with holy water, while saying this psalm:

Sprinkle me with hyssop, O Lord, *etc.* (Ps. 50:9)[183](#)

And afterwards put on the vestment, saying this prayer:

[XXIII.] Prayer.[184](#)

Ancor Amacor Amides Theodomas Tanitor, through the merits of your holy angels, O Lord, I will put on the vestments, that what I desire will be fulfilled, through you, O most holy **Adonay**, whose authority endures for all the ages. Amen.[185](#)

[XXIV. The arrangement of the circle.]¹⁸⁶

And after you have completed this, hold the knife or sword in your right hand, and beat the air in the form of a cross, specifically, once to the west, once south, and once to the east.

Then the master should kneel and say the conjuration for that day in which he works, as we have said above, towards the east, with its exorcism, and he should be guided thus in all things, as we have said above, and all that you have wished for will come about.

[XXV. Instructions for performing additional experiments.]

If you wish moreover to perform an experiment, write the name and [*or] names of {those} spirits which are contained in that experiment in the outer circle, then the name of the hour, and the name of the angel of the hour, and the others that follow as we have said above. And you should exorcise with the exorcism that is contained in that experiment. And if they fail to come, you should exorcise them with the exorcism that is written above in this book, and thus it will be accomplished. Yet earlier {...} the exorcism of that day on {which you perform} the experiment.

¶ De doctrina circuli.

Nunc explicando de doctrina circuli. {Exempli} gratia. Si velles inuocare spiritus Solis, sc{ribe nomen} <angeli> horę, [+quod est **Yayn**, et nomen angeli] quod est **Raphael**, et sigillum {eius, et} nomina angelorum regnantium in illo {die, videlicet} **Raphael, Dardiel, Vratapel**. Deinde {consider}a in quo tempore fiat, et scribe primum nomen tempus si in primo **Thalay**, et sic de 2°, 3°, et 4° deinde considera nomina angelorum regnantium in illo tempore et sunt hec: **Carca{sa}, Cores, Amatiel, Comiseros** Et {nomen} capitis signi, et sic de singulis, deinde scribe nomen terre quod conuenit {primo} tempori, hoc est primum nomen solis {**Abra**}chyn, Et primum nomen Lune quod est **agusita**, deinde considerare nomen

et nomina spirituum aereorum qui regnant in illo die, et nomina spirituum soli sicut **Varcan Rex Thus andras Sinabal** et sic de singulis ut supradiximus latius et sic est expleta huius operis brevis doctrina.

Finis.

Concerning the principles of the circle.

Now we will explain the principles of the circle. For example, if you wish to invoke the spirit of the Sun, write the name of the hour, [+such as **Yayn**, and the name of the angel,] which is **Raphael**, and his sigil, and the names of the angels ruling on that day, namely **Raphael, Dardiel, and Vratapel**. Then, determine the season in which you perform the work, and write first the name of the season, the first of which is **Thalay**. And so for the second, third, and fourth. Then determine the names of the angels ruling in that season, which are: **Carcasa, Cores, Amatiel, and Comiseros**. And the name of the head the sign, and so on. Then write the name of the Earth appropriate to that season; this is the first name of the Sun **Abrachyn**, and the first name of the Moon, which is **Agusita**. Then determine the name and the names of the aerial spirits ruling on that day, and the names of the spirits of the Sun, such as **Varcan** the King, **Thus, Andras, Sinabal**, and so on as explained more broadly above. And thus is completed the teachings of this brief work.

END.

VERSION 2. LUCIDARIUM IN ARTE MAGICA

Manuscript VSG Slg 334 (1533-1566), pp. 1-24. = VSG

[i]

¶ **Elenchus, eorum quae continentur in sequenti Lucidario
Domini & preclarissimi Magistri Petri de Abbano.**[187](#)

A.

Angeli diei ♀, 18.19:

Angeli diei ☿, 18.28:

Angeli diei ☽, 18.36:

Angeli diei ♂, 19.8:

Angeli diei ☉, 18.8.9.10:

Angeli qui seruiunt in parte septentrionali, 18.10:

Angeli qui seruiunt in parte australi, 18.11:

Angeli qui seruiunt in parte orientali, 18.13:

Angeli qui seruiunt in parte occidentali, 18.15:

C.

Coniuratio diei dominice, 6.8.10:

Coniuratio diei Lune, 6.28.29:

Coniuratio diei ♂, 7.5.6:

Coniuratio diei ☿, 7.19.20:

Coniuratio diei ♃, 7.34.35:

Coniuratio diei ♀, 8.10.11:

Coniuratio diei ☿, 8.20.21:

Circuli constructio, 16.28.29: 16. 3°·16. 4°·17.8:

E.

Exorcismus ignis, 11.37:

Exorcismus spirituum aëreorum, 12.16:

Experimentorum instructio, fo. 16.20.21:

H.

Hore diei & nomina earum, j.21.22:

Hore noctis & nomina earum, j.27.28:

I.

Instructio & introductio obseruanda in compositione circuli, 5.30:
& 6.3:

Ignis exorcismus & obseruatio tenenda, 11.37:

Instructio experimentorum, 16.20.21:

N.

Nomina diei & noctis, j.18:

Nomina angelorum horarum, j.33:

Nomina angelorum horarum diei & noctis dominice, 2.2.8:

Nomina angelorum horarum diurnalium & nocturnalium diei Lune,
2.14:

Nomina angelorum horarum dierum ac noctium, ♂, ♀, ♀, ♀, & ♀,
2.18.19.20.21.22.23.24.25:

**¶ List of the things which are contained in the following
Elucidation of the master and most famous teacher Peter of
Abano.**

A.

Angels of Friday, 18.19

Angels of Wednesday, 18.28

Angels of Monday, 18.36

Angels of Tuesday, 19.8

Angels of Sunday, 18.8.9.10

Angels which serve in the north, 18.10

Angels which serve in the south, 18.11

Angels which serve in the east, 18.13

Angels which serve in the west, 18.15

C.

Conjuration of Sunday, 6.8.10

Conjuration of Monday, 6.28.29

Conjuration of Tuesday, 7.5.6

Conjuration of Wednesday, 7.19.20

Conjuration of Thursday, 7.34.35

Conjuration of Friday, 8.10.11

Conjuration of Saturday, 8.20.21

Circle, construction of the, 16.28.29: 16. 3°·16. 4°·17.8

E.

Exorcism of the fire, 11.37

Exorcism of the spirits of the air, 12.16

Experiments, instructions for, folio 16.20.21

H.

Hours of the day & their names, j.21.22

Hours of the night & their names, j.27.28

I.

Introduction and instructions to be observed in constructing the circle, 5.30: & 6.3

Exorcism of the fire, & observations required, 11.37

Instructions for the experiments, 16.20.21

N.

Names of the day & night, j.18

Names of the angels of the hours, j.33

Names of the angels of the hours of the day and night on Sunday, 2.2.8

Names of the angels of the hours of the day and night on Monday, 2.14

Names of the angels of the hours of the day and night on Tuesday-Saturday, 2.18-25

Nomina angelorum diei in qua fiunt experimenta, 3.26:

Nomina temporis in quo fit opus, 4.9:

Nomina quatuor temporum, 4.21:

Nomina angelorum quatuor temporum, 4.26:32:

Nomina terre in quatuor temporibus, 5.5:

Nomina ☉ & ☽ in quatuor temporibus, 5.16:

Nomina ☉ in quatuor temporibus, 5.20:

Nomina ☽ in quatuor temporibus, 5.24:

O.

Oratio ad quatuor partes mundi, 13.33:

Operationis modus, 15.16:

Operator siue magister qualiter se habere debeat, 17.33:

Oratio conclusiua omnium operum, 21.23:

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[j] ¶ In nomine Dei omnipotentis, Patris, & Filij, & Spiritussancti, Amen. Incipit Lucidarium Magistri Petri de Abbano in arte Magica.[188](#)

Prologus in eodem Libello.

ulti experimentatores diuersimode operantur in hac scientia Diuina, sed ego Petrus de Abbano, cupiens veritatem in hac scientia sub breuitate exprimere, & nugas dimittere, hunc Libellum quem vocaui Scientie Lucidarium,[189](#) in hunc modum facere procuraui. Et si quis hunc Librum habuerit, ceteris beator erit, ac etiam merito dici poterit, quia omne quod in hoc mundo voluerit / adimplebit.

Maledictus ergo ille homo sit, qui hunc Thesaurum in manus peccatorum tradet. Et vita eius sit brevis super terram, & maledictio furoris Dei sit super caput suum, & super filios suos, & inimici sui substantiam suam deuorent. Custodite ergo filij sapientie hanc Artem & Margaritam preciosam cum Dei timore, & nemini nisi sapienti & Deum timenti tribuatis, Quoniam qui secus fecerit, in mortem eternam corporis & anime perueniet.

[I.] De nominibus horarum Diei & Noctis.

¶ In omni ergo opere quod facis, scribe prius nomen hore in qua tu facis illud opus, & hec sunt nomina horarum diei ac noctis.

Primo de Horis diei.

¶ Prima hora diei vocatur Yayry [+vel Yayn][190](#). Secunda, Yaua. Tertia, Nasnya. Quarta, Salla. Quinta, Sadedaty. Sexta, Thamur. Septima, Oarer. Octaua, Tharye. Nona, Neron. Decima, Yayon. Undecima, Nabar. & Duodecima vocatur, Nathalon.

Secundo de Horis noctis.

¶ Prima hora noctis vocatur, Beron. Secunda, Barol. Tertia, Tanu. Quarta, Athir. Quinta, Mathon. Sexta, Zena. Septima, Necas.

Octaua, Tafræ. Nona, Sastur. Decima, Algo. Undecima, Calerua. Et Duodecima vocatur, Saslam.

[II.] De nominibus Angelorum horarum.

¶ Superius diximus, quæ in omni opere oportet scribere primo nomen hore, nunc dicamus secundo scribendum esse nomen Angeli [2] hore, & hec sunt nomina angelorum horarum.

Nomina Angelorum horarum diei Dominice.

¶ Prima igitur dies artis, que est dies Dominica, dominatur in prima hora diei, Raphael. In secunda, Anael. In tertia, Michael. In quarta, Gabriel. In quinta,

In the name of almighty God, the Father, and the Son, and the Holy Spirit, Amen. Here begins the *Elucidation of the art of magic* by master Peter of Abano.

Prologue of this book.

Many experienced people labor in this divine science in diverse ways. But I, Peter of Abano, desire to express the truth of this science briefly, and dismiss the trifles. This booklet, which I have called *The Elucidation of the Science*, I have managed to make in this manner. And anyone having this book will be more fortunate than others, and the fortunate person quite rightly will also be called blessed, and deserving of merit, because he can fulfill all things which he desires in this world.

Therefore cursed be the person who would hand over this treasure into the hands of sinners, and may his life on Earth be short, and the curse of the wrath of God be upon his head and upon his children's, and may his enemies seize him and devour his soul. Guard therefore this Art and precious pearl, O child of wisdom, and present it to none but those who are God-fearing and wise, because whoever does otherwise will come to eternal death of body and soul.

[I.] The names of the hours of the day and night.

In all works which you perform, first write the name of that hour in which you perform that work. And these are the names of the hours of the day and night.

First, the hours of the day:

The first is called Yayry (or Yayn). 2, Yaua. 3, Nasnya. 4, Salla. 5, Sadedaty. 6, Thamur. 7, Oarer. 8, Tharye. 9, Neron. 10, Yayon. 11, Nabar. & 12 is called Nathalon.

Second, the hours of the night.

The first hour of the night is called Beron. 2, Barol. 3, Tanu. 4, Athir. 5, Mathon. 6, Zena. 7, Necas. 8, Tafrae. 9, Sastur. 10, Algo. 11, Calerua, and the 12th is called Saslam.

[II.] The names of the angels of the hours.

We have said above that in every work it is necessary to write first the name of the hour. Now we say that the name of the angel of the hour should be written second. And these are the names of the angels of the hours:

Names of the angels of the hours of Sunday:

Know therefore the first hour of the first day of the Art, which is Sunday, is governed by Raphael. The second, by Anael. The third, by Michael. The fourth, by Cafriel. In 6^{ta}, Satquiel. In 7^{ma}, Samael. In 8^{ua}, Raphael. In 9^a, Anael. In 10^a, Michael. In 11^a, Gabriel. In 12^a, Cafriel.

De Nocte vero.[¹⁹¹](#)

¶ Prima hora dominatur Satquiel. In 2^a, Samael. In 3^a, Raphael. In 4^a, Anael. In 5^{ta}, Michael. 6^a, Gabriel. In 7^{ma}, Cafriel. In 8^{ua}, Satquiel. In 9^a, Samael. In 10^{ma}, Raphael. In 11^{ma}, Anael. In 12^{ma}, Michael.

Nomina Angelorum horarum diei Lune.

¶ Prima hora diei Lune dominatur, Gabriel. In 2^a, Cafriel. In 3^a, Satquiel. In 4^a, Samael. In 5, Raphael. In 6^a, Anael. In 7^{ma}, Michael. In 8^{ua}, Gabriel. Et sic de singulis horis qui successiue secundum horas planetarum succedunt, immo sunt eedem, & eodem modo faciendum est in omnibus diebus hebdomade, ut patet intelligenti. Videlicet,

℥, Cafriel, ☿, ☿

♀, Anael, ☿, ☿

♂, Satquiel, ☿, ☿

♂, Michael, ☿, ☿

♂, Samael, ☿, ☿

♂, Gabriel, ☿

♂, Raphael, ☿

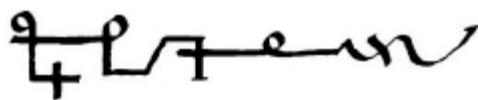
Et hic est verus successus, Planetarum atque Angelorum singulis diebus & horis eorundem.

[III.] De Sigillis Angelorum & primo de Raphaele.

¶ Superius diximus, quae in omni opere primo scribendum est nomen hore, & nomen Angeli hore. Nunc autem dico tertio Sigilla Angelorum horarum scribenda esse.

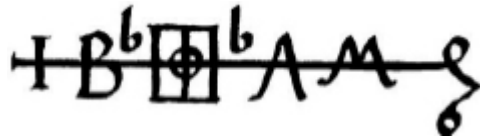
Et primo incipiam a Sigillo diei Dominice, & Sigillum diei Dominice est Raphaelis, cuius stella est Sol, & signum eius est Leo.

Sigillum Raphaelis.



¶ Sigillum Gabrielis, cuius signum est Cancer, & eius Stella est Luna. [3]

Sigillum Gabrielis.



Gabriel. The fifth, by Cafriel. 6th, Satquiel. 7th, Samael. 8th, Raphael. 9th, Anael. 10th, Michael. 11th, Gabriel. 12th, Cafriel.

Those of the night:

The first hour is governed by Satquiel; 2nd Samael; 3rd Raphael; 4^a Anael. 5th Michael; 6th Gabriel; 7th Cafriel; 8th Satquiel; 9th Samael; 10th Raphael; 11th Anael; 12th Michael.

Names of the angels of Monday.

The first hour of Monday is governed by Gabriel. 2nd Cafriel; 3rd Satquiel; 4th Samael; 5th Raphael; 6th Anael; 7th Michael; 8th Gabriel. And so on successively for the rest of the hours, following the same sequence, as can be seen, namely,

☿, Cafriel, ☐, ☹

♀, Anael, ☿, ☐

♄, Satquiel, ☿, ☹

♀, Michael, ☐, ☐

♂, Samael, ☐, ☐

♃, Gabriel, ☐

☼, Raphael, ☐

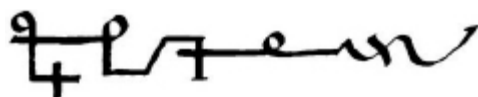
And this is the correct order of the planets and angels for each day and hour.

[III.] The sigils of the angels, and first that of Raphael.

We said above that in all works, the first thing that should be written is the name of the hour, then the name of the angel of the hour. Now I say, the sigils of the angels of the hours should be written.

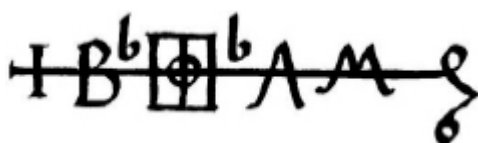
And first, the sigil of Sunday to be written is that of **Raphael**, whose celestial body is the Sun, and his sign is Leo:^{[192](#)}

Sigil of Raphael:



The sigil of **Gabriel**, whose sign is Cancer, and whose celestial body is the Moon:

Sigil of Gabriel:



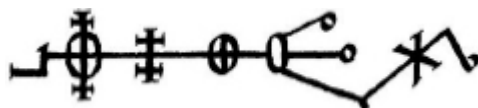
¶ Sigillum Samaelis, cuius signum est Scorpio & ☿ , & Stella eius est Mars.

Sigillum Samaelis.



¶ Sigillum Michaelis, cuius signum est Gemini, & ☿ , & stella eius est Mercurius.

Sigillum Michaelis.



¶ Sigillum Satquielis, cuius signum est Sagittarius & Pisces. Eius vero stella Jupiter.

Sigillum Satquielis.

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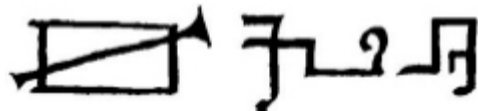
¶ Sigillum Anaelis cuius signa sunt Taurus & Libra & stella eius est Venus.

Sigillum Anaelis.



¶ Sigillum Cafrielis, cuius signa sunt Capricornus, & Aquarius, & stella eius, Saturnus.

Sigillum Cafrielis.



De doctrina dictorum Sigillorum.

¶ Predicta vero sigilla debent fieri horis suis & signis suis, & si non in signis, saltem in horis suis.

Additio.

Aduerte tamen ante omnia, quae signum Gabrielis iure esse debet Cancer, si Luna stella eius computatur. [In marg: iam correctae cernuntur.] Signa vero

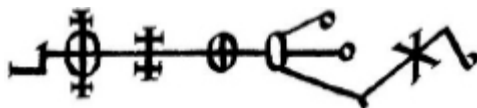
The sigil of **Samael**, whose signs are Scorpio and Aries, [193](#) and whose celestial body is Mars:

Sigil of Samael:



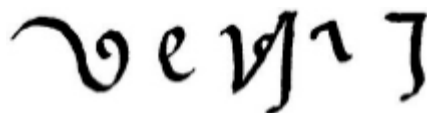
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Sigil of Michael



The sigil of **Satquiel**, whose signs are Sagittarius and Pisces. His proper celestial body is Jupiter.

Sigil of Satquiel



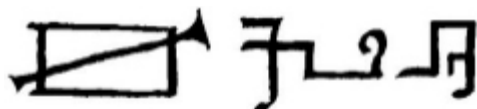
The sigil of **Anael**, whose signs are Taurus and Libra, and whose celestial body is Venus.

Sigil of Anael



The sigil of **Cafriel**, whose signs are Capricorn and Aquarius, and whose celestial body is Saturn.

Sigil of Cafriel:



Concerning the instructions of the aforesaid sigils.

The preceding are the proper sigils, which must be made on its hour, and its sign (of the zodiac), and if not in the sign, at least in its

hour.

Addendum.[195](#)

Yet before everything else, take note that the sign of Gabriel by rights should be Cancer, if his celestial body is reckoned to be the Moon. [In margin: Now

Samaelis, Aries & Scorpio, existens stella eius Mars. Non secus iudicandum censeo de Michaelangelo, quin signa eius comprobentur Gemini & Virgo, & sic corrigenda sit littera prelibata in suis locis.

[IV.] Nomina Angelorum diei in qua tu facis opus.

¶ Supra tactum est, que omni tempore quo tu quid facis, primo scribendum esse, nomen hore, & nomen Angeli hore. Et tertio sigilla Angelorum horarum.

Nunc quarto dico nomina Angelorum diei in quo tu facis opus esse scribenda. Et primo dicam de Angelis diei Dominice.

[4]

¶ Die Dominico regnant Angeli, Raphael, Dardiel, & Huratael.

¶ Die Lune regnant angeli, Gabriel, Michael, Samael.

¶ Die Martis regnant angeli, Samael, Sathiel, Amabiel.

¶ Die Mercurij regnant angeli, Michael (!), Miel, Saraphiel.

¶ Die Iouis regnant angeli, Satquiel, Castiel, Asasyel.

¶ Die Veneris regnant angeli, Anael, Raquiel, Satquiel.

¶ Die Saturni regnant angeli, Cafriel, Michaton, Uriel.

[V.] De nominibus temporis, in quo fit tale Opus.

¶ Prediximus in omni opere primo scribendum esse nomen hore, Secundo, nomen Angeli hore, Tertio, sigilla angelorum. Quarto, nomina angelorum diei. Quinto, scribendum esse infero nomen temporis in quo tu facis tale opus.

Et scias, quae Annus diuiditur in quattuor partes seu tempora. Primum tempus incipit in introitu Arietis mense Martij, hoc est primum gradum sol in eundem. Secundum, cum sol intrat primum gradum Cancrj, mense Iunij. Tertium, quando sol intrat primum gradum Libre, mense Septembris. Quartum vero incipit sole intrante primum gradum Capricorni. Initium vero semper temporis unius, precedentis est terminus.

Sequuntur nomina quattuor Temporum.

¶ Nomen itaque primi temporis Verni dicitur, **Taluy**. Secundum autem, hoc est estiu temporis nomen vocatur, **Cosmaram**. Tertium vero, idest temporis Autumni est, **Ardarael**. Quartum tandem nomen, hoc est Hyemis vocitatur, **Farlae**.

corrected as can be seen.] The correct signs of Samael, Aries and Scorpio, prove to be those of his celestial body, Mars. Similarly, I conclude regarding the angel Michael, that his sign must be judged to be Gemini and Virgo, and so it should be corrected with the aforesaid writing in their places.

[IV.] The names of the angels of the day on which you perform the work.

As touched on before, in whatever time that you work, first write the name of the hour, and the name of the angel of the hour; third the sigils of the angels of the hour.

Now I say, that fourth should be written the names of the angels of the day on which you work. And first I will speak about the angels of Sunday.

Those who rule:

The angels who govern on **Sunday**: Raphael, Dardiel, Huratael.

The angels governing on **Monday**: Gabriel, Michael, Samael.

The angels governing on **Tuesday**: Samael, Sathiel Amabiel.

The angels governing on **Wednesday**: Michael, Miel, Saraphiel.

The angels governing on **Thursday**: Satquiel, Castiel, Asasyel.

The angels governing on **Friday**: Anael, Raquiel, Satquiel.

The angels governing on **Saturday**: Cafriel, Michaton, Uriel. [196](#)

[V.] Names of the seasons in which the said work is done.

We have said before, that in all works, these should be written: First, the name of the hour; 2) the name of the angel of the hour; 3) the sigils of the angels; 4) the names of the angels of the day in which you perform your work. Next should be written the name of the season in which you perform the work.

And you should know that the year is divided into four parts or seasons. The first season begins when the Sun enters the first degree of the constellation Aries in the month of March; the second when the Sun enters Cancer in June; the third when the Sun enters the first degree of Libra in September; the fourth when the Sun enters the first degree of Capricorn. The true beginning of one season, is always the end of the preceding.

Here follow the names of the four seasons.

Know then that the name of the first season, namely Spring, is called **Taluy**; the second, which is Summer, is named **Cosmaram**; the third, namely the season of Autumn, is **Ardarael**; finally, the fourth season, Winter, is named **Farlae**.

[VI.] De nominibus angelorum regnantium in praefatis quatuor temporibus.

¶ Prelibatum est diffuse qualiter in omni opere, primo scribendum sit nomen hore, 2° nomen Angeli hore, 3° Sigilla angelorum horarum, 4°, nomina angelorum diei in quo opus tuum agis, 5° nomen temporis itidem. Sexto nunc admoneo scribenda esse nomina angelorum regnantium in prelibatis quatuor temporibus, & sunt sequentes.

De nominibus Angelorum regnantium in quatuor temporibus.

¶ Angeli primi temporis vocantur, **Caracassa, Core, Amatiel, Commissores.**¹⁹⁷ Et nomen capiti signi, **Spugliguel.**

Angeli secundi temporis dicuntur, **Gargatel, Tariel, Ganiel.** Et nomen capiti signi, **Tribiel [*Tubiel].**¹⁹⁸

[5] Angeli Tertij temporis nuncupantur, **Taronan, Garbael.** Et nomen capiti signi, **Tolguaret.**

Angeli quarti temporis nominantur, **Amabal, Taray.** Et nomen capiti signi, **Altarib.**

[VII.] De nominibus Terre in quatuor temporibus.

¶ Pertractatum est, omni tempore scribendum omnino esse nomen hore primo. 2° nomen angeli hore. 3° Sigilla angelorum horarum. 4° Nomina angelorum regnantium in die in qua tu facis opus. 5° Nomen temporis. 6° Nomina angelorum regnantium in quatuor temporibus anni. Nunc autem infero scribenda esse nomina terre in quatuor superscriptis temporibus conuenientia, septimo loco.

¶ Primum nomen terre in primo tempore dicitur, **Amaday.** Secundum nomen terre, tempore secundo dicitur, **Festatuy.** Tertium nomen terre, tempore tertio dicitur, **Rabiamar.** Quartum nomen terre, quarto tempore dicitur, **Gerenya.**

[VIII.] De nominibus solis & lune in quatuor temporibus regnantibus.

¶ Satis diffuse intimatum videtur, quid primo, 2°, 3°, 4°, 5°, 6°, & 7°, scribendum sit. Demum octauo loco, quid expediat subinfero, idest, de nominibus Solis & Lune, qui non minus scribenda sunt.

De nominibus Solis in quatuor temporibus.

[VI.] Concerning the names of the angels governing in the aforesaid four seasons.

We have previously laid out that in every work, first should be written the name of the hour; 2) the name of the angel of the hour; 3) the sigils of the angels of the hours; 4) the names of the angels of the day on which you perform your work; 5) the name of the season of the same. Now, sixth, I advise you to write the names of the angels governing in the four aforesaid seasons, and they are the following:

The names of the angels governing the four seasons.

The angels of the first season are called: **Caracassa**, **Core**, **Amatiel**, **Commissores**, and the name of the head of the sign, **Spugliguel**.

The angels of the second season are called: **Gargatel**, **Tariel**, **Ganiel**, and the name of the head of the sign: **Tribiel** [*Tubiel].

The angels of the third season are named: **Taronan** and **Garbael**, and the name of the head of the sign: **Tolguaret**.

The angels of the fourth season are named: **Amabal** and **Taray**, and the name of the head of the sign: **Altarib**.

[VII.] Concerning the names of the Earth during the four seasons.

It has been seen, that in all situations these need to be written: 1) the name of the hour; 2) the name of the angel of the hour; 3) the sigils of the angels of the hours; 4) the names of the angels governing on the day on which you work; 5) the name of the season; 6) the names of the angels governing in the season. Next, in the seventh place, the names of the Earth in the four seasons mentioned above should be written,

The first name of the Earth in the first season is called **Amaday**; the second name of the Earth, in the second season, is called **Festatuy**; the third name of the Earth, in the third season, is called

Rabiamar; the fourth name of the Earth, in the fourth season, is called **Gerenya**.

[VIII.] Concerning the names of the Sun and Moon governing in the four seasons.

Enough has been said about the first seven things to be written. Finally, in the eighth place, the names of the Sun and Moon should be written.

The names of the Sun in the four seasons:

¶ Primum nomen Solis in primo tempore vocatur, **Abraym**. Secundum nomen in secundo tempore dicitur, **Atomay**. Tertium nomen in tertio tempore dicitur, **Abragymy**. Quartum nomen in quarto tempore vocatur, **Conrautas**.

De nominibus Lune, in quatuor temporibus.

¶ Primum nomen Lune in primo tempore vocatur, **Agusyta**. Secundum nomen in secundo tempore dicitur, **Armatasy**. Tertium nomen in tertio tempore dicitur, **Mathasygnays**. Quartum nomen in quarto tempore dicitur, **Astater**.

[IX.] De instructione omnium predictorum.

¶ Postquam omnia predicta descripseris in circulo, nominabis nomen hore, & nomen Angeli hore. Et nomen angelorum diei, & nomen temporis, & nomina angelorum regnantium in tempore. Et nomen terre. Et nomina Solis & Lune et dicas.

[X. Coniuratio.]

O vos omnes¹⁹⁹ adiuro atque contestor vos per sedem²⁰⁰ **Adonay**, & per **Agios otheos**, **Hyschyros Athanatos**, **Ymas**, **Paracletus**, **Alpha & ω**, & [6] per tria nomina secreta, scilicet **Agla**, **On**, **Thetragrammaton**, quod hodie debeatis adimplere quod cupio.

Quid agendum sit postquam predicta sint completa.

¶ Deinde²⁰¹ fac coniurationes secundum diem septimane, videlicet, Si est dies Dominicus, prima hora vel octaua, dicas coniurationem diei Dominice. Et si dies Lune similiter agas. Et sic de singulis diebus censendum est.

[XI. Coniurationes septem dierum hebdomadę.]

Sequitur tenor coniurationis diei Dominice, & est coniuratio Solis in quarto Celo.

Coniuro & confirmo super vos Angeli fortes Dei et sancti, in nomine **Adonay, Eye, Eye, Eya,**²⁰² qui est ille qui fuit, est, & erit, **Eye, Abraye.** Et in nomine **Saday, Saday, Cados, Cados,** Altus, sedens super Cherubim. Et per nomen magni ipsius Dei fortis, potentis, & exaltati super omnes cœlos, **Eye, Saraye,** plasmatoris seculorum, qui creauit mundum Coelum, Terram, Mare, & omnia que in eis sunt, in primo die Coelorum, Et sigillauit super eos sancto nomine suo **Phaa.** Et per nomen sanctorum Angelorum, qui dominantur in quarto exercitu, et seruiunt coram potentissimo **Salamia** Angelo magno & honorato. Et per nomen stelle que vocatur Sol. Et per supremum²⁰³ & immensum nomen Dei viui.

The first name of the Sun in the first season is called: **Abraym**; second, the name in the second season is called: **Atomay**; third, the name in the third season is called: **Abragymy**; fourth, the name in the fourth season is called: **Conrautas**.

The names of the Moon in the four seasons:

The first name of the Moon, in the first season, is called: **Agusyta**; second, the name in the second season is called: **Armatasy**; third, the name in the third season is called: **Mathasygnays**; fourth, the name in the fourth season is called: **Astatery**.

[IX.] Instructions on all the preceding.

After you have copied out all the preceding in the circle, you should speak those names: namely, of the hour, the angel of the hour, the angels of the day, the season, the angels governing the season, the Earth, the Sun, and the Moon. Then say:

[X. The conjuration.]

I adjure and call you forth by the seat of **Adonay**, and by **Agios Otheos, Hyschyros Athanatos, Ymas, Paracletus, Alpha and Omega**, and by three secret names, namely: **Agla, On, Thetragrammaton**, that you fulfill my desires today.

What should be done after completing the above.

Then perform the conjurations according to the day of the week, namely, if it is Sunday in the first or *eighth hour, you should say the conjuration for Sunday, and if it is a Monday do similarly, and so for the other days as perceived.

[XI. Conjurations of the seven days of the week.]

Here follows the wording of the conjuration for Sunday, which is the conjuration of the Sun to the Fourth Heaven.

I conjure and encourage you, O mighty and holy angels of God, in the name **Adonay, Eye, Eye, Eya**, who is, was, and shall be **Eye, Abraye**, and in the name **Saday, Saday, Cados Cados, High**, sitting above the cherubim, and by the great name of the same God, powerful, mighty, exalted above all the heavens, **Eye, Saraye**, shaper of the ages, who created Heaven, Earth, the sea, and all that are in them on the first day, and sealed them up with his holy name **Phaa**, and by the names of the holy angels who have mastery over the Fourth Host, and serve before the most powerful **Salamia**, an angel great and honored, and

by the name of his celestial body, which is called the Sun, and by highest and Et per nomina predicta, coniuro super te **Raphael** angele qui es prepositus diei dominice, per nomen **Adonay** Dei Israel, qui creauit mundum & quicquid in eo est, ut pro me labores ac adimpleas orationem meam & petitionem iuxta meum velle, & votum meum in negotio & causa mea, et cetera.

Hic exprime causam tuam & negocium tuum. Deinde dicas coniurationes prout in illa arte continetur, quam cupis facere.

Coniuracio diei Lune, in primo Coelo.

Coniuro & confirmo super vos Angeli fortes & boni in nomine **Adonay, Adonay, Adonay, Eye, Eye, Eye, Cados, Cados, Cados, Achym, Achym, Achym, Ya, Ya, Ya, Fortis Ya**, qui apparuit in monte Synay, cum gloria Regis **Adonay, Saday, Sabaoth, Anathay, Ya, Ya, Ya, Ya, Marenata, Abym, Ye, Ya**, qui maria creauit, stagna, & omnes aquas, in secundo die, quasdam super Coelos, quasdam in terra, & sigillauit mare in alto nomine suo, ut terminum quem sibi posuit non preterirent: Et per nomina angelorum [7] qui dominantur in primo exercitu, qui seruiunt **Orphaniel** angelo magno, precioso & honorato. Et per nomen stelle, que est Luna, Et per nomina predicta, coniuro super te **Gabriel**, qui es prepositus diei secundi, ut pro me labores, et cetera, *ut supra*.

Coniuracio diei Martis in quinto Coelo.

Coniuro & confirmo super vos Angeli fortes & sancti per nomen, **Ya, Ya, Ya, Ya, Ha, Ha, Ha, Va, Hy, Hy, Ha, Ha, Va, Va, Va, An, An, An, Aya, Aya, Aya, El, Ay, El, Elyora, Eloyom, Elyom.**²⁰⁴ Et per nomina alti Dei, qui fecit aridam aparere & vocauit terram, & produxit arbores & herbas de ea, & sigillauit super eam cum precioso honorato & metuendo nomine suo, & per nomina Angelorum qui dominantur in quinto exercitu, qui seruiunt **Acymoy** angelo magno, forti & potenti & honorato, & per nomen stelle, que

est Mars, & per nomina predicta, coniuro super te **Samael** angele magne, qui es prepositus diei Martis. Et per nomen **Adonay** Dei viui & veri, ut pro me labores, & adimpleas, etc. Sicut supra in die dominico continetur.

immeasurable name of the true and living God, and by all the above names I conjure over you, O **Raphael**, angel who is the administrator of Sunday, by the name **Adonay**, God of Israel, who created the universe and all that is in it, that you labor for me, and fulfill my prayer and petition according to my will and desire, business and cause, etc.

Here express your plea and business. Then you should say the conjurations as are contained in that art which you wish to accomplish.

Conjuration for Monday, to the First Heaven.

I conjure and encourage you mighty and good angels, in the name **Adonay, Adonay, Adonay, Eye, Eye, Eye, Cados, Cados, Cados, Achym, Achym, Achym, Ya, Ya, Ya**, mighty **Ya**, who appeared on Mount Sinai, with glorification of King **Adonay, Saday, Sabaoth, Anathay, Ya, Ya, Ya, Ya, Marenata, Abym, Ye, Ya**, who created the seas, lakes, and all waters on the second day, separated from the heavens, and separated from the earth, and who sealed the sea in his lofty name, and set its boundary, which it will be unable to escape. And by the names of the angels who have mastery over the First Host, who serve the great angel **Orphaniel**, precious and honored, and by the name of the celestial body, which is the Moon, and by the preceding names, I conjure over you **Gabriel**, who is the administrator of the second day, that you labor for me, etc. (*as above*).

Conjuration for Tuesday to the Fifth Heaven.

I conjure and encourage you mighty and holy angels, by the name **Ya, Ya, Ya, Ya, Ha, Ha, Ha, Va, Hy, Hy, Ha, Ha,**

Va, Va, Va, An, An, An, Aya, Aya, Aya, El, Ay, El, Elyora, Eloym, Elyom, and by the names of the high God who made dry land appear, and called it Earth, and who produced trees and herbs from it, and set his seal upon it with his precious, honored, and feared name, and by the names of the angels governing the Fifth Host, who serve the great angel **Acymoy**, strong and powerful and respected, and by the name of its celestial body, which is Mars, and by the preceding names. I conjure over you, O great angel **Samael**, who is the administrator of Tuesday, and by the name of God **Adonay**, living and true, that you labor for me, and fulfill *etc. (as above for Sunday.)*

Coniuratio diei Mercurij, in secundo Coelo.

Coniuro & confirmo super vos, Angeli fortes & sancti & potentes, & metuendi & benedicti in nomine **Ya, Adonay, Elyon, Saday, Saday, Saday, Eye, Eye, Eye, Asaraye, Asaraye**. Et in nomine **Adonay** Dei Ysrael, qui creavit luminaria magna, ad distinguendum diem a nocte. Et per nomina Angelorum omnium deseruientium in exercitu secundo, coram **Tegra** angelo maiori forti atque potenti. Et per nomen stelle, que est Mercurius, & per nomen sigilli cum quo sigillantur a Deo fortissimo & honoratio omnia predicta, coniuro super te **Michael** angele qui es prepositus diei mercurij. Et per nomen sanctum quod erat scriptum in fronte Aaron sacerdotis altissimi creatoris. Et per nomina angelorum qui in gratia creatoris²⁰⁵ confirmati sunt. Et per nomen sedis animalium habentium senas alas, ut pro me labores, etc. Ut supra.

Coniuracio diei louis, in sexto Coelo.

Coniuro & confirmo²⁰⁶ super vos Angeli sancti per nomen **Cados, Cados, Cados, Esaraye, Esaraye, Esaraye, Hatym Ya, firmator seculorum, Cantine, Uyaym, [8] Gnie, Yrac, Calbat, Sabbao, Assaf, Maceph, Brarifay, Aluaym**. Et per nomen **Adonay** qui creavit pisces &

reptilia in aquis & Aues super faciem terre volantes versus celos die quinto, Et per nomen Angelorum seruentium in sexto exercitu **Pastoro**²⁰⁷ angelo sancto magno & potenti principi. Et per nomen stelle que est Iupiter. Et per nomen sigilli sui.

Et per nomen **Adonay** summi Dei omnium creatoris. Et per nomen [+stelle que est Iupiter et per nomina omnium]²⁰⁸ stellarum, Et per <nomen &>²⁰⁹ vim atque virtutem earum. Et per nomina predicta. Coniuro super te **Satquiel** angele magne, qui es prepositus diei Iouis, vt pro me labores, etc.

Coniuratio diei Veneris, in tertio Coelo.

Coniuro & confirmo²¹⁰ super vos Angeli fortes sancti atque potentes, in nomine **On, Hey, Heya, Ha, Ya, ya, ya, Adonay, Saday**. Et in nomine **Saday**, qui creauit quadrupedia & animalia reptilia & homines in sexto die. Et Ade dedit potestatem super omnia animalia, unde benedictum sit nomen creatoris in loco suo. Et [+per] nomina

Conjuration for Wednesday to the Second Heaven.

I conjure and encourage you holy angels, mighty, powerful, feared, and blessed, in the name **Ya, Adonay, Elyon, Saday, Saday, Saday, Eye, Eye, Eye, Asaraye, Asaraye**, and in the name **Adonay**, God of Israel, who created the great lights in order to distinguish day from night, and by the names of all angels serving in the Second Host, in the presence of the great angel **Tegra**, strong and powerful, and by the name of its celestial body, which is Mercury, and by the name of its seal, with which they are sealed by God, most powerful and respected, and by all the previously mentioned names. I call upon you, O great angel **Michael**, who is placed in command of Wednesday, and by the holy name which was written on the forehead of Aaron, the priest of the most high Creator,

and by the names of the angels, who are well established in the grace of the Creator, and by the name of the seat of the living creatures, each having six wings, that you labor for me, *etc. (as above.)*

Conjuration for Thursday, to the Sixth Heaven.

I conjure and encourage you holy angels, and by the mighty name **Cados, Cados, Cados, Esaraye, Esaraye, Esaraye, Hatym Ya, Strengthening the world, Cantine, Uyaym, Gnie, Yrac, Calbat, Sabbao, Assaf, Maceph, Brarifay, Aluaym**, and by the name **Adonay**, who on the fifth day created the fishes and creeping things in the waters, and the birds upon the face of the Earth, flying through the skies, and by the names of the angels serving in the Sixth Host before the presence of the holy angel **Pastoro**, great and potent prince, and by the name of its celestial body, which is Jupiter, and by the names of its signs.

And by the name of **Adonay**, most high God and creator of all things, and by the name [+of its celestial body, which is Jupiter, and by the names of all] the stars, and by their strength and virtue, and by the names mentioned before, I call upon you, O great angel **Satquiel**, who is placed in command of Thursday, that you labor on my behalf, *etc.*

Conjuration for Friday to the Third Heaven:

I conjure and encourage you holy angels, strong and mighty, in the name **On, Hey, Heya, Ha, Ya, ya, ya, Adonay, Saday**. And in the name of **Saday**, who created the four-footed creatures and creeping things and people on the sixth day, and gave Adam power over all animals, whence comes the blessed name of the Creator in the right place, and by the names of the angels serving in the Third Host before the great angelorum seruietium in exercitu tertio, coram **Dagiel** angelo magno, principe forti atque potenti. Et [+per] nomen stelle, que est Venus. Et

per sigillum eius, quod est secretum. Et per nomina predicta coniuro super te **Anael**, qui es prepositus diei sexte, ut pro me labores etc.

Coniuracio Saturni, diei Sabbati, in septimo Coelo.

Coniuro & confirmo²¹¹ super vos **Cafriel, Machaton & Uriel & Seraquiel** angeli fortes & potentes, per nomen **Adonay, Adonay, Adonay, Eye, Eye, Eye, Acym, Acym, Acym. Cados, Cados, Cados. Yma, Yma, Yma. Saday, Ya, Sar**, Domini formatoris seculorum, qui in septimo die quieuit. Et per illum qui in beneplacito suo filiis Israel in hereditatem obsequium dedit, ut eum firmiter custodirent & sanctificarent ad habendum inde bonam in alio seculo remunerationem. Et per nomina angelorum seruientium in exercitu septimo **Boel** angelo magno & potenti principi. Et per nomen stelle, que est Saturnus. Et per sanctum sigillum eius. Et per nomina predicta, coniuro super te **Cafriel**, qui es prepositus diei septime, que est dies sabbati, ut pro me labores, etc.

[XII.] De Spiritibus Aeris regnantes diebus septimane scribendis post nomen hore & post nomen angeli hore & sic de ceteris, ut supra.

Nunc dicendum est de Spiritibus regnantibus diebus septimane, qui scribenda sunt in superiori circulo, videlicet, post nomen hore, & nomen angeli hore, & sic de ceteris, ut supra & respondebunt de [9] omnibus que nescis, si vocaueris eos, si rite prelibata opere compensaueris.

Isti sunt Spiritus Solis.

Die Dominico regnant isti angeli, **Varcam** Rex, & ministri eius sunt isti: **Tus, Andas, Cinabas**, & sunt suiecti soli, & vento eius, qui dicitur Boreas.

Eorum natura est dare Aurum, cum carbunculis, ad libitum,²¹² diuitias, gratiam & beniuolentiam gentium impetrare, & inimicitias hominum dissoluere, homines in honoribus sublimare. Infirmities attribuere vel auferre.

Sua corpora sunt ampla & magna, sanguinea, & grossa.²¹³ Colores eorum sicut aurum politum, etiam sanguine desuper pictum. Motus eorum sicut Coeli corruscatio. Et signum eorum est mouere sudores inuocanti.

angel **Dagiel**, the strong and powerful prince, and by the name of its celestial body, which is Venus, and by its sigil, which is secret, and by the names previously mentioned. I call upon you, O **Anael**, who is placed in command of the sixth day, that you labor on my behalf, *etc.*

Conjuration for Saturday to the Seventh Heaven:

I conjure and encourage you, **Cafriel**, **Machaton**, and **Uriel** and **Seraquiel**,²¹⁴ strong and mighty angels, by the name of the Lord, **Adonay, Adonay, Adonay, Eye, Eye, Eye, Acym, Acym, Acym. Cados, Cados, Cados. Yma, Yma, Yma. Saday, Ya, Sar**, who shaped the world, who rested on the seventh day, and by him who of his good pleasure decreed that the children of Israel comply with the same, that they steadfastly guard and sanctify the same, thereby earning a good reward in the other world, and by the names of the angels serving in the Seventh Host, before the presence of the great angel and mighty prince **Boel**, and by the name of its celestial body which is Saturn, and by his holy sigil. And by the names previously cited, I call upon you **Cafriel**, who is placed in command of the seventh day, which is the Sabbath day, that you labor on my behalf, *etc.*

[XII.] Concerning the spirits of the air governing the days of the week, to be written after the name

of the hour, and after the name of the angel of the hour, and so on as above.

Now we must speak about the spirits governing the days of the week, which must be-written in the outer circle, namely, after the names of the hour and the angel of the hour, and the rest as detailed above, and they will give answers to everything you wish to know about, if you call them, provided you properly balance the work as aforesaid.²¹⁵

These are the spirits of the Sun:

On Sunday these angels²¹⁶ rule: **Varcam** the king, and his attendants, who are: **Tus, Andas, Cinabas**, and they have been placed under the Sun and its wind, which is called the North Wind.

Their nature is to give gold and precious stones as desired, to obtain influence (or gratitude) and favor, to get rid of the unfriendliness of people, to raise people to honors, and to cause or cure sicknesses.

Their bodies are great and large, bloody and thick. Their color is like polished gold, painted over with blood. Their movement is like lightning in the sky, but the sign of their arrival is that the one who invokes them will break into a sweat.

Spiritus vero Lune sunt sequentes.

Die Lune regnant isti Spiritus, **Archam** Rex, & ministri eius **Bileth**,²¹⁷ **Misabu, Abuzaba**. Et sunt subiecti Lune, & vento eius qui dicitur Zephirus.

Eorum natura est argentum ad libitum dare, res de loco ad locum defferre.

Equum velocem tribuere, & secreta presentia & preterita personarum dicere.

Sua corpora sunt ampla, magna, mollia, flegmatica, Colores eorum sunt sicut nubes obscura & tenebrosa. Habent vultum tumefactum, oculos rubeos, aqua plenos, & non habent pilos in capite. Et habent dentes ut aper.

Motus eorum sicut magna maris ruina. Et signum eorum est quod magna pluua iuxta circulum cadere videtur inuocanti.

Et Spiritus Martis sunt hic annexi.

Die vero Martis regnant isti Spiritus: **Iamax** Rex, & ministri eius sunt, **Carmax**, **Ismol**, **Paffram**, & sunt suiecti Marti & vento eius, qui dicitur subsolanus.

Eorum natura est prelia & mortalitates, occisiones, proditiones & combustiones facere. Et mille milites cum suis famulis, qui sunt duo milia ad tempus dare, & mortem cuicunque aut infirmitatem aut sanitatem attribuere.

Corpora sua sunt parua, macra, colerica, in aspectu turpissima. Color eorum sicut cuprum ignem & parum denigratum. Et habent cornua instar cerui, & ungues admodum griffonum, & ululant sicut thauri insani. Et motus eorum quasi combustiones ignis.

Signum eorum est, quod fulgur & tonitruum iuxta circulum cadere videtur inuocanti.

Sunt autem Spiritus Mercurij

Die Mercurij regnant isti Spiritus: **Mediat** Rex, & coadiutores eius sunt, **Suquinos**, **Sallales**, & sunt subiecti Mercurio & vento eius, qui dicitur Affricus.

Eorum natura est omnia metalla [10] dare, & omnia presentia, preterita & futura terrea reuelare, ludices placare, & victoriam in palacio [*placito]²¹⁸ dare. Experimenta & omnes scientias destructas reedificare²¹⁹ & docere. Et corpora etiam ex elementis mista conditionabiliter unum in aliud transmutare,²²⁰ Et infirmitatem & sanitatem dare, pauperes sublimare, & sublimes deprimere, Spiritus ligare vel dissoluere, Seras aperire. Isti vero omnes operationes aliorum habent, sed hoc non ex perfecta potentia vel virtute vel scientia.

The spirits proper to the Moon are the following:

These spirits rule on Monday: **Archam**, the King, and his attendants **Bileth**, **Misabu**, and **Abuzaba**, and they have been

placed under the Moon and its wind, which is called Zephyr – the West Wind.

Their nature is to give silver, to transport things freely from one place to another, to give a swift horse, and to declare past and present secrets of persons.

Their bodies are large and ample, soft and phlegmatic. Their color resembles dark and obscure clouds. Their faces are swollen, and their eyes are red and watery. They have no hair on their heads, and their teeth are like those of a boar.

Their movement is like a great rushing down of the sea, and the sign of their arrival is that a great rainfall will be seen falling around the circle when they are invoked.

The spirits of Mars are given here:

These spirits rule on Tuesday: **Iamax** the king, and his attendants, **Carmax**, **Ismol**, and **Paffram**, and they have been placed under Mars and its wind, which is called the East Wind.

Their nature is to cause battles, murder, treason, and conflagrations, and to give a thousand soldiers with their servants, which are given two thousand at a time. Moreover, they will grant either sickness or health, or death to anyone.

Their bodies are small, thin, choleric, and very ugly in appearance. Their color is like copper that has been blackened a little by fire. They have horns like a stag, and claws like a griffin. They howl like mad bulls. Their movements are somewhat like fires burning.

The sign of their arrival is that lightning and thunder will be seen and heard beside the circle when they are invoked.

These are the spirits of Mercury:

These rule on Wednesday: **Mediat**, the king, and his attendants, **Suquinos** and **Sallales**, and they have been placed under Mercury and its wind, which is called the Southwest Wind.

Their nature is to give all metals, and to reveal all things on Earth – past, present, and future. They also make judges agreeable, and give victory in a plea, rebuild experiments, and teach all sciences that have become corrupted. They change about bodies out of mixed elements conditionally – transferring one to the other. They can cause sickness or health, raise up the poor, and bring down the elite, bind and release spirits, and open locks. These same spirits are able to accomplish all other operations, however not with perfect power or virtue or knowledge.

Sua corpora sunt medie stature, frigida, humida, veneranda pulcra, in eloquio rauca, humanam formam habentia, ad modum armigeri competentis.²²¹ Color eorum sicut nubes [+clara, motus eorum sicut nubes]²²² argenteae. Signum eorum est quod horribilitatem tribuunt inuocanti.

At vero Spiritus Iouis sunt.

Die autem Iouis regnant isti Spiritus: **Guth** Rex, & ministri eius sunt **Maguth**, **Gutro**, alias, **Gutrim**, *sicut reperi*²²³ *in uno experimento preparato, in quo etiam experimento inueni tertium ministrum in circulo scriptum qui dicebatur Magoth.*²²⁴ Et sunt subiecti Ioui & vento eius qui dicitur Auster.

Eorum natura est amicitias mulierum tribuere & generare leticias & gaudia, lites pacificare & inimicos mitigare. Sanos infirmare, infirmos sanare, & auferre damna cuicumque.

Sua corpora sunt sanguinea, & colerica,²²⁵ et medie stature, tremendissima, In motu & visu mitissima, Eloquio blanda. Vultus eorum in forma benivolentissima. Color eorum sicut aes non politum, & colore flamme ignis depictum, Motus eorum est corruscatio cum tonitruo. Et signum eorum est quod inuocanti videbitur iuxta circulum homines a Leonibus deuorari.

Et Spiritus Veneris sunt sequentes.

Die autem Veneris regnant isti Spiritus, **Sarabrotres** Rex, & coadiutores eius sunt, **Amabil**, **Abalidoch**, & **Fla**. Et sunt subiecti Veneri & vento eius qui dicitur Zephyrus.

Eorum natura sunt, dare argentum, Homines calefacere, ljuvenes excitare & ad luxuriam concordare. Matrimonium facere. Homines in amore mulierum constringere. Homines infirmare vel sanare. Et facere omnia que mouentur.

Sua corpora sunt medie stature, pulchra, dulcia iocosa. Color eorum est sicut [+nix desuper deaurata, et motus]²²⁶ eorum sicut stella clarissima. Signum eorum est, quod puellas extra circulum ludentes videbunt, ac ad ludum concitabunt inuocantem. Sed valde cauendum est, ne unquam eis condescendat, in ludo.²²⁷

[11] **Isti sunt Spiritus Saturn.**

Die Saturni regnant isti Spiritus, **Maymon** Rex, & ministri eius sunt **Albumalith**, **Ascubi**²²⁸ & **Balideth**, & sunt subiecti Saturno & vento eius qui dicitur Affricus.

Eorum natura est, seminare discordias, odia & malas cogitationes generare, plumbum ad libitum dare, Quemlibet interficere, cuilibet membra destruere.

Their bodies are of medium stature, cold, humid, venerable, and attractive, and their manner of speaking is hoarse. They have human form, like a competent armor-bearer. Their color is like a bright cloud. Their movements are like silvery clouds. The sign of their arrival is that your hair will bristle when they are invoked.

The spirits proper to Jupiter are:

Moreover, Jupiter is governed by these spirits: **Guth**, the king, and his attendants who are **Maguth** and **Gutriro**, (otherwise **Gutrim**) (*I have also discovered in one experiment provided elsewhere, where a third attendant can be found written in the circle, called Magoth.*)²²⁹ and they have been placed under Jupiter and its wind, which is called the South Wind.

Their nature is to grant friendly relationships with women, generate gladness and joy, expedite lawsuits, pacify enemies, cure the sick, and sicken the healthy, and to remove any kind of legal judgment.

Their bodies are sanguine like choleric, of medium stature, and their movements are very terrible. Their manner of speaking is flattering. Their faces have a kindly appearance. Their color is like brass painted with flames the color of fire, not polished. Their movement is like lightning with thunder, and the sign of their arrival is that when invoked, lions will be seen devouring men near the circle.

The spirits of Venus are the following:

Furthermore, the spirits who govern on Friday are these: **Sarabrotres**, the king, and his assistants, who are **Amabil**, **Abalidoch**, and **Fla**, and they are placed under Venus and its wind, which is called Zephyr – the West Wind.

Their nature is to give silver, to arouse men and excite youths to luxury, to bring harmony and make marriages, and to bind men in love with women, to cure the sick or sicken the healthy, and to accomplish all things dealing with motion.

Their bodies are of medium stature, pretty, pleasant, and merry. Their color is like [+snow over gilding, and their movements are like] the clearest star. The sign of their arrival is that when invoked, girls will be seen moving about quickly, playing a game outside the circle. But beware not to condescend to join the game.

These are the spirits of Saturn:

Those governing on Saturday are: **Maymon**, the king, and his attendants, who are **Albumalith**, **Ascubi**, and **Balideth**, and they are placed under Saturn and its wind, which is called the Southwest Wind.

Their nature is to plant seeds of discord, hatred, and ill thoughts, to give freely the metal lead, to kill anyone, and to maim any limbs.

Sua corpora sunt longa gracilia, cum ira & rancore plena. Et vultus habent quatuor, unum a parte anteriori, aliud a parte posteriori, & in quolibet sunt duo rostra ampla & longa, ad longitudinem trium pedum, & videntur duos serpentes deuorare.^{[230](#)} Et hunc duos alios vultus in ambabus genibus qui cum tremore^{[231](#)} maximo adesse videntur, & sunt in colore nigro & lucenti sicut

speculum politum. Motus eorum est ventorum agitatio cum apparentia terremotus.

Signum eorum quod terra alba cocta [*tectā]²³² niue splendidior videbitur inuocanti.

[XIII.] De suffumigium planetarum.

Nunc dicendum est de suffumigijs planetarum, quia unusquisque planetarum habet suum suffumigium. Et primo tractabimus de suffumigio solis, idest **diei dominice**.²³³

Dies dominicus, habet a sandolum, rubeum.

Dies Lune, habet: Aloem.

Dies Martis, habet: Piperem.

Dies Mercurij, habet: Masticem.

Dies Iouis, habet: Crocum.

Dies Veneris, habet: Muscum.

Dies Saturni, habet: Sulphurem.

De preparatione & benedictione specierum.

Deinde fac benedicere a sacerdote sicut decet prenomintas species, cum subannexa oratione, Vz.

[XIV. Oratio.]

Deus Abraam, Deus Isaac & Deus Iacob, Benedic has creaturas specierum, ut vim & virtutem adimpleas odorum suorum ne hostis, nec fantasma aliqua inimici eas intrare vel prepedire queat. Per dominum nostrum Iesum etc.²³⁴

Deinde aspergat eas Aqua benedicta.

[XV. Exorcismus et benedictio ignis.]

Quum vero decreueris eas in ollas carbonibus accensis imponere, expedit ut ignem quoque exorcismo expies rite, sequentibus verbis.

De exorcismo ignis & obseruatione eiusdem.

[12] Exorcizo te creatura ignis, per illum per quem facta sunt omnia, ut statim omne fantasma ejcias a te, ut nocere non possit aliquo opere humano.

Deinde dic:

Their bodies are long and slender, full of wrath and anger. They have four faces: one in front, another behind, each of which has a large and long beak – three feet long, which can be seen devouring two serpents. And they have two other faces on their knees, which appear to be trembling greatly, and they are black in color, and shining like a polished mirror. Their movement is the moving of the wind with the appearance of an earthquake.

Their sign is that, the one invoking them will see the ground covered with white, more brilliant than snow.

[XIII.] Suffumigations of the planets.

Now we must speak about the suffumigations of the planets, because each of the planets has its own suffumigation.

Sunday has: red sandalwood

Monday has: aloes

Tuesday has: Pepper

Wednesday has: Mastic

Thursday has: Saffron

Friday has: Musk

Saturday has: Sulfur

The preparation and blessing of the fragrances:

Then you should have these blessed by a priest, as suits the above-named fragrances, with the prayer annexed below:

[XIV. Prayer.]

O God of Abraham, God of Isaac, and God of Jacob, bless these creatures of fragrance, that they may obtain the strength and virtue which their scents must possess, so that no enemy or phantasm may be able to enter into them or hinder them, through our Lord Jesus Christ, *etc.*

Then sprinkle them with holy water.

[XV. Exorcism and blessing of the fire.]

When you have decided you are finally ready to place them into the vessels,^{[235](#)} having kindled the charcoals, it is worthwhile that the fire likewise be purified duly with an exorcism, using the following words.

Exorcism of the fire, and observations on the same:

I exorcise you, O creature of fire, through him through whom all things have been made, that you immediately cast out all phantasms from you, lest any harm come to any human efforts. Amen.

Then say:

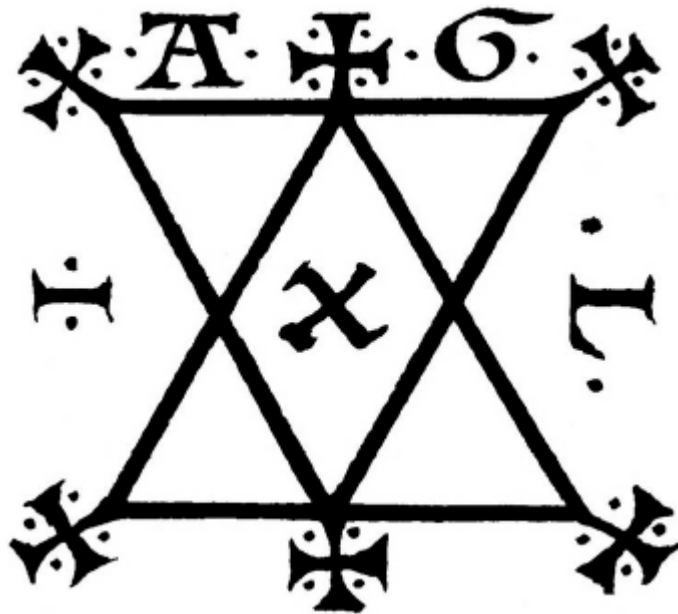
Benedic Domine creaturam istam ignis, ut benedicta & sanctificata sit in collaudatione nominis tui sancti, ut nullum nocumentum sit gestantibus & videntibus. Per dominum nostrum Iesum Christum filium tuum, *etc.*^{[236](#)}

[XVI.] De veste & Pentaculo.

Nunc quoque dicendum est de veste & pentaculo quod debet sui super vestem. Vestis autem si fieri potest sit sacerdotis, si vero

haberi non potest, sit linea bene candida & nitida. Super quam vestem suatur hoc pentaculum, factum in die Mercurij & hora eius, Luna crescente, in carta vel membrana virginea [*haedi].²³⁷ Et dic, hoc est pentaculum. Prius tamen fac super ipsum dicere missam unam de Spiritus sancto,²³⁸ deinde suatur super vestem. Et utique si sacerdotalis non extiterit, sit a sacerdote rite benedicta, vel consecrata.

Pentaculum:



[XVII. Exorcismus spirituum aereorum.]

Nunc dicendum est de exorcismo suprascriptorum Spirituum aëreorum, qui sequentem continet formam:

Exorcismus.

Per potentissimum & corroboratum nomen Dei **EI**, forte & admirabile, vos exorcizamus (*tales spiritus, quos volueris de quocunque capitulo suprascripto*) Et imperamus, per eum qui dixit, et factum est. Et per omnia nomina eius. Et per nomen **Adonay, Eloy, Eloym, Sabaoth**,²³⁹

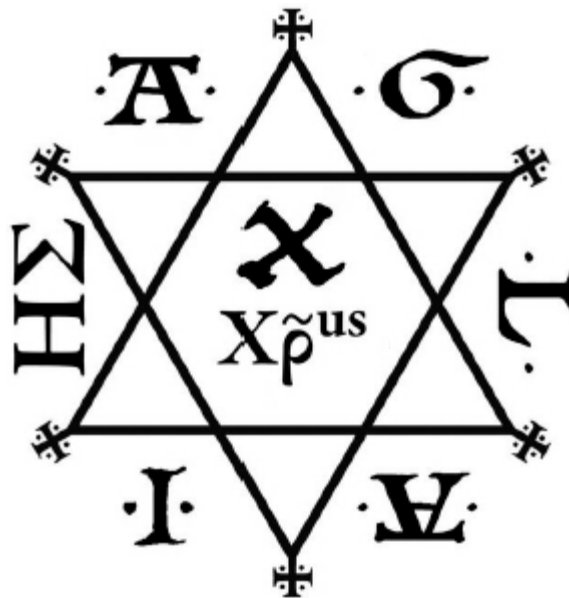
[Blessing of the fire:]

Bless, O Lord, this creature of fire, that being blessed and sanctified it may be fit for the high praise of your holy name, so that no harm may come from carrying it or seeing it, through our Lord Jesus Christ, your son, [+who lives and reigns in unity with the Holy Spirit, Amen.]

