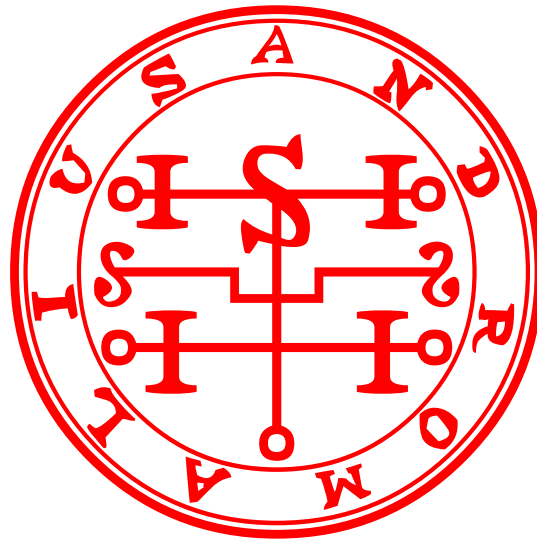


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GOETIA

ΕΠΙΚΑΛΟΥΜΑΙ ΣΕ ΤΟΝ ΕΝ ΤΩ ΚΕΝΟ ΠΙΝΕΤΜΑΤΙ, ΔΕΙΝΟΝ, ΑΟΡΑΤΟΝ, ΠΑΝΤΟΚΡΑΤΟΡΑ, ΘΕΟΝ ΘΕΟΥ, ΦΘΕΡΟΠΟΙΟΝ, ΚΑΙ ΕΡΗΜΟΠΟΙΟΝ, Ο ΜΙΣΩΝ ΟΙΚΙΑΝ ΕΥΣΤΑΘΟΥΣΑΝ, ΩΣ ΕΞΕΒΡΣΘΗΣ ΕΚ ΤΗΣ ΑΙΓΥΠΤΙΟΥ ΚΑΙ ΕΞΟ ΧΩΡΑΣ.

ΕΠΙΟΝΟΜΑΣΘΗΣ Ο ΠΑΝΤΑ ΡΗΣΣΩΝ ΚΑΙ ΜΗ ΝΙΚΩΜΕΝΟΣ.

ΕΠΙΚΑΛΟΥΜΑΙ ΣΕ ΤΥΦΩΝ ΣΗΘ ΤΑΣ ΣΕΣ ΜΑΝΤΕΙΑΣ ΕΠΙΤΕΛΩ, ΟΤΙ ΕΠΙΚΑΛΟΥΜΑΙ ΣΕ ΤΟ ΣΟΝ ΑΤΘΕΝΤΙΚΟ ΣΟΥ ΟΝΟΜΑ ΕΝ ΟΙΣ ΟΥ ΔΥΝΕ ΠΑΡΑΚΟΥΣΑΙ ΙΩΕΡΒΗΘ, ΙΩΠΑΚΕΡΒΗΘ, ΙΩΒΟΛΧΩΣΗΘ, ΙΩΠΑΤΑΘΝΑΞ, ΙΩΣΩΡΩ, ΙΩΝΕΒΟΥΤΟΣΟΥΤΑΛΗΘ, ΑΚΤΙΩΦΙ, ΕΡΕΣΧΙΓΑΛ, ΝΕΒΟΠΟΩΑΛΗΘ, ΑΒΕΡΑΜΕΝΤΘΟΥΤ, ΛΕΡΘΕΞΑΝΑΞ, ΕΘΡΕΛΥΘΘ, ΝΕΜΑΡΕΒΑ, ΑΕΜΙΝΑ, ΟΛΟΝ ΗΚΕ ΜΟΙ ΚΑΙ ΒΑΔΙΣΟΝ ΚΑΙ ΚΑΤΕΒΑΛΕ ΤΟΝ ΔΕΙΝΟΝ ΜΑΘΕΡΣ. ΡΙΓΕΙ ΚΑΙ ΠΥΡΕΙΩ ΑΤΤΟΣ ΗΔΙΚΗΣΕΝ ΤΟΝ ΑΝΘΡΩΠΟΝ ΚΑΙ ΤΟ ΑΙΜΑ ΤΟΥ ΤΥΦΩΝΟΣ ΕΞΕΧΥΣΕΝ ΠΑΡ' ΕΑΥΤΩ.

ΔΙΑ ΤΟΥΤΟ ΤΑΥΤΑ ΠΟΙΕΩ ΚΟΙΝΑ.

THE BOOK OF THE
GOETIA
OF
SOLOMON THE KING

TRANSLATED INTO THE ENGLISH TONGUE BY A
DEAD HAND

AND

ADORNED WITH DIVERS OTHER MATTERS GERMANE
DELIGHTFUL TO THE WISE

THE WHOLE

EDITED, VERIFIED, INTRODUCED AND COMMENTED

BY

ALEISTER CROWLEY

LEEDS, YORKSHIRE, ENGLAND
CELEPHAÏS PRESS

2022

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PREFATORY NOTE

A.G.R.C.

A.R.G.C

THIS translation of the First Book of the “Lemegeton” (now for the first time made accessible to English adepts and students of the Mysteries) was done, after careful collation and edition, from numerous MSS. in Hebrew, Latin, French and English, by G. H. Fra. D.D.C.F., by the order of the Secret Chief of the Rosicrucian Order.¹ The G. H. Fra., having succumbed unhappily to the assaults of the Four Great Princes (acting notably under Martial influences), it seemed expedient that the work should be brought to its conclusion by another hand. The investigations of a competent Skryer into the house of our unhappy Fra., confirmed this divination; neither our Fra. nor his Hermetic Mul. were there seen; but only the terrible shapes of the evil Adepts S.V.A.² and

¹ Mr A. E. Waite writes (“Real History of the Rosicrucians,” p. 426): “I beg leave to warn my readers that all persons who proclaim themselves to be Rosicrucians are simply members of pseudo-fraternities, and there is that difference between their assertion and the fact of the case in which the essence of a lie consists!”

It is within the Editor’s personal knowledge that Mr. Waite was (and still is probably) a member of a society claiming to be the R.C. fraternity.

As Mr. Waite constantly hints in his writings that he is in touch with initiated centres, I think the syllogism, whose premisses are given above, is fair, if not quite formal.—ED.

² It was owing to our Fra. receiving this S.V.A. as his Superior, and giving up the Arcana of our Fraternity into so unhallowed a power, that We decided no longer to leave Our dignity and authority in the hands of one who could be thus easily imposed upon. (For by a childish and easy magical trick did S.V.A. persuade D.D.C.F. of that lie.)

H., whose original bodies having been sequestered by Justice, were no longer of use to them. On this we stayed no longer Our Hand; but withdrawing Ourselves, and consulting the Rota, and the Books M. and Q. did decide to ask Mr. Aleister Crowley,¹ a poet, and skilled student of Magical Lore, and an expert Kabbalist, to complete openly that which had been begun in secret.² This is that which is written: “His Bishoprick let another take.” And again: “Oculi Tetragrammaton.” This is also that which is said: “Nomen Secundum קרע שטן refertur ad *Gebhurah*; qui est *Rex* secundus, quo moriente *delabebantur Posteriora Matris*, unde *Bittul* atque *Corruptio Achurajum Patris et Matris* hoc indigitatur.”

And so saying we wish you well.

Ex Deo Nascimur.

In Jesu Morimur.

Per S.S. Reviviscimus.

Given forth from our Mountain of A.,
this day of C.C. 1903 A.D.

¹ The task of editing the MSS. thus placed in my hands has proved practically a sinecure. The original translator and editor had completed his work so efficiently that very little was left for me to do beyond undertaking the business transactions connected with it, reading the proofs, and deciphering, with transliteration from the Enochian characters, the “Angelic” version of *Perdurabo*, from the priceless MS. entrusted to me.—ED.

² He that is appointed to complete in secret that which had been begun openly is R.R., and to be heard of at the care of the Editor.

PRELIMINARY INVOCATION

Thee I invoke, the Bornless One.¹
Thee, that didst create the Earth and the Heavens:²
Thee, the didst create the Night and the Day.
Thee, that didst create the darkness and the Light.
Thou art Osorronophris:³ Whom no man hath seen at any time
Thou art Jäbas:⁴ Thou art Jäpös:⁵
Thou hast distinguished between the just and the Unjust.
Thou didst make the female and the Male.⁶
Thou didst produce the Seed and the Fruit.⁷
Thou didst form Men to love one another, and to hate one another.⁸

I am Mosheh⁹ thy Prophet, unto Whom Thou didst commit Thy
Mysterics, the Ceremonies of Ishrael:¹⁰

Thou didst produce the moist and the dry, and that¹¹ which
nourisheth all created Life.¹²

Hear Thou Me, for I am the Angel of Paphrō¹³ Osorronophris:¹⁴
this is Thy True Name, handed down to the Prophets of Ishrael.

¹ [[Απεπυρ, the Bornless Fire, 666]]

² [[Khwan and Khien]]

³ [[Asar-un-nefer.]]

«Osorronophris = The perfected Osiris. The hierophant in the G.D. neophyte ritual. But for those who accept Θελημα variation, the formula is of Horus. Ever-growing child, not dying God. Candidate ∴ is Horus, & the perfected Horus is Ra Hoor Khuit.»

⁴ «Ia-Besz: Life, Bread, Flesh»

⁵ «Ia-Apophrasz: Love, Wine, Blood.»

⁶ «Involution.»

⁷ «Evolution.»

⁸ «Self-realisation.»

⁹ (substitute) [[Ankh-f-n-Khonsu]]

¹⁰ (substitute) [[Khem]] (similarly for the last “Ishrael” of this section).

¹¹ (underlined in Crowley’s copy)

¹² [[Eagle, Lion + Elixir.]]

¹³ (substitute) [[Apophrasz]]

¹⁴ (gloss or substitutes for whole name) [[Apephi-Asar-un-Nefer]] «Ptah-Apophrasz-Ra»

Hear Me:—

Ar:² Thiaō: Rheibet:³ Athelebersëth:⁴

A: Blatha:⁵ Abeu: Ebeu: Phi:⁶

Thitasoë:⁷ Ib:⁸ Thiaō.

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament⁹ and of the Ether:¹⁰ upon the Earth¹¹ and under the Earth:¹² on dry Land¹³ and in the Water:¹⁴ of Whirling Air,¹⁵ and of rushing Fire:¹⁶ and every Spell¹⁷ and Scourge¹⁸ of God may be obedient unto Me.

¹ «Δ. East. Golden Glory. Tahoelej. ṽ. <invoking Air ✠>. יהיה. 2°=9°. <stick figure of Air sign> Shu supporting sky.»

² «רס = Light (201).»

³ [[Pη βητ = 418; The Flux Mercury, Spiritus Verbi.]]

⁴ [[שטל בר שטל the Essence of AL the scion of SET (Hadit) 401 + 31 + 203 + 31 (☉) = 666.]

⁵ [[BLATHA ב Balata = Justice (Enochian) = ♁ card[inal] sign of Δ.]]

⁶ [[Φι= 510 = Binah (Νυξ, Θυρα, Κρονος, etc.)]]

⁷ [[Θητα-συ: soul (begetter) of ☉ (θητα = 318 = ‘Ηλιος)]]

⁸ [[IB = ♀; Virgin of Hermes, the unsullied vehicle of the Word.]]

⁹ «1. The יהיה. Mental plane. Zeus. Shu. Where revolves the wheel of the Gunas. S[atvas] R[aja] T[amas]: ♀ ♁ Θ.»

¹⁰ «2. Akasa. Aethyr of Physics. Receives, records, & transmits all impressions without suffering mutation thereby.»

¹¹ «3. Sphere where 1 & 2 appear to perception. (perceived projections).»

¹² «4. The world of those phenomena which inform 3.»

¹³ «5. Sphere of dead material things, (Dry = unknowable) ∴ unable to act on our minds.»

¹⁴ «6. Vehicle whereby we feel such things (5).»

¹⁵ «7. Menstruum wherein those feelings (6) are mentally apprehended, whirling instability of thought.»

¹⁶ «8. World in which wandering thought (7) burns up to swift darting will.»

¹⁷ «9. Spell: any form of consciousness (idea).»

¹⁸ «10. Scourge: any form of action (act).»

ש¹

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit:—²

Arogogorobraō: Sothou:³

Mlodoriō:⁴ Phalarthaō:⁵ Oöo:⁶ Ape,⁷ The Bornless One:

Hear Me: etc.

ד⁸

Hear Me:—

Roubriaō: Mariōdam: Balbnabaoth: ⁹ Assalonaí: Aphniāō: I:
Thoteth:¹⁰ Abrasar: Aëöü: Ischure, Mighty and Bornless One!

Hear me: etc.

ת¹¹

I invoke Thee:—

Ma: Barraio:¹² Iöel:¹³ Kotha:¹⁴

Athorëbaló: Abraōth:

Hear me: etc.

¹ « Δ . S[outh]. Red are the Rays. Verendum. Ohooohaatan. ☼. <invoking Fire \star > אלהים. <Stick figure in Fire sign> Thoum Aesh Neith. $4^\circ=7^\circ$.»

² [[He is Θ]]

³ [[$\Sigma\theta$ the South 279 = 9 \times 31]] [[Cf. $\sigma\omega\tau\eta\rho$]]

⁴ [[$\mu\upsilon$ - $\delta\omega\rho\iota\omega$ Initiator.]]

⁵ [[Grasper of the Phallus]]

⁶ [[Nothing under its three forms.]]

⁷ [[$\text{'A}\Pi\text{H}$ = $\text{'}\alpha\text{-}\pi\eta$ not-where, *i.e.* the Bornless One. “I that go”, “nowhere found.” AIN SOPH]] [It’s an *epsilon* in the Greek, and the *pi* was a transcription error for Π , making the word $\alpha\gamma\iota\epsilon$, the vocative form of *hagios*, “holy.” — T.S.]

⁸ [[∇ . W[est]. Blue Radiance. Wand. Thahebyobeeatan. \ddagger . <invoking Water \star > אלה. $3^\circ=8^\circ$ <Stick figure in Water sign> Auramoeth.]]

⁹ [[$\text{אֱלֹהֵי בֶן אֲבִי הַסֵּי}$ Lord of the Son of the Sire of the Sign.]]

¹⁰ [[Thoteth = Form of Thoth. ∇ twin of Δ as transmitter.]]

¹¹ « ∇ . N[orth]. Green Flame. Thahaaotahe. \ddagger . <invoking Earth \star > ארני. $1^\circ=10^\circ$ <Stick figure in Earth sign> Set Fighting.»

¹² [[$\text{'B}\alpha\rho\upsilon$?]] [Greek stem indicating ‘heaviness’, ‘severity’, *etc.*]

[[Bar-Ra-IO: Son of the Sun, all Hail!]]

¹³ [[IO-AL: Hail AL.]]

¹⁴ [[Cup.]]

ינן¹

Hear me!²

Aōth:³ Abaōth:⁴ Basum:⁵ Isak:⁶

Sabaōth:⁷ Jaō:

This is the Lord of the Gods:

This is the Lord of the Universe:

This is He Whom the Winds fear.

This is He, Who having made Voice by his Commandment, is Lord of All Things; King Ruler and Helper.

Hear Me, etc.⁸

Hear Me:—⁹

Jeou: Pur:¹⁰ Jou: Pur: Jaōt: Jaeō: Joou: Abrasar: Sabriam: Oo: Au: Adōnaie: Ede: Edu: Angelos ton Theon: Anlala¹¹ Lai: Gaia: Ape: Diathanna Thorun.¹²

¹ «☉ ☉ <invoking Spirit Active ☆> ינן. <stick figures in LVX signs>»

² [[Erect <Pyramid>.]]

³ [[The Sign AOTH ינן = 407 = 11 × 37.]]

⁴ [[ABA-OTH: ABA = A also 1-2-1, 0-1-0 [by Tarot], ♀, Fathers, ♂ 2 × 5.]]

⁵ [[שב The Name [BASUM is thought by some to derive from בשם, *be-Shem*, ‘in the Name.’]

BA-SUM נב Father-Goer; סוב 666 Sol.]] [counting ב as 600.]

⁶ [[ISAK יסאך = 91 = ינן etc; ישאך twin Essence.]] [counting י as 500, ישאך = 811, IAΩ.]

⁷ [[Sabaoth = the 7

= צב 93 }

יה 406 } 499]]

⁸ (interpolated below this line) [[For of the Father & the Son &c.]]

⁹ [[Rise in <Pyramid>.]]

¹⁰ [[Πφρ [*sic*] = Fire = 186 = 2 × 93 = 6 × 31.]]

¹¹ (“Anlala” modified to “Analala”) [[The Battle-cry of the Host]]

¹² (word underlined) [[Overflows]] [[The shooting forth (like stars) of the Semen.]]

[Liddel-Scott Intermediate Greek-English (*sic*) Lexicon glosses θοπος as “*semen genitale*.” – T.S.]

I am He! the Bornless Spirit! having sight in the Feet: Strong,
and the Immortal Fire!¹

I am He! the Truth²

I am He! Who hate that evil should be wrought in the World!³

I am He, that lighteneth and thundereth,⁴

I am He, from whom is the Shower of the Life of Earth:⁵

I am He, whose mouth ever flameth:⁶

I am He, the Begetter and Manifester unto the Light:⁷

I am He; the Grace of the World:⁸

“The Heart Girt with a Serpent” is My Name!⁹

Come Thou forth, and follow Me: and make all Spirits subject unto
Me so that every Spirit of the Firmament, and of the Ether: upon the
Earth and under the Earth: on dry land, or in the Water: of whirling
Air or of rushing Fire: and every Spell and Scourge of God, may be
obedient unto me!

Jaō:¹⁰ Sabaō:¹¹

Such are the Words!

¹ (numbered) [[1]]

² (numbered) [[2]]

³ (numbered) [[3]]

⁴ (numbered) [[ד' 4, 5]]

⁵ (numbered) [[6]]

⁶ (numbered) [[ז' 7, 8]]

⁷ (numbered) [[9]]

⁸ (numbered) [[10]] [the reference being to the Sephiroth and horizontal paths of the Tree of Life]

⁹ [[Elixir.]]

¹⁰ [[He is IA = Eleven; the Seed (•) of Aleph.

יה"ו = IIII Bacchus Diphues,
Zeus Ἄρρηνοθηλυσ,
Heru-pa-kraath;

= 83I Φαλλος,
Πυραμις,

ΣΥΦ = Kether, Chokmah, Binah [counting Σ as ST, ψ-ז = XX + XI = 31]

= Atu o

= One.

¹¹ [[He is 6: He is TzBA = WILL or He is Saba'a i.e. SEVEN (Arabic).]]

The Initiated Interpretation of Ceremonial Magic¹

IT is loftily amusing to the student of magical literature who is not quite a fool—and rare is such a combination!—to note the criticism directed by the Philistine against the citadel of his science. Truly, since our childhood has ingrained into us not only literal belief in the Bible, but also substantial belief in *Alf Laylah wa Laylah*,² and only adolescence can cure us, we are only too liable, in the rush and energy of dawning manhood, to overturn roughly and rashly both these classics, to regard them both on the same level, as interesting documents from the standpoint of folk-lore and anthropology, and as nothing more.

Even when we learn that the Bible, by profound and minute study of the text, may be forced to yield up Qabalistic arcana of cosmic scope and importance, we are too often slow to apply a similar restorative to the companion volume, even if we are the lucky holders of Burton's veritable edition.

To me, then, it remains to raise the *Alf Laylah wa Laylah* into its proper place once more.

I am not concerned to deny the objective reality of all "magical" phenomena; if they are illusions, they are at least as real as many unquestioned facts of daily life; and, if we follow Herbert Spencer, they are at least evidence of *some* cause.³

Now, this fact is our base. What is the cause of my illusion of seeing a spirit in the triangle of Art?

Every smatterer, every expert in psychology, will answer: "That cause lies in your brain."

¹ Introductory Essay. By Aleister Crowley.

² "A Thousand and One Nights," commonly called "Arabian Nights."

³ This, incidentally, is perhaps the greatest argument we possess, pushed to its extreme, against the Advaitist theories.

English children are taught (*pace* the Education Act) that the Universe lies in infinite Space; Hindu children, in the Akaśa, which is the same thing.

Those Europeans who go a little deeper learn from Fichte, that the phenomenal Universe is the creation of the Ego; Hindus, or Europeans studying under Hindu Gurus, are told, that by Akaśa is mean the Chit-akaśa. The Chitakaśa is situated in the “Third Eye,” *i.e.*, in the brain. By assuming higher dimensions of space, we can assimilate this fact to Realism; but we have no need to take so much trouble.

This being true for the ordinary Universe, that all sense-impressions are dependent on changes in the brain,¹ we must include illusions, which are after all sense-impressions as much as “realities” are, in the class of “phenomena dependent on brain-changes.”

Magical phenomna, however, come under a special sub-class, since they are willed, and their cause is the series of “real” phenomena called the operations of ceremonial Magic.

These consist of:

(1) Sight.

The circle, square, triangle, vessels, lamps, robes, implements, etc.

(2) Sound.

The invocations.

(3) Smell.

The perfumes.

(4) Taste.

The Sacraments.

(5) Touch.

As under (1)

(6) Mind.

The combination of all these and reflection on their significance.

These unusual impressions (1-5) produce unusual brain-changes; hence their summary (6) is of unusual kind. Its projection back into the apparently phenomenal world is therefore unusual.

¹ Thought is a secretion of the brain (Weissman). Consciousness is a function of the brain (Huxley).

Herein then consists the reality of the operations and effects of ceremonial magic,¹ and I conceive that the apology is ample, so far as the “effects” refer only to those phenomena which appear to the magician himself, the appearance of the spirit, his conversation, possible shocks from imprudence, and so on, even to ecstasy on the one hand, and death or madness on the other.

But can any of the effects described in this our book Goetia be obtained, and if so, can you give a rational explanation of the circumstances? Say you so?

I can, and will.

The spirits of the Goetia are portions of the human brain.

Their seals therefore represent (Mr. Spencer’s projected cube) methods of stimulating or regulating those particular spots (through the eye).

The names of God are vibrations calculated to establish:

(a) General control of the brain. (Establishment of functions relative to the subtle world).

(b) Control over the brain in detail. (Rank or type of the Spirit).

(c) Control over one special portion. (Name of the Spirit.)

The perfumes aid this through smell. Usually the perfume will only tend to control a large area; but there is an attribution of perfumes to letters of the alphabet enabling one, by a Qabalistic formula, to spell out the Spirit’s name.

I need not enter into more particular discussion of these points; the intelligent reader can easily fill in what is lacking.

If, then, I say, with Solomon:

“The Spirit Cimieries teaches logic,” what I mean is:

“Those portions of my brain which subserve the logical faculty may be stimulated and developed by following out the process called ‘The Invocation of Cimieries.’”

And this is a purely materialistic rational statement; it is independent of any objective hierarchy at all. Philosophy has nothing to say; and Science can only suspend judgement, pending a proper and methodical investigation of the facts alleged.

¹ Apart from its value in obtaining one-pointedness. On this subject the curious may consult my **בראשית**. [*Berashith, an Essay in Ontology*: later bound up with *The Sword of Song* and in vol. ii of AC’s *Collected Works*. – T.S.]

Unfortunately, we cannot stop there. Solomon promises us that we can (1) obtain information; (2) destroy our enemies; (3) understand the voices of nature; (4) obtain treasure; (5) heal diseases, etc. I have taken these five powers at random; considerations of space forbid me to explain all.

(1) Brings up facts from sub-consciousness.

(2) Here we come to an interesting fact. It is curious to note the contrast between the noble means and the apparently vile ends of magical rituals. The latter are disguises for sublime truths. “To destroy our enemies” is to realise the illusion of duality, to excite compassion.

(Ah! Mr. Waite,¹ the world of Magic is a mirror, wherein who sees muck is muck.)

(3) A careful naturalist will understand much from the voices of the animals he has studied long. Even a child knows the difference between a cat’s miauling and purring. The faculty may be greatly developed.

(4) Business capacity may be stimulated.

(5) Abnormal states of the body may be corrected, and the involved tissues brought back to tone, in obedience to currents started from the brain.

So for all the other phenomena. There is no effect which is truly and necessarily miraculous.

Our Ceremonial Magic fines down, then, to a series of minute, though of course empirical, physiological experiments, and whoso will carry them through intelligently need not fear the result.

I have all the health, and treasure, and logic I need; I have no time to waste. “There is a lion in the way.” For me these practices are useless; but for the benefit of others less fortunate I give them to the world, together with this explanation of, and apology for, them.

I trust that this explanation will enable many students who have hitherto, by a puerile objectivity in their view of the question, obtained no results, to succeed; that the apology may impress upon our scornful men of science that the study of the bacillus should give place to that of the baculum, the little to the great—how great one only realises when one identifies the wand with the Mahalingam,² up which Brahma flew at the rate of 84,000 yojanas a second for 84,000 mahakalpas, down which Vishnu

¹ A poet of great ability. He edited a book called “Of Black Magic and of Pacts” in which he vilifies the same.

² The Phallus of Shiva the Destroyer. It is really identical with the Qabalistic “Middle Pillar” of the “Tree of Life.”

flew at the rate of 84,000 crores of yojanas a second for 84,000 crores of mahakalpas—yet neither reached an end.

But I reach an end.

BOLESKINE HOUSE

Foyers, N.B., *July*, 1903.

NOTE.—I had intended in this place to devote a little attention to the edition (save the mark) of the “Goetia” produced by Mr. A. E. Waite in the “Book of Black Magic.”

But a fresh persusal of that work reveals it to be such a farrago of twenty-fifth-rate shoddy schoolboy journalism that disgust compels me to refrain. I may merely mention that the letterpress is garbled and the seals abominably drawn. To give one concrete example: on p. 202 Mr. Waite observes:

“This” (that the compiler of the Lemegeton was acquainted with the N. T.) “is proved by the references in the Third Conjunction to the Living Creatures of the Apocalypse.”

There is no such reference!

In the Second Conjunction, for I have corrected Mr. Waite’s careless blunder, there is a reference to Living Creatures; there is also a reference to the same beings in the Apocalypse.

The argument then stands:

The Book of Chronicles refers to King Solomon (unknown date).

Mr. Waite refers to King Solomon (1898).

Therefore,

The author of the Book of Chronicles was acquainted with Mr. Waite’s book.¹

We will conclude by condoling with the author of the Book of Chronicles.

¹ Even apart from this, if Living Creatures are really existent things—which the name would suggest—the argument stands:

The Rig-Veda,

The Old Testament,

The Insidecompletuar Britanniaaware,

The Sword of Song

all refer to the Sun.

∴ there is a common source in literature.

Mr Waite’s fallacy is all very well, though, for people who have never kept Living Creatures, nor even made a fourth at Bridge.

LEMEGETON VEL CLAVICULA SALOMONIS REGIS

PRELIMINARY DEFINITION OF MAGIC.¹

MAGIC is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents² being applied to proper Patients,³ strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effort,⁴ the which to the vulgar shall seem to be a miracle.

Origen saith that the Magical Art doth not contain anything subsisting, but although it should, yet that it must not be Evil, or subject to contempt or scorn; and doth distinguish the *Natural Magic* from that which is *Diabolical*.

Apollonius Tyannaeus only exercised the *Natural Magic*, by the which he did perform wonderful things.

Philo Hebraeus saith that true Magic, by which we do arrive at the understanding of the Secret Works of Nature, is so far from being contemptible that the greatest Monarchs and Kings have studied it. Nay! among the Persians none might reign unless he was skilful in this GREAT ART.

This Noble Science often degenerateth, from *Natural* becometh *Diabolical*, and from *True Philosophy* turneth unto *Nigromancy*.⁵ The which is wholly to be charged upon its followers, who, abusing or not being capable of that High and Mystical Knowledge do immediately hearken unto the temptations of *Sathan*, and are misled by him into the Study of the *Black Art*. Hence it is that Magic lieth under disgrace, and they who seek after it are vulgarly esteemed *Sorcerers*.

¹ This Preliminary Definition of Magic is found in very few Codices, and is probably later than the body of the work.

² Or Actives.

³ Or Passives.

⁴ Or Effect.

⁵ Or the Black Art, as distinct from mere Necromancy, or Divination by the Dead.

The Fraternity of the Rosie Crucians thought it not fit to style themselves Magicians, but rather Philosophers. And they be not ignorant Empiricks,¹ but learned and experienced Physicians, whose remedies be not only *Lawful* but *Divine*.

THE BRIEF INTRODUCTORY DESCRIPTION.

(N.B. This is taken from several MS. Codices, of which the four principal variations are here composed together in parallel collumns as an example of the close agreement of the various texts of the Lemegeton.

For in the whole work the differences in the wording of the various Codices are not sufficient to require the constant giving of parallel readings; but except in the more ancient examples there is much deterioration in the Seals and Sigils, so that in this latter respect the more recent exemplars are not entirely reliable.)

CLAVICULA SALAMONIS REGIS	THE WHOLE LEMEGETON OR CLAVICULA	CLAVICULA SALOMONIS REGIS	THE KEY OF SOLOMON
which containeth all the Names, Offices, and Orders of all the Spirits that ever he had converse with, with the Seals and Characters to each Spirit and the manner of calling them forth to visible appearance.	Now this Book containeth all the Name, Orders, and Officers of all the Spirits with which Solomon ever conversed, the Seals and Characters belonging to each Spirit, and the manner of calling them forth to visible appearance:	which containeth all the Names, Offices, and Orders of all the Spirits with whom he ever held any converse; together with the Seals and Characters proper unto each Spirit, and the method of calling them forth to visible appearance:	which contains all the names, orders, and offices of all the Spirits that ever Solomon conversed with, together with the Seals and Characters belonging to each Spirit, and the manner of calling them forth to visible appearance:
In 5 parts, viz.:	Divided into 5 special Books or parts, viz.:	In 5 parts, viz:	In 4 parts.
(I) THE FIRST PART is a Book of Evil Spirits, called GOETIA, showing how he bound up those Spirits, and used them in general things,	(I) THE FIRST BOOK, or PART, which is a Book concerning Spirits of Evil, and which is termed THE GOETIA OF SOLOMON, sheweth forth his	(I) THE FIRST PART is a Book of Evil Spirits, called GOETIA, showing how he bound up those Spirits and used them in things general and	(I) THE FIRST PART is a Book of Evil Spirits called GOETIA, showing how he bound up those Spirits and used them in several things,

¹ Or Quacks and Pretenders. Vide note on p. 10

whereby he obtained great fame.

(2) THE SECOND PART is a Book of Spirits, partly Evil and partly Good, which is named THEURGIA-GOETIA, all Aërial Spirits, etc.

(3) THE THIRD PART is of Spirits governing the Planetary Hours, and what Spirits belong to every degree, of the Signs, and Planets in the Signs. Called the PAULINE ART, etc.

(4) THE FOURTH PART of this Book is called ALMADEL OF SOLOMON, which containeth those Spirits which govern the Four Altitudes, or the 360 Degrees of the Zodiac.

These two last Orders of Spirits are Good, and to be sought for by Divine seeking, etc., and are called THEURGIA.

manner of binding these Spirits for use in things divers. And hereby did he acquire great renown.

(2) THE SECOND BOOK is one which treateth of Spirits mingled of Good and Evil Natures, the which is entitled THE THEURGIA-GOETIA, or the Magical Wisdom of the Spirits Aërial, whereof some do abide, but certain do wander and abide not.

(3) THE THIRD BOOK, called ARS PAULINA, or THE ART PAULINE, treateth of the Spirits allotted unto every degree of the 360 Degrees of the Zodiac, and also of the Signs, and of the Planets in the Signs, as well as of the Hours.

(4) THE FOURTH BOOK, called ARS ALMADEL SALOMONIS, or THE ART ALMADEL OF SOLOMON, concerneth those Spirits which be set over the Quaternary of the Altitudes.

These two last mentioned Books, the ART PAULINE and the ART ALMADEL, do relate unto Good Spirits alone, whose

several, whereby he obtained great fame.

(2) THE SECOND PART is a book of Spirits partly Evil, and partly Good, which is called THEURGIA-GOETIA, all Aërial Spirits, etc.

(3) THE THIRD PART is of Spirits governing the Planetary Houses, and of what Spirits do belong to every Degree of the Signs, and of the Planets in the Signs. This is called the PAULINE ART.

(4) THE FOURTH PART of this Book is called ALMADEL OF SOLOMON, the which containeth those Spirits which do govern the Four Altitudes, or the 360 Degrees of the Zodiac.