[XVI.] The vestment and pentacle.

Now we must speak about the vestment, and the pentacle, which must be stitched onto the vestment. If possible, the vestment should be that of a priest, but if that is not possible, let it be of fresh white linen. The pentacle should be made on a sheet of virgin <paper or> parchment [+from a young goat], in the day and hour of Mercury, while the Moon is waxing. And prior to use you should have one Mass of the Holy Spirit celebrated over the pentacle itself, then it should be stitched onto the vestment. And if the vestment of a priest is not available, at any rate it should be duly blessed or consecrated by a priest. [240](#)

The pentacle:



[XVII. Exorcism of the spirits of the air.]

Now we must speak about the exorcism of the above-mentioned spirits of the air, which has the following form:

Exorcism:

By the most mighty and powerful name of God **EI**, strong and wonderful, we do exorcise you N. (*naming whichever spirit you wish from the chapters written above*) and we command you by him who spoke the word and it was done, and by all his names, and by the name **Adonay**, **Saday**, quod est dominus Deus excelsus, Exorcizamus vos atque potenter vobis imperamus, ut appareatis statim²⁴¹ nobis hic iuxta circulum, in pulchra forma humana & sine deformitate & tortuositate aliqua. Venite, venite, venite vos omnes (tales) quia vobis imperamus per nomen **Y & V** quod Adam audiuit & locutus [+est] & sapiens factus est. Et per nomen **Agla**, quod Noe audiuit & sanatus est [+de diluio], cum omni sua familia.²⁴² Et per nomen **Ioth**,²⁴³ quod Iacob audiuit ab angelo cum eo luctante & liberatus est de manibus fratris sui Esau, Et per nomen **Anepheneton**,²⁴⁴ quod Aaron audiuit & eloquens & sapiens factus est. Et per nomen **Sabaoth** quod Moyses nominavit & omnia flumina Egypti versa [13] fuerunt, cum paludibus, in sanguinem. Et per nomen **Oristion**, quod Moyses nominavit, & omnes fluuij ebullierunt & scaturierunt ranas, & ascenderunt [+in] domos Egyptiorum omnia deuastantes & inficientes. Et per nomen **Elyon**, quod Moyses nominavit & ingruit grando talis, qualis non fuit ab initio mundi. Et per nomen **Adonay**, quod Moyses nominavit & affuerunt locuste & apparuerunt super uniuersam faciem terre Egyptiorum & deuorauerunt,²⁴⁵ qua residua erant grandini. Et per nomen **Alpha & ω**, & in nomine **Alpha & ω** quod Daniel nominavit & destruxit Bel & drachonem interfecit. Et in nomine **Emanuel**, quod tres pueri, Sydrach Misach & Abednago in camino ignis ardentis cantauerunt & liberati fuerunt.²⁴⁶ Et per hec nomina, & alia nomina domini nostri Dei Omnipotentis viui

ac ueri, vos qui culpa vestra de celo excelso proiecti fuistis usque ad infimum locum, exo[r]cizamus, vobisque imperamus viriliter per eum qui dixit & factum est, cui omnes creature obediunt. Et per illum diem tremendum iudicij.²⁴⁷ Et per Mare vitreum, quod est ante conspectum diuine maiestatis.²⁴⁸ Et per quatuor animalia coram sede diuine maiestatis gradientia,²⁴⁹ oculos ante & retro habentia. Et per ineffabilem ipsius creatoris virtutem. Et per eius omnipotentiam. Et per ignem ante thronum eius circumstantem.²⁵⁰ Et per angelos celorum qui in ecclesia Dei nominatur. Et per summam sapientiam omnipotentis Dei Iesu Christi,²⁵¹ viriliter exorcizamus, ut nobis hic ante circulum appareatis ad faciendam omnem nostram voluntatem in omnibus rebus, sicut placuerit nobis per sedem **Baldachie**. Et per hoc [+nomen] **Primeumaton** quod Moyses nominauit, & in cauernis abyssi absorpti fuerint Dathan Abyron & Chori. Et in virtute istius nominis **Primeumaton**, [+tota celi militia compellente,]²⁵² maledicimus vos in profundum abyssi, & usque ad ultimum diem iudicij vos **Eloy, Eloy, Sabaoth, Saday**, who is the Lord God most high.²⁵³ We exorcise you and powerfully command you to immediately appear to us, here beside this circle, in pleasant human form, without any deformity or ugliness. Come, come, come, all you spirits (*naming them*), because we command you by the name **Y and V**, which Adam heard and spoke, and became wise; and by the name **Agla**, which Noah heard and was saved [+from the flood] with all his family, and by the name **loth**, which Jacob heard from the angel wrestling with him, and was delivered from the hand of his brother Esau; and by the name **Anepheneton**, which Aaron heard and spoke, and was made wise; and by the name **Sabaoth**, which Moses named, and all the rivers and swamps in Egypt were turned into blood, and by the name **Oristion**, which Moses named, and all rivers in the land of Egypt produced frogs in abundance, which climbed into the houses of the

Egyptians, laying waste to and corrupting everything, and by the name **Elyon**, which Moses named, and there was such great hail, as had not been since the beginning of the world; and by the name **Adonay**, which Moses named, and locusts appeared upon the whole land of Egypt, and devoured all that the hail had left; and by the name **Alpha and Omega** and in the name **Alpha and Omega**, which Daniel named and destroyed Bel and slayed the dragon; and in the name **Emanuel**, which the three children, Sydrach, Misach, and Abednego sang in the fiery furnace, and were freed; and by these and the other names of our Lord and almighty God, living and true, who found fault with you, and expelled you from Heaven into the infernal realm; and we exorcise and powerfully command you, by him who spoke the word, and everything was done, to whom all creatures are obedient, and by that dreadful day of judgment; and by the sea of glass, which is before the sight of the divine Majesty, and by the four animals who go before the seat of the divine Majesty, who have eyes before and behind, and by the ineffable power of the Creator and his omnipotence, and by the fire encircling his throne, and by the angels of the heavens who are named in the church of God, and by the highest wisdom of almighty God Jesus Christ, we powerfully exorcise you, that you appear to us here before the circle, to fulfill our will in all things that will please us, by the **Baldachin** Seat, and by this name **Primeumaton**, which Moses named, and by the hollows of the abyss which swallowed up Dathan, Abiram, and Korah; and in the power of that name **Primeumaton**, [+commanding the whole host of Heaven,] we curse you into the depths of the abyss, there to remain until the day of the Final Judgment, and we ponimus & religamus in ignem eternum, nisi statim appareatis hic coram nobis ante circulum istum ad faciendum voluntatem nostram in omnibus. Venite per hec nomina **Adonay Sabaoth Adonay Amora [*Annora]**. Venite, venite, [+imperat vobis **Adonay Saday**, Rex regum potentissimus,

et tremendissimus: cuius vires nulla subterfugere potest Creatura, vobis pertinacissimis futuris, nisi obedieritis, et appareatis, ante hunc circulum, affabiles subito: tandem ruina flebilis miserabilisque et ignis in perpetuum inextinguibilis vos manet. Venite ergo in nomine **Adonay, Zebaoth, Adonay, Annora**: venite, venite, quid tardatis? festinate]²⁵⁴ imperat enim vobis **Adonay Saday, Rex regum El, Aty, Tyteyp, Azyahim, Tey, Minosel, Achadan, Vay, Vaa, Ey, Haa, Eye, Eye, A, El, El, El, A, Hy, Hau, Hau, Hau, Hau, Va, Va, Va, Va.**

[XVIII.] Sequens oratio dicenda est in quattuor mundi partibus.

Ammorule, Tancha, Latistem, Eliorem, Rabur, Tancha Latistem, Escha, Abadia,²⁵⁵ **Alpha & ω, Yeyste, Orystion**, Te suppliciter exoro & uoco, ut tuo Iudicio hi Spiritus quos inuoco conuincti & constricti veniant vocati & dent [14] mihi responsa vera, de quibus interrogauero. non nocentes alicui creature, non ledentes, non furentes, non frementes, nec me, sociosque meos, vel aliqua creaturam ledentes, nec aliquem terrentes, sed petitionibus meis, & in hijs omnibus que precipiam eis sint obedientes. Amen.

[XIX.]

Tunc stans in medio circuli, pone manum prope Pentaculum Salomonis & dicas:

Per Pentaculum Salomonis aduocati, dent mihi responsum verum.²⁵⁶

[XX. Coniuratio.]

Deinde dicat.

Gemoliachide²⁵⁷ ministri tartaree sedis **Premachie** princeps sedis Apoloice **Noanarmirte**, Ego vos inuoco, atque inuocando vos coniuro, atque superne maiestatis munitus virtute potenter impero, per eum qui dixit & factum est, & cui obediunt omnes creature. Et per hoc nomen ineffabile, scilicet **Thetragrammaton, Joth, Heth, He, Vau**. Vel ut alibi habetur.²⁵⁸ יהוה, **Jod, He, Vau, He**, in quo est plasmatum omne seculum.

banish you into the eternal fire, unless you immediately appear here in our presence before this circle, to do our will in all things. Come therefore by these names **Adonay Sabaoth Adonay *Annora**. Come! Come! [+**Adonay Saday**, most powerful King of kings, and most terrible: whose power no creature is able to resist. This suffering awaits you unless you obey, and appear immediately before this circle, affable, lest doleful ruin and misery and unquenchable fire await you forever. Come! therefore in the name **Adonay Zebaoth, Adonay Annora**. Come, come! Why do you delay? Hasten!] Even He commands you, **Adonay Saday, King of Kings, El, Aty, Tyteyp, Azyahim, Tey, Minosel, Achadan, Vay, Vaa, Ey, Haa, Eye, Eye, A, El, El, El, A, Hy, Hau, Hau, Hau, Hau, Va, Va, Va, Va**.

[XVIII.] This following prayer is to be said to the four parts of the world.

Ammorule, Tancha, Latistem, Eliorem, Rabur, Tancha Latistem, Escha, Abadia, Alpha and Omega, Yeyste, Orystion, I humbly beg and call upon you, that by your decree these spirits, which I invoke, may be fettered and constrained to come and give true answers to me, to those things which I shall ask them, not harming any creature, not striking or raving or raging against either me or my associates, or harming or frightening any other creatures,

but rather obeying my petitions diligently in all which I will order. Amen.

[XIX. Further instructions.]

Then, standing in the middle of the circle, place your hand near the pentacle of Solomon, and say:

By the pentacle of Solomon, let those who are summoned give me a true response.

[XX. Conjunction.]

Then let him say:

Gemoliachide, ministers of Tartarus, of the seat of **Premachia**, prince of the seat of **Apologia**, **Noanarmirte** [***Ninth Court**]. I invoke you, and by invoking, conjure you, and being armed with power from the supreme majesty, I strongly command you, by him who spoke and it was done, and to whom all creation obeys; and by this ineffable name, **Thetragrammaton**, **Joth**, **Heth**, **He**, **Vau** (otherwise: יהוה, **Jod**, **He**, **Vau**, **He**), through which all the ages were formed, which being heard, Quo audito omnes exercitus celestium, terrestrium, marium & infernorum tremunt & colunt, quatenus cito & sine mora & omni occasione remota, ab uniuersis mundi partibus veniatis & rationabiliter de omnibus de quibus vos interrogauero respondeatis, & non noceatis mihi nec socijs meis, nec alicui creature, & non mentiamini, sed veritatem dicatis de omnibus de quibus vos interrogauero. Et veniatis pacifice nunc sine mora manifestantes ea quod cupimus, omnia, coniurati per nomen eterni viui ac veri Dei **Heliozem**.

[XXI. Visiones et illusiones.]

¶ Quo facto, apparebunt infinite illusiones & visiones sicut pulsantes organa & omnia genera musicalium instrumentorum. Et hoc faciunt, ut socios faciant exire extra circulum ad corizandum cum ipsis, que supra magistrum nihil possunt.²⁵⁹ Et post hec videbis ingentes cateruas militum & bellatorum, & hec faciunt ut socij fugiant de circulo. Et post hec videbis infinitos sagittarios cum infinita multitudine bestiarum horribilium, quasi volentes deuorare dictos socios.

Tunc magister dicat tenendo manum prope Pentaculum.

¶ Fugiat nequitia vestra [+virtute vexilli Dei].²⁶⁰

Et tunc Spiritus magistro obedire coguntur, & socij amplius non videbunt hoc.

Deinde Exorcizator teneat manum prope pentaculum, & dicat.

Ecce Pentaculum Salomonis quod ante vestram adduxit presentiam. Ecce personam Exorcizatoris in medio exorcismi qui est optime a Deo munitus intrepidus, prouidus, qui pro viribus potenter vos inuocauit, & uocat. Venite, venite ergo [15] cum festinatione, Venite **Oaye, Saraye,**²⁶¹ ne differatis venire per nomina eterni Dei viui & veri **Heloy, Archyma, Rabur.** Et per hoc presens Pentaculum, quod super vos potenter imperat. Et per virtutem celestium spirituum. Et per personam exorcizatoris coniurati festinanti²⁶² venire & obedire preceptoris vestro qui vocatur Occinomos.

¶ Et facto hoc sibilet in quatuor partibus. Et videbis immediate magnos motus, & propria signa. Et cum hoc videris, dicas,

the hosts of Heaven, Earth, and Hell themselves tremble and honor him. Since I have called you, come quickly and without delay, removing every pretext. Come from all parts of the world, and make rational answers to all things I shall ask of you, and not harming me or my companions, or any other creatures, and not deceiving, but speaking the truth to all things that are asked. And come peaceably, now

without delay, revealing all that we desire, being conjured by the name of the eternal, living, and true God **Helioirem**.

[XXI. Visions and illusions.]

Thereupon, infinite illusions and visions will appear, such as the beating of instruments, and all sorts of musical instruments, and this they do to try to make the associates spring out of the circle where they themselves are, because they can exert no such influence over the master. And after that, you will see huge crowds of soldiers and warriors, and they will try to frighten the associates into fleeing from the circle. And after these you will see countless archers and countless multitudes of horrible beasts, who seem eager to devour the said associates.

Then the master should say the following, while holding his hand near the pentacle:

May your wickedness flee [+by virtue of the banner of God].

And then the spirits will assemble to obey the master, and the associates will see nothing more.

Then the exorcist should hold his hand near the pentacle, and say:

Behold the pentacle of Solomon, which I have brought before your presence. Behold the power at hand, and the person of the exorcist in the midst of the exorcism, who has been very well fortified by God, undaunted, prepared with powers, who has powerfully invoked and called you. Come, come therefore with haste, come, **O Aye, Saraye**, do not delay coming, by the eternal names of the true and living God **Heloy, Archyma, Rabur**, and by this pentacle here at hand, which rules potently over you, and by the power of the heavenly spirits, and by the person of the exorcist, being conjured, hasten to come and obey your master, who is called **Occinomos**.

This done, he should whistle towards the four parts of the world, and immediately you will see great movements, and the proper signs, and when you see this, say:

Cur tardatis, Que est mora vestra, quid facitis? preparete vos obedire preceptori vestro in nomine domini **Bethat**, vel **Vachat**, Super **Abroc**, **Ruens**, **Superiruens**, **Abeor**, Super **Aberora**.

Et immediate venient in sua forma propria. Et quando videbis eos iuxta circulum, ostende eis Pentaculum, & dicas.

Ecce confusionem vestram nolite esse inobedientes.

Et subito videbis eos in pacifica forma, & dicent tibi,

Pete quid vis, quia nos sumus parati, complere omnia mandata tua, quia dominus ad hoc nos subiugavit.

Tunc pete quod vis & fiet statim.

[XXII.] De modo operationis.

Nunc dicendum est quid operans debet operare. Primo Luna sit crescens & par si fieri potest, & non sit combusta.

Deinde operans sit nitidus & purus per nouem dies ante inceptionem operis in hora, & sit confessus & communicatus.

Deinde habeat suffumigium pertinens illi diei, in quo facis opus, similiter aquam benedictam a sacerdote, Habeatque ollam terream igne plenam, vestem quoque cum Pentaculo.

Postquam vero omnia prelibata habuerit preparata, unus ex discipulis portet²⁶³ ollas cum igne & suffumigationibus. Alius vero portet Librum, & alius vestem cum pentaculo. Magister vero portet gladium, super quem dicta sit una missa de Spiritussancto, & in mella²⁶⁴ eius sit scriptum hoc nomen ✠ **Agla**. ✠ Et in opposito latere, nomen ✠ **On**. ✠.

Et quando pergit ad locum semper eundo dicat Letanias & discipuli respondeant more debito.

Cum vero venerit ad locum destinatum, protrahat circulos, quorum unus contineat latitudinem pedum nouem. Secundus autem distet a primo per palmum, pari quoque modo paretur tertius. In medio vero primi circuli, fac crucem unam. Et in una parte, scribe **AI** & in alia, **pha**, & in alia **ω**.

Deinde inter primum & secundum circulum, in una & in alia parte, fac duas cruces, similiter & in alia & alia cruces duas,* [in marg: * Et in alia & in alia, duas cruces. Et in alia & in alia duas cruces: & erunt simul. 16.]

Why are you hindered? What is the reason for your delay?
Prepare to obey your master, in the name of the Lord,
Bethat (or **Vachat**) rushing over **Abroc**, casting down the
lofty, **Abeor** over **Aberora**.

And then they will come immediately in their proper forms, and when you see them beside the circle, show them the pentacle, and say:

Behold your confusion if you are disobedient.

And suddenly you will see them in a peaceful form, and they will say to you,

Ask what you wish, because we are prepared to fulfill all your orders, because the Lord has subjugated us for this.

Then ask what you wish, and it will be done immediately.

[XXII.] Concerning the method of operating.[265](#)

Now it must be said how the work is to be performed. First, the Moon must be waxing, and equal if possible, and it should not be combust.[266](#)

Then, the one performing the work must be clean and pure for nine days before undertaking the work in the hour, and he must have made Confession and received Communion.

Next, he should have the suffumigation appropriate to the day on which you work, similarly holy water from a priest, and an earthenware vessel, full of fire, likewise the vestment with the pentacle.

After having had all these things duly prepared, one of the students should carry the vessel with fire and suffumigations. Another should carry the book, and another the vestment with the pentacle. The master however should carry the sword,²⁶⁷ over which one Mass of the Holy Spirit has been said, and on its blade should be written this name: ✠ **Agla** ✠ and on the opposite side, the name: ✠ **On** ✠.

When going to the place, he should continually recite the litanies, while the students give the responses.

And when he arrives at the place, he should draw the circles: The width²⁶⁸ of the first should be nine feet; the second should be one palm away from the first, and the third should be prepared similarly. And in the middle of the first circle, make a cross, and in one part, write "**AI**" and in another "**pha**" and in another "**ω**."

Next, between the first and second circles, in one part and the next make two crosses. Likewise, in the other and the other two crosses. [In margin: and in the other and the other, two crosses, and in the other and the other two crosses, and there will be 16 in all.]²⁶⁹

Post hec in parte una scribe hoc nomen **Thetragrammaton**, יהוה & in alia, **Adonay**, & in alia, **Eloy**, & in alia **Agla**.

Deinde inter secundum [16] & tertium circulum, scribe nomen hore, & nomen angeli hore, & sigillum angeli hore, & nomina angelorum regnantium in tempore, & nomen terre conueniens quatuor temporibus, & nomina Solis & Lune, quatuor temporibus conuenientia.

Deinde inter tertium & quartum circulum, scribe nomina illorum spirituum aereorum, qui regnant in illa die, in quo tu facis opus.

Et postquam hec scripseris, aspergas circulum cum aqua benedicta, & dicas.

Asperge me domine ysopo & mundabor, lauabis me, & super niuem dealbabor.

Deinde induas te veste, & dic sequentem orationem.

[XXIII.] Oratio.

Ancor, amacor, amilces, theodomas, lancor, Per merita angelorum tuorum domine induam vestimenta salutis, ut hoc quod desidero possim perducere ad effectum per te sanctissime **Adonay**, cuius regnum permanet per omnia seculorum secula. Amen.

[XXIV. Collocatio circuli.]

Et postquam hoc feceris, teneas cultellum²⁷⁰ in manu tua dextra & verbera aerem in modum crucis undique, prius situatis socijs, videlicet, uno in occidente, secundum in meridie & tertium in oriente.

Deinde magister flectet genua & dicat coniurationem illius diei in quo facit opus versus orientem. Deinde surgat & incipiat exorcizare spiritus aereos regnantes in illo die in quo facit opus, exorcismo suo, & regat se in omnibus, sicut supradiximus & ut superius diximus & perueniet ad effectum in omnibus que desiderauerit.

[XXV.] Sequitur instructio experimentorum.

Si volueris aliquod experimentum exerceri. Scribe nomen vel nomina illorum spirituum in superiori circulo, qui continentur in illo experimento. Deinde nomen hore & nomen angeli hore, & ea que sequuntur, sicut superius intulimus, & exorcizabis eos exorcismo qui continetur in illo experimento. Et si non venerint, exorcizabis eos

exorcismo qui continetur in hoc libro, & sic habebunt effectum priora mediante exorcismo dicto illius diei in quo tu facis experimentum.

After this, in one part, write this name **Tetragrammaton**, יהוה, and in another **Adonay**, in another **Eloy**, and in the other **Agla**.

Next, between the second and third circle write the name of the hour, the name of the angel of the hour, and the sigil of the angel of the hour, and the names of the angels governing [+on that day, the names of the season, the names of the angels governing] at that season, the name of the Earth appropriate to the season, and the names of the Sun and Moon appropriate to the season.

Then between the third and fourth circles, write the names of those spirits of the air who govern on the day of working.

After you have written all this, sprinkle the circle with holy water, and say:

Sprinkle me with hyssop, O Lord, and I shall be cleansed;
wash me, and I will be whiter than snow. (Ps. 50:9)

And afterwards put on the vestment, and say the following prayer:

[XXIII.] Prayer.

Ancor, amacor, amilces, theodomas, lancor, through the merits of your angels, O Lord, I will put on the vestments of salvation, that what I desire will be fulfilled, through you, O most holy **Adonay**, whose kingdom endures for all the ages. Amen.

[XXIV. The arrangement of the circle.]

And after you have completed this, hold the knife in your right hand, and slash the air in the form of a cross, on every side, (the assistants having been situated earlier) specifically, once to the west, secondly to the south, and third to the east.

Then the master should kneel and say the conjuration for that day during which he works, facing east. Then he should rise and begin to exorcise the spirits of the air who govern on that day during which he works, with their exorcism, and he should guide himself thus in all things as we said above, and he will achieve everything that he desires.

[XXV.] Here follows the instructions for the experiments.

If you wish to undertake some experiment, write the name or names of those spirits which are contained in that experiment in the outer circle, then the name of the hour, and the name of the angel of the hour, and the others that follow as we have introduced above. And you should exorcise them with whatever exorcism is contained in that experiment. And if they fail to come, you should exorcise them with the exorcism that is written above in this book, and thereby you will have the effect beforehand enhanced by the exorcism which is to be said of that day on which you perform the experiment.

[XXIIa.] De constructione Circuli.

De modo & forma Circuli, exempli causa. Si disposueris conuocare spiritus Solis. Primo, scribe nomen prime hore quod est **Yayry**, vel **Yayn**, & nomen angeli hore, quod est **Raphael**, & sigillum eius. Et nomina angelorum regnantium illo die. Videlicet, **Raphael**, **Dardiel**, **Huratayel**. Deinde considera in quo tempore facis opus tuum. Et si est in primo tempore, scribe nomen primi temporis, quod est **Talui**. Si in secundo, secundum. Et in tertio, tertium. Et sic de reliquis. His subiungas & nomina angelorum regnantium tempore illo. Et nomina angelorum primi temporis sunt, **Caracasa**, **Core**, **Amatiel**, **Commissores**. Nomen quoque Capitis signi, quod est, **Spugliguel**, et sic de singulis. Deinde scribe²⁷¹ [17] nomen terre conueniens primo tempore quod est, **Amaday**, & sic de singularis. Post hec adde nomina solis & Lune, congruentia primo tempore. Nomen solis est, **Abaym**, primum. Et primum nomen Lune est **Agusita**. Deinde

considera nomina Spirituum illorum aereorum, qui regnant illo die in quo opus tuum facis. Nomina quoque spirituum aereorum Solis sunt **Varcam Rex, Tus, Andas, Cinabas**, & sic de singulis.

Ne autem in predictis vacilles subieci formam Circuli. [272](#)

[16.2 + 16.5]

Sequitur compositio quorundam suffituum Planetis accomodator. Que non inconsulte huic Libello adieci.

Si[c] conficimus ... a Luna, myrthum.

De suffitibus & earum ratione & potentia vide latius infra folio 117, 118, & 119.

[16.3]

[De constructione circuli, continuatio.]

¶ Presentem composui circulum iuxta quod intelligere potui per lecturam folij 15, linea 17, & folio 16, linea 29. Adieci tamen de bene esse aliquam Diuina nomina que in postrema lectione non continentur. De duabus* [in marg: *quadratis] figuris circulos dictos complectentes prorsus nullibi fit mentio in presenti volumine, nec in duobus subsequentibus, nisi tantum reperi totam figuram in prothotypo designatam sicut folio 17 continetur, qua tam in Diuinis nominibus quam in reliquis designationibus iuxta litteram continet, nihil prorsus. Reperies & infra alias opiniones de circulorum compositione, folio 76 li. 23, cum suis circulis & pentaculis. Similiter folio 95 linea 6 & circulorum figuram folio 96 linea primum.

Adherebis cui volueris. Attamen de duabus quadratis figuris, nullibi fit expressio.

[XXIIa.] Concerning the construction of the circle.

Here is an example of the form and method of the circle. If you wish to call forth the spirits of the Sun, first write the name of the first hour, which is **Yayry** (or **Yayn**), then the name of the angel of the hour, which is **Raphael**, and his sigil, and the names of the angels governing on that day, namely **Raphael**, **Dardiel**, and **Huratayel**. Then, determine the season in which you perform the work, if it is the first season, write the first name **Talui** (and so on for the second, third, or fourth). To these you should add the names of the angels governing in that season; the names for the first season for example are **Caracasa**, **Core**, **Amatiel**, and **Commissores**. And the name of the head the sign, which is **Spugliguel**, and so on. Then write the name of the Earth appropriate to that first season, which is **Amaday**. Then add the names of the Sun and Moon corresponding to the first season, which are **Abraym** and **Agusita** respectively. Then determine the names of those aerial spirits which govern on the day that you do the work. For example, names of the aerial spirits of the Sun are **Varcam** the King, **Tus**, **Andas**, and **Cinabas**, and so on.

Lest the preceding is still confusing, I have set them into the form of a circle.[273](#)

Here follows the composition of certain incenses suited to the planets, which I have not rashly added to this booklet.

Thus we make ... from the Moon, myrtle.[274](#)

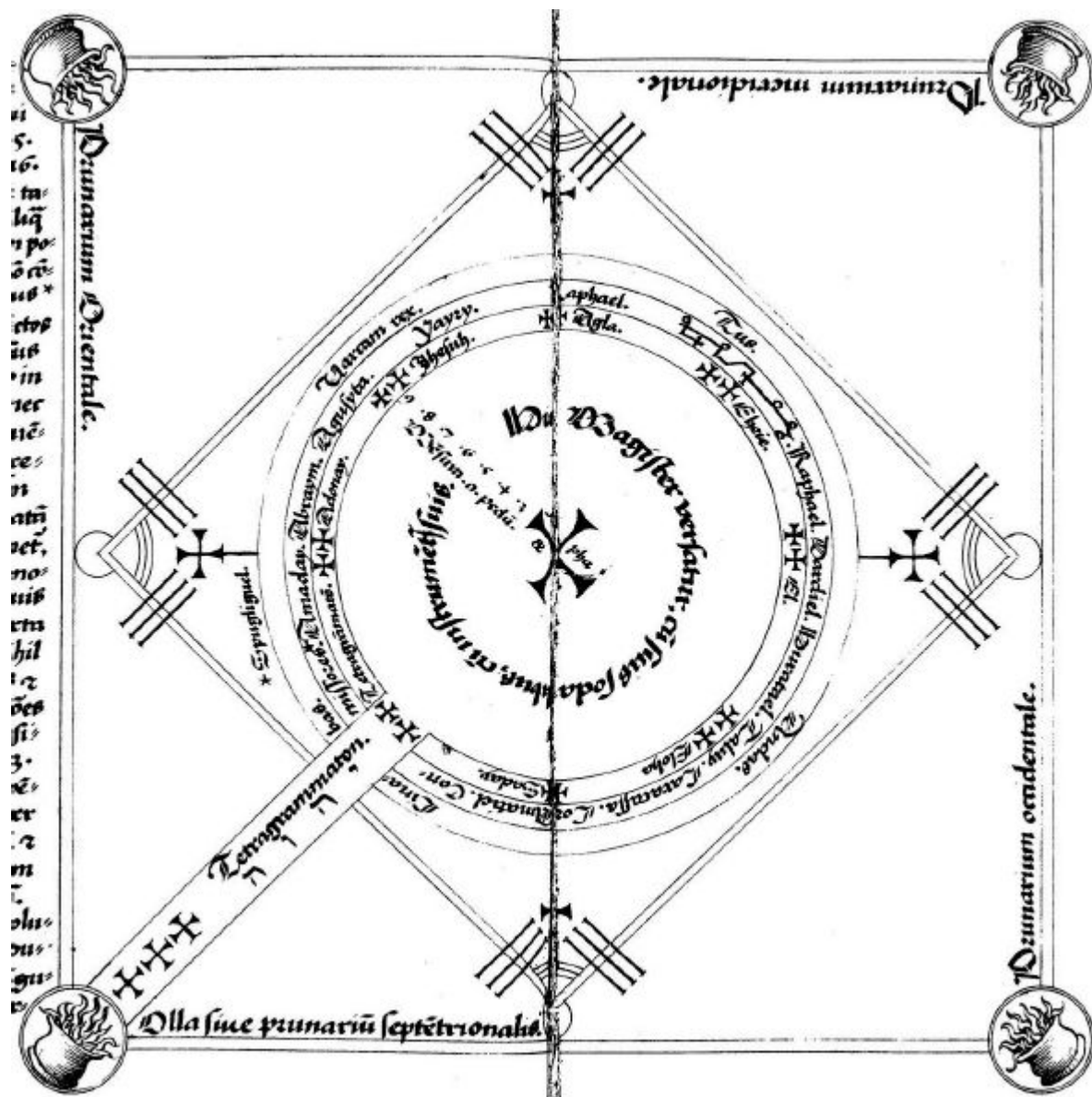
For more information of incenses and their explanation and power, see also below, folios 117-119.[275](#)

[Concerning the construction of the circle, continued.]

I have drawn the following circle according to my understanding after reading folio 15 line 17 to folio 16 line 29. I have also added the divine names which were not contained in the last section.

Concerning the two square figures surrounding the aforesaid circles, nowhere are they directly mentioned in the present book, nor in the two following after, but I have only found the whole figure marked out in the prototype, such as contained on folio 17, which moreover contains divine names which are not according to the accounts in the rest of the specifications.^{[276](#)}*And you will discover below the opinions about the composition of the circles, on folio 76 line 23, with its circles and pentacles. Similarly on folio 95 line six and the figure of the circles on folio 96 line 1.*^{[277](#)}

You can choose whichever you wish. Nevertheless, nowhere is expressed about the two square figures.^{[278](#)}

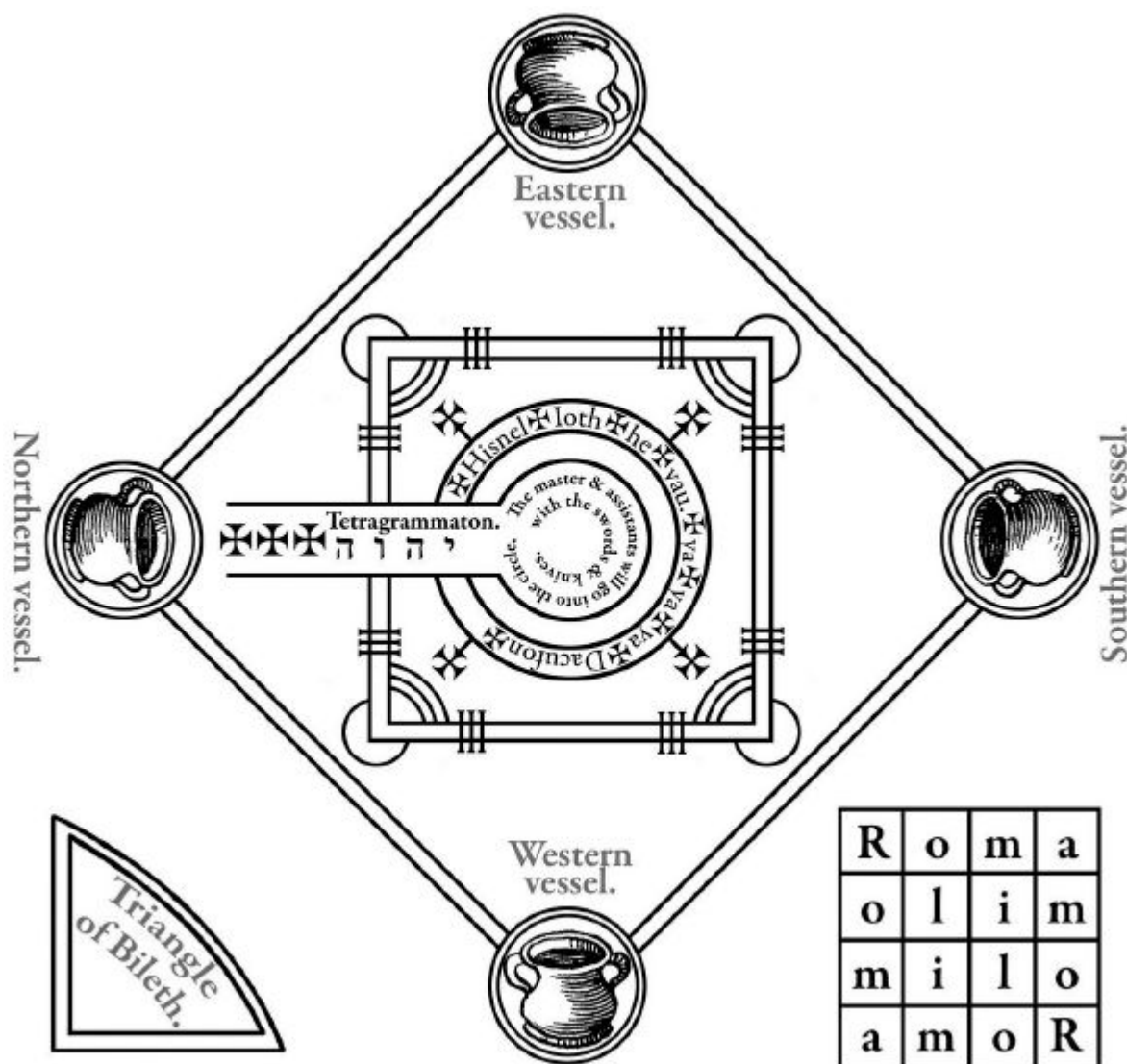


[17 continued]

¶ Hec est forma Circuli sepe citati & de compositione eius sermo habitus, similiter & de introitu eius, locutio peracta. Si quis rite observatis prelibatis conditionibus in eum introierit, securus, & sine timore ullo, tamquam in fortissimo & optime munito* [in marg: Castro] existens permanebit, technasque, ludibria ac pericula cum comminationibus malignorum spirituum euadet, dumodo, fide & spe munitus, excutiet omnem timorem & muliebres pusilanimities.

planetis, & septem metallis, & septem coloribus. Et nomina eorum sunt, Cafriel, Satquiel, Samael, Raphael, Anael, Michael, Gabriel.

Stabitque flexis genibus nominabit predicta nomina, dicens.



[XXIib.] How the worker should exercise and present himself in carrying out the aforesaid.

For three days before beginning the work, he should fast and remain chaste, and dress in the most meticulously clean garments, and with the pentacles. On the fourth day, if he wishes to work on the

day of the Sun, namely Sunday, and its hour, according to the Art (it being the first day of the week), it is appropriate to invoke the angels of the Fourth Heaven from the four parts of the world, having previously said the names of the seven angels to all parts of the world, who govern the seven days of the week, the seven planets, seven metals, and seven colors. And their names are Cafriel, Satquiel, Samael, Raphael, Anael, Michael, and Gabriel.

And he will should remain kneeling after naming the preceding names, and say:

[A1. Adiuramentum angelorum.]

O Angeli predicti, estote in adiutorio meo, ad obtinendum quod peto. Adiutoresque in rebus & operationibus meis.

[A2. Spiritus aerei regnantes in caeli inferioribus quorum nomina inuocanda sunt in circulo a quatuor mundi plagis.]

Deinde inuocabit angelos quarti celi, & vocatur, **Mathon**, Arigeli, Solis. [***Machen/Machonon**, angeli Solis.]

Isti angeli regnant in parte septentrionis: **Ariel**, **Aniel**, **Veaguel**, **Masgabriel**, **Sapiel**, **Matuel**.

Isti angeli seruiunt in parte australi, Vz. **Nabadiel**, **Nathasiel**,^{[280](#)} **Carsiel**, **Uriel**, **Maromiel** [***Naromiel**].^{[281](#)}

Isti angeli regnant in parte orientali, Sic.: **Samael**, **Baciel**, **Atel**, **Fabriel**, **Vronatraba**.

Et sequentes in occidente, Vz., **Anael**, **Pabel**, **Uflael** [***Ustael**],^{[282](#)} **Burcat**, **Succeratos**, **Capabali**.

Istis inuocatis dicas.

Deprecor vos obnix, ut hodie petitionem meam, opus & labore meum ac intentum aduertatis atque impleatis.

Angeli vero diei Veneris²⁸³ sunt sequentes.

¶ Angeli presidentes in tertio Celo, vocatur, **Saquin**, & isti sunt primo in plaga Septentrionali, sz.: **Peniel, Penael, Penat, Raphael, Raniel, Doreniel.**

Et angeli meridionales sunt: **Perna, Saquiel, Cheremiel, Samael, Sautaniel, Famiel.**

Ac angeli orientales, sunt: **Serquiel,²⁸⁴ Quadisu, Tataniel, Tamael, Corat, Tanaciel.**

Et sequentes regnant in partibus occiduus, scilicet. **Turiel, Caniel, Rabit, Hadie, Maltiel, Hutaciel.**

Quibus inuocatis & nominatis, dic ut supra, Deprecor vos obnix, etc.

Angeli diei Mercurij sunt qui sequuntur.

¶ Angeli vero qui presunt secundo celo, nuncupatur, **Ragua** [***Raquia**], sunt primo isti,

in parte septentrionali, Vz. **Tiel, Rahel, Iariahel, Venael, Velel, Abuiori. Veirmiel.**

[A1. Prayer for angelic protection.]

O angels spoken of before, be my assistants for attaining what I ask, and assistants in my affairs and petitions.²⁸⁵

[A2. The aerial spirits ruling in the lower heavens, whose names are to be invoked in the circle towards the four regions of the world.]

Then call upon the angels of the Fourth Heaven, which is called ***Machonon**, the ***angels of the Sun.**

These angels govern in the northern parts: **Ariel, Aniel, Veaguel, Masgabriel, Sapiel, Matuel.**

These angels serve in the southern parts: **Nabadiel, Nathasiel, Carsiel, Uriel, Maromiel [*Naromiel]**.

These angels govern in the eastern parts: **Samael, Baciél, Atel, Fabriél, Vronatraba**.

And the following in the west: **Anael, Pabel, Uflael [*Ustael], Burcat, Succeratos, Capabali**.

To call upon these, say: [286](#)

I plead with you most strenuously, that you now turn your attention to and fulfill my petition, work, labor, and intent.

The angels of Friday are as follows:

The angels guarding the Third Heaven, which is called **Saquin**, and first those in the northern zone: **Peniel, Penael, Penat, Raphael, Raniel, Doreniel**.

And the southern angels are: **Perna, Saquiel, Cheremiel, Samael, Sautaniel, Famiel**.

And the eastern angels are: **Serquiel, Quadisu, Tataniel, Tamael, Corat, Tanaciél**.

And the following govern in the westerly area: **Turiel, Caniel, Rabit, Hadie, Maltiel, Hutaciél**.

Having invoked and named them, say as above, "I plead with you most strenuously" etc.

The angels of Mercury are the following.

The angels which are in charge of the Second Heaven, named ***Raquia**, are first these:

In the northern parts: **Tiel, Rahel, Iariahel, Venaél, Velel, Abuiori, Veirmiél**.

Et angeli regnantes in parte meridionali, sunt: **Milliel, Nelapa, Babel, Caluel, Luel, Laquel**.

Et angeli orientales, sz.: **Matay, Cariniel, Baraburat**.

Demum presides occidentis sunt: **Yeresaye, Mitraton**.

Quibus inuocatis, dic, ut supra: Deprecor vos ob. Etc.

Angeli Lune, & diei Lune.

¶ Et angeli seruientes in primo celo sunt. **Samaym**, nuncupati,
[19]

& primi sunt septentrionales, sz.: **Mael, Unael, Ualnram, Ualiel, Balay, Umastrail.**

Et angeli regnantes in meridie, sunt: **Curaniel, Dabriel, Darquiel, Huum, Hanail, Vetuel.**

Et angeli orientales sunt: **Gabriel, Gabrael, Madiel, Deanulel, Yanael.**

Et angeli presides occidentales, sz.: **Satquiel, Zaniel, Habayel, Bacanael, Cerabiel.**

Deprecor vos obnixe, etc. ut supra.

Angeli Martis & diei eiusdem sunt

¶ Angeli autem que seruiunt in quinto celo vocantur, **Madron** [***Machon**] & sunt:

primo septentrionales, sz. **Raumel, Hynyel, Rayel, Saraphyel, Matil, Fraciel.**

Et presides meridiei, sunt: **Sacriel, Yaniel, Gardel, Osacl, Vianuel, Ralyel.**

Principes vero orientales sunt, **Friaguel, Gicael, Damael, Calzas, Atragon.**^{[287](#)}

Et rectores angeli occidentis, sz.: **Lama, Astagua** [***Astragna**],^{[288](#)} **Lobquin, Soncas, Yayael, Ysrael, Iriel.**

Deprecor vos obnixe, ut ho. Etc. Sicut supra habentur.

Angeli louis, ferie quinte, non annumeratur hic, nec Saturni, i.e. diei sabbati.

¶ Coelum louis vocatur **Zebub** [***Zebul**]. Dices versus plagam Septentrionalem:

O Deus fortis potens sine principio.

Et versus meridiem dicas.

O Deus potens, & misericors.

Ad orientalem plagam dic.

O Deus magne, excelse, & honorate per infinita secula.

And the angels governing the southern parts are: **Milliel, Nelapa, Babel, Caluel, Luel, Laquel.**

And the eastern angels: **Matay, Cariniel, Baraburat.**

Finally, those who protect the west are: **Yeresaye**, and **Mitraton.**

Having invoked them, say as above, “I plead with you most strenuously” etc.

The angels of the Moon and Monday.

And the angels serving in the First Heaven, named **Samaym**, are:

First those of the north are: **Mael, Unael, Ualnram, Ualiel, Balay, Umastrail.**

And the angels governing the south are: **Curaniel, Dabriel, Darquiel, Huum, Hanail, Vetuel.**

And the eastern angels are: **Gabriel, Gabrael, Madiel, Deanulel, Yanael.**

And the angels protecting the west: **Satquiel, Zaniel, Habayel, Bacanael, Cerabiel.**

“I plead with you most strenuously” etc. (*as above*).

The angels of Mars and its day are:

Moreover, the angels which serve in the Fifth Heaven, named ***Machon**, are:

First, in the north: **Raumel, Hynyel, Rayel, Saraphyel, Matil, Fraciel.**

And those guarding the south are: **Sacriel, Yaniel, Gardel, Osaël, Vianuel, Ralyel.**

The princes of the east are: **Friaguel, Gicael, Damael, Calzas, Atragon.**

And the angels governing the west: **Lama, Astagua [*Astragna], Lobquin, Soncas, Yayaël, Ysrael, Iriel.**

“I plead with you most strenuously, that you now” etc. (*as given above*).

The angels of Jupiter, on the fifth day of the week, are not enumerated here, nor are those of Saturn and Saturday.

The Heaven of Jupiter is called ***Zebul**. You should say the following, facing north:

O powerful God, without beginning.

And towards the south say:

O God, powerful and merciful.

Towards the eastern region, say:

O great God, exalted and respected through the infinite ages.

Et conuersus ad occidentem, dic.

O Deus sapiens, iusteque, de Diuina clementia, obsecro & rogo te pijssime pater, ut petitionem meam, opus ac laborem meum, digneris clementer hodie aduertere, intelligere in summa tua potentia perfecte, ac implere, que sine omnipotenti nutu & voluntate, nihil fieri potest in celo, neque in terra, in mare, neque in omnibus abissis. Qui uiuis ineloquibilis Deus omnipotens ac incommutabilis, nullius egens, per infinita secula seculorum, Amen.

Laus Deo omnipotenti, Trino & uno, semper. Amen.

¶ Completo ordine isto pulcherrimo ac valde necessario
[+Lucidarii] Magistri Petri de Abbano. Sequitur quedam Semiphoras.

SEQUUNTUR SEMIPHORAS MOYSI.

¶ Hic habes Semiphoras Moysi, que dici debent post inuocationem angelorum versus quatuor partes mundi. Hoc est, versus partem Septentrionis, Contra Meridiem, Ad Orientem, atque ad plagam Occiduam, cum magna attentione & deuotione.

[20] **Primum Semiphoras Moysi hominis Dei.**[289](#)

¶ Primum Semiphoras est quando Moyses ascendit in montem [+Synay] & vidit Deum in rubo ardenti qui non comburebatur, & sunt hec nomina. **May, aa, fy, ere, ya, negebue, hazephare, maa, ja, mee, vando, ache, datyniue, raa, iuliathe, athe, roho, sex, gale, macha, sauie, rey, libichai, ybi, yethex, thylion, salie, sachin, liaze, tade, lex, he, yle, mea, rameltyyp, hy, se, saquimiy, lunu, sexe, mee, yelohae, yele, edequegora, araicm, heale.**

Quando ista nomina cum reuerentia & deuotione dixeris, sine dubio opus tuum effectuatibitur.

Secundum Semiphoras Moysi.

¶ Secundum Semiphoras est quod dedit Creator Moysi, & per hoc fundatum est templum Belsabel,[290](#) & per ipsum prophete locuti sunt cum angelis. **Charateman, nacciras, satartecays, achado, tenayecas, redays, sacetosye.**

Cum istis nominibus potes facere multa mirabilia, Et illud quod volueris potes facere, dumodo caste viuas & semper antequam quicque agas triduo ieiunio & orationibus te expiabis.

And turning to the west, say:[291](#)

O wise God, just according to divine mercy, I plead with you and ask you O most pious Father, that my petition, my work, and my labor may graciously be deemed worthy today, to guide, to understand fully and perfectly your power, for without the approval and support of the

almighty, nothing is possible in the heavens, nor on land, nor in the sea, nor in all the abysses. You who lives, the unutterable God, almighty and unchangeable, requiring none, through the infinite ages, Amen.

Praise be to God almighty, threefold and one, forever. Amen.

Having completed the arrangement of this most beautiful and greatly necessary [*+Elucidation*] of master Peter of Abano, here follows a particular Semiphoras.

[APPENDIX 1.] THE SEMIPHORAS OF MOSES FOLLOW.²⁹²

Here you have the Semiphoras of Moses, which must be said after the invocation of the angels toward four parts of the world. Namely, toward the northern part, towards the south, towards the east, and towards the west, with great attention and devotion.

The first Semiphoras of Moses, the man of God.

The first Semiphoras is when Moses climbed mount Sinai and saw God in the burning bush which was not burned up, and these names are: **May, aa, fy, ere, ya, negebue, hazephare, maa, ja, mee, vando, ache, datyniue, raa, iuliathe, athe, roho, sex, gale, macha, sauie, rey, libichai, ybi, yethex, thylion, salie, sachin, liaze, tade, lex, he, yle, mea, rameltyyp, hy, se, saquimiy, lunu, sexe, mee, yelohae, yele, edequegora, araicm, heale.**

When you say these names with reverence and devotion, without doubt your work will be accomplished.

The second Semiphoras of Moses.

The second Semiphoras is that which the Creator gave to Moses, and with it the temple of Belzabel was established, and through it the prophets were able to speak with the angels: **Charateman, nacciras, satartecays, achado, tenayecas, redays, sacetosye.**

With these names you are able to perform many miracles, and that which you desire will happen, provided you live uprightly, and always before each occasion you should observe a three-days' fast, and expiate yourself with prayers.

Tertium Moysi Semiphoras.

¶ Tertium Semiphoras est quando moysesdiuisit mare rubrum: **Va, eua, ylaye, sapet, helama, maa, eclecau, habac, quete, hybebe, ysacl, maboha, archaya, achame, laucha, quelaoyoleye, veuo, pheale, ycyce, malae, hahana, nethe, yethe.**

Ista nomina nominabis cum magna reuerentia & deuotione, quando vis habere gratiam & beneuolentiam ab aliquo, & impetrabis si iusta iuste petieris.

Quartum Moysi Semiphoras.

¶ Quartum Semiphoras est, quando virga Moysi conuertebatur in serpentem, & rursum in virga, que deuorabat omnes serpentes astantium maleficorum. **Fanial, nigromatici, reepi, sacomuel, piston, yanyor, ygaron, vgranro, zenigare, nichon, nucondafaes, castas, ycasastas, yecon, zura, rabba, varit, zatas.**

Ista nomina, dic ut supra cum summa quoque humilitate, & consequeris que petieris.

Quintum Semiphoras Moysi.

¶ Quintum Semiphoras est istud per quod Moyses loquebatur cum Creatore, & fuit repertum in templo Aaron. **Saday, ay, Rex regum, el, aty, tyteyp, hazia, hyn, yey, minosel, achadām, vay, vaa, ey, haa, heye, heye, ya, a, el, el, el, el, a, hy, hau, hau, hau, va, va, va, va.**

Ista nomina obserua cum suma veneratione, quia abdita sunt & sacratissima, & per ea roga Deum omnipotentem, & quecunque petieris habebis, dummodo a justissimo iudice, iusta requiras.

[21] Sextum hominis Moysi Semiphoras.

¶ Sextum Semiphoras est, quando Moyses, nutu Dei fecit serpentem eneam, & dissipauit thesaurum Aaron. Exat autem scriptum hoc Semiphoras in virga Moysi, in quo reddidit culpabilem populum Dei in adoratione vituli conflatilis, ex auro a populo aggregato, quo in puluerem redacto, tribuit in potu delinquantibus & barba eorum fulua ut aurum ostendebat sontes: **lana, iane, abibi, humana, valia, azeriel, adonay, sabbaoth, eye, asereye, tygas, yena, eloym, ya, vehu, neu, ne, hay, manuas, astyramias, hy, heu, adonay, yaut, yenti, yeyanue, yaye, hau, hayha, etinet.**

Per hoc Semiphoras poteris omnia mala acta in fauillam deducere, omnesque incantationes & technas maleficorum & prestigiatorum in nihilum reddere.

The third Semiphoras of Moses.

The third Semiphoras is when Moses divided the Red Sea: **Va, eua, ylaye, sapet, helama, maa, eclecau, habac, quete, hybebe,**

ysael, maboha, archaya, achame, laucha, quelaoyoleye, veuo, pheale, ycyce, malae, hahana, nethe, yethe.

Name these names with great reverence and devotion when you wish to have gratitude and good wishes of anybody, and you will attain it if your petition of the judges is just.

The fourth Semiphoras of Moses.

The fourth Semiphoras is when Moses changed his staff into a serpent, and back into a staff, which devoured all the serpents of the evil sorcerers standing nearby: **Fanial, nigromatici, reepi, sacomuel, piston, yanyor, ygaron, vgranro, zenigare, nichon, nucondafaes, castas, ycasastas, yecon, zura, rabba, varit, zatas.**

Say these names likewise with greatest humility, and you will obtain what you ask for.

The fifth Semiphoras of Moses.

The fifth Semiphoras is that through which Moses spoke with the Creator, and he discovered it in the temple of Aaron: **Saday, ay, Rex regum, el, aty, tyteyp, hazia, hyn, yey, minosel, achadām, vay, vaa, ey, haa, heye, heye, ya, a, el, el, el, el, a, hy, hau, hau, hau, va, va, va, va.**

Heed these names with the highest veneration, because they are hidden and most sacred, and ask almighty God through them, and whatever you ask for you will have, provided you justly ask for it from the Most Just Judge.

The sixth Semiphoras of the man Moses.

The sixth Semiphoras is when Moses, at the command of God, made the serpent of brass, and destroyed the treasure of Aaron.^{[293](#)} Moreover, this Semiphoras was written on the staff of Moses, when he returned and found the reprehensible people of God worshipping the calf, cast out of gold which the people had collected, which he pulverized to dust, cast into their drink, and the beards of the guilty turned yellow as gold, thus exposing the criminals: **lana, iane, abibi, humana, valia, azeriel, adonay, sabbaoth, eye, asereye, tygas,**

yena, eloym, ya, vehu, neu, ne, hay, manus, astyramias, hy, heu, adonay, yaut, yenti, yeyanue, yaye, hau, hayha, etinet.

Through this Semiphoras, you will be able to reduce all evil deeds to ashes, and to make all enchantments and tricks of criminals and deceivers into nothing.

Septimum Semiphoras Moysi.

¶ Septimum semiphoras est per quod Moyses impetrauit a Deo ut filijs ysrael descenderet manna de Celo, & Orthygometa in refectorem, & excussit aquam de saxo durissimo, & eripuit populum Dei a captiuitate & depredatione: **Chanaeorum, Saday, anoyael, anepheneton, eloy, per, ely, hebeel, mesyas, yeheya, noeua, elion.**

Ista sacratissima nomina inuocabis quando volueris esse liber ab omni periculo, Vz. in vinculis vel carcere detentus, vel quocunque alio malo vel molestia implicatus.

Omnibus predictis rite dictis vel recitatis, sequentem adiunge deprecatiunculam.

Oratio conclusiua, post omnium predictorum adiectiua.

Deus virtutum, solus deorum Deus omnipotens, magnus, incomparabilis, solus timendus & amandus, excedens omnem fortitudinem, plenus omnem excedens plenitudinem, omnem exuperans abundantiam, excellensque omnem amplitudinem in Celo sursum & in terra deorsum, in marique & in omnibus abissis, solus, vite & mortis continens* [In marg: *clauem]. Tu solus es qui es, & preter te non est alius omnipotens, preclarissimus semper in omnibus refulgens, lux indeficiens. Nomen tuum ineffabile atque tremendum **adonay** sit semper in celo & in terra atque in omnibus abissis ab omni creatura, benedictum, laudatum & superexaltatum, per incommutabilia seculorum secula. Amen.

Te deprecor, obsecro & flagito, propter omnia predicta & insuper propter ea que de magnitudine tua nusquam fuerunt nec possunt esse cognita, ut condescendas fragilitati nostre, annuendo que petimus, & stabiliendo concessa, per admirabile quoque nomen tuum **Aye saraye**, per quod & in quo sis semper & ineloquibiliter benedictus, laudatus & magnifice superexaltatus [22] Per infinita & sempiterna secula seculorum. Amen.

Sequuntur Semiphoras, Ade.

¶ Primum Semiphoras est quando Adam locutus est cum demonibus, & accepit consilium ab eis, & sunt: **Adonay, Sabbaoth, Adonay, Amora [*Annora]**.

Ista nomina dicas, quando volueris adiurare ventos & cuiuscunque generis demones & spiritus.

The seventh Semiphoras of Moses

The seventh Semiphoras of Moses is that which Moses obtained from God, in order that manna and birds might fall from heaven for nourishing the children of Israel; and he drew water out of the hardest stone; and he rescued the people of God out of captivity and plundering: **Chanaeorum, Saday, anoyael, anepheneton, eloy, per, ely, hebeel, mesyas, yeheya, noeua, elion.**

You can call upon these most sacred names when you wish to be freed from all danger, such as when you are held in chains or prison, or when you are involved in any other evil or trouble.

Duly say or read aloud all the preceding, and add the following little plea for mercy.

[Appendix 2.] A concluding prayer, which is added after all the preceding.

O God of hosts, only God of Gods, almighty, great, beyond compare, who alone is to be feared and loved, exceeding

all power, fullness exceeding all fullness, abundance surpassing all, and surpassing all greatness in Heaven above and on Earth below, in the sea and in all the abysses, alone holding the key to life and death. You alone are the one who is, and besides you none other is almighty, all-shining with a light that never fails. May your ineffable and terrible name **Adonay** always be blessed, praised, and exalted above all, by all creation, in Heaven, on Earth, and in all the abysses, through the unchangeable ages of ages. Amen.

I beg, entreat, and urgently plea with you, for the sake of all the above, and moreover for the sake of those reasons that the extent of your greatness cannot be known, that you be lenient to our frailty, and approve and grant our petition, through your wonderful name **Aye Saraye**, through which and in which may you always and implicitly be blessed, praised, and splendidly exalted above all others through the infinite and perpetual ages of the ages. Amen.

[Appendix 3.] Here follow the Semiphoras of Adam. [294](#)

The first Semiphoras is when Adam spoke with demons, and took advice from them, and they are: **Adonay Sabbaoth, Adonay *Annora.**

Say these names when you wish to command the winds, and any kind of demons and spirits.

Secundum Semiphoras Ade.

¶ Secundum est, cum quo ligabat Adam animalia, & soluebat & cum illis compescebat ea, & sunt septem, sz: **Lavguinel, Lanazanic, lauagelagam, lauagant, lauazilia, lauoraugi, layfahazim.**

Ista nomina dicas cum deuotione & reuerentia, quando volueris constringere & ligare animalia & spiritus.

Tertium autem Ade semiphoras est sequens.

¶ Tertium semiphoras Ade est magne virtutis & potentie, cum quo faciebat sibi obedire Helyam, & est: **Letamiui, letaugogon, letafrin, nabalga, marian, lecarini, vinletage, lungui, letabagin.**

Ista nomina nominabis, quando volueris ut elementa condescendant voluntati tuo.

Quantum semiphoras patris uniuerse carnis.

¶ Quantum Semiphoras est grande & virtuosum, & non debet dici nec nominari in qualibet re, nisi in magna necessitate. Et sunt: **Ebaon, Yaye, Va, adonay, cados, ebriel, eloy, ede, gyel, eloyon, del, yera, yazim, elym, delys, yazim, rizaël, paliel, num, nitel, one, ladila, saday, alma, peroninanon, cathiual, vazam, fraf, salpa, calsas, sophia, vita, saday, aglata, penton, aniel, feneston, dirion, yeseraye, pandion, ya, hemanuel, ioth, lalaf, oni, via, thau, doyn, ysrael, minel, la, clauis, allam phener, aglata, tiel, piel, pater, tepon, tesemran, barion, yael.**

Ista nomina sacra nominabis in omni opere tuo arduo & magno, sunt enim super quatuor elementa, etenim cum eis complebis omnia acta tua, restitues destituta, & destrues quacunque libuerit. Laus Deo.

Sequitur declaratio tabule Semiphoras.[295](#)

¶ Sequentem tabulam Semiphoras, inuenerunt prophete sancti, in qua tenebantur scripta duodecim nomina alta & secreta Creatoris. Si autem Deum pro aliqua re exorare decreueris, in primis habeas sequentem tabulam mundus, sincerissime scriptam in carta virginea, litteris aureis, etiam cum calamo aureo, prius omnibus exorcizatis [23] sicut in clauicula continetur. Fiatque in die mercurij & hora eius, augente lumine luna. Deinde suffumigabis eam, thure, mastice, aloe, & myrrha, exorcizatis sicut docet in clauicula. Quo peracto, deosculabis nomen sacrum **lana** [***laua**], quod continetur in medio

tabule. Plicabisque tabulam in medio tabule, circa nomen sacrum **lana** [***laua**], permedium, ita tamen, ne illud nomen incidat

The second Semiphoras of Adam.

The second is that whereby Adam bound the animals, and with it he restrained and released them, and they are seven, namely: **Lavguinel, Lanazanic, lauagelagam, lauagant, lauazilia, lauoraugi, layfahazim.**

Say these names with great devotion and reverence, when you wish to bind and constrain animals or spirits.

Moreover, the third Semiphoras of Adam is as follows.

The third Semiphoras of Adam is of great virtue and power, <with which he made Elijah obey himself,>²⁹⁶ and it is: **Letamiui, letaugogon, letafrin, nabalga, marian, lecarini, vinletage, lungui, letabagin.**

You should name these names when you wish the elements to bow down to your will.

The fourth Semiphoras of the father of all flesh in the world.

The fourth Semiphoras is grand and virtuous, and should not be spoken or named for any reason, except in times of greatest need. And they are: **Ebaon, Yaye, Va, adonay, cados, ebriel, eloy, ede, gyel, eloyon, del, yera, yazim, elym, delys, yazim, rizael, paliel, num, nitel, one, ladila, saday, alma, peroninanon, cathiual, vazam, fraf, salpa, calsas, sophia, vita, saday, aglata, penton, aniel, feneston, dirion, yeseraye, pandion, ya, hemanuel, ioth, lalaf, oni, via, thau, doyn, ysrael, minel, la, clauis, allam phener, aglata, tiel, piel, pater, tepon, tesemran, barion, yael.**

You should name these holy names in all your arduous and great works, namely, those which deal with the four elements, and thereby you can achieve all your endeavors, restore the destitute, and demolish whatever you please. Praise be to God.

[Appendix 4.] The revelation of the Semiphoras table follows.

The following Semiphoras table was discovered by the holy prophets, and contains twelve written names of the Creator, high and secret. If moreover you have decided to plead with God for something, first of all you should have the following table adorned, very clearly written on virgin parchment, with golden letters, also with a golden reed pen, all things having been exorcised earlier as detailed in the *Clavicula*. And it should be made on the day and hour of Mercury when the light of the Moon is waxing. Then suffumigate it with frankincense, mastic, aloes, and myrrh, also exorcised as taught in the *Clavicula*. When this is finished, you should warmly kiss the sacred name **lana [*lava]**,²⁹⁷ which is found in the middle of the table. And you should fold the table in the middle, around the sacred name **lana [*lava]**, but not the very middle lest that name be in the fold. When it pleases in plicam. Quum vero ea uti libuerit, & omnia predicta rite compleueris, super predictam tabulam cum reuerentia & deuotione, dic sequentem orationem, deprecando cunctipotentem Deum, ut condescendat petitioni tue, & proculdubio (si iusta a iustissimo iudice postulaueris) quacunque volueris obtinebis.

Oratio super dictam sacram Tabulam dicenda.

Domine Deus omnipotens, qui solus facis quacunque volueris, & siquis ictu fulminis restiterit, tuo nutu reluctantare nequaquam poterit, contra stimulum o omnipotens maiestas, quis conabitur? Longe & ineffabiliter omnipotentatui tuo, minus obstaculum parabit. Qui celum & terram, mare & omnia visibilia & inuisibilia in eis & eorum ambitu continentia, sine labore ineffabiliter plasmasti, sine necessitate, sed sola tua ineloquibili bonitate, eadem tuaque magnifica benignitate uniuersa sine querela sustines & conseruas. Presta mihi indigno peccatori, per ista sancta nomina & abdita mysteria hic contenta, & manibus meis pollutis teneo, quod tuam

ineffabilem nunc deprecor clementiam. Et sicut tu omnia que vis irreluctabiliter perficis, ita tuo adiutorio a tua clementia obtineam, que a te postulo, & facere intendo. Vz., ut etc. Hic enunciabis desiderium tuum. Et impetrabis desiderata, ab eo.

¶ Sequens autem Tabula fertur a secretis Hebrorum in Grecum translata, & a Grecis latino ydeomata condonata, & reuelata secundum scientiam & sapientiam pristinorum Patrum nostrorum, succedentibus sibi secretissimis & fidelissimis discipulis. Et tandem sicut hic continetur constructa. Etenim quantum licuit & imitari potuit Hebraycam veritatem, hic intuenti exemplariter conspicitur. Tu autem o operator, caue ne quicquam his addas, vel minuas, alioquin incassum operabis. Et hec dicta sufficiant intelligenti & circumspecto viro.

you to use it, having duly completed all the above, say the following prayer over the table with reverence and devotion, imploring almighty God that he deign to grant your petition, and without doubt whatever you have wished for you will receive, provided you justly ask for it from the Most Just Judge.

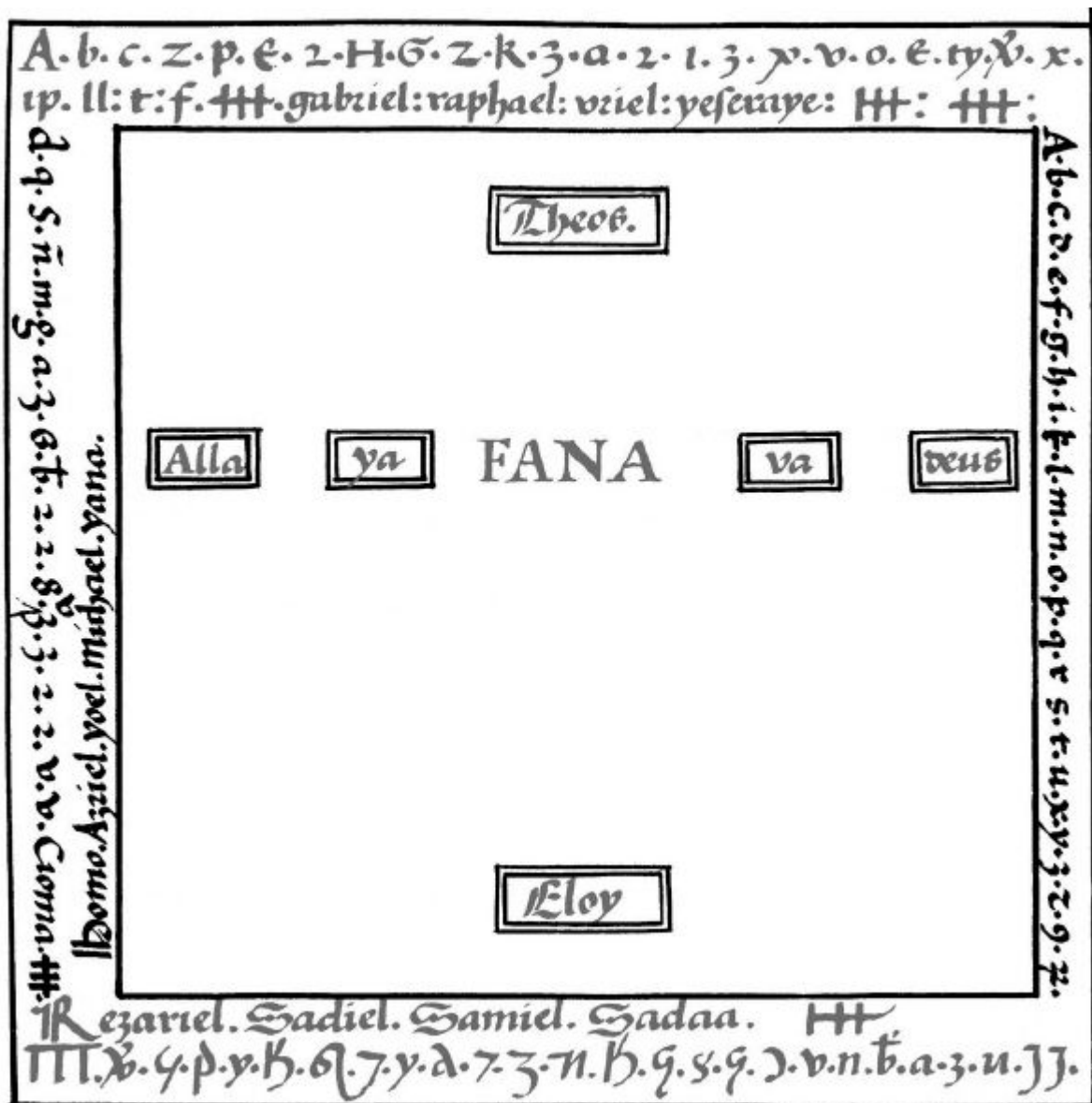
[Appendix 5.] The prayer to be said over the sacred table.

O Lord God almighty, you alone achieve everything you wish, and if anyone resists, with a lightning strike, they will be totally unable to resist your command. Who would fight against the sting, O almighty Majesty? Long and inexpressible is your dominion, you will make the obstacle small. You formed the sky, land, sea, and everything therein, visible and invisible, and hold them in their orbits, without effort, ineffably, without need, but with your inexpressible goodness alone, and you support and sustain the same with your glorious kindness to all, without objection. Grant to me I beg your ineffable mercy, although I am an unworthy sinner, through these holy names and

hidden mysteries which I hold here in my impure hands.
And just as you bring about all things with irresistible force,
so may I obtain your help, through your mercy, for that
which I beseech from you, and I intend to do, namely *etc.*
(*Here express your desires. And you will obtain your
desires from him.*)

Note too that the following Table is taken from the secrets of Hebrew translated into Greek, and from Greek into Latin, and revealed according to the knowledge and wisdom of the our forefathers, and they were in turn succeeded by their most secret and faithful disciples, and so finally just as is found here. And indeed, as far as possible, the intent has been to faithfully represent the Hebrew accurately. Moreover, O operator, beware lest you add or omit anything to these, otherwise your efforts will be useless. And these words should be sufficient for the circumspect person to understand.

Sequitur prelibata Tabula Semiphoras.[²⁹⁸](#) [24]

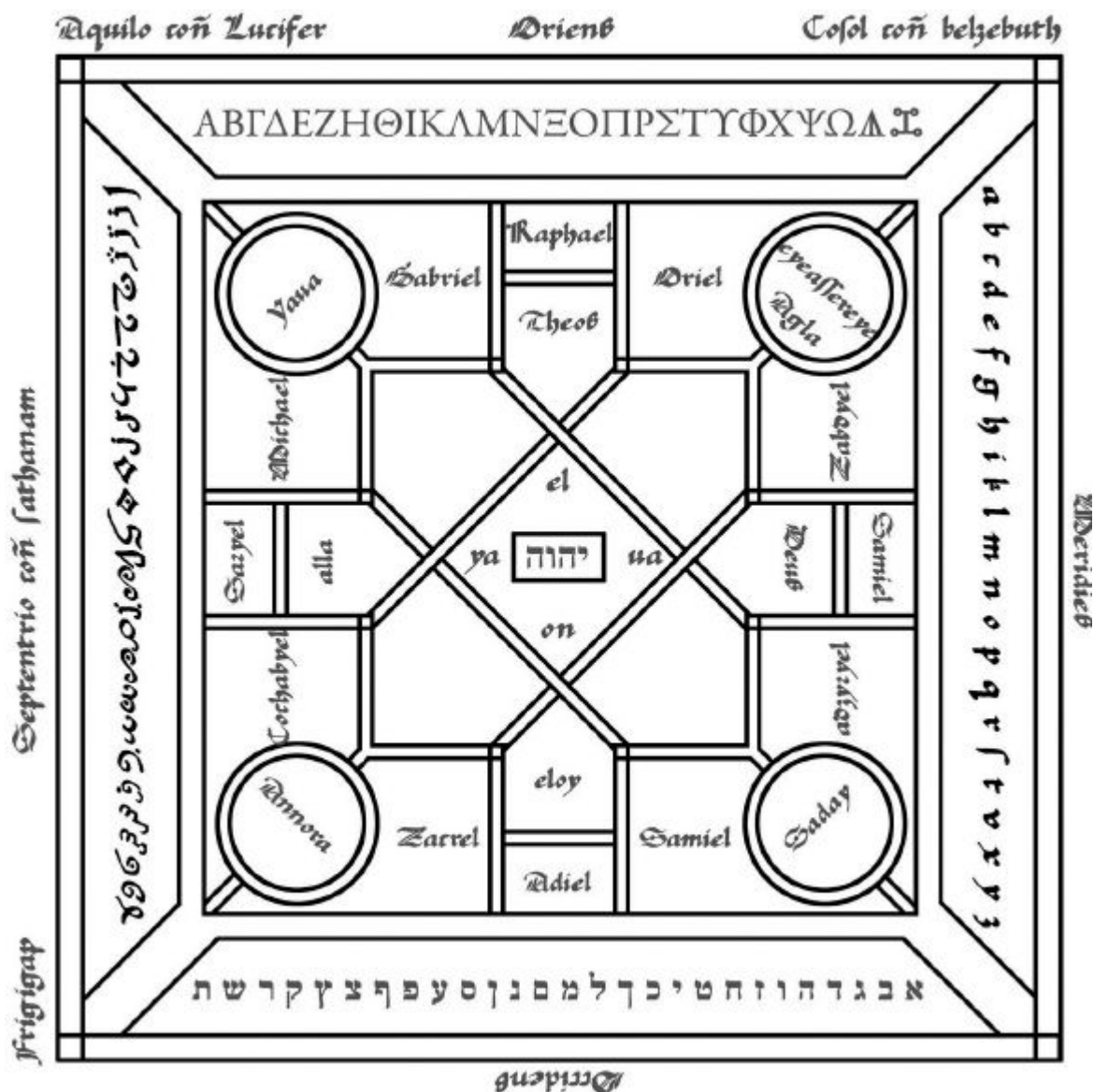


¶ Cautela presentis tabule.

Prothotypus presentis tabule a summo in imum, longior & non precise quadrata consistebat, & videbatur, sicut hic cernitur, a **Theos** in nomen **Fana**, minorem habere distantiam, a **Fana** autem in **Eloy** secundum coniecturam, computabatur tertia pars plus. Et conijciebatur a **Theos** per **Fana** transeundo in **Eloy**, & rursum, ab **alla** & **ya**, per **Fana** in **va** & **deus** figurare perfectam crucem sic. † & forsan quondam erat figura, humanitatis, Deitatis, passionis &

mortis domini nostri Iesu Christi. Preterea circumductas per quadrum nullas habebat exemplar, lineas nec quicquam Cinabrio in eo exaratum, sed tantum atramento designata cuncta.

The aforesaid table of Semiphoras follows.²⁹⁹



Warning regarding this table.

The prototype of this table was longer from top to bottom, and not precisely square as here shown. The distance from **Theos** to the name **Fana [*Yava]**, was shorter; moreover from **Fana [*Yava]** to **Eloy** following the conjecture, was calculated to be a third larger. And it was conjectured that from **Theos** through **Fana [*lava]** continuing to **Eloy**, and again, from **Alla** and **Ya**, through **Fana [*lava]** to **Ha** and **Deus** ("God") to form a perfect cross thus: ⊕. And perhaps it once symbolized mankind, the deity, and the suffering and death of our Lord Jesus Christ. Moreover, the exemplar had nothing drawn around the square – no lines nor any red pigment was written, but the whole thing was drawn out with black ink.

VERSION 3. ELUCIDARIUS MAGIÆ

Base text: Vatican Reg. Lat. ms. 1115 (dated 1569) = V.

[97r] **ELUCIDARIUS MAGIÆ³⁰⁰ MAGISTRI PETRI DE ALBANO**
[*ABBANO], MAGNI PHILOSOPHI ET MAGI PROEMIUM.³⁰¹



ulti experimentatores diuersimode operantur in hac sciencia Diuina. Sed ego Petrus de Albano [*Abano] cupiens veritatem in hac sciencia sub breuitate exprimere, et nugas dimittere. Hunc Libellum quem vocaui sciencie, quasi Lucidarium³⁰² in hunc modum facere Procuraui, Et si quis hunc [+libellum]³⁰³ habuerit ceteris beatior erit Et merito poterit dici beatus, et Magus, Quia omne quod in hoc mundo voluerit adimplebit.

Maledictus ergo homo ille qui hunc Thesaurum in manus peccatorum tradet, et eius vita sit breuis super terram Et maledictio furoris dei super caput suum et super filios suos Et inimici eius capiant et deuorent substanciam suam. Custodite ergo filii sapientie Margaritam preciosam, cum dei timore Et nemini insipienti, et dominum non timenti tradatis, Quoniam qui secus fecerit in Mortem eternam corporis et anime perueniet.

[I.] Nomina horarum Diurnarum et Nocturnarum.

In omni ergo opere quod facis, scribe primum, [97v] nomen hore in qua tu facis opus. Et hec sunt nomina horarum eius diei et noctis.

Hore diei 12. 1 yain. 2 Ianor. 3 Näsina.³⁰⁴ 4 Salla. 5 Sadedaldi. 6 Tamar. 7 Oares. 8 Tarich.³⁰⁵ 9 Neron. 10 Iaion. 11 Abar. 12 Nachtalon.

Hore noctis 12. 1 Beron. 2 Barol. 3 Thami.³⁰⁶ 4 Athir. 5 Mathan.³⁰⁷ 6 Sana. 7 Netas. 8 Tafrach. 9 Safuth. 10 Algo. 11 Calerna. 12 Saflin.

[II.] Nomina Angelorum cuius hore singulorum dierum

Superius diximus quia in omne opere oportet scribi prius nomen hore. Nunc dicimus secundo scribendum³⁰⁸ esse nomen Angeli

horae in qua operaris. Primus autem die est Solis, est secundus Lune, etc.

Angeli horarum diei Solis.

1. Raphael. 2. Anael. 3. Michael. 4. Gabriel. 5. Caphriel.[309](#) 6. Satquiel [*Satquiel].[310](#) 7. Samael. 8. Raphael. 9. Anael. 10. Michael. 11. Gabriel. 12. Caphriel.

**ELUCIDATION OF MAGIC OF MASTER PETER OF *ABANO,
THE PREFACE OF THE GREAT PHILOSOPHER AND MAGUS.**



any experienced people labor in this divine science in diverse ways. But I, Peter of *Abano, desire to express the truth of this science briefly, and dismiss the trifles. In this booklet which I have called *The Sciences*, I have managed to make as an elucidation in this manner, and if anyone has this booklet, they will be more fortunate with the others, and the fortunate person quite rightly will be called blessed and a magus, because he can fulfill all things which he desires in this world.

Therefore cursed be the person who would hand over this treasure into the hands of sinners, and may his life on Earth be short, and may the curse of the wrath of God be upon his head and upon his children, and may his enemies seize him and devour his soul. Guard therefore this precious pearl, O child of wisdom, with the fear of God, and never hand it over anybody foolish and not God fearing, because whoever does otherwise will come to eternal death of the body and soul.

[I.] The names of the hours of the day and night.

In all works which you perform, therefore, first write the name of the hour in which you perform the work. And these are the names of those hours of the day and night.

12 hours of the day: 1 Yain. 2 Ianor. 3 Näsina. 4 Salla. 5 Sadedaldi. 6 Tamar. 7 Oares. 8 Tarich. 9 Neron. 10 Iaion. 11 Abar. 12 Nachtalon.

12 hours of the night: 1 Beron. 2 Barol. 3 Thami. 4 Athir. 5 Mathan. 6 Sana. 7 Netas. 8 Tafrach. 9 Safuth. 10 Algo. 11 Calerna. 12 Saflin.

[II.] The names of the angels of each hour of the day.[311](#)

We have said above that in every work it is necessary to write first the name of the hour. Now we say that secondly should be written the name of the angel of the hour in which you operate. Moreover, the first is the day of the Sun, the second of the Moon, etc.[312](#)

Angels of the hours of the day on Sunday:

1. Raphael. 2. Anael. 3. Michael. 4. Gabriel. 5. Caphriel. 6. *Satquiel. 7. Samael. 8. Raphael. 9. Anael. 10. Michael. 11. Gabriel. 12. Caphriel.

Angeli horarum diei noctis Lune.

1. Satquiel [*Satquiel].[313](#) 2. Samael. 3. Raphael. 4. Anael. 5. Michael. 6. Gabriel. 7. Samael [*Caphriel]. 8. Raphael [*Satquiel]. 9. Anael [*Samael]. 10. Raphael. 11. Anael. 12. Michael. [98r]

Angeli horarum diei Lunæ.

1. Gabriel. 2. Caphriel. 3. Satquiel [*Satquiel]. 4. Samael. 5. Raphael. 6. Anael. 7. Michael. 8. Gabriel. 9. Caphriel. 10. Satquiel [*Satquiel]. 11. Samael. 12. Raphael.

Angeli horarum noctis Martis.

1. Anael. 2. Michael. 3. Gabriel. 4. Caphrael [*Caphriel]. 5. Satquiel [*Satquiel]. 6. Samael. 7. Samael. 8. Satquiel [*Satquiel]. 9. Raphael. 10. Anael. 11. Michael. 12. Gabriel.

[+Angeli horarum diei Martis.[314](#)

1. Samael. 2. Raphael. 3. Anael. 4. Michael. 5. Gabriel. 6. Caphriel. 7. Satquiel. 8. Samael. 9. Raphael. 10. Anael. 11. Michael. 12. Gabriel.]

Angeli horarum noctis Mercurii.

1. Caphriel. 2. Satquiel. 3. Samael. 4. Raphael. 5. Anael. 6. Michael. 7. Gabriel. 8. Caphriel. 9. Satquiel. 10. Samael. 11. Raphael. 12. Anael.

Angeli horarum diei Mercurii.

1. Michael. 2. Caphriel [*Gabriel]. 3. Gabriel [*Caphriel]. 4. Satquiel. 5. Samael. 6. Raphael. 7. Anael. 8. Michael. 9. Gabriel. 10. Caphriel. 11. Satquiel. 12. Samal [*Samael].

Angeli horarum noctis Iouis.

1. Raphael. 2. Anael. 3. Michael. 4. Gabriel. 5. Caphriel. 6. Sadkiel. 7. Samael. 8. Raphael. 9. Anael. 10. Michael. 11. Gabriel. 12. Caphriel.

Angeli horarum diei Iouis.

1. Sadkiel. 2. Samael. 3. Raphael. 4. Anael. [98v] 5. Michael. 6. Gabriel. 7. Caphriel. 8. Sadkiel. 9. Samael. 10. Raphael. 11. Anael. 12. Michael.

Angeli horarum noctis Veneris.

1. Gabriel. 2. Caphriel. 3. Sadkiel. 4. Samael. 5. Raphael. 6. Anael. 7. Michael. 8. Gabriel. 9. Caphriel. 10. Satquiel. 11. Samael. 12. Raphael.

Angeli horarum diei Veneris.

1. Anael. 2. Michael. 3. Gabriel. 4. Caphriel. 5. Satquiel. 6. Samael. 7. Raphael. 8. Anael. 9. Michael. 10. Gabriel. 11. Caphriel. 12. Satquiel.

Angels of the hours of the night before Monday:

1. *Satquiel. 2. Samael. 3. Raphael. 4. Anael. 5. Michael. 6. Gabriel. 7. *Caphriel. 8. *Satquiel. 9. Samael. 10. Raphael. 11. Anael. 12. Michael.

Angels of the hours of the day on Monday:

1. Gabriel. 2. Caphriel. 3. *Satquiel. 4. Samael. 5. Raphael. 6. Anael. 7. Michael. 8. Gabriel. 9. Caphriel. 10. *Satquiel. 11. Samael. 12. Raphael.

Angels of the hours of the night before Tuesday:

1. Anael. 2. Michael. 3. Gabriel. 4. *Caphriel. 5. *Satquiel. 6. Samael. 7. Samael. 8. *Satquiel. 9. Raphael. 10. Anael. 11. Michael. 12. Gabriel.

[+Angels of the hours of the day on Tuesday:

1. Samael. 2. Raphael. 3. Anael. 4. Michael. 5. Gabriel. 6. Caphriel. 7. Satquiel. 8. Samael. 9. Raphael. 10. Anael. 11. Michael. 12. Gabriel.]

Angels of the hours of the night before Wednesday:

1. Caphriel. 2. Satquiel. 3. Samael. 4. Raphael. 5. Anael. 6. Michael. 7. Gabriel. 8. Caphriel. 9. Satquiel. 10. Samael. 11. Raphael. 12. Anael.

Angels of the hours of the day on Wednesday:

1. Michael. 2. *Gabriel. 3. *Caphriel. 4. Satquiel. 5. Samael. 6. Raphael. 7. Anael. 8. Michael. 9. Gabriel. 10. Caphriel. 11. Satquiel. 12. *Samael.

Angels of the hours of the night before Thursday.

1. Raphael. 2. Anael. 3. Michael. 4. Gabriel. 5. Caphriel. 6. Sadkiel. 7. Samael. 8. Raphael. 9. Anael. 10. Michael. 11. Gabriel. 12. Caphriel.

Angels of the hours of the day on Thursday:

1. Sadkiel. 2. Samael. 3. Raphael. 4. Anael. 5. Michael. 6. Gabriel. 7. Caphriel. 8. Sadkiel. 9. Samael. 10. Raphael. 11. Anael. 12. Michael.

Angels of the hours of the night before Friday:

1. Gabriel. 2. Caphriel. 3. Sadkiel. 4. Samael. 5. Raphael. 6. Anael. 7. Michael. 8. Gabriel. 9. Caphriel. 10. Satquiel. 11. Samael. 12. Raphael.

Angels of the hours of the day on Friday:

1. Anael. 2. Michael. 3. Gabriel. 4. Caphriel. 5. Satquiel. 6. Samael. 7. Raphael. 8. Anael. 9. Michael. 10. Gabriel. 11. Caphriel. 12. Satquiel.

Angeli horarum noctis Saturni.

1. Samael. 2. Raphael. 3. Anael. 4. Michael. 5. Gabriel. 6. Caphriel. 7. Sadkiel. 8. Samael. 9. Raphael. 10. Anael. 11. Michael.

12. Gabriel.

Angeli horarum diei Saturni.

1. Caphriel. 2. Sadkiel. 3. Samael. 4. Raphael. 5. Anael. 6. Michael. 7. Gabriel. 8. Caphael [*Caphriel]. 9. Sadkael. 10. Samael. 11. Raphael. 12. Anael.

Angeli horarum noctis Solis.

1. Michael. 2. Gabriel. 3. Caphriel. 4. Sadkiel. 5. Samael. 6. Raphael. 7. Anael. 8. Michael. 9. Gabriel. 10. Caphriel. 11. Sadkiel. 12. Samael. [99r]

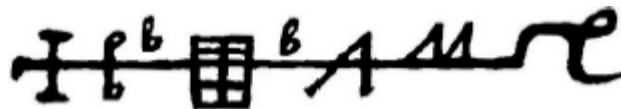
[III.] Sigilla septem Angelorum. [315](#)

Superius dictum [316](#) est quod in omni opere Primo scribendum est. Nomen horae secundo nomen Angeli. Nunc dico Tercio Sigilla angelorum horarum scribenda esse.

Primum autem incipiemus; de sigillo Diei Dominicae, et Sigillum Diei Dominice est **Raphaelis**, cuius stella est ☉ et signum eius est ☍.



Sigillum Gabrielis:



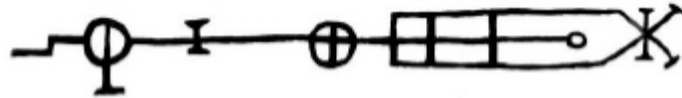
cuius stella est ☽ et signum ☍. [317](#)

Sigillum Samaelis:



cuius stella est ♂ et Signum ☐ et ☐. [318](#)

Sigillum Michaelis: [319](#)



cuius stella est ☿, signa vero ☐ et ☐. [320](#)

Angels of the hours of the night before Saturday:

1. Samael. 2. Raphael. 3. Anael. 4. Michael. 5. Gabriel. 6. Caphriel. 7. Sadkiel. 8. Samael. 9. Raphael. 10. Anael. 11. Michael. 12. Gabriel.

Angels of the hours of the day on Saturday:

1. Caphriel. 2. Sadkiel. 3. Samael. 4. Raphael. 5. Anael. 6. Michael. 7. Gabriel. 8. *Caphriel. 9. Sadkael. 10. Samael. 11. Raphael. 12. Anael.

Angels of the hours of the night on Sunday.

1. Michael. 2. Gabriel. 3. Caphriel. 4. Sadkiel. 5. Samael. 6. Raphael. 7. Anael. 8. Michael. 9. Gabriel. 10. Caphriel. 11. Sadkiel. 12. Samael.

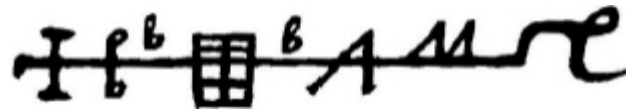
[III.] The sigils of the seven angels.

It has been said above that in all works, the first thing that should be written is the name of the hour, and second the name of the angel. Now I say, the sigils of the angels of the hours should be written third.

First therefore, we will begin with the sigil of Sunday. And the sigil of Sunday is that of **Raphael**, whose celestial body is the Sun, and his sign is Leo.



The sigil of Gabriel:



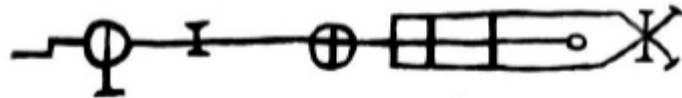
whose celestial body is the Moon, and sign is Cancer.

The sigil of Samael:



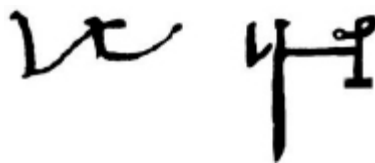
whose celestial body is Mars, and signs are Aries and Scorpio.

The sigil of Michael:



whose celestial body is Mercury, and proper signs are Gemini and Virgo.

Sigillum Sadkielis: [321](#)



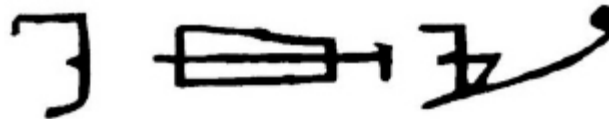
cuius stella est ♄ signa autem ♊ et ♍. [322](#)

Sigillum Anaelis:



cuius stella est ♀ et signa 8 et [Ω].³²³

Sigillum Caphrielis:³²⁴



cuius stella est ♀ signa vero [Ω] ≈.³²⁵

Doctrina autem sigillorum³²⁶ est quod debent fieri horis suis et signis et si non in signis saltem in suis horis. [99v]

[IV.] Angeli septem dierum.

Superius dictum est, quoniam in omni opere quae tu facis primo scribendum est nomen horae, Secundo Angeli hore, Tercio sigillum angeli hore, Tercio sigilla Angelorum horarum scribenda. Primum autem incipiemus a sigillo diei Dominice, et sigillum diei Dominice est³²⁷ Raphaelis,

Nunc dico Quarto nomina Angelorum diei. In quo tu facis opus esse scribenda, et primo dicamus Angelos diei Dominice.

Angeli Dierum:

In die Domi[nico]. Regnant Raphael, Dardiel, Huratael.

In die lune Gabriel, Michael, Samael.

In die Martis Samael Sathael Amabiel.

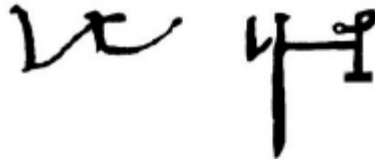
In die Mercu[rrii]: Raphael Tharel Seraphiel.

In die iouis Sadkiel Castiel Assasiel.

In die Veneris Anael Ratkiel Saguier.

In die Saturni Caphael Machatan Uriel.

The sigil of Sadkiel:



whose celestial body is Jupiter, and signs are Sagittarius and Pisces.

The sigil of Anael:



whose celestial body is Venus, and signs are Taurus and Libra.

The sigil of Caphriel:



whose celestial body is Saturn, and proper signs are Capricorn and Aquarius.

Moreover,^{[328](#)} the general rule of the sigils is that they must be made on its hour, and the sign (of the zodiac), and if not in the sign, at least in their hours.

[IV.] The angels of the seven days.

It has been said above, that in every work that you perform, you must first write the name of the hour; second, the angel of the hour; third, the sigil of the angel of the hour; third the sigils of the angels of

the hours are to be written. First therefore we will begin from the sigil of Sunday, and the sigil of Sunday is that of Raphael.

Now I declare that the **fourth** thing to be written is the names of the angels of the day on which you perform the work. And first we will speak about the angels of Sunday.

Angels of the days:

Sunday: These reign: Raphael, Dardiel, Huratael.

Monday: Gabriel, Michael, Samael.

Tuesday: Samael Sathael Amabiel.

Wednesday: Raphael Tharel Seraphiel.

Thursday: Sadkiel Castiel Assasiel.

Friday: Anael Ratkiel Saguier.

Saturday: Caphael Machatan Uriel.

[V.] Nomina quatuor temporum Anni.[329](#)

Diximus superius quod in omni opere primo scribendum est nomen horae. Secundo, nomen Angeli hore. Tercio sigilla angelorum. Quarto nomina angelorum Diei in quo tu facis opus tuum. [+Nunc quinto dicimus esse scribendum nomen temporis in quo tu facis opus tuum.][330](#) Et ut intelligas Annus [100r] diuiditur in quatuor tempora. **Primo** tempus incipit a medio Martii,[331](#) et finitur in medio Mensis Iunii, Et communiter appellatur **ver**. **Secundum** tempus incipit in medio Iunii et finitur in medio Septembris, vocatur communiter **aestas**. Tercius tempus incipit a medio Septembri et finitur in medio Decembris et vocatur communiter **Autumnus**. Quartum tempus incipit a medio Decembris et finitur in medio Marcii [et dicitur] (?) vulgariter hiems.[332](#)

In hac autem sciencie primus tempus dicitur **Talui**, Secundus **Casmaran** tercium **Ardarael**, et quartus **Farlac**.

[VI.] Angeli quatuor temporum Anni.[333](#)

Superius diximus quod in omni opere quecumque (?) primo scribendum est nomen hore, Secundo Nomen Angeli horae, Tercio sigilla angelorum horarum, Quarto, nomina Angelorum Diei, in quo tu facis opus, Quinto nomen temporis in quo tu facis opus. Nunc dico sexto esse scribenda Nomina angelorum Regnancium in supradictis quatuor temporibus.

Angeli Itaque primi temporis:

Caracusa,[334](#) Chore, Amathiel, [+Commissoros,][335](#) et nomen capitis signi Spuglivel.[336](#)

Angeli secundi temporis:

Gargathel, Dadel, Ganiel et nomen capitis [+signi] Tubiel.

Angeli tercii temporis:

Tarquam,[337](#) Gualbael et nomen capitis signi Tarquarel.

Angeli quarti temporis:

Amabael, Chterath et caput signi Ascharib.

[V.] Names of the four seasons of the year.

We have said before, that in all works, these should be written: First, the name of the hour; 2) the name of the angel of the hour; 3) the sigils of the angels; 4) the names of the angels of the day in which you perform your work

[+Now we will declare that fifth should be written the names of the season in which you perform the work.]

And in order that you may understand, the year is divided into four seasons. The first season begins from the middle of March, and ends in the middle of the month of June, and is commonly called spring. The second season begins in the middle of June and ends in the middle of September, and is commonly called summer. The third season begins from the middle of September and ends in the middle

of December, and is commonly called autumn. The fourth season begins from the middle of December and ends in the middle of March, and is commonly called winter.

Moreover, in this science the first season is called **Talui**, the second **Casmaran**, the third **Ardarael**, and the fourth is **Farlac**.

[VI.] The angels of the four seasons of the year:

We have said above that in all work whatsoever these should be written: First, the name of the hour. Second, the name of the angel of the hour. Third, the sigils of the angels of the hours. Fourth, the names of the angels of the day in which you perform the work. Fifth, the name of the season in which you perform the work.

Now I will give the **sixth thing to be written**: the names of the angels reigning in the four above-mentioned seasons.

The angels therefor of the first season are:

Caracusa, Chore, Amathiel, [+and Commissoros,] and the name of the head of the sign Spugliguel.

The angels of the second season:

Gargathel, Dadel, Ganiel, and the name of the head [+of the sign]: Tubiel.

The angels of the third season:

Tarquam, Gualbael, and the name of the head of the sign: Tarquarel.

Angels of the fourth season:

Amabael, Chterath, and the head of the sign: Ascharib.

[VII.] Nomina terre quatuor temporibus.

[100v] Superius diximus Quod in omni opere primum scribendum erit nomen horae, Secundo nomen Angeli horae, Tercio sigilla angelorum horarum, Quarto nomina angelorum [+diei] in quo facis

opus. [+**Quinto** nomen temporis in quo tu facis opus.] **Sexto** nomina Angelorum regnancium in suprascriptis quatuor temporibus tuo operi Conuenientia esse scribenda.

Nunc dicendum est de nominibus terrae, quod etiam in omnibus operibus oportet. Postquam scripsisti, alia nomina {*in tempore*} et nomen terre, et in primo tempore nomen terre dicitur: **Amaday**. In secundo **Festa** in Tercio **Rabianira**, In quarto **Gerenia**.³³⁸

[VIII.] Nomina solis et lunae in quatuor anni temporibus.

Superius diximus quod in omni, primo scribendum est nomen horae, secundo nomen Angeli hore, **Tercio** sigilla Angelorum horae. **Quarto** nomen Angeli diei, [+**quinto**, scribendum esse infero nomen temporis]³³⁹ in quo facis opus, **sexto** nomina angelorum regnancium in tempore quo facis opus. **Septimo** nomina terre supradictis quatuor temporibus conuenientia. Nunc vero dicimus octauo, Nomina Solis et Lune in supradictis quatuor temporibus conuenientia esse subscribenda.

Nomina Solis:

In primo tempore **Abrami**, in secundo tempore **Athemay**, In tercio **Abragini**,³⁴⁰ in quarto **Commutaff**. [101r]

Nomina Lunae:

In primo tempore **Agusita**, in secundo tempore **Armatas**, in tercio **Matasignais**,³⁴¹ in quarto **Affaterim**.

[XII.] Spiritus Aeris regnantes singulis septimanae diebus,

quorum nominae post nomen horae, et nomen Angeli horae etc. Scribenda sunt in superiori circulo.

Nono scribenda sunt nomina spirituum, qui regnant in Aere³⁴² in die illo, quo facis opus tuum. Primum itaque.

[VII.] Names of the Earth during the four seasons.

As said earlier, in every work the name to write first should be the name of the hour, second, the name of the angel of the hour, third the sigil of the angels of the hours, fourth, the names of the angels [+of the day on which] you perform the work, [+fifth the name of the season in which you perform the work,] sixth, the appropriate names of the angels ruling in the season of your working.

Now we must give the names of the Earth for the season, which are also necessary in all works. So after the above, write the appropriate name of the Earth:

In the spring: **Amaday.**

In the autumn: **Rabianira.**

In the summer: **Festa.**

In the winter: **Gerenia.**

[VIII.] The names of the Sun and Moon in the four seasons of the year.

As we said before, the following should be written in every work:

First, the name of the hour. Second, the name of angels of the hour. Third, the sigils of the angels of the hours. Fourth, the names of the angels of the day in which you perform the work. [+Fifth, the name of the season during which you perform the work.] Sixth, the names of the angels ruling in the season that you are performing the work. Seventh, the appropriate names of the Earth during the seasons mentioned above.

But now we mention the eighth: The appropriate names of the Sun and Moon in the four above-mentioned seasons should be written next.

The names of the Sun:

In the first season **Abrami**; in the second season **Athemay**; in the third **Abragini**; in the fourth **Commutaff**.

The names of the Moon:

In the first season **Agusita**; in the second season **Armatas**; in the third **Matasignais**; in the fourth **Affaterim**.

[XII.]³⁴³ Spirits of the air ruling each day of the week.

Whose names are to be written in the outer circle, after the name of the hour, and the name of the angel of the hour etc.

Ninth should be written the names of the spirits which reign in the air on that day which you perform your work. Therefore the first:

In die Dominico regnant isti:

Varchan rex, Et ministri eius sunt isti tres: **Tus**, **Andas**, **Cinabal**, et sunt subditi Soli et vento eius qui dicitur Boreas.

Natura eorum est dare Aurum, cum carbunculis, gratiam impetrare, inimicicias hominum dissolvere, Infirmities dare et auferre.

In die Lune regnant isti:

Archan Rex et ministri eius **Bileth Misalui**, **Abiczaba**, et sunt subditi Lune et vento qui dicitur Zephirus.

Natura eorum est dare argentum ad libitum, res de loco ad locum deferre, equum velocem tribuere, secreta presentia Et preterita personarum dicere.

In die Martis regnant isti:

Samaÿ [*Samax] Rex et ministri eius **Carmax**, **Ismoch**, **Paffran**. [101v] Et sunt subditi Marti et vento qui dicitur Subsolanus.

Natura eorum [+est] prelia, mortalitates, occisiones et combustiones facere, et mille milites cum suis famulis, qui sunt dico [*duo]³⁴⁴ millia ad tempus dare, et infirmitatem et sanitatem, et mortem unicuique tribuere.

In die Mercurii regnant isti:

Madiar Rex, et coadiutores eius **Suquinos, Salales**, et sunt subditi Mercurio, et vento eius, qui dicitur Affricus.

Natura eorum est diuersa metalla dare, et omnia³⁴⁵ presentia et futura reuelare, ludices placare, victoriam in praelio dare, experimenta et omnes sciencias destructas rectificare,³⁴⁶ pauperes sublimare, sublimes deprimere, spiritus ligare et soluere³⁴⁷ et habent omnes sciencias aliorum.

In die Iouis regnant isti:

Suth rex, **Magut, Guthrim** eius ministri, et sunt subditi Ioui et vento eius qui dicitur Auster.

Natura eorum [+est] amicicias mulierum tribuere, leticiam et gaudia et lites suscitare et inimicos mitigare, sanare infirmos, et infirmare sanos.³⁴⁸

In die Veneris regnant isti:

Sarabotres Rex, Adiutores seu ministri eius sunt: **Amabiel, Aba, Abalidoth et Flacf**, et sunt subditi Veneri, et vento qui dicitur Zephyrus.

[102r] Natura eorum est dare argentum, hominem calefacere in luxuriam, in Amorem mulierum, sanare et infirmare et facere omnia que mouentur.

Those who reign on Sunday:

Varchan the king, and his three attendants: **Tus, Andas, Cinabal**, and they have been placed under the Sun and its wind, which is called the North Wind.

Their nature is to give gold, precious stones, to obtain influence (or gratitude), to get rid of the unfriendliness of people, and to give or cure sicknesses.³⁴⁹

Those who rule on Monday are:

Archan, the King, and his attendants **Bileth, Misalui, Abiczaba**, and they have been placed under the Moon and its wind, which is called Zephyr – the West Wind.

Their nature is to give silver, to transport things freely from one place to another, to give a swift horse, and to declare past and present secrets of persons.

Those who rule on Tuesday are:

***Samax** the king, and his attendants, **Carmax**, **Ismoch**, and **Paffran**, and they have been placed under Mars and its wind, which is called the East Wind.

Their nature is to cause battles, fatalities, murders, and conflagrations, and to give a thousand soldiers with their servants, which are given **two thousand* at a time, and to grant either sickness or health, or death to anyone.

Those who rule on Wednesday are:

Madiar, the king, and his attendants, **Suquinos** and **Salales**, and they have been placed under Mercury and its wind, which is called Southwest Wind.

Their nature is to give different metals, and to reveal all things^{[350](#)} present and future, to make judges agreeable, to give victory in battle, to rectify experiments and all corrupted sciences,^{[351](#)} to raise up the poor and bring down the elite, to bind and release spirits,^{[352](#)} and they have all the knowledge of the others.

Those who rule on Thursday are:

Suth, the king, and his attendants **Magut** and **Guthrim**, and they have been placed under Jupiter and its wind, which is called the South Wind.

Their nature is to grant friendly relationships with women, gladness and joy, to expedite lawsuits, pacify enemies, cure the sick, and sicken the healthy.^{[353](#)}

Those who rule on Friday are:

Sarabotres, the king, and his attendants, who are **Amabiel**, **Aba**, **Abalidoth**, and **Flacf**, and they are placed under Venus and its wind, which is called Zephyr – the West Wind.

Their nature is to give silver, to excite men to luxury, into love of women,³⁵⁴ to cure or weaken, and to accomplish all things dealing with motion.

In die Saturni regnant isti:

Amaymon [***Maymon**] rex et ministri eius **Abumalith**, **Asaobi**, **Baludeth**, et sunt subditi Saturno, et eius vento qui dicitur affricus.

Natura eorum est discordias, odium, et malas cogitationes generare, plumbum ad libitum dare, quemlibet interficere et quodlibet membrum destruere.

**[A2.] Spiritus Aerei regnantes in caeli inferioribus
Quorum nomina inuocanda sunt in circulo a
quatuor mundi plagis.**

Preteriam dicta spirituum et angelorum nomina, sunt et alia spirituum in quinque Caeli inferioribus dominantium nomina que operans iuxta rationem Diei quo opus facit. Debet in Circulo a quatuor Cardinibus mundi aduocare.

Sunt ergo Angeli Quarti Caeli regnantes die Dominico:

Ad orientem: **Samuel**, **Baciel**, **Atel**, **Gabriel**, **Vionatraba**.

Ad occidentem: **Anael**, **Pabel**, **Ustael**, **Burcath**, **Suceratos**, **Capabali**.

Ad septentrionem: **Aiel**, **Amel**, **Masgabriel**, **Sapiel**, **Maturel**.

Ad Meridiem: **Habudiel**, **Machasiel**, **Charsiel**, **Uriel**, **Naromiel**.
[102v]

Angeli primi [+Celi] regnantes Die Lunae:

Ad ortum: **Gabriel**, **Gabrael**, **Madiel**, **Denanel**,³⁵⁵ **Samael**.

Ad occasum: **Sachiel**, **Zamel**, **Habaiel**, **Bachanael**, **Corabiel**.³⁵⁶

Ad septentrionem: **Mael**, **Unael**, **Ralnum**,³⁵⁷ **Haliel**,³⁵⁸ **Bulay**, **Humastray**.³⁵⁹

Ad meridiem: **Curamel, Dabriel, Darguiel, Haion,**³⁶⁰ **Anayl, Vetuel.**

Angeli quinti Celi regnantes die Martis:

Ad ortum. **Kriagne, Grael, Damael, Calzas, Arragon.**

Ad Occasum. **Lama, Astagna, Lobquin, Somas, Iaxel, Isiael, Irel.**

Ad Septentrionem. **Ruahimuel, Hyniel, Kayel, Seraphiel, Mathuel, Kraciel.**

Ad Meridiem. **Sanuel, Ianiel, Galdel, Osaël, Viamiel, Zaliel.**

Angeli secundi caeli regnantes in die Mercurii:

Ad Ortum. **Mathlai, Tarnuel, Baraborat.**

Occasum. **Ierescue, Muraton.**

Septentrionem. **Thiel, Rael, Iariahel, Venahel, Velel, Abmori. Vcirnuel.**

Meridiem. **Milliel, Nelapa, Babel, Caluel, Vel, Laquel.** [103r]

Those who rule on Saturday are:

Amaymon [*Maymon], the king, and his attendants **Abumalith, Asaobi,** and **Baludeth,** and they are placed under Saturn and its wind, which is called the Southwest Wind.

Their nature is to cause disagreements, hatred, and bad thoughts, to give freely the metal lead, to kill any, and to maim any limbs.

[A2.] The aerial spirits ruling in the lower heavens, whose names are to be invoked in the circle from the four regions of the world.

I will hereafter give the names of the spirits and angels who have dominion in the five lower heavens, and the names of other spirits who operate according to the reckoning of the day on which he

performs the work. He must invoke them from inside the circle, from the four corners of the world.^{[361](#)}

Therefore these are the angels ruling the Fourth Heaven on Sunday:

Towards the east: **Samuel, Baciél, Atel, Gabriel, Vionatraba.**

Towards the west: **Anael, Pabel, Ustael, Burcath, Suceratos, Capabali.**

Towards the north: **Aiel, Amel, Masgabriel, Sapiel, Maturel.**

Towards the south: **Habudiel, Machasiel, Charsiel, Uriel, Naromiel.**

Angels ruling the First Heaven on Monday:

Towards the east: **Gabriel, Gabrael, Madiel, Denanel, Samael.**

Towards the west: **Sachiel, Zamel, Habaiel, Bachanael, Corabiel.**

Towards the north: **Mael, Unael, Ralnum, Haliel, Bulay, Humastray.**

Towards the south: **Curamel, Dabriel, Darguiel, Haion, Anayl, Vetuel.**

Angels of the Fifth Heaven, ruling on Tuesday:

Towards the east: **Kriagne, Grael, Damael, Calzas, Arragon.**

Towards the west: **Lama, Astagna, Lobquin, Somas, Iaxel, Isiael, Irel.**

Towards the north: **Ruahimuel, Hyniel, Kayel, Seraphiel, Mathuel, Kraciél.**

Towards the south: **Sanuel, Ianiel, Galdel, Osaél, Viamiel, Zaliel.**

Angels of the Second Heaven, ruling on Wednesday:

Towards the east: **Mathlai, Tarnuel, Baraborat.**

West: **Ierescue, Muraton.**

North: **Thiel, Rael, Iariahel, Venahel, Velel, Abmori. Vcirnuel.**

South: **Milliel, Nelapa, Babel, Caluel, Vel, Laquel.**

Angeli Tertii caeli regnantes die Veneris

Ortus. **Sethehiel, Chedifutaniel, Corat, Tamael, Tenaciel.**

Occasus. **Turiel, Comel, Rabel, Kadiel, Maltiel, Hufaltiel.**

Septentrio. **Peniel, Pruael, Penat, Raphael, Raniel, Doremiel.**

Meridies. **Porna, Sachiel, Chermiel, Samael, Santaniel, Famiel.**

Sed quoniam ultra quintum celum Angeli aeris non reperiuntur, ideo die Iouis et Saturnii in quatuor angulis mundi inuocentur Nomina dei Magni Excelsi et honorati, in Angelicum operis proficiendi.

[XIII.] Suffumigia planetarum.

Dies Domini: Sandadine rubetum [*Sandalum Rubeum]

Dies Lune: Lignum aloes

Martis: Piper

Mercurii: Masticem

Iouis: Crocum

Veneris: Costum

Saturni: Sulphur

Hec suffumigia debent benedici per sacerdotem et per Oracionem que sequitur.

[XIV.] Oracio.

Deus Abraam † Deus Isaac † Deus Iacob † Benedic has creaturas specierum, et [*ut] vim et virtutem quam obtinere debent obtineant odorum suorum, [103v] ne hostis nec phantasmata in ea intrare possit, per Dominum Iesum

Christum qui tecum viuit et regnat in unitate Spiritus Sancti, Amen.

Postea aspergatur Aqua benedicta.

[XVI.] Vestis et Pentaculum.

Vestis debet sumi super vestem,^{[362](#)} Et si potest fieri sit vestis sacerdotalis, si non fiat linea alba et nitida.

Pentaculum vero fiat^{[363](#)} in hora et die Mercurii, Luna crescente,^{[364](#)} in charta membrana^{[365](#)} haedi et celebrentur super ipsum pentaculum tres^{[366](#)} Misse de Spiritu Sancto^{[367](#)} et aspergatur aqua benedicta.^{[368](#)}

Angels of the Third Heaven, ruling on Friday:

East: **Setheiel, Chedifutaniel, Corat, Tamael, Tenaciel.**

West: **Turiel, Comel, Rabel, Kadiel, Maltiel, Hufaltiel.**

North: **Peniel, Pruael, Penat, Raphael, Raniel, Doremiel.**

South: **Porna, Sachiel, Chermiel, Samael, Santaniel, Famiel.**

But because no angels of the air have been discovered beyond the Fifth Heaven, therefore on Thursdays and Saturdays you should invoke the great, lofty, and honored names of God towards the four corners of the world in order to further the angelic work.^{[369](#)}

[XIII.] Suffumigations of the planets.

Sunday: Red sandalwood

Monday: Lignum aloes

Tuesday: Pepper

Wednesday: Mastic

Thursday: Saffron

Friday: Costus

Saturday: Sulfur

These suffumigations should be blessed by a priest, and by the following prayer:

[XIV.] Prayer.

O God of Abraham ✠ God of Isaac ✠ God of Jacob ✠
bless these creatures of fragrance, and may they obtain
the strength and virtue which their scents must possess,
so that no enemy or phantasm may be able to enter
therein, through the Lord Jesus Christ, who lives and
reigns with you in unity with the Holy Spirit, Amen.

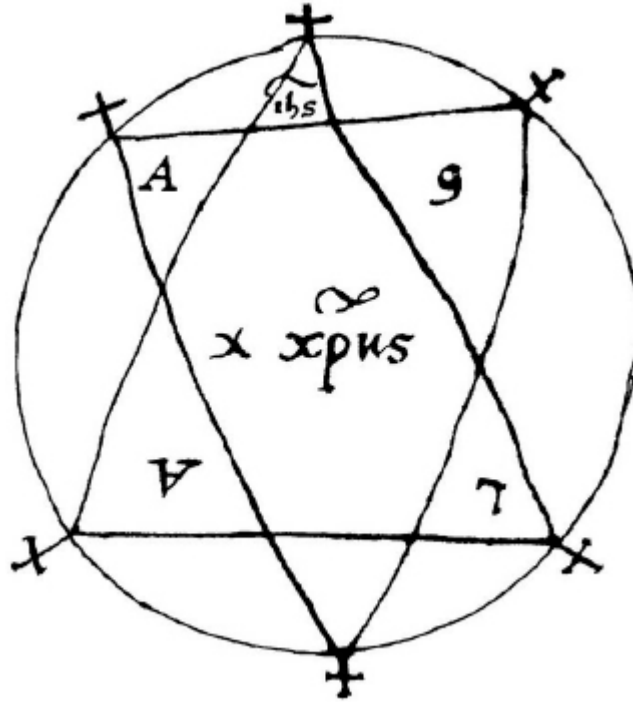
Afterwards sprinkle it with holy water.

[XVI.]³⁷⁰ The vestment and pentacle.

Clothing must be used over the vestment,³⁷¹ and if possible it
should be a priestly vestment, but if that is not possible, it should be
made of white linen, and clean.

The pentacle moreover should be made in the hour and day of
Mercury, while the Moon is waxing, on a sheet of parchment of a
young goat, and three Masses³⁷² of the Holy Spirit should be
celebrated over the pentacle itself, and it should be sprinkled with
holy water.

Forma autem pentaculi hec est:



[XXII.] Modus et regule operationis.

Nunc dicendum est quomodo operans debet operare. [104r]

Primo Luna sit crescens, et par, si fieri potest in pari³⁷³ numero et non sit combusta.

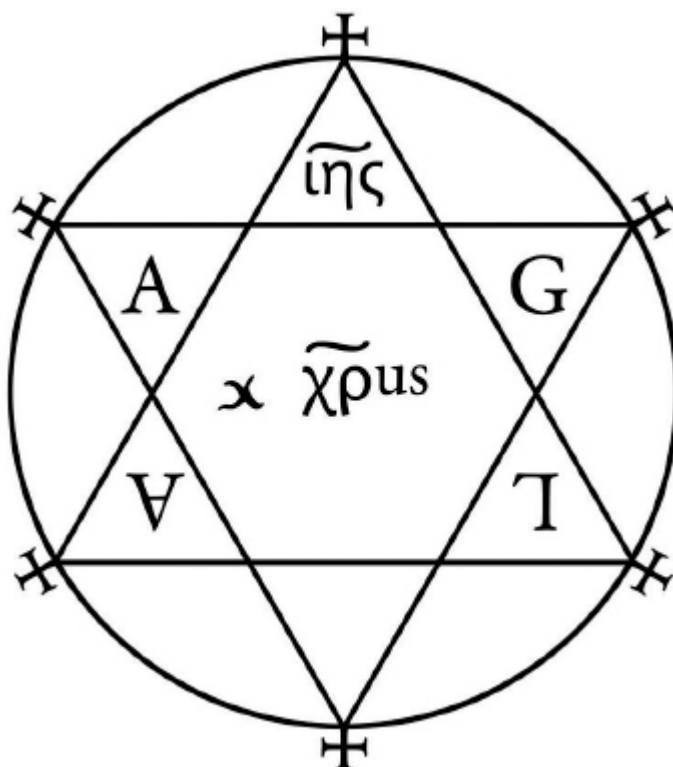
Secundo operans sit mundus,³⁷⁴ Nitidus et purus, per nouem dies ante operacionem, vel incepcionem operis, et sit confessus et communicatus, ut patet in *Clavicula Salomonis*.

Tercio habeat Aquam benedictam a sacerdote, suffumigium pertinens et assignatum illi diei in quo facit opus, Ollam turream [*terream]³⁷⁵ nouam plenam igne, Pentaculum et gladium.³⁷⁶

Quarto postquam habuerit hec omnia debite, et rite consecrata et preparata, Unus ex discipulis portet Ollam cum igne et suffumigacionibus, alius portet librum, alius vestem et pentaculum, Et Magister portet gladium super quo dicta sit una Missa de Spiritu Sancto, et in medio eius sit scriptum hoc nomen <† **Emanuel**>³⁷⁷ † **Agla** † et in alio latere hoc nomen † **On** †.

Quinto quando vadis ad locum consecrandum Magister dicat semper Litanias et discipuli respondeant.³⁷⁸

The form of the pentacle is this:³⁷⁹



[XXII.]³⁸⁰ The method and rules³⁸¹ of the operation.

Now it must be explained how the work must be performed.

First, the Moon should be waxing, and equal, if possible, it should be in an equal number, and it should not be combust.³⁸²

Second, the one doing the work must be clean, fresh, and pure, for nine days before the operation, or undertaking of the work, and he must have made Confession and received Communion, as described in the *Key of Solomon*.³⁸³

Third, he should have holy water from a priest, the suffumigation related and appropriate to the day on which he performs the work, a

new *earthen vessel, full of fire, the pentacle, and the sword.

Fourth, after having had all these things properly and solemnly consecrated and prepared, one of the students should carry the vessel with fire and suffumigations, one should carry the book, another the vestment and pentacle, and the master should carry the sword, over which one Mass of the Holy Spirit has been said, and on its middle should be written this name [sic]: ✠ <**Emmanuel**> ✠ **AGLA** ✠ and on the other side this name: ✠ **On** ✠. [384](#)

Fifth, when he goes to the place which is to be consecrated, the master should continually recite the litanies, while the students give the response.

Sexto cum venerit ad locum consecrandum ubi vult facere Circulum, aspergat locum futuri Circuli Aqua benedicta:

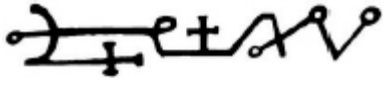
Asperge[s] me, Domine, Isopo, etc.

Post hoc protrahat quatuor circulos, quorum unus ab alio distet palmum. [385](#) Primus autem et interior potest latitudine nouem pedum, et in medio eius faciat unam Crucem ad quatuor Cardines mundi extensam, ut patet in forma circuli, et in una parte crucis scribat **Al** et in alia **Pha**, [104v] et in tertia [+**Et**] et in quarta vero **ω**.

In interstitiam autem inter primum et secundum circulum apud singulas lineas crucis predicte faciat binas cruces, unam ad dextram et alteram ad sinistram line partem.

Deinde in una quarta Circuli parte, inter duas cruces iam factas, scribat hoc nomen **Tetragrammaton**, In alia **Adonay**, in tertia **Eloi**, Et in quarta **Agla**.

Porro in Intersticio, inter secundum et tertium circulum scribat primo nomen horae, secundo nomen Angeli hore, Tercio Sigillum Angeli hore, Quarto nomen Angeli diei regnantis in illo die, in quo facis opus, [386](#) Quinto nomen temporis, Sexto Nomina Angelorum regnancium in illo tempore, et nomen Capitis Signi, Septimo Nomina terre Conueniens illi tempori, Octauo Nomen Solis et Lune similiter illi tempori conueniens.

Exempli gratia. Si velles inuocare spiritus Solis, scribe nomen prime hore, quod est **Yayn**, et nomen Angeli quod est **Raphael**, et sigillum eius ,

Et nomina Angelorum regnancium illo die, scilicet **Raphael**, **Dardiel**, **Hurathael**. Deinde considera tempus, in quo tu facis opus, et si³⁸⁷ in primo tempore scribe primum nomen temporis quod est **Talui**, Et sic omnia reliqua sicut prediximus, secundum ordinem et secundum tempora, sicut in forma circuli subiecimus.

Deinde vero inter tercium et quartum Circulum scribat nomina spirituum Aereorum spirituum regnancium in illo die in quo facit opus³⁸⁸ ut patet in subscripta.

Sixth, when he has come to the place which is to be consecrated, where he wishes to construct the circle, he should sprinkle the place of the future circle with holy water, (saying):

Sprinkle me with hyssop, O Lord, etc.³⁸⁹

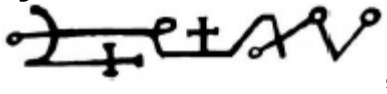
After this he should draw out four circles, each one palm apart from the other. Moreover, the first and innermost should be nine feet in width, and in its middle he should draw out a cross, extended towards four limits of the world, as can be seen in the form of the circle. And in one part of the cross he should write "**Al**," and in another "**Pha**," and in the third "**ET**" and in the fourth "**ω**."

Next, in the space between the first and second circles, at each line of the preceding cross, he should make two crosses: one towards the right side and another on the left side of the line.