These two last Orders of Spirits are Good, and are called THEURGIA, and are to be sought for by Divine seeking, etc.

whereby he obtained great fame.

(2) THE SECOND PART is a Book of Spirits partly Good and partly Evil, which is named THEURGIA-GOETIA, all Aërial Spirits.

(3) THE THIRD PART is a Book governing the Planetary Houses, and what Spirits belong to every degree of the Signs, and Planets in the Signs. Called the Pauline Art.

(4) THE FOURTH PART is a Book called the ALMADEL OF SOLOMON, which contained Twenty Chief Spirits who govern the Four Altitudes, or the 360 Degrees of the Zodiac.

These two last Orders of Spirits are Good, and called THEURGIA, and are to be sought after by Divine Seeking.

knowledge is to be obtained through seeking unto the Divine. These two Books be also classed together under the Name of the First and Second Parts of the Book THEURGIA OF SOLOMON.

(5) THE FIFTH PART is a Book of Orations and Prayers that Wise Solomon used upon the Altar in the Temple. The which is called ARS NOVA, which was revealed unto Solomon by that Holy Angel of God called MICHAEL; and he also received many brief Notes written with the Finger of God, which were declared to him by the said Angel with Claps of Thunder; without which Notes King Solomon had never obtained his great knowledge, for by them in a short time he knew all Arts and Sciences both Good and Bad: from these Notes it is called the NOTARY ART, etc.

(5) THE FIFTH BOOK of the Lemegeton is one of Prayers and Orations. The which Solomon the Wise did use upon the Altar in the Temple. And the titles hereof be ARS NOVA, the NEW ART, and ARS NOTORIA, the NOTARY ART. The which was revealed unto him by MICHAEL, that Holy Angel of God, in thunder and in lightning, and he further did receive by the aforesaid Angel certain Notes written by the Hand of God, without the which that Great King had never attained unto his great Wisdom, for thus he knew all things and all Sciences and Arts whether Good or Evil.

(5) THE FIFTH PART is a Book of Orations and Prayers which Wise Solomon did use upon the Altar in the Temple. The which is called ARS NOVA, the which was revealed to Solomon by that Holy Angel of God called Michael; and he also received many brief Notes written with the Finger of God, which were declared to him by the said Angel with Claps of Thunder; without which Notes King Solomon had never obtained his Great Wisdom, for by them in short time he gained Knowledge of all Arts and Sciences both Good and Bad; from these Notes it is called the NOTARY ART, etc.

These Most Sacred Mysteries were revealed unto Solomon.

Now in this Book LEMEGETON is contained the whole Art of King Solomon. And although there be many other Books that are said to be his, yet none is to be compared hereunto, for this containeth them all. Though

there be titles with several other Names of the Book, as THE BOOK HELISOL, which is the very same with this last Book of Lemegeton called ARS NOVA or ARS NOTORIA, etc.

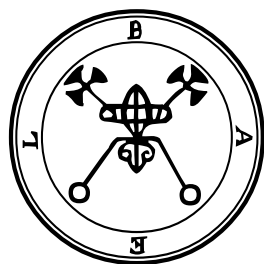
These Books were first found in the Chaldee and Hebrew Tongues at Jerusalem by a Jewish Rabbi; and by him put into the Greek language and thence into the Latin, as it is said.¹

¹ The first only of these five books is here published; the astral opposition incidental to the publication of any magical writing is not to be blamed for this; but the engorgement of the translator in a matter of other import, as previously hinted. This true life of this man and his associates, with a veridic account of their researches into magical arts, etc., may be looked for in my forthcoming volume:

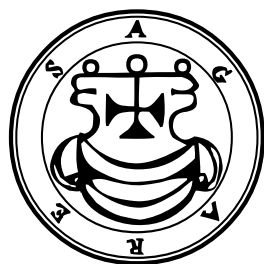
“History of the Order of the Golden Dawn.”—ED.

GOËTIA.

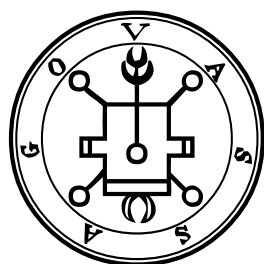
Shemhamphorash.



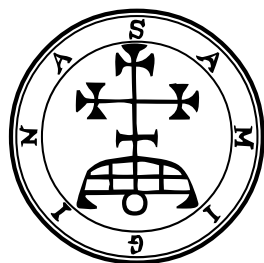
(1.) BAEL.—The first Principal Spirit is a King ruling in the East, called Bael. He maketh thee to go Invisible.¹ He ruleth over 66 Legions of Infernal Spirits. He appeareth in divers shapes, sometimes like a Cat, sometimes like a Toad, and sometimes like a Man, and sometimes all these forms at once. He speaketh hoarsely. This is his character which is used to be worn as a Lamén before him who calleth him forth, or else he will not do thee homage.²



(2.) AGARES.—The Second Spirit is a Duke called Agreas, or Agares. He is under the Power of the East, and cometh up in the form of an old fair Man, riding upon a Crocodile, carrying a Goshawk upon his fist, and yet mild in appearance. He maketh them to run that stand still, and bringeth back runaways. He teacheth all Languages or Tongues presently. He hath power also to destroy Dignities both Spiritual and Temporal, and causeth Earthquakes. He was of the Order of Virtues. He hath under his government 31 Legions of Spirits. And this is his Seal or Character which thou shalt wear as a Lamén before thee.



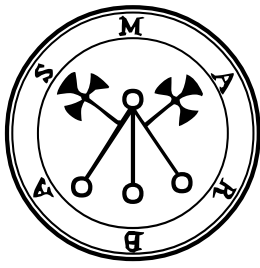
(3.) VASSAGO.—The Third Spirit is a Mighty Prince, being of the same nature as Agares. He is called Vassago. This Spirit is of a Good Nature, and his office is to declare things Past and to Come, and to discover all things Hid or Lost. And he governeth 26 Legions of Spirits, and this is his Seal.



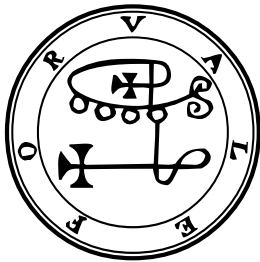
(4.) SAMIGINA, or GAMIGIN.—The Fourth Spirit is Samigina, a Great Marquis. He appeareth in the form of a little Horse or Ass, and then into Human shape doth he change himself at the Request of the Master. He speaketh with a hoarse voice. He ruleth over 30 Legions of Inferiors. He teaches all Liberal Sciences, and giveth account of Dead Souls that died in sin. And his Seal is this, which is to be worn before the Magician when he is Invocator, etc.

¹ [*et sapientem*, according to Wier. — T.S.]

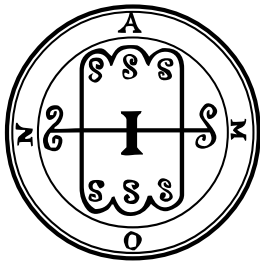
² I am not responsible for this ultra-Arian confusion of persons.—ED.



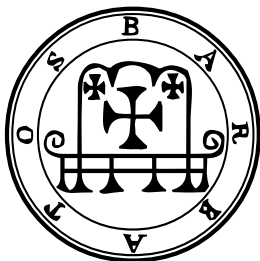
(5.) **MARBAS.**—The Fifth Spirit is Marbas. He is a Great President, and appeareth at first in the form of a Great Lion, but afterwards, at the request of the Master, he putteth on Human Shape. He answereth truly of things Hidden or Secret. He causeth Diseases and cureth them. Again, he giveth great Wisdom and Knowledge in Mechanical Arts; and can change men into other shapes. He governeth 36 Legions of Spirits. And his Seal is this, which is to be worn as aforesaid.



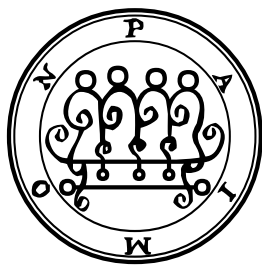
(6.) **VALEFOR.**—The Sixth Spirit is Valefor. He is a mighty Duke, and appeareth in the shape of a Lion with an Ass's head, bellowing. He is a good Familiar, but tempteth them he is a familiar of to steal. He governeth 10 Legions of Spirits. His Seal is this, which is to be worn, whether thou wilt have him for a Familiar, or not.



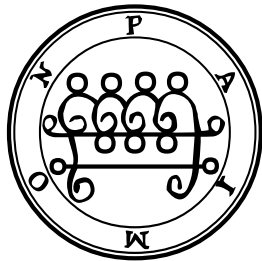
(7.) **AMON.**—The Seventh Spirit is Amon. He is a Marquis great in power, and most stern. He appeareth like a Wolf with a Serpent's tail, vomiting out of his mouth flames of fire; but at the command of the Magician he putteth on the shape of a Man with Dog's teeth beset in a head like a Raven; or else like a Man with a Raven's head (simply). He telleth all things Past and to Come. He procureth feuds and reconcileth controversies between friends. He governeth 40 Legions of Spirits. His Seal is this which is to be worn as aforesaid, etc.



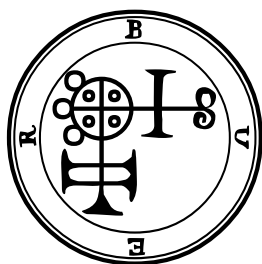
(8.) **BARBATOS.**—The Eighth Spirit is Barbatos. He is a Great Duke, and appeareth when the Sun is in Sagittary, with four noble Kings and their companies of great troops. He giveth understanding of the singing of Birds, and of the Voices of other creatures, such as the barking of Dogs. He breaketh the Hidden Treasures open that have been laid by the Enchantments of Magicians. He is of the Order of Virtues, of which some part he retaineth still; and he knoweth all things Past, and to Come, and conciliateth Friends and those that be in Power. He ruleth over 30 Legions of Spirits. His Seal of Obedience is this, the which wear before thee as aforesaid.



OR



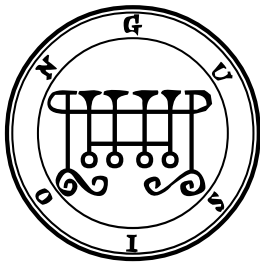
(9.) PAIMON.—The Ninth Spirit in this Order is Paimon, a Great King, and very obedient unto LUCIFER. He appeareth in the form of a Man sitting upon a Dromedary with a Crown most glorious upon his head. There goeth before him also an Host of Spirits, like Men with Trumpets and well sounding Cymbals, and all other sorts of Musical Instruments. He hath a great Voice, and roareth at his first coming, and his speech is such that the Magician cannot well understand it unless he can compel him. This Spirit can teach all Arts and Science, and other secret things. He can discover unto thee what the Earth is, and what holdeth it up in the Waters; and what Mind¹ is, and where it is; or any other thing thou mayest desire to know. He giveth Dignity, and confirmeth the same. He bindeth or maketh any man subject to the Magician if he so desire it. He giveth good Familiars, and such as can teach all Arts. He is to be observed towards the West. He is of the Order of Dominations.² He hath under him 200 Legions of Spirits, and part of them are of the Order of Angels, and the other part of Potentates. Now if thou callest this Spirit Paimon alone, thou must make him some offering; and there will attend him two Kings called LABAL and ABALIM, and also other Spirits who be of the Order of Potentates in his Host, and 25 Legions. And those Spirits which be subject unto them are not always with them unless the Magician do compel them. His Character is this which must be worn as a Lamén before thee, etc.



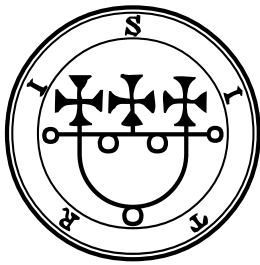
(10.) BUER.—The Tenth Spirit is Buer, a Great President. He appeareth in Sagittary, and that is his shape when the Sun is there. He teaches Philosophy, both Moral and Natural, and the Logic Art, and also the Virtues of all Herbs and Plants. He healeth all distempers in man, and giveth good Familiars. He governeth 50 Legions of Spirits, and his Character of obedience is this, which thou must wear when thou callest him forth unto appearance.

¹ [*sic*, should be “the wind” (Lat. *ventus*).]

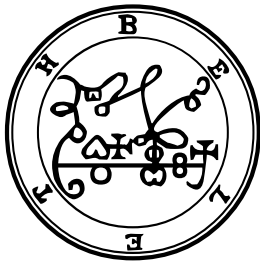
² Or Dominions, as they are usually termed.



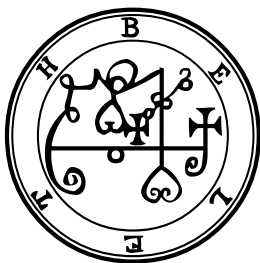
(11.) GUSION.—The Eleventh Spirit in order is a great and strong Duke, called Gusion. He appeareth like a Xenopilus. He telleth all things, Past, Present and to Come, and showeth the meaning and resolution of all questions thou mayest ask. He conciliateth and reconcileth friendships, and giveth Honour and Dignity unto any. He ruleth over 40 Legions of Spirits. His Seal is this, the which wear as aforesaid.



(12.) SITRI.—The Twelfth Spirit is Sitri. He is a Great Prince, and appeareth at first with a Leopard's head and the Wings of a Gryphon, but after the command of the Master of the Exorcism he putteth on Human shape, and that very beautiful. He enflameth men with Women's love, and Women with Men's love; and causeth them also to show themselves naked if it be desired. He governeth 60 Legions of Spirits. His Seal is this, to be worn as a Lamén before thee, etc.



or

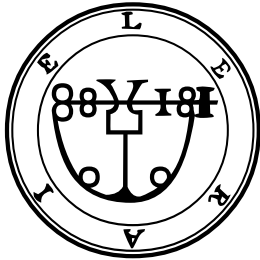


(13.) BELETH.—The Thirteenth Spirit is called Beleth (or Bileth, or Bilet). He is a mighty King and terrible. He rideth on a pale horse with trumpets and other kinds of musical instruments playing before him. He is very furious at his first appearance, that is, while the Exorcist layeth his courage; for to do this he must hold a Hazel Wand in his hand, striking it out towards the South and East Quarters, make a triangle, Δ , without the Circle, and then command him into it by the Bonds and Charges of Spirits as hereafter followeth. And if he doth not enter into the triangle, Δ , at your threats, rehearse the Bonds and Charms before him, and then he will yield Obedience and come into it. and do what he is commanded by the Exorcist. Yet he must receive him courtesously because he is a Great King, and do homage unto him, as the Kings and Princes do that attend upon him. And thou must have always a Silver Ring on the middle finger of the left hand held against thy face,¹ as they do yet before AMAYMON. This Great King Beleth causeth all the love that may be,

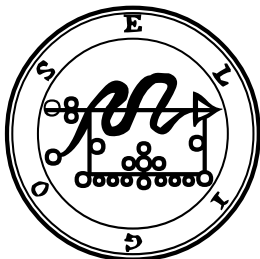
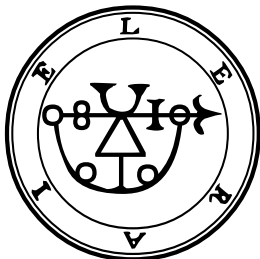
¹ To protect him from the flaming breath of the enraged Spirit; the design is given at the end of the instructions for the Magical Circle, etc., later on in the Goetia.

both of Men and of Women, until the Master Exorcist hath had his desire fulfilled. He is of the Order of Powers, and he governeth 85 Legions of Spirits. His Noble Seal is this, which is to be worn before thee at working.

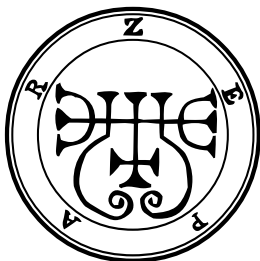
(14.) LERAJE, or LERAIKHA.—The Fourteenth Spirit is called Leraje (or Leraie). He is a Marquis Great in Power, showing himself in the likeness of an Archer clad in Green, and carrying a Bow and Quiver. He causeth all great Battles and Contests; and maketh wounds to putrefy that are made with Arrows by Archers. This belongeth unto Sagittar. He governeth 30 Legions of Spirits, and this is his Seal, etc.



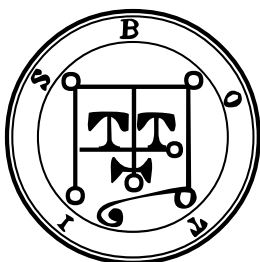
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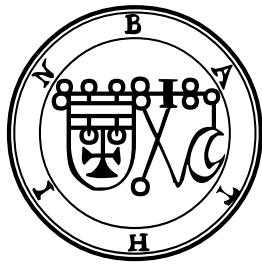
(15.) ELIGOS.—The Fifteenth Spirit in Order is Eligos, a Great Duke, and appeareth in the form of a goodly Knight, carrying a Lance, an Ensign, and a Serpent. He discovereth hidden things, and knoweth things to come; and of Wars, and how the Soldiers will or shall meet. He causeth the Love of Lords and Great Persons. He governeth 60 Legions of Spirits. His Seal is this, etc.



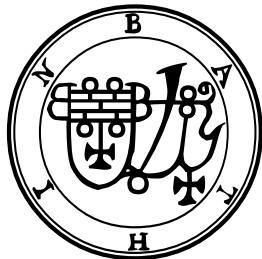
(16.) ZEPAR.—The Sixteenth Spirit is Zepar. He is a Great Duke, and appeareth in Red Apparel and Armour, like a Soldier. His office is to cause Women to love Men, and to bring them together in love. He also maketh them barren. He governeth 26 Legions of Inferior Spirits, and his Seal is this, which he obeyeth when he seeth it.



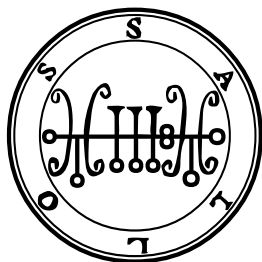
(17.) BOTIS.—The Seventeenth Spirit is Botis, a Great President, and an Earl. He appeareth at the first show in the form of an ugly Viper, then at the command of the Magician he putteth on Human shape with Great Teeth, and two Horns, carrying a bright and sharp Sword in his hand. He telleth all things Past, and to Come, and reconcileth Friends and Foes. He ruleth over 60 Legions of Spirits, and this is his Seal, etc.



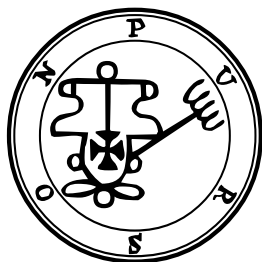
OR



(18.) BATHIN.—The Eighteenth Spirit is Bathin. He is a Mighty and Strong Duke, and appeareth like a Strong Man with the tail of a Serpent, sitting upon a pale-coloured [Horse?].¹ He knoweth the Virtues of Herbs and Precious Stones, and can transport men suddenly from one country to another. He ruleth over 30 Legions of Spirits. His Seal is this which is to be worn as aforesaid.

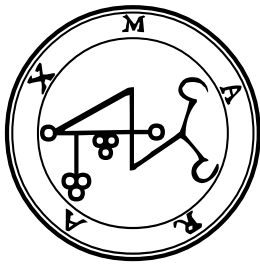


(19.) SALLOS.—The Nineteenth Spirit is Sallos (or Saleos). He is a Great and Mighty Duke, and appeareth in the form of a gallant Soldier riding on a Crocodile, with a Ducal Crown on his head, but peaceably. He causeth the Love of Women to Men, and of Men to Women; and governeth 30 Legions of Spirits. His seal is this, etc.

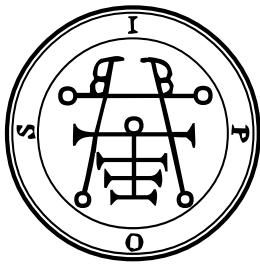


(20.) PURSON.—The Twentieth Spirit is Purson, a Great King. His appearing is comely, like a Man with a Lion's face, carrying a cruel Viper in his hand, and riding upon a Bear. Going before him are many Trumpets sounding. He knoweth all things hidden, and can discover Treasure, and tell all things Past, Present, and to Come. He can take a Body either Human or Aërial, and answereth truly of all Earthly things both Secret and Divine, and of the Creation of the World. He bringeth forth good Familiars, and under his Government there be 22 Legions of Spirits, partly of the Order of Virtues and partly of the Order of Thrones. His Mark, Seal, or Character is this, unto which he oweth obedience, and which thou shalt wear in time of action, etc.

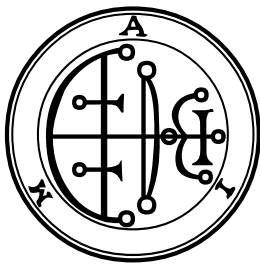
¹ In some of the older Codices this word is left out, in others it is indistinct, but appears to be "horse," so I have put the word horse within brackets above.—TRANS. [The Quartos have "ass"—ED.] [Wier has *equo pallido insidens*, cf. Apoc. VI. 8. — T.S.]



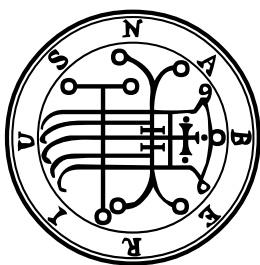
(21.) MARAX.—The Twenty-first Spirit is Marax.¹ He is a Great Earl and President. He appeareth like a great Bull with a Man's face. His office is to make Men very knowing in Astronomy, and all other Liberal Sciences; also he can give good Familiars, and wise, knowing the virtues of Herbs and Stones which be precious. He governeth 30 Legions of Spirits, and his Seal is this, which must be made and worn as aforesaid, etc.



(22.) IPOS.—The Twenty-second Spirit is Ipos. He is an Earl, and a Mighty Prince, and appeareth in the form of an Angel with a Lion's Head, and a Goose's Foot, and Hare's Tail. He knoweth all things Past, Present and to Come. He maketh men witty and bold. He governeth 36 Legions of Spirits. His Seal is this, which thou shalt wear, etc.

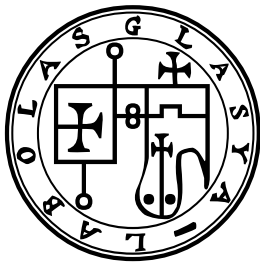


(23.) AIM.—The Twenty-third Sprit is Aim. He is a Great Strong Duke. He appeareth in the form of a very handsome Man in body, but with three Heads; the first, like a Serpent, the second like a Man having two Stars on his Forehead, the third like a Calf. He rideth on a Viper, carrying a Firebrand in his Hand, wherewith he setteth cities, castles, and great Places, on fire. He maketh thee witty in all manner of ways, and giveth true answers unto private matters. He governeth 26 Legions of Inferior Spirits; and his Seal is this, which wear thou as aforesaid, etc.

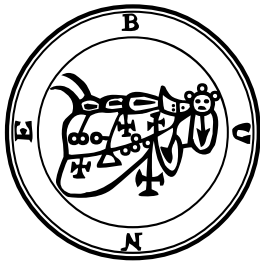


(24.) NABERIUS.—The Twenty-fourth Spirit is Naberius. He is a most valiant Marquis, and showeth in the form of a Black Crane fluttering about the Circle, and when he speaketh it is with a hoarse voice. He maketh men cunning in all Arts and Sciences, but especially in the Art of Rhetoric. He restoreth lost Dignities and Honours. He governeth 19 Legions of Spirits. His Seal is this, which is to be worn, etc.

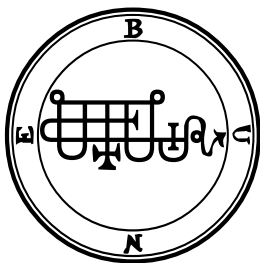
¹ In some Codices written Morax, but I consider the above the correct orthography.



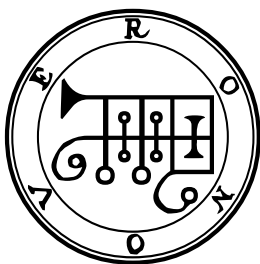
(25.) GLASYA-LABOLAS.—The Twenty-fifth Spirit is Glasya-Labolas. He is a Mighty President and Earl, and showeth himself in the form of a Dog with Wings like a Gryphon. He teacheth all Arts and Sciences in an instant, and is an Author of Bloodshed and Manslaughter. He teacheth all things Past, and to Come. If desired he causeth the love both of Friends and of Foes. He can make a Man to go Invisible. And he hath under his command 36 Legions of Spirits. His Seal is this, to be, etc.



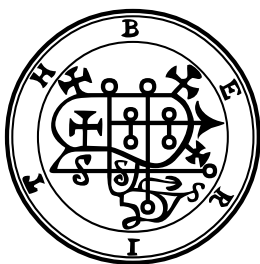
OR



(26.) BUNE, or BIMÉ.—The Twenty-sixth Spirit is Buné (or Bimé). He is a Strong, Great and Mighty Duke. He appeareth in the form of a Dragon with three heads, one like a Dog, one like a Gryphon, and one like a Man. He speaketh with a high and comely Voice. He changeth the Place of the Dead, and causeth the Spirits which be under him to gather together upon your Sepulchres. He giveth Riches unto a Man, and maketh him Wise and Eloquent. He giveth true Answers unto Demands. And he governeth 30 Legions of Spirits. His seal is this, unto the which he oweth obedience. He hath another seal (which is the first of these,¹ but the last is the best²).



(27.) RONOVE.—The Twenty-seventh Spirit is Ronové. He appeareth in the form of a Monster. He teacheth the Art of Rhetoric very well, and giveth Good Servants, Knowledge of Tongues, and Favours with Friends or Foes. He is a Marquis and Great Earl; and there be under his command 19 Legions of Spirits. His Seal is this, etc.



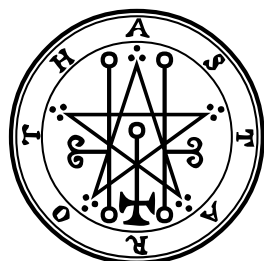
(28.) BERITH.—The Twenty-eighth Spirit in Order, as Solomon bound them, is named Berith. He is a Mighty, Great and Terrible Duke. He hath two other Names given unto him by men of later times, viz.: BEALE or BEAL and BOFRY or BOLFRY. He appeareth in the form of a Soldier with Red Clothing, riding upon a Red Horse, and having a Crown of Gold upon his head. He giveth true answers, Past, Present and to Come.³ Thou must make use of a Ring in

¹ *i.e.* the upper figure.

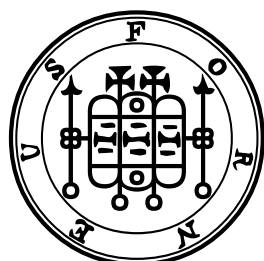
² *i.e.* the second form shown.

³ This hardly agrees with the statement that he is a great liar, and not to be trusted.

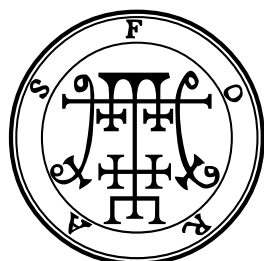
calling him forth, as is before spoken of regarding Beleth.¹ He can turn all metals into Gold. He can give Dignities and confirm them unto Man. He speaketh with a very clear and subtle Voice. He is a Great Liar and not to be trusted unto. He governeth 26 Legions of Spirits. His Seal is this, etc.



(29.) ASTAROTH.—The Twenty-ninth Spirit is Astaroth. He is a Mighty, Strong Duke, and appeareth in the form of an hurtful Angel riding on an Infernal Beast like a Dragon, and carrying in his right hand a Viper. Thou must in no wise let him approach too near unto thee, lest he do thee damage by his Noisome Breath. Wherefore the Magician must hold the Magical Ring near his face, and that will defend him. He giveth true answers of things Past, Present, and to Come, and can discover all Secrets. He will declare wittingly how the Spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all Liberal Sciences. He ruleth 40 Legions of Spirits. His Seal is this, which wear thou as a Lamén before thee, or else he will not appear nor yet obey thee, etc.



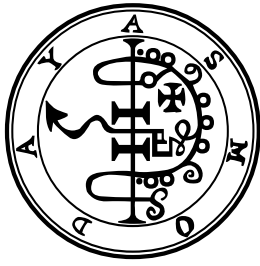
(30.) FORNEUS.—The Thirtieth Spirit is Forneus. He is a Mighty and Great Marquis, and appeareth in the Form of a Great Sea-Monster. He teacheth, and maketh men wonderfully knowing in the Art of Rhetoric. He causeth men to have a Good Name, and to have the knowledge and understanding of Tongues. He maketh one to be beloved of his Foes as well as of his Friends. He governeth 29 Legions of Spirits, partly of the Order of Thrones, and party of that of Angels. His Seal is this, which wear thou, etc.



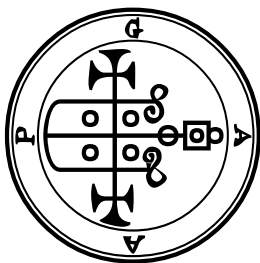
(31.) FORAS.—The Thirty-first Spirit is Foras. He is a Mighty President, and appeareth in the Form of a Strong Man in Human Shape. He teacheth the Arts of Logic and Ethics in all their parts. If desired he maketh men invisible,² and to live long, and to be eloquent. He can discover Treasures and recover things Lost. He ruleth over 29 Legions of Spirits, and his Seal is this, which wear thou, etc.

¹ See *ante*, Spirit No. 13.

² One or two Codices have “invincible,” but “invisible” is given in the majority. Yet the form of appearance of Foras as a strong man might warrant the former, though from the nature of his offices the invincibility would probably be rather on the mental than on the physical plane.

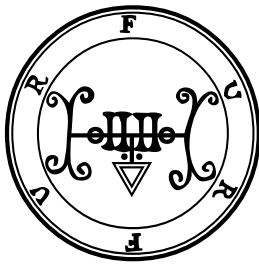


(32.) ASMODOY.—The Thirty-second Spirit is Asmoday, or Asmodai. He is a Great King, Strong, and Powerful. He appeareth with Three Heads, whereof the first is like a Bull, the second like a Man, and the third like a Ram; he hath also the tail of a Serpent, and from his mouth issue Flames of Fire. His Feet are webbed like those of a Goose. He sitteth upon an Infernal Dragon, and beareth in his hand a Lance with a Banner. He is first and choicest under the power of AMAYMON, he goeth before all other. When the Exorcist hath a mind to call him, let it be abroad, and let him stand on his feet all the time of action, with his Cap or Head-dress off; for if it be on, AMAYMON will deceive him and cause all his actions to be bewrayed. But as soon as the Exorcist seeth Asmoday in the shape aforesaid, he shall call him by his Name, saying: “Art thou Asmoday?” and he will not deny it, and by-and-by he will bow down unto the ground. He given the Ring of Virtues; he teacheth the Arts of Arithmetic, Astronomy, Geometry, and all handicrafts absolutely. He giveth true and full answers unto thy demands. He maketh one Invincible. He showeth the place where Treasures lie, and guardeth it. He, amongst the Legions of AMAYMON, governeth 72 Legions of Spirits Inferior. His Seal is this which thou must wear as a Lamen upon thy breast, etc.

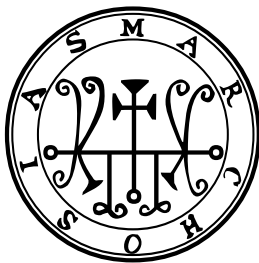


(33.) GÄAP.—The Thirty-third Spirit is Gäap. He is a Great President and a Mighty Prince. He appeareth when the Sun is in some of the Southern Signs, in a Human Shape, going before Four Great and Mighty Kings, as if he were a Guide to conduct them along on their way. His Office is to make men Insensible or Ignorant; as also in Philosophy to make them Knowing, and in all the Liberal Sciences. He can cause Love or Hatred, also he can teach thee to consecrate those things that belong to the Dominion of AMAYMON his King. He can deliver Familiars out of the Custody of other Magicians, and answereth truly and perfectly of things Past, Present, and to Come. He can carry and re-carry men very speedily

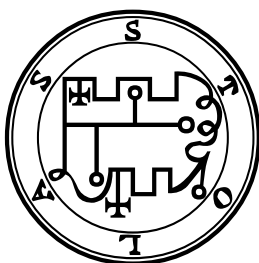
from one Kingdom to another, at the Will and Pleasure of the Exorcist. He ruleth over 66 Legions of Spirits, and he was of the Order of Potentates. His Seal is this to be made and to be worn as aforesaid, etc.