Then in one of the four segments of the circle, between the two crosses now made, he should write this name: "**Tetragrammaton**," in the next "**Adonay**," in the third "**Eloi**," and in the fourth "**Agla**." Next, in the space between the second and third circle he should write: first, the name of the hour, second, the name of the angel of the hour, third, the sigil of the angel of the hour, fourth, the name of the angel of the day reigning on that day on which you perform the work,³⁹⁰ fifth, the name of the season, sixth, the names of the angels

reigning at that season, and the name of the head of the sign,³⁹¹ seventh, the names of the Earth appropriate to that season, eighth, the names of the Sun and Moon appropriate to that season.³⁹²

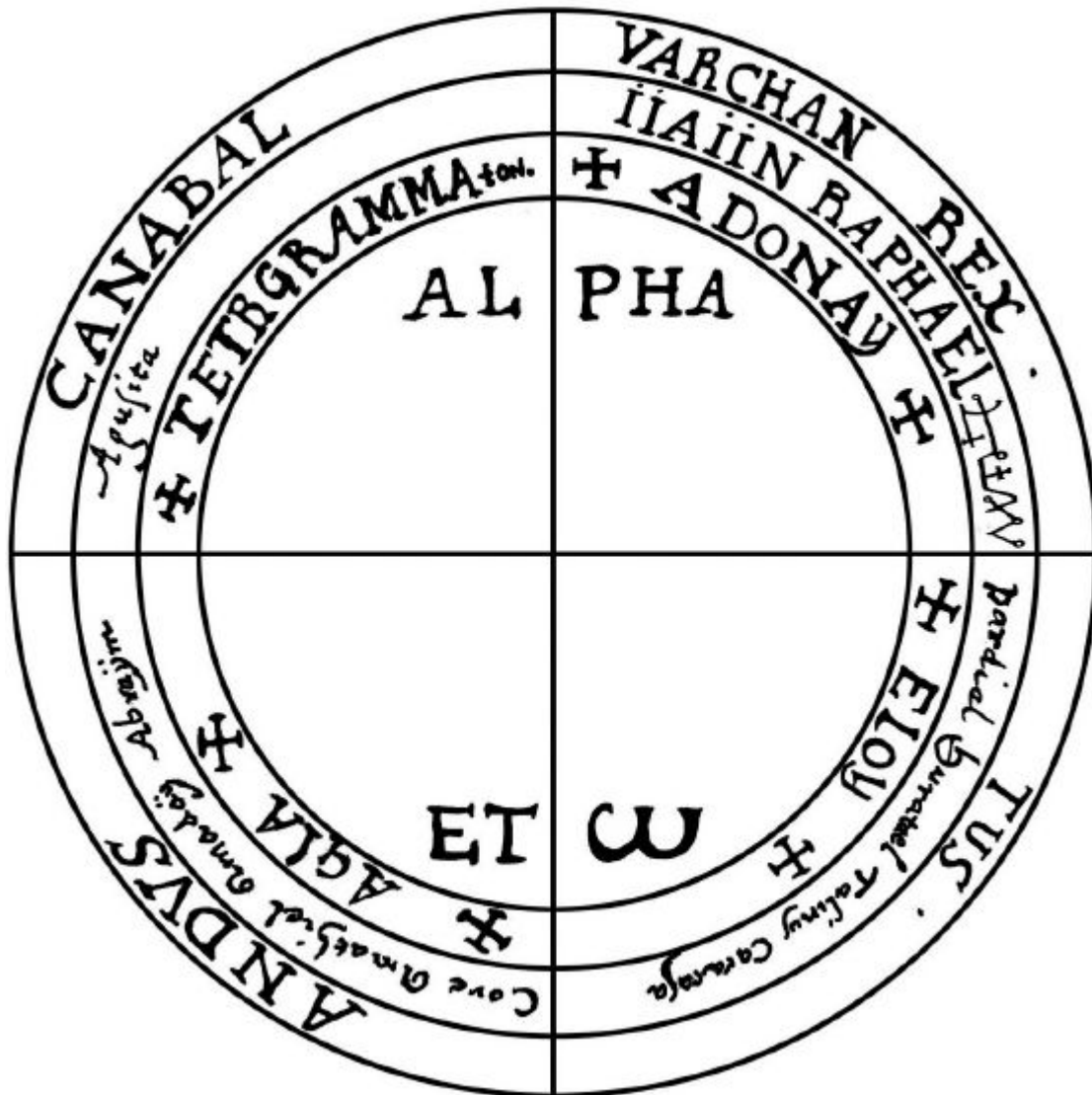
For example, if you wish to invoke the spirit of the Sun, first name the hour, such as **Yayn**, and the name of the angel, which is

Raphael, and his sigil ,

and the names of the angels ruling on that day, namely **Raphael**, **Dardiel**, and **Hurathael**. Then, determine the season in which you perform the work, and if it is in the first season, write the name of the first season, which is **Talui**. And so for the rest as we have said before, the second in order and the second season, such as we have shown below in the figure of the circle.

Then between the third and fourth circles he should write the names of the spirits of the air reigning on that day of working,³⁹³ as can be seen written below.

[105r] *Circuli forma.*



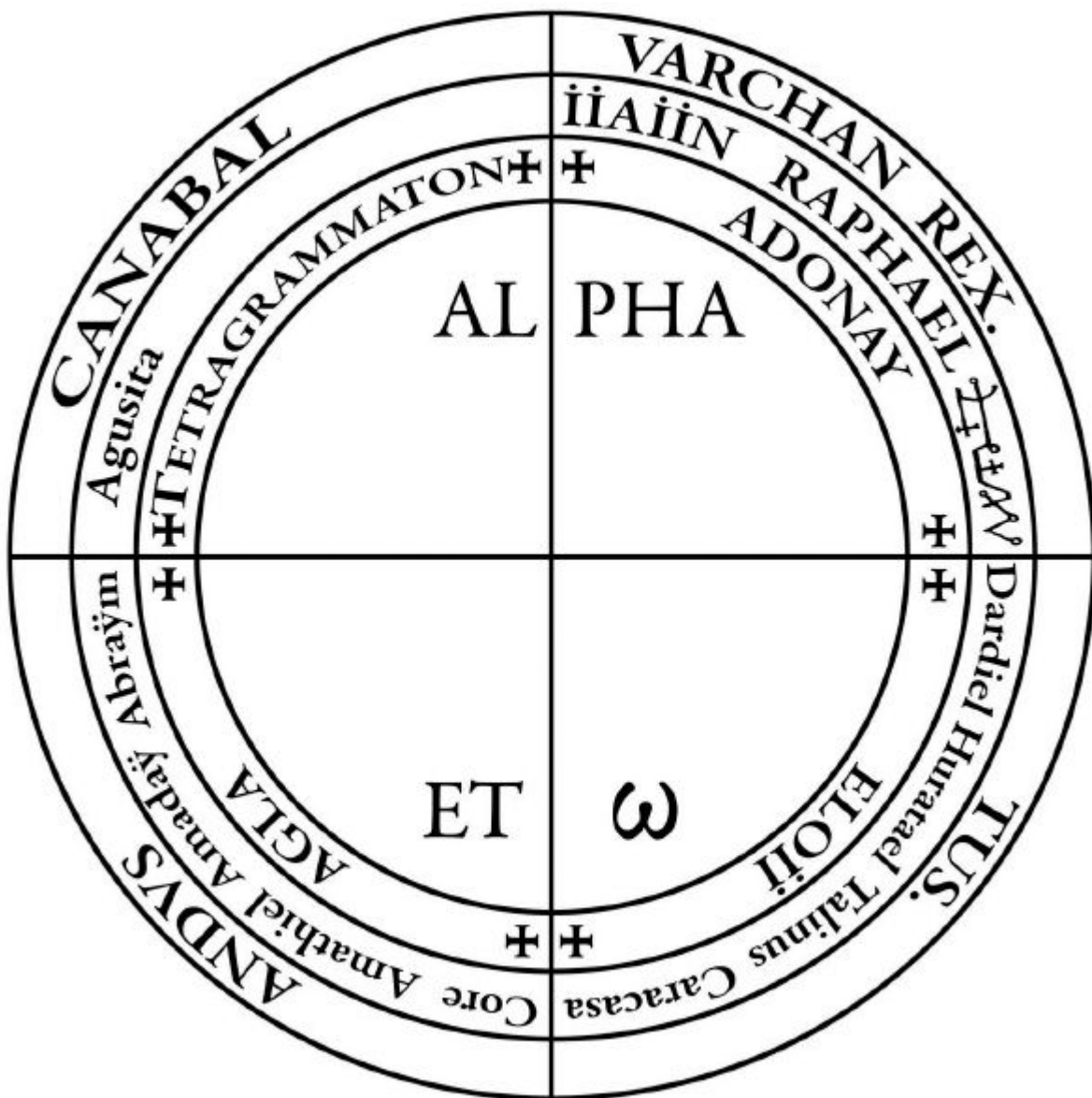
Septimo facto circulo (relicta tamen porta) Circuli aperta, Magister cum sociis totum Triduum ante operationem leiunio, castitate, abstinencia, ab omni luxu,³⁹⁴ purificatus ingredietur circulum, inferetque eo omnia, ne portam circuli claudet.

Octauo Porta clausa Induetur Magister, et discipuli vestibus sacris mundis, inter induendum dicendo hanc oracionem.

[XXIII.] Oracio dicenda quando induitur vestis.

Anchor³⁹⁵, **Amachor**³⁹⁶, **Amides**³⁹⁷, **Theodomas**³⁹⁸, **Anitor**, [105v] per merita Angelorum sanctorum tuorum Domine induam vestimenta salutis ut hoc quod desidero possim deducere ad effectum, per te sanctissime **Adonay** cuius regnum et imperium, permanet in perpetuum per omnia seculorum secula Amen.

Figure of the circle



Seventh, with the circle completed, but leaving an opening or gate (for an entrance) of the circle,³⁹⁹ the master with his associates should fast a full three days before the operation, with chastity, abstinence, and purified from all self-indulgence, he should advance to the circle and bring everything inside it, before closing the entrance to the circle.

Eighth, with the gate closed, the master and disciples should put on the clean sacred vestments, and while putting them on, say this prayer:

[XXIII.] Prayer to be said while putting on the vestments.⁴⁰⁰

Anchor, Amachor, Amides, Theodomas, Anitor, through the merits of your holy angels, O Lord, I will put on the vestments of salvation, that this which I desire I will be able to bring about, through you, O most holy **Adonay**, whose power and authority endures for all the ages. Amen.

Nono postquam compositus erit circulus ac Magister ac ministri eius vestibibus sunt induti, Assuatur⁴⁰¹ Pentaculum super pectus⁴⁰² cooperuit,⁴⁰³ Et⁴⁰⁴ Magister assumpto debite suffumigio dicit benedictionem eius iuxta orationem suprascriptam: Deus Abraam, Deus Isaac, etc.

[XV. Exorcismus et benedictio ignis.]

Tandem Accepto Igne in olla terrea exorciset ignem dicens:

Exorciso te Creatura ignis, per illum per quem facta sunt omnia ut statim omne phantasma eiicias⁴⁰⁵ ut nocere non possit in aliquo.

Deinde dicatur Benedictio sequens:

Benedic Domine Creaturam istam Ignis, et sanctifica ut benedicta ✠ sit in Collaudacionem nominis tui sancti, ut nullo documento sit gestantibus, nec videntibus per Dominum nostrum Iesum Christum.

Quo facto immittatur suffumigium in ignem, et fumigetis circulum, et socios ibidemque ipse suffumigetur ab uno discipulorum dicendo:

Accipe Domine sanctitatem odoris Incensi et dimitte virtutem tuam super nos Celitus, ut possimus desiderium nostrum adimplere, et ad effectum perducere in Collaudacionem nominis tui sancti per omnia secula seculorum Amen.

[XXIV. Collocatio circuli.]

Decimo postquam hoc fecerit figat gladium, seu cultrum euaginum in Centro Circuli, et collocet socios ad quatuor partes mundi In circulo videlicet ut sit unus ad orientem Alter ad occidentem Tercius ad meridiem, Quartus ad septentrionem.⁴⁰⁶ Tandem gladium eductum teneat in manu dextra, et altissime eleuata manu verberet Aerem gladio in modum Crucis.

Undecimo Deinde Magister flectat genua et dicat Oracionem sequentem in quatuor partibus mundi. [106r]

[XVIII.] Oracio dicenda in quatuor partibus Mundi et Primo in Oriente:

**Hamaramorulae⁴⁰⁷ Thaneha, Latisten, Heliorem Rabur
Taneha Latisten Escha, Aladia [*Abadia], Alpha et ω,
Leyste Oriston Adonay. Clementissime Pater mi
Cœlestis Miserere mei licet peccatoris clarifica in me
hodierno die licet indigno filio tuo tue potencie Brachium**

Ninth, after having composed the circle, and the master and attendants having put on the vestments, the pentacle should be

sewn over the chest, covered. And the master having duly made the suffumigation, should say its blessing just like the before-mentioned prayer: “Deus Abraam, Deus Isaac, etc.”)⁴⁰⁸

[XV. Exorcism and blessing of the fire.]

Finally, the fire having been placed in the earthenware vessel, he should exorcise the fire, saying:

I exorcise you, O creature of fire, through him through whom all things have been made, that you immediately cast out all phantasms, so that it may be unable to harm anything.

Then the following blessing should be said:

O Lord, bless and sanctify this creature of fire, and so blessed, let it be a high praise to your holy name, so that no harm may come from carrying it or seeing it, through Jesus Christ our Lord.

Thereupon⁴⁰⁹ he should cast the incense into the fire, and fumigate the circle, and the associates, and at the same time he himself should be suffumigated by one of the students, saying:

Accept, O Lord, the sanctity of the scent of this incense, and send your heavenly virtue over us, so that we may be able to fulfill our desires, and for the high praise of your sacred name, through all ages of ages. Amen.

[XXIV. The arrangement of the circle.]

Tenth. This done, he should fix the sword or knife unsheathed into the center of the circle, and he should arrange the associates towards the four parts of the world, but within the circle: One should be towards the east, another west, the third south, and the fourth towards the north. Finally, he should hold the sword out in his right

hand, and lifting his hand high; he should beat the air with the sword in the form of a cross.

Eleventh. Then the master should kneel and say the following prayer towards the four parts of the world:

[XVIII.] The prayer to be said to the four parts of the world, and first towards the east:

Hamaramorulae Thaneha, Latisten, Heliorem Rabur Taneha Latisten Escha, Aladia [*Abadia], Alpha et ω, Leyste Oriston Adonay O most merciful heavenly father, have mercy on me, although I am a sinner Dignify me this day; let it be permitted to your unworthy child, to contra hos spiritus pertinacissimos ut ego te volente factus tuorum diuinorum [+operum]⁴¹⁰ contemplator, possim Illustrari omni Sapientia et semper glorificare, et adorem nomen sanctum tuum,⁴¹¹ et {...} quidem. Suppliciter exoro te et inuoco ut tuo ludicio hi spiritus quos inuoco Conuicti et constricti veniant vocati, Et dent mihi vera Responsa, de quibus eos interrogauero. Dentque et deferant nobis ea que per me vel per nos praecipietur eis,⁴¹² Non nocentes alicui Creature, non ledentes, non frementes, non furientes,⁴¹³ nec me nec socios meos, vel aliam Creaturam ledentes et neminem terrentes, Sed petitionibus meis in omnibus que precipiam⁴¹⁴ [+eis]⁴¹⁵ sint obedientes.

Finita⁴¹⁶ oratione surgat et transiens ad plagam Australam petat ibidem flexis genibus, ibidemque faciat ad Occidentem et Septentrionem.⁴¹⁷

Duodecimo Tunc stans in medio Circuli nominet nomen horae, et nomen Angeli horae ostendendo in aerem extensa manu Sigillum Angeli hore, Sculptum in competenti Metallo vel in charta haede virginea et nominet nomina Angelorum Diei, et nomen temporis, et nomina Angelorum regnancium in tempore, et nomen terre et

nomina Solis et Lune et tandem dicas coniuracionem sequentem.
[106v]

[X.] Coniuratio Dicenda in circulo.

O vos omnes⁴¹⁸ adiuro atque contestor vos per sedem⁴¹⁹
Adonay qui est **Hagios Otheos Iskiros** ho⁴²⁰ **Athanatos**
Paraclitus Alpha et ω, et per hec nomina secreta scilicet
Agla, On, Tetragrammaton, quod hodie adsitis operacioni
mee. Iuuantes me (?), et desiderium meum ad optatum
finem perducere adimpleabis⁴²¹ per eum qui viuit et regnat
sine fine per omnia secula seculorum, Amen.

Decimotercio Deinde magister flectat genua, et versa⁴²² facie ad
orientem dicat Coniuracionem illius diei, in quo facit opus, videlicet si
est Dies Dominicus, et si est dies Lunae Similiter et sic de aliis.⁴²³

[XI. Coniuraciones septem dierum hebdomadę.]

Coniuracio Diei Dominicę.

Confirmo et coniuro super vos angeli fortes Dei sancti, in
nomine **Adonay Eye Eie Eye**⁴²⁴ qui est ille qui fuit, est et
erit, **Eye, Abraye** Et in nomine **Saday Cados Cados**
Cados alte sedentis super Cherubin, Et per nomen
Magnum ipsius Dei, Creator fortis, potentis, et exaltati
super omnes Celos [**+Eye, Saraye**],⁴²⁵ Plasmatoris
seculorum qui creauit bear the arm of your power against
these most stubborn spirits, that I by your will may be
made an observer of your divine [**+works**]. May I be
illuminated with all wisdom, and may I always glorify and
honor your holy name, and {...} indeed. Beseechingly I
beg and call upon you, that by your decree these spirits,
which I invoke, may be bound and constrained to come
and give true answers to me, to those things which I shall
ask them. And may they give and convey to us that which

may be ordered by us, not harming any creature, not hurting, or roaring, or raging against either me or my associates, or harming or frightening any other creatures, but rather obeying my petitions diligently in all which I will order.

Having finished the prayer, he should rise and face the south, kneeling again, and do the same towards the west and north.^{[426](#)}

Twelfth. Then standing in the middle of the circle, he should say the names of the hour and the angel of the hour, with his hand extended in the air, showing the sigil of the angel of the hour, engraved in the appropriate metal or written on virgin parchment of a young goat, and he should say the names of the angels of the day, and the name of the season, and the names of the angels ruling in the season, and the name of the Earth, and the names of the Sun and Moon, and finally you should say the following conjuration:

[X.] The conjuration to be said within the circle.

I adjure and call all of you forth, by the seat of **Adonay** which is **Hagios Otheos Iskiros ho Athanatos Paraclitus Alpha and Omega**, and by these secret names, namely, **Agla, On, Tetragrammaton**, that you be present today at my operation. Help me and fulfill my desires and desired effect, through him which lives and reigns without end, forever and ever. Amen.

Thirteenth. Then the master should kneel towards the east, saying the conjuration for that day on which he works, namely, if it is Sunday, and similarly if it is Monday, and so for the rest.

[XI. Conjurations for each day of the week.]

Conjuration for Sunday.

I encourage and conjure you, O mighty and holy angels of God, in the name **Adonay Eye Eie Eye**, who is, and was,

and shall be **Eye, Abraye**, and in the name **Saday Cados Cados Cados**, sitting high above the cherubim, and by the great name of the same God, the creator, powerful, mighty, exalted above all the heavens, [**+Eye, Saraye**], shaper of the Celum et Terram Mare et omnia que in eis sunt, In primo Die Celorum et sigillauit ea Sancto Nomine suo **Phaa** et per omnia sanctorum nomina Angelorum, qui dominantur in quarto exercitu, et seruiunt coram potentissimo **Salamia** Angelo magno, et honorato, et per nomen Stelle, que est Sol et per signum Leonis,⁴²⁷ et per Immensum nomen Dei viui et per nomina omnia **Adonay** qui Creauit mundum. Coniuro te **Raphael** Angele Dei, qui es prepositus Diei Dominicae [107r] quod pro me labores, et adimpleas meam petitionem ex toto sine periculo Anime et Corporis mei Et satisfacias in rebus omnium.⁴²⁸ Et hec causam meam Et negocium meam vel nominancium pro quibus operacionem facis.

Coniuracio Diei Lunae Primo Caelo

Coniuro et confirmo super vos angeli fortes et boni in nomine **Adonay Adonay Adonay Eie Eie Eie Cados Cados Cados Achim Achim, la la Fortis la** qui apparuit⁴²⁹ in monte Sinai, cum glorificatione Regis **Adonay**, [+cum glorificatione regis **Saday**,]⁴³⁰ **Sabaoth Anathay Ya Ya Ya [+Marinata, Abim, leia]**,⁴³¹ Qui creauit Maria, stagna, et omnes aquas, in secundo die, quasdam super Celos, et quasdam in terra, Et qui sigillauit Mare in alto nomine suo, et eis terminum posuit, quem non poterint praeterire: Et per nomina⁴³² Angelorum qui dominantur in Primo exercitu, et qui seruiunt **Orphaniel** Angelo magno, precioso, et honorato, et per nomen stelle, que est Luna, et per signum Cancri,⁴³³ et per immensum nomen viui.⁴³⁴ Coniuro super te **Gabriel**, qui es prepositus Diei Lune, quod pro me labores, *ut supra*.

Coniuracio Diei Martis in quinto caelo

Coniuro et confirmo super vos Angeli fortes, et sancti, per nomen **Ya Ya Ya He He He Va Hy Hy Ha Ha**⁴³⁵ **ra ra ra An An An Aie Aie Aie El Ay Elibra Eloim Eloym**, et [+per] nomen ipsius alti Dei qui fecit super aquam Aridam apparere et vocauit terram et produxit Arbores et herbas de ea, et sigillauit super eam cum precioso honorato metuendo, et [107v] Sancto nomine suo, et per nomina Angelorum Dominantium in quinto exercitu, qui seruiunt **Achimoy** Angelo magno forti potenti et honorato, et per nomen stelle, que est Mars, et per signa Arietis et Scorpionis Et per potentissimum nomen alti et metuendi Dei. Coniuro super te **Samael** Angele Magne, qui prepositus es Diei Martis, [+et per nomen **Adonay**, Dei viui et veri,]⁴³⁶ quod pro me labores, [etc.].

ages, who created Heaven, Earth, the sea, and all that are in them on the first day, and sealed them up with his holy name **Phaa**, and by all the names of the holy angels who have mastery over the Fourth Host, and serve before the most powerful **Salamia**, an angel great and honored, and by the name of his celestial body, which is the Sun, and by the sign of Leo, and by the immeasurable name of the living God, and by all the names of Adonay who created the universe. I conjure you, O **Raphael**, angel of God, who is the administrator of the day Sunday, that you labor for me, and fulfill my petition entirely, without danger to my body or soul, and satisfy me in all these matters, (*or naming what you wish to attain*).

Conjuration for Monday to the First Heaven:

I conjure and encourage you mighty and good angels, in the name **Adonay Adonay Adonay Eie Eie Eie Cados Cados Cados Achim Achim, Ia Ia Mighty Ia**, who appeared on Mount Sinai, with glorification of King **Adonay**, [+with glorification of King **Saday**,] **Sabaoth Anathay Ya Ya Ya [+Marinata, Abim, leia]**, who created the seas, lakes, and all waters on the second day,

separated from the heavens, and separated from the earth, and who sealed the sea in his high name, and set its boundary, which they will be unable to escape. And by the names of the angels who have mastery over the First Host, and who serve the great angel **Orphaniel**, precious and honored, and by the name of its celestial body, which is the Moon, and by the sign of Cancer, and by the immeasurable name of the living (God). I conjure over you, O **Gabriel**, who is the administrator of the day Monday, that you labor for me... (*as above*).

Conjuration for Tuesday to the Fifth Heaven:

I conjure and encourage you mighty and holy angels, by the name **Ya Ya Ya He He He Va Hy Hy Ha Ha ra ra ra An An An Aie Aie Aie El Ay Elibra Eloim Eloym**, and by the name of the same high God, who made dry land appear over the water, and called it Earth, and he produced trees and herbs from it, and set his seal upon it with his precious, honored, feared, and his holy name, and by the names of the angels governing the Fifth Host, who serve the great angel **Achimoy**, mighty and respected, and by the name of its celestial body, which is Mars, and by the sign of Aries and Scorpio, and by the most powerful name of the high and feared God. I conjure over you, O great angel **Samael**, who is the administrator of the day Tuesday, [+and by the names of God **Adonay**, living and true,] that you labor for me *etc.*

Coniuracio Diei Mercurii in secundo⁴³⁷ caelo

Coniuro, et confirmo vos Angeli sancti fortes et potentes, in nomine fortis et metuendi et benedicti **Ya Adonay Eloim, Saday Saday Saday Eie Eie Eie Asamie, Asaraie**, et in nomine **Adonay** Dei Israel, qui Creauit Luminaria Magna ad distinguendum Diem a nocte, et per nomina omnium Angelorum deseruientium in secundo exercitu, coram **Tetra** [***Tegra**]⁴³⁸ Angelo Maiori, atque

forti et potenti, Et per nomen Stelle, que est Mercurius, et per signa geminorum et virginis,⁴³⁹ et per nomen sigilli quo sigillatur a Deo fortissimo et honoratio, [et] per omnia predicta nomina Coniuro super te **Michael** Angele magne, qui es praepositus diei Quarte et per nomen sanctum quod erat scriptum in fronte Aaron sacerdotis Creatoris Altissimi Et per nomina Angelorum, qui in gratia saluatoris confirmati sunt, et per nomen sedis Animalium, habentium senas alas, quod pro me labores, [etc.].

Coniuracio Diei louis in sexto caelo

Coniuro et confirmo super vos Angeli sancti, et fortes per nomen **Cados Cados Cados Eschereie Eschereie Eschereie hatym ya fortis firmator seculorum, Cantine laym lanic Anic Calbat Sabbac Berifay** ^[108r] **Alciamyn**, et per nomen **Adonay**, qui Creauit Pisces, reptilia in Aquis, et Aues super faciem Terre volantes versus Celos in die quinto et per nomina Angelorum seruientium in Sexto exercitu coram **Pastor**⁴⁴⁰ Angelo sancto, et magno et potenti Principe, et per nomen stelle, que est Iupiter et per nomina sigilli [*signa] sui Sagittarii et Piscium, et per nomen **Adonay**, summi Dei Creatoris omnium quo sigillauit ea et per nomina omnium stellarum et per vim et virtutem earum, [+et per nomina predicta]⁴⁴¹ Coniuro te **Sakiel** [***Satkiel**] Angele magne qui es praepositus Diei louis, vt pro me labores [etc.]

Coniuracio Diei Veneris in Tercio Caelo

Coniuro et confirmo super vos Angeli sancti fortes atque potentes in nomine **On Hey Heya la la Adonay Saday**,⁴⁴² qui Creauit quadrupedia Animalia reptilia et homines in sexto die, et Adae dedit potestatem super omnia Animalia, unde benedictum sit nomen Creatoris in loco suo et per nomina Angelorum seruientium in Tercio Exercitu Coram **Dagiel** Angelo magno Principe forti atque potenti, et per nomen Stelle

Conjuration for Wednesday to the Second Heaven:

I conjure and encourage you holy angels, mighty and powerful, in the name of the strong, feared, and blessed **Ya Adonay Eloim, Saday Saday Saday Eie Eie Eie Asamie, Asaraie**, and in the name **Adonay**, God of Israel, who created the great lights in order to distinguish day from night, and by the names of all angels serving in the Second Host, in the presence of the great angel **Tetra [*Tegra]**, strong and powerful, and by the name of its celestial body, which is Mercury, and by the signs of Gemini and Virgo,^{[443](#)} and by the name of its seal, which is a seal from God, most powerful and respected, and by all the previously mentioned names. I call upon you, O great angel **Michael**, who is placed in command of the fourth day, and by the holy name which was written on the forehead of Aaron, the priest of the most high Creator,^{[444](#)} and by the names of the angels, who are well established in the grace of the Savior, and by the name of the seat of the living creatures, each having six wings,^{[445](#)} that you labor for me, *etc.*

Conjuration for Thursday to the Sixth Heaven:

I conjure and encourage you holy angels, and by the mighty name **Cados Cados Cados Eschereie Eschereie Eschereie hatym ya**, strong, strengthening the world, **Cantine laym Ianic Anic Calbat Sabbac Berifay Alciamyn**, and by the name **Adonay**, who on the fifth day, created the fishes and creeping things in the waters, and the birds upon the face of the Earth, flying through the skies, and by the names of the angels serving in the Sixth Host before the presence of the holy angel **Pastor**, great and potent prince, and by the name of the celestial body, which is Jupiter, and by the names of its signs, which are Sagittarius and Pisces, and by the name of **Adonay**, highest God and creator of all things, and who sealed them, and by the names of all the stars, and by their

strength and virtue, and I conjure you [+by the names mentioned before], O great angel **Satkiel**, who is placed in command of Thursday, that you labor on my behalf, *etc.*

Conjuration for Friday to the Third Heaven:

I conjure and encourage you holy angels, strong and mighty, in the name **On Hey Heya la la Adonay Saday**, who created the four-footed creatures and creeping things, and people on the sixth day, and gave Adam power over all animals, whence comes the blessed name of the Creator in the right place, and by the names of the angels serving in the Third Host before the great angel **Dagiel**, the strong and powerful prince, and by the name of the celestial body, which is Venus, and by que est Venus, et per Signa Thauri et Librae in Zodiaco et per sigillum eius, quod est sanctum, [+et per nomina predicta]⁴⁴⁶ Coniuro super te **Anael** qui es prepositus Diei Sexte, ut pro me labores [etc.]

Coniuracio Diei Saturni in septimo Caelo

Coniuro et confirmo super vos **Caphriel Machatori**⁴⁴⁷ et **Seraquiel** Angeli fortes et potentes per nomen **Adonay Adonay Adonay Eie Eie Eie Acim Acim Acim Cados Cados Cados Imae, Saday lasar**, Domini formatoris [108v] seculorum qui in Septimo die quieuit, et per illum, qui in beneplacito suo, filiis Israel in hereditatem obseruandum dedit, ut eum firmiter custodirent et sanctificarent ad habendum inde bonam, in alio seculo remunerationem et per nomina Angelorum Seruientium in Septimo Exercitu Coram **Booel**⁴⁴⁸ Angelo Magno et potenti principi, et per nomen stelle, que est Saturnus et per nomina Signorum Capricorni et Aquarii⁴⁴⁹ et per sanctum sigillum eorum,⁴⁵⁰ Coniuro super te **Caphriel** Angele Magne et fortis,⁴⁵¹ qui prepositus es Diei Septime Diei, quae est dies Sabati quod pro me labores [etc.]⁴⁵²

[A1. Adiuramentum angelorum.]

Decimoquarto Deinde surgat et accedens ad partem circuli orientalem Inuocet spiritus seu angelos qui dominantur Aeri hoc die ad orientem, Quorum nomina supra posita sunt. Deinde accedat ad Meridiem, post ad Occasum, ultimo ad Aquilonem, Et sic nominatur inuocet Angelos a quatuor Cardinibus mundi aeri⁴⁵³ dominantes in die illo in quo facit opus, et dicat:⁴⁵⁴

O Angeli supradicti Adiuro vos per altissimum creatorem, ut adsitis mee petitioni, et in Adiutorium mihi in meis rebus, mitte (?)⁴⁵⁵ ad meos ab omni nocumento et terrore defendatis, per eum qui est et erit, cuius nomen sit benedictum per infinita Secula Seculorum Amen.

[XVII. Exorcismus spirituum aereorum.]

Decimoquinto. Postea Magister stans in medio circuli corde Animoso vocat nominatim spiritus Aereos quorum nomina in extremo Circulo scripta sunt. Qui pertinaces et refracti sunt, neque obediens se prestiterunt, Tunc dicat Exorcismum sequentem.

the signs of Taurus and Libra in the zodiac, and by his sigil, which is holy, [+and by the names previously mentioned]. I call upon you, O **Anael**, who is placed in command of the sixth day, that you labor on my behalf, etc.

Conjuration for Saturday to the Seventh Heaven:

I conjure and encourage you, **Caphriel**, **Machatori**, and **Seraquiel**, strong and mighty, by the name of the Lord, **Adonay Adonay Adonay Eie Eie Eie Acim Acim Acim Cados Cados Cados Imae, Saday lasar**, shaper of the world, who rested on the seventh day, and by him who of his good pleasure decreed the same to be observed by the children of Israel, that they steadfastly guard and sanctify the same, thereby earning a good reward in the

other world, and by the names of the angels serving in the Seventh Host, before the presence of the great angel and mighty prince **Booel**, and by the name of its celestial body which is Saturn, and by the names of the signs Capricorn and Aquarius,^{[456](#)} and by their holy sigil. I call upon you, O great and mighty angel **Caphriel**, who is placed in command of the seventh day, which is the Sabbath day, that you labor on my behalf, *etc.*

[A1. Entreaty of the angels.]

Fourteenth. Then he should rise, and facing the eastern part of the circle, he should invoke the spirits or angels who are masters of the air on that day towards the East, the names of which have listed above. Then he should face the south, followed by the west, and finally the north, and thus named, he should call upon the angels from the four corners of the world ruling the air on that day when he performs the work, and he should say:

O angels spoken of before, I charge you by the most high Creator, to be present at my petition, and help me in my affairs. May you defend me from all harm and terror, by him who is and shall be, whose name be blessed forever and ever. Amen.^{[457](#)}

[XVII. Exorcism of the spirits of the air.]

Fifteenth. Afterwards the master, standing in the middle of the circle, with a courageous heart, calls by name the spirits of the air, the names of which have been written in the outermost circle, but if somehow they are obstinate and stubborn, and determined not to obey, then he should say the following exorcism:

Exorcismus spirituum Aereorum. [109r]

Nos facti ad Imaginem Dei, dotati potencia Dei, et eius facti voluntate per potentissimum et corroboratum nomen Dei **EL**, forte et admirabile (*vos nominando spiritus, quos*

volueris de quocumque capitulo suprascripto)
Exorcisamus et vobis imperamus, per eum qui dixit, et facta sunt, et per omnia nomina Dei et per **Adonay EL Elohyn Eloë Sabaoth Elion Escer Chie** [*Escerehie]⁴⁵⁸ **lah Tetragrammaton Saday**, et per eum qui est Dominus Deus Excelsus, Exorcisamus vos atque potentes vobis imperamus ut appareatis [+statim]⁴⁵⁹ nobis hic iuxta Circulum, in pulchra forma, videlicet humana sine deformitate et tortuositate aliqua. Venite venite vos nominati spiritus quia vobis imperamus, per nomen **Yau** [*Y et V] quod Adam audiuit, et locutus est: et per nomen Dei **Agla**, quod Noë audiuit et liberatus est de diluvio cum tota familia sua,⁴⁶⁰ et per nomen **loth**,⁴⁶¹ quod Iacob audiuit ab Angelo secum luctante et liberatus est de manibus fratris sui Esau, Et per nomen **Anephexeton**, quod Aaron audiuit, et Eloquens et sapiens factus est, Et per nomen **Sabaoth** quod Moyses audiuit [+et nominavit], et omnia flumina, et paludes [de Terra] Ae[g]ipti versae fuerunt in sanguinem, Et per nomen **Escherhodie** [***Escerehie**] **Oriston**, Quod Moyses nominavit, et omnes fluuii de terra Egypti ebullierunt ranas et ascenderunt in domos Aegyptiorum, omnia destruentes, Et per nomen **Elion**, quod Moyses nominavit, et fuit grando talis qualis non fuit ab Initio mundi, et per nomen **Adonay** quod Moyses nominavit, et fuerunt Locustae et apparuerunt super omnem terram [109v] Aegyptiorum et deuorauerunt,⁴⁶² qua residua furent grandini, et per nomen **Alpha & ω**, quod Daniel nominavit et destruxit Bel et Draconem interfecit. Et in nomine **Emanuel** quod tres pueri, Sadrach Misach, et Abednego⁴⁶³ in camino ignis Ardentis cantauerunt et liberati fuerunt, Et per [+nomen] **Agios**,⁴⁶⁴ et Sedem⁴⁶⁵ **Adonay**, qui est **Hothios Ischiros**⁴⁶⁶ **Athanatos Paracletus**, et per haec tria nomina seculorum [*secreta]⁴⁶⁷ **Agla On Tetragrammaton**, et per alia nomina Domini nostri Dei Omnipotentis viui et veri adiuro et contestor⁴⁶⁸ vos qui vestra culpa [+de celo] eiecti⁴⁶⁹

fuistis usque ad infernum locum et nos exorcisamus, et viriliter imperamus, per eum qui dixit, et factum est omnia, cui omnes obediunt Creature, et per illud tremendum Diem Iudicii Dei,⁴⁷⁰ et per Mare [+omnibus incertum] Vitreum quod est ante conspectum Diuinæ Maiestatis,⁴⁷¹ Et per quatuor Animalia gradiens,⁴⁷² Oculos ante Et retro habentia [+ante sedem Diuinæ Maiestatis gradientia, et per ignem ante eius Thronum circumstantem]⁴⁷³ et per sanctos Angelos

Exorcism of the spirits of the air:

We being made in the image of God, endowed with power from God and made according to his will, do exorcise you N. (*naming whichever spirit you wish from the chapters written above*) by the most mighty and powerful name of God **EL**, strong and wonderful, and we command you by him who spoke the word and it was done, and by all the names of God, and by **Adonay EL Elohyn Elœ Sabaoth Elion Escerehie lah Tetragrammaton Saday**, and by him who is the Lord God on high, we exorcise you and powerfully command you that you [+immediately] appear to us here beside this circle, in pleasant form, namely that of a human without ugliness or deformity. Come, come, you spirit we have named, because we command you by the name ***Y and V**, which Adam heard and spoke; and by the name of God **Agla**, which Noah heard and was saved from the flood along with all his family, and by the name **loth**, which Jacob heard from the angel wrestling with him, and was delivered from the hand of his brother Esau; and by the name **Anephexeton**, which Aaron heard and spoke, and was made wise; and by the name **Sabaoth**, which Moses heard [+and named], and all rivers and swamps [+in the land] of Egypt turned to blood, and by the name ***Escherehie Oriston**, which Moses named, and all rivers in the land of Egypt produced frogs in abundance, which climbed into the houses of the Egyptians, destroying

everything, and by the name **Elion**, which Moses named, and there was great hail, such as had not happened since the beginning of the world; and by the name **Adonay**, which Moses named, and locusts appeared upon the whole land of Egypt, and devoured all that the hail had left; and by the name **Alpha and Omega** which Daniel named and destroyed Bel and slayed the dragon; and in the name **Emanuel**, which the three children, Sidrach, Misach, and Abednego sung in the fiery furnace, and were freed; and by [+the name] **Agios**, and by the seat of **Adonay**, which is **Hothios Ischiros Athanatos Paracletus**; and by these three secret names: **Agla, On, Tetragrammaton**, and I charge and call you forth by the other names of our Lord and almighty God, living and true, who found fault with you, and expelled you [+from Heaven] into the infernal realm;⁴⁷⁴ and we exorcise and powerfully command you, by him who spoke the word, and everything was done, to whom all creatures are obedient, and by that dreadful day of God's judgment; and by the [+uncertain] sea of glass, which is before the sight of the divine Majesty, and by the four walking [*divine] animals, who have eyes before and behind, [+walking before the seat of the Divine Majesty, and by the fire Caelorum T⁴⁷⁵ [+et per eam] que in Ecclesia Dei nominatur, Et per ineffabilem ipsius Creaturis virtutem, et eius Omnipotentiam,⁴⁷⁶ Et per summam sapientiam et omnipotentis Dei Iesu Christi, viriliter vos Exorcizamus, ut nobis hic ante circulum appareatis, ad faciendam nostram voluntatem [+in omnibus] prout placuerit nobis, et per sedem **Baldachie**, Et per hoc nomen **Primeumaton**, quod Moyses nominavit, et in Cauernis Abyssi absorpti fuerint Dathan Corah, et Abyron, et in virtute istius nominis **Primeumaton** tota celi militia compellente, Maledicimus vobis, priuamus vos, omni officio, loco, et gaudio vestro usque in profundum abyssi, et usque ad ultimum diem Iudicii [110r] vos ponimus et relegamus ad ignem eternum, et in stagnum ignis [+et] sulphuris, Nisi statim appareatis hic coram nobis ante

circulum, ad faciendum voluntatem nostram in omnibus venite ergo per hec nomina **Adonay Sabaoth Adonay Amioram [*Annora]**. Venite venite [+Imperat vobis **Adonay Schaday,**⁴⁷⁷ Rex regum potentissimus, et tremendissimus: cuius vires nulla subterfugere potest Creatura, vobis pertinacissimis futuris, nisi obedieritis, et appareatis, ante hunc circulum, affabiles subito, Tandem ruina flebilis miserabilisque et ignis in perpetuum inextinguibilis vos manet. Venite ergo in nomine **Adonay, Zebaoth, Adonay, Annora:** venite, venite,]⁴⁷⁸ quid tardatis, festinate Imperat vobis **Adonay Schaday Rex regum, El, athi Titrip Asia Hin len Minosel Achadan rai raa Ei Haa Eye Eye, a el el a Hy Hau Hau Hau Va Va Va Va.**

[XIX.]

Tunc stans in Medio Circuli teneat manum supra⁴⁷⁹ pentaculum Et dicat:

Per Pentaculum Salomonis, Aduocati dent michi Responsum verum.⁴⁸⁰

[XX. Coniuratio.]

Et postea dicit hec verba.

Beralanensis Baldachiensis Paumachie et Apologiae sedes, per reges potestatesque magnanimas ac principes praepotentes **Hemoliachide**, ministri Tartarre Sedis **Primadnae** Principis **Noonacurotae**, Ego vos inuoco et inuocando vos Coniuro atque supernae maiestatis munitus virtute potenter vobis Impero per eum qui dixit et facta sunt, et cui obediunt omnes creature, et per hoc nomen ineffabile יהוה in quo est plasmatum omne seculum Quo audito Elementa corruunt Aer concutitur Mare retrogradatur Ignis extinguitur, terra tremit Omnesque

encircling his throne], and by the holy angels of the heavens **T**, and by that which is named in the church of God, and by the ineffable virtue of Creation itself, and his omnipotence, and by the highest wisdom, and almighty God, Jesus Christ, we do powerfully exorcise you, that you appear to us here before the circle, to fulfill our will in all things that will please us, and by the **Baldachin** seat, and by this name **Primeumaton**, which Moses named, and the hollows of the abyss that swallowed up Korah, Dathan, and Abiram; and in the power of that name **Primeumaton**, commanding the whole host of Heaven, we curse you, we deprive you of all your duties, position, and joy, into the depths of the abyss, and there to remain until the day of the Final Judgment, and we banish you into the eternal fire, and into the lake of fire and brimstone, unless you immediately appear here in our presence before this circle, to do our will in all things, by these names **Adonay Sabaoth Adonay *Annora**. Come! come! [+He commands you **Adonay Shaday**, most powerful King of kings, and most terrible: whose power no creature is able to resist. This suffering awaits you unless you obey, and appear immediately before this circle, affable, lest doleful ruin and misery and unquenchable fire await you forever. Come therefore in the name **Adonay, Zebaoth, Adonay, Annora**. Come, come!] Why do you delay? Hasten! He commands you: **Adonay Schaday King of Kings, El, athi Titrip Asia Hin len Minosel Achadan rai raa Ei Haa Eye Eye, a el el a Hy Hau Hau Hau Va Va Va Va**.

[XIX. Further instructions.]

Then, standing in the middle of the circle, he should hold his hand over the pentacle and say:

By the pentacle of Solomon, may those who are summoned give true answers to me.

[XX. Conjunction.]

And afterwards, let him say these words:

From the **Beralanen, Baldachin, Paumachia,** and **Apologia** Seats, by the most magnanimous kings and powers, and the mightiest princes, **Hemoliachide**, ministers of Tartarus, of the **Primadna** seat, prince of the **Noonacurota [*Ninth Court]**, I invoke you, and by invoking, conjure you, and being armed with power from the supreme majesty, I strongly command you, by him who spoke and it was done, and to whom all creation obeys; and by this ineffable name **YHVH**, through which all the ages were formed, which being heard, all the elements are exercituum Caelestium Terrestrium et infernorum tremunt turbantur et Corruuntur et obediuntur, Igitur cito ab omnibus partibus mundi veniatis sine mora et omni Occasione remota et rationabiliter de omnibus [110v] quecunque vos interrogauero respondeatis, et nulli noceas (?) sed veniatis pacifice visibiles, et affabiles nunc et sine mora manifestantes quod cupimus, coniurati per nomen eterni, [+viui] et veri Dei **Helio**^{rem},⁴⁸¹ persistentes semper, usque ad finem et intentionem meam, visibiles nobis, et affabiles perficientes respondendo clara voce et sine omni ambiguitate.

[XXI. Visiones et illusiones.]

Decimosexto Quibus rite peractis apparebunt infinite Illusiones et visiones, sicut pulsantes organa et omnia genera Instrumentorum Musicalum et hoc ideo facient spiritus ut socios terrore compulsos faciant e Circulo exire ad coriundi cum ipsis.

Tunc moneat Magister socios:

Ne timeant, quia nocere non possunt.

Post haec videbis gentes, Cateruas Militum, et bellatores Sagittarios cum infinita multitudine bestiarum horribilium que ita se componunt ac si vellent deuorare socios et tamen nihil timeant.

Tunc Magister tenendo manum in pentaculo dicat,

Fugiat hinc iniquitas vestra virtute vexilli Dei.

Et tunc Spiritus Magistro obedient quia obedire coguntur et socii Amplius nihil videbunt.

Decimoseptimo Deinde exorcisator teneat manum prope pentaculum Salomonis,

[+Ecce pentaculum Salomonis]⁴⁸² quod ante vestram adduxit presenciam.⁴⁸³ Ecce potenciam praesentem, et⁴⁸⁴ personam Exorcisatoris In medio exorcismi qui est optime a Deo munitus intrepidus prouidus qui viribus potens vos exorcisando inuocauit et [111r] inuocat. Venite ergo cum festinacione in virtute nominum istorum, **Aye Saraye Aye Saraye**⁴⁸⁵ ne differatis venire per nomina eterna Dei viui et veri **Eloy, Archima, Rabur**, et per hoc presens pentaculum quod super vos potenter imperat, et per virtutem Celestium Spirituum Dominorum vestrorum et per personam exorcisatoris Coniurati festinanti⁴⁸⁶ venire et obedire preceptori vestro, Qui vocatur **Octinomos**.⁴⁸⁷

overthrown, the air is shaken violently, the sea runs back, the fire is extinguished, the Earth trembles, and all the heavenly, worldly, and infernal hosts tremble and are troubled, disturbed, and ruined, and they are obeyed. Therefore, forthwith and without delay, removing every pretext, come from all parts of the world, and make rational answers to all things I shall ask of you; and come, and causing harm to no one (?), but come peaceably, visibly, and affably, now and forthwith revealing what we desire, being conjured by name of the eternal, [+living,] and true God, **Heliozem**, and remain until the end, and according to my intentions, visible to us, and affably

answering thoroughly with a clear voice, and without any ambiguity.^{[488](#)}

[XXI. Visions and illusions.]

Sixteenth, when these things have been duly carried out, infinite illusions and visions will appear, such as the beating of instruments, and all sorts of musical instruments, and in this way the spirits will try to drive the associates out of the circle by terrorizing them into the open where they themselves are. Then the master should remind the associates:

Fear not, for they are unable to harm you.

After these things, you will see many people, crowds of soldiers, and archerwarriors, with a vast number of horrible beasts who will poise themselves as if they want to devour the associates. Nevertheless they should have nothing to fear.

Then the master should hold his hand to the pentacle and say:

Let your iniquities flee from here, by virtue of the banner of God.

And then the spirits will obey the master, because they are forced to obey, and the associates will see nothing more.

Seventeenth. Then the exorcist should hold his hand near the pentacle of Solomon, (saying):

[+Behold the pentacle of Solomon], which I have brought before your presence. Behold the power at hand, and the person of the exorcist in the midst of the exorcism, who has been very well fortified by God, undaunted, prepared with powers, who has powerfully called you, and calls you with exorcising. Come therefore with haste, by the power of these names, **Aye Saraye Aye Saraye**, do not delay coming, by the eternal names of the true and living God **Eloy, Archima, Rabur**, and by this pentacle here at hand, which rules potently over you, and by the power of the

heavenly spirits, of your lords, and by the person of the exorcist, being conjured, hasten to come and obey your master, who is called **Octinomos**.

Decimo octauo. Quo facto sibilet in quatuor angulis mundi et videbis immediate, magnos motus et propria signa Et cum hoc videris Dicas,

Quid tardatis, Quid moramini, Quid facitis? Preparete vos et obedite preceptori vestro in nomine Domini **Bathath** vel **Vachat** super **Abrac** ruens, superueniens **Abeor** super **Aberor**.

Decimonono Tunc immediate venient, in sua forma propria, et quando videbis eos iuxta circulum ostende illis pentaculum coopertum sindone⁴⁸⁹ et discoperiatur. Et dicas.

Ecce conclusionem vestram, nolite fieri inobedientes.

Et subito videbis eos in pacifica forma, et dicent tibi.

Pete quid vis, Quia nos sumus parati complere mandata tua, Quia Dominus ad hec nos subiugauit.

[A3. Adventus spirituum.]⁴⁹⁰

Tu autem cum apparuerint spiritus dices:

Beneueneritis spiritus vel reges Nobilissimi, quia⁴⁹¹ vos vocauit cui omne genu flectitur celestium terrestrium et infernorum, Cuius in manu sunt Omnia Regna regum [111v] nec est qui sue posset contrarius esse potestati.⁴⁹² Quatenus constringo vos ut hic ante Circulum visibiles et affabiles permanetis tam diu tamque constantes, nec sine licentia mea recedatis donec meam sine fallacia aliqua et veridice perficiatis voluntatem, per potentie illius virtutem, Qui mari posuit terminum suum, quem preterire non⁴⁹³ potest et lege illius Potencie, non pertransit fines suos Dei

scilicet altissimi Regis Domini qui cuncta Creauit, cuius regnum et imperium manet in eternum et nomen cuius sit benedictus.

[A4. Licencia.]

Vicesimo Tunc lube aut Pete quid vis et statim fiet, Post hec licencia eos sic.

✠ In nomine Patris et Filii et Spiritus Sancti ite in pace ad loca vestra et pax sit inter nos et vos, paratique sitis venire vocati.

Eighteenth. Upon this, he should whistle towards the four parts of the world, and immediately you will see great movements, and the proper signs, and when you see this, say:

What hinders you? What is the reason for your delay?
Prepare to obey your master, in the name of the Lord,
Bathath (or **Vachat**) rushing over **Abrac**, **Abeor** coming upon **Aberor**.

Nineteenth. Then they will come immediately in their proper forms, and when you see them beside the circle, show them the pentacle, which had been covered with fine muslin, and it should be uncovered,^{[494](#)} and you should say:

Behold your confinement if you are disobedient.

And suddenly you will see them in a peaceful form, and they will say to you,

Ask what you wish, because we are prepared to fulfill your orders, because the Lord has subjugated us for this.

[A3. The arrival of the spirits.]^{[495](#)}

And moreover, once the spirits have appeared, you should say:

Welcome O spirits, or most noble kings, because I have called you through him before whom all beings bend their knees, whether celestial, earthly, or infernal beings, in whose hands are the powers of all kings. Nor is there any who could oppose his power. As long as I constrain you, remain before this circle, visible and courteous. Do not depart without my license, until you have fulfilled my wishes truthfully and without any deceit, through the virtue of that power which divided the sea from the land, which none can disregard, and by the law of that power, that water cannot pass beyond its boundaries, namely the power of God, the most high king, the Lord, who created all things, whose power and authority remains eternally, and whose name be blessed.

[A4. The license to depart.][496](#)

Twentieth. Then order or demand whatever you wish, and it will immediately be done. Afterwards, license them as follows:[497](#)

✠ In the name of the Father, and the Son, and the Holy Spirit, go in peace to your place, and peace be between us and you, and be prepared to come when called.

[XXV.] Doctrina in Experimentis faciendis.[498](#)

Secundum istam doctrinam, si velles facere aliquod experimentum, scribe nomen vel nomina spirituum qui continentur in illo experimento in superiori Circulo. Deinde nomen hore et nomen Angeli horae, et ea que sequuntur prout superius diximus. Et exorcisabis eos Exorcismo, qui Scriptus est in presenti Libro et sic habebunt effectum. [112r]

Istud documentum intelligitur de omni documento et experimento extravaganti, quod non habetur in presenti libro. Sic potest fieri omne

experimentum secundum doctrinam huius libri, et melius et spiritus
citius venient.

Explicit *Lucidarium*.

**De formis spirituum ex Cornelii Agrippa *Occulta Philosophia*
*Liber iii.***

Formae familiares spiritibus Saturni.

Apparent ut plurimum longo et gracili corpore, vultu iracundo, facies quatuor habentes, unam in occipitio, alteram in sincipitio, et utrasque rostratas. In utroque genu apparent etiam facies. Sunt colores nigri, et perlucidi. Motus eorum est, ventorum agitacio, cum specie terre motus.

Signum eorum est, terra alba, quolibet niue candidior.

Formae autem particulares sunt:

1. Rex Barbatus, draconem equitans.
2. Senex Barbatus.
3. Mulier vetula, bacula innixa.
4. Porcus.
5. Draco.
6. Bubo.
7. Vestis nigra.
8. Falx.
9. Iuniperus.

Forme familiares Spiritibus Iouis.

[112v] Apparent corpore sanguineo, et cholericis, medie stature, horribili motu, visu mitissimo, blando colloquio, colore ferrugineo.

Motus eorum est coruscatio, cum tonitru.

Signum eorum apparebunt iuxta circulum, homines, qui in specie a Leonibus deuorabuntur.

**[XXV.] Instructions for performing the
experiments.**

Following the same instructions, if you should wish to perform some experiment, write the name or names of the spirits which are contained in that experiment in the outer circle. Then name the hour and the name of the angel of the hour, and those which follow, as we have said above. And exorcise them with the exorcism which has been written in the present book, and thus they will be accomplished.

That same instructions should be understood regarding all operations and supplementary experiments that are not found in the present book. Thus all experiments should follow the instructions in this book, and the spirits will come more quickly and easily.

Here ends the *Lucidarium*.

Concerning the forms of the spirits, from Cornelius Agrippa, *De Occulta Philosophia* Book 4.

Familiar forms of the spirits of Saturn.

They appear for the most part with bodies that are long and slender, with an angry expression, having four faces – one in the back of the head, another in the front, both having beaks. Faces can be seen on each knee as well. Their colors are black, and transparent. Their movement is like the moving of the winds, with the appearance of an earthquake.

Their sign is that the ground will appear to be white, brighter than snow.

Their particular forms are: [499](#)

- A bearded king, riding a dragon
- An old man with a beard
- An elderly woman, leaning on a stick
- A pig
- A dragon
- A horned owl
- A black garment
- A sickle
- A juniper

Familiar forms of the spirits of Jupiter.

They appear with a body sanguine and choleric, of medium stature, with a horrible motion, but with a very mild appearance, charming speech, and rust colored. Their motions are like flashes of lightning with thunder.

Their sign is that men will appear near the circle, who seem to be getting devoured by lions.

Formae autem particulares sunt:

- Rex gladio euaginato ceruum equitans.
- Homo mitratus, longo vestitu.
- Puella cum laurea corona ornata floribus.
- Taurus.
- Ceruus.
- Paur [*Pavo].
- Azurina vestis.
- Gladius.
- Buxus.

Forme familiares spiritibus [+Martis].

Apparebunt longo corpore, colerico et aspectu turpissimo: colore subfusco, et quasi rufo, cornibus fere *ceruinis,⁵⁰⁰ et *unguibus⁵⁰¹ gryphis, mugiunt instar *Taurorum⁵⁰² insanarum. Motus eorum sit quasi instar ignis comburentis.

Signum afferent in specie, fulgor et Tonitru iuxta circulum.

Formæ autem particulares sunt,

- Rex armatus, Lupum equitans.
- Vir armatus.
- Femina in femore clypeum tenens. [113r]
- Hircus.
- Equus.
- Coruus.
- Rubra vestis.
- Lana.
- Multiceps.

Forme familiares spiritibus Solis.

Apparent ut plurimum amplo et magno corpore,⁵⁰³ sanguineo et crassa aureo colore, supertincto sanguine.

Motus eorum est [+celi]⁵⁰⁴ coruscatio et signum eorum est commouere sudorem inuocati.

Forme autem particulares sunt:

- Rex habens sceptrum, Leonem equitans.
- Rex coronatus.
- Regina cum sceptro.
- Auis.
- Leo.
- Gallus.
- Vestis crocea, vel aurea.
- Sceptrum.
- Caudatus.

Forme spiritibus Veneris familiares.

Apparent corpore pulchro, medie stature, amabili et iucundo aspectu, colore albo, vel viridi, de super aurato. Motus eorum, est sicut stella clarissima.

Pro eorum signo, videbuntur, extra circulum, puellae ludentes. [505](#)

Their particular forms are: [506](#)

- A king riding a stag, holding an unsheathed sword
- A man wearing a turban, with a long garment
- A girl with crown of laurel, decorated with flowers
- A bull
- A raven
- A peacock
- Azure clothes
- A sword
- Boxwood

Familiar forms of the spirits [+of Mars].

They will appear with long bodies, choleric, and very ugly looking, with a brownish color and somewhat red, with horns of a wild deer, and claws of a griffin. They bellow like mad bulls. Their movement is like fire burning.

The sign is that they bring the sight of lightning and thunder near the circle.

Their particular forms are:

- An armed king, riding a wolf
- An armed man
- A woman holding a buckler on her thigh
- A he-goat
- A horse
- A raven
- A red garment
- Wool
- A tapeworm

Familiar forms of the spirits of the Sun.

They appear for the most part with big and tall bodies, bloody and thick, with a golden color, tinged with blood.

Their movement is like the glittering [+of the sky], and their sign is that the one who calls them will break into a sweat.

Their particular forms are:

- A king holding a scepter, riding a lion
- A crowned king
- A queen with a scepter
- A bird
- A lion
- A rooster
- A yellow or golden garment
- A scepter
- Having a tail

Familiar forms of the spirits of Venus.

They appear with beautiful bodies, medium in height, with an amiable and pleasant appearance, white in color, or green, gilded over. Their movements are like the clearest stars.

For their sign, girls will be seen playing outside the circle. [507](#)

Forme autem particulares sunt:

- Rex cum sceptro, Camelum equitans.
- Puella pulcre vestita.
- Puella nuda.
- Capra.
- Camellus.
- Collumba.
- Vestis alba vel viridis.
- Flores.
- Sabina herba. [113v]

Forme familiares [+spiritibus] Mercurii.

Apparebunt ut plurimum corpore medie stature, frigido, [+humido,] pulchro, affabili elloquio, forma humana, instar militis armati, colore perlucido.

Motus eorum est sicut nubes argentea.

Pro signo, horrorem inferunt inuocanti. [508](#)

Forme autem particulares sunt:

- Rex ursum equitans.
- Adolescens pulcher.
- Mulier colum tenens.
- Canis.
- Ursa.
- Pica. <adolescens>
- Vestis versicolor.
- Virga.
- Baculus.

Forme familiares spiritibus Lune.

Apparebunt ut plurimo magno corpore, amplo, molli et phlegmatico, colore instar nubis obscure et tenebrosae, vultu tumido, oculis rubeis, et aqua plenis, capite caluo, dentibus aprinis.

Motus eorum, sicut ingens Maris procella.

Pro eorum signo, apparebit ingens pluuiam iuxta circulum.

Forme autem particulares sunt:

- Rex sagittarius Damam equitans.
- Paruulus puer.
- Mulier venatrix cum arcu et sagitta.
- Vacca.
- Damula.
- Anser.
- Vestis viridis vel argentea.
- Sagitta.
- Multipes.

Their particular forms are:

- A king with a scepter, riding a camel
- Nicely dressed girls
- A naked girl
- A she-goat
- A camel
- A pigeon
- A white or green garment
- Flowers
- The herb savin

Familiar forms [+of the spirits] of Mercury.

They appear for the most part with bodies of medium size, cold, [+humid,] attractive, with a pleasant manner of speaking, human in form, like an armed soldier, with transparent color.

Their movement is like a silvery cloud.

For their sign, they cause the one who calls them to feel terror. [509](#)

Their particular forms are:

- A king riding a bear
- An attractive young man
- A woman holding a distaff
- A dog
- A she-bear
- A magpie
- A garment with colors that change
- A wand
- A staff

Familiar forms of the spirits of the Moon.

They usually appear with a large and ample body, soft and phlegmatic. Their color resembles dark and obscure clouds, with a swollen face, red eyes full of water, with a bald head, and teeth like those of a boar.

Their movements are like huge storms at sea.

Their sign is that a huge rain will be seen near the circle.

Their particular forms are:

- A king, armed with arrows, riding a deer
- A tiny boy
- A huntress with bow and arrow
- A cow
- A doe
- A goose
- A green or silvery garment
- An arrow
- Multipede

VERSION 4-EPTAMERON/HEPTAMERON

Base text: Agrippa von Nettesheim, Heinrich Cornelius, and Peter of Abano. *Henrici Cornelii Agrippae Liber Quartus De Occulta Philosophia, seu de Cerimonijs Magicis. Cui accesserunt, Elementa Magica Petri de Abano, Philosophi*. Marpurgi: [Andreas Kolbe], 1559, pp. 65-118 = M1559; collated with other editions. BF1567-68 in particular appears to incorporate corrections from earlier sources.

[65]

EPTAMERON, [510](#)

SEV

ELEMENTA MAGICA PETRI

de Abano Philosophi.



SUPERIORE libro, qui est Quartus Agrippæ, satis abundè dictum est de Cerimoniis & initiationibus Magicis. Verùm quoniam doctis, & iam in hac Arte prouectis videtur scripsisse, quòd speciatim de Cerimoniis non agat, sed in genere potius locatur,⁵¹¹ consilium fuit addere *Elementa Magica* Petri de Abano, vt rudes adhuc, & qui superstitiones Magicas non gustarunt, in procinctu habeant, quomodo in iis se exercere possint. Videbunt⁵¹² enim in hoc libello Isagogen quandam Magicæ vanitatis, & quasi versentur in re presenti, distinctas Spirituum [66] functiones conspicient, quomodo illos ad colloquium allicere oporteat, quid quolibet die, quæue hora agendum sit, & quomodo, quasi syllabatim, descriptum legent: in summa omnium magicarum præstigiarum principia in hoc libello, qui verè gradus est ad magicas operationes, tenebunt. Sed quoniam summa vis circulis tribuitur (sunt enim munimenta quædam quæ Operantes à malis Spiritibus reddant tutos) primò loco de Circuli compositione tractabimus.