(34.) FURFUR.—The Thirty-fourth Spirit is Furfur. He is a Great and Mighty Earl, appearing in the Form of an Hart with a Fiery Tail. He never speaketh the truth unless he be compelled, or brought up within a triangle Δ . Being therein, he will take upon himself the Form of an Angel. Being bidden, he speaketh with a hoarse voice. Also he will wittingly urge Love between Man and Woman. He can raise Lightnings and Thunders, Blasts and Great Tempestuous Storms. And he giveth True Answers both of Things Secret and Divine, if commanded. He ruleth over 26 Legions of Spirits. And his Seal is this, etc.

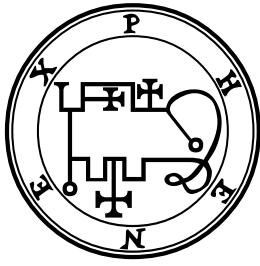


(35.) MARCHOSIAS.—The Thirty-fifth Spirit is Marchosias. He is a Great and Mighty Marquis, appearing at first in the form of a Wolf¹ having Gryphon's Wings, and a Serpent's Tail, and Vomiting Fire out of his mouth. But after a time, at the command of the Exorcist he putteth on the Shape of a Man. And he is a strong fighter. He was of the Order of Dominations. He governeth 30 Legions of Spirits. He told his Chief, who was Solomon, that after 1,200 years he had hopes to return unto the Seventh Throne. And his Seal is this, to be made and worn as a Lamén, etc.

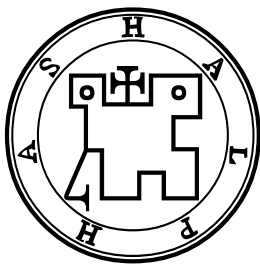


(36.) STOLAS, or STOLOS.—The Thirty-sixth Spirit is Stolas, or Stolas. He is a Great and Powerful Prince, appearing in the Shape of a Mighty Raven at first before the Exorcist; but after he taketh the image of a Man. He teacheth the Art of Astronomy, and the Virtues of Herbs and Precious Stones. He governeth 26 Legions of Spirits; and his Seal is this, which is, etc.

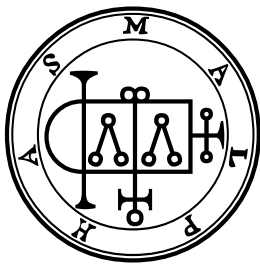
¹ In one Codex of the seventeenth century, very badly written, it might be read "Ox" instead of "Wolf."—TRANS. [For me he appeared always like an ox, and very dazed.—ED.]



(37.) PHENEX.—The Thirty-seventh Spirit is Phenex (or Pheynix). He is a Great Marquis, and appeareth like the Bird Phœnix, having the Voice of a Child. He singeth many sweet notes before the Exorcist, which he must not regard, but by-and-by he must bid him put on Human Shape. Then he will speak marvellously of all wonderful Sciences if required. He is a Poet, good and excellent. And he will be willing to perform thy re-quests. He hath hopes also to return to the Seventh Throne after 1,200 years more, as he said unto Solomon. He governeth 20 Legions of Spirits. And his Seal is this, which wear thou, etc.



(38.) HALPHUS, or MALTHUS.—The Thirty-eighth Spirit is Halphas, or Malthus (or Malthas). He is a Great Earl, and appeareth in the form of a Stock-Dove.¹ He speaketh with a hoarse Voice. His Office is to build up Towers, and to furnish them with Ammunition and Weapons, and to send Men-of-War² to places appointed. He ruleth over 26 Legions of Spirits, and his Seal is this, etc.³

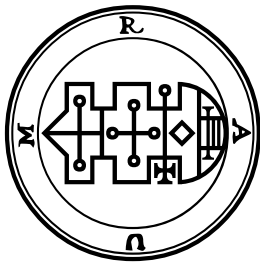


(39.) MALPHAS.—The Thirty-ninth Spirit is Malphas. He appeareth at first like a Crow, but after he will put on Human Shape at the request of the Exorcist, and speak with a hoarse Voice. He is a Mighty President and Powerful. He can build Houses and High Towers, and can bring to thy Knowledge Enemies' Desires and Thoughts, and that which they have done. He giveth good Familiars. If thou makest a Sacrifice unto him he will receive it kindly and willingly, but he will deceive him that doth it. He governeth 40 Legions of Spirits, and his Seal is this, etc.

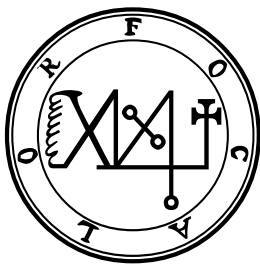
¹ [A stork (*ciconia*) according to Wier.—T.S.]

² Or Warriors, or Men-at-Arms [*homines bellicosos*].

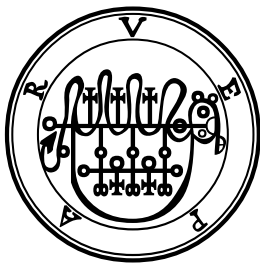
³ But Malthus is certainly in heaven. See "Prometheus Unbound," Introduction by P. B. Shelley, a necromancer of note, as shown by the references in his "Hymn to Intellectual Beauty."—ED.



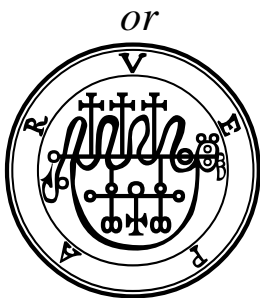
(40.) RÄUM.—The Forthieth Spirit is Räum. He is a Great Earl; and appeareth at first in the form of a Crow, but after the Command of the Exorcist he putteth on Human Shape. His office is to steal Treasures out King's Houses, and to carry it whither he is commanded, and to destroy Cities and Dignities of Men, and to tell all things, Past, and what Is, and what Will Be; and to cause Love between Friends and Foes. He was of the Order of Thrones. He governeth 30 Legions of Spirits; and his Seal is this, which wear thou as aforesaid.



(41.) FOCALOR.—The Forty-first Spirit is Focalor, or Forcalor, or Furcalor. He is a Mighty Duke and Strong. He appeareth in the Form of a Man with Gryphon's Wings. His office is to slay Men, and to drown them in the Waters, and to overthrow Ships of War, for he hath Power over both Winds and Seas; but he will not hurt any man or thing if he be commanded to the contrary by the Exorcist. He also hath hopes to return to the Seventh Throne after 1,000 years.¹ He governeth 30² Legions of Spirits, and his Seal is this, etc.



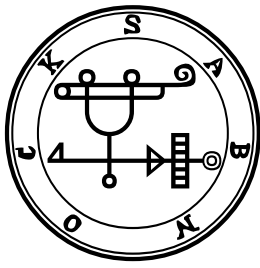
(42.) VEPAR.—The Forty-second Spirit is Vepar, or Vephar. He is a Duke Great and Strong, and appeareth like a Mermaid. His office is to govern the Waters, and to guide Ships laden with Arms, Armour, and Ammunition, etc., thereon.³ And at the request of the Exorcist he can cause the seas to be right stormy and to appear full of ships. Also he maketh men to die in Three Days by Putrefying Wounds or Sores, and causing Worms to breed in them. He governeth 29 Legions of Spirits, and his Seal is this, etc.



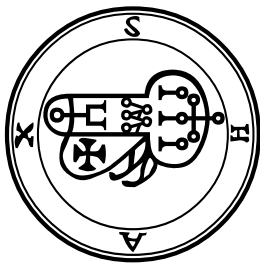
¹ [*sed fallitur*, according to Wier]

² Three is given instead of 30 in several Codices; but 30 is probably the more correct. [*triginta* in Wier, mistranslated as three in Scot. —T.S.]

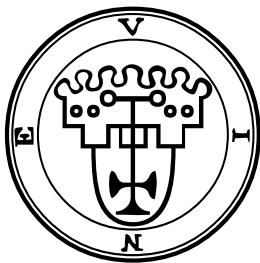
³ In several Codices this passage reads: "His Office is to Guide the Waters and Ships laden with Armour thereon."



(43.) SABNOCK.—The Forty-third Spirit, as King Solomon commanded them into the Vessel of Brass, is called Sabnock, or Savnok. He is a Marquis, Mighty, Great and Strong, appearing in the Form of an Armed Soldier with a Lion's Head, riding on a pale-coloured horse. His office is to build high Towers, Castles and Cities, and to furnish them with Armour, etc. Also he can afflict Men for many days with Wounds and with Sores rotten and full of Worms. He giveth Good Familiars at the request of the Exorcist. He commandeth 50 Legions of Spirits; and his Seal is this, etc.

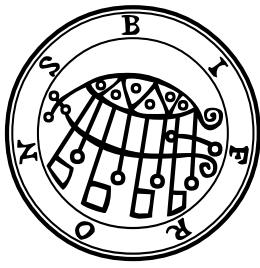


(44.) SHAX.—The Forty-fourth Spirit is Shax, or Shaz (or Shass). He is a Great Marquis, and appeareth in the Form of a Stock-Dove, speaking with a voice hoarse, but yet subtle. His Office is to take away the Sight, Hearing, or Understanding of any Man or Woman at the command of the Exorcist; and to steal money out of the houses of Kings, and to carry it again in 1,200 years. If commanded he will fetch Horses at the request of the Exorcist, or any other thing. But he must first be commanded into a Triangle, Δ , or else he will deceive him, and tell him many Lies. He can discover all things that are Hidden, and not kept by Wicked Spirits. He giveth good Familiars, sometimes. He governeth 30 Legions of Spirits, and his Seal is this, etc.

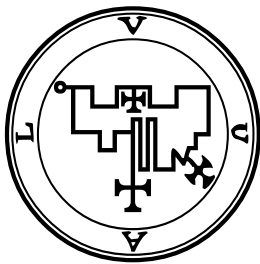


(45.) VINE.—The Forty-fifth Spirit is Viné, or Vinea. He is a Great King, and an Earl; and appeareth in the Form of a Lion,¹ riding on a Black Horse, and bearing a Viper in his hand. His Office is to discover Things Hidden, Witches, Wizards, and Things Past, Present and to Come. He at the command of the Exorcist will build Towers, overthrow Great Stone Walls, and make the Waters rough with Storms. He governeth 36 Legions of Spirits. And his Seal is this, which wear thou, as aforesaid, etc.

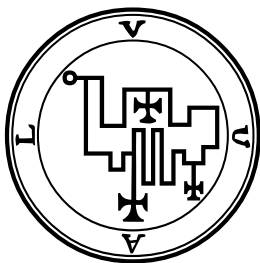
¹ Or "with the Head of a Lion," or "having a Lion's Head," in some Codices.



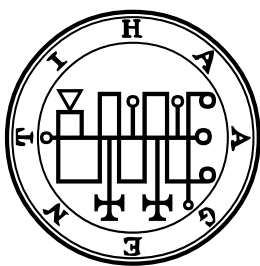
(46.) BIFRONS.—The Forty-sixth Spirit is called Bifrons, or Bifröus, or Bifrovs. He is an Earl, and appeareth in the form of a Monster; but after a while, at the Command of the Exorcist, he putteth on the shape of a Man. His Office is to make one knowing in Astrology, Geometry, and other Arts and Sciences. He teacheth the Virtues of Precious Stones and Woods. He changeth Dead Bodies, and putteth them in another place; also he lighteth seeming candles upon the Graves of the Dead. He hath under his Command 6¹ Legions of Spirits. His Seal is this, which he will own and submit unto, etc.



or



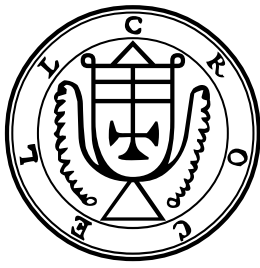
(47.) UVALL, VUAL, or VOVAL.—The Forty-Seventh Spirit is Uvall, or Vual, or Voval. He is a Duke, Great, Mighty, and Strong; and appeareth in the form of a Mighty Dromedary at the first, but after a while at the Command of the Exorcist he putteth on Human Shape, and speaketh the Egyptian Tongue, but not perfectly.² His Office is to Procure the Love of Women, and to tell Things Past, Present, and to Come. He also procureth Friendship between Friends and Foes. He was in the Order of Potestates or Powers. He governeth 37 Legions of Spirits, and his Seal is this, to be made and worn before thee, etc.



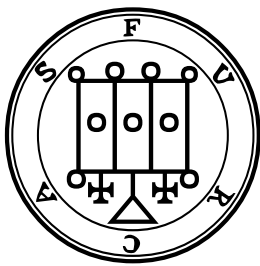
(48.) HAAGENTI.—The Forty-eighth Spirit is Haagenti. He is a President, appearing in the Form of a Mighty Bull with Gryphon's Wings. This is at first, but after, at the Command of the Exorcist he putteth on Human Shape. His Office is to make Men wise, and to instruct them in divers things; also to Transmute all Metals into Gold; and to change Wine into Water, and Water into Wine. He governeth 33 Legions of Spirits, and his Seal is this, etc.

¹ Should probably be 60 instead of 6. [Wier has 26.—T.S.]

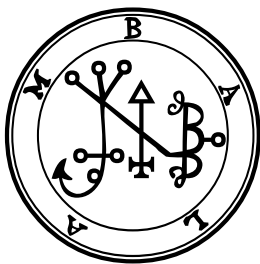
² He can nowadays converse in sound though colloquial Coptic.—ED.



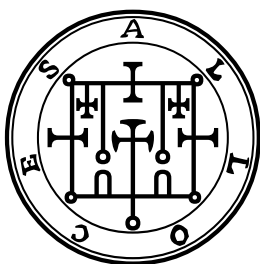
(49.) CROCELL.—The Forty-ninth Spirit is Crocell, or Crockel. He appeareth in the Form of an Angel. He is a Duke Great and Strong, speaking something Mystically of Hidden Things. He teacheth the Art of Geometry and the Liberal Sciences. He, at the Command of the Exorcist, will produce Great Noises like the Rushing of many Waters, although there be none. He warmeth Waters, and discovereth Baths. He was of the Order of Potestates, or Powers, before his fall, as he declared unto King Solomon. He governeth 48 Legions of Spirits. His Seal is this, the which wear thou as aforesaid.



(50.) FURCAS.—The Fiftieth Spirit is Furcas. He is a Knight, and appeareth in the Form of a Cruel Old Man with a long Beard and a hoary Head, riding upon a pale-coloured Horse, with a Sharp Weapon in his hand. His Office is to teach the Arts of Philosophy, Astrology, Rhetoric, Logic, Cheiromancy, and Pyromancy, in all their parts, and perfectly. He hath under his Power 20 Legions of Spirits. His Seal, or Mark, is thus made, etc.



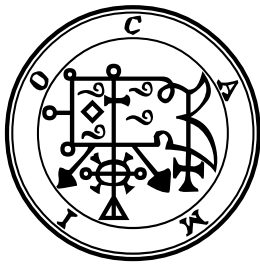
(51.) BALAM.—The Fifty-First Spirit is Balam or Balaam. He is a Terrible, Great, and Powerful King. He appeareth with three Heads: the first is like that of a Bull; the second is like that of a Man; the third is like that of a Ram. He hath the Tail of a Serpent, and Flaming Eyes. He rideth upon a furious Bear, and carrieth a Goshawk upon his Fist. He speaketh with a hoarse Voice, giving True Answers of Things Past, Present, and to Come. He maketh men to go Invisible, and also to be Witty. He governeth 40 Legions of Spirits. His Seal is this, etc.



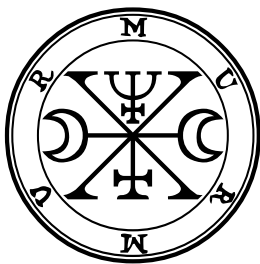
(52.) ALLOCES.—The Fifty-second Spirit is Alloces, or Alocas. He is a Duke, Great, Mighty, and Strong, appearing in the form of a Solider¹ riding upon a Great Horse. His Face is like that of a Lion, very Red and having Flaming Eyes. His Speech is hoarse and very big.² His Office is to teach the Art of Astronomy, and all the Liberal Sciences. He bringeth unto thee Good Familiars; also he ruleth over 36 Legions of Spirits. His Seal is this, which, etc.

¹ Or Warrior.

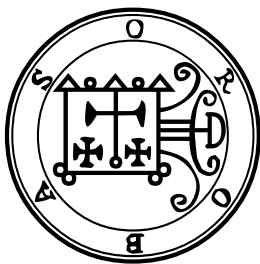
² Thus expressed in the Codices. [In the Latin, *graviter loquitur*: "he speaks harshly."—T.S.]



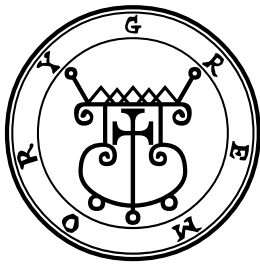
(53.) CAMIO or CAİM.—The Fifty-third Spirit is Camio, or Caïm. He is a Great President, and appeareth in the Form of the Bird called a Thrush at first, but afterwards he putteth on the Shape of a Man carrying in his hand a Sharp Sword. He seemeth to answer in Burning Ashes, or in Coals of Fire. He is a Good Disputer. His Office is to give unto Men the Understanding of all Birds, Lowing of Bullocks, Barking of Dogs, and other Creatures; and also the Voice of the Waters. He giveth True Answers of Things to Come. He was of the Order of Angels, but now ruleth over 30 Legions of Spirits Infernal. His Seal is this, which wear thou, etc.



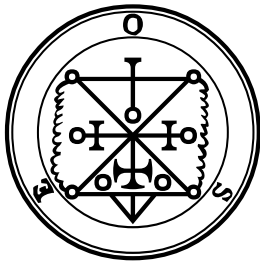
(54.) MURMUR, or MURMUS.—The Fifty-Fourth Spirit is called Murmur, or Murmus, or Murmux. He is a Great Duke, and an Earl; and appeareth in the Form of a Warrior riding upon a Gryphon, with a Ducal Crown upon his Head. There do go before him his Ministers with great Trumpets sounding. His Office is to teach Philosophy perfectly, and to constrain Souls of the Deceased to come before the Exorcist to answer those questions which he may wish to put to them, if desired. He was partly of the Order of Thrones, and partly of that of Angels. He now ruleth 30 Legions of Spirits. And his Seal is this, etc.



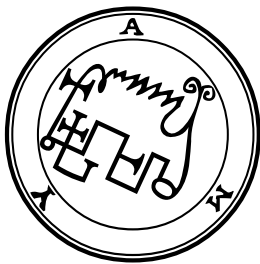
(55.) OROBAS.—The Fifty-fifth Spirit is Orobas. He is a Great and Mighty Prince, appearing at first like a Horse; but after the command of the Exorcist he putteth on the image of a Man. His Office is to discover all things Past, Present, and to Come; also to give Dignities, and Prelacies, and the Favour of Friends and of Foes. He giveth True Answers of Divinity, and of the Creation of the World. He is very faithful unto the Exorcist, and will not suffer him to be tempted of any Spirit. He governeth 20 Legions of Spirits. His Seal is this, etc.



(56.) GREMORY, or GAMORI.—The Fifty-sixth Spirit is Gremory, or Gamori. He is a Duke Strong and Powerful, and appeareth in the Form of a Beautiful woman, with a Duchess's Crown tied about her waist, and riding on a Great Camel. His Office is to tell of all things Past, Present, and to Come; and of Treasures Hid, and what they lie in; and to procure the Love of Women both Young and Old. He governeth 26 Legions of Spirits, and his Seal is this, etc.



(57.) OSÉ, or VOSO.—The Fifty-seventh Spirit is Oso, Osé, or Voso. He is a Great President, and appeareth like a Leopard at the first, but after a little time he putteth on the Shape of a Man. His Office is to make one cunning in the Liberal Sciences, and to give True Answers of Divine and Secret things; also to change a Man into any Shape that the Exorcist pleaseth, so that he is so changed will not think any other thing than that he is in verity that Creature or Thing he is changed into. He governeth 3¹ Legions of Spirits, and this is his Seal, etc.

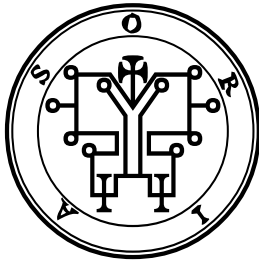


(58.) AMY, or AVNAS.—The Fifty-eighth Spirit is Amy, or Avnas. He is a Great President, and appeareth at first in the form of a Flaming Fire; but after a while he putteth on the Shape of a Man. His Office is to make one Wonderful Knowing² in Astrology and all the Liberal Sciences. He giveth Good Familiars and can bewray³ Treasure that is kept by Spirits. He governeth 36 Legions of Spirits, and his Seal is this, etc.

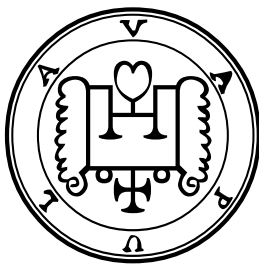
¹ Should probably be 30. For these 72 Great Spirits of the Book Goëtia are all Princes and Leaders of numbers. [Wier does not give the number. — T.S.]

² Thus in the actual text. [Wier just has *admirabilem in astrologia &c.*; “knowing” presumably an interpolation by the compiler of the *Goëtia*.—T.S.]

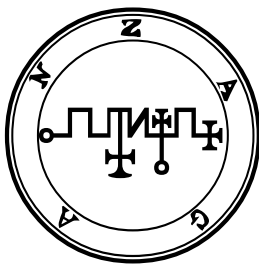
³ [Middle / early modern English for ‘reveal’ or ‘disclose.’ The Latin has *ostendit*.—T.S.]



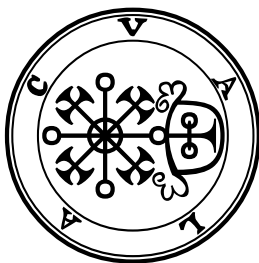
(59.) ORIAX, or ORIAS.—The Fifty-ninth Spirit is Oriax, or Orias. He is a Great Marquis, and appeareth in the form of a Lion,¹ riding upon a Horse Mighty and Strong, with a Serpent's Tail;² and he holdeth in his Right Hand two Great Serpents hissing. His Office is to teach the Virtues of the Stars, and to know the Mansions of the Planets, and how to understand their Virtues. He also transformeth Men, and he giveth Dignities, Prelacies, and Confirmation thereof; also Favour with Friends and with Foes. He doth govern 30 Legions of Spirits; and his Seal is this, etc.



(60.) VAPULA, or NAPHULA.—The Sixtieth Spirit is Vapula, or Naphula. He is a Duke Great, Mighty and Strong; appearing in the Form of a Lion with Gryphon's Wings. His Office is to make Men Knowing in all Handicrafts and Professions, also in Philosophy, and other sciences. He governeth 36 Legions of Spirits, and his Seal or Character is thus made, and thou shalt wear it as aforesaid, etc.



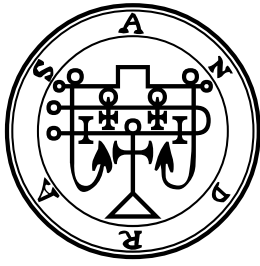
(61.) ZAGAN.—THE Sixty-first Spirit is Zagan. He is a Great King and President, appearing at first in the Form of a Bull with Gryphon's Wings; but after a while he putteth on Human Shape. He maketh Men Witty. He can turn Wine into Water, and Blood into Wine. He can turn all Metals into Coin of the Dominion that Metal is of. He can even make Fools Wise. He governeth 33 Legions of Spirits, and his Seal is this, etc.



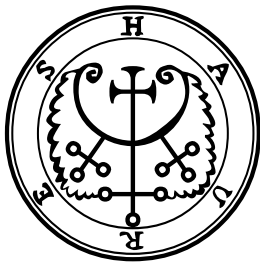
(62.) VOLAC, or VALAK, or VALU, or UALUC. The Sixty-second Spirit is Volac, or Valak, or Valu. He is a President Mighty and Great, and appeareth like a Child with Angel's Wings, riding on a Two-headed Dragon. His Office is to give True Answers of Hidden Treasures, and to tell where Serpents may be seen. The which he will bring unto the Exorciser without any Force or Strength being by him employed. He governeth 38 Legions of Spirits, and his Seal is thus.

¹ Or "with the Face of a Lion."

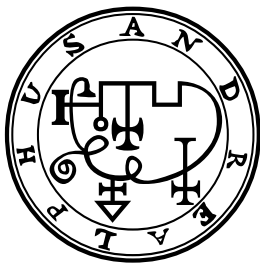
² The horse, or the Markis?—ED. [The Latin appears to suggest the latter.—T.S.]



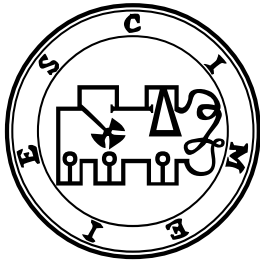
(63.) ANDRAS.—The Sixty-third Spirit is Andras. He is a Great Marquis, appearing in the Form of an Angel with a Head like a Black Night Raven, riding upon a strong Black Wolf, and having a Sharp and Bright Sword flourished aloft in his hand. His Office is to sow Discords. If the Exorcist have not a care he will slay both him and his fellows. He governeth 30 Legions of Spirits, and this is his Seal, etc.



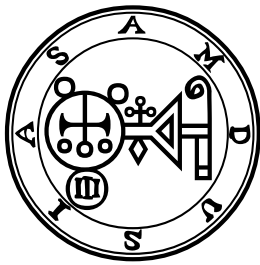
(64.) HAURES, or HAURAS, or HAVRES, or FLAUROS.—The Sixty-fourth Spirit is Haures, or Hauras, or Havres, or Flauros. He is a Great Duke, and appeareth at first like a Leopard, Mighty, Terrible, and Strong, but after a while, at the Command of the Exorcist, he putteth on Human Shape with Eyes Flaming and Fiery, and a most Terrible Countenance. He giveth True Answers of all things, Present, Past, and to Come. But if he be not commanded into a triangle, Δ , he will Lie in all these Things, and deceive and beguile the Exorcist in these things or in such and such business. He will, lastly, talk of the Creation of the World, and of Divinity, and of how he and other Spirits fell. He destroyeth and burneth up those who be the Enemies of the Exorcist should he so desire it; also he will not suffer him to be tempted by any other Spirit or otherwise. He governeth 36 Legions of Spirits, and his Seal is this, to be worn as a Lamén, etc.



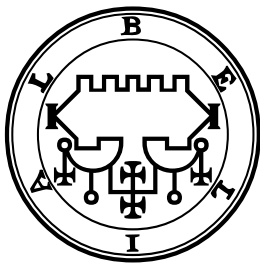
(65.) ANDREALPHUS.—The Sixty-fifth Spirit is Andrealphus. He is a Mighty Marquis, appearing at first in the form of a Peacock, with great Noises. But after a time he putteth on Human shape. He can teach Geometry perfectly. He maketh Men very subtle therein; and in all Things pertaining unto Mensuration or Astronomy. He can transform a Man into the Likeness of a Bird. He governeth 30 Legions of Infernal Spirits, and his seal is this, etc.



(66.) CIMEJES, or CIMEIES, or KIMARIS.—The Sixty-sixth Spirit is Cimejes, or Cimeies, or Kimaris. He is a Marquis, Mighty, Great, Strong and Powerful, appearing like a Valiant Warrior riding upon a goodly Black Horse. He ruleth over all Spirits in the parts of Africa. His Office is to teach perfectly Grammar, Logic, Rhetoric, and to discover things Lost or Hidden, and Treasures. He governeth 30 Legions of Infernals, and his Seal is this, etc.

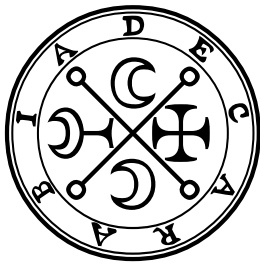


(67.) AMDUSIAS, or AMDUKIAS.—The Sixty-seventh Spirit is Amdusias, or Amdukias. He is a Duke Great and Strong, appearing at first like a Unicorn, but at the request of the Exorcist he standeth before him in Human Shape, causing Trumpets, and all manner of Musical Instruments to be heard, but not soon or immediately. Also he can cause Trees to bend and incline according to the Exorcist's Will. He giveth Excellent Familiars. He governeth 29 Legions of Spirits. And his Seal is this, etc.

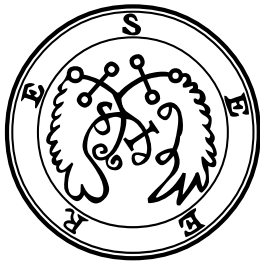


(68.) BELIAL.—The Sixty-eighth Spirit is Belial. He is a Powerful King, and was created next after LUCIFER. He appeareth in the Form of Two beautiful Angels sitting in a Chariot of Fire. He speaketh with a Comely Voice, and declareth that he fell first from among the worthier sort, that were before Michael, and other Heavenly Angels. His Office is to distribute Presentations and Senatorships, etc., and to cause favour of Friends and of Foes. He giveth excellent Familiars, and governeth 80¹ Legions of Spirits. Note well that this King Belial must have Offerings, Sacrifices and Gifts presented unto him by the Exorcist, or else he will not give True Answers unto his Demands. But then he tarrieth not one hour in the Truth, unless he be constrained by Divine Power. And his Seal is this, which is to be worn as aforesaid, etc.

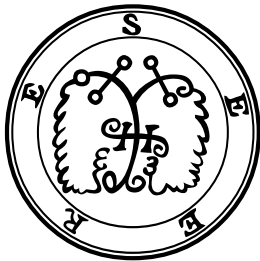
¹ Perhaps an error for 30.—TRANS. The actual number is 50; at least it was in 1898.—ED. [[AN XIX: It is now 80 again—thanks greatly to my own work.]]



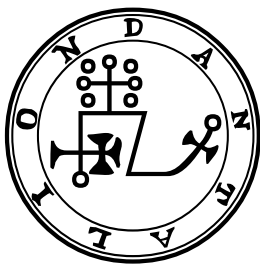
(69.) DECARABIA.—The Sixty-ninth Spirit is Decarabia. He appeareth in the Form of a Star in a Pentacle, ☆, at first, but after, at the command of the Exorcist, he putteth on the Image of a Man. His Office is to discover the Virtues of Birds and Precious Stones, and to make the Similitude of all kinds of Birds to fly before the Exorcist, singing and drinking as natural Birds do. He governeth 30 Legions of Spirits, being himself a Great Marquis. And this is his Seal, which is to be worn, etc.



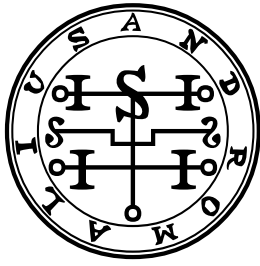
OR



(70.) SEERE, SEAR or SEIR.—The Seventieth Spirit is Seere, Sear, or Seir. He is a Mighty Prince, and Powerful, under AMAYMON, King of the East. He appeareth in the Form of a Beautiful Man, riding upon a Winged Horse. His Office is to go and come; and to bring abundance of things to pass on a sudden, and to carry or re-carry anything whither thou wouldest have it to go, or whence thou wouldest have it from. He can pass over the whole Earth in the twinkling of an Eye. He giveth a True relation of all sorts of Theft, and of Treasure hid, and of many other things. He is of an indifferent Good Nature, and is willing to do anything which the Exorcist desireth. He governeth 26 Legions of Spirits. And this his Seal is to be worn, etc.



(71.) DANTALION.—The Seventy-first Spirit is Dantalion. He is a Duke Great and Mighty, appearing in the Form of a Man with many Countenances, all Men's and Women's Faces; and he hath a Book in his right hand. His Office is to teach all Arts and Sciences unto any; and to declare the Secret Counsels of any one; for he knoweth the Thoughts of all Men and Women, and can change them at his will. He can cause Love, and show the Similitude of any person, and show the same by a Vision, let them be in what part of the World they Will. He governeth 36 Legions of Spirits; and this is his Seal, which wear thou, etc.



(72.) ANDROMALIUS.—The Seventy-second spirit in Order is named Andromalius.¹ He is an Earl, Great and Mighty, appearing in the form of a Man holding a Great Serpent in his Hand. His Office is to bring back both a Thief, and the Goods which be stolen; and to discover all Wickedness, and Underhand Dealing; and to punish all Thieves and other Wicked People; and also to discover Treasures that be Hid. He ruleth over 36 Legions of Spirits. His Seal is this, the which wear thou as aforesaid, etc.

THESE be the 72 Mighty Kings and Princes which King Solomon Com-manded into a Vessel of Brass, together with their Legions. Of whom BELIAL, BILETH, ASMODAY, and GAAP, were Chief. And it is to be noted that Solomon did this because of their pride, for he never declared other reason why he thus bound them. And when he had thus bound them up and sealed the Vessel, he by Divine Power did chase them all into a deep Lake or Hole in Babylon. And they of Babylon, wondering to see such a thing, they did then go wholly into the Lake, to break the Vessel open, expecting to find great store of Treasure therein. But when they had broken it open, out flew the Chief Spirits immediately, with their Legions following them; and they were all restored to their former places except BELIAL, who entered into a certain Image, and thence gave answers unto those who did offer Sacrifices unto him, and did worship the Image as their God, etc.

¹ [Or “Andromalcus.” — T.S.]

OBSERVATIONS

FIRST, thou shalt know and observe the Moon's Age for thy working. The best days be when the Moon Luna is 2, 4, 6, 8, 10, 12, or 14 days old, as Solomon saith; and no other days be profitable. The Seals of the 72 Kings are to be made in Metals. The Chief Kings' in Sol (Gold); Marquis' in Luna (Silver); Dukes' in Venus (Copper); Prelacies' in Jupiter (Tin); Knights' in Saturn (Lead); Presidents' in Mercury (Mercury); Earls' in Venus (Copper), and Luna (Silver), alike equal, etc.

THESE 72 Kings be under the Power of AMAYMON, CORSON, ZIMIMAY or ZIMINIAR, and GÖAP, who are the Four Great Kings ruling in the Four Quarters, or Cardinal Points,¹ viz: East, West, North, and South, and are not to be called forth except it be upon Great Occasions; but are to be Invoked and Commanded to send such or such a Spirit that is under their Power and Rule, as is shown in the following Invocations and Conjurations. And the Chief Kings may be bound from 9 till 12 o'clock at Noon, and from 3 till sunset; Marquises may be bound from 3 in the afternoon till 9 at Night, and from 9 at Night till Sunrise; Dukes may be bound from Sunrise till Noonday in Clear Weather; Prelates may be bound any hour of the Day; Knights may be bound from Dawning of Day till Sunrise, or from 4 o'clock till Sunset; Presidents may be bound at any time, excepting Twilight, at Night, unless the King whom they are under be Invoked; and Counties or Earls any hour of the Day, so it be in Woods, or in any other places whither men resort not, or where no noise is, etc.

¹ These four Great Kings are usually called Oriens, or Uriens, Paymon or Paymonia, Ariton or Eryn, and Amaymon or Amaimon. By the Rabbins they are frequently entitled: Samael [סמאל], Azazel [עזזאל], Azaël [עזאל], and Mahazaël [מהזאל]. [Agrippa (*De Occ. Phil.* lib. II cap vii) distinguishes those two quartets, the first as *Quatuor principes demoniorum super quatuor angelos orbis*, the second as *Quatuor principes demoniorum nocentes in elementis*.]

CLASSIFIED LIST OF THE 72 CHIEF SPIRITS OF THE GOETIA, ACCORDING TO RESPECTIVE RANK

[[☉]] (Seal in Gold.) KINGS: (1.) Bael; (9.) Paimon; (13.) Beleth; (20.) Purson; (32.) Asmoday; (45.) Viné; (51.) Balam; (61.) Zagan; (68.) Belial.

[[♀]] (Seal in Copper.) DUKES: (2.) Agares; (6.) Valefor; (8.) Barbatos; (11.) Gusion; (15.) Eligos; (16.) Zepar; (18.) Bathin; (19.) Sallos; (23.) Aim; (26.) Buné; (28.) Berith; (29.) Astaroth; (41.) Focalor; (42.) Vepar; (47.) Vual; (49.) Crocell; (52.) Alloces; (54.) Murmur; (56.) Gremory; (60.) Vapula; (64.) Haures; (67.) Amdusias; (71.) Dantalion.

[[♃]] (Seal in Tin.) PRINCES and PRELATES: (3.) Vassago; (12) Sitri; (22.) Ipos; (33.) Gäap; (36.) Stolas; (55.) Orobas; (70.) Seere.

[[♁]] (Seal in Silver.) MARQUISES: (4.) Samigina; (7.) Amon; (14.) Lerajé; (24.) Naberius; (27.) Ronové; (30.) Forneus; (35.) Marchosias; (37.) Phenex; (43.) Sabnock; (44.) Shax; (59.) Orias; (63.) Andras; (65.) Andrealphas; (66.) Cimeies; (69.) Decarbia.

[[♄]] (Seal in Mercury.) PRESIDENTS: (5.) Marbas; (10.) Buer; (17.) Botis; (21.) Marax; (25.) Glasya-Labolas; (31.) Foras; (33.) Gäap; (39.) Malphas; (48.) Häagenti; (53.) Caïm; (57.) Ose; (58.) Amy; (61.) Zagan; (62.) Valac.

[[♁]] (Seal in Copper and Silver alike equal.) EARLS, or COUNTS: (17.) Botis; (21.) Marax; (25.) Glasya-Labolas; (27.) Ronové; (34.) Furfur; (38.) Halphas; (40.) Räum; (45.) Viné; (46.) Bifrons; (72.) Andromalius.

[[♃]] (Seal in Lead.) KNIGHTS: (50.) Furbas.

NOTE.—It will be remarked that several among the above Spirits possess two titles of different ranks: *e.g.*, (45.) Viné is both King and Earl; (25.) Glasya-Labolas is both President and Earl, etc. “Prince” and “Prelate” are apparently used as interchangeable terms. Probably the Seals of Earls should be made in Iron, and those of Presidents in mixture either of Copper and Silver, or of Silver and Mercury; as otherwise the Metal of one Planet, Mars, is excluded from the List; the Metals attributed to the Seven Planets being: to Saturn, Lead; to Jupiter, Tin; to Mars, Iron; to the Sun, Gold; to Venus, Copper; to Mercury, Mercury and mixtures of Metals, and to Luna, Silver.

IN a manuscript codex by Dr. Rudd,¹ which is in the British Museum, Hebrew names of these 72 Spirits are given; but it appears to me that many are manifestly incorrect in orthography. The codex in question, though beautifully written, also contains many other errors, particularly in the Sigils. Such as they are, these names in the Hebrew of Dr. Rudd are here shown:

1: Bael באל	2: Agares אגאראש	3: Vassago ושאגו	4: Gamigin גאמיגהן	5: Marbas מארבש	6: Valefor ואלפהר
7: Amon אמון	8: Barbatos ברבטוש	9: Paimon פאימון	10: Buer ביאר	11: Gusion גוסיון	12: Sitri שיטרי
13: Beleth בלאת	14: Leraje לרוך	15: Eligos אליגוש	16: Zepar זאפר	17: Botis בותיש	18: Bathin באתין
19: Sallos שאלוש	20: Purson פורשון	21: Marax מאראס	22: Ipos יפוש	23: Aim אים	24: Naberius נבריוש
25: Glasya-Labolas גלאסיה-בלולש גלאסיה	26: Bimé. בים	27: Ronové רונוו	28: Berith ברית	29: Asteroth אשטארות	30: Forneus פהורנאוש
31: Foras פואראש	32: Asmoday אסמודי	33: Gaap גאאף	34: Furfur רהורפהור	35: Marchosias מרחושיאש	36: Stolas שטולוש
37: Phenex פאניס	38: Malthas מאלתש	39: Malphas מאלפש	40: Raum ראום	41: Focalor פהורכלור	42: Vepar ופאר
43: Sabnock שבנוך	44: Shax שאז	45: Viné וינא	46: Bifrons ביפהרונש	47: Uvall וואל	48: Haagenti האגנטי
49: Crocell כרוכל	50: Fucas פהרכש	51: Balam מאלאם	52: Alloces אלוכאם	53: Camio כאמיו	54: Murmus מורמוס
55: Orobas ורובש	56: Gamori גמורי	57: Voso ושו	58: Avnas אונש	59: Oriax וריאם	60: Naphula נפולא
61: Zagan זאגאן	62: Valu ואלו	63: Andras אנדראש	64: Haures האוראש	65: Andrealphas אנדרנאלפהש	66: Kimaris כימאריש
67: Amdukias אמדוכיאש	68: Belial לביאל	69: Decarbia דכארביא	70: Seéré שאר	71: Dantalion דאנטאליון	72: Andromalius אנדרומליוש

¹ [BL Harley MS. 6483, internally purporting to have been copied by “Peter Smart M.A.” from “the sheets of Dr. Rudd.”]

THE MAGICAL CIRCLE

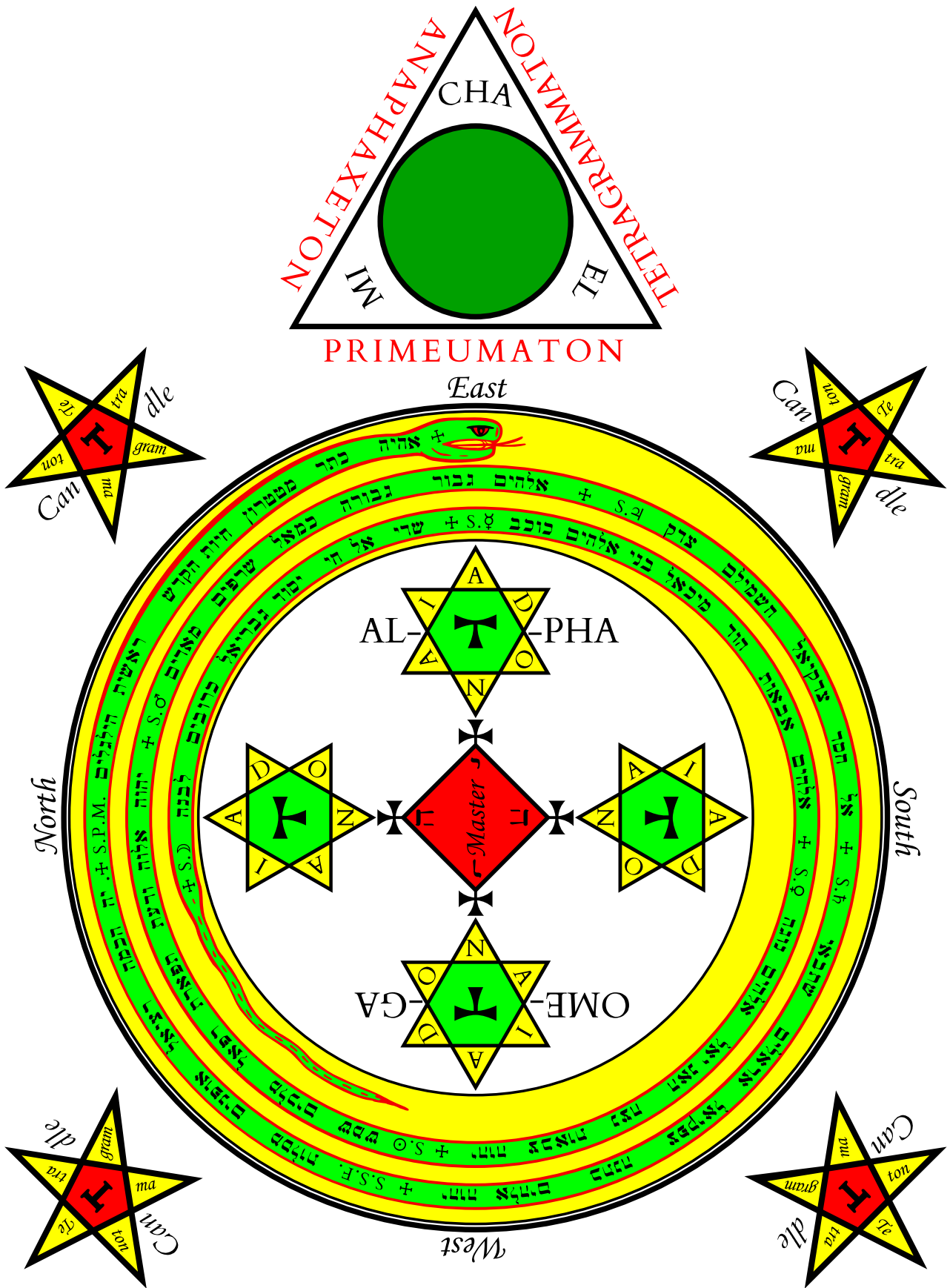
THIS is the Form of the Magical Circle of King Solomon, the which he made that he might preserve himself therein from the malice of these Evil Spirits. (*See plate, facing.*) This Magical Circle is to be made 9 feet across, and the Divine Names are to be written round it, beginning at EHYEH, and ending at LEVANAH, Luna.

(*Colours.*—The space between the outer and inner circles, where the serpent is coiled, with the Hebrew names written along his body, is bright deep yellow. The square in the centre of the circle, where the word “Master” is written, is filled in with red. All names and letters are black. In the Hexagrams the outer triangles where the letters A, D, O, N, A, I, appear are filled in with bright yellow, the centres, where the T-shaped crosses are, blue or green. In the Pentagrams outside the circle, the outer triangles where “Te, tra, gram, ma, ton,” is written are filled in bright yellow, and the centres with the T crosses written therein are red.¹)

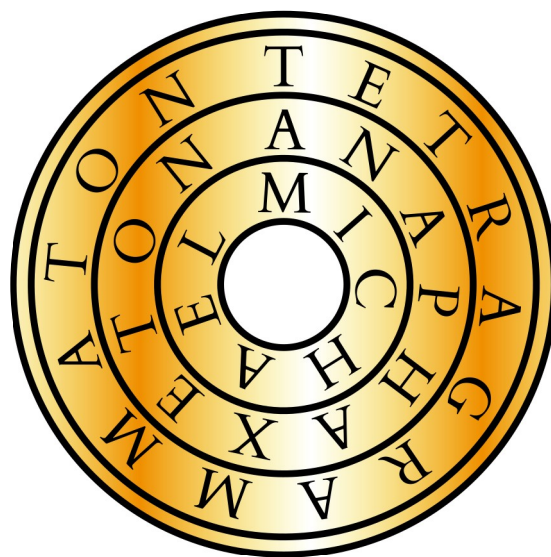
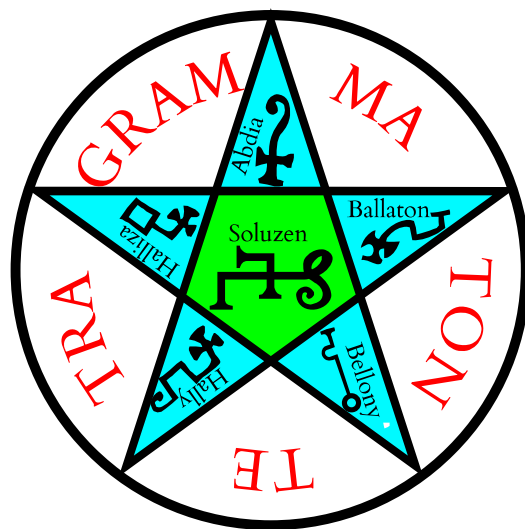
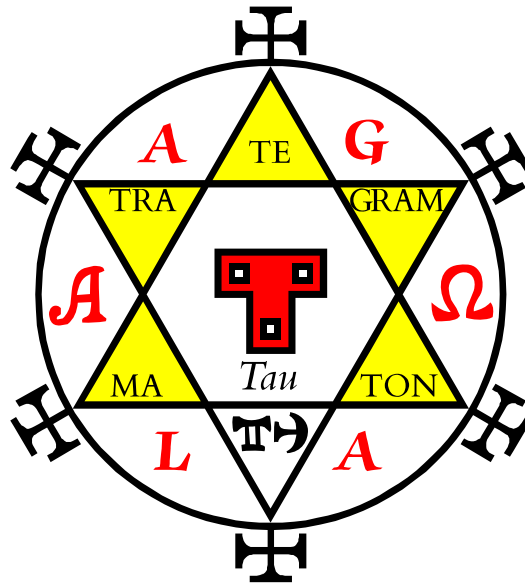
THE MAGICAL TRIANGLE OF SOLOMON

THIS is the form of the Magical Triangle, into the which Solomon did command the Evil Spirits. It is to be made at 2 feet distance from the Magical Circle and it is 3 feet across. (*See plate, facing.*) Note that this triangle is to be placed toward that quarter whereunto the Spirit belongeth. And the base of the triangle is to be nearest unto the Circle, the apex pointing in the direction of the quarter of the Spirit. Observe thou also the Moon in thy working, as aforesaid, etc. Anaphaxeton is sometimes written Anepheneton.

¹ The coiled serpent is only shown in one private codex, the Hebrew names being in most cases simply written round in a somewhat spiral arrangement within the double circle. It is to be remembered that Hebrew is always written from right to left, instead of from left to right like ordinary European languages. The small Maltese crosses are placed to mark the conclusion of each separate set of Hebrew names. These names are those of Deity Angels and Archangels allotted by the Qabalists to each of the 9 first Sephiroth or Divine Emanations. In English letters they run thus, beginning from the head of the serpent: + Ehyeh Kether Metatron Chaioth ha-Qadesh Rashith ha-Gilgalim S.P.M. (for “Sphere of the Primum Mobile”_ + Iah Chokmah Ratziel Auphanim Masloth S.S.F. (for “Sphere of the Fixed Stars,” or S.Z. for “Sphere of the Zodiac”) + Iehovah Elohim Binah Tzaphquiel Aralim Shabbathai S. (for “Sphere”) of Saturn + El Chesed Tzadquiel Chaschmalin Tzedeq S. of Jupiter + Elohim Gibor Geburah Kamael Seraphim Madim S. of Mars + Iehovah Eloah va-Daath Tiphereth Raphaë Malakim Shemesh S. of the Sun + Iehovah Tzabaoth Netzach Haniel Elohim Nogah S. of Venus + Elohim Tzabaoth Hod Michaël Beni Elohim Kokav S. of Mercury + Shaddai el Chai Iesod Gabriel Cherubim Levanah S. of the Moon +.



The Magic Circle and Triangle.



The Hexagram, Pentagram, and Ring or Disc of Solomon.

(*Colours.*—Triangle outlined in black; name of Michael black on white ground; the three Names without the triangle written in red; circle in centre entirely filled in in dark green.)

THE HEXAGRAM OF SOLOMON

THIS is the Form of the Hexagram of Solomon, the figure whereof is to be made on parchment of a calf's skin, and worn at the skirt of thy white vestment, and covered with a cloth of fine linen which and pure, the which is to be shown unto the Spirits when they do appear, so that they be compelled to take human shape upon them and be obedient.

(*Colours.*—Circle, Hexagram, and T cross in centre outlined in black, Maltese crosses black; the five exterior triangles of the Hexagram where Te, tra, gram, ma, ton, is written, are filled in with bright yellow; he T cross in centre is red, with three little squares therein in black. The lower exterior triangle, where the Sigil is drawn in black, is left white. The words "Tetragrammaton" and "Tau" are in black letters; and AGLA with Alpha and Omega in red leters.)

THE PENTAGRAM OF SOLOMON

THIS is the Form of the Pentagram of Solomon, the figure whereof is to be made in Sol or Luna (Gold or Silver) and worn upon thy breast; having the Seal of the Spirit required upon the other side thereof. It is to preserve thee from danger, and also to command the Spirits by.

(*Colours.*—Circle and pentagram outlined in black. Names and Sigils within Pentagram black also. "Tetragrammaton" in red letters. Ground of centre of Pentagram, where "Soluzen" is written, green. External angles of Pentagram where "Abdia," "Ballaton," "Halliza," etc., are written, blue.)

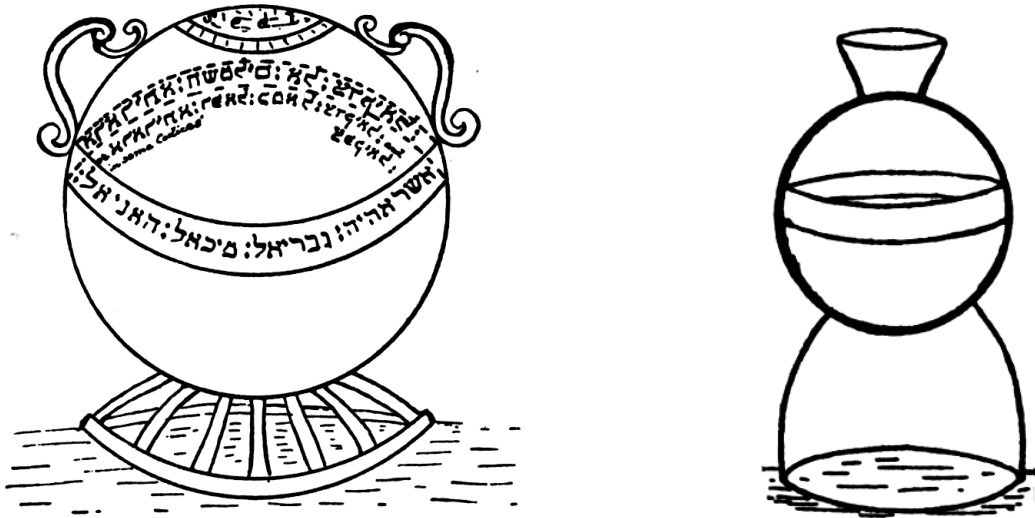
THE MAGIC RING OR DISC OF SOLOMON

This is the Form of the Magic Ring, or rather Disc, of Solomon, the figure whereof is to be made in gold or silver. It is to be held before the face of the exorcist to preserve him from the stinking sulphurous fumes and flaming breath of the Evil Spirits.

(*Colour.*—Bright yellow. Letters, black.)

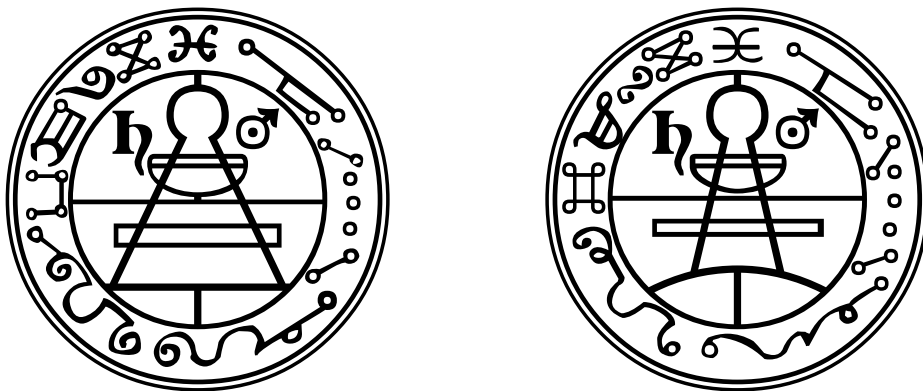
[*See colour plate, facing, for the three above.*]

THE VESSEL OF BRASS



THIS is the Form of the Vessel of Brass wherein King Solomon did shut up the Evil Spirits, etc. (Somewhat different forms are given in the various codices. The seal [see figures below] was made in brass to cover this vessel with at the top. This history of the genii shut up in the brazen vessel by King Solomon recalls the story of “The Fisherman and the Jinni” in “The Arabian Nights.” In this tale, however, there was only one jinni shut up in a vessel of yellow brass the which was covered at the top with a leaden seal. This jinni tells the fisherman that his name is Sakhr, or Sacar. Colour.—Bronze. Letters.—Black on a red band.)

THE SECRET SEAL OF SOLOMON



THIS is the form of the Secret Seal of Solomon, wherewith he did bind and seal up the aforesaid Spirits with their legions in the Vessel of Brass.

The Seal is to be made by one that is clean both inwardly and outwardly, and that hath not defiled himself by any woman in the space of a month, but hath in prayer and fasting desired of God to forgive him all his sins, etc.

It is to be made on the day of Mars or Saturn (Tuesday or Saturday) at night at 12 o'clock, and written upon virgin parchment with the blood of a black cock that never trode hen. Note that on this night the moon must be increasing in light (*i.e.*, going from new to full) and in the Zodiacal Sign of Virgo. And when the seal is so made thou shalt perfume it with alum, raisins dried in the sun, dates, cedar, and lignum aloes.

Also by this seal King Solomon did command all the aforesaid Spirits into the Vessel of Brass, and did seal it up with the same seal. He by it gained the love of all manner of persons, and overcame in battle, for neither weapons, nor fire, nor water could hurt him. And this privy seal was made to cover the vessel at the top withal, etc.

Note: Figures 162 to 174 inclusive are interesting as showing a marked resemblance to the central design of the Secret Seal. It will be observed that the evident desire is to represent hieroglyphically a person raising his or her hands in adoration. Nearly all are stone sepulchral steles, and the execution of them is rough and primitive in the extreme. Most are in the Musée du Louvre at Paris.



Figure 162.



Figure 163.



Figure 164.

Figures 162 and 163 are from the district of Constantine and show a figure raising its arms in adoration. In Figure 164, also from Constantine, the person bears a palm branch in the right hand. Above is a hieroglyphic representing either the Lunar Disc or the Sun in the heavens; but more probably the former.



Figure 165.



Figure 166.



Figure 167.

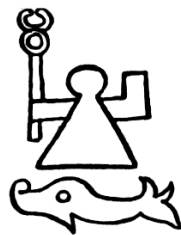


Figure 168.



Figure 169.

Figure 165 is a more complicated stele. Above is the symbol already mentioned, then comes the sign of the Pentagram, represented by a five-pointed star, towards which the person raises his or her hands. Besides the latter is a rude form of caduceus. A brief inscription follows in the Punic character. The Punic or Carthaginian language is usually considered to have been a dialect of Phœnician, and Carthage was of course a colony of Tyre. Beneath the Punic inscription is a horse's head in better drawing than the sculpture of the rest of the stele, which would seem to imply that the rudeness of the representation of the human figure is intentional. This and the following stele are also from Constantine.

In Figure 166 again, the horse is best delineated by far. In addition to the other symbols is also a hand or foot, for it is almost impossible to distinguish which, at the head of the stele, followed by an egg-and-tounge moulding. The figure of the person with the arms raised is treated as a pure hieroglyph and is placed between two rude caducei. The Lunar or Solar symbol follows.

Figure 167, also from Constantine, shows the last-mentioned symbol above. The figure with the arms raised is simply a hieroglyph, and is placed between an arm and a hand on the one side, and a rude caduceus on the other. Figure 168 shows the person holding a rude caduceus in the right hand, and standing above a dolphin.. This latter, as in the case of the horse in 165 and 166, is by far the best delineated. Figure 169, this also being from Constantine, shows the usual human hieroglyph between a caduceus and a crescent.

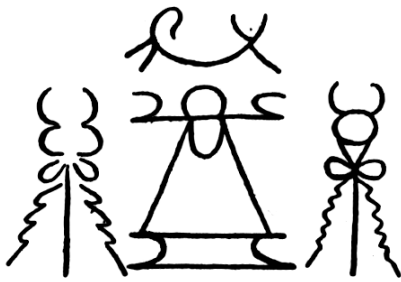


Figure 170.



Figure 171.

Figure 170 is from the site of ancient Carthage. It is very rough in workmanship, and the designs are mere scratchings on the stone. The *ensemble* has the effect of an evil Sigil. Figure 171 is also from Carthage and the various symbols appear to have been compressed into and synthesised in the form of a peculiarly evil-looking caduceus.



Figure 172.

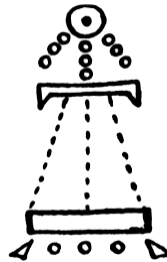


Figure 173.



Figure 174.

Figure 172 is from the decoration of a sepulchral urn found at Oldenburgh in Germany. It is remarkable as showing the same hieroglyphic human form with the crescent above; the latter in the Secret Seal of Solomon has a flattened top, and is therefore more like a bowl, and is placed across the hieroglyph. Figure 173 is an Egyptian design which would show an analogy between the symbol and the idea of the force of creation. Figure 174 is a stele from Phœnicia somewhat similar to the others, except that the rudimentary caducei in Figures 166 and 170 are here replaced by two roughly drawn Ionic columns. These last three designs are taken from the work of the Chevalier Emile Soldi-Colbert de Beaulieu, on the "*Lange Sacrée*."



Figure 175.

In figure 175 is given the seal of the Spirit HALAHEL. This Spirit is said to be under the rule of BAEL, and to be of a mixed nature, partly good and partly evil, like the spirits of Theurgia-Goetia which follow in the second book of the Lemegeton.

NOTE.—I am not responsible for the accuracy of the above note.—ED.

THE OTHER MAGICAL REQUISITES.

THE other magical requisites are: a sceptre, a sword, a mitre, a cap, a long white robe of linen, and other garments for the purpose;¹ also a girdle of lion's skin three inches broad, with all the names written about it which be round the outmost part of the Magic Circle. Also perfumes, and a chafing-dish of charcoal kindled to put the fumes on, to smoke or perfume the place appointed for action; also anointing oil to anoint thy temples and thine eyes with; and fair water to wash thyself in. And in so doing, thou shalt say as David said:

THE ADORATION AT THE BATH.

“THOU shalt purge me with hyssop, O Lord! and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.”

And at the putting on of thy garments thou shalt say:

THE ADORATION AT THE INDUING OF THE VESTMENTS.

“BY the figurative mystery of these holy vestures (or of this holy vestment) I will clothe me with the armour of salvation in the strength of the Most High, ANCAR; AMACOR; AMIDES; THEODONIAS; ANITOR; that my desired end may be effected through Thy strength, O ADONAI! unto Whom the praise and glory will for ever and ever belong! Amen!”

After thou hast so done, make prayers unto God according unto thy work, as Solomon hath commanded.

THE CONJURATION TO CALL FORTH ANY OF THE AFORESAID SPIRITS.

I DO invoke and conjure thee, O Spirit, N.²; and being with power armed from the SUPREME MAJESTY, I do strongly command thee, by BERALAN-ENSIS, BALDACHIENSIS, PAUMACHIA, and APOLOGIÆ SEDES; by the most Powerful Princes, Genii, Liachidæ, and Ministers of the Tartarean Abode; and by the Chief Prince of the Seat of Apologia in the Ninth Legion, I do invoke thee, and by invoking conjure thee. And being armed with power

¹ In many codices it is written “a sceptre or sword, a mitre or cap.” By the “other garments” would be meant not only under-garments, but also mantles of different colours.

² Here interpolate the name of the Spirit desired to be invocated. In some of the codices there are faint variations in the form of wording of the conjurations, but not sufficient to change the sense, *e.g.* “Tartarean abode” for “Tartarean seat,” etc.

from the SUPREME MAJESTY, I do strongly command thee, by Him Who spake and it was done, and unto whom all creatures be obedient. Also I, being made after the image of GOD, endued with power from GOD, and created according unto His Will, do exorcise thee by that most mighty and powerful name of GOD, EL, strong and wonderful; O thou Spirit N. And I command thee by Him who spake the Word and His FIAT was accomplished, and by all the names of GOD. Also by the names ADONAI, EL, ELOHIM, ELOHI, EHYEH ASHER EHYEH, ZABAOTH, ELION, IAH, TETRAGRAMMATON, SHADDÄI, LORD GOD MOST HIGH, I do exorcize thee and do powerfully command thee, O thou spirit N., that thou dost forthwith appear unto me here before this Circle in a fair human shape, without any deformity or tortuosity. And by this ineffable name, TETRAGRAMMATON IEHOVAH, do I command thee, at the which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembleth, and all the hosts of the celestials, terrestrials, and infernals do tremble together, and are troubled and confounded. Wherefore come thou, O spirit N., forthwith and without delay, from any or all parts of the world wherever thou mayest be, and make rational answers unto all things that I shall demand of thee. Come thou peaceably, visibly, and affably, now, and without delay, manifesting that which I shall desire. For thou art conjured by the name of the LIVING and TRUE GOD, HELIOREN, wherefore fulfil thou my commands, and persist thou therein unto the end, and according unto mine interest, visibly and affably speaking unto me with a voice clear and intelligible without any ambiguity.