[I.] De circulo & eius compositione.

Circulorum autem ratio non est vna eadèmq; semper, sed pro ratione Spirituum inuocandorum, locorum, temporum dierum, & horarum mutari solent.

Oportet enim, in constituendo Circulo, considerare, quo tempore Anni, quo die, & qua hora Circulum facias: quos Spiritus aduocare velis, cui stellæ & Regioni præsent, & quas functiones habeant.

Fiant igitur tres circuli latitudinis pedum [67] nouem, & qui distent vnus ab alio palmum vnum: & in medio circulo scribe primò nomen horæ in qua tu facis opus, secundo loco nomen Angeli horæ, Tertio sigillum Angeli horæ: Quarto

HEPTAMERON

OR,

ELEMENTS OF MAGIC

by Peter of Abano, philosopher



In the previous book, which is the *Fourth Book* of Agrippa, quite enough has been said about magical ceremonies and initiations. However, because he seems to have written for those who are learned and already advanced in this art, and doesn't discuss the specifics of ceremonies, but speaks rather only generally, the plan has been to add *The Elements of Magic* of Peter of Abano, so that those who are inexperienced, and so far have not tasted magical superstitions, may have a plan available that they might be able to exercise themselves. Indeed they will see in this booklet a specific introduction to magical vanity, even as though they are actually present, observing the distinct functions of the spirits, how they should be drawn into conversation, and what should be done, and at which hour and day, and what should be read as if copied syllable by syllable. On the whole, they will possess the beginnings of all magical deceptions in this booklet, which is truly a step towards magical operations. But because the greatest strength is granted to circles (indeed, they are the best defense, keeping one safe from evil spirits while working) we will begin by discussing the arrangement of the circle.

[I.] Concerning the circle and its composition.

You should understand therefore, that the design of the circles is not always the same, but must be altered according to the reckoning of the spirits being called forth, the places,⁵¹³ season, day, and hour.

For in setting up a circle, it is necessary to take into account at which season of the year, on which day of the week, and at which hour you plan to construct the circle. Also, which spirits you wish to call, what their celestial body is, and which region they preside, and what functions they may have.

Make therefore three circles,⁵¹⁴ nine feet wide, and each should be one palm width apart. And in the middle of the first circle write the

name to the hour in which you perform the work; second, the name of the angel of the hour; third, the nomen Angeli, qui præest ei diei qua tu facis opus, & ministrorum eius: Quinto nomen temporis præsentis. Sexto nomen Spirituum regnantium in ea temporis parte, & ei præidentium. Septimo nomen capitis signi regnantis ea temporis parte qua facis opus. Octauo nomen Terræ secundum eam partem temporis in qua facis opus. Nono, & pro complemento medij circuli scribe nomina Solis & Lunæ secundum prædictam temporis rationem. Mutato enim Tempore mutant & nomina.

In superiore autem circulo assignentur in quatuor angulis, nomina angelorum aëri præidentium eo die, quo facis opus: Regis scilicet & trium ministrorum eius. Extra circulum, in quatuor angulis sint Pentagoni. In inferiore circulo scribantur quatuor nomina Diuina, crucibus interpositus. In medio circuli, scilicet ad orientem, scribatur **Alpha**⁵¹⁵ & ad occidentem, scribatur [68] **& ω**, diuidátque crux medium circuli: Perfecto circulo, secundum rationem infrascriptam procedes.

[II.] De nominibus horarum, & Angelorum eis præidentium.

Sciendum est autem, Angelos ordine successiuo, secundum Cœlorum & Planetarum rationem, quibus præsunt, Horis etiam præesse. Adeoque Spiritus, qui præest diei, imperat etiam primæ horæ diei, secundus ab hoc Planeta, præest secundæ, Tertius tertiæ, & sic consequenter. Septem autem Planetis & horis reuolutis, cursus⁵¹⁶ reditur ad primum qui præest diei. De nominibus igitur horarum primò dicemus.

Horæ diei.	Horæ noctis.	Horæ diei.	Horæ noctis.
1 Yayn.	1 Beron.	7 Ourer.	7 Netos.
2 Ianor.	2 Barol.	8 Tamic.	8 Tafrac.
3 Nasnia.	3 Thami.	9 Neron.	9 Sassur.
4 Salla.	4 Athir.	10 Iayon.	10 Aglo.
5 Sadedali.	5 Mathon. [69]	11 Abai.	11 Calerua.
6 Thamur.	6 Rana.	12 Natalon.	12 Salam.

[III. De nominibus quatuor temporum anni.]

De nominibus Angelorum & sigillis eorum, dicetur suo loco. Nunc videndum est de nominibus temporum. Annus igitur quadripartitus, diuiditur in Ver, Aesta-tem, Autumnum & Hyemem: quorum sunt hæc nomina:

sigil of the angel of the hour; fourth, the name of the angel that is in charge on the day that you will perform the work, and his attendants; fifth, the (magical) name of the present season; sixth, the names of the spirits reigning at that season of the year, and guarding it. Seventh, the name of the head of the (zodiac) sign reigning during the season when you perform the work. Eighth, the name of the Earth according to that season when you perform the work. Ninth, and completing the middle circle, write the names of the Sun and Moon following the previous plan of the seasons. For as the season changes, so do the names.

Then, in the outermost circle, in the four quadrants assigned, write the names of the aerial angels presiding on the day that you perform the work: Namely, the names of the king and his three attendants. Outside the circle, in the four corners, should be pentagrams. In the inner circle should be written four divine names, with crosses placed between them. In the middle of the circle, namely towards the east, should be written “**Alpha.**” And towards the west, should be written “**and Omega.**” And a cross should divide the middle of the circle. With the circle thus completed, proceed according to the plan written below.

[II.] Concerning the names of the hours, and the angels that preside over them.

It should be known that the angels preside over the heavens and planets according to a successive order, and they also preside over each hour. Indeed, the spirit which presides over the day also presides over the first hour of the day; the second planet after this presides over the second hour, the third over the third, and so on. After the first seven planets and hours, the sequence repeats with the first that presides over that day. We will begin therefore by declaring the names of the hours.

Hours of the day. Hours of the night.		Hours of the day. Hours of the night.	
1 Yayn.	1 Beron.	7 Ourer.	7 Netos.
2 Ianor.	2 Barol.	8 Tamic.	8 Tafrac.
3 Nasnia.	3 Thami.	9 Neron.	9 Sassur.
4 Salla.	4 Athir.	10 Iayon.	10 Aglo.
5 Sadedali.	5 Mathon.	11 Abai.	11 Calerua.
6 Thamur.	6 Rana.	12 Natalon.	12 Salam.

[III. Concerning the names of the four seasons of the year.]

We will give the names of the angels and their sigils at the proper time, but for now it is necessary to see the names of the seasons. Therefore, the year is fourfold, divided into spring, summer, autumn, and winter, whose names are these:

Ver.	Talui.
Aestas.	Casmaran.
Autumnus.	Ardaraël.
Hyems.	Farlaë.

[Nomina angelorum regnantium in quatuor temporibus, et nomina terræ, solis, et lunæ in quatuor temporibus.]

Angeli veris.

- Caracasa, Core, Amatiel, Commissoros.

Caput signi Veris.

- Spugliguel. [70]

Nomen Terræ, Vere.

- Amadai.

Nomina Solis & Lunæ, Vere.

Sol: Abraym.

Luna: Agusita.

Angeli Aestatis.

- Gargatel, Tariel, Gauiel.

Nomen Terræ, Aestate.

- Festatui.

Caput signi, Veris [*Aestatis].

- Tubiel.

Nomina Solis & Lunæ, Aestate.

Sol: Atbemay [*Athemay].

Luna: Armatas.

Angeli Autumni.

- Tarquam, Gualbare.

Caput Signi Autumni.

- Tolquaret.

Nomen Terræ in Autumno.

- Rabianira.

Nomina Solis & Lunæ, in Autumno.

[71] Sol: Atragini.

Luna: Matasignais.

Angeli Hyemis.

- Amabaël, Ctarari.

Caput signi Hyemis.

- Altarib.

Nomen Terræ, Hyeme.

- Gerenia.

Nomina Solis & Lunæ, Hyeme.

Sol: Commutaf.

Luna: Affaterim.

[IV.] De Consecrationibus, & Benedictionibus: & primò de Circuli benedictione.

Postquam ritè perfectus erit Circulus, asperge eum Aqua benedicta seu Lustra-li, & dic:

Spring: Talui.
Summer: Casmaran.
Autumn: Ardaraël.
Winter: Farlaë.

[Names of the angels governing in the four seasons, and the names of the Earth, the Sun, and Moon in the four seasons.]

Angels of Spring:	Name of the Earth in Spring:
• Caracasa, Core, Amatiel, Commissoros	• Amadai
Head of the sign of Spring:	Names of the Sun and Moon, Spring:
• Spuglignel	Sun: Agraym Moon: Agusita
Angels of Summer:	Name of the Earth, Summer:
• Gargatel, Tariel, Gauiel	• Festatui
Head of the Sign, *Summer:	Names of the Sun and Moon, Summer:
• Tubiel	Sun: *Athemay

Moon: Armatas

Angels of Autumn:

- Tarquam, Gualbarel

Names of the Earth in Autumn:

- Rabianira

Head of the Sign, Autumn:

- Tolquaret

Names of the Sun and Moon in Autumn:

Sun: Atragini

Moon: Matasignais

Angels of Winter:

- Amabaël, Ctarari

Name of the Earth, Winter:

- Gerenia

Head of the Sign, Winter:

- Altarib

Names of the Sun and Moon, Winter:

Sun: Commutaf

Moon: Affaterim

[IV.] Concerning the consecrations and blessings, and first the blessing of the circle.

After the circle has been duly completed, sprinkle it with the holy or purificatory water, [517](#) and say:

Asperges me Domine yssopo, & mundabor: [72] Lauabis me, & super Niuem dealbabor. [518](#)

[V.] Benedictio fumigiorum.

Deus Abraham, Deus Isaac, Deus Iacob, benedic huc creaturas specierum, vt vim & virtutem odorum suorum amplient, ne hostis, nec fantasma in eas intrare possit, Per dominum nostrum Iesum Christum, &c.

Deinde aspergantur aqua benedicta.

[VI.] Exorcismus ignis, cui superponuntur fumigia.

Ignis quo vtendum est, ad suffumigationes, sit in vase fictili seu Terreo, nouo. Exorcizatur autem hoc modo:

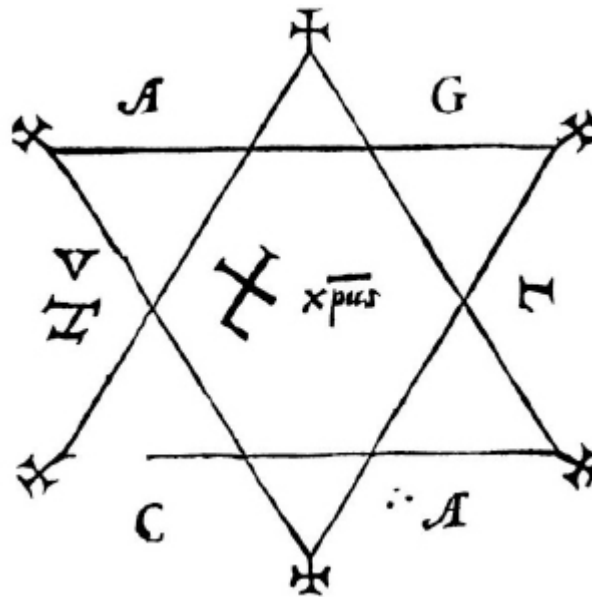
Exorcizo te creatura Ignis, per illum, per quem facta sunt omnia, vt statim omne fantasma eiicias à te, vt nocere non possit in aliquo.

Deinde dic:

Benedic Domine Creaturam istam Ignis, & sanctifica, vt benedicta sit, in collaudationem Nominis tui sancti: vt nullo nocumento sit gestantibus nec videntibus: Per Dominum nostrum Iesum Christum, &c. [73]

[VII.] De Veste & Pentaculo.

Vestis sit sacerdotis, si fieri potest, si non possit haberi, sit Linea & nitida. Deinde sumat hoc pentaculum factum^{[519](#)} Die & hora Mercurij, crescente luna, in Charta membrana^{[520](#)} hædi. Sed prius dicatur super illo, Missa Spiritus sancti, & aspergatur Aqua Baptismali.^{[521](#)}



Sprinkle me with hyssop, O Lord, and I will be cleaned;
wash me, and I will be made whiter than snow.

[V.] Blessing of the incenses. [522](#)

O God of Abraham, God of Isaac, God of Jacob, bless these creatures of fragrance, so that they may increase the power and virtue their scents, so that no enemy or phantasm may be able to enter into them, through our Lord Jesus Christ, etc.

Then sprinkle them with holy water.

[VI.] Exorcism of the fire, on which the incenses are placed.

The fire where the suffumigations are made should be placed in a new earthenware or earthen vessel. Moreover, it should be exorcised in this way:

I exorcise you, O creature of fire, through him, through whom all things have been made, that you immediately

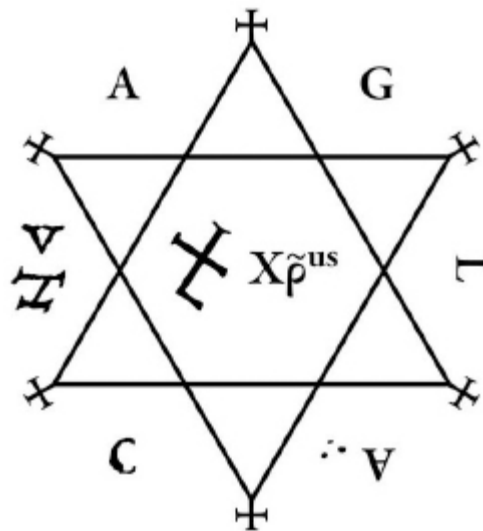
cast out all phantasms from you, so that it will be unable to harm anyone.

Then say:

Bless, O Lord, this creature of fire, and sanctify it, that having been blessed, it will be a high praise of your holy name, so that no harm may come from carrying it or seeing it. Through our Lord Jesus Christ, etc.

[VII.] Concerning the vestment and pentacle.

The vestment should be that of a priest, if possible. If that is not possible, it should be made of linen, and clean. Then have the following pentacle made on the day and hour of Mercury, at a time when the Moon is waxing, on a sheet of parchment made from the skin of a young goat. But previously a Mass of the Holy Spirit should be said over it, and it should be sprinkled with baptismal water.^{[523](#)}



[74] [VIII.] Oratio dicenda quando induitur vestis.

Ancor,^{[524](#)} Amacor, Amides, Theodonias, Anitor, Per
merita Angelorum tuorum sanctorum Domine, induam
vestimenta salutis: vt hoc quod desidero, possim

perducere ad effectum: per te sanctissime **Adonay**, cuius Regnum permanet, per omnia secula seculorum, Amen.

[IX.] De modo operationis.

Sit Luna Crescens, & par, si fieri potest, & non sit combusta.

Operans sit nitidus & purus, per nouem Dies, ante inceptionem operis, sit confessus & communicatus.

Habeat fumigium assignatum diei, in quo facit opus, habeat item Aquam Benedictam à sacerdote, vas fictile nouum igne plenum, vestem & Pentaculum: & sint hæc omnia debitè & ritè consecrata & præparata:

Unus è discipulis ferat vas terrenum igne plenum, & fumigationes, alius portet librum, alius vestem & Pentaculum: & Magister ferat gladium, super quo dicta sit vna Missa de Spiritu sancto, & in medio cuius, sit scriptum hoc nomen, **AGLA** †. [525](#) & in alio latere, hoc nomen † **ON** † [526](#)

Eundo [75] ad locum Consecrandum, dicat semper Litanias, & Discipuli respondeant: Et cum peruenerit ad locum, vbi vult facere Circulum, protrahat Circuli lineas, vt suprà docuimus. Et postquam perfecerit, Aspergat Circulum Aqua Benedicta, dicens.

Asperges me Domine. &c.

Magister igitur ieiunio, castitate & abstinentia ab omni luxu, purificatus, triduum totum ante Diem operationis, die ipso operationis mundis vestibis indutus, cum Pentaculis, fumigiis & rebus ad hæc necessariis, ingrediatur Circulum. Et à quatuor Mundi partibus, inuocabit Angelos qui præsunt septem Planetis, septem diebus hebdomadis, coloribus & metallis: quorum nomina, suo loco videbis. Et, genibus flexis inuocans nominatim dictos Angelos, dicet.

O Angeli supradicti, estote adiutores meæ petitioni, & in adiutorium mihi, in meis rebus, & petitionibus.

[VIII.] The prayer to be said while putting on the vestment.

Ancor, Amacor, Amides, Theodonias, Anitor, through the merits of your holy angels, O Lord, I will put on the vestments of salvation, that what I desire I will be able to bring about, through you, O most holy **Adonay**, whose power and authority endures for all the ages. Amen.

[IX.] Concerning the method of the operation.

The Moon should be waxing, and equal, if possible, and it should not be combust.^{[527](#)}

The one doing the work must be fresh and pure for nine days before undertaking the work, and should have received Confession and Communion.

He should have the incense assigned to the day on which the work will be performed, as well as holy water from a priest, a new earthenware vessel full of fire, the vestment and the pentacle, and all of these must have been duly consecrated and prepared.

One of the disciples should carry the earthenware vessel with its fire and incense, another should carry the book, another the vestment and pentacle, and the master should carry the sword, over the which should have been said one Mass of the Holy Spirit, and on the middle of it should be written the name **AGLA** ✠, and on the other side, this name: ✠ **ON** ✠.

While going to the place that is to be consecrated, he should continually recite the Litanies, the students giving the responses. And when he arrives at the place where he wishes to construct the circle, he should draw the lines of the circle, as taught above. And after it is completed, sprinkle the circle with holy water, saying:

Sprinkle me with hyssop, O Lord, etc.

Moreover, the master should fast, be chaste, and abstain from all luxury, purified, for a full three days before the day of the operation. On the day of the operation itself, putting on clean vestments, with the pentacles, he should enter the circle with the incenses⁵²⁸ and other things needed for the operation. And from the four parts of the world he should invoke the angels who preside over the seven planets, the seven days of the week, colors, and metals, the names of which can be found in the proper place. And kneeling, he should invoke the said angels by name saying:

O angels spoken of before, be my helpers in these petitions, and help me in my affairs and petitions.

Deinde inuocabit Angelos à quatuor partibus Mundi, Aëri dominantes in die illo, in quo facit opus seu experimentum. Et imploratis speciatim omnibus nominibus & spiritibus in circulo circumscriptis, dicat:

O [76] vos omnes, adiuro atque contestor, per sedem **Adonay**, per **Agios**,⁵²⁹ o **Theos**, **Iskyros**,⁵³⁰ **Athanatos**, **Paracletus**, **Alpha & ω**,⁵³¹ & per hæc tria nomina secreta: **Agla**, **On**, **Tetragrammaton**, quòd hodie, debeatis adimplere quod cupio.

His peractis legat coniurationem diei assignatam, in qua facit experimentum: vt infra dicemus. Quòd si pertinaces & refractarij sint, neque obedientes se præstiterint coniurationi diei assignatæ, neque precationibus antè factis: tunc vtere sequentibus Coniurationibus & exorcismis.

[X.] Exorcismus Spirituum Aëreorum.

Nos facti ad imaginem Dei, dotati potentia Dei, & eius facti voluntate, per potentissimum & corroboratum nomen Dei, **EL**, forte & admirabile vos Exorcizamus (*hic nominabit Spiritus quos volet, cuiuscunque ordinis sint*) & imperamus, per eum qui dixit, & factum est, & per omnia nomina Dei, & per nomen **Adonay**, **El**, **Elohim**, **Elohe**,

Zebaoth, Elion, Escerehie,⁵³² [77] **Iah, Tetragrammaton, Sadai:** Dominus Deus, Excelsus, exorcizamus vos, atque potenter imperamus, vt appareatis statim nobis, hic iuxta Circulum, in pulchra forma, videlicet humana, & sine deformitate & tortuositate aliqua. Venite vos omnes tales, quia vobis imperamus, per nomen **Y & V** quod Adam audiuit, & locutus est: & per nomen Dei, **AGLA**, quod Loth audiuit, & factus saluus,⁵³³ cum sua familia: & per nomen **loth,**⁵³⁴ quod Iacob audiuit ab Angelo secum luctante, & liberatus est de manu fratris sui Esau: & per Nomen **Anephexeton**, quod Aaron audiuit, & loquens, & sapiens factus est: & per nomen **Zebaoth**, quod Moyses nominauit, & omnia flumina & Paludes, de Terra Aegipti, versæ fuerunt in sanguinem: Et per nomen **Escerehiè Oriston**, quod⁵³⁵ nominauit, & omnes fluuij ebullierunt Ranas, & ascenderunt in Domos Ægyptiorum, omnia destruentes: Et per nomen **Elion**, quod Moyses nominauit, & fuit grando talis, qualis non fuit ab initio Mundi: & per nomen **Adonay**, quod Moyses nominauit, & fuerunt Locustæ, & apparuerunt super terram [78] Ægyptiorum, & comederunt,⁵³⁶ quæ residua erant grandini: [+& per nomen **Schemes amathia**, quod Ioshua vocauit, & remoratus est Sol cursum:]⁵³⁷ & per nomen **Alpha & ω**, quod Daniel nominauit, &

Then, invoke the angels from the four parts of the world, ruling the air on that day in which you work or do the experiment. And especially invoke all the names and spirits written around the circle, saying:

I adjure and call you all forth, by the seat of **Adonay**, and by **Hagios, O Theos, Iskyros, Athanatos; Paracletus, Alpha & Omega**, and by these three secret names: **Agla, On, Tetragrammaton**, that you fulfill what I desire at once.

When these things have been carried out, read the conjuration assigned to the day on which the experiment is performed, which we

will give below. But if they should be obstinate and stubborn, and determined not to obey the conjuration assigned to the day, nor earlier prayers, then you must add the following conjurations and exorcisms.

[X.] The exorcism of the aerial spirits. [538](#)

We being made in the image of God, endowed with power from God and made according to his will, do exorcise you N. (*naming whichever spirit you wish from the chapters written above*) by the most mighty and powerful name of God EL, strong and wonderful, and we command you by him who spoke the word and it was done, and by all the names of God, and by the name **Adonay, El, Elohim, Elohe, Zebaoth, Elion, Escerehie, Iah, Tetragrammaton, Sadai**, Lord God on high, we exorcise you and powerfully command you that you immediately appear to us here beside this circle, in pleasant form, namely that of a human without ugliness or deformity. Come all you whom we have named, because we command you by the name **Y and V**, which Adam heard and spoke; and by the name of God **AGLA**, which Lot heard and was saved along with all his family, and by the name **loth**, which Jacob heard from the angel wrestling with him, and was delivered from the hand of his brother Esau; and by the name **Anephexeton**, which Aaron heard and spoke, and was made wise; and by the name **Zebaoth**, which Moses named, and all rivers and swamps in the land of Egypt turned into blood, and by the name **Escerehie Oriston**, that he named, and all rivers in the land of Egypt produced frogs in abundance, which climbed into the houses of the Egyptians, destroying everything, and by the name **Elion**, which Moses named, and there was great hail, such as had not been since the beginning of the world; and by the name **Adonay**, which Moses named, and locusts appeared upon the whole land of

Egypt, and devoured all that the hail had left; [+and by the name **Schems Amathia**, which Joshua named, and the Sun stayed its course]; and by the name **Alpha and Omega** which Daniel named destruxit Beel, & Draconem interfecit: & in nomine **Emanuel**, quod tres pueri, Sidrach, Misach, & Abdenago [*Abednego]⁵³⁹ in Camino ignis ardentis cantauerunt, & liberati fuerunt: & per nomen Agros [***Agios**],⁵⁴⁰ & sedem Adonay, & per o Theos, is Kyros [***Ischyros**],⁵⁴¹ Athanatos, Paracletus: & per hæc tria secreta nomina, AGLA, ON, Tetragrammaton, adiuro, contestor,⁵⁴² & per hæc nomina, & per alia nomina Domini nostri Dei Omnipotentis, viui & veri, vos qui, vestra culpa de cœlo eiecti⁵⁴³ fuistis vsque ad infernum locum, exorcizamus, & viriliter imperamus, per Eum, qui dixit, & factum est, cui omnes obediunt Creaturæ, & per illud tremendum Dei iudicium,⁵⁴⁴ & per Mare omnibus incertum, vitreum, quod est ante conspectum Diuinæ Maiestatis,⁵⁴⁵ gradientis & potentiale: & per quatuor diuina Animalia .T. ante sedem Diuinæ Maiestatis gradientia, & oculos ante & retrò habentia: & per ignem ante eius Thronum circumstantem: Et per sanctos Angelos Cœlorum .T. & per eam, quæ Ecclesia Dei nominatur: & [79] per summam sapientiam Omnipotentis Dei, viriliter Exorcizamus, Vt nobis hic ante circulum appareatis, ad faciendam nostram voluntatem, in omnibus, prout placuerit nobis: per sedem **Baldachiaë**: & per hoc nomen **Primeumaton**, quod Moyses nominauit, & in cauernis Abyssi fuerunt profundati vel absorpti, Datan, Corah, & Abiron: & in virtute istius nominis **Primeumaton**, tota cœli Militia compellente, maledicimus vos, priuamus vos omni officio, loco, & gaudio vestro, vsque in profundum abyssi, & vsque ad vltimum diem iudicij vos ponimus, & relegamus in Ignem æternum, & in stagnum ignis & sulphuris, nisi statim appareatis hic coram nobis, ante circulum, ad faciendum voluntatem nostram. In omnibus venite per hæc Nomina **Adonay Zebaoth, Adonay Amioram** [***Annora**].⁵⁴⁶

Venite, venite imperat vobis **Adonay Saday**,⁵⁴⁷ Rex regum potentissimus, & tremendissimus: cuius vires nulla subterfugere potest Creatura, vobis pertinacissimis futuris, nisi obedieritis, & appareatis, ante hunc circulum, affabiles subito: tandem ruina flebilis miserabilisque & ignis in perpetuum [80] inextinguibilis vos manet. Venite ergo in nomine **Adonay, Zebaoth, Adonay, Amioram [*Annora]**: venite, venite, quid tardatis? festinate imperat vobis **Adonay Saday, Rex Regum, El, Aty, Titeip, Azia, Hyn, len, Minosel, Achadan, Vay, Vaa, Ey, Haa, Eye, Exe, a El, El, El, a, Hy, Hau, Hau, Hau, Va, Va, Va, Va.**

and destroyed Bel and slayed the dragon; and in the name **Emanuel**, which the three children, Sidrach, Misach, and Abednego sang in the fiery furnace, and were freed; and by the name *Agios, and by the seat of Adonay, and by O Thios, Ischyros, Athanatos, Paracletus; and by these three secret names: **AGLA On Tetragrammaton**, I charge and call you forth by these names, and by all the names of our Lord and almighty God, living and true, who found fault with you, and expelled you from Heaven into the infernal realm; and we exorcise and powerfully command you, by him who spoke, and everything was done, to whom all creatures are obedient, and by that dreadful day of God's judgment; and by the uncertain sea of glass, which is before the sight of the divine Majesty, and by the four divine animals **T**, who have eyes before and behind, walking before the seat of the Divine Majesty, and by the fire encircling his throne, and by the holy angels of the heavens **T**, and by that which is named in the church of God, and by the highest wisdom, and almighty God, Jesus Christ, we do powerfully exorcise you, that you appear to us here before the circle, to fulfill our will in all things that will please us, and by the **Baldachin** Seat, and by this name **Primeumaton**, which Moses named, and the hollows of the abyss swallowed up Korah, Dathan, and Abiram; and in the power of that name **Primeumaton**, commanding the whole host of Heaven, we will curse you,

and deprive you of all your duties, position, and joy, into the depths of the abyss, and there to remain until the day of the Final Judgment, and we will banish you into the eternal fire, and into the lake of fire and brimstone, unless you immediately appear here in our presence before this circle, to do our will in all things, by these names **Adonay Zebaoth, Adonay *Annora** Come! come! He commands you **Adonay Saday**, most powerful King of kings, and most terrible: whose power no creature is able to resist. This suffering awaits you, unless you obey and appear immediately before this circle, affable, lest doleful ruin and misery and unquenchable fire await you forever. Come therefore in the name of **Adonay, Zebaoth, Adonay, *Annora**. Come, come! Why do you delay? Hasten! He commands you: **Adonay Saday, King of Kings, El, Aty, Titeip, Azia, Hyn, Ien, Minosel, Achadan, Vay, Vaa, Ey, Haa, Eye, Exe, a El, El, El, a, Hy, Hau, Hau, Hau, Va, Va, Va, Va**.

[XI.] Oratio ad Deum, quæ dici debet in quatuor partibus Mundi, in Circulo.

Amorule, Taneha, Latisten, [+Heliorem,] Rabur, Taneha, Latisten, Escha, Aladia, Alpha, & ω. Leyste, Oriston, Adonay, Clementissime Pater mi Cœlestis, miserere mei licet peccatoris, clarifica, in me, hodierno die, licet in digno filio tuo, tuæ potentiæ brachium, contra hos spiritus pertinacissimos: Vt ego, te volente, factus tuorum Diuinorum operum contemplator, possim illustrari⁵⁴⁸ omni sapientia, & semper glorificare, & adorare nomen tuum. Suppliciter exoro te, & inuoco, vt, tuo iudicio, hi spiritus, quos inuoco, conuicti, & constricti, veniant vocati, & [81] dent vera responsa, de quibus eos interrogauero: déntque & deferant nobis, ea quæ per me vel nos præcipietur eis, non nocentes alicui creaturæ, non ledentes, non frementes, nec me sociósque meos, vel aliam creaturam

ledentes, & neminem terrentes: sed petitionibus meis, in omnibus quæ præcipiam eis, sint obedientes.

[XII.]

Tunc stans in medio circuli, teneat manum propè Pentaculum, & dicat:

Per Pentaculum Salomonis aduocati, dent mihi responsum verum.

[XIII.]

Deinde dicat:

Beralanensis, Baldachiensis, Paumachiaë & Apologiaë sedes, per Reges potestatesque magnanimas, ac principes præpotentes, **Genio Liachidæ**, ministri Tartareæ sedis: **Primac**, hic princeps sedis Apologiaë, nona cohorte: Ego vos inuoco, & inuocando vos coniuro, atque supernæ Maiestatis munitus virtute, potenter impero, [549](#) per eum qui dixit, & factum est, & cui obediunt omnes creaturæ: & per hoc nomen ineffabile, **Tetragrammaton יהוה lehouah**, in quo est plasmatum omne seculum, quo audito Elementa corruunt, aër concutitur, mare retrogradatur, [82] ignis extinguatur, Terra tremit, omnesque exercitus Cælestium, terrestrium, & infernorum tremunt, turbantur & corruunt: quatenus cito, & sine mora, & omni occasione remota, ab vniuersis Mundi partibus, veniatis: & rationabiliter de omnibus quæcunque interrogauero, respondeatis vos, & veniatis pacificè, visibiles, & affabiles: nunc & sine

[XI.] Prayer to God, which must be said towards the four parts of the world, from within the circle.

Amorule, Taneha, Latisten, [+Helio⁵⁵⁰rem,] Rabur, Taneha, Latisten, Escha, Aladia, Alpha, and Omega, Leyste, Oriston, Adonay, O most merciful heavenly father, have mercy on me, although I am a sinner; dignify me this day. Let it be permitted to your unworthy child, to bear the arm of your power against these most stubborn spirits, that I by your will may be made an observer of your divine works, may I be illuminated with all wisdom, and may I always glorify and honor your name. Beseechingly I beg and call upon you, that by your decree these spirits which I invoke may be bound and constrained to come when called, and give true answers to me, to those things which I shall ask them beforehand, not harming any creature, not hurting, or raging against me or my associates, or harming or frightening any other creatures, but rather obeying my petitions diligently in all which I will order.

[XII.]

Then standing in the middle of the circle, he should hold his hand near the pentacle, and say:

By the pentacle of Solomon, may those who are summoned give true answers to me.

[XIII.]

Then say:

From the **Beralanen, Baldachin, Paumachia,** and **Apologia** Seats, through the most magnanimous kings and powers, and the mightiest princes, **Genio Liachidae,** ministers of the Tartarean seat, **Primac,** the prince of the seat of **Apologia,** the **Ninth Court,** I invoke you, and by invoking, conjure you, and being armed with power from the supreme majesty, I strongly command you, by him who

spoke and it was done, and to whom all creation obeys; and by this ineffable name **Tetragrammaton** יהוה **Jehovah**, through which all the ages were formed, which being heard, all the elements are overthrown, the air is shaken violently, the sea runs back, the fire is extinguished, the Earth trembles, and all the heavenly, worldly, and infernal hosts tremble and are troubled, disturbed, and ruined. Therefore, come quickly and without delay, from all parts of the world, and make rational answers to all mora, manifestantes quod cupimus: coniurati per nomen æterni, viui & veri Dei **Helioren**, [***Heliorem**]⁵⁵¹ & mandata nostra perficientes, persistentes semper, vsque ad finem & intentionem meam, visibiles nobis, & affabiles,⁵⁵² clara voce, nobis intelligibili,⁵⁵³ & sine omni ambiguitate.

[XIV.] Visiones & apparitiones.

Quibus ritè peractis, apparebunt infinitæ visiones, & Phantasmata pulsantia Organa, & omnis generis instrumenta Musica: idque fit à Spiritibus, vt terrore compulsi socij, abeant è circulo: quia nihil aduersus Magistrum possunt. Post hæc videbis [83] infinitos sagittarios, cum infinita multitudine bestiarum horribilem: quæ ita se componunt, ac si vellent deuorare socios. Et tamen nil timeant. Tunc sacerdos siue magister, adhibens manum Pentaculo, dicat:⁵⁵⁴

Fugiat hinc iniquitas vestra, virtute vexilli Dei.

Et tunc Spiritus obedire magistro coguntur: & socij nil amplius videbunt.

Deinde exorcizator, tenens manum prope Pentaculum, dicat:

Ecce Pentaculum Salomonis, quod ante vestram adduxi præsentiam: ecce personam exorcizatoris, in medio exorcismi, qui est optimè à Deo munitus, intrepidus, prouidus, qui, viribus potens, vos, exorcizando, inuocauit, & vocat. Venite ergo cum festinatione, in virtute nominum

istorum, **Aye, Saraye, Aye, Saraye, Aye Saraye**, ne differatis venire, per nomina æterna Dei viui & veri **Eloy, Archima, Rabur**: & per hoc presens Pentaculum quod super vos potenter imperat: & per virtutem Cœlestium Spirituum, Dominorum vestrorum: & per personam exorcizatoris, coniurati, festinati venire, & obedire præceptori vestro [84] qui vocatur Octinomos.

His peractis, sibilet in quatuor Angulis mundi. Et videbis immediatè magnos motus: & cùm videris, dicas:

Quid tardatis? quid moramini? quid facitis? præparate vos, & obedite Præceptori vestro, in nomine Domini **Bathat**, vel **Vachat** super **Abrac** ruens, superuiuens [*superveniens],⁵⁵⁵ **Abeor**, super **Aberer**.⁵⁵⁶

Tunc immediatè venient, in sua forma propria. Et quando videbis eos iuxta circulum, ostende illis Pentaculum coopertum sindone sacro, & discooperiatur, & dicat:

Ecce conclusionem vestram, nolitè fieri inobedientes.

things I shall ask of you; but come peaceably, visibly, and affably, now and forthwith revealing what we desire, being conjured by the name of the eternal, living, and true God, ***Heliorem**, and remain until the end, and according to my intentions, visible to us, and affably answering with a clear voice, and without any ambiguity.

[XIV.] Visions and apparitions.

With these things duly carried out, infinite visions will appear, and phantasms beating instruments, and all sorts of musical instruments: And in this way the spirits will try to drive the associates out of the circle through terror, because they can do nothing against the master. After this they will see vast numbers of archers, with many horrible beasts, which seem poised to devour the associates. And yet they have nothing to fear. Then the priest or master, holding his hand out to the pentacle, should say:

Flee hence with your iniquities, by virtue of the banner of God.

And then the spirits will obey the master, and the associates will see nothing more.

Then the exorcist, holding his hand near the pentacle, should say:

Behold the pentacle of Solomon, which I have brought before your presence. Behold the person of the exorcist in the midst of the exorcism, who has been very well fortified by God, undaunted, prepared with powers, who has powerfully called you, and calls you with exorcising. Come therefore with haste, by the power of these names, **Aye, Saraye, Aye Saraye, Aye Saraye**, do not delay coming, by the eternal names of the true and living God **Eloy, Archima, Rabur**, and by this pentacle here at hand, which rules potently over you, and by the power of the heavenly spirits, of your lords, and by the person of the exorcist, being conjured, hasten to come and obey your master, who is called Octinomos.

This being accomplished, he should whistle^{[557](#)} towards the four parts of the world, and immediately you will see great movements,^{[558](#)} and when you see this, say:

What hinders you? What is the reason for your delay? Prepare to obey your master, in the name of the Lord **Bathat** (or **Vachat**) rushing over **Abrac**, coming over, **Abeor**, over **Aberer**.

Then they will come immediately in their own proper forms, and when you see them beside the circle, show them the pentacle, which had been covered with consecrated muslin, and it should be uncovered, and say:

Behold your confinement, if you become disobedient.

Et subito videbis eos in pacifica forma: & dicent tibi,

Pete quid vis, quia nos sumus parati complere omnia mandata tua, quia Dominus ad hæc nos subiugauit.

[XV. Adventus spirituum.]

Cùm autem apparuerint Spiritus, tunc dicas:

Bene veneritis Spiritus, vel Reges nobilissimi: quia vos vocavi per illum, cui omne genu flectitur Cœlestium, terrestrium & infernorum: cuius in manu omnia Regna Regum sunt: nec est qui suæ contrarius esse possit maiestati. Quatenus constringo vos, vt hic ante Circulum visibiles, affabiles permanetis: [85] tamdiu, támque constantes, nec sine licentia mea recedatis, donec meam, sine fallacia aliqua & veridicè⁵⁵⁹ perficiatis voluntatem, per potentiæ illius virtutem, qui mari posuit terminum suum, quem præterire non⁵⁶⁰ potest, & lege illius Potentiæ, non pertransit fines suos, Dei scilicet, Altissimi Regis, Domini, qui cuncta creauit, Amen.

[XVI.]

Tunc iube quod vis, & fiet. Post hæc licentia eos sic:

✠ In nomine Patris, Filij, & Spiritus Sancti, ite in pace ad loca vestra:

& pax sit inter nos & vos, parati sitis venire vocati.⁵⁶¹

*Hæc sunt quæ Petrus de Abano de Magicis Elementis dixit.*⁵⁶²

Vt autem facilius Rationes circuli, possis cognoscere, subiiciam⁵⁶³ schema vnum. Sit ita vt aliquis velit Veris tempore, prima hora Diei Dominicæ Circulum facere, is erit eiusmodi, qui in figura sequenti conspicitur. [86]

And suddenly you will see them in a peaceful form, and they will say to you,

Ask what you wish, because we are prepared to fulfill your orders, because the Lord has subjugated us for this.

[XV. The arrival of the spirits.][564](#)

And when the spirit have appeared, then you should say:

Welcome O spirits, or most noble kings, because I have called you through him before whom all beings kneel, whether celestial, earthly, or infernal beings, in whose hands are the powers of all kings. Nor is there any who could oppose his power. As long as I constrain you, remain before this circle, visible and courteous. Do not depart without my license, until you have fulfilled my wishes truthfully and without any deceit, through the virtue of that power which divided the sea from the land, which none can disregard, and by the law of that power, that water cannot pass beyond its boundaries, namely the power of God, the most high king, the Lord, who created all things. Amen.

[XVI.]

Then order whatever you wish, and it will be done. Afterwards, license them as follows:

✚ In the name of the Father, Son, and Holy Spirit, go in peace to your place, and peace be between us and you, and be prepared to come when called.

These are the things which Peter of Abano has said about the elements of magic.

But in order for you to more easily know the plan of the circle, I will show a specific example. Should someone wish to make a circle some Springtime, on the first hour of a Sunday, it would be like this, as seen in the following figure.

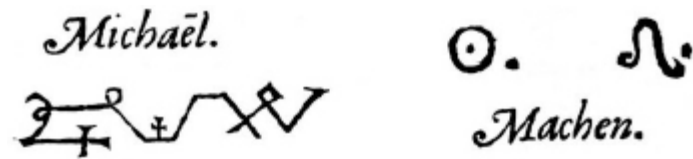
[XVII.] Figura Circuli pro prima hora Diei
Dominicæ, veris tempore. [565](#)



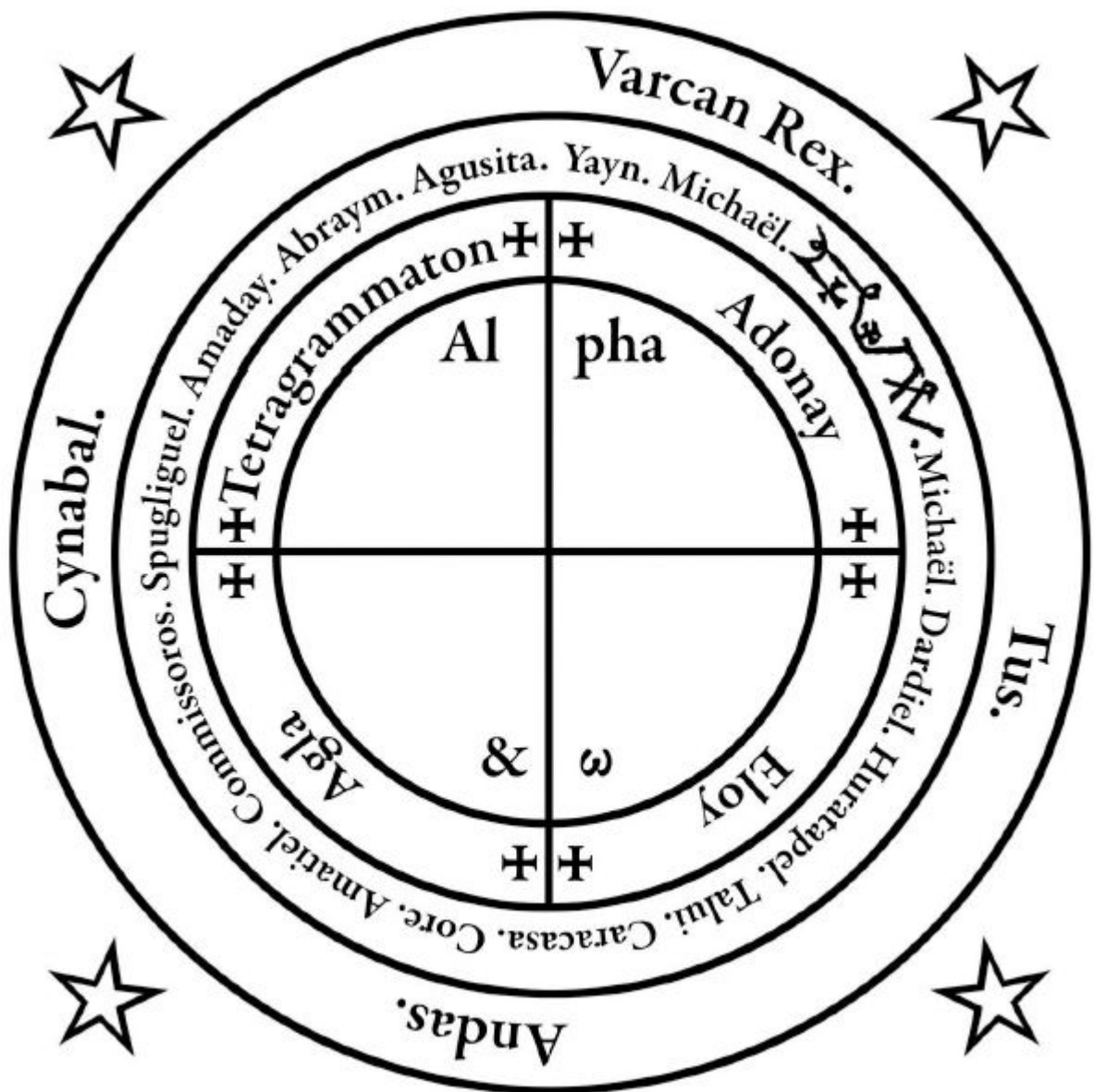
SVPEREST nunc vt Hebdomadam exploremus, singulósque illius
Dies, [566](#) & Spiritus qui illis præsunt: & primò de die Dominico. [87]

[XVIII.] Consyderationes Diei Dominicæ. [567](#)

Angelus Diei Dominicæ, & Sigillum eius, Planeta eius, & signum Planetæ, & nomen quarti Coeli.



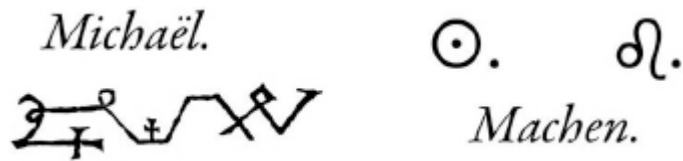
[XVII.] Figure of the circle for the first hour of Sunday, during Springtime.



It still remains to explore the week, and each day thereof, and which spirits preside over them.

[XVIII.] Considerations for Sunday.

The angel of Sunday, and his sigil, his celestial body and sign, and the name of the Fourth Heaven.



Angeli diei Dominicæ.

- Michael. Dardiel. Huratapel.

Angeli Aëris regnantes die Dominico.

- Varcen Rex.

Ministri eius.

- Tus. Andas. Cynabal.

Ventus cui subsunt Angeli Aëris supradicti.

- Boreas. [88]

Angeli Quarti Cœli regnantes die Dominico, quos aduocare oportet à quatuor mundi Partibus.

Ad Orientem.

- Samaël. Baciël. Atel. Fabriël. Vionatraba.

Ad Occidentem.

- Anaël. Pabel. Vstaël. Burchat. Suceratos. Capabili.

Ad Septentrionem.

- Aiel. Aniel, vel Aquiel. Masgabriel. Sapiel. Matuyel.

Ad Meridiem.

- Habudiel. [89] Machasiel. Charsiel. Vriel. Naromiel.

Fumigium diei Dominicæ.

- Sandalum rubeum. [568](#)

Coniuratio diei Dominicæ.

Coniuro & confirmo super vos Angeli fortes Dei, & sancti, in nomine **Adonay, Eye, Eye, Eya**, [569](#) qui est ille, qui fuit,

est, & erit, **Eye, Abraye:** & in nomine **Saday, Cados, Cados, Cados,** altè sedentis super Cherubin: & per nomen Magnum ipsius Dei fortis, & potentis, exaltatique super omnes Cœlos **Eye, Saraye,**⁵⁷⁰ Plasmatoris seculorum, qui creauit Mundum, Cœlum, Terram, Mare, & omnia quæ in eis sunt in primo Die, & sigillauit ea sancto nomine suo **Phaa:** & per nomina sanctorum Angelorum, qui dominantur in quarto Exercitu,⁵⁷¹ & seruiunt coram potentissimo **Salamia,** Angelo Magno & honorato: & per nomen Stellæ, quæ est Sol, & per signum, & per immensum nomen Dei viui, & per nomina [90] omnia prædicta, coniuro te **Michaël,** Angele Magne,

Angels of Sunday.

- Michaël, Dardiel, Huratapel

Angels of the air governing on Sunday.

- King Varcan

His ministers.

- Tus, Andas, Cynabal

The wind which the angels of the air listed above are under.

- The North Wind

Angels of the Fourth Heaven governing on Sunday, which should be called from the four parts of the world.

Towards the East:

- Samaël, Baciël, Atel, Fabriël, Vionatraba

Towards the West:

- Anaël, Pabel, Vstaël, Burchat, Suceratos, Capabili

Toward the North:

- Aiel, Aniel (or Aquiel), Masgabriel,. Sapiel, Matuyel

Towards the South:

- Habudiel, Machasiel, Charsiel, Vriel, Naromiel.

Incense for Sunday.

Red sandalwood

Conjuration for Sunday.

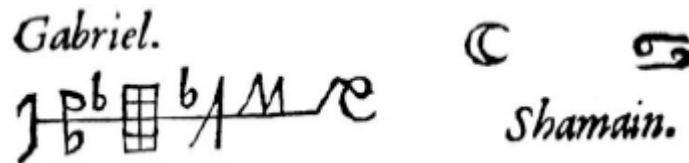
I conjure and encourage you, O mighty and holy angels of God, in the name **Adonay, Eye, Eye, Eya**, who is, and was, and shall be **Eye, Abraye**, and in the name **Saday, Cados, Cados, Cados**, sitting high above the cherubim, and by the great name of the same God, creator, powerful, mighty, exalted above all the heavens, **Eye, Saraye**, of the shaper of the ages, who created the world – Heaven, Earth, the sea, and all that is in them – on the first day, and sealed them up with his holy name **Phaa**, and by all the names of the holy angels who have mastery over the Fourth Host, and serve before the most powerful **Salamia**, a great and honored angel, and by the name of his celestial body, which is the Sun, and by the sign (Leo), and by the immeasurable name of the living God, and by all the names mentioned before. I conjure you, O qui es præpositus Diei Dominicæ: & per nomen **Adonay**, Dei Israël, qui Creauit Mundum, & quicquid in eo est, quòd pro me labores, & adimpleas omnem meam petitionem, iuxta meum velle, & votum meum, in negotio & causa mea:

& hic dicas causam tuam, & negotium tuum. Dic præterea pro qua re Coniurationem hanc suscipis.

Spiritus Aëris diei Dominicæ sunt subditi vento Boreæ.⁵⁷² Eorum Natura est Aurum, Gemmas, Carbunculos, Diuitias, gratiam & benevolentiam impetrare: Inimicias hominum dissoluere, hominibus honores tribuere, Infirmitates inferre vel auferre. Quomodo autem compareant, dictum est libro superiore de Ceremoniis Magicis.⁵⁷³

[XIX.] Consyderationes Diei Lunæ.

Angelus Diei Lunæ, sigillum eius, Planeta eius, & signum Planetæ, & nomen primi Cœli. [91]



Angeli Diei Lunæ.

- Gabriel. Michaël. Samaël.

Angeli aëris regnantes die Lunæ.

- Arcan Rex.

Ministri.

- Bilet. Missabu. Abuzaba.

Ventus cui subsunt Angeli aëris supradicti.

- Zephirus

Angeli primi Cœli, regnantes die Lunæ, quos aduocare oportet è quatuor Mundi partibus.

Ad Orientem.

- Gabriël. Gabraël. Madiel. Deamiel. Ianael. [92]

Ad Occidentem.

- Sachiel. Zaniel. Habaiel. Bachanaël. Corabiel.

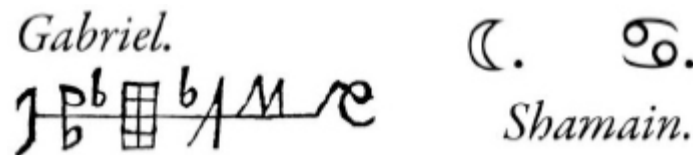
Michaël, great angel, who is the administrator of the day Sunday, and by the name of **Adonay**, God of Israel, who created the world and all that is within it, that you labor for me, and fulfill my petition entirely, according to my will and desire, business, and cause.

And here state your cause and business, and why you undertook this conjuration.

The spirits of the air of Sunday are subject to the North Wind. Their nature is to obtain gold, jewels, carbuncles, wealth, grace, and favor. They can get rid of the unfriendliness of people, grant honors to people, and cause or cure sicknesses. How they appear, however, has already been covered in the previous book about magical ceremonies. [574](#)

[XIX.] Considerations for Monday.

The angel of Monday, his sigil, his planet, the zodiacal sign of the planet, and the name of the First Heaven:



Angels of Monday.

- Gabriel, Michaël, Samaël

Angels of the air governing on Monday.

- King Arcan

His Ministers.

Bilet, Missabu, Abuzaba

The wind which the angels of the air listed above are under.

Zephyr, the West Wind.

Angels of the First Heaven, governing on Monday, which should be called from the four parts of the world.

Towards the East:

- Gabriël, Gabraël, Madiel, Deamiel, Ianael

Towards the West:

- Sachiel, Zaniel, Habaiel, Bachanaël, Corabiel

Ad Septentrionem.

- Mael. Vuael. Valnum. Baliel. Balay. Humastrau.

Ad Meridiem.

- Curaniel. Dabriel. Darquiel. Hanun. Anayl. Vetuël.

Fumigium diei Lunæ.

- Aloë.

Coniuratio Diei Lunæ.

Coniuro & confirmo super vos Angeli fortes & boni, in nomine **Adonay, Adonay**, [93] **Adonay, Eie, Eie, Eie, Cados, Cados, Cados, Achim, Achim, la, la, Fortis, la**, qui apparuit⁵⁷⁵ monte Sinaï, cum glorificatione Regis **Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, leia**, qui Maria creauit, stagna, & omnes Aquas, in secundo Die, quasdam super cœlos, & quasdam in terra. Sigillauit Mare in alto nomine suo, & terminum, quem sibi posuit, non præteribit: & per nomina Angelorum, qui dominantur in primo Exercitu, qui seruiunt **Orphaniel** Angelo Magno, præcioso, & honorato: & per nomen Stellæ, quæ est Luna: & per⁵⁷⁶ nomina prædicta, super te coniuro, scilicet **Gabriel**, qui es præpositus Diei Lunæ secundo, quòd pro me labores, & adimpleas, &c.

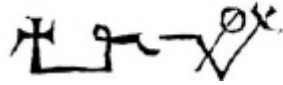
vt in coniuratione Diei Dominicæ.

Spiritus Aëris Diei Lunæ sunt subdicti Zephiro, qui ventus est Lunæ. Eorum natura Argentum dare, Res de loco ad locum deferre, Equos veloces tribuere, Secreta præsentia & præterita personarum, dicere. Quomodo autem compareant, vide libro superiore. [94]

[XX.] Consyderationes Diei Martis.

Angelus Diei Martis, Sigillum eius, Planeta eius, & Signum dominans illi Planetæ, nomen item quinti Cœli.

Samaël.



o → V.M.

Machon.

Angeli Diei Martis.

- Samaël. Sataël. Amabiel.

Angeli aëris regnantes Die Martis.

- Samax Rex.

Towards the North:

- Mael, Vuael, Valnum, Baliel, Balay, Humastrau

Towards the South:

- Curaniel, Dabriel, Darquiel, Hanun, Anayl, Vetuël.

Incense for Monday.

- Aloes

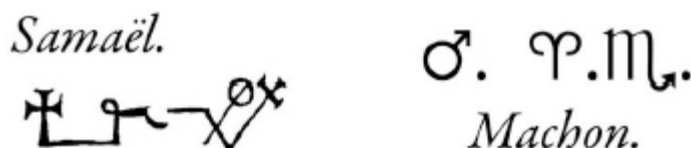
Conjuration for Monday.

I conjure and encourage you mighty and good angels, in the name **Adonay, Adonay, Adonay, Eie, Eie, Eie, Cados, Cados, Cados, Achim, Achim, Ia, Ia, Mighty, Ia**, who appeared on Mount Sinai, with glorification of King **Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, leia**, who created the seas, lakes, and all waters on the second day, separated from the heavens, and separated from the earth, and who sealed the sea in his high name, and set its boundary, which it will be unable to escape. And by the names of the angels who have mastery over the First Host, and who serve the great angel **Orphaniel**, precious and honored, and by the name of the celestial body, which is the Moon, and by the names mentioned before. I conjure over you, O **Gabriel**, who is the administrator of the second day, Monday, that you labor for me... (*etc., as in the conjuration of Sunday*).

The spirits of the air on Monday are subject to Zephyr, the West Wind, which is the wind of the Moon. Their nature is to give silver, transport things from place to place, give fast horses, and to reveal secrets of persons of present and past times. How they appear, however, has already been covered in the previous book.

[XX.] Considerations for Tuesday.

The angel of Tuesday, his sigil, his planet, the zodiacal signs ruling that planet, and the name of the Fifth Heaven:[577](#)



Angels of Tuesday.

- Samaël, Sataël, Amabiel

Angels of the air governing on Tuesday.

- King Samax

Ministri.

- Carmax. Ismoli. Paffran.

Ventus cui subsunt Angeli aëris supradicti.

- Subsolanus.

Angeli quinti cœli, regnantes Die Martis, quos aduocare oportet à quatuor Mundi partibus. [95]

Ad Orientem.

- Friagne. Guaël. Damaël. Calzas. Arragon.

Ad Occidentem.

- Lama. Astagna. Lobquin. Soncas. Iaxel. Isiaël. Irel.

Ad Septentrionem.

- Rahumel. Hyniel. Rayel. Seraphiel. Mathiel. Fraciel.

Ad Meridiem.

- Sacriel. Ianiel. Galdel. Osaël. [96] Vianuël. Zaliel.

Fumigium Diei Martis.

- Piper.

Coniuratio Diei Martis.

Coniuro & confirmo super vos, Angeli fortes & sancti, per Nomen **Ya, Ya, Ya, He, He, He, Va, Hy, Hy, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim**, & per Nomina ipsius Altissimi Dei, qui fecit Aquam aridam apparere, & vocavit Terram, & produxit Arbores & herbas de ea, & sigillauit super eam, cum precioso, honorato, metuendo, & sancto nomine suo: & per nomen Angelorum dominantium in quinto Exercitu, [578](#) qui seruiunt **Acimoy** Angelo magno, forti, potenti, & honorato: & per Nomen Stellæ, quæ est Mars: & per nomina prædicta Coniuro super te **Samaël** Angele Magne, qui præpositus es Diei Martis, & per nomina **Adonay**, Dei viui & veri, quod pro me labores, & adimpleas, &c.

vt in Coniuratione Diei Dominicæ. [97]

Spiritus Aëris diei Martis subditi sunt Subsolano. Eorum natura est, prælia, mortalitates, occisiones & combustiones facere: & bis mille Milites dare ad tempus, mortem, infirmitatem, aut sanitatem tribuere. Quomodo autem compareant, vide libro superiore.

His ministers.

Carmax, Ismoli, Paffran

The wind which the angels of the air listed above are under.

- The East Wind

Angels of the Fifth Heaven governing on Tuesday, which should be called from the four parts of the world.

Towards the East:

- Friagne, Guaël, Damaël, Calzas, Arragon

Towards the West:

- Lama, Astagna, Lobquin, Soncas, Iaxel, Isiaël, Irel

Towards the North:

- Rahumel, Hyniel, Rayel, Seraphiel, Mathiel, Fraciel

Towards the South:

- Sacriel, Ianiel, Galdel, Osaël, Vianuël, Zaliel

Incense for Tuesday.

- Pepper

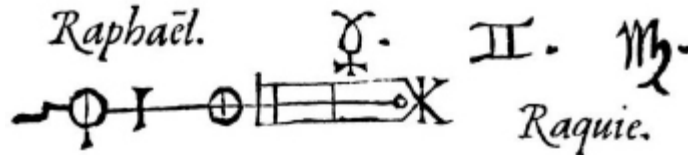
Conjuration for Tuesday.

I conjure and encourage you mighty and holy angels, by the name **Ya, Ya, Ya, He, He, He, Va, Hy, Hy, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim**, and by the names of the same high God, who made dry land appear over the water, and called it Earth, and he produced trees and herbs from it, and set his seal upon it with his precious, honored, feared, and his holy name, and by the names of the angels governing the Fifth Host, who serve the great angel **Acimoy**, mighty, powerful, and respected, and by the name of its celestial body, which is Mars, and by the names mentioned before. I conjure over you, O great angel **Samaël**, who is the administrator of the day Tuesday, and by the names of God **Adonay**, living and true, that you labor for me, and fulfill (*etc. as in the conjuration for Sunday*).

The spirits of the air on Tuesday are subject to the East Wind. Their nature is to cause battles, fatalities, murders, and conflagrations, and to give a two thousand soldiers at a time, and to grant either death, sickness, or health to anyone. How they appear, however, has already been covered in the previous book.

[XXI.] Consyderatio diei Mercurij.

Angelus diei Mercurij, sigillum eius, Planeta eius, signum dominans illi Planetæ, nomen item secundi Cœli.



Angeli Diei Mercurij.

- Raphaël. Miel. Saraphiel.

Angeli aëris regnantes Diei Mercurij.

- Mediat vel, Modiat Rex.

Ministri.

- Suquinos. Sallales.

Ventus cui subsunt Angeli aëris supradicti.

- Africus. [98]

Angeli secundi Cœli regnantes die Mercurij, quos aduocare oportet à quatuor mundi partibus.

Ad Orientem.

- Mathlai. Tarmiel. Baraborat.

Ad Occidentem.

- Ierescue. Mitraton.

Ad Septentrionem.

- Thiel. Raël. Iariahel. Venahel. Velel. Abuiori. Vcirnuël.

Ad Meridiem.

- Milliel. Nelapa. Babel. Caluel. [99] Vël. Laquel.

Fumigium diei Mercurij.

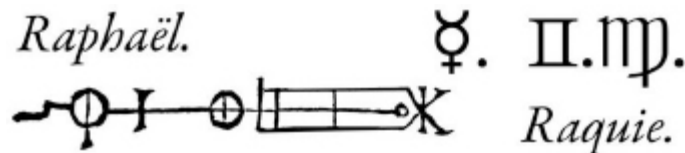
Mastix.

Coniuratio diei Mercurij.