REPEAT this conjuration as often as thou pleasest, and if the Spirit come not yet, say as followeth:

THE SECOND CONJURATION

I DO invoke, conjure, and command thee, O thou Spirit N., to appear and to show thself visibly unto me before this Circle in fair and comely shape, without any deformity or tortuosity; by the name and in the name IAH and VAU, which Adam heard and spake; and by the name of GOD, AGLA, which Lot heard and was saved with his family; and by the name IOTH, which Iacob heard from the angel wrestling with him, and was delivered from the hand of Esau his brother; and by the name ANAPHAXETON¹ which Aaron heard and spake and was

¹ Or “Anapezeton.” [or “Anapheneton”]

made wise; and by the name ZABAOTH,¹ which Moses named and all the rivers were turned into blood; and by the name ASHER EHYEH ORISTON, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses, destroying all things; 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 ADONAI, which Moses named, and there came up locusts, which appeared upon the whole land, and devoured all which the hail had left; and by the name SCHEMA AMATHIA which Ioshua called upon, and the sun stayed his course; and by the name ALPHA and OMEGA which Daniel named, and destroyed Bel, and slew the Dragon; and in the name EMMANUEL, which the three children, Shadrach, Meschach and Abednego, sang in the midst of the fiery furnace, and were delivered; and by the name HAGIOS; and by the SEAL² of ADONAI; and by ISCHYROS, ATHANATOS, PARACLETOS; and by O THEOS, ICTROS, ATHANATOS; and by these three secret names, AGLA, ON, TETRAGRAMMATON, do I adjure and constrain thee. And by these names, and by all the other names of the LIVING and TRUE GOD, the LORD ALMIGHTY, I do exorcize and command thee, O Spirit N., even by Him Who spake the Word and it was done, and to Whom all creatures are obedient; and by the dreadful judgements of GOD; and by the uncertain Sea of Glass, which is before the DIVINE MAJESTY, mighty and powerful; by the four beasts before the throne, having eyes before and behind; by the fire round about the throne; by the holy angels of Heaven; and by the mighty wisdom of GOD; I do potently exorcize thee, that thou appearest here before this Circle, to fulfil my will in all things which shall seem good unto me; by the Seal of BASDATHEA BALDACHIA,³ and by this name PRIMEUMATON, which Moses named, and the earth opened and did swallow up Kora, Dathan, and Abiram. Wherefore thou shalt make faithful answers unto all my demands, O Spirit N., and shalt perform all my desires so far as in thine office thou art capable hereof. Wherefore, come thou, visibly, peacably, and affably, now without delay, to manifest that which I desire, speaking with a clear and perfect voice, intelligibly, and to mine understanding.

¹ Or “Tzabaoth.” [Heb., צבאות, hosts or armies]

² In some “By the Seat of Adonai” or “By the Throne of Adonai.” In these conjurations and elsewhere in the body of the text I have given the divine names as correctly as possible. [It should be “Seat”; the Latin prototype has *sedem*.]

³ [A duplication by Mathers; all the BL MSS. have either *Baldachia* or *Basdathea*; the *Heptameron* has *per sedem Baldachiaë*, “seal” was a mistake in Turner’s translation.]

IF HE come not yet at the rehearsal of these two first conjurations (but without doubt he will), say on as followeth; it being a constraint:

THE CONSTRAINT

I DO conjure thee, O thou spirit N., by all the most glorious and efficacious names of the MOST GREAT AND INCOMPREHENSIBLE LORD GOD OF HOSTS, that thou comest quickly and without delay from all parts and places of the earth and world wherever thou mayest be, to make rational answer unto my demands, and that visibly and affably, speaking with a voice intelligible unto mind understanding as aforesaid. I conjure and constrain thee, O thou spirit N., by all the names aforesaid; and in addition by these seven great names wherewith Solomon the Wise bound thee and thy companions in a Vessel of Brass, ADONAI, PREYAI (or PRERAI), TETRAGRAMMATON, ANAPHAXETON (or ANAPHENETON), INESSENFATOAL (or INESSENFATALL), PATHTUMON (or PATHATUMON), and ITEMON; that thou appearest here before this Circle to fulfil my will in all things that seem good unto me. And if thou be still so disobedient, and refusest still to come, I will in the power and by the power of the name of the SUPREME AND EVERLASTING LORD GOD Who created both thee and me and all the world in six days, and what is contained therein, EIE, SARAYÉ, and by the power of this name PRIMEUMATON which commandeth the whole host of Heaven, curse thee, and deprive thee of thine office, joy, and place, and bind thee in the depths of the Bottomless Pit or Abyss, there to remain unto the Day of the Last Judgement. And I will bind thee in the Eternal Fire, and into the Lake of Flame and of Brimstone, unless thou comest quickly and appearest here before this Circle to do my will. Therefore, come thou! in and by the holy names ADONAI, ZABAOTH, ADONAI, AMIORAN. Come thou! for it is ADONAI who commandest thee.

IF THOU hast come thus far, and yet he appeareth not, thou mayest be sure that he is sent unto some other place by his King, and cannot come; and if it be so, invoke the King as here followeth, to send him. But if he do not come still, then thou mayest be sure that he is bound in chains in hell, and that he is not in the custody of his King. If so, and thou still hast a desire to call him even from thence, thou must rehearse the general curse which is called the Spirits' Chain.

Here followeth, therefore, the Invocation of the King:¹

¹ It will depend on the quarter to which the Spirit is attributed, which of the four chief kings is to be invoked.

THE INVOCATION OF THE KING.

O THOU great, powerful, and mighty King AMAIMON, who bearest rule by the power of the SUPREME GOD EL over all spirits both superior and inferior of the Infernal Order in the Dominion of the East; I do invoke and command thee by the especial and true name of GOD; and by that God that Thou Worshippest; and by the Seal of thy creation; and by the most mighty and powerful name of God, IEHOVAH TETRAGRAMMATON who cast thee out of heaven with all other infernal spirits; and by all themost powerful and great names of GOD who created Heaven, and Earth, and Hell, and all things in them contained; and by their power and virtue; and by the name PRIMEUMATON who commandeth the whole host of Heaven; that thou mayest cause, enforce, and compel the Spirit N. to come unto me here before this Circle in a fair and comely shape, without harm unto me or unto any other creature, to answer truly and faithfully unto all my requests; so that I may accomplish my will and desire in knowing or obtaining any matter or thing which by office thou knowest is proper for him to perform or accomplish, through the power of GOD, EL, who created and doth dispose of all things both celestial, aërial, terrestrial, and infernal.

AFTER thou shalt have invoked the King in this manner twice or thrice over, then conjure the spirit thou wouldest call forth by the aforesaid conjurations, rehearsing them several times together, and he will come without doubt, if not at the first or second time of rehearsing. But if he do not come, add the “Spirits’ Chain” unto the end of the aforesaid conjurations, and he will be forced to come, even if he be bound in chains, for the chains must break off from him, and he will be at liberty.

THE GENERAL CURSE, CALLED THE SPIRITS’ CHAIN, AGAINST ALL SPIRITS THAT REBEL.

O THOU wicked and disobedient spirit N., because thou hast rebelled, and hast not obeyed nor regarded my words which I have rehearsed; they being all glorious and incomprehensible names of the true GOD, the maker and creator of thee and of me, and of all the world; I DO, by the power of these names the which no creature is able to resist, curse thee into the depths of the Bottomless Abyss, there to remain unto the Day of Doom in chains, and in fire and brimstone unquenchable, unless thou forthwith appear here before this Circle, in this triangle to do my will. And, therefore, come thou quickly

and peaceably, in and by these names of GOD, ADONAI, ZABAOth, ADONAI, AMIORAN; come thou! come thou! for it is the King of Kings, even ADONAI, who commandeth thee.

WHEN thou shalt have rehearsed thus far, but still he cometh not, then write thou his seal on parchment and put thou it into a strong black box;¹ with brimstone, assafœtida, and such like things that bear a stinking smell; and then bind the box up round with iron wire, and hang it upon the point of thy sword, and hold it over the fire of charcoal; and say as followeth unto the fire first, it being placed toward that quarter when the Spirit is to come:

THE CONJURATION OF THE FIRE

I CONJURE thee, O fire, by him who made thee and all other creatures for good in the world, that thou torment, burn, and consume this Spirit N., for everlasting. I condemn thee, thou Spirit N., because thou art disobedient and obeyest not my commandment, nor keepest the precepts of the LORD THY GOD, neither wilt thou obey me nor mine invocations, having thereby called thee forth, I, who am the servant of the MOST HIGH AND IMPERIAL LORD GOD OF HOSTS, IEHOVAH, I who am dignified and fortified by His celestial power and permission, and yet thou comest not to answer these my propositions here made unto thee. For the which thine averseness and contempt thou art guilty of great disobedience and rebellion, and therefore shall I excommunicate thee, and destroy thy name and seal, the which I have enclosed in this box; and shall burn thee in the immortal fire and bury thee in immortal oblivion; unless thou immediately come and appear visibly and affably, friendly and courteously here unto be before this Circle, in this triangle, in a form comely and fair, and in no wise terrible, hurtful, or frightful to me or any other creature whatsoever upon the face of earth. And thou shalt make rational answers unto my requests, and perform all my desires in all things, that I shall make unto thee.

AND if he come not even yet, thou shalt say as followeth:

¹ This box should evidently be in metal or in something which does not take fire easily. [[♁, which is the corruption of ☉, is best.]]

THE GREATER CURSE.¹

NOW, O thou Spirit N., since thou art still pernicious and disobedient, and wilt not appear unto me to answer unto such things as I would have desired of thee, or would have been satisfied in; I do in the name, and by the power and dignity of the Omnipresent and Immortal Lord God of Hosts IEHOVAH TETRAGRAMMATON, the only creator of Heaven, and Earth, and Hell, and all that is therein, who is the marvellous Disposer of all things both visible and invisible, curse thee, and deprive thee of all thine office, joy, and place; and I do bind thee in the depths of the Bottomless Abyss there to remain until the Day of Judgement, I say into the Lake of Fire and Brimstone which is prepared for all rebellious, disobedient, obstinate, and pernicious spirits. Let all the company of Heaven curse thee! Let the sun, moon, and all the stars curse thee! Let the LIGHT and all the hosts of Heaven curse thee even into the fire unquenchable, and into the torments unspeakable. And as thy name and seal contained in this box chained and bound up, shall be choked in sulphurous stinking substances, and burned in this material fire; so in the name IEHOVAH and by the power and dignity of these three names, TETRAGRAMMATON, ANAPHAXETON, and PRIMEUMATON, I do cast thee, O thou wicked and disobedient Spirit N, into the Lake of Fire which is prepared for the damnèd and accursèd spirits, and there to remain unto the day of doom, and never more to be remembered before the face of GOD, who shall come to judge the quick, and the dead, and the world, by fire.

THEN the exorcist must put the box into the fire, and by-and-by the Spirit will come, but as soon as he is come, quench the fire that the box is in, and make a sweet perfume, and give him welcome and a kind entertainment, showing unto him the Pentacle that is at the bottom of your vesture covered with a linen cloth, saying:

¹ In some codices this is called "the Curse" only; but in one or two the "Spirits' Chain" is called "the Lesser Curse," and this the "Greater Curse."

THE ADDRESS UNTO THE SPIRIT UPON HIS COMING

BEHOLD thy confusion if thou refuseth to be obedient! Behold the Pentacle of Solomon which I have brought here before thy presence! Behold the person of the exorcist in the midst of the exorcism; him who is armed by GOD and without fear; him who potently invocateth thee and calleth thee forth unto apperance; even him, thy master, who is called OCTINOMOS. Wherefore make rational answer unto my demands, and prepare to be obedient unto thy master in the name of the Lord:

BATHAL OR VATHAT RUSHING UPON ABRAC!

ABEOR COMING UPON ABERER!¹

THEN he or they will be odedient, and bit thee ask what thou wilt, for he or they be subjected by God to fulfil our desires and commands. And when he or they shall have appeared and showed himself or themselves humbly and meek, then shalt thou rehease:

THE WELCOME UNTO THE SPIRIT.

WELCOME Spirit N., O most noble king² (*or* ‘kings’)! I say thou art welcome unto me, because I have called thee through Him who hast created Heaven, and Earth, and Hell, and all that is in them contained, and because also thou hast obeyed. By that same power by the which I have called thee, forth, I bind thee, that thou remain affably and visibly here before this Circle (*or* ‘before this Circle and in this Triangle’) so constant and so long as I shall have occasion for thy presence; and not to depart without my licence until thou hast duly and faithfull performed my will without any falsity.

THEN standing in the midst of the Circle, thou shalt stretch forth thine hand in a gesture of command and say:

“BY THE PENTACLE OF SOLOMON HAVE I CALLED THEE! GIVE UNTO ME A TRUE ANSWER.”

Then let the exorcist state his desires and requests.

And when the evocation is finished, thou shalt licence the Spirit to depart thus:

¹ In the Latin, “Bathal vel Vathat super Abrac ruens! Abeor veniens super Aberer!” [[Hence these are not names of G[od] ∴ the V[ast] ∴ O[ne] ∴ as it would be *ruentis, venientis.*]]

² Or whatever his dignity may be.

THE LICENCE TO DEPART

O THOU Spirit N., befromcause thou hast diligently answered unto my demands, and hast been very ready and willing to come at my call, I do here licence thee to depart unto thy proper place; without causing harm or danger unto man or beast. Depart, them I say, and be thou very ready to come at my call, being duly exorcised and conjured by the sacred rites of magic. I charge thee to withdraw peaceably and quietly, and the peace of GOD be ever continued between thee and me! AMEN!

AFTER thou hast given the Spirit licence to depart, thou art not to go out of the circle until he or they be gone, and until thou shalt have made prayers and rendered thanks unto God for the great blessings He hath bestowed upon thee in granting thy desires, and delivering thee from all the malice of the enemy the devil.

Also note! Thou mayest command these spirits into the Vessl of Brass in the same manner as thou dost into the triangle, by saying: “that thou dost forthwith appear before this Circle, in this Vessel of Brass, in a fair and comely shape,” etc., as hath been shown in the foregoing conjurations.

EXPLANATION OF CERTAIN NAMES USED IN THIS BOOK LEMEGETON¹

Eheie. Kether.	Almighty God, whose dwelling is in the highest Heavens:
Haioth.	The great King of Heaven, and of all the powers therein:
Methrattton.	And of all the holy hosts of Angels and Archangels:
Reschith.	Hear the prayers of Thy servant who putteth his trust in Thee:
Hagalgalim.	Let thy Holy Angels be commanded to assist me at this time and at all times.
Iehovah.	God Almighty, God Omnipotent, hear my prayer:
Hadonat.	Command Thy Holy Angels above the fixed stars:
Ophanim.	To be assisting and aiding Thy servant:
Iophiel.	That I may command all spirits of air, water, fire, earth, and hell:
Masloth.	So that it may tend unto Thy glory and unto the good of man.
Iehovah.	God Almighty, God Omnipotent, hear my prater:
Elohim.	God with us, God be always present with us:
Binah.	Strengthen and support us, both now and for ever:
Aralim.	In these our undertakings, which we perform but as instruments in Thy hands:
Zabbathi (should be Shabbathii).	In the hands of Thee, the great God of Sabaoth.
Hesel (should be Chesed).	Thou great God, governor and creator of the planets, and of the Host of Heaven:
Hasmalim (should be Chashmalim).	Command them by Thine almighty power.
Zelez (should be Zedeq).	To be now present and assisting to us Thy poor servants, both now and for ever.
Elohim Geber (should be Gibor).	Most Almighty and eternal and ever living Lord God:
Seraphim.	Command thy seraphim:
Camael, Madim.	To attend on us now at this time, to assist us, and to defend us from all perils and dangers.
Eloha.	O Almighty God! be present with us both now and for ever:

¹ This explanation, or paraphrased prayer, only exists in one codex as far as my knowledge goes. The Qabalist will remark that the orthography of several of the Qabalistical names is incorrect I give it, however, as it stands.—TRANS. [In any case it is worthless; the names mean nothing of the kind.—ED.]

Tetragrammaton. And let thine Almighty power and presence ever guard
and protect us now and for ever:

Raphael. Let thy holy angel Raphael wait upon us at this present
and for ever:

Schemes (or Schemesh). To assist us in these our undertakings.

Iehovah. God Almighty, God Omnipotent, hear my prayer:

Sabaoth. Thou great God of Sabaoth:

Netzah (or Netzach). All-seeing God:

Elohim. God be present with us, and let thy presence be now and
always present with us:

Haniel. Let thy holy angel Haniel come and minister unto us at
this present.

Elohim. O God! be present with us, and let thy presence be now
and always present with us:

Sabaoth. O thou great God of Sabaoth, be present with us at this
time and for ever:

Hodben (should be Hod simply). Let Thine almighty power defend us and
protect us, both now and for ever:

Michael. Let Michael, who is, under Thee, general of thy heavenly
host:

Cochab. Come and expel all evil and danger from us both now and
for ever.

Sadai. Thou great God of all wisdom and knowledge:

Jesal (should be Yesod). Instruct Thy poor and most humble servant:

Cherubim. By Thy holy cherubim:

Gabriel. By Thy Holy Angel Gabriel, who is the Author and
Messenger of good tidings:

Levanah. Direct and support us at this present and for ever.

THE EXPLANATION OF THE TWO TRIANGLES¹ IN THE PARCHMENT

- Alpha and Omega. Thou, O great God, who art the beginning and the end;
Tetragrammaton. Thou God of Almighty power, be ever present with us to
guard and protect us, and let Thy Holy Spirit and
presence be now and always with us:
- Soluzen. I command thee, thou Spirit, of whatsoever region thou
art, to come unto this circle:
- Halliza. And appear in human shape:
- Bellator (or Ballaton). And speak unto us audibly in our mother-tongue:
Bellonoy (or Bellony). And show, and discover unto us all treasure that thou
knowest of, or that is in thy keeping, and de-liver it unto
us quietly.
- Hallii. Hra. And answer all such questions as we may demand without
any defect now at this time.

AN EXPLANATION OF SOLOMON'S TRIANGLE.

- Anephezeton. Thou great God of all the Heavenly Host:
Primeumaton. Thou who art the First and Last, let all spirits be subject
unto us, and let the Spirit be bound in this triangle,
which disturbs² this place:
- Michael. By Thy Holy Angel Michael, until I shall discharge him.

(HERE ENDETH THIS FIRST BOOK OF THE LEMEGETON,
WHICH IS CALLED THE GOËTIA.)

¹ Evidently meaning both the Hexagram and the Pentagram of Solomon. (*See figures on plate facing p. 39*)

² It is doubtful whether by "disturbs" is indented the Spirit or the triangle itself.

Y^{se} Conjuratiouns of y^e Booke Goetia in y^e Lemegeton which Solomoun ye Kyng did give unto Lemuel hys sonne, rendered into y^e Magicall or Angelike Language by our Illustrious and ever-Glorious Frater, ye Wise Perdurabo, that Myghtye Chiefe of y^e Rosy-Cross Fraternitie, now sepulchred in y^e Vault of y^e Collegium S.S. And soe may we doe alle!

ATTE Y^E BATHES OF ART.

**Asperges me, Domine, hysso, et mundabor:
Lavabis me, et super nivem dealbabor.**

ATTE Y^E INDUINGE OF Y^E HOLY VESTURES.

**Do=kikale vanunesa zodimezoda pire, ol aladonu na=e=el do=
In the mystery of these vestures of the Holy Ones, I gird up my power in
atataahé piamol=el od Daoanu, do=elonusa Jaida: Ancor:
the girdles of righteousness and truth, in the power of the Most High: Ancor:
Amacor: Amides: Theodonias: Anitor: Christeos micaelzodo na=e=
Amacor: Amides: Theodonias: Anitor: let be mighty my power:
el: christeos apila: do=elonusa Adonai, kasaremé e=karinu od
let it endure for ever: in the power of Adonai, to whom the praise and
busada tarianu lu ipamisa. AMEN.
the glory shall be; whose end cannot be.**

Y^E FYRSTE CONJOURATIOUN.

Ol vīnu od zodakame, **Ilasa, Gahé N.:**¹ od elanusahé vaoresagi
I invoke and move thee, O thou, Spirit N.: and being exalted above ye
Jaida, gohusa pujo ilasa, darebesa do=0=i=apé Bera=
in the power of the Most High, I say unto thee, Obey! in the name Bera-
lanensis, Baldachiensis, Paumachia, od Apologiae Sedes: od
lanensis, Baldachiensis, Paumachia, and Apologiae Sedes: and
micaelzodo aretabasa, gahém nure Liachidae od quoodi Salamanu
of the mighty ones who govern, spirits, Liachidae and ministers of the House
telocahé: od Tabaäme Otahila Apologiae do em Poamala, ol
of Death: and by the chief Prince of the seat of Apologia in the Ninth Legion, I do
vīnu-ta od zodaméta! Od elanusahé vaoresagi Jaida,
invoke thee and by invoking conjure thee. And being exalted above ye in the power of the Most
gohusa pujo ilasa, darebesa, do=0=i=apé totza das cameliatza od asá,
High, I say unto thee, Obey! in the name of him who spake and it was,
kasaremé tofagilo tolteregí darebesa. Pilahé Ol, das Jada oela
to whom all creatures and things obey. Moreover I, whom God made
azodiazodore Jada, das i go=0=al marebí totza jījipahé, larīnujī ilasa
in the likeness of God, who is the creator according to his living breath, stir thee up
do=0=i=apé das i salada micaelazodo Jada, El, micaelzodo od
in the name which is the voice of wonder of the mighty God, El, strong and
adapehaheta: ilasa gahé N. Od ol gohusa pujo ilasa, darebesa,
unspeakable, O thou Spirit N. And I say to thee, obey,
do=0=i=apé totza das cameliatza od isa od do vomesarejī do=0=i=ainu
in the name of him who spake and it was; and in every one of ye, O ye names of
Jada. Pilahé do=0=i=apé Adonai, El, Elohim, Elohi, Ehpeh Asher
God! Moreover in the names Adonai, El, Elohim, Elohi, Ehyeh Asher
Ehpeh, Sabaoth, Elion, Jah, Tetragrammaton, Shaddai, Enapo Jad
Ehyeh, Zabaoth, Elion, Iah, Tetragrammaton, Shaddai, Lord God
Jaida, ol larīnujī ilasa od do=vamepelifa gohus, darebesa! ilasa
Most High, I stir thee up; and in our strength, I say Obey! O
gahé N. Sodameranu ca=no-quoda olé oanío; asapeta komeselabe
Spirit N. Appear unto His servants in a moment; before the circle
azodiazodore olalore od fetahé=are=zodí. Od do=0=a=ipé adapehaheta
in the likeness of a man; and visit me in peace. And in the ineffable name
Tetragrammaton Jehevohe, gohus, darebesa: soba sapahé
Tetragrammaton Iehovah, I say, Obey! whose mighty sound being
elonusahīnu nazoda poilapé, zodonugonu caelazod holados, pereje
exalted in power the pillars are divided, the winds of the firmament groan aloud; the fire
je=ialoponu: caogsaga zodaca do=jizodajazoda, od tofajilo Salamanu
burns not; the earth move in earthquakes; and all things of the house
pe=ripesol, od caosaji, od faorejita oresa cahisa ta jizodajazoda, od
of heaven and earth and the dwelling-place of darkness are as earthquakes, and

¹ [[N may = ADNI even! since the K[ingdom] of H[eaven] suffereth violence &c.]]

cahisa do=mire, od obankaho do=koratzo. Niisa, eca, ilasa gahé N.
 are in torment, and are confounded in thunder. Come forth, O Spirit N.
olé oanío: chrísteos faorejita afafa, imumamare laiada, od darebesa
 in a moment: let thy dwelling-place be empty, apply unto us the secrets of Truth and obey
na=e=el. Niisa, fatahe=are=zodi, zodameranu pujo ooaona; zodoreje:
 my power. Come forth, visit us in peace, appear unto my eyes; be friendly:
darebesa jíipahé! Lapé ol larínijíta do=oi=apé Jada Daoanu das
 Obey the living breath! For I stir thee up in the name of the God of Truth who
apíla, Helioren. Darebesa jíipahé, eca, do=miame pujo balasa,
 liveth for even, Helioren. Obey the living breath, therefore continually unto the end
ta anugelareda: zodameranu ooaona: zodoreje: gohola laiada
 as my thoughts; appear to my eyes: therefore be friendly: speaking the secrets
do=bianu od do=omepe!
 of Truth in voice and in understanding.

Y^E SECOUNDE CONJOURATIOUN

Ol vinu ilasa, od zodakame ilasa, od larínují ilasa, ilasa Gahé N.:
 I invoke thee, and move thee, and stir thee up O Spirit N.:
zodameranu pujo=ooaona asapeta komeseláhe azodiazodore olalore
 appear unto my eyes before the circle in the likeness of a man
do=oi=a=ipé od quo=oi=a=ipé Jah od Vau, das Adam cameliatza: od
 in the names and by the name Iah and Vau, which Adam spake and
do=oi=a=ipé Jada, Agla, das Lot cameliatza: od asa ta obelisonugi
 in the name of God, Agla, which Lot spake: and it was as pleasant deliverers
pujo=totza od totza salamanu; od do=oi=a=ipé Ioth das Jakob
 unto him and his house and in the name Ioth which Iacob
cameliatza, do=bianu Píré das adarepanu totza, od asata
 spake in the voice of the Holy ones who cast him down, and it was also
obelisonuji do vanupehe Esau totza e=si=asacahé: od do=oi=a=ipé
 as pleasant deliverers in the anger of his brother and in the name
Anaphaxeton das Aaron cameliatza od asa ta ananael: od do=oi=a=ipé
 Anaphaxeton which Aaron spake and it was as the Secret Wisdom and in the name
Sabaoth das Mosheh cameliatza, od tofajilo zodinu asa ta kaníla: od
 Zabaoth which Mosheh spake, and all things of water were as blood; and
do=oi=a=ipé Asher Ehyeh Oríston, das Mosheh cameliatza od tofajilo
 in the name Asher Ehyeh Oríston, which Mosheh spake, and all
zodinu asa polakí hamí das vaugejí das goholore pujo salamanu, das
 waters were bringing forth creatures who wax strong, which lifted up unto the houses, which

quasabé tofajilo: od do-o-a-ipe Elion, das Mosheh cameliatza, od asa
 destroy all things and in the name of Elion which Mosheh spake, and it was as
oroeri caelazod coresa ta asage do homila Ipame caosago od
 stones from the firmament of wrath, such as was not in the ages of Time the beginning of the Earth
do-o-a-ipe Adni, das Mosheh cameliatz od zodameranu hamí caosago,
 and in the name of Adni, which Mosheh spake and there appeared creatures of earth
das quasabé das oreri ge-poilape: od do-o-a-ipe Schema Amathia, das
 who destroyed what the big stones did not: and in the name Schema Amathia, which
Ioshua binu od rore pa-aotza vaoresaji ili-i tabila Gibeon, od
 Ioshua invoked, and the Sun remained over ye, O ye hills the seats of Gibeon, and
do-o-a-ipe Alpha od Omega, das Daniel cameliatza, od quasabe Bel
 in the names Alpha and Omega which Daniel spake, and destroyed Bel
od Dovina: od do-o-a-ipe Emmanuel das Nore Jada oekarimi
 and the Dragon: and in the name Emmanuel which the sons of God sang praises
notahoa Jalapereji, od ca-ca-come do-zodilodarepe: od do-o-a-ipe
 in the midst of the burning plain, and flourished in conquest: and in the name
Hagios: od do-tabila Adni: od do Ischpros, Athanatos, Paracletos:
 Hagios: and by the Throne of Adni, and in Ischyros, Athanatos, Paracletos:
od do O Theos, Ictros, Athanatos. Od do veunesa omaósa laiada
 and in O Theos, Ictros, Athanatos. And in these names of secret truth,
Agla, On, Tetragrammaton, binu ol od zodame ilasa. Od do
 Agla, On, Tetragrammaton, do I invoke and move thee. And in
vaunesa omaóasa, od tofajilo das cahisa do-o-a-inu Jada laiada
 these names, and all things that are the names of the God of Secret Truth
das apila, Ja-i-don. Ol binu od larinují ilasa, Jlasa gabé N.
 who liveth for ever, the All-Powerful. I invoke and stir thee up, O spirit N.
nomiji do totza das goho od asa, casareme tofajilo tol-
 Even by him who spake and it was, to whom all creatures
toregi darebesa: od do balatune od vaunupehe Jada: od do
 are obedient and in the Extreme Justice and Anger of God; and by the
zodimibe das i asapeta basada Jada, micaelzodol od ji: do toltoreji
 veil (?) that is before the glory of God, mighty; and by the creatures
jijipabe asapeta otahila soba ooaona cahisa ra-as od bolanu: do
 of living breath before the Throne whose eyes are east and west; by
pereje do iala-pire-gabé otahila: do pire peripesol: od do ananael
 the fire in the fire of just Glory of the Throne; by the Holy ones of Heaven; and by the secret
Jada: Elonusahé larinují ilasa ol: zodameranu asapeta vaunesa
 wisdom of God, I, exalted in power, stir thee up. Appear before this
komeselabe; darebesa do tofajilo das gohus: do emetajisa Basdathea
 circle; obey in all things that I say; in the seal Basdathea
Baldachia; od do vaunesa do-o-a-inu Primeumaton, das Mosheh
 Baldachia; and in this Name Primeumaton, which Mosheh
cameliatza, od caosaji poilape, od Korah, Dathan, od Abiram lonukaho
 spake, and the earth was divided, and Korah, Dathan, and Abiram fell

pi=adapehé. Eca darebesa do=tofajilo ilasa gahé N. darebesa go=a=
 in the depth. Therefore obey in all things, O spirit N., obey thy crea-
anu. Níisa, ilasa; zodameranu pujo=ooaona felathe=are=zodi;
 tion. Come thou forth; appear unto my eyes; visit us in peace,
zodoreje: níisa ole oanío : darebesa na=e=el, gohola laiada
 be friendly; come forth in the 24th of a moment; obey my power, speaking the secrets of
do=biana od do=omepe.
 Truth in voice and in understanding!

Y^E CONSTRAYNTE.

Ol larínuji=ilasa ilasa gahé N. do tofijila das kahisa do=o=a=inu busada
 I stir thee up, O spirit N. in all things that are the names of glory
od mikaelzodo. Jada Darisapa das í darilapí omepe, Adní Ibhv
 and power of God the Great One who is greater than understanding, Adni Ihvh
Tzabaoth: níisa ole oanío: chrísteos faorejita afafa; imímuamare
 Tzabaoth, come forth in the 24th of a moment, let Thy dwelling-place be empty; apply thyself unto
laiada od darebesa na=e=el: zodameranu pujo=ooaona fetathe=are=
 the secret truth and obey my power: appear unto my eyes, visit us in peace,
zodi, gohola laiada do=bianu od do=omepe. Ol larínuji=ilasa od
 speaking the secrets of truth in voice and understanding. I stir thee up and
zodakame ilasa gahé N. do tofijila do=o=a=inu ds goho í eli: od ol
 move thee, O spirit N., in all the names that I have said, and I
vamuela vaunesa ela od norezoda do=o=a=inu quiínu Solomon, enapo
 add these one and six names wherein Solomon, the lord
ananael, aala amiranu gahé bímé, do=podizodopé Adní
 of the secret wisdom, placed yourselves, spirits of wrath, in a vessel, Adonai,
Prepai Tetragrammaton, Anaphareton Inessenfatoal Pathtomon od
 Preyai Tetragrammaton, Anapahexton Inessenfatoal, Pathtomon and
Itemon: zodameranu asapeta vaunesa comeselathe: darebesa do
 Itemon: appear before this circle; obey in
tofijila na=e=el. Od ta ilasa íehe totza das je=dare=pasa od je=níisa,
 all things my power. And as thou art he that obeys not and comes not
ol tarianu, do=na=e=el O Jada Jaida das apila, soba í go=o=al tofijilo
 I shall be in thy power, O God Most High that lvieth for ever, who is the creator of all things
do=norezoda basajime, Eie, Sarape, od do=na=e=el do=o=i=apé
 in six days Eie, Saraye, and in my power in the name
Primeumaton das bojira voresa poamal peripesol, Amema ilasa, od
 Primeumaton that ruleth over the palaces of heaven, Curse Thee, and
quasahé otabila, mozod, od elonusa, od ol commemahé ilasa pí=
 destroy thy seat, joy and power; and I bind thee in

adapehe Abaddon, pa=aolza kakareji besajinu zodizodarasa soba lu
 the depth of Abaddon, to remain until the day of judgement whose end
ipamisa. Od commemahé do pereje salabarotza kpnutzire faboanu,
 cannot be. And I bind thee in the fire of sulphur mingled with poison
od zodumebi pereji od salabarotza: niisa, eca, darebesa na=e=el od
 and the seas of fire and sulphur: come forth, therefore, obey my power and
zodameranu asapeta vaunesa komesalohé. Eca, niisa, do=o=i=apé
 appear before this circle. Therefore come forth in the name of
pire Adni, Sabaoth, Adonai, Amioran. Niisa! lapé zodiredo Adni
 the Holy Ones Adni Zabaoth, Adonai Amioran. Come! for I am Adonai
das larinuji elasa.
 who stir thee up.

Y^E POTENT INVOCATION OF HYS KYNGE

Ilasa darisapa, micaelzodo, tabaame, Amaimon, das bojipa alonusahi
 O thou great powerful governer Amaimon,¹ who reigneth exalted in the
Jaida El boresa tofijilo gahé do elonu=dohe Ra=as,
 power of the only El above all spirits in the kingdoms of the East,
(Babaje, Bobanu, Lucala,) ol binu od zodakame ilasa do=o=a=ipe
 (South, West, North), I invoke and move thee in the name of
vaoanu Mlada, od do Mlada soba ilasa iehe boaluahé: od do
 the true God, and in God whom thou worshippest: and in
Emetâjisa goaâna: od do=o=a=ipe micaelzodo Mlada, Jehevohe
 the seal of thy creation: and in the mighty names of God, Iehevohe
Tetragrammaton das adarepanu ilasa peripesol, ilasa od gahé
 Tetragrammaton, who cast thee down from Heaven, thou and the spirits of
oresa: od do=o=a=ipe tofijilo micaelzodo Mlada das i quo=á=al peripesol,
 darkness, and in all the names of the mighty God who is the creator of Heaven
od caosagi, od faorejita oresa, od tofijilo; od do uo elonusa od
 and earth, and the dwelling of darkness, and all things and in their power and
lukiftias; od do=o=a=ipe Primeumaton das bojipa boresa pooumala
 brightness; and in the name Primeumaton who reigns over the palaces
peripesol: Holakame, gohus, gahé N., Holakame totza ole oanio:
 of Heaven. Bring forth, I say, the spirit N.; bring him forth in the 24th of a moment
chrysteos totza faorejita afafa; kakareji fetahé=are=zodi gohola
 let his dwelling be empty until he visit us in peace, speaking the
laiada: kakareji dorebasa na=e=el od totza quaa, elonusahi Mlada, El,
 secrets of truth; until he obey my power and his creation in the power of God, El,

¹ Or Gaap, Paimon, Zodimay, as the case may be.

das í quo=al sa das larasada tofiljilo; peripesol, caelazod, caosago,
who is the Creator and doth dispose of all things, heaven, firmament, earth,
od faorejita oresa.
and the dwelling of darkness.

Y^E GENERALL CURSE

YCLEPT Y^E SPIRITS' CHAYNE, AGAYNSTE ALL SPIRITS
Y^T REBELLE.

Ilasa babalonu gahé N., das ge=dorebesa, bajilenu ohorela, od binu
O thou wicked spirit N. that obeyed not, because I made a law and invoked
omaosa busada od adapehaheta Mlada Dooanu go=a=al tofiljilo, od ilas
the names of the glorious and ineffable God of Truth, the creator of all, and thou
ge=dorebesa sapahé das gohas: eca ol amema ilasa pí=adapabe
obeyest not the mighty sounds that I make: therefore I curse thee in the depth
Abaddon pa=aotza kakoreji besajinu zodizodarasa do=mire, do=pereji
of Abaddon to remain until the day of judgement in torment in fire
od do salaberotza ds lu ipamisa, kakareji ilas zodameranu asapeta
and in sulphur without end, until thou appear before
komselahé od dorebesa na=e-el. Nüsa, eca, olé oanio, asapeta
our will and obey my power. Come, therefore, in the 24th of a moment, before
komselabe do í=be=da, do=o=o=apé vaunesa, od quo=o=i=apé Mlada
the circle in the triangle in this name and by this name of God,
Adni, Tzabaoth, Adonai, Amioran. Nüsa! Nüsa! lapé Enapo
Andi, Tzabaoth, Adonai, Amioran. Come! Come! for it is the Lord
Enapo, Adonai, das larinují=ilasa.
of Lords Adni, that stirreth thee up.

Y^E CONJOURATIOUN OF Y^E FYRE.

Ol larinují, ilasa pereje, do totza das í quo=ala=ilasa od tofiljila
I stir thee up, O thou fire, in him who is thy Creator and of all
tol=toreji: mire, ialaponu, quasabe gahé N. paída soba lu ipamis: ol
creatures. Torment, burn, destroy the spirit N. always whose end cannot be,
ad peranuta ilasa do zodizodaresa s do balatime, ilasa gahé N.,
I judge thee in judgement and in extreme justice, O spirit N.,
bajilenu iehe totza ds ge=darebesa na=e-el, od ge=darebesa das ohorela
because thou art he that obeyeth not my power, and obeyeth not that law which

amapo Mada, od ge=darebesa sapahé od jiiipahé, das ol binu,
 the Lord God made, and obeyeth not the Mighty Sounds and the Living Breath which I invoke,
das gohus: Niisa, ol, das zodiredo Noco Jaida Tabaame Enapo
 which I send: Come forth, I, who am the Servant of the Same Most High governer Lord
Jad micaelzodo, Jehovohe, ol das zodiredo elonusahé, das zodiredo
 God powerful, Iehovohe, I who am exalted in power, and am
micaelzodo do totza elonusa vaoresagi, ilasa das ge=niisahé daluga
 mighty in his power above ye, O thou who comest not giving
adana gono iadapiel das hometohé. Eca gohus zodizodearasa: ol
 obedience and faith to him that liveth and triumpheth. Therefore I say the judgement: I
amema=ta, od quasaba dooain N. od ametajisa N. das oali do vaunesa
 curse thee and destroy the name N. and the seal N. which I have placed in this
faorejita faboanu od ol ialaponu ilasa do pereje soba lu ipamis od
 dwelling of poison and I burn thee in fire whose end cannot be and
adarepanu ilasa pi=adapehe mire, sobame voreza ilasa ge=torezodul:
 I cast thee down unto the seas of torment, out of which thou shall not rise:
kakareji niisa pajo=ooaoanu: fetahé are=zodi: zodoreje ca=ol asapeta
 until thou come to my eyes: visit me in peace: be friendly before
komeselahé, do i=be=da, ole, oanio azodiazodore olalore, ge=kiaisi
 the circle in the Δ in the 24th of a moment in the likeness of a man not unto
nore=mo=lapé, tol=toregi, q=tofajilo voreza adoianu caosago. Dorebesa
 terror of the sons of men the creatures or all things on the face of the earth. Obey
na=e=el, marebe koredazodizoda, dorebesa jiiipahé, ohorela das gohus.
 my power, like reasoning creatures; obey the living breath, the law which I speak.

Y^E GRETER CURSE.

Sola=bi=enu, Madariitza! Ilasa gahé N. bajilenu iehe totza das
 Harken to me, O ye Heavens! O thou Spirit N. because thou art the disobedient
ge=dorebesa das i babalonu, od ge=zodameranu gohola laiada marebe
 one who is wicked and appearest not, speaking the secrets of truth according to
jiiipahé: Ol, elonusahé Giada, Ja=i=don Elazodape komesalahé,
 the living breath: I, exalted in the power of God, the All-powerful, the centre of the circle,
micaelazodo Mada das apila lu ipamis, Jehovohe Tetragrammaton,
 powerful God who liveth, whose end cannot be, Iehovohe Tetragrammaton,
ela go=a=al pe=ripesol, caosago, od faorejita oresa, od tofajilo das
 the only creator of heaven, earth, and dwelling of darkness and all that
cahisa do=no poamala, das larasada do=ananael tofajilo do=oresa
 is in their palaces; who disposeth in secret wisdom of all things in darkness

sa=do=lukiftiasa: Amema ilasa od adarepanu=ilasa, od quasabé
 and in light: Curse thee and cast thee down and destroy
otabila, mozod, od elonusa, od ol commemabe pi=adapahé Abaddon,
 thy seat, joy, and power, and I bind thee in the depths of Abaddon,
pa=aotza kakreji basajinu zodi=zodarasa soba lu ipamisa, gohus,
 to remain until the day of judgement whose end cannot be, I say,
pujo=zodumebi pereji od salaberotza, das aberamiji pujo=babalonu
 unto the seas of fire and sulphur which I have prepared for the wicked
gahé, das ge=dorebesa, nore madarida.
 spirits that obey not; the sons of iniquity.

Christeos coremefa peripesol amema ilasa!

Let the company of heaven curse thee!

Christeos vorap, geraa, tofajilo aoiveae amema ilasa!

Let the sun, moon, all the stars curse thee!

Christeos lukiftias od tofajilo pire peripesol amema ilasa, pujo

Let the light and all the Holy Ones of Heaven curse thee unto
iala=pereji das apila, od pujo mire adâpehaheta!
 the burning flame that liveth for ever, and unto the torment unspeakable!

Od nomiji dooain od ametajisa, das oali do=vaunesa faorejita
 And even as thy name and seal, which I have put in this dwelling of
faboana, larianu do=mire nofahon toltoregi salaberotza od jirosahe,
 poison, shall be in torment among creatures of sulphur and bitter sting,
olapireta do=pereji caosago: do=o=a=ipe Jehevohe od elonusahe do=
 burning in fire of earth, in the name Jehevohe and exalted in power in
vaunesa dooaina dau, Tetragrammaton, Anaphaxeton, od
 these three names, Tetragrammaton, Anaphaxeton, and
Primeumaton, Ol adarepanu ilasa gahé babalonu N. pujo=zodumebi
 Primeumaton, I cast thee down, O wicked spirit N. unto the seas
perejela od salaberotza, das abaramiji pujo=babalonu gahé das ge=
 of fire and sulphur, which are prepared for the wicked spirits that
dorebesa, nore=madarida, pa=iotza kakareji basajinu zodizodarasa;
 obey not, the sons of iniquity, to remain until the day of judgement;
bamesa=ilasa Oiada jehusozoda; adoianu Oiada bamesa adoianu N.
 let the Mercies of God forget thee; let the face of God forget the face of N.
das iparanu lukiftias, Jada bamesa, gohus, das tarianu piape balata
 who will not see light: let God forget, I say that shall be the balance of justice
voresa noré jijipahé od telokahé od caosagi, do=pereji.
 over the sons of living breath and death and the world, by fire.

Y^E ADRESSE UNTO Y^E SPIRIT ON HYS COMING.

Micama! Ol O vanukahō ilasa ta iēhe totza das ge=darebesa!

Behold! I confound thee as thou art he that obeys not!

Micama kikale emetajisa Solomon das ol polakame pujo jī=mi=

Behold the mysteries of the seal of Solomon which I bring forth unto thy power and

caelazod! **Micama** go=a=al, elzodape komeselahé, jījipahé; totza das
presence! Behold the creator, the centre of the circle of the living breath; he that

i elanusahé **Mlada** od iparanu kiaisī: totza das micaelzodo binu
is exalted in the power of God and shall not see unto the terror: he that powerfully invoketh

od larinju=ilasa pujo ooaona: totza, enapo de genetaabe, soba
and stirreth thee up unto visible appearance: he, the lord of thy governments whose

Dooain **Ibumeda** **Octinomos**.

Name is called Octinomos.

Dorebesa, eca, na=e=el, ta koredazodizod, do=o=a=ipe enapo:

Obey, therefore, my power as a reasoning creature in the name of the Lord.

Bathat vel Vathat super Abrac Kuens!

Abeor veniens super Aberer!

Y^E WELLCOME UNTO Y^E SPIRIT DYGNYTIE

Ol zodiredo totza das i dorepehala pujo ilasa, ilasa gahē . . . **N.** turebesa

I am he that is looking with gladness upon thee, O thou spirit . . . N.¹ beautiful

od akarīnu! dorepehala, gohus, bajileim iēhe ibaumed do totza

and praiseworthy! with gladness I say, because thou art called in him

das i go=o=al peripesol, od caosago, od faorejita oresa, od tofajilo

who is creator of Heaven and earth and the dwelling of darkness, and of all things

das cahisa do=no poamala, od bajilenu iēhe noco adana.

that are in their palaces, and because thou art the servant of obedience.

Do vaunesa elonusa kasaremeji dorebesa jījipahé, ol commennahē

In these the power by which thou art obedient to the living breath, I bind

ilasa, pa=iotz a puje=ooaona gi=mi=caelaz ta noco gono asapeta

thee to remain visible to our eyes in power and presence as the servant of fealty before the

komesalahé kakareji gohus “**Vaunilaji pujo=faorejita**” kakareji

circle until I say “Descend unto thy dwelling” until the

¹ Knights—pu-imé. Prelates: tabaame. Earls—nazodapesad. Kings—roré. Dukes—oheloka. Presidents—balazodareji. Marquises—geraa.

jijipahé bianu enapo í mariehé oholera das tarianu idalugame
living breath of the voice of the Lord is according to the law which shall be given
pujo=ilasa.
unto thee.

Do=emetajisa ananael Solomonis iehe ibaunieda!
By the seal of the secret wisdom of Solomon thou art called!
Dorebesa sapahé! dorebesa jijipahé bianu Enapo!
Obey the mighty sounds! obey the living breath of the voice of the Lord!

Follows y^e charge.

Y^E LICENCE TO Y^E SPIRIT Y^T HE MAYE DEPART

Ilasa gahé N. bajilenu iehe noco gono adana od bajilenu iehe
O thou spirit N. because thou art the servant of fealty and obedience, and because
totza das dorebesa na=e=el od qua=a=on; eca gohusa: Vaunilagi
thou art he that obeyeth my power and thy creation; therefore I say Descend unto
pujo=faoregita dorebesa ohorela das e=ola, ge=kiasisi nore=mo=laip,
thy dwelling, obey the law which I have made, without terror to the sons of men,
tol=toregi, tofajilo voreisa adoranu caosago.
creatures, all things upon the surface of the earth.

Vaunilagi, eca, gohus od bolape ta balozodareji kokasa: niisa
Descend therefore I say, and be thou as stewards of time; come forth
paيدا ole oanio, nonuji quonu das toatare bianu Enapo; ole
in a moment, even as servants that hearken to the voice of the Lord; in the
oanio kasaremeji ol binu ilasa od larinuji ilasa od zodakame ilasa
moment in which I invoke thee and stir thee up and move thee
do=kikale ananael Qo=o=al!

in the mysteries of the secret wisdom of the Creator!

Vaunilagi pujo=faorijita do=quasahi: christeos Jehusozod Qiada
Descend unto thy dwelling place in pleasure: let there be the mercies of God
voreisa ilasa: zodoreji do=miamé solamianu tarianu beliora pujo=
upon thee: be friendly in continuing; whose long continuance shall be comforters
tolahamé. Amen.
unto all creatures. Amen.



Notes to the Celephaïs Press edition

This edition of the Mathers & Crowley *Goëtia* was prepared from the 1976 facsimile reprint published by Equinox Books, and the 1993 First Impressions reprint incorporating Crowley's doodles and marginalia. Some of the latter have been retained as footnotes, flagged by double square brackets [[like this]].

It is to be emphasised that the present volume is, very specifically, an edition of the Mathers-Crowley *Goëtia* and makes no pretence of being a critical text of the seventeenth-century *Ars Goëtia* on which the former was founded. For the latter, see Peterson, *Lemegeton Clavicula Salomonis*.

In the 1904 printing and facsimiles, the figures (seals of spirits, diagram of the Circle, etc) appeared on three full-page plates: one facing the main title, one facing the start of the list of spirits, and one before the start of the conjurations. I have inserted the bulk of them in appropriate places in the text for ease of comprehension, with the remainder on a full-page colour plate next to the appropriate text: as such pagination and layout of the 1904 edition has not been retained. Figures 176-184 from that edition are omitted; these belonged with the *Theurgia-Goëtia*, the second book of the *Lemegeton*, an edition of which has also been issued by Celephaïs Press.

“ἘΠΙΚΑΛΟΥΜΑΙ ΣΕ ΤΟΝ ΕΝ ΤΩ ΚΕΝΕΟ ΠΝΕΥΜΑΤΙ Κ.Τ.Λ. ”

This curse is extracted from the Demotic and Greek magical papyrus of London and Leiden, now known as PGM XIV / PDM xiv. An edition with an English translation, edited by F.L. Griffith and Herbert Thomson, was published in 1904 as *The Demotic Magical Papyrus of London and Leiden* (London: H. Grevel & co.; reprinted New York: Dover, 1974). The spell in question appears in col. XXIII lines 1-22. In full, including the rubric (in Demotic in the papyrus) it runs:

A spell to inflict (?) catalepsy (?) Formula. You take an ass's head, and you place it between your feet opposite the sun in the morning when it is about to rise, opposite it again in the evening when it goes to the setting, and you anoint your right foot with set-stone of Syria, and your left foot with clay, the soles (?) of your foot also: and place your right hand in front and your left hand behind, the head being between them. You anoint your hand, of your two hands, with ass's blood, and the two *fnz* (?corners) of your mouth, and utter these charms towards the sun in the morning and evening of four days, then he sleeps. If you wish to make him die, you do it for seven days, you do its magic, you bind a thread of palm-fibre to your hand, a mat (?) of wild palm-fibre to your phallus and your head; very excellent. This is the invocation which you utter before the sun:

“I invoke thee who art in the void air, terrible, invisible, almighty, god of gods, dealing destruction and making desolate, O thou that hatest a household well established. When thou wast cast out of Egypt and out of the country thou wast entitled, “He that destroyeth all and is unconquered.” I invoke thee, Typhon Seth, I perform thy ceremonies of divination, for I invoke thee by thy powerful name in (words?) which thou canst not refuse to hear: IÖERBĒTH IÖPAKERBĒTH IÖ BOLCHOSĒTH IÖPATATHNAX IÖSÖRÖ IÖNEBOUTOSOUALĒTH AKTIÖPHI ERESCHIGAL, NEBOPOÖALĒTH, ABERAMENTHOÖU, LERTHEXANAX, ETHRELUÖTH, NEMAREBA, AEMINA, entirely(?) come to me and approach and strike down that person [here Crowley adds “Mathers”] with frost and fire; he has wronged me, and has poured out the blood of Typhon (?) beside(?) him or her: therefore I do these things.” (add the usual).

The above is basically the translation by Griffiths and Thomson. A more modern translation may be found in Betz (ed.), *The Greek Magical Papyri in Translation* (University of Chicago, 1986, 1992) as PDM xiv. 675-94. A couple of apparent transcription errors in the text printed in the *Goëtia* (ABEPAMENΘOON for ABEPAMENΘOONΥ and ΦΥΟΝΣ for ΤΥΦΟΝΟΣ) have been corrected.

The opening of the invocation is almost identically worded in the Greek to a passage in the “Bornless One” ritual (section ♁ in the *Goëtia* version).

“KODSELIM” square

This talisman appears in Chapter X of Book 3 of *The Book of the Sacred Magic of Abramelin the Mage* (in the Mathers edition the top left and bottom right squares have C rather than K); its stated purpose is “To undo any Magic soever.” Mathers’ edition of *Abramelin* was based on a defective French MS. where many of the magic squares, including this one, were incompletely copied.

Prefatory Note

D.D.C.F. (*Deo Duce Comite Ferro*) was S.L. “MacGregor” Mathers, chief of the Hermetic Order of the Golden Dawn. His “translator” credit is in this instance spurious. While Mathers’ editions of the *Key of Solomon* and *Book of Abramelin* were indeed translations, mainly from French, the *Lemegeton* as a collection was originally compiled in English, and the BL manuscripts of the collection (Sloane MSS. 2731, 3648, 3825 and Harley MS. 6483) and at least one of the other MS. traditions on which Mathers apparently drew¹ are in English. The sources which the original redactor of the *Goëtia* used are traceable to Latin manuscript traditions, but prior to the *Goëtia* being redacted they had been (a) printed and (b) translated into English from the print editions. This is discussed in more detail below.

“The Four Great Princes (acting notably under Martial influences).” The reference is probably to the Four Princes of Evil of *The Book of the Sacred Magic of Abramelin the Mage*, Lucifer, Leviathan, Satan and Belial. In *Liber LXI* Crowley alleged that Mathers had “imprudently attracted to himself forces of evil too great and terrible for him to withstand” which he notes elsewhere were “probably Abramelin demons.” Crowley also claimed that Mathers was obsessed by Mars and Geburah.

S.V.A. and H. were “Swami Vive Ananda” (a.k.a. Madame Horos, Madame Helena, Edith Loleta, Dis Debar) and Theo Horos (Frank Jackson), a couple of con-artists who pulled a scam on Mathers (Mrs. Horos convinced him that she was Soror S.D.A., Anna Sprengel, the fictitious German Master who authorised the founding of the Golden Dawn, who had not died as had been reported) and procured from him the rituals of the G.D., which they used to extract money from the credulous. They were imprisoned for rape in December 1901; sensational newspaper coverage around the trial did much damage to the reputation of the G.D. An account of the “investigation by a competent Skryer” by J. F. C. Fuller using information supplied by Crowley is in *Equinox* I (4) pp. 176-7. The Latin quotation is from vol. I of *Kabbala Denudata* (p. 505) and may comprise a further subtle dig at Mathers.

“Ex Deo Nascimur &c.”: *Lat.*, “From God we are born; in Jesus we die; by the Holy Spirit we live again.” A Rosicrucian slogan; *vide* the *Fama Fraternitatis*.

“Mountain of A.” Abiegnus. A name in later Rosicrucian literature for the symbolic burying-place of Christian Rosencreutz. See for example the Adeptus Minor ritual of the R.R. et A.C. as given in Regardie (ed.) *The Golden Dawn* and in an abridged form in *Equinox* I (3).

“Day of C.C.” Corpus Christi. A moveable feast in the Roman Catholic liturgical calendar, 60 days after Easter (sometimes celebrated the following Sunday): so in 1903, 11th June. This was identified in the Golden Dawn with the “day C.” when, according to the *Fama*, members of the Rosicrucian Order were bound to meet at a certain place or send cause of their absence. Given the ultra-Protestantism of the Rosicrucian manifestoes (even the name and Rose+Cross emblem is widely regarded as a reference to the coat of arms of Martin Luther), and the fact that the feast had been dropped from the calendars of Lutheran churches by the time they were issued, it is doubtful that this is what was originally meant. If the date is to be believed, then Crowley’s final falling out with Mathers and proclamation of himself as the head of the Rosicrucian Order pre-dated the 1904 writing of *The Book of the Law*.

¹ Represented, for example, by Wellcome MSS. 4665 and 3203, although those specific copies are late (19th century) and woefully incomplete.

Preliminary Invocation

While separated from the ritual of the *Ars Goëtia* in the print edition, of completely independent origin to it, and not mentioned anywhere in the text or Crowley's notes, this appears to be intended as a replacement for the verbose preliminary prayers that can be found in early modern magical rituals, which serve to the same general effect: an appeal to God to "make all spirits subject unto me." Compare for example the opening prayer of "Longobardus,"¹ "to be said before the Calling Forth of Elementall or Infernall Powers, or Spirits of Darkness," where in the Magician asserts that God:

"[hath] likewise given to Man, a Sovereigne power over all sublunar Spirits, both Ayeriall, Terrestriall & otherwise Elementall, residing in Orders & Mansions proper, & other wandering Spirits out of Orders or Mansions proper, both of Light & Darknes, & alsoe Infernall Spirits, & subjected them to his Obedience & Service, whensoever he shall Command, Constraine, Call forth & move them to visible appearance [...]"

going on to request:

"that all Sunblunar Spirits both Elementall and residing in Orders, & otherwise wandering out of Orders, both of Light & Darknes, & also Infernall Powers, may at the reading & rehearsal of our Invocations, Coniurations & Constringations, & by thee commanded, & compelled, & constrained, obediently and peaceably to move & appeare visibly, in faire & decent Forme & Shape, & in noe wise hurtfull, dreadfull, terrible or affrightful, or otherwise in any violence or violent manner unto us, & here before us [...]"

The "Preliminary Invocation" is an adaptation, possibly by Allan Bennett (there is textual evidence which makes it extremely unlikely that Crowley did the initial adaptation himself), of a Græco-Egyptian ritual of exorcism² known as the "Stele of Jeu the Hieroglyphist" which survives on a papyrus in the British Museum (London Papyrus 46, a.k.a. *PGM* V:96-172). While sometimes cited as the "Preliminary Invocation of the Goëtia" its connection with the *Goëtia* is modern, deriving from Crowley's publication (probably also from private magical work by Crowley and others prior to that publication where the two were used in conjunction). The Greek text of the papyrus, with an English translation, was published in 1852 by Charles Wycliffe Goodwin.³

Footnotes are transcribed from the two copies of the "Preliminary Invocation" in the First Impressions edition where they appeared as MS. marginalia and interpolations; one set by Crowley from his personal copy, a second set by Gerald Yorke, collated from the former plus other unidentified sources. Text in angle brackets in these notes describes figures which I did not consider worth including in my occult symbols font. Crowley's final working up of the ritual is *Liber Samekh* which was published as Appendix IV of *Magick in Theory and Practice*. Double angle brackets «like this» flag notes which appear in the Yorke copy and not in the Crowley copy; it is possible these were in fact summarized by Yorke from *Samekh* rather than copied from Crowley MS. notes.

The Greek text from Preisendanz (ed.), *Papyri Græcæ Magicæ* v. I, follows (with some cross-checking against images of the papyrus on the British Library's website). I have given breathings, but not accents (neither are in the original MS.). 'Barbarous names' are in small caps and separated by colons (in the MS., spaces or mid-dots are used; spacing between words is otherwise mostly lacking). For "τοῦ δεινα" ("Him, NN") would be substituted the name of the person to be delivered from the daimon. Hebrew letters indicate corresponding sections of the "Preliminary Invocation."

¹ BL Sloane MS. 3824, fol. 3r, v. (partial typeset of this MS. in *The Book of Treasure Spirits* by David Rankine, London: Avalonia, 2009). This compilation contains material drawn from the ritual of the *Ars Goëtia* (fol. 24v-28v), and another of the texts bound up with it (in a different hand) was possibly a source for the *Goëtia*.

² The repurposing of a formula of exorcism for the purpose of calling up and commanding spirits is, of course, not the invention of Bennett or Crowley; see the discussion of the "Sprints' chain," *infra*.

³ *Fragment of a Græco-Egyptian Work upon Magic*, Cambridge: Deighton.

Σε καλω τον ἀκεφαλον,
τον κτισαντα γην και οὐρανον,
τον κτισαντα νυκτα και ἡμεραν,
σε τον κτισαντα φως και σκοτος,
συ εἰ Ὅσοροννωφρις, ὄν οὐδιδες εἶδε πωποτε,
συ εἰ Ἰαβας, συ εἰ Ἰαπων,
συ διεκρινας το δικαιον και το ἀδικον,
συ ἐποίησας θηλυ και ἄρρεν,
συ ἔδειξας σποραν και καρπους,
συ ἐποίησας τους ἀνθρωπους ἀλλελοφιλειν και ἀλλελομισειν.

Ἐγο εἰμι Μουσης ὁ προφητης σου,
ὡ παρεδωκας τα μυστηρια σου τα συντελουμενα Ἰσραηλ,
συ ἔδειξας ὑγρον και ξηρον και πασαν τροφην ἐπακουσον μου,
ἐγο εἰμι αγγελος του φαπρο Ὅσοροννωφρις.
τουτο ἐστιν το ὄνομα το ἀληθινον
το παραδιδομενον τοις προφηταις Ἰσραηλ.

- [Σ] Ἐπακουσον μου ΑΡ(ΒΑ)ΘΙΑΩ: ῥΕΙΒΕΤ: ῥΘΕΛΕΒΕΡΣΗΘ :
ῥΑ(ΡΑ)ΒΛΑΘΑ: ῥΑῘΒΕΥ: ῥΕΒΕΝΦῥΙ: ΧΙΤΑΣῥΟΗ: ῥΒ(ΑΩ)ΘΙΑΩ.
εἰσακουσον μου και αποστρεψον το δαιμονιον τουτο.
- [Ψ] Ἐπικαλουμαι σε, του ἐν τω κενω πνευματι δεινον και ἀοραπον θεον,
ΑΡΟΓΟΓΟΡΟΒΡΑΩ: ΣΟΧΟΥ: ΜΟΔΟΡΙΩ: ΦΑΛΑΡΧΑΩ: ΟΟΟ, ἄγιε Ἄκεφαλε,
ἀπαλλαξον τον δεινα ἀπο του συνεχοντος αὐτον δαιμονος.
- [Μ] ΡΟΥΒΡΙΑΩ: ΜΑΡΙΩΔΑΜ: ΒΑΛΒΝΑΒΑΟΘΗ: ῥΑΣΣΑΔΩΝΑΙ:
ῥΑΦΝΙΑΩ: ῥΙ: ΘΩΛΗΘ: ῥΑΒΡΑΣΑΕ ῥΑΗΟΥ, ισχυρε Ἄκεφαλε,
ἀπαλλαξον τον δεινα ἀπο του συνεχοντος αὐτον δαιμονος.
- [ῥ] ΜΑΒΑΡΡΑΙΩ: ῥΙΩΗΛ: ΚΟΘΑ: ῥΑΘΟΡΗΒΑΛΩ: ῥΑΒΡΑΩΘ, ἀπαλλαξον τον δεινα.
- [ῥΜΣ] ῥΑΩΘ: ῥΑΒΑΩΘ: ΒΑΣΥΜ: ῥΙΣΑΚ: ΣΑΒΑΩΘ: ῥΙΑΩ.

Οὗτος ἐστιν ὁ κυριος των θεων,
οὗτος ἐστιν ὁ κυριος της οἰκουμενης,
οὗτος ἐστιν, ὄν οἱ ἀνεμοι φοβουνται,
οὗτος ἐστι ὁ ποιησας φωνη(ς) προσταγματι ἑαυτου παντα,
κυριη, βασιλευ, δυναστα, βοηθε, σωσον ψυχη.

ῥΙΕΟΥ: ΠΥΡ: ῥΙΟΥ: ΠΥΡ: ῥΙΑΩΤ: ῥΙΑΗΩ: ῥΙΟΥΥ: ῥΑΒΡΑΣΑΧ: ΣΑΒΡΙΑΜ:
ῥΟΟ: ῥΥΥ: ῥΕΥ: ῥΟΟ: ῥΥΥ: ῥΑΔΩΝΑΙΕ: ῥΗΔΕΕΔΥ: ^{εὐ}αγγελος του θεου,
ΑΝΑΛΛΑ: ΛΑῖ: ΓΑῖΑ: ΑΠΑ: ΔΙΑΧΑΝΝΑ: ΧΟΡΥΝ.

Ἐγο εἰμι ὁ ἀκεφαλος δαιμων ἐν τοις ποσιν ἔχων την ὄρασιν,
ισχυρος, (ὁ ἔχων) το πυρ το ἀθανατον,
ἐγο εἰμι ἡ ἀληθεια, ὁ μισων ἀδικηματα γινεσθαι ἐν τω κοσμο,
ἐγο εἰμι ὁ ἀστραπτων και βροντων,
ἐγο εἰμι, οὐ ἐστιν ὁ ἰδρωσ ὄμβρος ἐπιπιπτων ἐπι την γεν, ἵνα ὀχευη,
ἐγο εἰμι, οὐ το στομα καιεται δι ὄλου,
ἐγο εἰμι, ὁ γεννων και ἀπογεννων,
ἐγο εἰμι ἡ Χαρὶς του Αἰωνος,
ὄνομα μου καρδια περιζωσμενη ὄφιν.
Ἐξέλθε και ἀκολουθησον.

A number of transcription errors in *voces magica* occurred in the *Goëtia* version (including five instances of *chi* becoming *theta*; possibly due to Crowley misreading someone else’s handwriting). I have allowed these to stand in the “Preliminary Invocation,” since Crowley’s glosses frequently hinge on the erroneous readings. The above also contains a few conjectural restorations (of damaged places in the MS.) and corrections (of grammatical errors in the Greek) by Preisendanz, flagged by angle brackets: e.g. ΑΡΒΑΘΙΑΩ for ΑΡ . . ΘΙΑΩ, ΙΒΑΩΘ ΙΑΩ for ΙΒ . . ΘΙΑΩ. In one instance (ΒΑΑΒΝΑΒΑΩΘ rather than ΒΑΑΒΝΑΒΑΩΘ) I have preferred Goodwin’s reading to Preisendanz’s, but it’s clearly a *delta* and not a *lambda* in the next word (ΑΣΣΑΔΟΝΑΙ rather than ΑΣΣΑΛΟΝΑΙ). Superscripted letters are written small, above the preceding letter, in the MS.