CONIVRO & confirmo vos Angeli fortes, sancti, & potentes, in nomine fortis, metuendissimi, & benedicti **la, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie, Asamie, Asaraie:** & in nomine **Adonay** Dei

[XXI.] Considerations for Wednesday.

The angel of Wednesday, his sigil, his planet, the zodiacal signs governing that planet, and the name of the Second Heaven:



Angels of Wednesday.

- Raphaël, Miel, Saraphiel

Angels of the air governing on Wednesday.

- King Mediat (or Modiat)

His ministers.

- Suquinos, Sallales

The wind which the angels of the air listed above are under.

- The Southwest Wind

Angels of the Second Heaven governing on Wednesday, which should be called from the four parts of the world.

Towards the East:

- Mathlai, Tarmiel, Baraborat

Towards the West:

- Ierescue, Mitraton

Towards the North:

- Thiel, Raël, Iariahel, Venahel, Velel, Abuiori, Vcirnuël

Towards the South:

- Milliel, Nelapa, Babel, Caluel, Vël, Laquel

Incense for Wednesday.

- Mastic

Conjuration for Wednesday.

I conjure and encourage you holy angels, mighty and powerful, in the name of the strong, feared, and blessed one, **Ia, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie, Asamie, Asaraie**, and in the name **Adonay** Israël, qui creauit luminaria magna, ad distinguendum diem à nocte: & per nomen omnium Angelorum deseruientium in exercitu secundo, coram **Tegra** Angelo maiori, atque forti & potenti: & per nomen Stellæ, quæ est Mercurius, & per nomen sigilli quo sigillatur⁵⁷⁹ à Deo fortissimo & honoratio: & per omnia prædicta super te **Raphaël** Angele magne, coniuro, qui es præpositus diei quartæ: & per nomen sanctum, quod erat scriptum in fronte Aaron sacerdotis [100] Altissimi Creatoris:⁵⁸⁰ & per nomina Angelorum, qui in gratia saluatoris confirmati sunt: & per nomen sedis Animalium, habentium senas alas, quòd pro me labores, &c.

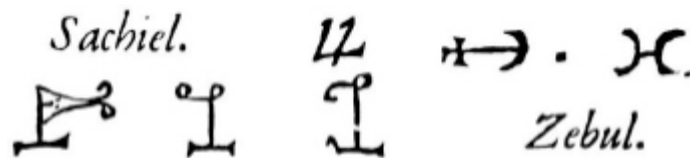
vt in coniuratione diei Dominicæ.

Spiritus Aëris diei Mercurij, subijciuntur Africo. Eorum natura est, omnia Metalla dare, omnia terrena, præterita, præsentia, & futura reuelare, iudices placare, victorias in prælio dare, experimenta, & omnes scientias destructas, reædificare, & docere: & corpora ex Elementis mixta, conditionaliter vnum in aliud transmutare, infirmitates, vel sanitatem dare, pauperes sublimare, sublimes deprimere, Spiritum, vel Spiritus ligare vel dissoluere, seras aperire.

Tales spiritus operationes aliorum habent, sed non ex perfecta potentia, sed in virtute vel scientia. Quomodo autem compareant dictum est libro superiore.

[XXII.] Consyderatio Diei Iouis.

Angelus diei Iouis, sigillum eius, Planeta [101] eius, signum dominans illi Planetæ, nomen item Sexti Cœli.



Angeli Diei Iouis.

- Sachiel. Castiel. Asasiel.

Angeli aëris regnantes die Iouis.

- Suth Rex.

Ministri.

- Maguth. Gutriz.

Ventus, cui subsunt Angeli aëris supradicti.

- Auster.

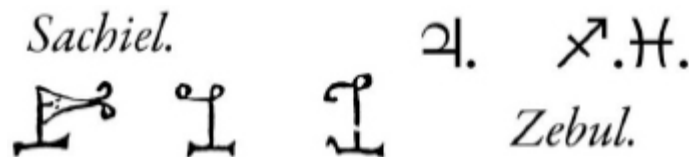
God of Israel, who created the great lights in order to distinguish day from night, and by the names of all angels serving in the Second Host, in the presence of the great angel **Tegra**, strong and powerful, and by the name of its celestial body, which is Mercury, and by the name of its seal, which is a seal from God, most powerful and respected, and by all the previously mentioned names. I call upon you, O great angel **Raphael**, who is placed in command of the fourth day, and by the holy name which was written on the forehead of Aaron, the priest of the most high Creator, and by the names of the angels, who

are well established in the grace of the Savior, and by the name of the seat of the living creatures, each having six wings, that you labor for me, (*etc. as in the conjuration for Sunday*).

The spirits of the air on Wednesday are subject to the Southwest Wind. Their nature is to give all metals, to reveal all earthly things, past, present, and future, to make judges agreeable, to give victory in battle, to rectify and teach experiments and all corrupted sciences, to transmute bodies out of the mixed elements, conditionally one into another, to give health or cause sickness, to raise up the poor and bring down the elite, to bind and release spirits, and unlock locks. These spirits have the capabilities of the others, but not with the same power or knowledge. How they appear, however, has already been covered in the previous book.

[XXII.] Considerations for Thursday.

The angel of Thursday, his sigil, his planet, the zodiacal signs governing that planet, and the name of the Sixth Heaven:



Angels of Thursday.

- Sachiel, Castiel, Asasiel

Angels of the air governing on Thursday.

- King Suth

His ministers.

- Maguth, Gutriz

The wind which the angels of the air listed above are under.

- The South Wind

**Sed quoniam vltra quintum Cœlum Angeli aëris non reperiuntur,
ideo die louis, dic in quatuor Mundi partibus, orationes
sequentes.**

Ad Orientem.

O Deus magne, & excelse, & honorate, per infinita secula.
[102]

Ad Occidentem.

O Deus sapiens, clare & iuste, ac Diuina clementia: ego
rogo te piissime pater, quòd meam petitionem, quòd
meum opus, & meum laborem hodie debeam complere, &
perfectè intelligere. Tu qui viuis & regnas, per infinita
secula seculorum, Amen.

Ad Septentrionem.

O Deus potens, fortis & sine principio.

Ad Meridiem.

O Deus potens, & misericors.

Fumigium Diei louis.

- Crocus.

Coniuratio diei louis

CONIVRO & confirmo⁵⁸¹ super vos, Angeli sancti, per
nomen **Cados, Cados, Cados, Eschereie, Eschereie,
Eschereie, hatim, ya, fortis, firmator seculorum,
Cantine, laym, Ianic, Anic, Calbat, Sabbac, Berifay,
Alnaym:** & per nomen **Adonay**, qui creauit pisces reptilia,
in aquis, & anes [*aues], super faciem Terræ volantes
versus cœlos die quinto: & per nomina Angelorum
seruentium [103] in sexto exercitu⁵⁸² coram **Pastor**
[*Pastore]⁵⁸³ Angelo sancto & magno & potenti Principe:
& per nomen Stellæ, quæ est Iuppiter: & per nomen sigilli
sui: & per nomen **Adonay**, summi Dei, omnium Creatoris:

& per nomen omnium stellarum, & per vim, & virtutem earum, & per nomina prædicta, coniuro te **Sachiel** Angele magne, qui es præpositus Diei Iouis, vt pro me labores, &c.

vt in coniuratione Diei Dominicæ.

Spiritus aëris diei Iouis subiiciuntur Austro. Eorum natura est, mulierum amorem conciliare, Lætos & gaudentes homines reddere, Lites pacificare, Inimicos mitigare, sanare infirmos, sanos infirmare, adferre vel auferre damna. Quomodo autem compareant, dictum est libro superiore.

But because no angels of the air are to be found beyond the Fifth Heaven, therefore on Thursday, say the following prayers towards the four parts of the world.

Towards the East:

O great God, exalted and respected through the infinite ages.

Towards the West:

O wise God, illustrious and just, and with divine mercy: I ask you O most pious Father, that my petition, that my work, and my labor be fulfilled and understood perfectly today, you who lives and reigns, through the infinite ages, amen.

Towards the North:

O powerful God, strong and without beginning.

Towards the South:

O God, powerful and merciful.

Incense for Thursday.

- Saffron

Conjuration for Thursday.

I conjure and encourage you holy angels, by the name **Cados, Cados, Cados, Eschereie, Eschereie, Eschereie, hatim, ya, strong, support of the worlds, Cantine, laym, Ianic, Anic, Calbat, Sabbac, Berifay, Alnaym**, and by the name **Adonay**, who on the fifth day, created the fishes and creeping things in the waters, and the birds upon the face of the Earth, flying through the skies, and by the names of the angels serving in the Sixth Host before the presence of the holy angel ***Pastore**, great and potent prince, and by the name of the celestial body, which is Jupiter, and by the name of its sigil,⁵⁸⁴ and by the name of **Adonay**, highest God and creator of all things, and by the names of all stars, and by their strength and virtue, and by the names mentioned before, I conjure you, O great angel **Sachiel**, who is placed in command of Thursday, that you labor on my behalf, (*etc. as in the conjuration for Sunday*).

The spirits of the air on Thursday are subject to the South Wind. Their nature is to win over the love of women, make persons happy and joyful, settle lawsuits, subdue enemies, cure the sick or sicken the healthy, and to procure or remove damages. How they appear, however, has already been covered in the previous book.

[XXIII.] Consyderatio Diei Veneris.

Angelus Diei Veneris, Sigillum eius: Planeta eius, signum dominans illi Planetæ: item nomen tertij Coeli. [104]



Angeli Diei Veneris.

- Anaël. Rachiel. Sachiel.

Angeli aëris regnantes Die Veneris.

- Sarabotres, Rex.

Ministri.

- Amabiel. Aba. Abalidoth. Flaëf.

Ventus, cui subsunt Angeli aëris supradicti.

- Zephirus.

Angeli Tertij Cœli, regnantes die Veneris, quos aduocare oportet à quatuor Mundi partibus.

Ad Orientem.

- Setchiel. Chedisutaniel. Corat. Tamaël. [105] Tenaciel.

Ad Occidentem.

- Turiel. Coniel. Rabel. [585](#) Kadie. Maltiel. Hufaltiel.

Ad Septentrionem.

- Peniel. Penaël. Penat. Raphaël. Raniel. Doremiel.

Ad Meridiem.

- Porna. Sachiel. Chermiel. Samaël. Santaniel. [586](#) Famiel.

Fumigium diei Veneris.

- Costus. [106]

Coniuratio Diei Veneris.

Coniuro & confirmo super vos, Angeli fortes, sancti, atque potentes, in nomine **On, Hey, Heya, Ia, Ie, Adonay Saday:**[587](#) & in nomine **Saday**, qui creauit quadrupedia & Animalia reptilia, & homines in sexto Die,

[XXIII.] Considerations for Friday.

The angel of Friday, his sigil, his planet, the zodiacal signs governing that planet, and the name of the Third Heaven.



Angels of Friday.

- Anaël, Rachiel, Sachiel

Angels of the air governing on Friday.

King Sarabotres

His ministers.

- Amabiel, Aba, Abalidoth, Flaëf

The wind which the angels of the air listed above are under.

Zephyr – the West Wind

Angels of the Third Heaven, governing on Friday, which should be called from the four parts of the world.

Towards the East:

- Setchiel, Chedisutaniel, Corat, Tamaël, Tenaciel

Towards the West:

- Turiel, Coniel, Rabiël, Kadie, Maltiel, Hufaltiel

Towards the North:

- Peniel, Penaël, Penat, Raphaël, Raniel, Doremiel

Towards the South:

- Porna, Sachiel, Chermiel, Samaël, Santaniel, Famiel

Incense for Friday.

- Costus

Conjuration for Friday.

I conjure and encourage you holy angels, strong and mighty, in the name **On, Hey, Heya, Ia, le, Adonay Saday,**

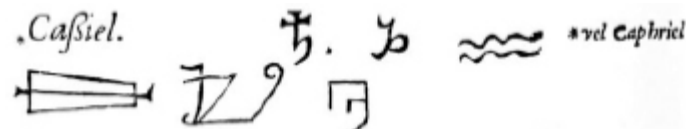
and in the name **Saday**, who created the four-footed creatures, and creeping things, and people & Adæ dedit potestatem super omnia Animalia: vnde benedictum sit nomen Creatoris in loco suo: & per nomina Angelorum seruientium in tertio Exercitu, coram **Dagiel**⁵⁸⁸ Angelo magno, principe forti atque potenti: & per nomen Stellæ, quæ est Venus: et per sigillum eius, quod quidem est sanctum: & per nomina predicta coniuro super te **Anaël**, qui es præpositus diei Sextæ, vt pro me labores, &c.

vt in coniuratione diei Dominicæ habentur.

Spiritus Aëris Diei Veneris subiiciuntur Zephиро. Eorum natura est, dare Argentum, homines excitare & procliuiore reddare ad luxuriam, inimicos per luxuriam concordare, & matrimonia facere, homines in amorem Mulierum allicere, infirmitates dare, vel auferre, & omnia [107] quæ habent motum, facere.

[XXIV.] Consideratio diei Saturni, seu Sabbati.

Angelus diei Saturni, sigillum eius, Planeta eius, signum dominans illi Planetæ.



Angeli diei Saturni.

- Cassiel. Machatan. Vriel.

Angeli aëris, regnantes die Saturni.

- Maymon Rex.

Ministri.

- Abumalith. Assaibi. Balidet.

Ventus cui subsunt spiritus⁵⁸⁹ **aëris prædicti.**

- Africus. [108]

Fumigium diei Saturni.

- Sulphur. [590](#)

Dictum est supra, in consyderatione diei louis, quod vltra quintum Cœlum, nulli sunt angeli Aëri dominantes: ideo vtere, in quatuor Cardinibus Mundi, Orationibus ijs, quas ad id vides accommodatas, die louis.

on the sixth day, and gave Adam power over all animals, whence comes the blessed name of the Creator in the right place, and by the names of the angels serving in the Third Host before the great angel **Dagiel**, the strong and powerful prince, and by the name of the celestial body, which is Venus, and by its sigil, which is holy, and by the names previously mentioned. I call upon you, O **Anaël**, who is placed in command of the sixth day, that you labor on my behalf, (*etc. as in the conjuration for Sunday*).

The spirits of the air on Friday are subject to Zephyr, the West Wind. Their nature is to give silver, to excite and make men more inclined to luxury, to bring harmony to enemies through luxury, and to make marriages, to gently draw men into love with women, and to give or remove sickness, and create everything which has movement.

[XXIV.] Considerations for Saturday.

The angel of Saturday, his sigil, his planet, and the zodiacal signs governing that planet. [591](#)

Cassiel (or Caphriel). ḥ. ṼṢ.≈.
 [Araboth.]

Angels of Saturday.

- Cassiel, Machatan, Vriel

Angels of the air governing on Saturday.

- King Maymon

His ministers.

- Abumalith, Assaibi, Balidet

The wind which the angels of the air listed above are under.

- The Southwest Wind

Incense for Saturday.

- Sulfur

As said above, in the *Considerations for Thursday*, there are no angels of the air beyond the Fifth Heaven. Therefore use the prayers to the four corners of the world that you see adapted for the purpose for Thursday.

Coniuratio diei Saturni.

Coniuro & confirmo super vos **Caphriel** vel **Cassiel Machatori**, & **Seraquiel** Angeli fortes & potentes, & per nomen **Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acim, Cados, Cados, Ina vel Ima, Ima, Saclay [*Saday]**,⁵⁹² **Ia, Sar**, Domini formatoris seculorum, qui in septimo Die quieuit, & per illum, qui in beneplacito suo, filiis Israël, in hereditatem obseruandum dedit, vt eum firmiter custodirent & sanctificarent, ad habendum inde bonam, in alio seculo remunerationem: & per nomina Angelorum seruientium in Exercitu septimo **Booël** Angelo Magno & potenti principi: [109] & per nomen Stellæ, quæ est Saturnus: & per sanctum sigillum eius: & per nomina prædicta, Coniuro super te **Caphriel**, qui præpositus es diei septimæ, quæ est dies Sabbati, quod pro me labores, &c.

vt habentur in Coniuratione Diei Dominicæ.

Spiritus aëris diei Saturni subijciuntur vento Africo, Eorum natura est, seminare discordias: odia, & malas cogitationes, plumbum, ad libitum dare, quemlibet interficere, & quodlibet membrum mutilare. Quomodo autem compareant, superiore libro dictum est.

* *

*

Conjuration for Saturday.

I conjure and encourage you, **Caphriel** (or Cassiel), **Machatori**, and **Seraquiel**, strong and mighty, and by the name **Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acim, Cados, Cados, Ina vel Ima, Ima, Saclay [*Saday], Ia, Sar**, the Lord, who shaped the world, who rested on the seventh day, and by him who of his good pleasure decreed the same to be observed by the children of Israel, that they steadfastly guard and sanctify the same, thereby earning a good reward in the other world, and by the names of the angels serving in the Seventh Host, before the presence of the great angel and mighty prince **Booel**, and by the name of its celestial body which is Saturn, and by his holy sigil, and by the names previously mentioned. I conjure you, O great and mighty angel **Caphriel**, who is placed in command of the seventh day, which is the Sabbath day, that you labor on my behalf, *(etc. as in the conjuration for Sunday)*.

The spirits of the air on Saturday are subject to the Southwest Wind. Their nature is to cause disagreements, hatred, and bad thoughts, to give freely the metal lead, to kill any, and to maim any limbs. You can find their appearance in the prior book.

[110]

**[XXV.] DE ANGELIS HORARVM, secundum
dierum rationem Tabulæ. [593](#) (The angels of the**

hours, tabulated according to the reckoning of the days.)

Dies Dominicus. (Sunday)

Horæ diei. (Hour of the day)	Angeli horarum. Angel of the hour)	Horæ noctis. (Hour of the night)	Angeli horarum. Angel of the hour)
1. Iayn.	Michal [*Michael].	1. Beron.	Sachiel.
2. Ianor.	Anael.	2. Baroli.	Samaël.
3. Nasnia.	Raphael.	3. Thanu.	Michael.
4. Salla.	Gabriel.	4. Athir.	Anaël.
5. Sadelali [*Sadedali].	Cassiel.	5. Mathon.	Raphaël. [111]
6. Thamur.	Sachiel.	6. Rana.	Gabriel.
7. Ourer.	Samaël.	7. Netos.	Cassiel.
8. Tanic.	Michael.	8. Tafrac.	Sachyel.
9. Neron.	Anael.	9. Saffur.	Samael.
10. Iayon.	Raphael.	10. Aglo.	Michael.
11. Abay.	Gabriel.	11. Calerua.	Anael.
12. Natalon.	Cassiel.	12. Salam.	Raphael.

Dies Lunæ. (Monday)

Horæ Diei. (Hour of the day)	Angeli horarum. Angel of the hour)	Horæ Noctis. (Hour of the night)	Angeli horarum. Angel of the hour)
1. Yayn.	Gabriel.	1. Beron.	Anael.
2. Ianor.	Cassiel.	2. Barol.	Raphael. [112]
3. Nasnia.	Sachiel.	3. Thanu.	Gabriel.
4. Salla.	Samael.	4. Athir.	Cassiel.
5. Sadedali.	Michael.	5. Maphon.	Sahiel.
6. Thamur.	Anael.	6. Rana.	Samael.
7. Ourer.	Raphael.	7. Netos.	Michael.
8. Tanic.	Gabriel.	8. Tafrac.	Anael.
9. Neron.	Cassiel.	9. Sassur.	Raphael.
10. Iayon.	Sachiel.	10. Aglo.	Gabriel.
11. Abay.	Samael.	11. Calerna.	Cassiel.
12. Natalon.	Michael.	12. Salam.	Sachiel.

Dies Martis. (Tuesday)

Horæ Diei. (Hour of the day)	Angeli horarum. Angel of the hour)	Horæ Noctis. (Hour of the night)	Angeli horarum. Angel of the hour)
1. Yayn.	Samael.	1. Beron.	Cassiel.
2. Ianor.	Michael.	2. Barol.	Sachiel.
3. Nasnia.	Anael.	3. Thanu.	Samaël.
4. Salla.	Raphael.	4. Athir.	Michaël.
5. Sadedali.	Gabriel.	5. Mathon.	Anaël.
6. Thamur.	Cassiel.	6. Rana.	Raphaël.
7. Ourer.	Sachiel.	7. Netos.	Gabriel.
8. Tanic.	Samael.	8. Tafrac.	Cassiel.
9. Neron.	Michael.	9. Sassur.	Sachiel.
10. Iayon.	Anael.	10. Aglo.	Samahël.
11. Abay.	Raphael.	11. Calerna.	Michaël.
12. Natalon.	Gabriel. [113]	12. Salam.	Anaël.

Dies Mercurij. (Wednesday)

Horæ Diei. (Hour of the day)	Angeli horarum. Angel of the hour)	Horæ Noctis. (Hour of the night)	Angeli horarum. Angel of the hour)
1. Yayn.	Raphaël.	1. Beron.	Michael.
2. Ianor.	Gabriel.	2. Barol.	Anael.
3. Nasnia.	Cassiel.	3. Thamur.	Raphael.
4. Salla.	Sachiel.	4. Athir.	Gabriel.
5. Sadedali.	Samaël.	5. Mathon.	Cassiel.
6. Thamur.	Michael.	6. Rana.	Sachiel.
7. Ourer.	Anaël.	7. Netos.	Samael.
8. Tanic.	Raphaël.	8. Tafrac.	Michael.
9. Neron.	Gabriel. [114]	9. Sassur.	Anael.
10. Iayon.	Cassiel.	10. Aglo.	Raphael.
11. Abay.	Sachiel.	11. Calerna.	Gabriel.
12. Neron.	Gabriel.	12. Salam.	Cassiel.

Dies Martis [*louis]. (Thursday)

Horæ Diei. (Hour of the day)	Angeli horarum. Angel of the hour)		
1. Yayn.	Sachiel.	2. Ianor.	Samael.
5. Sadedali.	Raphael. [115]	3. Nasnia.	Michael.
6. Thamur.	Gabriel.	4. Salla.	Anael.
7. Ourer.	Cassiel.	2. Barol.	Cassiel.
8. Tanic.	Sachiel.	3. Thanu.	Sachiel.
9. Neron.	Samael.	4. Athir.	Samaël.
10. Iayon.	Michael.	5. Mathon.	Michael.
11. Abay.	Anael.	6. Rana.	Anaël.
12. Natalon.	Raphaël.	7. Netos.	Raphaël.
Horæ Noctis. (Hour of the night)	Angeli horarum. Angel of the hour)	8. Tafrac.	Gabriel.
1. Beron.	Gabriel.	9. Sassur.	Cassiel.
		10. Aglo.	Sachiel.
		11. Calerna.	Samaël.
		12. Salam.	Michael.

Dies Veneris. (Friday)

Horæ Diei. (Hour of the day)	Angeli horarum. Angel of the hour)	Horæ Noctis. (Hour of the night)	Angeli horarum. Angel of the hour)
1. Iayn.	Anael. [116]	1. Beron.	Samaël.
2. Ianor.	Raphaël.	2. Barol.	Michaël.
3. Nasnia.	Gabriel.	3. Thanu.	Anaël.
4. Salla.	Cassiel.	4. Athir.	Raphaël.
5. Sadedali.	Sachiel.	5. Mathon.	Gabriël.
6. Thamur.	Samaël.	6. Rana.	Cassiel.
7. Ourer.	Michaël.	7. Netos.	Sachiel.
8. Tanic.	Anaël.	8. Tafrac.	Samaël.
9. Neron.	Raphaël.	9. Sassur.	Michaël.
10. Iayon.	Gabriel.	10. Aglo.	Anaël.
11. Abay.	Cassiel.	11. Calerna.	Raphaël.
12. Natalon.	Sachiel.	12. Salam.	Gabriel. [117]

Dies Saturni. (Saturday)

Horæ Diei. (Hour of the day)	Angeli horarum. Angel of the hour)		
1 Iayn.	Cassiel.	6 Thamur.	Raphael.
2 Ianor.	Sachiel.	7 Ourer.	Gabriel.
3 Nasnia.	Samael.	8 Tanic.	Cassiel.
4 Salla.	Michael.	9 Neron.	Sachiel.
5 Sadedali.	Anael.	10 Iayon.	Samael.
		11 Abay.	Michael.
		12 Natalon.	Anael.

Horæ Noctis. Angeli horarum.
(Hour of the night Angel of the hour)

1 Beron. Raphael.
 2 Barol. Gabriel.
 3 Thanu. Cassiel.
 4 Athir. Sachiel.
 5 Mathon. Samael.

6 Rana. Michael.
 7 Netos. Anael.
 8 Tafrac. Raphael. [118]
 9 Sassur. Gabriel.
 10 Aglo. Cassiel.
 11 Calerna. Sachiel.
 12 Salam. Samael.

Illud autem obiter notandum, primam
 horam Diei, vbilibet gentium, &
 quocunque tempore, assignari soli
 orienti, vbi primum apparet in
 Orisonte oriente: primam
 autem horam noctis, esse
 decimam tertiam à
 prima hora diei.

Sed de hic
 hactenus.

* *

*

Elementorum Magicorum
Petri de Abano,
Finis.

In passing, it should be noted that
 the first hour of each day, anywhere in
 the world, and during any season, begins
 as soon as the Sun is first seen on the
 horizon. But the first hour of the night
 begins with the thirteenth hour from the
 first hour of the day. But this should
 suffice.

* *

*

Here ends the
***Elements of Magic* of Peter of**
Abano.

NOTES

- 1 The name is variously attested, even within individual manuscripts: Trithemius (*Antipalus Maleficiorum*, 1508) gives the title as *Elucidarium Necromantiæ*. Lynn Thorndike (1923 p. 912) follows Gabriel Naudé (1669 p. 275) in using *Elucidarium necromanticum*, but the latter was apparently misquoting Trithemius. Boudet (2006 p. 609) uses *Elucidarium nigromantie*; and Véronèse (2013 p. 330) used *Elucidarius magice* (or *Lucidarium artis nigromantie*) based on the Vatican (V) and Ghent (G) manuscripts respectively. The mss. give: V: *Elucidarius Magiæ Magistri Petri de Albano [*Abbano]*; but Explicit calls it *Lucidarium*. VSG: *Lucidarium Magistri Petri de Abbano in arte Magica*. G: *Lucidarium artis nigromantie Petri de Abbano*; (later): *Elucidarium artis Nigromantie*.
- 2 From the Greek ἑπτα “seven” and ἡμερα — “day.”
- 3 Editions can be found in Barrett, Francis. *The Magus, or Celestial Intelligencer, Being a Complete System of Occult Philosophy*. London: Lackington, Allen and Co, 1801 (Barrett did not identify his source, but took credit himself); Stephen Skinner *Fourth Book of Occult Philosophy*, London: Askin, 1978 and Ibis Press, 2005; also Turner, Robert, and Donald Tyson. *Fourth Book of Occult Philosophy: The Companion to Three Books of Occult Philosophy Written by Henry Cornelius Agrippa of Nettesheim*. Woodbury, Minn: Llewellyn Publications, 2009; Michelle Belanger and Catherine Mason, *Summoning Spirits: The Heptameron of Peter de Abano*: Fort Wayne, IN, 2016; and also Lisiewski, Joseph C. *Ceremonial Magic & the Power of Evocation*. Tempe, AZ: Original Falcon Publications, 2004. All of these however rely almost entirely on Robert Turner's 1655 and 1665 English translations. Tyson's edition however has an extensive valuable commentary.
- 4 Reichelt, Julius. *Exercitatio, de amuletis, aeneis figuris illustrata*. Argentorati: Apud Joh. Frid. Spoor, & Reinhard. Wechtler, 1676, tabula II.
- 5 Trithemius listed the title as *Elucidarium necromantie Petri de Apono medici Paduani* and incipit: *Multi experimentatores diversimode*. He described it as being about conjuring daemons to oneself through the use of “the names of the spirits, years, months, days, and individual hours.” *Antipalus Maleficiorum*, Book 1, chapter 3: “[26] Item est liber, prænotatus *Elucidarium Necromantiæ* Petri de Apono medici Paduani, Conciliatoris dicti, de quo fabulosa multa dicuntur. In quo nihil sanum continetur, sed vana et superstitiosa sunt omnia, per annos, menses, dies et horas singulas confingens ad conjurationes sibi noua dæmonia, spiritus nomina simul et opera. Incipit autem sic: *Multi experimentatores diuersimodè*. Sunt et alia

plura superstitiosa volumina huic Petro inscripta, quorum sit auctor quicumque fuerit. Vanus et superstitiosus erat per omnia.”

- [6](#) See Frank Klaassen, “Necromancy” in Page and Rider 2019 pp. 201-211. See also discussion in Boudet 2006 p. 92-94.
- [7](#) Thorndike 1923 p. 912. His name has also been spelled Petrus, Pietro d'Abano; Apone, Apono, Appono, Aponensis, Abanus, Abbano, Albano, Ebano, Pietro von Abano, Pierre D'Aban.
- [8](#) Vescovini, Graziella Federici, “Peter of Abano (Pietro de Sclavione)” in Hanegraaff, Wouter J., Antoine Faivre, R. van den Broek, and Jean-Pierre Brach. *Dictionary of Gnosis & Western Esotericism*. Leiden, the Netherlands: Brill, 2006, p. 944.
- [9](#) Pietro d'Abano, *Lucidator dubitabilium astronomiae*, p. 117: ‘Quales sunt que Hermetis, Belenuz, Thozz Greci, Germath Babylonensis, Job Arabis, Zekel caputque Saturni, necnon Liber Lune Liberque Veneris et aliorum planetarum, Liber Razielis, volumina Salomonis, ut Ydea, Sigilla, Quatuor anuli, Tres figure spirituum, Clavicula, Ars dicta notoria, Fortunati . . .’ See also Véronèse 2013 p. 311 and p. 296 n. 6. The title “Greater Key of Solomon” is frequently used, owing to the influence of L. W. de Laurence and his bootleg edition of this work, which he re-titled *The Greater Key of Solomon* (Chicago, 1914). Besides taking credit for Mathers’ work, he made many alterations to the texts in order to promote his mail-order business.
- [10](#) Trithemius, Johannes. *Ioan. Tritemij Abbatis Spanheymen[sis] De Septem Secundeis, id est, intelligentijs, siue Spiritibus Orbes post deum mouentibus, reconditissimae scientiae & eruditionis libellus: multa scitūq[ue] digna, mira breuitate in se complectens arcana, Imperatori Caesari Diuo Maximiliano Aug. Pio, Sapienti dicatus ; Ex Archetypo conscriptus, Anno Domini 1545.* [Erscheinungsort nicht ermittelbar]: [Verlag nicht ermittelbar], 1545.
- [11](#) Hereward Tilton, “Bells and Spells: Rosicrucianism and the Invocation of Planetary Spirits in Early Modern Germany”, *Celestial Magic*, special issue of *Culture and Cosmos*, Vol. 19, nos. 1 and 2, Autumn/Winter and Spring/Summer 2015, pp. 167-88. For an exemplar see London: British Library Add MS 27199, ff. 388v-470v (especially f. 438r).
- [12](#) Seemingly he relied heavily on earlier French translations. See Shlomo Sela, “Pietro d'Abano, Translator of Abraham Ibn Ezra's Astrological Writings,” *Seferad*, vol. 79:1, enero-junio 2019, pp. 7-87.
- [13](#) See edition and translation in Peterson 2016.
- [14](#) *Rex daemones, aerie potestates*. Peterson 2016, pp. 228-229, 268-269.
- [15](#) *Nouvelle biographie générale depuis les temps les plus reculés jusqu'à nos jours: avec les renseignements bibliographiques et l'indication des sources à*

- consulter*, Hoefer (M., Jean Chrétien Ferdinand) Volume 1: Paris, 1855, p. 31.
- [16](#) Thorndike 1923 p. 325, citing Kieseewetter *Der Occultismus des Alterthums*: Leipzig, 1896. Also in Kieseewetter; **Geschichte des Occultismus* volume 2, p. 314.
- [17](#) Christian Gottlieb Jöcher, *Allgemeines Gelehrten-Lexicon*, Dritter Theil (=Vol. III), 1751, p. 1453: “Seine Wercke sind 1496 zu Venedig zusammen in folio heraus gekommen.” There is an edition of *Conciliator differentiarum philosophorum* published in Venice (Bonetus Locatellus, for Octavianus Scotus) 1496, but it includes only 2 texts by Peter: *Conciliator* and *De venenis*.
- [18](#) On *Experimentum de annulis*, see Boudet et al 2013 pp. 247 ff, including edition. Another ms, Vatican Pal. Lat. 1394 (16th ce) quotes from Peter of Abano *in libro suo magico* (“in his book of magic”) for an invisibility experiment (75v), which involves sacrificing a spotless white dove at a crossroads to the “good King of the East.”
- [19](#) On Gohory as author of those texts, see Thomas Willard in Classen, Albrecht, *Magic and Magicians in the Middle Ages and the Early Modern Time: The Occult in Pre-Modern Sciences, Medicine, Literature, Religion, and Astrology*. Berlin: Walter de Gruyter, 2018. Note, Gohory's known publishers include Paris, France 1545, 1548, 1550, 1552, 1555, 1559, 1560, 1563, 1571, 1572; Antwerp, Belgium, 1561, 1572, 1573; Basel, Switzerland, 1568; Frankfurt am Main 1568; Lyon, France 1576, 1577. Further, many of his publications have no publisher identified. On Gohory as author of *Arbatel*, see Peterson 2009 pp. xiv-xvi.
- [20](#) Trithemius 50.
- [21](#) Trithemius 51.
- [22](#) Aka Benhensatrus. Trithemius 48 (Behencasin).
- [23](#) Trithemius 43.
- [24](#) Trithemius 52.
- [25](#) Trithemius 69.
- [26](#) Trithemius 1.
- [27](#) Vadianische Bibliothek (Saint Gall), and Gustav Scherer. *Verzeichniss Der Manuscripte Und Incunabeln Der Vadianischen Bibliothek in St. Gallen*. [Compiled by Gustav Scherer.]. 1864, p. 93.
- [28](#) Namely, Queen Cristina di Svezia. Graziella Federici-Vescovini, *Medioevo magico*, 2008, p. 349. Thanks to Mihai Vartejaru for providing a link to this important manuscript on the Vatican Library website:

https://digi.vatlib.it/view/MSS_Reg.lat.1115. Thorndike *History II* p. 926 gives the catalog number as “Vatican Regina Sueviae 2014”, but it must be the same manuscript. Similarly Glorieux gives the catalog number as “Ms. Vatic. Regin. 2014, ff. 97-114.” Glorieux, P. *La Faculté des Arts et ses maitres au XIIIe siècle*. Paris: Librairie Philosophique, 1971, p. 274.

- [29](#) Thanks to Alex Rusciano for pointing this out.
- [30](#) For example, for the angels of the air governing the 4 directions, of the 24 names, 14 have errors.
- [31](#) The date and publisher were identified in Gilly 2002 p. 214 n2. The real Beringen brothers (Godefroy and Marcellin) did indeed run a printing business between 1545 and 1556-1559, but subsequently their imprint was used fictitiously by more than one publisher. The text here referenced was estimated as vintage “1545” by Baudrier, and “1550” according to the USTC, but these dates are too early. univ-tours.fr BVH has it listed as 1545.
- [32](#) M1559 errors corrected in BF1567-68: *pri-/vocalis* corrected to *prioris vocalis*; *domina/natrices* corrected to *dominatrices*; *augendum* corrected to *agendum*; *denda* corrected to *deinda*; *couuenit* corrected to *conuenit*; *manium* corrected to *manium*; ... However, M1559 has more punctuation, which seems more likely to have been added later than removed. New BF1567-68 errors: M1559 *tegra* vs. BF1567-68 *tetra*; M1559 *geometrica* vs. BF1567-68 *geometria*; M1559 *nouem angulos* vs. BF1567-68 *nomen angulos*; M1559 *rotundus* vs. BF1567-68 *rotundin*; M1559 *ex iijs* vs. BF1567-68 *ex ij*; M1559 *genibus* vs. *gentibus*; M1559 *vittam* vs. *vitam*; M1559 *autem* vs. *cutem*; M1559 *adipisci* vs. *adipissi*;
- [33](#) Identification per Gilly 2002 p. 214-215 n3.
- [34](#) For example, RT 1665: Thamic for 8th hour of the day vs. Thamie and Thanir in L1547.
- [35](#) For example, it propagates errors Torquaret and Tetra found in BF1579, but not in BF1567-68.
- [36](#) Edition in Marathakis 2020. On Proclus, see op. cit. p. 46.
- [37](#) See edition in Rebiger et al 2009.
- [38](#) Compare also Plut. 89 Sup 38 *Fasciculus rerum geomanticarum*. Art. XIII, fol. 207 and 239v: Boel, Pascar, Ascimor, Kalamia, Denaël, Tiggara, Horpenyel. (15th ce). For other mss. and details, see Sophie Page, “Uplifting Souls: The *Liber de essentia spirituum* and the *Liber Razielis*” in Claire Fanger, *Invoking Angels: Theurgic Ideas and Practices, Thirteenth to Sixteenth Centuries (Magic in History)* 2012, pp 95-112. Compare also Sloane 3846, fols. 154r-158r, transcription in appendix 8 of *The Sixth and Seventh Books of Moses*.

- [39](#) § 55. Translation is mine. (Rebiger et al 2009 p. 35): Et quando ista feceris, nominabis nomina temporis, mensis et diei et horae et solis et lunae in suo tempore, et omnia, quae feceris, facias cum munditia et sanctitate, et sis ablutus cum aquis mundis et indutus vestibis mundis et suffumigatus cum ligno aloes et costo et croco et proficies.
- [40](#) Ms. Vat. Reg. lat. 1300, fol. 61r-v.
- [41](#) Véronèse 2013 p. 311: "L'abondante matière de la *Clavicule* se retrouve évidemment très abrégée; mais les emprunts se font parfois si précis qu'il ne fait nul doute que le pseudo-Pietro avait à sa disposition un bon exemplaire de ce livre. »
- [42](#) Véronèse 2013 p. 328 n 65.
- [43](#) Wier, Johannes. *Ioannis Wieri De praestigiis daemonum, & incantationibus ac veneficiis libri sex, postrema editione quinta aucti & recogniti: Accessit Liber apologeticus, et Pseudomonarchia daemonum*. Basileae: ex officina Oporiniana, 1577, p. 934: "Citatio ... Continua ut in libro * Annuli Salomonis continetur." For *Goetia*, see edition in Peterson 2001.
- [44](#) From the same 1630's Longo and Viola trial records as *Clavicula Salomonis de Secretis*, published in Peterson 2018. It is said that Longo was never separated from this book, and indeed shows signs of heavy use.
- [45](#) See also Boudet 2002 pp. 851-890. (See esp. p. 864.)
- [46](#) Also see Gösta Hedegård, *Liber Iuratus Honorii*, Stockholm: Almqvist & Wiksell, 2002, p. 41. Agrippa refers to de Abano in his *Third Book* as being his source (via Trithemius' *Polygraphia*) for the Theban alphabet of Honorius of Thebes. This alphabet has been widely used in modern Wicca.
- [47](#) *Antipalus Maleficiorum*, Book 1, chapter 3, item 34. For discussion and edition of CLM 10085, see Florence Chave-Mahir and Julien Véronèse, *Rituel d'exorcisme ou manuel de magie?* Firenze: Sismel, 2015, p. 122-123.
- [48](#) Véronèse 2013 p. 309-310.
- [49](#) Mirecki, Paul Allan, and Marvin W. Meyer. *Magic and Ritual in the Ancient World*. Leiden: Brill, 2015, p. 428, citing 'Alya' Shukri, *Al-Turàth al-Sha'bì al-Masrì fi al-Maktabàti al-'Ùrùbiyya* [= *Popular Egyptian Culture in European Bookstores*] *Contemporary Sociology* 24 (Cairo: Dar al-Kitab Publishers, 1979) 287. On Persian elements, see P. Lory, "La magie des lettres dans le Shams al-Ma'arif d'al-Buni," *Bulletin d'Études Orientales* 39-40 (1987-88) 98-99. On Jewish elements, see J. Somagyi, "Sur quelques éléments juifs et pseudo-juifs dans l'encyclopédie magique de Bûnî" in *Ignace Goldziher Memorial Volume*, S. Lowinger and J. Samogyi, eds., vol. 1, Budapest: Globus Nuomdai Müntézet, 1948, pp. 387-92. Also G. Vajda, "Sur quelques éléments juifs et pseudo-juifs dans l'encyclopédie magique de Bûnî", S.

- Löwinger & J. Somogyi (eds.), *Ignace Goldziher Memorial Volume*, Budapest 1948, part 1, p. 389. Also, A. Fodor's "The Rod of Moses in Arabic Magic" in Emilie Savage-Smith, ed. *Magic and Divination in Early Islam*, The Formation of the Classical Islamic World 42, Aldershot, U.K: Ashgate, 2004.
- [50](#) The Latin *Picatrix*, IV vii 23, mentions Samores and Maymon, but the equivalent is not found in the Arabic. See Majrīṭī, Maslamah ibn Aḥmad, Dan Attrell, and David Porreca. *Picatrix: a medieval treatise on astral magic*. 2019, p. 255; Pingree, David. *Picatrix: The Latin version of the Ghāyat al-ḥakīm: Text, introduction, appendices, indices*. London: The Warburg Institute, 1986. pp. 209-210:
- [51](#) Edition in Alfonso X El Sabo, King of Castile and Leon, and Alfonso D'Agostino. *Astromagia: ms. Reg. lat. 1283a*. Napoli: Liguori, 1992.
- [52](#) The manuscript was dated by catalogers as 1735, but clearly contains much older material.
- [53](#) See Du Cange 1286. Compare *jurare*.
- [54](#) V: *Doctrina autem sigillorum est quod debent fieri horis suis et signus et si non in signis saltem in suis horis*. CLM 849 37b.2: *fac illud die Lune, hora lune, in signo Cancri* ("make this on the day and hour of the Moon, in the sign of Cancer.")
- [55](#) "Et scribes nomina et caracteres in una lamina argentea, et signabis in ea cum calamo aeris vel latonis et coniurabis eos sic tribus vicibus. Et suspendes illam laminam de collo tuo taliter, quod veniat super cor tuum, et in omnibus temporibus, quibus fuerit super te, semper devinces et proficies." Rebiger 2009 p. 42 (my tr.).
- [56](#) *Coniuro et confirmo ac sigillo super vos angeli...*
- [57](#) In one place, VSG and H seem to speak of pentacles in the plural, (*mundis vestibus indutus, cum Pentaculis*) but this may simply be to agree with the use of plural of vestments.
- [58](#) Translators of the Hebrew Bible into Greek rendered YHVH as "O ΩΝ." Often seen in Orthodox icons.
- [59](#) VSG p. 37: *Finita autem oratione exorcizator surgat & manus in modum crucis super Pentacula ponat, unus vero sociorum semper librum ante magistrum teneat, in quo sint descripta orationes, coniurationes ac exorcizmata. Magister autem respiciat aerem quasi cum visu formans in eundem crucem, & de libro recitet deuote hanc orationem* ("Having finished the prayer, the exorcist should rise and place his hands over the pentacles in the form of a cross, and one of the associates should continually hold the book before the master, in which has been copied out the prayers, conjurations, and exorcisms. And the master should gaze at the air as if to

form the same cross in the air with his sight, and should recite (or read aloud) the following prayer devoutly from the book.”)

- [60](#) *Clavicula* II.7, e.g. Coxe 25 pp. 121-122; BnF ital. 1524 ff. 231v-232r= Gal p. 415; G 38v-39r; VSG p. 94; Aub 24 16v.
- [61](#) BnF ital. 1524 232r, Gal p. 415: “scriuerai con cinaprio exorcizato overo con acugia o con stillo di ferro.”
- [62](#) Adley Nichols, personal communication. Another pigment is often sold as “dragon's blood” (*daemonorops draco*), but it is not alcohol soluble, and makes an unsatisfactory pink ink.
- [63](#) VSG p. 50: Si vero non apparuerint, tunc magister exaltet vocem suam & sibilum magnum eijciat seu spiret, & cum manu circumquaque aërem verberans, ac socios confortans, dicat.
- [64](#) Gal p. 382: “gitta uno sibillo con la bocca...”
- [65](#) *Angeli boni et mali*.
- [66](#) *LIH* III.9.
- [67](#) *Reges spirituum, regnantium et seruientium septem diebus septimane*. Kieckhefer 1997 pp. 3034.
- [68](#) Winds differ in *Honorius*, and are not identified at all in CLM 849. Note duplicates in H.
- [69](#) Kieckhefer reads Saabotes in his edition.
- [70](#) Given in Lecouteux 2013 pp. 158-159, where the figure was inexplicably printed upside down. The ms. refers to them as “lords of the days” (*domini dierum*), not “gods” as Lecouteux stated. Compare also Leipzig Cod. Mag. 57 fol. 11r (ca 1750).
- [71](#) See Peterson 2018, p. 129 ff.
- [72](#) *LIH* CXV.17, CXXIII.38, with more detail in Ganell's version in *Summa Sacre Magice*, L.3.f.3. On the spirit seats, see also Veenstra 2012 p. 173–175.
- [73](#) Similarly Add. 3544 in Young 2015 p. 15.
- [74](#) Not found in Or 14759 fol. 27v, however fol 28r has an uncompleted drawing of a circle with two triangles drawn outside.
- [75](#) 2013 p. 328 n. 65. (My translation). Towards the East: “Bachalanensis sedis omnesque aerei, terrei, aquei et infernales reges et principes prepotentes vos omnesque nos submissos millius Dei virtute quem omnes timent et adorant creature coram nobis huc ad circulum istum excitamus. Ubi est Oriens rex, ubi est Baal rex, ubi est Agartas rex [...]” Towards the South: “Baldachensis sedis omnes aerei, terrei, aquei et infernales reges, principes prepotentes vos omnesque submissos millius Dei virtute quem omnes timent

et adorant creature coram nobis huc ad circulum istum excitamus. Ubi est Amaymon rex, ubi est Asmoday rex, ubi est Balech rex [...]” 66, Towards the West (?): “Paymachye sedis [...]”. Ubi est Paimon rex, ubi est Caloe, ubi est Alor, ubi est Calcos [...]” 67, Towards the North (?): “Apologye sedis [...]”. Ubi est Egin rex, ubi est Ozial rex, ubi est Mangilos rex [...]».” According to Véronèse *La transmission groupée des textes de magie “salomonienne” de l’Antiquité au Moyen Âge*, 2008, this is in section 5 of *De quattuor annulis*, called “De arte ydea seu epitologia.”

- [76](#) See Peterson 2016 p. 34,
- [77](#) Peterson 2008 p. xi. See also *Babylonian Talmud*, Edited by Rabbi Dr. Isidore Epstein of Jews’ College, London. (1952). Shabbath14b.
- [78](#) BnF ital. 1524 f. 226r, Gal. p. 409: Bisognia star contenti il maestro con li compagni de cibo quaresmale, cioe non mangiando di grasso, et mangiar se non una fiata tra 'l giorno e notte, et ancho stando con solo pane et acqua, megliormente valerebbe l'astinentia.
- [79](#) See Marathakis 2020 p. 56.
- [80](#) *Clavicula*, I, 3 = Coxe 25 p. 100 and *Clavicule italienne* = ms. BnF ital. 1524 fol. 207v, Gal 2017 p. 389. Also, *Clavicula* versions included with VSG (p. 65) and G (fol. 19v).
- [81](#) Compare D252 34v: Solis: Red saunders & saffron; Lune: Aleos; Martis: piper; Mercurii: saun- dyrs & rosis; Venus: Mastyk; Iouis: [lacuna]; Saturni: Saundirs & sulphuris. Add. 3544 has the same, but fills in the lacuna (Young 2015 p. 25): “Sonndaye ys Red sanders & safrone; on monnedaye Aloyes; on tewsdaye piper; on wensdaye sanders & roses; on thursdaye myrre & olibanum; on frydaye mastycke; on Saturdaye sanders & brimstone.” *Liber Razielis* § 110 lists these seven incenses: almuzc, thus mundum, crocum, masticem, lignum aloes, muc, et costum. § 262 lists these: thimiama, macis, cera alba, nux muscata, almea, algalia, muscus.
- 82 Namely black pepper, not chili pepper (capsicum), which is a new world plant.
- 83 Red sanders & safrone: This seems to be a mistake for “red or yellow (Lat. *croceum*) sandalwood,” as in CLM 849.
- 84 The ms. reads “myrre & olibanum” which Young inexplicably glosses as “myrrh and cedarwood.” (The usual Latin word for cedarwood is *cedrus*.)
- [85](#) VRL 1300 f. 38v.
- [86](#) Robert S. Peterson, <https://obeoutlook.blogspot.com/2019/12/harnessing-unfamiliarity-for-obes.html> retrieved Sep 28, 2020.
- [87](#) Art. XIII *Liber Theizelius* [also sometimes spelled Theysolius, Theyzoli, Teycili, or Theyzoli.] *philosophi super Razielem* – a *Liber Razielis* appendix.

- [88](#) *Ibid.* fol. 249r. Consecration of the mirror on fol. 256r.
- [89](#) Harms *et al.* 2015, p. 102 ff. with parallels in Sl. 3850, Ad. 36674.
- [90](#) Moody, Raymond A. *Scrying: A Feminine Mode of Divination*. Marietta, GA: R. Bemis Pub, 1995. pp. 65 ff.
- [91](#) *Liber Razielis, Liber 5 (Liber mundicie et abstinentie)*, chap. 6. VRL1300 fol. 93v; Halle 14.B.36 fol. 64r. A different list can be found in *Liber VI (Liber magice)* VRL1300 146v Halle 14.B.36 fol. 100r. Compare also SSM L2.c.2. According to Pingree, “from Greek alchemy: Saturn's talisman is made of lead, Jupiter's of tin, Mars's of iron, the Sun's of gold, Venus's of copper, Mercury's of an alloy such as bronze, and the Moon's of silver. These are the same materials that were used in making the statues worshipped in the temples at Harran.” David Pingree, “Indian Planetary Images and the Tradition of Astral Magic” *Journal of the Warburg and Courtauld Institutes*, Vol. 52 (1989), p. 8.
- 92 Both mss are defective here. These are consistent with Greek alchemy.
- 93 Based on Ficino, *Vita* 3:11, pp. 545-46; augmented with Giorgius 1:4, 24-26, ff.78r-v.
- 94 Based on Hermes Trismegistus, *De XV stellis*; see ed. L. Delatte, Liège 1942, pp. 243-46.
- 95 David Pingree, “Indian Planetary Images and the Tradition of Astral Magic” *Journal of the Warburg and Courtauld Institutes*, Vol. 52 (1989), pp. 1-13.
- [96](#) Edition in Harms, Clark, and Peterson, 2015.
- [97](#) Peterson 2018.
- [98](#) “trouvées [sic] en Mars 1835, à la Démolition d'une ancienne cheminée à l'hospice des Aliénées à Gand avec quelque [sic] débris d'Instruments dont se servait le Magicien” Willy L. Braekman, *Middeleuwse witte en zwarte magie in het Nederlands taalgebied*, Gent 1997, 30 et 503-7. Cited by Véronèse 2013, p. 304 n 27.
- [99](#) Similar is BnF Franc. 14787 p. 341.
- [100](#) VSG pp. 30 and 76. Also, Clav. Ital. BnF ital. 1524 f. 183v Gal p. 366 and plate III. Also Mathers I.3, Sloane ms. 3847, fol. 52r, and others.
- 101 The equivalent of §§ A1-A2, along with the instructions to remain kneeling are found in ms. ASV SU-b.93 fol. 9r ff: “stans genibus flexis dices. O Angeli supradicti estote adiutores meę petitionis, et in adiutorium mihi....” The version published by Luppis in 1686 pp. 20-22 is similar.
- [102](#) Title given below in ms as *Elucidarium artis Nigromancię*. Trithemius gives the title as *Elucidarium Necromantiae*. V: *Elucidarius Magiæ*.

- [103](#) *Salutem precatur*. This heading does not occur in V or VSG, and the subsequent paragraph has slight differences in wording. The whole section was replaced in H.
- [104](#) The section headers which I have placed here in [] do not occur in ms G. They may have been a later addition, but in general G seems to have made an effort to shorten the text by removing unnecessary verbiage. See [appendix 2](#) for comparison of versions. CLM 849 37j also supplies the functions of each: An even earlier version of these can be found again in *Liber Razielis*, IV (= *Liber temporum*), 12 = ms. Vat. Reg. lat. 1300, fol. 61r-v: H: De nominibus horarum, & Angelorum eis præsidentium.
- [105](#) Drawing on 138v reads: yaym.
- [106](#) These last three don't appear in any of the other versions.
- [107](#) This introductory paragraph is not found in H, which instead has: "Moreover, it should be observed, that the first hour of the day, in any land or season, should be assigned to sunrise, as soon as the Sun appears on the eastern horizon: Moreover, the first hour of the night is to be the thirteenth from the first hour of the day. But so much regarding these things."
- [108](#) The sigil of Raphael shown on the example of the magic circle below is somewhat different from these.
- [109](#) V and VSG specify Scorpio and Aries.
- [110](#) V and VSG both read Gemini and Virgo. Perhaps Capricorn here reflects an earlier source; CLM 849 for example has Capricorn, Gemini, or Virgo.
- [111](#) Drawing on fol. 138v reads: "Caphael Dardiel Vratathapel," while accompanying explanation reads "Raphael, Dardiel, Vratapel."
- [112](#) V: Samael Sathael Amabiel. CLM 849 § 37h.3: Satyel, Sanyel, Barmaly.
- [113](#) Drawing of circle reads: Calim, while accompanying explanation reads Thalay.
- [114](#) Drawing of circle reads: Caracasa Core Amatiel Comiferos.
- [115](#) Corrected from A Braym.
- [116](#) VSG, V, H: Sedem.
- [117](#) So VSG.
- [118](#) So VSG.
- [119](#) The conjurations in *Liber Razielis* (e.g. § 44) also use the phrase *Coniuro et confirmo super vos...*
- [120](#) So too V. VSG, H: Adonay, Eye, Eye, Eya. CLM 849 fol. 69R: Adonay, Adonay, Eye, Eye, Eyu.
- [121](#) This section is omitted in H.

- [122](#) This is a variation or corruption of the well-known Greek Trisagion prayer used in Orthodox services, and occasionally in Roman services as well: Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. Hágios ho Theós, Hágios iskhūrós, Hágios āthánatos, elēēson hēmās. (“Holy God, Holy Mighty, Holy Immortal, have mercy on us.”) (Thanks to Peter Levenda for pointing this out.)
- [123](#) Here, the Latin *exercitus* (“host” or “army”) renders the Hebrew עֲרִיָּה *raqia*’ (“Firmament”) in *Sefer Ha-Razim*. L1565: in primo Exercitu: BF1579: in quarto Exercitu. “Fourth” is more correct, as this is based on *Liber Razielis*, where the fourth heaven, Machonon, corresponds with the sphere of the Sun, and the angel Michael.
- [124](#) So VSG.
- [125](#) CLM849 and L1565 add: ac sigillo.
- [126](#) G repeats “et per nomina predicta” by mistake.
- [127](#) G abbreviates: Coniuro &c per nomen....
- [128](#) G omits Tegra, but so other mss, and to complete the list.
- [129](#) V: Dagiel. Gabriel is clearly a mistake.
- [130](#) L1565: in secundo Exercitu: BF1579, RT: in primo exercitu. In *Liber Razielis*, the Sphere of the Moon corresponds with the Seventh (Lat. septimo) Heaven, which is named Araboth, and the name of its power (*angelus magnus et potens qui habet potestatem super primum exercitum*) is Orpeniel (§§ 30, 36, 38).
- [131](#) Ms lists Postor out of order.
- [132](#) On G fol. 138v these are spelled “Varchan rex, Tus, andras, Canabal”, while on 139v they are spelled “Varcan Rex Thus andras Sinabal,”
- [133](#) Here G follows *LIH* CXIX.3 more closely than V or H.
- [134](#) Ms G illegible, but so *LIH*.
- [135](#) VSG, *LIH*: macra, parva (“thin, small”).
- [136](#) H calls these *angeli* (“angels”).
- [137](#) VSG, H, and *LIH* all read *transmutare*.
- [138](#) VSG, H, and *LIH* all add *vel scientia*.
- [139](#) So *LIH*, but VRL, H: Suth.
- [140](#) VSG, *LIH*, and *OP4*: colerica (“coleric”).
- [141](#) = aes.
- [142](#) Note both Mercury and Saturn are associated with the Southwest Wind.
- [143](#) Following *LIH*. VSG: deuorare.

- [144](#) This sentence is not found in H.
- [145](#) The last 3 words are not found in V or H, but can be found in VSG and *Clavicula* ms. Coxe 25 p. 127 (per JV). Compare Mich. 276 130r: Exorcizo te Creatura Ignis per illum, per quem omnia facta sunt, ut ex te sine mora omnia Phantasmata eiicias, ut alicui in opere suo nocere non possit per inuocationem altissimi Creatoris. Coxe 25 p. 127 (per JV): “Exorciso te, creatura ignis, per illum per quem facta sunt omnia, sine mora aliqua exeas vel ejicias fantasmata, ut nocere non possint in aliquo opere humane [...].”
- [146](#) This exorcism seems to be adapted from the traditional Roman rite for exorcising salt used in baptism. This is implied in the version found in *LIH* CXXXVII.20-21. The equivalent in *Clavicula* is closer, and was probably the direct source here, although wording varies in various manuscripts.
- [147](#) I have redrawn the pentacle here per my best guess as to its original form.
- [148](#) For this exorcism, referred to as *Vinculum Salomonis*, compare *Clavicula* I.5. Compare Ital. *Clavicula* in Gal 2017 pp. 378-380. The version in V is closer to the *Clavicula* version than the Ghent. Very similar is CLM 849 § 33. Also, versions in Coxe 25 pp. 84-86; VSG *Clavicula* p. 50; *Book of Oberon* in Harms *et al.* 2015 pp. 274-277, and second version pp. 298-301; Gerald Gardner's *Clavicula* manuscript, p. b227. Also, compare *LIH* C.15-27 (Fothon...). and *Fasciculus rerum geomanticarum* (Plut. 89 Sup 38), fol. 108r (15th ce), and Rawl. D252 46r. For discussion, see Chave-Mahir and Véronèse, 2015, pp. 122-123 and throughout. In V and H, this *vinculum* starts with “Nos facti ad Imaginem Dei, dotati potencia Dei, et eius facti voluntate per potentissimum et corroboratum nomen Dei EL, forte et admirabile...” The version in VSG, G, SSM L.2.f.44, Clm 10085, and Rawl. D 252 87v all start with “Per potentissimum....” VSG *Clavicula* p. 50 starts with “ecce adiuro vos N. coniuro & contestor atque exorcizo per omnipotentem, potentissimum & corroboratum nomen Dei, EI, forte & admirabile...” Coxe 25 p. 71: “Conjuro et exorciso vos per potentissimum et corroboratum nomen Dei EI forte et admirabile, vos constringamus ...”
- [149](#) There is a lacuna in the ms., but so VSG, VSG *Clavicula* p. 50, and BnF ital. 1524 f. 195r Gal p. 378. V and H have additional names.
- [150](#) BF1579, RT, and FB add “Et per nomen **Schemes amathia**, quod Ioshua vocavit et remoratus est Sol cursum” (“and by the name **Schemes Amathia**, which Joshua named, and the Sun stayed its course”). This passage is not found in V, G, M1559, L1565, K1567, or P1567. VSG *Clavicula* pp. 50 ff is more elaborate, but doesn't include this particular name or historiola. Neither is it found in older versions of the *Vinculum* that I have found, including BnF ital. 1524, CLM 10085, CLM 849 § 33, or Sloane 3853 fols. 64-69.

- [151](#) V and H add “Et per nomen Agios, & sedem Adonay, & per O Theos, Ischyros, Athanatos, Paracletus, & per hec tria secreta nomina Agla, On, Tetragrammaton, adiuro & contestor”, but this is not found in G, Clav. Ital = Gal p. 378, Clav VSG p. 52, LIH C.22, or CLM 849 65v, By this I conclude it is a late insertion, probably from section XIX (The conjuration to be said within the circle).
- [152](#) Ms: alimalia.
- [153](#) Ms has crossed out here: “Saday Rex Regum El athy Tetrip Asia heym len” which properly appears later.
- [154](#) Adonay Zebaoth, Adonay Amioram: So also RT; BF1579: Adonay, Zebaoth, Adonay, Amioram. Amioram seems to be a shared error for “Annora” in *Lucidarium* and *Heptameron*. Annora is found in the Raziel mss. and other magic texts, rendering Hebrew הנורא (“the Terrible”). See Bohak 2003 p. 76. It is also found on the Semiphoras table. VSG reads Amora.
- [155](#) So H, apparently lost here due to homeoteleuton.
- [156](#) Compare *LIH*, CXXXIII.33. “Aramorule, thanthalatysten, 97 [=Elyorem], rabud, thanthalatyscen, 28, 29 [=Elscha, Abbadia], principium & finis, 30, 31, 32, [=Alpha et Ω, Leiste, Oristion] te suppliciter exoro, & inuoco ut tuo iudicio conuicti, & constricti veniant aduocati, et dent michi responsum verum de quibus inuocauero, Non nocentes alicui creature, non ledentes, non frementes, non furientes, Nec me, nec socios meos, vel aliquam creaturam terrentes, Neminem offendentes, set pocius petitionibus meis, et que precipio diligenter adimplentes.” Also compare *SSM* L.3.f.37. This prayer also can be found in Delatte 1957 p. 42: Κύριε Σαβαώθ, Ἀμαρουλέ, Τανεχά, Λατιστέν, Ῥαμπούρ, Ἑσκά, Ἀλαδία, “Ἄλφα καὶ “Ω, Λεϋστέ, “Οριστον, Ἀδωνάϊ, ... (“O Lord Savaóth, Ámaroulé, Tanechá, Latistén, 'Rampour, Éská, 'Aladíá, “Alfa kaí “O, Lefsté, “Oriston, Ádonáí, ...”)
- [157](#) V and H add: “Adonay, Clementissime Pater mi celestis, miserere mei licet peccatoris, clarifica, in me, hodierno die, licet in digno filio tuo, tue potentie brachium, contra hos spiritus pertinacissimos: Ut ego, te volente, factus tuorum diuinorum operum contemplator, possim illustrari omni sapientia, et semper glorificare, et adorare nomen tuum,” This is not found in *LIH* or VSG.
- [158](#) V and H add: dentque et deferant nobis, ea que per me vel nos precipietur eis.
- [159](#) This is taken from the fifth Semiphoras of Moses. Compare with older versions in [Appendix II](#).
- [160](#) V and H add “Adonay, O most merciful heavenly father, have mercy on me, although I am a sinner; dignify me this day; let it be permitted to your unworthy child, to bear the arm of your power against these most stubborn spirits, that I by your will may be made an observer of your divine works. May

I be illuminated with all wisdom, and may I always glorify and honor your holy name.” It is not found in *LIH* or *VSG*, so can be deduced to be an addition in a common ancestor of *V* and *H*.