This is followed by a short rubric (English translation by D. E. Aune from Betz, *op. cit*):

Preparation for the above ritual: Write the formula [ὄνομα] on a new sheet of papyrus, and after extending it from one of your temples to the other, read the 6 names, while you face north saying:

ὑποταξον μοι παντα τα δαιμονια, ινα μοι ην ὑπηκοος πας δαιμων ουρανιος
και αιθεριος και επιγειος και υπογειος και χερσαιος και ενυδρος
και πασα επιπομπη και μαστιξ η θεου.

And all daimons will be obedient to you. The beneficial sign is :7

ὑποταξον μοι παντα τα δαιμονια κ.τ.λ. is the prototype for the “Hear me and make all spirits subject unto me” refrain. It is not clear what the “6 names” mentioned in the rubric are. The “beneficial sign,” possibly to be written on the phylactery described in the rubric, is here approximately represented in typography.

ë denotes *eta* and õ denotes *omega*; umlauts over other vowels simply indicate that the vowel in question and the preceding one are pronounced distinctly. In their absence, *ai*, *ei*, *oi*, *ui*, *au*, *eu*, and *ou* are pronounced as single sounds (roughly, *ai* as in “aisle”, *ei* as in “veil”, *oi* as in “oil”, *ui* as in “quit”, *au* as the ‘ou’ in “loud”, *eu* as in “feud”, *ou* as in “route”—pronunciation information from Wenham, *Elements of New Testament Greek*).

In the ♀ section the fifth of the *voces magica* is OÖO not DÖO; similarly OÖ not DO after SABRIAM in the final section. The miscopying occurred in the execrable de Laurence piracy of the *Goëtia* and has been perpetuated by other writers (this, by the way, is evidence that the “Golden Dawn” version of the “Bornless One” ritual published by Regardie does not derive from a G.D. MS.), possibly because in the blackletter typeface used by Crowley capital D and O were similar (for this edition I was not able to find a completely matching font). Similarly the lower-case x and r are very similar, so de Laurence miscopied **Abbrasax** (*Abbrasax*) as *Abbrasar* in the third and sixth sequences of *voces magica*.

The Initiated Interpretation of Ceremonial Magic

This essay was reprinted in the notes to Crowley’s *Sword of Song*, under the remark “Ceremonial magic is not quite so silly as it sounds. Witness the following masterly elucidation of its inner quintessence.” It was thence in turn reprinted in vol. ii of his *Collected Works*. One additional footnote from the latter publication has been added in (describing Arthur Edward Waite as “a poet of great ability”¹) although that may have been due to Ivor Back, a friend of Crowley’s who did the editorial leg-work for *Collected Works*.

¹ While Crowley disagreed bitterly with A.E. Waite on many things, including the whole subject of Magick, viciously mocked his prose style and repeatedly attacked him in print, he nevertheless had a level of respect for Waite as a poet, as witnessed for example by a review in the *Equinox* (vol. I no. 3) of one Waite’s verse collection, *Strange Houses of Sleep*.

Preliminary Definition of Magic

This is only found in Harley MS. 6483, the “Dr. Rudd” *Lemegeton* (here cited simply as “Rudd”).¹ Crowley later quoted it in the prefatory material to *Magick in Theory and Practice*. Crowley scholar Martin Starr (cited in an editorial note to the 1994 “Blue Brick” edition of Crowley’s *Magick*) identified it as an edited excerpt from ch. XII of a 1656 English translation of *Themis Aurea*, a Rosicrucian work by Michael Maier (first published in Latin in 1618). Thus, while not originally part of the *Lemegeton*, it predates the initial redaction / compilation of the work as a whole. “Rudd’s” *Rosie Crucian Secrets* (Harley MS. 6485), while internally purported to be copied from “the sheets of Dr. Dee,” includes other borrowings from *Themis Aurea*. The distinction between *nigromantia* and *necromantia* made by Mathers in the footnote, whatever its etymological basis, was not always recognised in mediæval-Renaissance writings on Magic, nor indeed by modern scholarly writers commenting on mediæval magic.²

Brief Introductory Description

“Rudd” only gives the preamble up to “... calling them forth to visible appearance” and that under the title *Liber Malorum Spirituum seu Goetia*. Further, none of the four parallel texts is identical, or even close, to any of the other three³ BL copies, suggesting Mathers had access to multiple *Lemegeton* MSS. besides the 4 in the BL, not just the single “private codex” mentioned in connection with the figure of the Circle.⁴

Mathers’ use of the term “ancient” here is at best hyperbole, at worst a product of ignorance or dishonesty (similarly, on the title page of his translation of the *Key of Solomon*, the work was described as being edited “from ancient MSS. in the British Museum” when five of the seven source MSS. he used are 18th-century, and the other two 17th-century). While the *Ars Goëtia* does indeed derive from mediæval traditions of “Solomonic Magic” and includes portions traceable to texts that existed in the early 16th century or before, the 16th-century and older spirit catalogues either omit the “seals and characters” of the Spirits completely, or have characters which bear no resemblance to those of the *Goëtia* even where the names match, as well as generally being far less elaborate.⁵

¹ “Dr. Rudd” is the imputed author / redactor / annotator of a series of works which survive in MS. copies in the Harleian collection of the British Library (BL Harley MSS. 6479-86, internally indicated as having been copied 1712-1714 by “Peter Smart, M.A.”). Little or nothing is known of this individual (a purported note on his nativity in Harley 6481, for instance, gives the date of birth of John Heydon) and the texts under his name contain multiple instances of plagiarism from printed works of 1650-1690, which led A.E. Waite (*Brotherhood of the Rosy Cross*, p. 401) to suspect that Rudd was simply “a figment of the brain of Smart.”

Portions of the collection do not derive directly from printed books: besides the *Lemegeton*, a significant part of Harley 6482 is drawn from the angel-magic treatise *Janua Magica Reserata*, the most complete known copy of which is bound up with the *Lemegeton*, forming what is now Sloane MS. 3825; however, these MS. traditions in turn were demonstrably redacted in the latter half of the seventeenth century and have heavy dependence on printed English works of the period.

² See for example Klaassen, “Necromancy,” in *The Routledge History of Medieval Magic*, and Weill-Parot, “Cecco d’Ascoli and Antonio da Montolmo: The building of a ‘nigromantical’ cosmology and the birth of the author-magician” in the same volume. Klaassen defines necromancy as “a category of ritual magic that concerns itself principally with conjuring demons, though sometimes also angels, terrene spirits such as fairies, and very rarely spirits of the dead”; *per* Weill-Parot “*nigromancia* usually means magic with the assistance of demons, whereas *necromancia* generally means divination through the invocation of the dead.”

³ Sloane MS. 3805 contains the beginning of the *Lemegeton*, breaking off a short way into the *Goëtia*.

⁴ One of these was probably a copy made by Frederick Hockley or one of his associates: this MS. sub-tradition omits the *Ars Notoria* (as does Sloane 2731, but that still includes it in the list of parts); the fourth column is very closely (not identically) worded to the versions in Wellcome MSS. 3203 and 4665 (including the omission of the words “of spirits” at the start of the description of the Pauline Art). The elaboration of the design of the circle with a coiled serpent, and the use of coloured washes in various figures as described in the text, while not appearing in either of the Wellcome copies, are consistent with the artistic / talismanic flourishes for which Hockley’s higher-effort manuscripts are notable.

⁵ See for example Firenze, Biblioteca Medicea Laurenziana, MS. Plut 89 sup 38, fol.47v-51r (15th-century).

Briefly: the *Lemegeton* as we have it, and as summarized in the introductory description, is a 17th-century English collection of five magical texts attributed to Solomon.¹

A *terminus a quo* for the redaction is given by the use of printed sources, particularly in the *Goëtia*; a *terminus ante quem* is given by a scribal note on one fragmentary BL copy (with the outline description and start of the *Goëtia*) dating it “the 13th of January 1685.”² As for the individual texts:

1. Ars Goëtia.

The *Goëtia* itself is composite. The general praxis derives from what is loosely termed “Solomonic magic” although drastically simplified compared to 16th & 17th century *Clavicula Salomonis* exemplars in respect of the instructions for the preparation of the operator and preliminary rites; the conjurations, while structured differently, have substantial sections which are English translations of those in the *Heptameron seu elementa magica*, a 16th-century³ Grimoire of planetary magick (falsely attributed to Pietro d’Abano) which was printed bound up with the *De occulta philosophia liber quartus* (falsely attributed to Heinrich Cornelius Agrippa von Nettesheim) in 1559 and subsequently; and the catalogue of spirits is an adaptation of the “Book of the Offices of the Spirits,” various versions of which existed in MS. in the 16th century and earlier.⁴

Specifically, the main source is a *Liber Officiorum Spirituum* version which was published, with a hostile commentary and omissions intended to make it unusable, by Johann Wier in 1577 as *Pseudomonarchia daemonum* (as an appendix to the fifth edition of his *De praestigiis daemonum*).⁵ An English translation based on Wier’s publication was printed by Reginald Scot in *The Discoverie of Witchcraft* (1584).⁶ Wier’s text had 69 spirits; Scot’s 68, omitting #4 from Wier’s copy, the Prince and Duke Prufas or Bufas (also omitted in the *Goëtia*). The *Goëtia* perpetuates a few translation

¹ In the printed *Ars Notoria* included in the 1600 and later “Beringos Fratres” editions of Agrippa’s *Opera*, reference is made to “[...] Salomon in tractatu Lemegeton, hoc est, in tractatu spiritualium & secretorum experimentorum.” This reference, with various spellings of the name (e.g. *Lemogethon*) appears in mediæval *Ars Notoria* MSS., and the name also appears (as *Lemogethom*, *Lemogeton*, &c.) as a *vox magica* in one of the orations in the same work. Since an English translation of the printed *Ars Notoria* appeared not long before the *Lemegeton* being redacted (and formed part of it), it is likely that the title—over which E.M. Butler (*Ritual Magic*, p. 65) puzzled briefly, and which Joseph Peterson (introduction to a 2001 critical edition of the texts) initially ascribed to the compiler’s ignorance of Latin and desire for something meaning “Little Key of Solomon”—was applied to the collection to meet demand for a rumoured but lost (or fictitious) work.

² BL Sloane MS. 3805, fol. 111-114. See description in Adam McLean’s “Database of Alchemical Manuscripts” (alchemywebsite.com/mss/MSS390.HTM). Sloane 2731 is dated a year later and incorporates variant readings from at least two copies of the work. Sloane 3825 bears marginalia and corrections in the hand of Elias Ashmole (died 1692).

³ In its printed form, that is; it is edited and rearranged from an older work with a different title (variously *Elucidarium Necromantiae*, *Lucidarium artis nigromantice*, *Lucidarium in arte magica*, &c.: henceforth *Lucidarium*) but the same imputed authorship, which in turn derives from multiple mediæval sources including the *Clavicula Salomonis*, *Sepher Raziel* (*Liber Salomonis*) and *Liber Iuratus*. See Peterson, *Elucidation of Necromancy*.

⁴ The *Antipalus Maleficiorum* of Trithemius, written 1508 and listing magical texts circulating at the time, mentions, as two distinct works, a *De officiis spirituum* attributed to Solomon (“execrable and entirely diabolic”), as well as a *Liber officiorum* which divides up demons into four *Imperatores* with multiple Kings, Dukes, Marquises and Counts under them, suggesting the MS. tradition had already significantly diverged by then. Some 15th-century exemplars survive (e.g. MS. Coxe 25, formerly BPH MS. 114, pp. 173-187; Florence, Biblioteca Medicea Laurenziana, MS. Plut 89 sup 38, fol. 303r *sqq.*; excerpts in Munich, Clm 849; Trinity MS. O.8.29 fol. 179v0-182v0 was placed thus early by Kieckhefer, *Forbidden Rites*) but are not as well known as the Wier / Scot / *Goëtia* line.

⁵ A re-set with a parallel English translation appears in an appendix to Peterson, *Lemegeton Clavicula Salomonis*.

⁶ A marginal note at the end of Book XV, ch. 2 of the *Discoverie* apparently states that the catalogue of spirits was copied from a manuscript on parchment by one “T.R.,” dated 1570 (*i.e.*, seven years before the publication of the *Pseudomonarchia*); however the similarities to the Wier version, including some hostile comments and omissions (Wier admitted to leaving out vital information on praxis and there is nothing substantial in Scot’s printing that is not in Wier’s), suggests that Scot’s text was translated from the *Pseudomonarchia* rather than deriving from an earlier MS. source. Possibly the MS. was back-dated, or more likely the note at the end of ch. 2 was placed there in error or as misdirection, it rather belonging with the other processes in Book XV of the *Discoverie*, and the translation of the *Pseudomonarchia* was made or directly commissioned by Scot (who had drawn on *De Praestigiis Daemonum* in other respects). Peterson (online edition of the *Pseudomonarchia Daemonum* at esotericarchives.com) has argued that the errors and omissions in Scot’s publication are due to the translation having been made from a defective MS. copy of the Latin rather than a print edition.

errors or oddities from Scot's publication, but also has notable divergences from it, and scrambles the order of the spirits after the first two. A significantly different version from around the same period forms part of an extensive magical miscellany in English and Latin that survives in manuscript (Folger Shakespeare Library, MS. V.b. 26, "Book of magic with instructions for invoking spirits," p. 73 *sqq.*).¹

2. *Ars Theurgia-Goëtia*.

This lists 31 principal spirits, belonging to the "Aërial" region—seen as metaphysically, and morally, in an intermediate and somewhat ambiguous position between the infernal and celestial realms—and enumerates an astronomical number of subordinates (such as "60,000,000,000,000 Dukes" under the chief spirit Carnesiel), of whom relatively few (but still nearly 500) are given names or characters; of the 31, 20 are referred to points of the compass (four "Emperors" governing the cardinal points, the other 16 distributed around) and the other 11 are said to wander and have no fixed place. They are not given distinct offices or descriptions: rather we are vaguely told: "The offices of these Spirits is all one for what one can doe the other can doe the same, they can shew and discover all things that is hidd and done in the world: and can fetch and carry or doe any thinge that is to be done or is contained in any of the four Elements Fier, aijre, Earth and water &c. allso the secrets of Kings or any other person or persons let it be in what kinde it will."²

The *Theurgia-Goëtia* was based on Lib. i of the *Steganographia* of Johannes Trithemius, a work on cryptography masquerading as a book of magic (the spirit names and attributions to directions, and the insane numbers of underlings are the same, although the vast majority of the spirit seals are previously unknown) whose "conjurations" composed of the name of a spirit followed by a string of seemingly senseless and barbarous words were coded messages describing steganographic cipher systems,³ and the simple characters for the principal spirits were a device to indicate to the recipient of a message just *which* system was being used. The *Steganographia* was completed around 1499, circulated in manuscript over the sixteenth century and was first printed in 1606.

The seemingly oxymoronic title (classically γοητεία was used by those who claimed to practice θεουργία as a term of abuse for what other magicians did, and by the Renaissance the terms were used to distinguish frankly demonic magic from practices such as the *Ars Notoria*, the *Ars Almadel* and others which purported to deal only with good angels and divine power⁴) is accounted for by the mixed nature of the spirits. The text refers back to the *Goëtia* for parts of its praxis, indicating it was redacted alongside or after it.

Part of the text appears in Sloane MS. 3824 (fol. 53-70) as "The Second part of the Art of King Solomon" (a fragment of an abridged English translation of Book I of the *Steganographia* was later bound up with it); this copy lacks the spirit seals, and breaks off in the entry for the sixteenth chief spirits, although it contains some materials not found in the complete *Lemegeton* copies.

3. *Ars Paulina*.

The *Pauline Art*⁵ of the *Lemegeton* is in two, largely independent, divisions. The first contains a catalogue of Angels for the 12 hours of the day and night, and describes a system for conjuring them, involving the preparation of circular seals bearing astrological symbols (this combines actual astrological calculations involving the positions of Signs and Planets in Houses with Solomonic

¹ Typeset in Harms, Clarke & Peterson, *The Book of Oberon*. Portions of the MS. are internally dated 1577-83, although it is likely its actual copying / compilation extended over a longer period. A 19th-century copy of the "Offices of the Spirits" section by Frederick Hockley was typeset as *A Book of the Offices of the Spirits*, edited by Colin D. Campbell.

² Sloane MS. 3825, fol. 116v.

³ *i.e.*, systems whereby a hidden message is embedded within a seemingly innocuous cover text, for example being spelt out by the first letter of every other word.

⁴ See, *e.g.* Agrippa, *De incertitudine et vanitate scientiarum* cap. 45, 46, and, indeed, the introduction to the *Lemegeton* which brackets the *Ars Paulina* and *Almadel* (oddly, not the *Ars Notoria*) together as "the *Theurgia* of Solomon."

⁵ Not to be confused with "Paul & Art," of whom it is sung, And the people bowed and prayed to the neon god they made.

planetary “days and hours”). This section, like the *Theurgia-Goëtia*, derives in large part from the *Steganographia*.¹

The second division contains a catalogue of Angels for the 12 signs and 360 degrees of the Zodiac, with instructions for preparing seals for them,² followed by instructions for identifying (from one’s astrological birthchart) and invoking a personal “genius” or “angell guardian.”³ The general scheme and the angel names derive from a seventeenth-century French work, *L’oeuvre des oeuvres, ou le plus parfait des sciences steganographiques, Paulines, Armadelles & Lullites* of Jean Belot, the bulk of which is a treatise on rhetoric, dialectic and the Lullian Art.⁴

References to guns as being in common use by soldiers, astrological calculations for a specific date in 1641, and phrasing borrowed from *A True and Faithful Relation of what passed for many yeeres between Dr. John Dee [...] and some Spirits* (1659)⁵ further reinforce that this work was redacted in the mid / late 17th century. Cornelius Agrippa in *De incertitudine et vanitate scientiarum*, cap. 46, “Theurgia,” mentioned and denounced the *Ars Paulina* alongside the *Ars Almadel*, *Ars Notoria* and “Art of Revelations.” Lynn Thorndike in *A History of Magic and Experimental Science* (vol. II, chapter “Solomon and the *Ars Notoria*”) mentions the “Pauline Art” as being represented as having been revealed to Paul of Tarsus after he was caught up into the third heaven. These references are to an unrelated work (save in so far as its citation by Agrippa next to the *Ars Almadel* and *Ars Notoria* likely prompted the redactor of the *Lemegeton* to make something up under that name to put alongside those) of the same title, being a more overtly Christian derivative of the *Ars Notoria*, material from which survives in Latin manuscripts in Paris, Leipzig and the Vatican (the Leipzig version, Cod. mag. 124, is titled *Ars Paulina alias Notoria dicta*; the Paris text, a fragment on fol. 9 & 10 of BnF Latin 7170A, follows immediately from some *Ars Notoria* orations).

4. *Ars Almadel*.

The *Ars Almadel* of the *Lemegeton* divides up the powers it summons into four “Choras” or “Altitudes,” split up by the cardinal points of the tropical Zodiac: each Altitude rules the three signs of that quarter of the year, with two angels referred to the first (cardinal) sign, two the second (fixed) and one only for the mutable sign. It is the shortest “book” of the *Lemegeton* (four and a half pages in Sloane 3825, for example) and is traceable to Latin manuscript traditions of mediæval origin, in turn deriving from Arabic sources.⁶ The name “Almadel,” which also appears as *Almandel* and *al-Mandal*, has been suggested to be traceable to the Sanskrit *mandala*.

¹ Per Peterson (*Lemegeton*, Introduction p. xv): “The spirits in Part I of *Ars Paulina* coincide exactly with those found in Book 2 of Trithemius’ *Steganographia*.”

² Peterson identified the zodiacal seals as being drawn from the pseudo-Paracelsan *Archidoxes Magica*, and perpetuating errors in the printed edition of Robert Turner’s English translation (pub. 1656).

³ A prayer to the Angel in this part has very strong parallels (word-for-word identical in places) to one which appeared in one of the interpolated chapters (Book XV ch. vii) in the 1665 “third edition” of Scot’s *Discovery of Witchcraft*.

⁴ Identified by Alan Thorogood in a 2016 edition of the *Pauline Art*, based on a MS. copy by Frederick Hockley. Belot did not tabulate the names at length but gave rules for constructing them and a table with a single Hebrew letter for each degree of the Zodiac (pp. 48 *sqq* of the 1623 Paris second edition). The material sourced to the *Steganographia* by Belot actually appears to derive from Trithemius’ “Ave Maria” cipher in the *Polygraphia*.

⁵ The prayer to the Guardian Angel replaces the closing of the *Discovery* version (“by the tears of Saints and Songs of Angels, in the name of the Father, Son and Holy Ghost, who are one God for ever and ever”) with “By and in the name of the great god **Jehovah**, whereunto the whole quire of heaven singeth continually *O Mappa La-man Hallelujah Amen*,” an expression from the Spirit Action of 1584.04.14, *T&FR* p. 82. The main conjuration of the first part of the *Ars Paulina* concludes: “[...] and doe for me as for the servant of the highest God so farr as god hath given you power in office to performe: whereunto I move you in power and presence to appear that I may sing with his holy angels *O mappa-la-man Hallelujah Amen*.” “I move you in power and presence,” while recurring with variations in late 17th-century English magical works, is traceable to the sixth of Dee & Kelly’s *Claves Angelicae*.

⁶ The *Lemegeton* version has been drastically simplified from the Latin *Almadel* tradition, which has twelve “altitudes” for the signs of the Zodiac. See Peterson’s account at esotericarchives.com/solomon/almadel.htm and sources there cited. Further, the conjuration in the *Lemegeton* version shares phrasing with the *Pauline Art* of the *Lemegeton* (the

The “Almadel of Solomon” is described in the *Lemegeton* version as a square wax talisman with a hexagram inscribed and various names of God around the border, supported by four candles at the corners, which serves as a kind of portable altar. Other branches of the tradition have it as an engraved metal plate, and even in the Latin versions there are notable variations in the design.¹ It is possible that it was an inspiration for the table of practice or *Tabula Sancta* described in John Dee’s spirit diaries, although that was rather larger.

5. Ars Notoria.

The Notary Art, attributed variously to Solomon and Apollonius of Tyanæa, appears to be a medieval magical derivative of classical art of memory, based around the contemplation of elaborate text-based images or *notæ* while repeating prayers, with the intention of rapidly acquiring mastery of a variety of forms of knowledge (principally the seven “liberal arts” that formed the standard mediæval university curriculum). Multiple mediæval MSS. are extant (e.g. BL Sloane MS. 1712, BnF Lat. 7152, 7153, 9663, Yale Mellon MS. 1). The *Ars Notoria* was condemned by Aquinas (cited in Yates, *Art of Memory*) and Renaissance writers such as Erasmus and Agrippa (in *De vanitate &c.*).

One text, omitting all *Notæ*, appeared in some editions of Agrippa’s collected works,² from which Robert Turner produced an English translation (published 1657) which was incorporated into the *Lemegeton*. As already remarked, the name “Lemegeton” itself is drawn from this work.

Colour images of the mediæval manuscript versions mentioned (which include the *notæ*), among others, can now be found online on the websites of the institutions holding them, and elsewhere.³

The scheme of the *Lemegeton*, then, seems to have been intended as a complete system which ascends through the various “worlds” of mediæval-Renaissance magical cosmology, from the infernal (*Goëtia*) through the aerial (*Theurgia-Goëtia*) to the celestial (planetary / zodiacal – *Ars Paulina*, *Ars Almadel*) concluding with the orations of the *Ars Notoria* which are addressed to supercelestial angels and the Divine. In the introductory summary of the *Lemegeton* the third and fourth books are said to collectively comprise the *Theurgia*, “to be sought after by divine seeking.”

A few complete—or, at least, more complete than Crowley’s—editions of the *Lemegeton* have been printed since the Mathers-Crowley *Goëtia* was issued.⁴ The only ones worth mentioning here are Joseph Peterson’s *Lemegeton Clavicula Salomonis* (2001), prepared from the BL MSS. (principally Sloane 3825) and the printed edition of Turner’s translation of the *Ars Notoria*, and Steven Skinner & David Rankine’s *The Goëtia of Dr. Rudd* (2007), a typeset of the *Goëtia*, *Theurgia-Goëtia*, *Ars Paulina* and *Ars Almadel* from Harley MS. 6483. The “Rudd” *Goëtia* exhibits major variations from the Sloane texts and has the bulk of the *Heptameron* interpolated, rather clumsily, after the conjurations while omitting the original instruction on the circle and preliminary rites.⁵

The inclusion of the compass diagram of the *Ars Theurgia-Goëtia* and the characters of Carnesiel and four of his underlings in the third plate of the Mathers-Crowley edition indicates that Mathers had at least made a start on the second book of the *Lemegeton*, but either he didn’t complete it, it wasn’t

conclusion is word-for-word identical with the conjuration of the latter work as quoted above) strongly suggesting the two were redacted together rather than an older English *Almadel* version being carried over wholesale.

¹ For a detailed study and editions of texts, see Véronèse, *L’Almandal et l’Almadel latins au Moyen Âge*. An Arabic *Kitab al-Mandal* is also known.

² At least three of the “Lugduni: per Beringos Fratres” (a fake imprint) printings contain the text, including the “1600” (Zetzner) edition but not the one (1579) that received a modern facsimile (Hildesheim: Georg Olms, 1970).

³ For a critical edition of the Latin texts, see J. Véronèse, *L’Ars Notoria au Moyen Âge*.

⁴ In originally preparing these notes I made use of a digital edition of the *Lemegeton* (omitting the *Ars Notoria* but including the appendix from Sloane MSS. 2731 & 3648 as a fifth book under the title *Ars Nova*) by Ben Rowe, web-published in 1999 on his “Norton’s Imperium” site; this was based on the De Laurence piracy of the Mathers-Crowley *Goëtia* for the first book, and Sloane 2731 for the rest.

⁵ It is interesting as an example of the transmission of magical texts and how redactors could get creative with the material: the editors’ attribution of the redaction to Captain Thomas Rudd (1584-1656) is utterly untenable.

among the MSS. that Crowley was able to get his hands on,¹ or the Beast balked at the cost of getting the work's 500+ spirit seals professionally redrawn and turned into plates.

Crowley's threatened "History of the Order of the Golden Dawn" did not manifest under that title; see instead the instalments of *The Temple of Solomon the King* by J. F. C. Fuller (based on Crowley's notebooks) published in *Equinox* vol. I nos. 2, 3 and 4, as well as *The Magicians of the Golden Dawn* by Ellic Howe and *Ritual Magic in England* by Francis King.

Shemhamphorash

This section title seems to be an interpolation by Crowley or Mathers; in the BL *Lemegeton* MSS. the list of spirits has no section title distinct from the *Ars Goëtia* as a whole. *Shem ha-Mephorash* (שֵׁם הַמְפֹרָשׁ), meaning something like "Divided Name" or "Name of Extension" is most commonly applied to a set of names derived by Kabbalists from three consecutive verses in the Book of Exodus (xiv, 19-21), each of which has 72 letters in the original Hebrew. By writing these out in rows, the first and third right to left as usual, the second left to right, and reading down the columns, 72 three-letter names are obtained. Since the first of those verses mentions "the angel of the Elohim" (*malak ha-Elohim*), from each three-letter group the name of an Angel is obtained by appending either הַי or אֱל (see, e.g., table in Agrippa *De occ. phil.* lib. III cap. xxv). In the "Rudd" *Goëtia*, the sigil of each spirit has next to it, apparently supposed to be engraved on the reverse of the spirit's seal, a design with the name of one of the 72 Angels in Hebrew and Roman script, and an associated versicle in Latin (translated from Bible verses, mostly in the Psalms, which contain in the Hebrew (a) the name יהוה (with three exceptions) and (b) the three letters of the particular name, in the same order).²

Where multiple variant names for Spirits are given, this is down to divergence from repeated copying; most MSS. only give one orthography for each name.³ Similarly for seven of the eight spirits that have two variant seals shown; any given MS. has only one, the exception being #26, Buné / Bimé, where the three *Lemegeton* MSS. from the Sloane collection give two significantly different forms. Further, the proportions of some seals have been squashed or stretched to fit them neatly inside the circular borders (not in the Sloane MSS.; Harley 6483 has the borders, bearing the names of the spirits in Roman script and pointed Hebrew).

Where Mathers has remarked unusual or variant readings in the description of a spirit in a footnote, I have in many instances cross-referenced to the corresponding entry in the *Pseudo-monarchia*. Issues that cannot be dealt with in a brief footnote are discussed below.

Two handwritten marginal notes by Crowley to this section which appeared in the First Impressions edition are omitted; one had no obvious citation point (it read "I think he can only be invoked at this time" and appeared at the bottom of the page with the descriptions of Paimon, Buer and Gusion) and the other (to the description of 31, Foras) was partially illegible and I could make no sense of it (it appears to read: "Distinguish from (?)Sandow").

The system of Angelic Hierarchies alluded to in various of the descriptions of the Spirits is due to a Platonizing Christian mystic and theologian known as pseudo-Dionysus (ca. 5th century C.E.; his system heavily plagiarised the Platonist Proclus) and postulates nine orders of celestial spirits, to wit:

¹ Richard Kaczynski, in *Perdurabo: the Life of Aleister Crowley* (cited in the entry for *Goëtia* in the Crowley bibliography posted online by "100th Monkey Press") suggests that the MS. was acquired by Crowley when he raided the London headquarters of the Golden Dawn in April 1900, in the course of the feud between Mathers (to whom he was loyal at the time) and most of the rest of the organisation's members. Francis King (*Ritual Magic in England*, appendix "Mathers' versions of the Grimoires") states that Mathers completed his edition of the *Ars Goëtia* by 1898, that it was copied and circulated among G.D. members, and that Crowley acquired a copy that had previously been in the possession of Allan Bennett when Bennett left for Ceylon.

² This innovation by "Rudd" has led to the belief in some quarters that the spirits of the *Ars Goëtia* have some connection with, are the "dark side" of, or are specifically / individually controlled by, the Angels of the Shem ha-Mephorash.

³ Sloane MS. 2731 includes marginalia indicating variant names sourced to "another copy" for at least seven spirits. Several such variations were included by Wier, although it is unclear if he had one MS. noting variant names, or two generally similar MSS. that differed on the names in question.

Seraphim, Kerubim, Thrones; Dominations (or Dominions), Powers (or Potestates), Virtues; Principalities, Archangels, Angels. The scheme became more or less official church dogma under Pope Gregory, and was elaborated / commented on by Thomas Aquinas in his *Summa Theologia*. Agrippa (*De Occ. Phil.* lib. II cap xiii) refers them to the Sephiroth from Kether to Yesod in that order, with “Blessed Souls” in Malkuth to fill out the scheme.

3: VASSAGO does not appear in the *Pseudomonarchia*. One *Usagoo* or *Uzago*, who “appeareth in the form of an Angel,” appears in the Folger MS. V.b. 26 “Offices of the Spirits” (pp. 79, 84). Waite in *Book of Black Magic and of Pacts* stated that he is also invoked in ceremonial crystallo-mancy by self-styled practitioners of “White Magic,”¹ giving no specifics, although he did print a variant form of the seal said to be used in “White Magic.” Waite’s immediate source turned out to be an “Experiment of Vassago,” in which the spirit is summoned to appear in a crystal, found in a collection of magical texts which circulated in MS. in the 19th century, in copies made by Frederick Hockley or his associates, based on materials copied by Ebenezer Sibley in the 18th century.² An earlier version of this “Experiment” including the seal appears in Sloane MS. 3824.³ In all these copies this process is accompanied by a similar “Experiment of Agares” (which again, includes a character for Agares similar to, but less elaborate than, the *Goëtia* form), which is the source for the statement that Vassago is of the same nature as Agares.⁴

8. BARBATOS appears (as *Barbarus*), along with GUSION (as *Cason*), BOTIS (as *Otius*), PURSON (as *Curson*), ELIGOS (as *Alugor*), VOLAC (as *Volach*), GREMORY (as *Gaeneron*), CIMEIES (as *Tvueries*), and AMY (as *Hanni*), in a *liber officiorum* fragment (listing only 11 spirits) in a 15th-century magical miscellany in Latin known as the “Munich Manual of Demonic Magic.”⁵ The other two spirits in the Munich list, Prince *Taob* and Marquis *Svcax*, do not, as far as I can tell (even allowing for similar levels of corruption in the names) appear in the Wier / Scot / *Ars Goëtia* list.⁶ In the description of the spirit, “he appeareth when the Sun is in Sagittary” is a garbling of *apparet in signo Sagittarii sylvestris* in Wier, more literally “he appears in the form of a woodland archer” (Scot left *in signo sagittarii sylvestris* untranslated); the Folger “Book of Magic” has “a shooter or forest man.”