- [161](#) *V* and *H* add: and may they give and convey to us that which may be ordered by us.
- [162](#) Compare *LIH* CXXXIII 38-42, but according to *JV*, “the primary source of inspiration is undoubtedly *De quattuor annulis*, in the Amsterdam ms cited, 64-68, where there are four conjurations to the spirits of the cardinal points synthesized into one in the *Elucidarius*.” There is a parallel to this in the Byzantine exorcism manual “great exorcism” (Delatte, 1957. f36v). See note in Peterson 2016 pp. 275: According to Ioannis Marathakis (personal communication), “in Peter’s version, all the words ‘Beralanensis, Baldachiensis, Paumachiae et Apologiae’ are in my opinion attributes of the word ‘sedes’: Apologiae is obvious from Honorius; Paumachiae is another corruption of Primariae; Baldachiensis probably means a throne with a ‘Baldacchino’ (a canopy of state).”
- [163](#) *V* and *H* start this with “Beralanensis, Baldachiensis, Paumachie et Apologiae sedes, per reges potestatesque magnanimas, ac principes prepotentes”, however, *VSG*, *G*, and *LIH* omit this.
- [164](#) None of the other exemplars repeat tartarean seat.
- [165](#) So *VSG*, *V*, and *H*.
- [166](#) So *LIH*, *VSG*.
- [167](#) See the [Appendix 2](#) for the image of the daemon king Vercan from Maggs ms. showing apparitions of archers, beasts, and musical instruments.
- [168](#) This word is written *supra linea*. It is not in *VSG*, *V*, or *H*.
- [169](#) Compare *SSM* L.3.f.28.
- [170](#) *LIH*, III, § CXXXIII, 55-56: Bachac super Abrac ruens, Abeor super Aberor. An early owner of K1567 edition in Österreichische Nationalbibliothek, informed by the *Sworn Book of Honorius*, glosses this as: “Deus super angulos; Anguli super homines, homo super demones” (“God over the angels, angels over people, people over demons.”) Ganell in his *Summa Sacre Magice* describes constructing an image with these words: (L.2.f.50-51): “Bachac super abrach. Et in illa que vadit ad pedem dextrum pedem Abrac super ebeor. Et in linea que vadit ad sinistrum Abeor super abe ror.”
- [171](#) The *Clavicula* manuscripts indicate that: *discooperiat pentacula que sunt super pectus eius de panno serico*: (“he should uncover the pentacles, which are on his chest, from their silk cloth”) – having been covered (or wrapped: *cooperta*) with a silk cloth (*de panno serico*). Compare *LIH* CXXXIII.57 in Peterson 2016 pp. 276-277.

- [172](#) Compare *LIH* CXXXIII.57 in Peterson 2016 pp. 276-277.
- [173](#) Compare *LIH* CXXXIII.58 in Peterson 2016 pp. 276-277.
- [174](#) Compare *LIH* CXV.48: Tunc pete quod vis, et tibi fiet vel aliis, pro quibus volueris operari.
- [175](#) The last few words are totally unreadable, but so H.
- [176](#) For the “proper signs” see § XII.
- [177](#) V and H add §§ A3 and A4 (arrival/welcoming of the spirits and license to depart.) These are not found in G or VSG.
- [178](#) *Equal*: I believe this means the preferred time is when the Moon is at “first quarter.” *Combust*: invisible, or within 12 degrees of the Sun.
- [179](#) *Clavicula* II.8 instructs us to write the names “Agla, On” on the blade, “starting from the point and going towards the handle,” and on the handle some magical characters. See figure in [Appendix 1](#). The early *Clavicula* ms. BnF ital. 1524 f 232v has the following words: Alpha et Omega, Agla, Ya, Hel, Hon, Primerimathon, Syruel, Asrigel.
- [180](#) VSG has only *cultellum*. V has only *gladium*.
- [181](#) Compare *Clavicula* I.6 (Aub 24 77r): “Si verò non apparent, tenens manu dextra gladium elevatum, et sinistra Pentacula, velo sacro cooperta, cum gladio aerem verberabis, deinde elatiori voce dicas.” (Coxe 25 p. 91, per JV): “... cum ensis quatuor partes mundi aerem verberat exorcisator”
- [182](#) In V, this section appears at the end.
- [183](#) Ps. 50.9: *Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor*. “You sprinkle me with hyssop, and I shall be cleaned; wash me and I shall be made whiter than snow.” Used in *Clavicula* II.5 during the bath, as well as *LIH* Cl.13. The change from indicative *asperges* to imperative *asperge* here is perhaps intentional.
- [184](#) From *Clavicula* II.6 (Coxe 25 p. 132): Antor, Anator, Aniles, Theodonos.... (Aub24): Ancor, Amacor, Amides, Theodonias, Pancor, Phangor, Anitor.... This oration also occurs widely in magical texts. The version in the *Lesser Key of Solomon* is almost identical, and indeed was probably taken directly from *Heptameron* along with other material. Compare also with the vesting prayer used in the Mozarabic rite when putting on the alb: *Indue me Domine vestimento salutis* (“Cloth me, O Lord, in the vestment of salvation...”).
- [185](#) V adds the Exorcism of the fire next.
- [186](#) H omits this section.
- [187](#) None of the other manuscripts include this index. The manuscript numbers every fifth line, and these index entries give the page number as well as the line number.

- [188](#) Note title is *Lucidarium in arte magica* (not *necromantice*).
- [189](#) This seems to be the more correct of the three manuscripts here.
- [190](#) So ms. p. 16. Most other versions also read *yain* or *yayn*.
- [191](#) V specifies *Lune.*, while G specifies *diei Dominice*.
- [192](#) The sigil of Raphael shown on the example of the magic circle below is somewhat different.
- [193](#) G specifies only one sign, Sagittarius.
- [194](#) G again specifies only one sign, Capricorn.
- [195](#) The corrections referred to in this note have already been incorporated in the manuscript, but evidently refer to corrections made in the manuscript he is copying. As mentioned in previous footnotes, ms G has incorrect zodiac signs associated with Mars/Samael and Mercury/Michael.
- [196](#) In § XI these appear as Cafriel, Machaton, and Uriel and Seraquiel.
- [197](#) Ms. Cõmissores.... The drawing of the magic circle is slightly different: Caracassa, Core, Amatiel, Conmissores.
- [198](#) So other versions.
- [199](#) G adds: N.
- [200](#) G: Saday.
- [201](#) V adds: “magister flectat genua, et versa facie ad orientem.”
- [202](#) So too H. G, V: Adonay, Eye, Eye, Eye.
- [203](#) V has “signum Leonis.” G, H: Signum. CLM 849: et per signum inmensissimum dei viui.
- [204](#) Other versions repeat Eloyim.
- [205](#) V: saluatoris.
- [206](#) CLM 849 adds: et sigillo.
- [207](#) CLM 849, BF1579: Pastore; V, H: Pastor; L1565: Pastree.
- [208](#) So CLM 849, and to explain the incompatible nomen and stellarum.
- [209](#) These 2 words are underlined in red in the ms, indicating the words do not belong, as in CLM 849 and other variants.
- [210](#) CLM 849 adds: et sigillo.
- [211](#) CLM 849 adds: *et presciendo* (“and have known in advance”).
- [212](#) Here VSG and G follow *LIH* CXIX.3 more closely than V or H.
- [213](#) VSG is the only exemplar that agrees with Honorius here.

- [214](#) This is the only conjuration of the day to name the angels in the opening phrase. In § IV their names are spelled Cafriel, Michaton, and Uriel. This anomaly also occurs in CLM 849, but not in Halle 14-B-36 fol. 168v.
- [215](#) This paragraph is not found in the other versions of the text.
- [216](#) H also refers to these as angels here. V and G follow Honorius in calling these the spirits (not angels) of the air (or winds). Note Honorius uses the term *daemon* synonymously with *spiritus*.
- [217](#) Note triangle of Bileth shown in diagram of magic circle on p. 17.
- [218](#) Namely, a lawsuit – so Honorius. V: praelio; G: palatio.
- [219](#) V, G: rectificare. *LIH*: rectificare et reedificare (!)
- [220](#) So also *LIH* and printed H; G: transferre.
- [221](#) G: calpestris. *LIH*: ad modum armigeri compti et cucufati.
- [222](#) So G and *LIH*.
- [223](#) Reading *repperi*.
- [224](#) *Sicut reperi ... Magoth* is clearly an insertion or gloss here. Perhaps something like Sloane 1727 11r is alluded to: “The circle of the 5 kings, and first for Magoth.” etc. Compare *Book of Oberon* in Harms *et al.* 2015 p. 148, Sloane 3824 116v.
- [225](#) So *LIH* and *OP4*. G: *collecta*.
- [226](#) So G and *LIH*, evidently lost here due to homeoteleuton.
- [227](#) This sentence is not found in G or *LIH*., but is echoed in *OP4*: Puellae ludentes, quæ invocantem ad ludum concitabunt
- [228](#) With an extra dot, this could easily be read as Asaibi, as in other versions.
- [229](#) In *LIH* CXXIC, the King is identified as Formione, and his three ministers are Guth, Maguth, and Guthryn.
- [230](#) This agrees with *LIH*, but G omits *ad longitudinem ... devorare*.
- [231](#) Ms.: merorare.
- [232](#) So *LIH*.
- [233](#) Friday: V, G, H: Costus; CLM 849 § 37f.6: Die Veneris est almastic aut lignum radim uel ei simile (the suffumigation) “for Friday is almastic [=mastic?] or lignum radim or similar to those”).
- [234](#) The wording in the *Clavicula* text in VSG p. 97 and p. 98 is different.
- [235](#) Other references are to a single vessel only, aside from the unique magic circle shown below in VSG which shows four vessels.

- [236](#) *Clavicula* II.10 continued. H also adds “etc.” probably indicating “qui tecum vivit et regnat in unitate Spiritu Sancti Deus per omnia secula seculorum” as in the Roman rite.
- [237](#) Other versions agreed on *haedi* (“of a young goat”).
- [238](#) Regarding the masses, JV cites *Clavicula*, I, 3 = Coxe 25 p. 100 and *Clavicule italienne* = ms. BnF ital. 1524 fol. 207v, Gal 2017 p. 389 (which has 3 masses). Also see VSG *Clavicula* p. 64, which also specifies 3 masses.
- [239](#) Note more names “Elion, Escerehie, lah, Tetragrammaton” here in V.
- [240](#) Note there is no mention of sprinkling with holy water here. Perhaps that was a later gloss on the phrase *benedicta vel consecrata*. I have redrawn the pentacle here per my best guess as to its original form.
- [241](#) So G, H.
- [242](#) So also V. BnF ital. 1524 is similar: “Gyii, il quale Noè udii et fu liberato con tutta la famiglia dal diluvio.” G, H: quod Loth audiuit et factas salvus cum sua familia (“which Lot heard and was saved with his family”). Chronology of these biblical events is Noah, Lot, and then Jacob.
- [243](#) L1565: per nomen loth: BF1579, RT: & per nomen loth.
- [244](#) VSG alone seems to preserve the earlier spelling.
- [245](#) So too V, G, CLM 10085. L1565: comederunt: BF1579, RT: & comederunt.
- [246](#) V and H add “Et per nomen Agios, ...” See note under [version 1](#) above.
- [247](#) H: tremendum Dei iudicium; G: diem tremendi iudicii.
- [248](#) Rev. 4:6.
- [249](#) H adds: et potentiale. See Rev. 4:6-8.
- [250](#) So also H.
- [251](#) G omits “Iesu Christi.”
- [252](#) So G, V, H.
- [253](#) “Lord God Most High” is the usual rendering of Hebrew *Adonay El Elyon*.
- [254](#) See note under [version 1](#).
- [255](#) VSG is the only version to preserve this name accurately from Honorius. V and H read *Aladia*.
- [256](#) *LIH* CXXXIII.37.
- [257](#) V and H start this with “Beralanensis, Baldachiensis, Paumachie et Apologiae sedes, per reges potestatesque magnanimas, ac principes prepotentes”, however, G and *LIH* omit this.
- [258](#) Vel ... etc. is in red ink.

- [259](#) Again VSG reflects *LIH* more accurately here than the other exemplars.
- [260](#) This is shorter than other versions. Compare G, V, H, and *LIH*.
- [261](#) VSG is again the only version that reflects the earlier *LIH*: “o Aye, Samye, ne differatis venire.”
- [262](#) H: festinati. G: festinater.
- [263](#) Ms: portes.
- [264](#) Presumably = *lamella* (“blade”).
- [265](#) [Versions 3](#) and [4](#) (V and H) insert The welcoming of spirits (§ A3) and license to depart (§ A4) here.
- [266](#) See note under [version 1](#).
- [267](#) *Gladius*: The ritual below refers to a *cultellus*, (“small knife”). *LIH* CXIV.8 and SSM specify the circle is to be drawn with the *cultellus* or *culter*.
- [268](#) The accompanying diagram makes it clear this means the radius of the circle, not the diameter (Lat. *diameter*).
- [269](#) Apparently meaning a pair of crosses to the north, NE, east, SE, south, SW, west, and NW. See drawing of circle. V only has them to the north, east, south, and west (so 8 total). H is similar but with 7 – one lost evidently because of crowding. The arrangement of 8 is also supported by the Hebrew manuscripts.
- [270](#) G: *cultellum vel gladium*. V: *gladium*.
- [271](#) VSG here inserts 4 pages, numbered 16.1-16.4, but notes text is to be continued on p. 17. For convenience, I have moved that material to the end of the current paragraph.
- [272](#) Text is continued after inserted pages with the section on [page 17](#): “Hęc est forma Circuli sepe citati....”
- [273](#) None of the rest of the text is found in [version 3](#) (G).
- [274](#) This is quoted from Agrippa, OP1.44. See also VSG p. 117. Since this is not part of *Lucidarium* proper, and translations are available elsewhere, I am not including the whole Agrippa text here.
- [275](#) The referenced [pages 117-119](#) simply quotes Agrippa again, OP 1.43.
- [276](#) The extra divine names are found in the inner ring: VSG reads: “+Agl+ +Eheie++El+ +Eloha++Saday+ Tetragrammaton+ +Adonay+ +Ihesuh+” vs. “Adonay + Eloy + Agla + Tetragrammaton +” in the description (§ XIV) and other exemplars. The figure on folio 17 is like those found in *Clavicula* manuscripts, having none of the time-specific names of hours etc. As suggested, ps.-Peter of Abano does not mention squares surrounding the

circles, nor are they shown in drawings of the circle found in other exemplars, aside from Wellcome 4670 and BnF Franc. 14787.

- [277](#) Referring to the instructions in *Clavicula* about the circle.
- [278](#) Note the triple hash marks and semicircles, which are common elements found in *Clavicula* and *Hygromanteia* circles. Skinner 2015 pp. 158-9 describes these as “triple lock marks” intended to block spirits from entering the ritual space in case the lines are “imperfectly joined.” Wellcome Library, ms 4670 inserts a folio at the beginning that is almost identical, proving that the design of this circle in VSG is not an innovation of the scribe, but indeed found in his prototype.
- [279](#) Literally, “feminine faint-heartedness.” Words include: Hisnel † loth † He † Vau † Ya † Ya † Ya † Dacufon; Triangulus biletī. Square with: Roma/olim/milo/amoR. Compare Bodleian Library ms. e Mus 173 62v.
- [280](#) This is close to Halle 14-B-36 *Neabadiel*, *Nachasziel*. so probably more correct than *Habudiel*, *Machasiel* in other versions,
- [281](#) So V, G, H; Halle 14-B-36: *Narozel*.
- [282](#) So do most other versions.
- [283](#) Ms.: veneriis.
- [284](#) This is close to Halle 14-B-36 *Sarquiel*, so probably more correct than *Sethechiel* or *Setchiel* found in other versions.
- [285](#) Compare *LIH* CXXVII.8. Also *Clavicula* I.6; *LIH* CXXXII.14, CXV.14. This is not found in G. The versions in VSG and H are similar, but that in V is much longer.
- [286](#) This instruction, repeated for the other heavens, is not found in the other versions, including Halle 14-B-36.
- [287](#) Other versions read *Arragon*.
- [288](#) So Halle 14-B-36 and other versions.
- [289](#) Compare Halle 14-B-36 fol. 247r, 354r.
- [290](#) Halle 14-B-36 247r: babel; 354v: Belzabel; ASV-SU.b.93 *Occultissimorum liber* 11v: Bersabee.
- [291](#) This prayer is much longer than the corresponding one in H. The wording corresponds with that in the VSG *Clavicula* p. 56.
- [292](#) Compare earlier versions in [Appendix 2](#).
- [293](#) Halle 14-B-36 and others: *vitulum auri* (“the golden calf”).
- [294](#) Compare SSM and Halle 14-B-36 mss for earlier versions. See [appendix 2](#).

- [295](#) Compare ASV SU.b.93 *Occultissimorum Liber*, fol. 13r; Cornell 4600 Bd. Ms. 150 15v.
- [296](#) The phrase “with which ...” doesn't fit the context, and doesn't appear in Halle, ASV, Luppius, or SI. 3846.
- [297](#) In Halle 14-B-36 and SSM, the sacred name in the center of the table is “Iava יהוה.”
- [298](#) The ms. uses red ink for some lettering, here shown in gray.
- [299](#) I have found variations on this table in a number of manuscripts in various states of corruption. This version is my reconstruction based on Halle 14-B-36 fol. 249r and SSM L.2.F.15 which are almost identical, and probably reflect the original design closely. Other versions can be found in Halle 14-B-36 fols. 249r and 360r, as well as ASV SU.b.93 where it is pasted onto the bottom of fol. 13r. We know that John Dee once owned the Kassel ms. of SSM, so it is possible it influenced the design of the “holy table” he used in his scrying experiments. Around the outside can be found four alphabets: Greek, Roman, Hebrew, and “Chaldean or Arabic.” The cardinal directions are marked (*Oriens*=East, subject to the Sun; *Occidens*=West, subject to the Moon; *Meridies*=South, subject to Mars; and *Septentrio*=North, subject to Saturn), along with three diagonals (*Aquilo*=Northeast, *Cosol*=Southeast, subject to Jupiter; and *Frigicap*=Northwest, subject to Mercury; *Nogahel*=Southwest, subject to Venus), consistent with the seven planets in the *Sworn Book of Honorius* and SSM. Various names of protective angels and God are included, including Greek *Theos*, Latin *Deus*, Hebrew *Eloy*, and Arabic *Alla*. Aye Asser Aye = אֶהְיֶה אֶהְיֶה אֶשֶׁר (“I am that I am”). Yaua = יהוה (“Jehovah”); Saday = שַׁדַּי (meaning disputed, but often translated as “Almighty”); Annora = הַנּוֹרָא (“The Terrible”).
- [300](#) JV: magice.
- [301](#) JV: praemium. G 130r: “*Lucidarium artis nigromanticę Petri de Abbano*.” Trithemius in *Antipalus: Elucidarium Necromantie* Petri de Apono medici Paduani. The subsequent paragraph has slight differences in wording in VSG and G.
- [302](#) The wording in VSG and G is probably more correct: hunc Libellum quem vocavi Scientie Lucidarium. (“this book which I have called *The Elucidation of the Science*”). Perhaps the word *necromantice* was in the original too, as reported by Trithemius.
- [303](#) So G.
- [304](#) JV: Nasiva.
- [305](#) JV: Tanich.
- [306](#) JV: Thaim.

- [307](#) JV: Mathau.
- [308](#) JV: scribimus.
- [309](#) JV: 5. Caphiel.
- [310](#) JV: 6. Satquiel.
- [311](#) Source: CLM 849 § 37l. Note the strange order in V follows that in CLM 849, which only includes the first 3 sets of 12 names by way of examples. The planets are associated with the hours in this order: Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, and the sequence then repeats. The intended scheme is clear: The hours of the night *precede* the hours of the day for a particular planet. In the printed *Heptameron* (H), the hours of the night *follow* those of the day. H also combines the table of names of the hours with the table of angels. The names in H otherwise follow the same scheme, aside from swapping Raphael and Michael.
- [312](#) This introductory paragraph is not found in H.
- [313](#) Ms originally had Gabriel, but this is crossed out, and Satquiel is written above it.
- [314](#) Note these seem to have been accidentally omitted.
- [315](#) Compare CLM 849 § 37b. JV : « The names of these 7 angels are nearly identical to those in *Liber Razielis*, IV, 1 = VRL 1300, fol. 45v: “[l]sta sunt nomina angelorum habentium potestatem super septem stellas et ambulant per septem celos et aliquando sedent in sedibus suis: Capciel, Satquiel, Samael, Raphael, Amael, Michael, Gabriel. Et posse istorum est quod Capciel est potestas Saturni et Saquiel est potestas Jovis et Samael est potestas Martis et Raphael est potestas Solis et Amael est potestas Veneris et Michael est potestas Mercurii et Gabriel est potestas Lune. Et quibus istorum est sedens in suo celo et sui exercitus sunt in circuitu ipsorum et aliqui sunt de diversis coloribus”
- [316](#) JV: dicendum.
- [317](#) CLM 849 § 37b.2: Ecce sigillum Gabrielis, angeli cuius stella est Luna. Fac illud die Lune, hora Lune, in signo Cancri, etc.
- [318](#) CLM 37b/3: Ecce sigillum Samaelis, angeli cuius stella est Mars. Fac illa die Martis, hora Martis, in signo Arietis uel Scorpionis.
- [319](#) H: Raphael.
- [320](#) CLM 849 37b.4: Ecce sigillum Michahelis [sic], angeli cuius stella est Mercurius. Fac illa die Mercurii et hora Mercurii, in signo Capricorni uel Gemini uel Virginis.
- [321](#) H: Sachiel.

- [322](#) CLM 849 37b.5: Ecce sigillum Satquielis, angeli cuius stella est Iupiter. Fac illa die Iouis, et hora Iouis, signo Sagittarii et Pisces, etc.
- [323](#) CLM 849 37b.6: Ecce sigillum Anaëlis, angeli cuius stella est Venus. Fac illa die Veneris, hora Veneris, in signo Thauri et Libræ, etc.
- [324](#) H: Cassiel.
- [325](#) CLM 849 37b.7: Ecce sigillum Caffrielis, angeli cuius stella est Saturnus. Fac illa die Sabbati, hora Saturni, in signo Capricorni et Aquarii.
- [326](#) JV: sigillarum.
- [327](#) JV: a.
- [328](#) H skips “Moreover, ... angels of Sunday.”
- [329](#) This section is less verbose in H. CLM 849 § 37p seems to be a close ancestor (Kieckhefer p. 317). Possible even earlier ancestor *Liber Razielis*, IV.2, IV.8; Compare VRL 1300 46r; 57r-v. See JV 2013 p. 319 n 11.
- [330](#) So G, likely lost here in V due to homeoteleuton.
- [331](#) JV: Martis.
- [332](#) CLM 849: Scias quod primum tempus incipit a medio Marcii et finit in medio Iunii, et mensis Aprilis et Maii sunt in medio, et sunt de tempore primo. Secundum tempus incipit a medio Iunii et finit in medio Septembri, et Iulius et Augustus sunt in medio, et sunt tempore secundo. Tercium tempus incipit a medio Septembri et finit in medio Decembri, et October et Nouember sunt in medio, et sunt de tempore tercio. Quarto tempus incipit a medio Decembris et finit in medio Marcii, et Ianuarius et Februarius sunt in medio, et sunt de tempore quarto.
- [333](#) Compare CLM 849 § 37o, Kieckhefer 1997, p. 316: “Quando volueris operari ex libro isto admonina nomen Terre in tempore suo quolibet eorum quatuor nominum, videlicet in quolibet opere unum. Et quia hoc precipitur, quia si fieret aliqua transgressio per operantem, nullum veniret ad effectum, etc.” This opening paragraph is not included in H.
- [334](#) JV reads “Caracusta”, but I think the descender from p in line above is mistaken for t below.
- [335](#) V omits, but so G and H, with analogues in Halle 14B 36 (Guirsaros) and CLM 849 (Gramsatos).
- [336](#) Compare CLM 849 § 37(o). Possible older ancestor *Liber Razielis* IV.7 = VRL 1300 56r-v, but names are only vaguely reminiscent (Samael, Anaël, Degarissores).
- [337](#) Ms has “Tarquan” written *supra linea*.

- [338](#) CLM 849 § 37p: 1. Inamodon, 2. Festaen, 3. Tabian vel Rathbil, 4. Yemat vel Yaneaa.
- [339](#) So VSG.
- [340](#) JV: Atragim.
- [341](#) JV: Matasiguais.
- [342](#) JV: etere.
- [343](#) Sections *IX-*XI are moved later in this version.
- [344](#) “duo” is supported by Honorius, G, VSG, and the printed *Heptameron*.
- [345](#) H adds: terrena.
- [346](#) H adds: & corpora ex Elementis mixta, conditionaliter vnum in aliud transmutare.
- [347](#) H ends the paragraph with: seras aperire. Tales spiritus operationes aliorum habent, sed non ex perfecta potentia, sed in virtute vel scientia.
- [348](#) H adds: adferre vel auferre damna.
- [349](#) The forms of the spirits, along with the signs of their appearance appear at this point in the other manuscripts. Ms. V does however add them back in an appendix.
- [350](#) H adds “on Earth.”
- [351](#) H adds: And to change about bodies out of mixed elements, conditionally one into the other.
- [352](#) H ends the paragraph differently.
- [353](#) H adds: “to bring about or to remove legal judgments.”
- [354](#) H adds: to bring harmony to enemies through luxury, and make marriages, to gently draw men to love women, ...
- [355](#) JV: Bruquel (!).
- [356](#) JV: Carabiel.
- [357](#) JV: Raluum.
- [358](#) JV: Kaliel.
- [359](#) JV: Hinnastray.
- [360](#) JV: Baion.
- [361](#) This paragraph is not found in H.
- [362](#) H does not include this phrase.
- [363](#) H: sumat.

- [364](#) *Clavicula*, I, 8 (Aub 24): “Debent autem Pentacula fieri in die et hora Mercurii, existente Luna in signo Aereo, vel Terreo, aucta et crescente Lumine et in pari dierum numero cum Sole.” and I, 2 (Aub 24): “Observa lunam post coniunctionem, et statim ac de radiis solis exierit, et apparere inceperit, tunc bonum est facere omnia experimenta quae tendunt ad alicuius rei constructionem, vel operationem.” According to *Clavicula*, many of the magical implements are constructed on the day and hour of Mercury.
- [365](#) *Clavicula* II.17. L1565: charta vel membrana; BF1579: charta membrana.
- [366](#) H omits.
- [367](#) Regarding the masses, JV cites *Clavicula*, I, 3 = Coxe 25 p. 100 and *Clavicule italienne* = ms. BnF ital. 1524 fol. 207v, Gal 2017 p. 389.
- [368](#) G: “Nunc dicendum est de veste & pentaculo qui scribi debet super vestem et vestis si fieri potest sit sacerdotalis, et si non potest haberi sit lina alba nitida et deinde super vestem hoc pentaculum factum in hora mercurii et eius die crescente luna. In charta menbrana hedi, et priusque hoc pentaculum facias fac dicere unam missam de sancto spiritu, ...” H: ... aqua baptismali.”
- [369](#) Nothing more specific is given for Jupiter/Thursday or Saturn/Saturday. The printed editions of H, following *Liber Semiphoras*, supply prayers to be spoken. See [version 4](#) below, VSG and the Halle ms. have more elaborate prayers than H.
- [370](#) Section *XV is moved later in this version.
- [371](#) H does not include this statement, reminiscent of the various layers of clerical garments.
- [372](#) VSG, G, and H specify only one mass of the Holy Spirit, but early *Clavicula* manuscripts which this section is based on specify 3. The *Clavicula* included in VSG (p. 65) specifies 2 Masses of the Holy Spirit, and one of the Blessed Virgin Mary or of the Holy Trinity. G 19v omits “or of the Holy Trinity.” Note: Priests are not normally allowed to perform more than one mass per day, so this would necessitate a multi-day process. (Thanks to Peter Levenda for pointing this out.)
- [373](#) JV: inpari.
- [374](#) H omits.
- [375](#) The term *turream* (“of incense”) is apparently a mistake for *terream* (“earthen”) as in VSG, the printed *Heptameron*, and the *Key of Solomon* on which this seems to be based. To further support this, note the text does use *terrea* elsewhere. The *Key* (Aub24) is much clearer: *Habeas igitur species odoriferas ut supradictur est, et ponas eas in testis, vel olla nova terrea plena carbonibus novis accensis* (“you should have the odoriferous fragrances as

described above, and place them in an 'earthenware pot' (*testo*), or new 'earthen' (*terrea*) pot, full of charcoals, newly kindled.")

[376](#) Instead of *gladium*, H reads *vestem*, but both are listed below.

[377](#) VSG, G, and H omit this name.

[378](#) JV cites *Clavicula* II, 6 (Coxe 25 p. 122): "Et semper vadat signando cum aqua exorcisata dicendo letanias et discipuli respondendo et dicendo orationes" and *Clavicula* BnF ital. 1524 f. 230v.

[379](#) Around the hexagram is the Divine name AGLA. In the top triangle in Greek is IHΣ ("Jesus") and in the center is Xp^{us} ("Christ"). Compare Ghent 1021A 136r: *Nunc dicendum est de veste et pentaculo qui scribi debet super vestem...* ("Now we must speak about the clothing, and the pentacle which must be written over/above the clothing...."). The figure in the Ghent ms is similar to that in H.

[380](#) Sections *XVII-XXI are moved later in this version.

[381](#) *Regulae* is probably used here in a sense of liturgical instructions, sometimes also called "rubrics."

[382](#) See note under [version 1](#).

[383](#) H does not mention the *Clavicula* by name, but the 9-day preparation, fasting, and confession were clearly taken from *Clavicula* as V states here. Compare Mathers II.4. *Clavicula* I.4 includes a lengthy prayer of confession (e.g. Gal 2017 p 409-11), but here the Roman sacrament seems to be intended.

[384](#) *Emanuel* is unsupported elsewhere, and also conflicts with the use of the singular *nomen* ("name").

[385](#) On the construction of circles, see introduction. Also *Clavicula* I.3 and II.9 and *LIH* CXII. Compare also CLM 849 § 36. JV cites *Clavicula* ms Coxe 25 pp. 124-5.

[386](#) H adds: "et ministrorum eius." This is consistent with the instructions above: Quarto nomina Angelorum diei.

[387](#) JV: si[c].

[388](#) H adds: Extra circulum, in quatuor angulis sint Pentagoni.

[389](#) Ps. 50.9: *Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor*. "Sprinkle me with hyssop, and I shall be cleaned; wash me and I shall be made whiter than snow." Used in *Clavicula* II.5 during the bath, as well as *LIH* CI.13. The change from indicative *asperges* to imperative *asperge* here is perhaps intentional.

- [390](#) H adds: and his attendants. This is consistent with the instructions above that “in the fourth place, write the names of the angels....” as well as the drawing.
- [391](#) H numbers the sign separately.
- [392](#) Compare *LIH CXV.8*: “draw two circles, with one separated from the other by one foot, doing this with a new knife,206 and write around the circumference the names of the angels of the hour, day, month, time, and aspect.” Also, *CXXVII.7*.
- [393](#) H adds: Without the circle, in four angles, let pentagons be made.
- [394](#) JV: luxu[ria].
- [395](#) Anchar *corr. interlinea*.
- [396](#) Anachar *corr. inter*.
- [397](#) JV: Amicles. Ms has “Amilers” *corr. inter*.
- [398](#) Theodomos *corr. inter*.
- [399](#) None of the other versions mention of this opening. According to *Clavicula* (Aub24): dimittendo in omnibus portam apertam versus septentrionem: (“leave a space for entering towards the north.”) and (per JV) Coxe 25: semper ducendo portam ante alteram portam (“always leaving an opening in front of the other opening.”) According to *LIH CXXX*, the opening should be between the west and the northwest (“frigicap”).
- [400](#) This seems to be taken from *Clavicula* II.6, where it is also said while putting on the sacred vestments (Coxe 25 p. 132, per JV): Antor, Anator, Aniles, Theodonos.... (Aub24 fol. 20v): Ancor, Amacor, Amides, Theodonias, Pancor, Phangor, Anitor, per merita Eorum sanctorum Angelorum induam domine vestimenta salutis, ut his mediantibus, quæ instanter cupio, ad optatum effectum perducere possim. Per te Sanctissime Adonay cuius Regnum, et Imperiu regnt per sæcula. Amen. This oration also occurs widely in magical texts.
- [401](#) JV: Assumatur.
- [402](#) JV: pectorem.
- [403](#) This explains the need for uncovering it (*discooperiatur*) later in the ritual.
- [404](#) JV: ac.
- [405](#) VSG, G, and H add “a te”, but this is not found in *Clavicula* exemplars consulted.
- [406](#) Compare *Clavicula* II.7.
- [407](#) JV: Hamaramorule.
- [408](#) Given in full in the chapter of suffumigations above.

- [409](#) This paragraph and the following prayer (“accipite...”) are not found in G or H.
- [410](#) So H.
- [411](#) VSG and G omit text from “Adonay” to “nomen [sanctum] tuum”, instead reading: “te Deus, suppliciter.” This actually corresponds with *LIH* CXXXIII.33, suggesting the passage was interpolated later.
- [412](#) The phrase “Dentique ... eis” is not found in G or VSG.
- [413](#) “Non furientes” is omitted from H, but present in *LIH*, *SSM*, and VSG.
- [414](#) JV: precipiar.
- [415](#) So VSG, H.
- [416](#) JV: Dicte.
- [417](#) *Deest* VSG, G, H.
- [418](#) G adds: N.
- [419](#) G: Saday.
- [420](#) JV: Ho[n]. I'm not sure the justification for adding the n. None of the other versions include this word, and it is not consistent with the trisagion.
- [421](#) Compare above: ut possimus desiderium nostrum adimplere, et ad effectum perducere ; ut hoc quod desidero possim perducere/deducere ad effectum.
- [422](#) JV: versato.
- [423](#) This paragraph is not found in H.
- [424](#) So too G. VSG, H: Adonay, Eye, Eye, Eya. JV: Adonay, Eye, Eie.
- [425](#) So VSG, G, CLM849, M1559; L1565: Eye, Saray: BF1579, RT: Eye, Saraye.
- [426](#) This sentence is not found in VSG, G, or H.
- [427](#) Ms accidentally repeats “et per nomen stelle, que est Sol, et per signum Leonis.”
- [428](#) Satisfacias ... omnium, vel ... operari: reading uncertain; manuscript partly illegible.
- [429](#) apparuit: RT: apparuis.
- [430](#) So G, H. VSG: *cum gloria Regis Adonay....*
- [431](#) So VSG, G, H.
- [432](#) V repeats “et per nomina” by mistake.
- [433](#) H again does not mention the signs of the zodiac, but instead reads *nomina praedicta..*
- [434](#) H omits this phrase too.

- [435](#) L1565 also reads “Ha, Ha”; BF1579, RT: Ha, Ha, Ha.
- [436](#) So VSG and H as well as CLM 849.
- [437](#) JV: tercio.
- [438](#) *Liber Razielis* (V) reads: Ticgaria/Ticgara/Thicgara. Halle: Tyggara. CLM 849: quorum Thytagora. M1559: Tegra. V, BF1579, RT, UPenn Codex 226: Tetra.
- [439](#) H skips “et per signum ... virginis.”
- [440](#) VSG: Pastoro. CLM849, BF1567-68: pastore. M1559: Pastor.
- [441](#) So printed H and CLM849.
- [442](#) VSG and H add: et in nomine Saday.
- [443](#) H skips these 7 words.
- [444](#) On the gold plate or tiara worn over the forehead of Aaron, see Exodus 28:36-38. It was engraved with the words ליהוה קדש (“Holy to IHVH”).
- [445](#) Rev. 4:6-8.
- [446](#) So VSG, H. CLM 849: omnia predicta.
- [447](#) JV: Mathatori.
- [448](#) L1565: in Exercitu septimo coram Boel: BF1579: in exercitu septimo Boel. RT: in exercitu septimo Pooel. In *Raziel*, Boel is the “Throne Angel” of the Seventh Heaven, but again it corresponds with the Sphere of the Moon, not Saturn.
- [449](#) H does not include these 7 words.
- [450](#) V repeats “et per Sanctum sigilum eorum” by mistake. H adds: “et per nomina predicta.”
- [451](#) VSG and H omit these 4 words.
- [452](#) Ibid., 300-01, n° 37(a)7 = ms. cit., fol. 71-v.
- [453](#) JV: acii.
- [454](#) H simplifies the wording of this paragraph.
- [455](#) Reading of this word is conjectural as it is mostly illegible.
- [456](#) H omits reference to the signs.
- [457](#) VSG and H are much shorter. Not found in G.
- [458](#) Escerehie: So also M1559, L1565. BF1579, RT, FB: Escerchie.
- [459](#) So VSG, G, H.
- [460](#) H: quod Loth audiuit et factas salvus cum sua familia (“which Lot heard and was saved with his family”). Chronology of these biblical events is Noah, Lot,

and then Jacob.

- [461](#) L1565: per nomen loth: BF1579, RT: & per nomen loth.
- [462](#) So too G. L1565: comederunt: BF1579, RT: & comederunt.
- [463](#) V: Abdenago: So also BF1579 and RT. Obviously a typo for Abednego (Dan. 1:7 et passim).
- [464](#) Ms.: Agros: Obviously a typo for Agios (Gk. "holy"). BF1579: hagios; RT: Hagios.
- [465](#) Word is partially illegible, but I think this is correct. Printed exemplars all read *sedem*. It could also possibly be read Saday, since the final m and y are very similar.
- [466](#) Ischyros: BF1579: iscyros; RT: iscytos.
- [467](#) Seculorum: H and BoO: secreta.
- [468](#) The passage that I have underlined here doesn't occur in G or VSG or earlier prototypes. See note under [version 1](#).
- [469](#) VSG: qui culpa vestra de celo excelso proiecti. L1565: cœlo eiecti: BF1579, RT: cœlis eiecti.
- [470](#) H: tremendum Dei iudicium; VSG: diem tremendum iudicij; G: diem tremendi iudicii.
- [471](#) Rev. 4:6.
- [472](#) H adds: et potentiale.
- [473](#) So H.
- [474](#) FB omitted this mention of them being fallen angels from his translation.
- [475](#) I'm not sure of the significance of this "T." *Clavicula* reads "per angelicas celorum potestates et virtutes. The T is not found in VSG.
- [476](#) This phrase is in Aub24 and other *Clavicula* mss. but not H.
- [477](#) Adonay Saday: BF1579, RT: "Adonay, Saday" (i.e. comma inserted).
- [478](#) So H, apparently lost here due to homeoteleuton.
- [479](#) JV and H: *super*, but I believe this is correct. Ms. is a bit damaged here. VSG and G read "*prope*" ("near")
- [480](#) *LIH* CXXXIII.37.
- [481](#) G: Elyorem. VSG, RT, FB, M1559, and BF1579 all read: "Helioren." L1565 has Heliorē, with a tilde over the final e, which could be read "Heliorem" or "Helioren." The form "Elyorem" occurs in *LIH* (97th name of God, Peterson 2002, p. 112.) Printed H adds: et mandata nostra perficientes.
- [482](#) So VSG, G, and H, again probably omitted by mistake from V.

- [483](#) So too Ad. 36674, *LIH* CXXXIII.51.
- [484](#) VSG, G, and H do not include these 3 words.
- [485](#) M1559, L1565, and BF1579 all repeat “Aye, Saraye” a third time. *LIH*: “o Aye, Samye, ne differatis venire.”
- [486](#) So too VSG; H: festinati; G: festinater.
- [487](#) VSG: Occinomos. G: Actinomos vel Occinimos. *LIH*: Occinnomos.
- [488](#) *LIH* CXXXIII.38. There is a parallel to this in the Byzantine exorcism manual “great exorcism” (Delatte, 1957. f36v). See note in Peterson 2016 pp. 275: According to Ioannis Marathakis (personal communication), “in Peter's version, all the words ‘Beralanensis, Baldachiensis, Paumachiae et Apologiae’ are in my opinion attributes of the word ‘sedes’: Apologiae is obvious from Honorius; Paumachiae is another corruption of Primariae; Baldachiensis probably means a throne with a ‘Baldacchino’ (a canopy of state).” The second paragraph was used in the *Lesser Key of Solomon* (Goetia, conjuration 1). In *LIH* and G, the initial reference to the four seats is omitted, starting instead at “Geneolia, Chide”
- [489](#) H adds: sacro.
- [490](#) Compare *Clavicula* I.7 (Aub 24 82v): Hæc sunt sacra Dei nomina, quorum potentiam flectitur omne genu Cælestium, Terrestrium, et Infernorum, humiliamini igitur subpotenti manu Dei summi creatoris.
- [491](#) JV: per cum.
- [492](#) H: maiestati.
- [493](#) L1565: nemo: BF1579, RT: non.
- [494](#) Compare *Clavicula* I.6, I.7, and II.13 (Mathers).
- [495](#) This welcoming address is not found in G or VSG.
- [496](#) This section is also not found in G or VSG.
- [497](#) *Clavicle* I.7 (Coxe 25 I.2.)
- [498](#) The rest of the text is not found in H.
- [499](#) These “particular forms” are not found in *LIH*, VSG, or G, and were probably never part of the *Lucidarium*.
- [500](#) Ms: coruinis. M1559, L1565, K1567, BF1579 all read: ceruinis. *LIH* and context also support this.
- [501](#) Ms. ringuibus, but so other exemplars.
- [502](#) Ms. rorum.
- [503](#) M1559, L1565, BF1579: corpore. K1567: core.
- [504](#) So M1559 et al.

- [505](#) H adds: quæ invocantem ad ludum concitabunt. This is consistent with *LIH* CXXV.6.
- [506](#) Raven: M1559, L1565, and K1567 editions all read *corvus* (“raven”), not *cervus* (“stag”). Turner evidently used the “Beringer fratres” edition of Agrippa's collected works [=Basil, Thomas Guarin, 1579], which indeed does read *cervus* (“stag”). *Corvus* is also consistent with Agrippa OP1.27 (1533).
- [507](#) H adds: “and bidding the one who called them to play the game.”
- [508](#) *LIH* CXXVI.10: Signum est, quod horripilationem tribuunt invocanti.
- [509](#) *LIH* CXXVI.10: Their sign is that your hair will bristle when they are invoked.
- [510](#) So too K1567; L1565: HEPTAMERON.
- [511](#) L1565, K1567: locetur; BF1579: loquatur.
- [512](#) Videbunt: BF1579: Videmus.
- [513](#) Those aerial spirits which are associated with a particular region – north, south, east, or west.
- [514](#) The drawing shows four concentric circles, forming three bands where the names and symbols are written. Both V and G correctly read four, and add that the innermost circle is nine feet wide.
- [515](#) BF1567-68: Alpla.
- [516](#) cursus: L1565, K1567: rursus.
- [517](#) *Aqua lustrali* (“purificatory water”) is another term for “holy water,” namely water blessed by a priest for use in ritual purifications. V and G simply have *aqua benedicta* (“holy water”).
- [518](#) This text from Psalm 50.9 is used in the Mass as well as a large number of grimoires.
- [519](#) BF1579: hoc pentaculum factum; L1565: hoc pentaculum.
- [520](#) L1565: charta vel membrana; BF1579: charta membrana.
- [521](#) *Aqua baptismali* (“baptismal water”): So too G. V however specifies only *aqua benedicta* (“holy water”).
- [522](#) According to *Lucidarium*, the suffumigations should be blessed by a priest, and by the prayer which follows.
- [523](#) Around the hexagram is the Divine name AGLA, followed by some garbled letters, possibly originally IHΣ (“Jesus”) in keeping with the standard abbreviation for Christ in the center: Xp^{us}.
- [524](#) RT 1783 and FB: ANOOR.
- [525](#) RT 1665, RT 1783: Alga (!). FB: Agla.

- [526](#) *Clavicula* II.8 instructs us to write the names “Agla, On” on the blade, “starting from the point and going towards the handle,” and on the handle some magical characters. See figure 61 in Appendix. The early *Clavicula* ms. BnF ital. 1524 f 232v has the following words: Alpha et Omega, Agla, Ya, Hel, Hon, Primerimathon, Syruel, Asrigel.
- [527](#) See note under [version 1](#).
- [528](#) Or, he should enter the circle with the pentacles, etc. but this is the sense of VSG. Note pentacles are spoken of as plural here only, which would match the plural of vestments.
- [529](#) Agios: BF1579: Hagios.
- [530](#) BF1579: ô Theos, Ischyros.
- [531](#) ω: BF1579: omega.
- [532](#) Escerehie: So M1559, L1565, K1567, BF1579. RT, FB: Escerchie.
- [533](#) V and *Clavicula* manuscripts associate this event with Noah and the flood. L1565: saluus factus: BF1579: factus saluus; RT: factus salvus.
- [534](#) L1565: per nomen loth: BF1579, RT: & per nomen loth.
- [535](#) L1565: Ecerehie Oriston, quod; RT: “Ecerchie Oriston, quod Moses.” That Moses was reintroduced in RT is evident by the spelling.
- [536](#) L1565: comederunt: BF1579, RT: & comederunt.
- [537](#) & per nomen Schemes amathia ... cursum: So BF1579, RT, and FB (see below). This passage in [] is not found in G, VSG, V, M1559, L1565, BF1567-68, K1567, or P1567. Neither is it found in older versions of the Vinculum that I have found, including BnF ital. 1524, CLM 10085, CLM 849, or Sloane 3853.
- [538](#) *Vinculum Salomonis*, See notes under [Version 1](#), § XVII.
- [539](#) Abdenago: So also BF1579 and RT. Obviously a typo for Abednego (Dan. 1:7 et passim).
- [540](#) Agros: Obviously a typo for Agios (Gk. “holy”). K1567: Agios; BF1579: hagos; RT: Hagios.
- [541](#) Ischyros: BF1579: ischyros; RT: iscytos.
- [542](#) The passage which I have underlined here doesn't appear in G, VSG, or earlier prototypes. See note under [version 1](#).
- [543](#) L1565: cœlo eiecti: BF1579, RT: cœlis eiecti.
- [544](#) V reads *per illud tremendum diem iudicium Dei* (“by the terrible Judgment Day of God”), which makes more sense. G omits the “Dei.” VSG: per illum diem tremendum iudicij.

- [545](#) Rev. 4:6.
- [546](#) See note under [version 1](#).
- [547](#) Adonay Saday: BF1579, RT: Adonay, Saday. (i.e. extra comma inserted).
- [548](#) illustrari: BF1579: illustirari.
- [549](#) RT 1665: imperio.
- [550](#) So Honorius and *Lucidarium* versions.
- [551](#) V: Heliorem. G: Elyorem. RT and FB both follow the reading in M1559, BF1567-68, and BF1579: "Helioren." L1565 has Heliore, with a tilde over the final e, which could be read "Heliorem" or "Helioren." The form "Elyorem" occurs in *Liber Iuratus* (97th name of God, Peterson 2016, p. 185.)
- [552](#) RT 1665: effabiles (!)
- [553](#) RT: intelligibile.
- [554](#) Compare *Clavicula* l.6: *excooperiat magister sacra pentacula quae appensa habet collo manu sinistra teneat ea, anuque dextra gladium suum* ("The master should completely uncover the holy pentacles which he has hanging from his neck; he should hold them with his left hand, and his right hand should be holding his sword.")
- [555](#) V, G, BF1579, RT: *Superveniens* ("coming up"). However, M1559, L1565, K1567, and Ad. 36674 all read "*superuiuens*" ("surviving"). *LIH*: Bachac super Abrac ruens, Abeor super Aberor. VSG: superiruens.
- [556](#) Compare *LIH* CXXXIII.56 in Peterson 2016 pp. 276-277. An early owner of K1567 edition in Österreichische Nationalbibliothek, informed by the *Sworn Book of Honorius*, glosses this as: "Deus super angulos; Anguli super homines, homo super demones" ("God over the angels, angels over people, people over daemons.")
- [557](#) Turner translated "there will be hissings" for *sibiles* ("you should whistle") or ("you should hiss") which is inconsistent with the Latin text. The true meaning is evident by comparing with *LIH*, CXXXIII: where this section was excerpted: *Hic sibilet undique semel et statim videbit motus et signa propria* ("Here he should whistle once on each side, and immediately he will see movements and the proper signs.") (Peterson, 2016, p. 277.) Honorius includes instructions for preparing the magic whistle used to call forth the spirits (Peterson, 2015, p. 297). Unfortunately, this misunderstanding has been widely perpetuated.
- [558](#) Significantly, G, VSG, V, and *LIH* all add *et propria signa* ("and the proper signs"). This phrase refers to the specific signs that the spirits are really the ones intended, such as such as the magicians breaking into a sweat, or the sound of thunder. In *Honorius* these signs are all given in full (*LIH* CXIX.4 ff)

along with their names and other details. They are also given in full in G and VSG §XII. In H and V however, we are simply referred to *Liber quartus* attributed to Agrippa, where they must have been previously excerpted.

- [559](#) V, M1559, L1565, K1567: veridicè: BF1579, RT: veredicè.
- [560](#) L1565: nemo; BF1579, RT: non.
- [561](#) Compare *Clavicle* I.7 (Coxe 25 I.2.). This section is not found in G. This is reminiscent of the dismissal formula used in the Roman mass.
- [562](#) This implies the original *Heptameron* ended at this point, but the rest of the material is also found in V and G, albeit in a different sequence.
- [563](#) L1565: subducam (“I will convey”): BF1579: subiiciam (“I will expose”).
- [564](#) Compare *LIH* CXXXIII.58 in Peterson 2016 pp. 276-277. This welcoming address is not found in G. The use of the word *reges* (“kings”) leaves no doubt that the spirits being conjured in the ritual are the aerial spirits (such as King Varcan and his attendants Tus, Abdas, and Cynabal), consistent with the ritual in *LIH*.
- [565](#) Around outer circle: Varcan Rex. Tus. Andas. Cynabal. Around second circle: Michael, Dardiel, Huratapel, Talui, Caracasa, Core, Amatiel, Commissoros, Spugliguel, Amaday, Abraym, Agusita. Inner: ✚ Adonay ✚ / ✚ Eloy ✚ / ✚ Agla ✚ / ✚ Tetragrammaton. Note errors in Turner's edition: Aguista vs. Agusita; Michel vs. Michael; Michail va. Michael; Dardid vs. Dardiel.
- [566](#) L1565: singulosque Dies: BF1579: singulosq; illius dies.
- [567](#) The ē in Michaël in M1559 is no doubt a typo for ë, so Michaël as elsewhere. L1565 reads simply “Michael.” RT 1665 reads “Michaël” (!).
- [568](#) RT 1655 confuses *sandalum* (“sandalwood”) with *sandala* (a very white kind of wheat), but corrects this in RT 1665 as “Red Sanders.”
- [569](#) V, G: Adonay, Eye, Eye, Eye. M1559, BF1579, RT, FB: Adonay, Eye, Eye, Eya. L1565: Adonay, Eye, Eya.
- [570](#) L1565: Eye, Saray: BF1579, RT: Eye, Saraye.
- [571](#) L1565, CLM 849: in primo Exercitu; BF1579: in quarto Exercitu. “Fourth” is more correct, as this is based on *Liber Razielis*, where the fourth heaven, Machonon, corresponds with the sphere of the Sun, and the angel Michael. In *Liber Razielis* § 67, the name of the power is named Kalamia (compare Salamia)
- [572](#) Note this is a repetition, evidence of a bit clumsy rearranging of the text.
- [573](#) Ms G actually includes the appearance of the spirits, closely following *LIH*, showing that it represents an earlier state of the text.

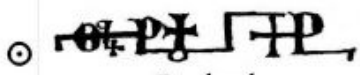
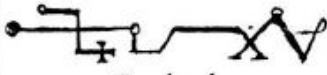
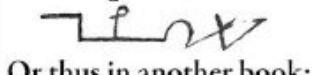
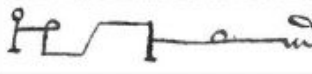
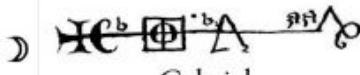
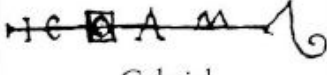
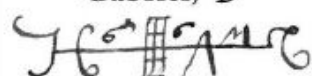
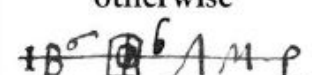
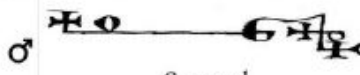
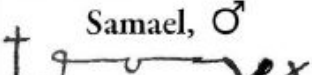
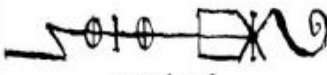
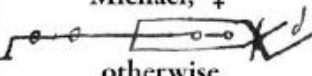
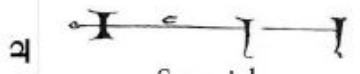
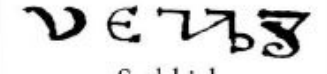
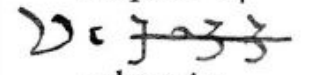
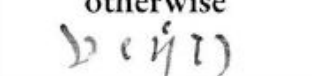
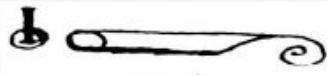
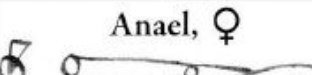
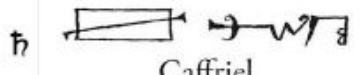
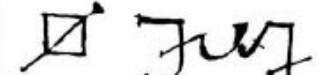
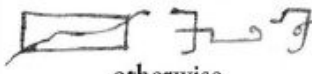
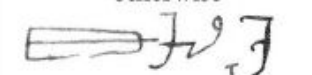
- [574](#) Namely, that material was moved to the Fourth Book of ps.-Agrippa. See appendix of [Version 3](#) for ps-Agrippa's version.
- [575](#) apparuit: RT: apparuis.
- [576](#) CLM 849, L1565 add: sigilla &.
- [577](#) CLM 849 § 37b.3 adds: Make this on the day and hour of Mars, in the sign of Aries or Scorpio. Machon: Same in *Liber Razielis*.
- [578](#) CLM 849, L1565: in tertio Exercitu; BF1579, RT: quinto exercitu. In this case, the reading in the conjuration in L1565 corresponds with *Liber Razielis*, in contrast to the reading “quinti Coeli” above (top of [page 139](#)). This is evidence that the text has been reworked to fit the order of the days of the week, not the traditional order.
- [579](#) quo sigillatur: BF1579, RT: quæ sigillatur. CLM 849: ... nomen sigilli cum quo sigillatur Adon, fortissimo...
- [580](#) M1559: Cltissimi Areatoris.
- [581](#) CLM 849 adds: et sigillo.
- [582](#) *in sexto Exercitu*: So M1559, BF1579, V, CLM 849, RT. L1565 (Perna) again innovates: *in quinto Exercitu*.
- [583](#) Pastor: So too V. CLM849, BF1567-68: Pastore. VSG: Pastoro.
- [584](#) This seems to be a mistake for *signa*, (“its signs”), namely Sagittarius and Pisces.
- [585](#) Rabel: RT: Babel.
- [586](#) Santaniel: RT: Santanael.
- [587](#) CLM 849: in nomine Hay, Hey, Hea, Ya, A, Ya, Ya, Ananey.
- [588](#) in tertio Exercito: CLM 849: exercitui sexto coram Daghyel.
- [589](#) Ventus cui subsunt Spiritus: BF1579: Ventus cui subsunt angeli....
- [590](#) *Sulphur*: So too V 103r. CLM 849 §. 37f.7: *Die Saturni est assandaron et sulphur aut ei simile. Et si in die Saturni operare volueris ad ligandas lignas [=linguas?], erit suffumigium thus Odee Capre*: (The suffumigation) “for Saturday is *assandaron* and sulfur or similar to those, and if you wish to operate on a Saturday for binding *lignas* [=tongues?] the suffumigation incense should be *Odee Capr.*”
- [591](#) For some reason, the name of the Seventh Heaven, Araboth, is missing here.
- [592](#) V, CLM 849, L1565: Saday; M1559, BF1579: Saclay. RT 1665 and RT 1783 read “Saclay” in the Latin version, but “Sallay” in the English translation. FB: Salay.

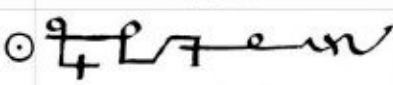
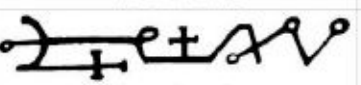
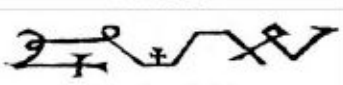
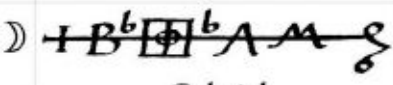
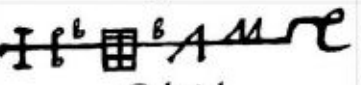
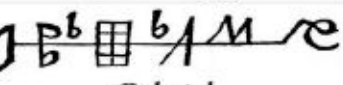
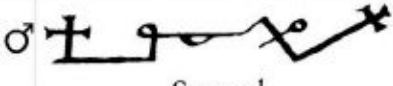
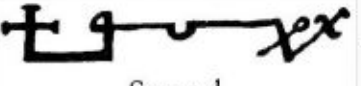
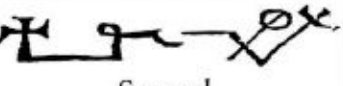
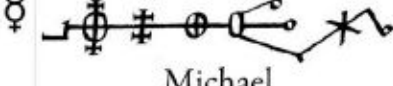
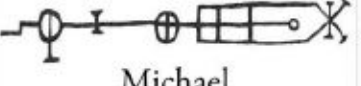
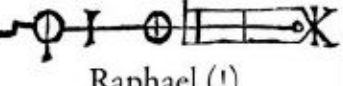
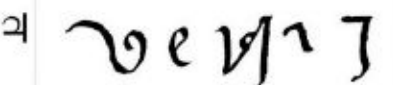
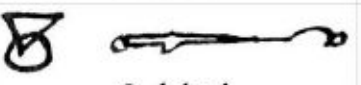
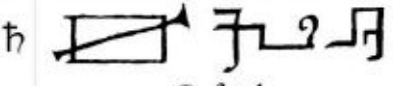
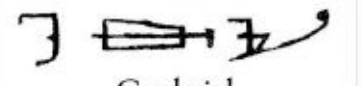
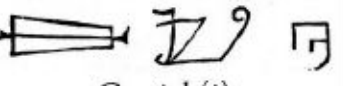
[593](#) Compare CLM 849 § 37I. Note the strange order in V follows that in CLM 849, which only includes the first 3 sets of 12 names by way of examples. The planets are associated with the hours in this order: Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, and the sequence then repeats. The intended scheme is quite clear: After the 12 hours of the day, the next hour — the first hour of the night — is associated with the following planet and day of the week. H follows the same scheme for the day hours, but realigns the night hours. H also combines the table of names of the hours with the table of angels, and swaps Raphael and Michael.

APPENDIX I.

VARIANTS OF THE FIGURES

Comparison of seals of archangels from major versions

	CLM 849	Halle14b36	Ghent 1021A
⊙	 Raphael	 Raphael	Raphael, ⊙  Or thus in another book: 
⌋	 Gabriel	 Gabriel	Gabriel, ⌋  otherwise 
♂	 Samael	 Samael	Samael, ♂ 
♀	 Michael	 Michael	Michael, ♀  otherwise 
⌋	 Satquiel	 <u>Sathkiel</u>	Satquiel, ⌋  otherwise 
♀	 Anael	 Anael	Anael, ♀ 
⌋	 Caffriel	 <u>Caphiel</u>	Cafriel, ⌋  otherwise 

	VSG	VRL 1115	M1559
⊙	 Raphael	 Raphael	 <u>Michael</u> (!)
⋈	 Gabriel	 Gabriel	 Gabriel
♂	 Samael	 Samael	 Samael
♀	 Michael	 Michael	 <u>Raphael</u> (!)
⌒	 Satquiel	 Sadekiel	 <u>Sachiel</u> (!)
♀	 Anael	 Sadekiel	 Anael
⋈	 Cafriel	 Caphriel	 <u>Cassiel</u> (!)

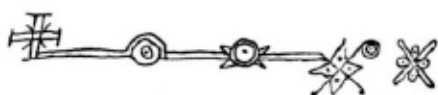
Seals of the archangels from Byzantine exorcism manual / Delatte 1957 p. 98



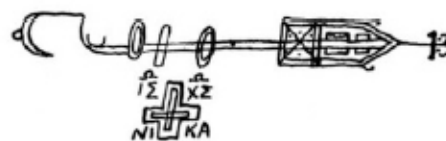
MICHAËL



GABRIEL



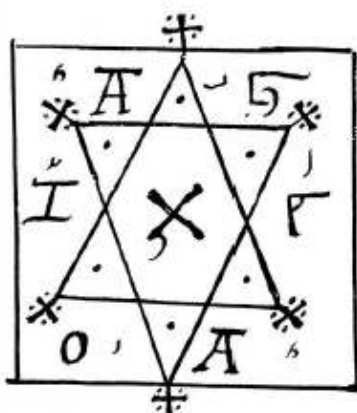
SAMAËL



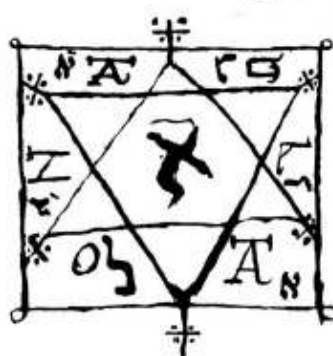
RAPHAËL

Pentacles from Hebrew mss. of *Maphteah Shelomoh*

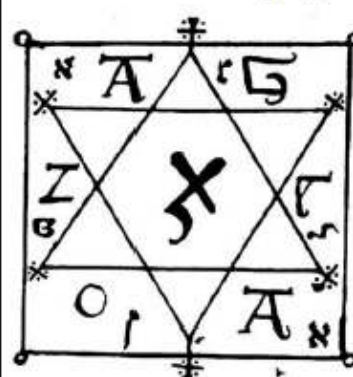
BL Or. 14759 f26r



AMST Ros 1808 A9 p. 35



AMST Ros 1808 A9 p. 99



Pentacle from P1567, v. 1



v.2

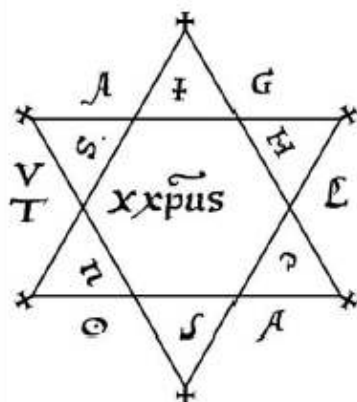
Figura Pentaculi Salomonis.



v. 3



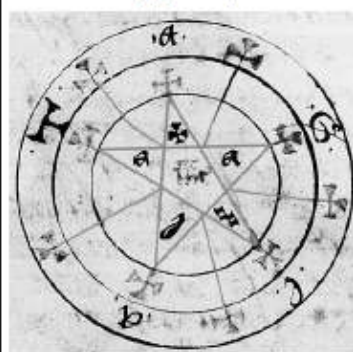
Pentacle from eMus 173,
version 1 (f. 38r)



Pentacle from eMus 173,
version 2 (f. 57v) – Agla,
χρς ("Christus") at bottom,
Tau in center



Pentacle from Sl. 3854 f. 80v
– a.G.l.a.T, a.g.l.a.†, Ιης
("Jesus")



Pentacle from *Grimoire of Honorius*



Pentacle from private
ms. sold by Maggs
Bros. In 1932

Additional characters to be added to the
knife and sword, from *Clavicula* ms. G, fol.
38v



436 H III Y Y H N J J H 2 3

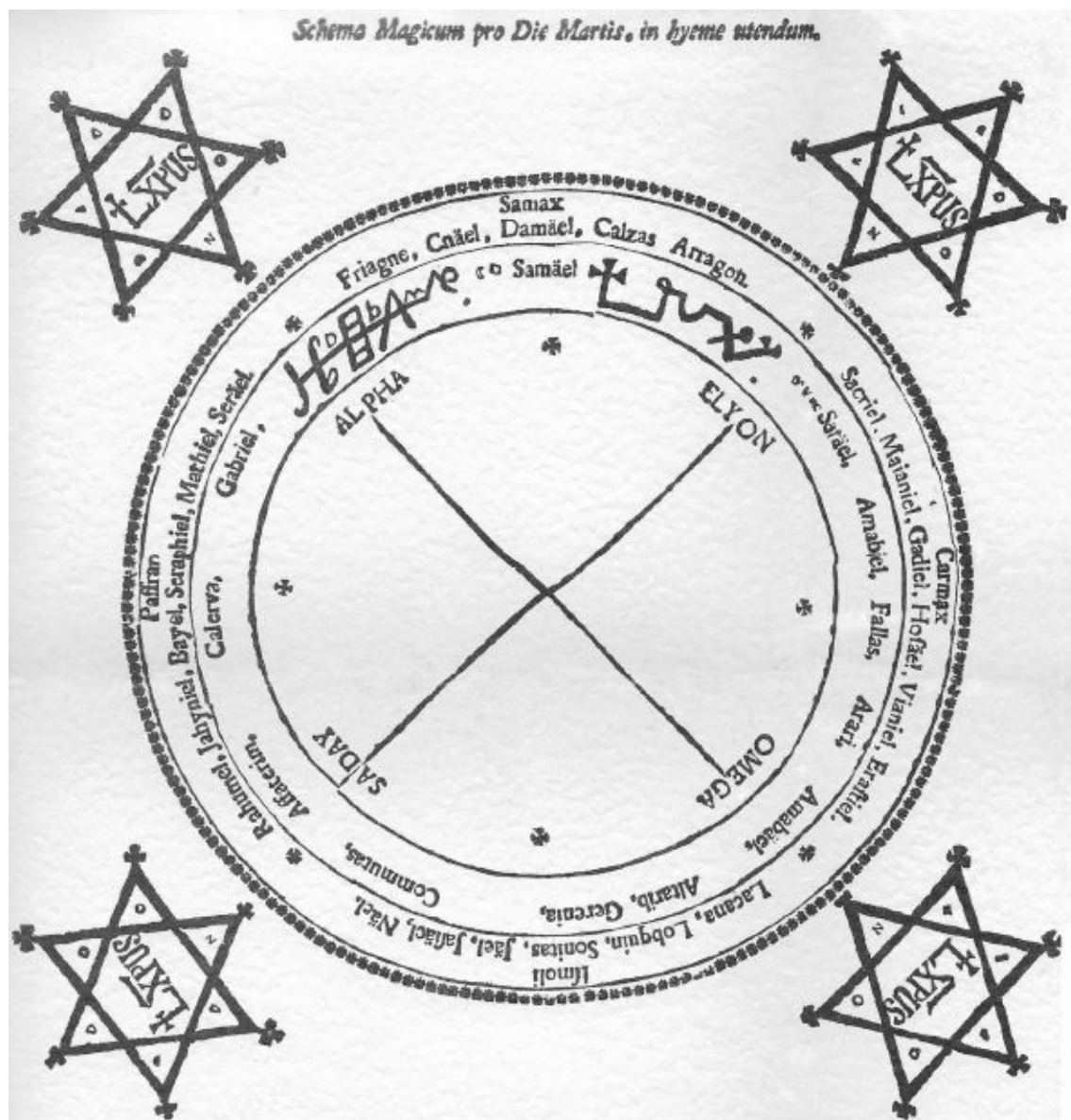
**Image of the daemon king Vercan from Maggs ms.
showing apparitions of archers, beasts, and
musical instruments.**



**Image of the daemon king Maymon, from Maggs
1929.**

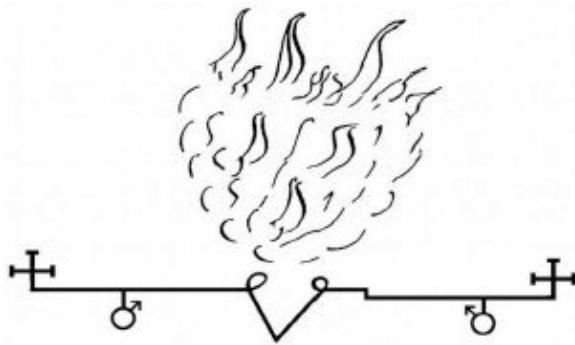


Magic circle from P1567.

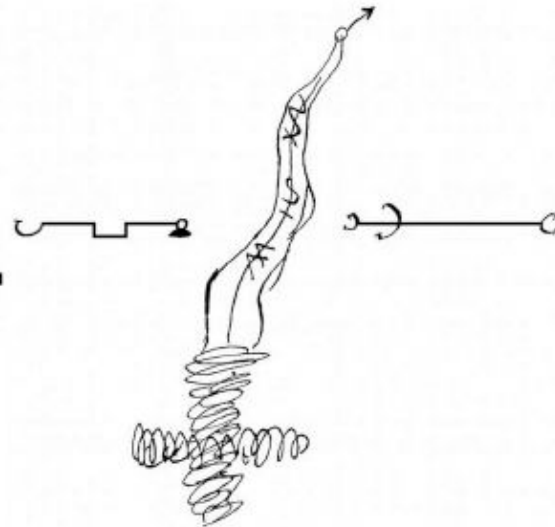


**Selection of seals of subservient spirits of the air,
from *Secrets of Solomon*.**

Amabiel



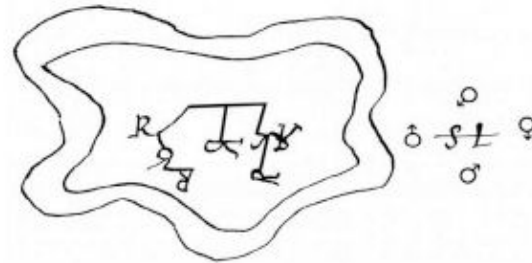
Iaxel



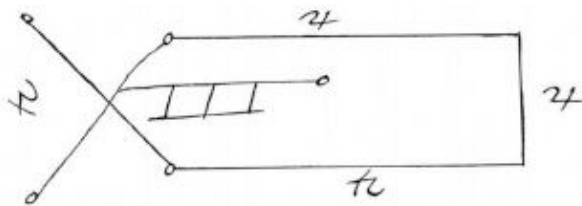
Galdel



Vianuel



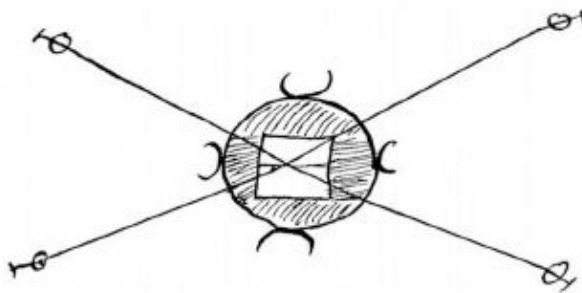
Castiel



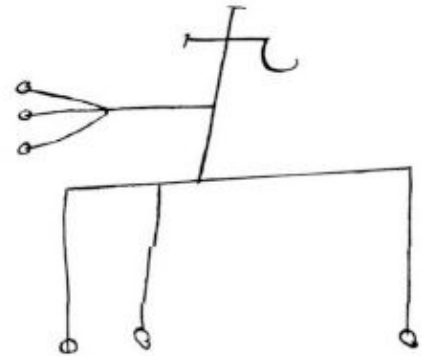
Assasiel



Gutriel



Maganth



APPENDIX II.

VARIANTS OF SOME OF THE NAMES.

HOUR OF DAY:	1	2	3	4	5	6
Razielis VRL 1300	Yayn	Yano or Yanon	Yancera	Scelaa	Ssacledat	Taamur or Thamur
Plut. 89 sup 38	septim or yani	Seriroryn or yanor	Hanffor or nossata	celchym or salaye	Sadach	Cidanhor or tarahaer
CLM 849	Yayn	Yan, Or	Nassura	Sala	Sadadat	Tamhut
Halle 14B 36	yayn	yanor	Causera	Scelaa	Sacledach	chamuz
VSG	Yayry or Yayn	Yaua	Nasnya	Salla	Sadedaty	Thamur
V	yain	Ianor	Näsina	Salla	Sadedaldi	Thamar
G	Yayn	Ianor	Nasina	Salla	Sadedali	Tamur
G in alio	Yaycy	Yana	Hasnya	Salla	Sadedate	Thamur
H (M1559)	Yayn, Iayn	Ianor	Nasnia	Salla	Sadedali, ~Sadclali	Thamur
BF1567-68	Yayn	Ianor	Nasnia	Salla	Sadedali	Thamur
RT1665	Yain; Yayn	Janor	Nasnia	Salla	Sadedali; Sededali	Thamur

HOUR OF DAY:	7	8	9	10	11	12
Razielis VRL 1300	Batur or Barur	Taadac or Taadic	Karembaron or beran	Yaon	Haber	Acдалon or Racbalon
Plut. 89 sup 38	Gador or adtharar	tafforim or thariol	Tharon	yaym or hyscrom	Iobermi or abacti	Iarayalon or mathalom
CLM 849	Caror	Tariel	Karon	Hyon	Nathalon	Abat
Halle 14B 36	bazuz	caadach or caadych	beron	yaon	aber	Racbalon
VSG	Oarer	Tharye	Neron	Yayon	Nabar	Nathalon
V	Oares	Tanich	Neron	Iaion	Abar	Nachtalon
G	Ourer	Taniis	Neron	Iayon	Abay	Natalon
G in alio	Oarer	Tary	Neron	Yayen	Nabar	Natalon
H (M1559)	Ourer	Tamic, Tanic	Neron	Iayon	Abai, Abay	Natalon, Neron
BF1567-68	Ourer	Tamic, Tanic	Neron	Iayon	Abai, Abay	Natalon, Neron
RT1665	Ourer	Thamic, Tanic	Neron	Jayon	Abai, Abay	Natalon, Neron

HOUR OF NIGHT:	1	2	3	4	5	6
Raziclis VRL 1300	Zderon	Byroyl or Birol	Thaym	lyatir	Zaron	Zma
Plut. 89 sup 38	Sedron, dacylm or aryem or beron	beroyl or cambeyer or babhet	Caym or Cahor, or han	Hatir or allahyar, or hatym	Zaron or Mechon, or maton	Zzya or gara, or Zara
CLM 849	Leron	Latol	Hami	Atyn	Caron	Zaia
Halle 14B 36	derim	byzol	chaim	hacyz	Zaron	Zina
VSG	Beron	Barol	Tanu	Athir	Mathon	Zena
V	Beron	Barol	Thami	Athir	Mathan	Sana
G	Beron	Barol	Thami	Athir	Mathon	Rana
H (M1559)	Beron	Barol, Baroli, Borol	Thami, Thanu, Thamur	Athir	Mathon, Maphon	Rana
BF1567-68	Beron	Barol	Thami, Thanu	Athir	Mathon, Maton, Maphon	Rana
RT1665	Beron	Barol	Thami; Thanu	Athar, Athir	Methon, Mathun, Mathon, Maton	Rana
HOUR OF NIGHT:	7	8	9	10	11	12
Raziclis VRL 1300	Nachlas or Necas	Taffrac	Ssaffhar or Ssaffuor	Halagu	Galtana	Saslam
Plut. 89 sup 38	nachlas or nercius or noctis	Thafrat or tiphac or Tafac	Zaphar or vasnor or sonor	halagria or halgoseu	calcana or calrna	Zason or silam or sala
CLM 849	Nectius	Tafat	Conassuor	Algo	Caltrua	Salaij
Halle 14B 36	nachas	cafrach	Saffrah	Malaguh	gualchana	Sarlam
VSG	Necas	Taffrac	Sastur	Algo	Calcrua	Saslam
V	Netas	Tafrach	Safuth	Algo	Calerna	Saflin
G	Netos	Tafrac	Syssur	Algo, aglo	Calerna	Salam
H (M1559)	Netos	Tafrac	Sassur	Aglo	Calerua, Calerna	Salam
BF1567-68	Netos	Tafrac	Sassur	Aglo	Calerua, Calerna	Salam
RT1665	Netos	Tufrac,	Sassur	Aglo	Calerva,	Salam

Tafrac,
Tefrac

Calerna,
Calerno

Angels presiding over each day of the week

	Sun/ Sunday	Moon/ Monday	Mars/ Tuesday	Mercury/ Wednesday	Jupiter/ Thursday	Venus/ Friday	Saturn/ Saturday
VRL1283a (Astro- magia, 1280)		Gabriel, Michael, Samiel (or Szamahel or Esmahel)	Samael	Rafael			
CLM 849 (15 cc)	Raphael, Dardiel (or Dardyel), Vrlacafel (or Vrlatha- fel)	Gab[ri]el, Michael, Sammyel (or Samuel)	Satyel (or Sariel), Sanyel, Taryel, Barmaly (or Harmalil)	Gem, Michael, Sabael; Fanuel (Famiel?), Sarpiel, Muriel, Sarpiel	Pacta; Pattar; Satquiel, Pattar, Castiel (or Constiel), Assasacl (or Assassayel)	Anael, Sarquiel (or Naquiel), Sacquiel (or Sagriel)	Captiel (or Castuel), Mataton (or Mara- tron), Sart- quiel, i.e. Satraquel; Satacl
Halle 14B 36 (159v) (end 15 cc)	Rafael (or Raffael or Raphael), Dardyel, Velachasel et alibi Calachaffiel (or Cala- chafiel or Calataffyiel)	Gabriel, Michael, Samyel	Samael, Suc Satyel Sacyel Hazza Abacab; Saltyel Tacyel Armaryl	Rabar, Sarpyel, Nuryel			
Leipzig Cod. mag. 40	Raphael, Miel, Saraphiel	Gabriel, Michael, Samael	Samael, Satacl, Amabiel	Michael, Dardiel, Huratapel	Sarquiel, Cassiel, Asasiel	Anael, Rachiel, Sachiel	Cassiel, Machaton, Uriel
Add. 3544 (Young)	Michael, Dardiel, Huracapel	Gabriel, Michael, Samael	Samael, Satacl, Amabiel	Raphael, Miel, Seraphiell	Sathiell, Castiel, Asasiel	Anael, Rachiell, Sachiel	Cassiel (or Caphriel), Mathatau, Uriel
VSG	Raphael, Dardiel, Huratacl (or Huratayel)	Gabriel, Michael, Samael	Samael, Satiel, Amabiel	Michael, Miel, Seraphiel	Satquiel, Castiel, Asasyel	Anael, Raquiel, Satquiel	Cafriel, Michaton, Uriel
V	Raphael, Dardiel, Huratacl (or Hura- thel)	Gabriel, Michael, Samael	Samael, Sathacl, Amabiel	Raphael, Tharel, Seraphiel	Sadkiel, Castiel, Assasiel	Anael, Ratkiel, Saguiel	Caphael, Machatan, Uriel

	Sun/ Sunday	Moon/ Monday	Mars/ Tuesday	Mercury/ Wednesday	Jupiter/ Thursday	Venus/ Friday	Saturn/ Saturday
G	Raphael, Dardiel (or Daydiel), Huratapel (or Hura- thayel)	Michael, Gabriel, Samael	Samael, Satiel, Amabiel	Michael, Miel, Seraphiel	Satquiel, Castiel, Anasiel	Anael, Raquiel, Satquiel	Caphiel, Mazatan, Uriel
SL 3318	Michael, Dardiel, Huratapel	Gabriel, Michael, Samael	Samael, Satael, Amabiel	Raphael, Niel, Seraphiel	Sachiel, Cassiel, Asasiel	Anael, Rachiel, Sachiel	Cassiel, Machatan, Vriel
H (M1559)	Michael, Dardiel, Huratapel	Gabriel, Michael, Samael	Samael, Satael, Amabiel	Raphael, Miel, Saraphiel	Sachiel, Castiel, Asasiel	Anael, Rachiel, Sachiel	Cassiel, Machatan, Vriel
BF1567-68	Michael, Dardiel, Huratapel	Gabriel, Michael, Samael	Samael, Satael, Amabiel	Raphael, Miel, Saraphiel	Sachiel, Castiel, Asasiel	Anael, Rachiel, Sachiel	Cassiel, Machatan, Vriel
RT1665	Michael, Dardid (circle); Dardiel, Huratapel	Gabriel, Michael, Samael	Samael, Satael, Amabiel	Raphael, Miel, Seraphiel	Sachiel, Castiel, Asasiel	Anael, Rachiel, Sachiel	Cassiel, Machatan, Uriel

Magic names of the four seasons

	Spring	Summer	Autumn	Winter
CLM 849	Talyn	Cosmaaram	Aydarael	Saybath
VSG	Taluy, Talui	Cosmaram	Ardarael	Farlac
V	Talui	Casmaran	Ardarael	Farlac
G	Taluy	Casmaran (or Cosomaran)	Ardarael	Farlac
Sl. 3318	Talui	Casmaran	Ardarel	Farlac
H (M1559)	Talui	Casmaran	Ardarael	Farlac
BF1567-68	Talui	Casmaran	Ardarael	Farlas
RT1665	Talvi; Talui	Casmaran	Ardarael	Farlas

	Angels of Spring	Head of sign of Spring	Name of Earth/ Spring	Sun/Spring	Moon/Spring
Razielis VRL 1300					Assar
CLM 849	Gatrat, Cassa, Tait, Amatycl, Gramsatos,	Singlytiel	Inamodon	Abrayn	Lunatulant

	Angels of Spring	Head of sign of Spring	Name of Earth/ Spring	Sun/Spring	Moon/Spring
	Oamquiel				
Halle 14B 36 (157r)	Carcas Cassam, Tayel, Amacyel, Guirsaros	Oarqyel	Mamadon	Abrayn	Leuatuhban
VSG	Caracassa/ Caracasa, Core, Amatiel, Commissores/ Conmissores	Spugliguel	Amaday	Abraym	Agusyta; Agusita
V	Caracusa (or Caracasa), Chore (or Core), Amathiel	Spugliguel	Amaday	Abrami; Abraym	Agusita
G	Caracasa, Core, Amatiel, Commissoros	Sutiguol aliter Spugliguel	Amaday	Abrayny	Agusita
Sl. 3318	Caracasu, Core, Amatiel, Commissoros	Spuglyguel	Amaday	Abraym	Agusita
H (M1559)	Caracasa, Core, Amatiel, Commissoros	Spugliguel	Amadai	Abraym	Agusita
BF1567-68	Caracasa, Core, Amatiel, Commissoros	Spugliguel	Amadai	Abraym	Agusita
RT1665	Caracasa, Core (circle: Cor), Amatiel, Commissoros	Spugliguel	Amadai; Amaday (cir)	Abraym	Agusita; Aguista (cir)

	Angels/ Summer	Head of sign of Summer	Earth/ Summer	Sun/ Summer	Moon/ Summer
Razielis VRL 1300					Manhator
CLM 849	Bartatel, Turiel, Vlmiel	Labael	Festaen	Acamon	Albora
Halle 14B 36	Barcatel, Turyel, Tanyel	Calael	Iesmen	Achamon	Alboray
VSG	Gargatel, Tariel, Ganiel	Tribiel	Festatuy	Atomay	Armatasy
V	Gargathel, Dadel, Ganiel	Tubiel	Festa	Athemay	Armatas
G	Gargatel, Turiel, Ganiel	Tubiel aliter Tus	Festaui	Atbemay	Armatas
Sl. 3318	Gargatel, Tariel, Ganil	Tubiel	Festatui	Athemay	Armatas
H (M1559)	Gargatel, Tariel, Gauiel	Tubiel	Festatui	Atbemay	Armatas
BF1567-68	Gargatel, Tariel, Gauiel	Tubiel	Festatui	Athemay	Armatas

	Angels/ Summer	Head of sign of Summer	Earth/ Summer	Sun/ Summer	Moon/ Summer
RT1665	Gargatel, Tariel, Gaviel	Tubiel		Festativi	Athemay Armatus
	Angels of Autumn	Head of sign/ Autumn	Earth/ Autumn	Sun/ Autumn	Moon/ Autumn
Razielis VRL 1300					calguarim
CLM 849	Tarquayl, Acartayl, Acayl, Gaabarayl	Calguarath	Tabian or Rathbil	Abragon	Alladyn
Halle 14B 36	Carcayl, Acazayl, Guabazil	talguat	Taubyan or Racbyl	Abragon	Aladyn
VSG	Taronan, Garbael	Tolquaret	Rabiamar	Abragymy	Mathasygnays
V	Tarquam, Gualbael	Tarquarel	Rabianira	Abragini	Matasignais
G	Tarquam (or Tarranan), Gualbaral	Tulguaret or Tolguaret	Rabianira or Rabiamar	Abragini	Matasignais
Sl. 3318	Tarquam, Gualbarel	Tolquaret	Rabianira	Abragini	Metasignatis
H (M1559)	Tarquam, Gualbarel	Tolquaret	Rabianira	Abragini	Matasignais
BF1567-68	Tarquam, Gualbarel	Tolquaret	Rabianira	Abragini	Matasignais
RT1665	Tarquam, Guabarel	Torquaret	Rabianara	Abragini	Matasignais
	Angels of Winter	Head of sign/ Winter	Earth/ winter	Sun/ Winter	Moon/ Winter
Razielis VRL 1300	Oriel, Barbael or Bardiel, Berachiel or Bariel .. debarhama				sacgron
CLM 849	Amabel, Terayl, Atraa, Atratayl		Yemat or Yancaa	Rifar	Saarbaquia
Halle 14B 36	Aduyatel, Ceanyl, Acrayl	(omitted)	Heemar vel Yanoya (elsewhere yancya)	Comyudan	Saarbaquya
VSG	Amabel, Taray	Altarib	Gerenya	Conrautas	Astatercy
V	Amabael, Chterath	Ascharib	Gerenia	Commutaff	Affaterim
G	Amabael, Ctarari	Altarib	Gerenia or seyenia	Comutaf or Cora{...}	Affaterim or Astarercy
Sl. 3318	Amabael, Ciarari	Altarib	Gerenia	Commutaf	Affaterim
H (M1559)	Amabael, Ctarari	Altarib	Gerenia	Commutaf	Affaterim
BF1567-68	Amabael,	Altarib	Gerenia	Commutaf	Affaterim

	Angels of Winter	Head of sign/ Winter	Earth/ winter	Sun/ Winter	Moon/ Winter
	Ctarari				
RT1665	Amabael, Ctarari	Altarib	Geremiah	Commutaff	Affaterim

Aerial spirits / daemons governing the days of the week

	Sun/ Sunday	ministers	Moon/ Monday	ministers	Mars/ Tuesday	minister s	Mercury/ Wednesda y	minister s
Byz. Del. (f. 27)	Barcan	Tus, Adas, Cunabal	Arcan	Bileth, Misabou, Abouzaba			Modiath	Soukinos, Sallales
LIH	Barthan	Thaadas, Chaudas, Ialchal; Baxhathau, Gahathus, Caudes, Iarabal	Harthan	Bileth, Milalu, Hacuchaba	Iammax	Carmax, Ichanol, Pasfran	Habaa	Hyici, Quayron, Zach, Eladeb
VRL1283a (Astromag.)			Hebetel, Halmi-tab; Habetel Almutab	Bylol, Bibol, Baylul, Milalu, Maylalu, Abuzoba, Ebuzoba				
CLM 849	Saytam, Baythan	Cahatus, Yabal, Cardas, Yabal	Almodab, Heletel, Halmital	Bellomilal um, Abuzaba	filius dyabuli, Harmabia, Bliscana, Ababob	Coaamal, Vmial, Perasas	Saba; Tobha	Danhas, Paclas, Sambas
Halle 14B 36	Varcan	Cahatus, Cahacus, Candalyanbal, Candal, Yanbal	Hebetel, Almicab, Hebetel, Alimicab, Hebetel, Almucab	Bibo, Bulol, Bilol, Milalu, Mylalu, Aburoba, Albucoba, Abuzoba	Hamaz Venhablys	Carmal. Iumal, Yffafactis	Saboa	
Add. 3544 (Young)	Barthan	Cadas, Alcall	Harthan	Zaylethe or Zaybothe, Mylay, Acucabay	Jammas	Carmas, Icamell, Palfcamyn	Savaa	Hany, Yron, Yeasadis
BoO	Barkan (85),	Bybell, Mylalu,	Harkam	Bylethor, Mylu,	Iammas	Carmas, Itamali,	Saba	Hanyey, Yron,

	Sun/ Sunday	ministers	Moon/ Monday	ministers	Mars/ Tuesday	ministers	Mercury/ Wednesday	ministers
	Verkan (133)	Buesaba (85); Tus (133); Andas; Sinabal		Acuteba		Palframen /Palframe		Alvedio
V	Varchan	Tus, Andas/A ndus, Cinabal/ Canabal	Archan	Bileth, Misalui, Abiczaba	Samay	Carmax, Ismoch, Paffran	Madiar	Suquinos, Sallales
VSG	Varcam	Tus, Andas, Cinabas	Archam	Bileth, Misabu, Abuzaba	Iamax	Carmax, Ismol, Paffram	Mediat	Suquinos, Sallales
G	Varchan , Varcam	Tus/Thus, Andras, Cinabal/ Canabal/ Sinabal	Arcan	Bilef, Maissobri alias Misabu~, Abusaba	Tamax	Cormax, Ismael, Paffran	Modiat aut Mediat	Suguinos, Sallales
Maggs	Vercan		Arcan		Samax		Mediac or Modiac	
Harl. 2267 (1600)	Varican; Varcam	Tus, Andas, Cynabal	Arcan	Abusaba				
Sl. 3318	Varcam	Tus, Andas, Cynabal	Archan	Bilet, Missabu, Abuzaba	Samax	Carmax, Ismoli, Paffran	Mediat vel, Modiat	Suquinos, Sallales
H (M1559)	Varcam	Tus, Andas, Cynabal	Arcan	Bilet, Missabu, Abuzaba	Samax	Carmax, Ismoli, Paffran	Mediat vel, Modiat	Suquinos, Sallales
BF1567-68	Varcam	Tus, Andas, Cynabal	Arcan	Bilet, Missabu, Abuzaba	Samax	Carmax, Ismoli, Paffran	Mediat vel Modiat rex.	Suquinos, Sallales
RT1665	Varcam	Tus, Andas, Cynabal	Arcan	Bilet, Missabu, Abuzaba	Samax	Carmax, Ismoli, Paffran	Mediat or Modiat, Rex	Suquinos, Sallales
Aerial spirits	Jupiter/ Thurs.	ministers	Venus/Friday	ministers	Saturn/ Saturday	ministers		
Byz. Del. (f. 27)			Sarabotres	Amabiel, Aba, Abalidoth, Phlaeph	Maimon	Abumaleth, Asaibi, Balidet		
LIH	Formione	Guth, Maguth,	Sarabocres	Nassar, Cynassa	Maymon	Abunalich, Assaibi,		

Aerial spirits	Jupiter/ Thurs.	ministers	Venus/Friday	ministers	Saturn/ Saturday	ministers
		Guthryn				Haibalidech, Yasfla
CLM 849	Madrath filius Arath; Silite, Maraben, Halharit	Yse, Riron, Naasay, Eladab	Saabotres; Sarabores	Trathacas, Nasat, Nasaa	Hayton, Assayby; Memmi	Aloybain, Aflas, Analuabith
Halle 14B 36	Maraben Alberty		Samores		Maymon	
Add. 3544 (Young)	Farmane	Guth, Mahuth, Guthryn	Sarborr	Masex, Manassa	Maymon	Albumasar, Hay, Balydeth, Asya
BoO	Forman	Gewthren, Gewthem	Sarabotres	Nasar, Manasa	Maymon	Albewe, Malyke, Etheye, Alydee, Cherasa
V	Suth	Magut, Guthrim	Sarabotres	Amabiel, Abar, Abalidoth, Flacf	Amaymon [*Maymon]	Abumalith, Asaobi, Baludeth
VSG	Guth	Maguth/ Magoth, Gutriro alias Gutrim	Sarabrotres	Amabil, Abalidoth, Fla	Maymon	Albumalith, Ascubi, Balidet
G	Guth	Maguth, Gutrimis	Sarabotres	Abalidoth, Flacf	Maymon	Albumalith, Asaibi, Balidit
Maggs Harl. 2267 (1600)	Suth		Sarabotres Varican/ Varcen, Sarabotres	Amabiel, Aba, Abalidoth, Flacf	Maymon	
SL 3318	Suth	Maguth, Gutriz	Sarabotres	Amabiel, Aba, Abalidoth	Maymon	Abumalith, Assaybi, Balidet
H (M1559)	Suth	Maguth, Gutriz	Sarabotres	Amabiel, Aba, Abalidoth, Flacf	Maymon	Abumalith, Assaibi, Balidet
BF1567-68	Suth	Maguth, Gutriz	Sarabotres	Amabiel, Aba, Abalidoth, Flacf	Maymon	Abumalith, Assaibi, Balidet
RT1665	Suth	Maguth,	Sarabotes	Amahiel,	Maymon	Abumalith,

Aerial spirits	Jupiter/ Thurs.	ministers	Venus/Friday	ministers	Saturn/ Saturday	ministers
		Gutrix		Aba, Abalidoth, Blacf		Assaibi, Balidet

THE AERIAL SPIRITS RULING IN THE LOWER HEAVENS, WHOSE NAMES ARE TO BE INVOKED IN THE CIRCLE TOWARDS THE FOUR REGIONS OF THE WORLD

1. Shamayim – The Moon

North

SSM	Elael, Vvaalyel, Vealbyn, Ballyel, Balay, Vvaslayl
Halle 14B36	Elael, Braliel, Baliel, Balay, Vuastay
VSG	Mael, Unael, Ualnram, Ualiel, Balay, Umastrail
H	Mael, Vuael, Valnum, Baliel, Balay, Humastrau

South

SSM	Duranyel, Darbyel, Darquyel, Hamun, Hanael, Nagnuel
Halle 14B36	Duramiel, Darbiel, Darquiel, Amim, Anael, Machimiel
VSG	Curaniel, Dabriel, Darquiel, Huum, Hanail, Vetuel
H	Curaniel, Dabriel, Darquiel, Hanun, Anayl, Vetuel

East

SSM	Gabryel, Kadarael, Aadrael, Modyel, Raamyel, Vaanael
Halle 14B36	Gabriel alias Gadael, Gabrael, Adrael, Inidiel, Cramiel, Yaanael
VSG	Gabriel, Gabrael, Madiel, Deanulel, Yanael
H	Gabriel, Gabrael, Madiel, Deamiel, Ianael

West

SSM	Bryson, Sokyel, Zanyel, Hubayel, Bacthemael, Tarpalyel
Halle 14B36	Alxon, Saquiel, Samael, Hubaiel, Baetanael, Merpatiel
VSG	Satquiel, Zaniel, Habayel, Bacanciel, Cerabiel
H	Sachiel, Zaniel, Habaiel, Bachanael, Corabiel

2. Raquia – Mercury

North

SSM	Tyel, Yerael, Yenael, Nenael, Yebelkayam, Vaanuel
Halle 14B36	Yanael, Venael, Yeielquyam, Nelquiel
VSG	Tiel, Rahel, Iariahel, Venael, Velel, Abuiori, Veirmiel
H	Thiel, Rael, Iariahel, Venahel, Velel, Abuiori, Vcirmuel

South

SSM	Nulha, Nelya, Valyel, Kalbyel, Liel, Baqueryel
Halle 14B36	Maquim, Cacimel, Bezael, Boabo, Yael, Baliel
VSG	Milliel, Nelapa, Babel, Caluel, Luel, Laquel
H	Milliel, Nelapa, Babel, Caluel, Vël, Laquel

East

SSM	Maacyn, Carmyel, Betabaaath
Halle 14B36	Maathym, Nigratimi, Chaniel, Fataboach, Carmiel
VSG	Matay, Cariniel, Baraburat
H	Mathlai, Tarmiel, Baraborat

West

SSM	Eyeassereye, Mathateron

Halle 14B36 Yesarape, Miraton, Regait, Miccaton

VSG Yeresaye, Mitraton

H Ilerescue, Mitraton

3. Shehaqim/Saaquyn – Venus

North

SSM Penyel, Penael, Penac, Raphael, Ramyel, Dramyel

Halle 14B36 Peniel, Penael, Penatech, Rupael, Ramiel, Doramiel

VSG Peniel, Penael, Penat, Raphael, Raniel, Doreniel

H Peniel, Penael, Penat, Raphael, Raniel, Doremiel

South

SSM Paruasadyel, Kenyel, Sascanyel, Samael, Samhyel

Halle 14B36 Parna, Sadiel, Beciel, Fastarael, Samael, Samuel

VSG Perna, Saquiel, Cheremel, Samael, Sautaniel, Famiel

H Porna, Sachiel, Chermiel, Samael, Santaniel, Famiel

East

SSM Satquyel, Kedyssa, Toramyel, Taryel, Torach, Amael

Halle 14B36 Sarquiel, Quadissun, Taramel, Tariel, Tepach, Amael

VSG Serquiel, Quadisu, Tataniel, Corat, Tamael, Tanaciel

H Setchiel, Chedisutaniel, Corat, Tamael, Tenaciel

West

SSM Turyel, Kamyel, Rabyel, Hadyel, Maltysel, Vfaltyel

Halle 14B36 Briel, Raquel, Miniriel, Barachiel, Cabel, Prenuel

VSG Turiel, Caniel, Rabit, Hadie, Maltiel, Hutaciel
H Turiel, Coniel, Rabiël, Kadie, Maltiel, Hufaltiel

4. Machanon/Maaon/Mahon – The Sun

North

SSM Rahumyel, Hanunyel, Batyel, Sarphyel, Mastyel, Serael
Halle 14B36 Saoriel, Matatuel, Gadiel, Osaël, Naamiel, Vastaotiel
VSG Ariël, Aniel, Veaguel, Masgabriel, Sapiel, Matuel
H Aiel, Aniel, vel Aquiel, Masgabriel, Sapiel, Matuyel

South

SSM Sahoryel, Mahanyel, Gadyel, Hosael, Vamyel, Vecastyel
Halle 14B36 Neabadiel, Nachasziel, Carszel, Oriël, Naroziel, Hanarquiel
VSG Nabadiel, Nathasiel, Carsiel, Uriël, Maromiël
H Habudiel, Machasiel, Charsiel, Vriël, Naromiël

East

SSM Tarpiel, Baalyel, Ragueguael, Demael, Calcas, Atragon
Halle 14B36 Tarabiël, Raguel, Gatel, Damael, Caldaris, Arrigon
VSG Samaël, Baciël, Atel, Fabriël, Uronatraba
H Samaël, Baciël, Atel, Fabriël, Vionatraba

West

SSM Locrana, Astachna, Lobquym, Somkas, Yehel, Yaslael,

Yeyel

Halle 14B36 Lanaca, Astagna, Laboquir, Somoas, Yael, Yel

VSG Anael, Pabel, Uflael, Burcat, Succeratos, Capabali

H Anael, Pabel, Vstael, Burchat, Suceratos, Capabali

5. Machon/Mahym/Mahum – Mars

North

SSM Hayel, Anyel, Veaseyel, Margabyel, Satpyel, Matnyel

Halle 14B36 Ayel, Anyel, Valoniel, Magarbiel, Seraphiel, Manuel

VSG Raumel, Hynyel, Rayel, Saraphyel, Matil, Fraciel

H Rahumel, Hyniel, Rayel, Seraphiel, Mathiel, Fraciel

South

SSM Nachadyel, Nafhlyyel, Cathcyel, Oryel, Nathomyel,
Humalquyel

Halle 14B36 Natadiel, Nafliel, Carfiel, Oriel, Haromiel, Thumalguiel

VSG Sacriel, Yaniel, Gardel, Osaël, Vianuel, Ralyel

H Sacriel, Ianiel, Galdel, Osaël, Vianuel, Zaliel

East

SSM Samcyel, Barquyel, Raacyel, Atryel, Sarbyel,
Vyoncraba

Halle 14B36 Saniciel, Baguiel, Sanciël, Taaciël, Agriel, Sarbiel

VSG Friaguel, Gitael, Damael, Calzas, Atragon

H Friagne, Guael, Damael, Calzas, Arragon

West

SSM	Analyel, Bablyel, Uflael, Bartach, Sumchatos, Tytpapaly
Halle 14B36	Lama, Astagna, lobqus, Sontras, Yayel, Ysrael, Yriel
VSG	Lama, Astagua, Lobquin, Soncas, Yayael, Ysrael, Iriel
H	Lama, Astagna, Lobquin, Soncas, laxel, Isiael, Irel

THE SEMIPHORAS OF MOSES AND ADAM

SSM L.1.f.8 and L2.f.24 (1346); Halle ULB 14-B-36, fols. 247r (late 15th ce hand), 346, and 377v (16th ce hand). CLM 51 (1487, fols. 120v-123v), ASV-SU.b.93 11r-12r (ca 1630). Luppius (1686)

Semiphoras of Moses 1

SSM	Hay, aafy, zye, yare, nuge, mecy, hace, sare, maha, yha, mee, vama, acedaty, byne, raha, yabe, ace, rohe, cey, gala, maha, same, rey, lyby, key, ybn, ythe, thyky, zahe, loe, kasse, thade, kyhe, yle, meha, meha, rame, tythy hysessac, kythu, seyemehe, ylo, hahe, yle, hele, edeh, queguo, rauv, he habe
Halle 247r	Hay, aafye, yare, nuge, unhhate, sare, maha, yaha, mee, vama, aze, datybyne, raha, yabe, azerohe, sey, gale, maha, same, reylyby, key, ydy, ybe,yue, tyhy, zalye, loe, kasze, tade, leyhe, yle, meha, ramye, tyuy hy, sesaqynu, ymi, seye, mee, yelo, hahe, nele, heleede, quego, raam, hehahe.
Halle 354r	May, afi, Zie, yare, Mugne, Vue, Haze, Sere Maha, ya: Me: vrna, Athe: Dazu: Bine: Raa: yabe: Aquta Reeh Cey Sale: Maa: Same: Ropy liby Quey: ybazalyc: See: Beantade: leybe: yley: Meya Rame: Carriym Hyse: Saqueuem Ay: Sele: Demöe, yels: Hahe: Vele: yle: Ede Quodgo: Raum: Euapet.

Semiphoras of Moses 2

SSM	Abguytasn, karesteman, nacdyras, petarcetayg, hachaptena, yeguypedayq, sacocyth.
Halle	Abguytasu, kareceman, nacdytas, petarcetayg, hacaptena, yogy, pedayg, saccozych.
Halle 354v	Abgnytan, Bearantea, Natadyras: Patarte, Myea, Captea, lenea: yegur: Pedaÿgi.

Semiphoras of Moses 3

SSM Labeled <i>adae</i> ("of Adam").	Vaena, yelaye, sayeth, elamo, maaste, lelahu, abae, queteh, azeyha, aledo, loeue, yheha, yzale, mabeha, arayah, econ, meleoue, quelaya, lyneno, pheale, nelahe, yeye, malahe, hahaua, methehe, he, he, he, yrethe.
Halle	Vaena Ylaye sayet helamo maate, lelahu, abrae, quete, azeya, alada, loene, hiheha, ysale, mobeha, araya, ocamme, loana, queloy, lyenemo pheale, nelac, yeye, malae, hahana, nethee, hee, yreche.
Halle 354v	Dahana: ylaye: Sayet: Helamo: Maazel: Hel: yaha, lelau, Abae, Anate: Azeya, Aledo, Boemy, Hieha, ysaël, Mabeha, Araxa: Acamin, Aromene leoua Coloyo lyuene, Plepah: Malac: yeheye yeze: Motanche: Hahaua: Notheæ: Eyrethe:

Semiphoras of Moses 4

SSM	Oochy, sachonyth, pachonyt, pyscon, ytymon, ygaron, yguyron, senygaron, mython, mychon, dafnos, cascás, sactas aschas, yeyon, cynacabba, nantuth, zantuf.
Halle	<Mycraton et theos huius (?) semyphoras Et ista sunt nomina sancta et benedicta> Rochpy, saconyt, paconyt, pyscon, ytymon, hygaron, cenygaron, mychon, mycondafnos, cascás, ascas yeron, cynazabla, vant, zacuf.

Halle 355r Micratim: Fecim: Saronchi: Patotuth: Pyston: ycimor,
Hygaton: Hygniton, Cenigaron: Micon: Micondus:
Suos: Calcas: ytas: yeton: Cina, Tabbā, Hanth
Zacaym:

Semiphoras of Moses 5

SSM Saday, hay, kes, kez, el, atycy, coym, azy, hayn,
yemyno, celacadad, baruc hu, adon, enu, eya, hy, he,
hu, hy, ehū, vehu, va, ha, ey, aha, eye, eye, eye, eve,
ahya, ahya, ahya, ahya, ey ey ey ey, ya, s, el, el el el,
ay, ahu, ahu, ahu, ahu, va va va va.

Halle Saday hay kes, kz, el, atycycoym, hazy, hayn, yconyno
vel yemyno, selacadas, barut, hu, adonenin, eya,
hyhehu, hyahu, vehu va, ha, ey, aha, eye, eye, eye,
ey: hahya, hahya: hahya, hahya, ey, ey, ey, ey, ya, el,
el, el, el, a, v, ahu, ahu, ahu, ahu, va, va, va, va.

Halle 355r Saday: Haym: Citomy: yeybani: yeymino: Sol Acadas:
Baruth, Adonemi, Eya, Hybebu, Haya Ey, Ey, Ey, ya,
Hahu, Hahu, Hahu, hahu, Va: Va: Va: sa.

Semiphoras of Moses 6

SSM Yaua, yaue, cya, abyb, hu, vaue, vaya, acceryel,
adonay, sebaoth, eyeassereye, tyggas, yena, eloym,
ya, vehu, adonay, yave, yeyeua, athanyel, setgas,
mathaquya, yeua, arbaao, eloym, ya, yaua, ya, yaue,
ya, yehu, eemed.

Halle Yana, yene: syaabbyb, hunane, va, ya, acceryel,
adonay, sabbaoth, heleye, asserehye, tycgas, yena,
[+eloym, ya, vehu, adonay, yave, yeyeua,] athanyel,
sacgas, mautaqya, yena, anbaao, eloym, ya, vaua: ya,
vaue, ya, yehu, ha, hya, emed.

Halle 355v Yaua: yaue: Syam: Adip: Hu: Vane: Va: ya: Acceriel:
Adonay, Sabaoth: Eye: Assereheie: Nogas, yeua:

Venenabi: Mamias: Asmamias: Hyhehu: Adonay:
yahu: yeua: Acceatuel: Saggi: Manta: yaya: yena,
yayene: ya: yehu: Ha, Haya:

Semiphoras of Moses 7

SSM	Saday, annora, el, on, pheneton, eloy, ebreel, messyas, ya, he, yaua, elyon.
Halle	Saday anoraël, on, pheneton, eloy, ebreel, messyas ya, he, yena, elyon.
Halle 355v	Eloe, Saday: Annora: El: on: Pheneton: Heloy: Hebreel Messiah: ya: Ee: ya ya: yaua: Olpon: Helyon.

Semiphoras of Adam 1 (VSG omits)

SSM L.2.f.23	yaua
Halle 246v	יהוה
Halle 352v	Youa יהוה

Semiphoras of Adam 2 (VSG omits)

SSM	Eyeassereye
Halle	Yesseraya
Halle 353r	Yesaraye

Semiphoras of Adam 3 (VSG 1)

SSM L.1.f.7	Adonay seuaoth, Adonay cados, Adonay eloem, annora
Halle	Adonay Sabbaoth Adonay Cados Adonay el nora annora
Halle 353r	Adonay Sabbaoth, Adonay Cados, Adonay Anorã, Adonay Emanuel

Semiphoras of Adam 4 (VSG omits)

SSM	Lagumen, lauazyryn, lauagelogyn, lauaquyry, laualgala, lauarozym, layafalazyn
Halle	Laguinem lanazyryn lenagelogyn, lanaqyry lanagala lanorezyn layffabazyn
Halle 353r	Lagumin lauafirin laygolazim, lauaguin lauagala lauorezin laifulsin

Semiphoras of Adam 5 (VSG 2)

These names correspond closely with those found on the Sigillum Dei and magic circle in the *Sworn Book of Honorius IV.14-47, CXXVII.15*. See Peterson 2016, p. 32. See also discussion in Veenstra 2012, pp. 168-173.

SSM L.2.f.23	Lyaham, lialgaua, leafar, vialnarap, lebara, lebarom, layassales
Halle	Lyaham lyalgana Leaffar vialnarab, labaea, lebaron layassales
Halle 353v	Layaham lealgonā leafar, Bialnarib lembara lembaron Layasalas

Semiphoras of Adam 6 (VSG 3)

SSM	Lethamynyn, lethaglogon, lethafiryn, vabalganarytyn, letharymnyn, lethagelogyn, lethafalazyn
Halle	Lethamynyn, lethaglagon, Lethasyryn, vabalganaryn Lotharymuyn, Lethagelogym, Lethaffalazyn
Halle 353v	Letamim: lethaglagon: letafrin: Vabalguasitim: Letarymim: Lethagolagÿm: Lethafarizim

Semiphoras of Adam 7 (VSG 4)

SSM	El, ya, on, yahe, vva, adonay, cados, ebreel, eloy, ela, agyel, ayem, sac, adon, ezul, elay, eloym, del, ytru, yaty, elym, delys, yacy, bezael, palyel, man, myel, onelha, delathan, saday, alma, panym, alym, chatynal, vsan, yasraf, salpy, calphas, phasna, nyssan, saday, aglata, panthon, emel, anyel, pheneton, eryon, seraye, paneryon, ya, emanuel, ioth, lalaf, hem, vyha, thau, dam, ysserael, muelka, kryalyas, alla, yalla, phenor, aglalata, tyel, pyel, patisseron, cepheton, tatyon, ya, el
Halle	El, ya, on, yacue adonay, cados, ebreel, eloy, ela, agyel, aycyn, sath, adon, ezul, ela, eloym, del, yctu, yacy, elym, delys, yacy, rezael, palyel, mamyl, onel, dela, than, gaday, alma, panym, alym, cathmal, vzan, yaspaf, saspy, calffas, ffasna, nytan, saday, aglata, piton, omel an, qyel, ffeneton, oryon, seraye, pancryon, ya, emanuel, yoth, lalaf, om yvs, thau, dom, yzrael, muel, lalcalyus, alla, phenor, aglata, tyel, pyel, patryceron, cefferon, barion, yael
Halle 353v	El, lah, Vn, lahe, Va, Adonay, Cados, Eberel, Eloÿ, Eloa, Agiel, Ayem, Saquadom, Eful, Hela, Eloyn, Delis, yoni, yacez, Del, yasi, Elim, Rasel, Paniel, Mamiel, Onela: Dilatã: Sadaÿ, Alma, Panym, Alym, Catinal, Vtan, yaraf: Salpi, Eala: Elealy Saffua Hytymy, Seddar, Agla, Aglata, Paniel, Pannion, Onyel, An, Homon: Orgõ: Iestran: Pantheon Pambe: yn: ya: Emanuel: yoth: lalaf: On: Via: Calip: Com: Idrael: Israhel, Aluel: labea: limalla: Phonori: Alla: Aglata: Agla: Syel: Tyel: Pyel: Patriteron: Soforanc Ianion: yael:

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Graziella Federici-Vescovini gives the following manuscripts in addition to those listed by Thorndike:

Pad. 235	Padova, Biblioteca del Seminario vescovile, Cod. 235, ff. 1r-39r. <i>Elementa magica. Petri de Abano philosophi patavini</i> . This manuscript corresponds almost entirely with the printed editions. Incipit: <i>Superiori libro, qui est quartus Agrippae satia</i> (fol. 1r); Excipit: <i>Va Va</i> (fol. 39r). (1651-1700).
Fir. Pal. lat. 1022	Florence/Firenze Naz. Palatine 1022, beginning 16th ce, ff. 188v-216. Composite manuscript, containing a miscellany of magical, alchemical, and divinatory texts ascribable to the 15 th and 16 th ce., from the Tuscan area. Fol. 188r-191r (antique: 160r-163r) however contains the magic rings (<i>Anelli de Pietro d'Abano</i>), and it is unclear whether any of the rest of the manuscript (cataloged simply as “some astrological rules and other secrets”) corresponds with <i>Elementa magica</i> as implied by Vescovini.

Some other manuscripts of note, mostly later and dependent on printed *Heptameron* editions, include:

Ad. 36674	London, British Library ms 36674, fol. 23r ff. Although much damaged, it seems to have been excerpted from M1559 edition. Found among the secret papers of Dr. John Caius (1510–1573), founder of Caius College. Title of excerpt is spelled <i>Eptameron</i> , and shares some readings unique to that edition (e.g. Sarabotres, Agusita. Capabali).
ASV SU.b.93	Archivio di Stato di Venezia Sant'Uffizio, b.93. Title: <i>Occultissimorum Liber</i> . Contains a version of

	Semiphoras. (ca 1630).
BnF 24245	Paris, Bibliothèque nationale de France. Département des manuscrits. Français 24245. Recueil de traités hermétiques ... Liber conjunctionis pro septem diebus, factus a Petro de Albano [sic] (1701-1800)
Clm 24936	Munich Clm. 24936, ff. 94-131 (17 th century) 237 pages. Clauicula Salamonis, renouata per Joannem Sigismundum Hoeschlinum a. 1602. p. 55 Coniurationes magicae ad amorem etc. p. 94 <i>Magia Petri de Abano doctoris urbis Pataviae</i> . p. 132 Tract. De consecratione 9 angelorum siue spirituum. Sequuntur uariae coniurationes et tractatus de arte magica lat. et germ. (p. 158 Albertus Magnus Kathesconendioth de inuisibilitate).
Douce 116	Oxford, Bodleian Library, Douce ms. 116. Contains excerpts from H. (2 nd half 17 th ce). P. 187 has a list of aerial spirits ("All these are to be called into a Crystall" but the names vary significantly from printed <i>Heptameron</i> and other manuscripts, so it is unclear where they fit in a stemma (Vagan, Arcan, Senap, Mediat vel Madiat, Suth, Sarabotieh, Mamon). The larger section seems to follow the RT 1665 edition, including its errors (e.g. Haludiel, Blaef).
Harl. 2267	London, British Library Harleian ms 2267. Completed in 1600. Mercury is associated with Raphael, as in H. In English, so earlier translation than that published by Turner (in 1655+). Only some of the prayers, spirit names, and circles are represented, and it is not clear which edition was used. Edition in Klaassen, Frank F. <i>Making Magic in Elizabethan England: Two Early Modern Vernacular Books of Magic</i> . 2019.
Maggs	Privately owned ms. location now unknown.

Described in Maggs Bros. Catalogue 520, *Manuscripts and Books on Medicine, Alchemy, Astrology & Natural Sciences: Arranged in Chronological Order & Portraits and Autographs of Eminent Physicians and Scientists, Etc.* London: Maggs Bros, 1929, pp. 238-239, and plates XXVIII and XXIX. Also, Maggs Bros. Catalogue 574: “*Curiouser and curiouser!*” – cried Alice. *A Catalogue of strange books and curious titles*, London, Maggs Bros., 1932, pp. 65-66 and plate XXII.

“Book of invocations to the demons Vercan, Maymon, Suth, Samax, Sarabotres, Mediac or Modiac, and Arcan.” Manuscript written by an English necromancer.

“Contains words and directions for invoking and exorcising certain demons. It is, actually, a book of conjurations for each day of the week, compiled from the instructions laid down in the” *Fourth Book* and *Heptameron*.

“On the first page is a roughly drawn crucifixion lettered ‘Tetragramaton’ enclosed within a circular inscription ‘Jesus Nazarananus Rex Judeorum, etc.,’ on the verso of the first leaf a drawing of the Almighty (θεος) invoked by the four Evangelists within a circular inscription, then follow thirteen crudely-drawn, but very striking, full-page representations (some coloured) of the demon Vercan, who is shown in various shapes and with various attributes; opposite each drawing a Latin invocation arranged in a circle within a circular inscription either in Latin or Hebrew, and 6 full-page drawings of the other demons mentioned above (Maymon, Suth, etc.), each with his invocation in Latin on the opposite page.” “The ‘invocator’ is shown together with Vercan in several drawings; always he is surrounded by a magic circle.”

	Quarto, 23 folios on vellum. Circa 1600.
Rawl. D252	Oxford, Bodleian Library, Rawlinson ms. D. 252. (15th and 17th ce). Contains analogous material to H, including: 7 archangels (Sun = Raphael, etc) (29r); those same angels ruling each hour of the day (31v); the 3 angels assigned to each day of the week (34r); suffumigations (34v); <i>Vinculum Salomonis</i> (46r, 87v), etc.
Rawl D253	Oxford, Bodleian Library, Rawlinson ms. D. 253. Contains short excerpts from H. (16-17th ce). Michael is here associated with the Sun, as in H. Unlike H, however, the sphere of Saturn is identified as Araboc. Spelling of Farlas and Tolquaret on pp. 78-79 indicates it is based on BF1567-68.
Sl. 3318	London, British Library ms 3318, <i>Elementa Magica perfectissima Roberti Lombardi ordinis Minorum</i>. Includes excerpts from some variant of <i>Heptameron</i> or <i>Elucidarium</i>, but it is not clear which. Mostly follows M1559, but there are a few variations, all of which seem independent of other versions. (17th ce)
Sl. 3824	London, British Library ms Sloane 3824 ff. 131r-140r. Excerpts, English translation, but independent from Turner's. (17th ce)
Sl. 3850	London, British Library ms Sloane 3850 ff. 13v-23, 77v-79r (17th century)
Sl. 3851	London, British Library ms Sloane 3851 ff. 61r-74r. Associated with Arthur Gauntlet. English translation, independent from Turner's. (17th century)
BnF 17870	Paris N.L. 17870 (1701-1800)

VL 11294	Vienne O.N.B. lat. 11294, ff. 41-74v. Paper, 16 ^{mo} . (No date listed in catalog, but 17 th ce per Thorndike.)
Leipz. cod. mag. 23	Cod. mag. 23, D. Johannis Fausti Haupt und Kunst Buch Das ist aller Cabalisten und Weisen Fundamental Praxis zu Lehre in geheim seinen Diener Christoph Wagner hinterlassen. Integrates Faustian elements, and other material from <i>Clavicula Salomonis</i> . (1750)
Wellcome 110	London, Wellcome Library, ms 110. <i>Thesaurus spirituum</i> (incomplete) and other magic texts. Includes archangels for each day of the week (Raphael, etc.) (35v), spirits (King Bartan, etc.) and incenses for each day of the week (28r-28v), <i>Vinculum Salomonis</i> (38r-38v + 36r37r) (late 16 th ce)
Wellcome 983	London, Wellcome Library, ms 983. <i>L'ART magique: ou la Science Angélique d'Agripa [sic], Salomon, Arbatel, Pierre de Abano et de plusieurs autres auteurs</i> (1709?)
Wellcome 4670	London, Wellcome Library, ms 4670. Late 18 th century composite ms, compiled from various sources including the printed <i>Heptameron</i> (RT1655), <i>Arbatel</i> , and others, but including a drawing of the magic circle virtually identical with VSG pp. 16.3-16.4.
UPenn Codex 226	<i>Heptameron, or a work of seven days, being the elements of practical magick</i> . This is a larger or expanded version, evidently based on Turner's 1665 English translation. Some errors in Turner are found here too, such as "Blaef" instead of "Flacf," "Haludiel" instead of "Habudiel," and "Barabo" instead of "Baraborat." Owned by John Denley, 1788. (English, 1725-26)
NLI var. 223	The National Library of Israel, Jerusalem, Israel Ms. Var. 223 Has conjurations and portraits of the seven Kings, namely Samax, Modiat, etc. magic circles (e.g.

fol. 137v) as well as other material related to <i>Heptameron</i> . (18-19 th ce)

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lamax (*LIH*: lammax; G: Tamax; V: Samay [*Samax]; H: Samax): King of the spirits/daemons of the Air, associated with Mars and the East wind, ruling Tuesday. (VSG): XII

lanor (VSG: Yaua): Magical name of second hour of the day: I

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Laquel: Aerial spirit associated with Mercury, governing in the southern part: A2

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Mediat (Modiat, Mediar, *L/H*: Habaa): King of the spirits/daemons of the Air, associated with Mercury and the Southwest wind, and ruling on Wednesday: XII

Michael: Archangel presiding over Mercury and Wednesday (alternately the Sun and Sunday) "Who is like God?": II, III, XI, XXIIb, Sem. table; one of 3 angels governing on Monday: IV; one of 3 angels governing on Wednesday: IV (V and H substitute Raphael)

Michaton (Mazatan, Machatan, Machatori): One of 3 angels governing on Saturday: IV

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Misabu (Maissobri, Misalui, Missabu): Aerial spirit (or daemon) presiding over the Moon and Monday; attendant of King Archam/Arcan: XII

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Tolquaret (Tulquaret, Tolquaret, Targuarel): Head of the sign in Autumn: V

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Tubiel (Tus): Head of the sign in Summer: V

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Agla: Hebrew: אגלא: Meaning settled, but widely repeated to be a notariqon (kabbalistic acronym) for *Atah Gibor Le-olam Adonai*, “You, O Lord, are mighty forever.” According to Katelyn Mesler however,¹ “After much searching, I have yet to find evidence of such an interpretation prior to the late fourteenth or fifteenth century, a couple centuries after AGLA begins appearing in magical writings.” One of the “three secret names”: X, XVI, XXII

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Ysrael: Sem. Adam 4

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1 Mesler, Katelyn “The Latin Encounter with Hebrew Magic” in Page, Sophie, and; Rider, Catherine, *The Routledge History of Medieval Magic*. London: Routledge, Taylor & Francis Group, 2019. p. 88.

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