9: PAIMON is himself frequently numbered as one of the Demon Kings of the quarters. He is evoked, along with BATHIN and a spirit called BARMA, in one of the procedures interpolated into the 1665 edition of Scot’s *Discoverie*.

10: BUER, according to Wier, *conspicitur in signo* *. (Buer appears immediately after Barbatos in Wier’s list.)

13: BELETH. The *Pseudomonarchia* mentions that Beleth, like many of the other spirits, has hopes to return to the Seventh Throne, “quod minus credibile” (probably an interpolation by Wier).

19: SALLOS. The *Pseudomonarchia* entry for “Zaleos” (Saleos in Scot) cuts off after the description and omits to give any offices or numerate his legions. A *Caleos* with a very similar description

¹ Simply putting “White Magic” in scare quotes would have been too straightforward for Waite: his actual expression was “White Magic—as the most dubious of all arts is called in the scorn of its professors.” (*op. cit.*, p. 197 n.)

² See, e.g., Peterson (ed.), *The Clavis or Key to the Magic of Solomon*. Copies also appear in Wellcome MSS. 2842 and 3203. Waite gives a slightly more elaborate account of ritual crystallo-mancy calling on Vassago in *The Occult Sciences*.

³ Fol. 110r-111v. This copy is mid / late seventeenth century in its present form: shortly after the Vassago process, and in the same hand, is a passage (fol. 116v) deriving from Casaubon’s *A True & Faithful Relation* (pub. 1659).

⁴ “Agares is practically the same as in the former Experiment of the spirit, *Vassago* [...]” – Sloane 3824 fol.111v.

⁵ Bayern Staatsbibliothek MS. Clm. 849 (fol. 65v-65r bis); typeset in Kieckhefer, *Forbidden Rites* (as No. 34). It is likely that the compiler of this MS., a collection of individual procedures, spells or “experiments,” simply selected the spirits from a fuller *Liber Officiorum* version whose functions were most in line with his particular interests.

⁶ *Taob* is possibly the President / Prince Gäap, who has the variant name *Tap* in the *Pseudomonarchia*; the offices given for the two differ significantly, but the descriptions have similar wording, allowing for *in signo Meridiei* being garbled into *in signo medici* or *vice versa*. *Svcax* appears as *Suchay*, an underling of *Paimon*, in the Folger *Offices of the Spirits* (p. 83). See Joseph Peterson’s edition of the *Pseudomonarchia Daemonum* at esotericarchives.com/solomon/weyer.htm.

appears in the Folger “Book of Magic” with completely different offices: the redactor of the *Goëtia* either made the offices up, took them from another text, or called up the spirit (said in the Folger list to be very false in his answers unless well mastered and constrained) and asked.

26: BUNE. *Bimé* (thus Sloane 3648 & Harley 6483) is a late copyist error; Wier & Scot both have *Bune*. According to all three Sloane *Goëtia* versions, it is the more complex form of the seal, given first, which is best (Harley 6483 only has the simplified form).

32: ASMODY. The sentence “When the Exorcist hath a mind to call him...” has been rendered nonsensical due to mistranslation in Scot’s text, compounded by misunderstanding of 16th-century usage by later copyists, and the further interpolation of “or head-dress” by Mathers or Crowley. Wier’s Latin runs: *Cum hujus officia exercet exorcista, sit fortis, cautus & in pedibus stans: si vero coopertus fuerit, ut in omnibus detegatur, efficiet: Quod si non fecerit exorcista, ab Amaymone in cunctis decipietur*. Approx: “When the exorcist employs his [Asmodai’s] offices, [the exorcist] should be strong, wary [lit. “warned”], standing on his feet, for should he be overwhelmed, he will be exposed in everything: if the exorcist does not do this he will be deceived in everything by Amaymon.” In the powers of Asmoday, “Invincible” is a copyist error in Sloane 3648 for “Invisible” (Wier has *Hominem reddit invisibilem*, Scot and the other two Sloane *Lemegeton* MSS. “invisible”).

33: GAÄP. The entry for Gaäp in Wier and Scot goes off on a long digression, outlining a legend concerning how Cham (Ham) son of Noah was the first human after the Flood to invoke evil spirits, and mentioning many unspeakable things (*nefaria*) done by “exorcists”; also refusing to disclose the means whereby Gaäp (or possibly Beleth, the Latin is ambiguous) may be constrained by an Exorcist who cannot get him to appear or show himself, since that too is *nefandum*.

35: MARCHOSIAS. According to the *Pseudomonarchia*, the form of Marchosias is *lupa ferocissimæ cum alis gryphi, cauda serpentina, & ex ore nescio quid evomens...* “of a ferocious she-wolf with the wings of a gryphon, a serpentine tail, and vomiting I don’t know what out of its mouth.” Wier also remarks that he was deceived in his hope.

55: OROBAS. Lon Milo DuQuette, in an edition of the *Goëtia* he co-edited with Christopher S. Hyatt, gives an account of an evocation of this spirit and suggests it was with its help that he became a Bishop of E.G.C.

57: OSÉ. The *Pseudomonarchia* does not state how many legions Osé rules, so whoever compiled the *Goëtia* had to guess.

61: ZAGAN. According to the Wier text, Zagan, besides the trick with the metals and achieving what the British educational system generally fails in, transforms water into wine, and blood into oil, and the reverse; Scot’s gave ‘wine’ for ‘oil.’

64: FLAUROS has acquired sixteen more legions between the *Pseudomonarchia* and the *Goëtia*.

67: AMDUSIAS. The thing with the trees has been garbled due to a mistranslation and possibly also the translator’s failing to understand a Latin idiom: *Pseudomonarchia* has *ut ... abores ad exorcistæ genu se inclinent*, lit. “that trees bend the knee to the Exorcist” probably meaning “that the trees shall be subject to the exorcist.”

68: BELIAL. The *Pseudomonarchia* assigns 80 legions to Belial. The entry for Belial in the *Pseudomonarchia* includes a version of the myth of Solomon’s sealing up the spirits in a glass vessel.¹ While listing 69 spirits, the *Pseudomonarchia* states that 72 kings along with their legions were sealed up;² it

¹ *in vase vitreo*, mistranslated “in a brasen vessel” in Scot.

² Other texts that refer to this legend give the number of demon kings sealed up with their legions by Solomon as 372 (*trecentos septuaginta duos* — see the version of the *Vinculum Spirituum* in Clm 10085) or 3 (a process in Cambridge Additional MS. 3544, typeset by F. Young as *The Cambridge Book of Magic*). Scot (*Discoverie* Book XV cap. 1), immediately prior to the translation of the *Pseudomonarchia*, says of “coniurers” that “they call up by name, and have at

also gives various other details not included in the *Goëtia*. The writer presents himself not as Solomon, but as one who learnt the Art from Solomon;¹ he angrily rebuts the claim that Solomon, seduced by the cunning of a certain woman, once inclined himself to pray before the idol of Belial, asserting that Solomon accomplished all his works by divine virtue which never forsook him.

Crowley's note from 1923 e.v. possibly alludes to various workings directed at this spirit, in particular one on the 9th of March 1918 e.v. "to create Belial as 2nd dec. Aquarius, night-demon – to bring 'earned success.' "

70-72: SEERE, DANTALION, and ANDROMALIUS, do not appear in the *Pseudomonarchia*. They are, however, described in what appears to be a fragment of a *De officiis spirituum* variant in Sloane MS. 3824, along with simple forms of their seals.² The description of their offices in the latter work is consistent with that in the *Goëtia*, although it omits descriptions of their appearance or enumeration of how many legions they govern.

Andromalius is cited, as "Andromalcus," in an "Abraham's Eye" process to punish a thief,³ and is also mentioned, as "Andrew Malchus," as a spirit called up in connection with treasure-hunting in the early 16th century.⁴

Properly documenting the appearances of Goëtic spirits in popular culture, particularly video games and animated works of Japanese origin (such as the *Megami Tensei* franchise), over the past few decades, would require extensive research and would bloat this volume excessively.

Observations

The compiler of the *Goëtia* evidently left it up to the Magician to discover which of the four Great Kings each spirit was under; since the rulership or assignment to a quarter is only given for a few and there is no obvious pattern. The Folger *Offices of the Spirits* (pp. 81-84) names 12 spirits subject to each King, up to half of whom (depending on how much variation in names, descriptions and offices you're prepared to accept) also appear in the *Goëtia*, only one (and that one not in the Wier list) under the King of the North.

The names of the Kings and the rules concerning at what hours spirits of each rank may be bound appear in the Wier and Scot texts; Wier's deliberate omissions likely included a more detailed account of the Kings, as well as the three chief spirits (Lucifer, Beelzebub and Satan) set over them; versions survive in (for example) Folger MS. V.b. 26, Sloane MS. 3824 and the Trinity *Livre des esperitz*.

In these latter the Kings of the quarters are named as (with minor variants in spelling) ORIENS (E), AMAYMON (S), PAYMON (W) and EGYN (N).

Classified List of the 72 Chief Spirits

Planetary symbols were handwritten in by Crowley in his personal copy.

In the Hebrew versions of the names from the "Dr. Rudd" *Goëtia* (Harley MS. 6483). I have not reproduced Hebrew pointing. In any case, these are probably worthless: Harley 6482 and 6483 contain multiple instances where names that were *originally* Hebrew (e.g. several of the kabbalistic Sephiroth and associated names of God, the Angels of the Shem ha-Mephorash), are mis-spelt, consistent with Peter Smart (if he was the actual redactor rather than simply a copyist) or "Rudd" being ignorant of the original orthography and back-transliterating from Romanized forms.⁵

their commandement seventie and nine principall and princelie divels": this could be an error for the 69 listed by Wier, but the figure could also be obtained by adding to the 72, the four Kings of the quarters and three chiefs.

¹ Wier mentions as an alternative title of the *Liber Officiorum* text he printed, "Liber dictus Empto. Salomonis"; Peterson (note to an online edition of the *Pseudomonarchia*) suggests 'Empto.' is an abbreviation for an inflected form of *empticius*, "apprentice."

² Fol. 115v, 116r.

³ Copies in Sloane MS. 3486 fol. 83v & BL Additional MS. 36,674 fol. 89v; both dated 17th century.

⁴ See for example, "The Letter of an Unsuccessful Magician" in Briggs, *Anatomy of Puck*, App. IV.

⁵ For multiple examples see McLean (ed.), *A Treatise on Angel Magic*, pp. 43-50, 202-210.

In 777 (cols. CLV to CLXVI) Crowley gave a different set of Hebrew spellings for the 72 Spirits, assigning them to the Decans by day and night (and thus, implicitly, by pairs to the number cards of the Tarot). The attributions are based on the numbering of the spirits in the *Goëtia* list, with #1-3 assigned to the three decans of Aries by day, #4-6 to the three decans of Taurus, &c., then repeating the pattern by night for #37-72. In transliterating the names in Hebrew, Crowley largely dropped Latinised endings such as -es, -us, -ius, -ion, etc.

Yet another set of Hebrew spellings and astrological attributions, due to the order *Aurum Solis*, may be found in *The Sword and the Serpent* by Denning and Phillips, or the third edition of *Godwin's Cabalistic Encyclopedia*.

The Magical Circle

The figure of the circle and triangle has been redrawn and coloured in accordance with Mathers' description. The colour scheme described for this and other figures, though, is not attested by the BL MSS. and probably originates, like the coiled snake, from the creativity of Frederick Hockley. The sequence of names around the serpent runs, for each Sephirah from Kether to Yesod inclusive, the Divine Name, the name of the Sephirah, the Archangel, the Choir of Angels, the Hebrew name of the "Heaven of Assiah" corresponding, then the appropriate planetary symbol, or an abbreviation for the Latin equivalent. The scheme is based on the scale of the number 10 in Agrippa's *Occult Philosophy*, Book ii: Malkuth is perhaps represented by the square in the centre. While practically all the names are indeed Hebrew, the Sloane MSS. all have the circle lettered in Roman script, as does Wellcome 3203 (Rudd has a completely different design, copied from the *Heptameron*, with the names to be varied according to the season, day, hour &c. of working); putting the whole thing in Hebrew was possibly simply a conceit of Mathers.

The Pentagram and Hexagram of Solomon

Similar designs occur in Folger MS. V.b. 26, p. 212, the pentagram labelled *Pentacula Salamonis* (the pentagram lacks the sigils in the points but has very similar names).¹

A note in the plate in the printed Mathers-Crowley *Goëtia* remarks that the glyph in the bottom point of the Hexagram is frequently mirror-reversed compared to the main image: in fact, since the two parts of it appear to be a highly stylised *yod* and *he* (compare the hexagram in the Folger Book of Magic, just cited, where all four letters of the Tetragrammaton appear flanking the upper and lower points, or Bodleian MS. Rawlinson D. 252 fol. 28v, 29r where what looks like יהיה thus stylised appears), the "reversed" form is correct (the three Sloane *Lemegeton* MSS. give it thus, a 19th-century copy (Wellcome MS. 3203) made by a friend of Fred Hockley based on Hockley's copy from a 17th-cent. MS. gives it thus, Rudd doesn't give the design at all) and the form in the printed *Goëtia* was possibly due to a mistake by Mathers or an engraver.² In the current edition, the figure has been fixed.

The Ring or Disc

The words "or rather, disc" are an interpolation by Mathers. The author of the "Brother Enoch's Goëtia" blog³ points out that the form indicated by the illustration, a flat disc with the names on concentric circles, is not supported by the BL *Lemegeton* MSS., where the thing is simply called a "ring," and argues that the two-dimensional rendering in the MSS. represents a plain band ring with ANAPHEXETON and MICHAEL engraved around the outer face, and TETRAGRAMMATON on the inner. The Sloane 3825 and 3646 texts do not specify a material in their description, although the ring mentioned in a similar context in the entry for Bileth is, following Wier, specified as being silver; the

¹ The similarity was noted by a 20th-century owner of the latter division of the MS. who copied the designs from the De Laurence *Goëtia* into the back endpapers.

² See "This Sigil is not a Sigil" at brotherenochsgoetia.blogspot.com – published March 2015, retrieved June 2021.

³ See "The Ring or Disc of Solomon?" at brotherenochsgoetia.blogspot.com – published September 2015, retrieved February 2022.

“silver or gold” stipulation agrees with Sloane 2731 fol. 9r which captions the figure “Salomons Magicall Ring of ׀ or ⊙” (the Harley text once more completely omits the figure).

The Vessel of Brass

The Hebrew on the band around the first form of the vessel reads:

(front): אֲשֶׁר אֶהְיֶה : גַּבְרִיאֵל : מִכָּאֵל : הַאֲנַחֲיֵאל

Asher Eheyeh : Gabriel : Michael : Haniel

(back): אַרְאֲרִיתָא : רַפָּאֵל : כַּמָּאֵל : צַדְקִיָּאל : צַדְפִּיָּאל or אַרְאֲרִיתָא : חַשְׁמַלִּים : צַדְקִיָּאל

Ararita : Chashmalim : Tzadqiel or Ararita : Raphael : Kamael : Tzadqiel : Tzaphqiel

The Adoration at the Bath

This is a traditional versicle for purification: the source is the 51st Psalm, via the Ordinary of the Mass. For “purge” read “sprinkle” or “asperge”; you are not taking a laxative. I do not know what the original Hebrew means (NIV has “cleanse”), but “purge” is certainly not a reasonable translation into modern English of *aspergo –ere*.

The Adoration at the induing of the Vestments

A similar prayer occurs in multiple texts of the *Key of Solomon*, typically in the chapter of the second book concerning vestments; there is much variation in the string of *voces magica* that begins it. For example, BL Sloane MS. 3645, fol. 14v, has:

Antor, Anator, et Anabis, Theodomas, Ianitor, By the deserts [an obsolete usage] of the holy Angells I will put on the vesture of health that I may bring to pass my desire by thee O holy Adonay, whose kingdome hath noe end.

While the prayer also appears with minor variations in the *Heptameron*, a form almost identically worded to the *Goëtia* (it opens “By the figurative mystery of this holy Stole or Vestment” which phrase is not in the *Heptameron* or the usual *Clavicula Salomonis* form) appears in one of the interpolated chapters (Book XV chap. v) in the 1665 edition of Scot’s *Discovery of Witchcraft*.¹

The Conjunction to call forth any of the aforesaid Spirits

The first two conjunctions derive primarily from, in the first instance, the “BERALANENSIS” conjunction and the “Exorcism of the Aërial Spirits” (beginning *Nos facti ad imaginem Dei*) of the *Heptameron*, with rearrangements and additions (and a chunk of the concluding section of the latter, from “and in the power of that name PRIMEUMATON,” being moved into “The Constraint”).

Specifically, they depend on an English translation of the *Heptameron* by Robert Turner, published in 1665 (the 1655 printing left most of the conjunctions untranslated).² The matter is complicated by the fact that there are places where wording and arrangement in Mathers’ text of the conjunctions agrees with Turner and disagrees with the BL MSS. of the *Lemegeton*:³ however,

¹ Given that 1665 is the earliest possible date for the redaction of the *Goëtia* for reasons discussed below, given its dependence on Scot in other respects, and given the strong parallels between a prayer in the *Pauline Art* of the *Lemegeton* and one in another of those interpolated chapters, it is even possible that “anti-Scot” (as E.M. Butler termed the author or compiler of the additions in the third edition *Discovery*) was the immediate source here.

² Pseudo-Abano was being drawn on by English scribes and compilers of magical texts many decades before Turner’s translation was printed: the Folger “Book of Magic” (Folger MS. V.b. 26), dated 1577-83, contains several such excerpts or borrowings, as does the “Boxgrove Manual” (BL Harley MS. 2267, dated 1600; typeset in Klaassen, *Making Magic in Elizabethan England*) and the Chicago “Book of Magical Charms” (Newberry Case MS. 5017, last possible date 1641); however, while the original redactor of the *Ars Goëtia* did not follow Turner exactly, the perpetuation of Turner’s errors and omissions, and passages that are verbatim, make an independent translation and earlier date unlikely in the extreme.

³ Example: The citation “*et per nomen SCHEMES AMATHIA &c.*” appears in later printed Latin versions of the *Heptameron* (including that used by Turner). In the copies in which it does appear, it follows Moses calling on ADONAY to summon a plague of locusts, *i.e.*, the same place it appears in the Mathers *Goëtia*. In the four BL. MSS. of the *Lemegeton*, the citation appears

(a) There are passages where the Sloane *Lemegeton* texts agree word-for-word with Turner (1665), e.g. “and by this ineffable name *Tetragrammaton* Jehovah, which being heard, the Elements are overthrown, the Air is shaken, the Sea runneth back, the Fire is quenched, the Earth trembleth, and all the Hosts of Celestials, Terrestrials and Infernals, do tremble, and are troubled and counfounded together” in the first conjuration.

(b) Turner’s translation of the “Exorcism” omitted some phrases / citations from the Latin: addressing the spirits as *vos qui, vestra culpa, de caelo eiecti fuistis usque ad infernum locum* (you who, for your sin, were cast out of heaven even unto the infernal region), and exorcising them *per eam quae Ecclesia Dei nominator* (by she who is named the Church of God): these are omitted in the Sloane *Goëtia* texts (which retain the citations immediately before and after the latter; the text which came immediately before and after the former line is not in the Sloane *Goëtia* but does appear in the Mathers “Second Conjuration”¹).

(c) As printed, the Turner *Heptameron* gives “seal” instead of “seat” for *sedem* twice in the “Exorcism”: this error (either due to Turner failing to cross a ‘t’ or a typesetter misreading his handwriting) was perpetuated into the *Lemegeton*—the reading “Throne of Adonai” mentioned in the note is not in any of the BL versions; while Sloane 2731 is ambiguous, it looks more like “seal” than “seat,” 3648 & Rudd have ‘seale,’ 3825 ‘seal.’ Similarly for “seal of Baldachia” (originally *per sedem Baldachia*; “Basdathea” is textual corruption in some later *Lemegeton* MSS.).

(d) The rendering of *nona cohorte* as “in the ninth Legion”² at the start of the “Beralanensis” conjuration (in the Roman military, a “Cohort” was a sub-division of a Legion) appears in Turner (1665) and was perpetuated into the *Goëtia*.

For comparison purposes, a 17th-century English translation of the *Heptameron*, independent of Turner’s, is extant in BL Sloane MS. 3851,³ which contains none of the above errors / omissions.

For some reason, in the three references in the second conjuration to the plagues of Egypt, Mathers or Crowley deleted all references to, well, Egypt or Egyptians. Sloane MS. 3825, for example, has:

“... and by the name *Zebaoth*, which Moses named, & all the Rivers and waters in the land of Ægypt were turned into blood; and by the name *Escerchie Oriston*, which Moses named, and the rivers brought forth froggs, they went into the houses of the Egyptians, Dstroying all things [...] and by the name *Adonay*, which *Moses* named, & there came up locusts throughout all the land of Egypt and devoured all that the Haill at [*sic*] left ...”

Turner’s translation from the *Heptameron* has:

“... and by the name *Zebaoth*, which *Moses* named, and all the Rivers and waters in the land of *Egypt* were turned into blood; and by the name *Ecerchie Oriston*, which *Moses* named, and all the Rivers brought forth frogs, and they ascended into the houses of the *Egyptians*, destroying all things [...] and by the name *Adonay*, which *Moses* named, and there came up Locusts, which appeared upon the whole land of *Egypt*, and devoured all which the Hail had left ...”

For the string of names of Greek origin following “Seal of Adonai”: pseudo-Abano has *et per O THEOS* [God], *ISCYROS* [Mighty], *ATHANATOS* [Deathless], *PARACLETOS* [Assistant (or Intercessor)]; the BL MSS. have the same four names with various textual corruptions, e.g. *ICTROS* for *ISCYROS* in 2731, *PERACLETUS* for *PARACLETOS* in 3648.

earlier (after the citation of Aaron becoming wise by the name *ANAPHENETON* / *ANEPHEXETON* / whatever), as (with minor variants in spelling) “and by the name *Schemes Amathia*, which *Joshua* called upon, and the Sun stood still.” In the Turner *Heptameron*, it reads “and by the name *Schemes amathia*, which *Joshua* called upon, and the Sun stayed his course.”

¹ I have published a more detailed breakdown of the parallels and divergences between these various versions separately under the unimaginative title of “Comparison of Conjurations between the *Heptameron* and *Goëtia*.” — it may be found at www.scribd.com/document/543557863/Goetia-Conjurations-Comparison

² In three of the four BL *Lemegeton* texts it was further corrupted to “Ninth Region” due to a scribe not knowing his ‘R’ from his ‘L’.

³ Typeset as *The Grimoire of Arthur Gauntlet*, ed. David Rankine. Arthur Gauntlet “who professed Physick, and lived about Graies Inn Lane” is identified as the scribe in a note by Elias Ashmole on the front endpapers of the MS.

The Constraint

A copy of the conjurations and rubric of the *Ars Goëtia* from here to the end appears in Sloane MS. 3824 (fol. 25r-29r), immediately following a slightly modified copy of the conjurations and rubric from the *Heptameron* (mostly verbatim from the 1665 Robert Turner version) up to the end of the “Exorcism.”

“PREYAI or PRERAI” etc. are classic examples of the pernicious tendency of scribal glosses or notes to be incorporated into the text of repeatedly hand-copied documents (*cf.* I John v, 7-8): in the hypothetical original of that conjuration, one of the names would have been written. 273I & 3648 clearly have *Preyai*, 3825 *Prerai*, Rudd *Preraij*. Likely at one stage of transmission the word was mis-copied due to someone’s poor handwriting, and the parenthesis was Mathers noting the variation between his source texts. In actual practice only one name should be used (it probably doesn’t matter which since they are all horribly corrupted in any case). AYE, SARAYÉ is probably a corruption of EHEYEH ASHER EHEYEH (אֵהְיֶה אֲשֶׁר אֵהְיֶה), a Hebrew name or title of God.

The latter part of the “Constraint,” from “and by the power of this name PRIMEUMATON” to the end, is from the “Exorcism of the Aërial Spirits” in the *Heptameron*.

Turner (1665)

Sloane MS. 3825

[...] and in the power of that name *Primeumaton*, commanding the whole Host of Heaven, we curse you and deprive you from all your office, joy and place, and do bind you in the depth of the bottomless Pit, there to remain until the day of the last Judgement; and we bind you into eternall fire, and into the lake of fire and brimstone, unless you forthwith appear here before this Circle to do our will: Therefore come ye by these names, *Adonay Zebaoth*, *Adonay Amioram*; come ye, come ye, *Adonay* commandeth you [...]

[...] and by the power of his name **Primeumaton**; which commandeth the whole hosts of heaven, curse you and deprive you, from all your office, Joy & place, and binde you in the depth of the Bottomless pit, There to remaine unto ^{the day of} the last Judgement, and I will bind you into Eternall Fires into the lake of fire and Brimstone unless you come forthwith and appear ^{here} before this Circle to doe my will ^{in all things}. Therefore com in and by these holy names **Adonai**, **Zebeoth**, **Adonay**, **Amiorem**; come you, *Adonay* commandeth you.

(Superscripted words in the transcription from Sloane 3825 are written above the line and in a different hand, apparently that of Elias Ashmole, in the MS.).

The Spirits’ Chain

The joke is that when you get to this point you have already repeated the *Vinculum Spirituum*.

A magical text called the *Vinculum spirituum* (“Spirits’ chain”) is mentioned by Trithemius in *Antipalus Malificiorum*, immediately after the *De officio spirituum*, and is described as containing conjurations and prayers, by which arrogant and damned folk (*vanissimi homines et perditii*) believe they can constrain demons into obeying them, beginning with the words *De vinculo spirituum non est silendum*. Texts with this title and incipit, or a slight variant thereof, appears in two 15th-century MSS. now in the Bayern Staatsbibliothek at Munich, Clm 849 (the “Munich Manual of Necromancy,” already noticed¹) and Clm 10085 (ostensibly a manual of exorcism). It also appears as *Vinculum Salomonis* (e.g. in the Key of Solomon version in Sloane MS. 3847,² and in Wellcome MS. 110³).⁴ The actual text (extant exemplars vary radically as to details although the first citation is commonly “*per potentissimum & corroboratum nomen dei EI*” or words to that effect) consists of a string of Hebrew, Greek or unknown names / titles of God, in varying states of corruption, by which prominent characters in the Hebrew legends are said to have been saved, made wise or wrought wonders, citations of miraculous occurrences in the Bible and things from the Apocalypse of John, and appeals

¹ Fol. 62v-65r; in a process to conjure three spirits to a mirror to answer questions (no. 33 in Kieckhfer’s edition).

² Fol. 13v *sqq.* Dated 1572 per scribal note on fol. 2r.

³ Fol 36-38 (the pages bound out of order). Dated “late 16th century.”

⁴ An earlier version can be found in the *Summa Sacrae Magicae* of Ganellus (mid 14th century), the most complete known copy of which (formerly in the possession of John Dee) is at the University of Kassel library.

to various things / concepts, more or less nebulous, such as “the church of God,” “the supreme wisdom,” “the ring and seal of Solomon,” concluding with a threat to bind the spirit in eternal fire in a lake of fire & sulphur unless it gets its arse in gear and shows up / gets out (as appropriate) *sine mora*. In other words, it was a prototype of the *Exorcism of the Spirits of the Air* of the *Lucidarium / Heptameron*, and thence of the Second Conjunction of the *Ars Goëtia* (the concluding threats were moved into “the Constraint”).

The *Liber Officiorum* published by Wier and Scot referred to the *Vinculum Spirituum* in its entries for Byleth (Beleth) and Belial, but did not include the text (even if there was a copy in Wier’s source MS. it would not have been to his purpose to do so); the compiler of the *Ars Goëtia* likely had a copy of Scot, saw the references to the “the bond or chaine of spirits” & “let the bond of spirits be read: the spirits chaine is sent for him,” knew enough Latin to realise that “bond” and “chaine” both translated *vinculum* but didn’t have the text under that title or know what it was, so made something up to fit the reference (much wording repeated from the previous conjurations), not realising they’d already put pretty much the whole thing in their ritual.

The Greater Curse.

Re Mathers’ footnote: this section has no distinct title in any of the BL MSS., or in Wellcome 3203, but follows immediately from the conjuration of the fire, with only a line of rubric intervening.

The Address unto the Spirit on his coming

Again, the immediate source here is speeches in the *Heptameron*. The printed versions, and two of the three known *Lucidarium* MSS., have *conclusionem* (probably best translated “doom”) rather than ‘confusion’ (3824, 3825 and Rudd have ‘conclusion,’ 2731 and 3648, ‘confusion’). The Vadian *Lucidarium* (Vad Slg MS. 334) has *confusionem*. An otherwise very similar line in the *Liber Iuratus Honorii*, from which the corresponding section of the *Heptameron / Lucidarium* derives, has “Ecce coniuracionem vestram: nolite fieri inobedientes.”

The source of the Latin in Mathers’ footnote is unclear: the printed *Heptameron* has *Bathat, vel Vachat super Abrac ruens, supervivens* [*superveniens* in later printings including Turner’s source], *Abeor, super Aberer*. The four BL *Lemegeton* MSS. have just ‘Bathat’ (3825, the ‘t’s clearly crossed) or ‘Bathal’ (the rest). The Vadian *Lucidarium* has *Bethat vel Vachat, Super Abroc, Ruens. Superiruens, Abeor, Super Aberora*. The *Liber Iuratus* (*apud* Hedegård and Peterson, based mainly on BL Sloane MS. 3854) has just *Bachac super Abrac ruens, Abeor super Aberor*. Crowley’s note (handwritten into his personal copy) hinges on a point of Latin grammar.

The Welcome Unto the Spirit

As Peterson (*Lemegeton*, p. 54 note) points out, the passage of rubric following the “Welcome Spirit” speech, including “By the Pentacle of Solomon &c.,” is not in any of the BL *Lemegeton* MSS., which incidentally never use the word ‘evocation’ to describe the processes of the *Ars Goëtia*;¹ it appears rather to have been adapted from instructions in the ritual rubric of the *Heptameron* that were not in the original *Goëtia*.²

¹ The technical distinction between “invocation” and “evocation” in 19th-century and later Ceremonial Magic, whatever its etymological warrant, does not appear to have been recognised in mediæval-renaissance or early modern works on the subject, though the terms are not used interchangeably; the pseudo-Agrrippa *Fourth Book*, for instances, uses *invoco* of evil spirits and *evoco* solely for the souls of the dead.

² After the *Heptameron*’s prayer to God, to be said in the four parts of the world in the circle, and before the “Beralanensis” conjuration, is the instruction: “Tunc stans in medio circuli, teneat manum prope Pentaculum, et dicat: *Per Pentaculum Salamonis advocati, dent mihi responsum verum.*” The following instruction resembles one appearing near the end of the *Heptameron* ritual rubric, immediately following the welcome to the spirit: “Tunc iube quod vis, et fiet. Post hæc licientia eos sic”

The License to Depart.

This is not from the *Heptameron*, which has a much briefer license to depart (“*In nomine Patris, Filii, et Spiritus Sancti, ite in pace ad loca vestra: et pax fit inter nos et vos, parati sitis venire vocati*”) and has little resemblance to the known English *Key of Solomon* versions. The *Ars Goëtia* excerpt in Sloane 3824 omits the instruction about the brazen vessel, instead concluding (fol. 28v-29r) with a brief prayer, not in the other BL versions:

O Lord God of heaven & Earth, Creator & Maker of all things visible & invisible, Wee thy most humble servants doe returne thee humble & heart thanks, for thy fatherly goodness & mercies, in granting these our desires, which through thy permission, we have now obteyned & received, Binde, O Lord those things, which though hast taught us to obteyne, in our Understandings, that we may bring them forth as out of thy inexhaustible Treasures to all necessary uses, & give us grace, that we may use such thy gifts & mercies humbly with feare & trembling, to thyne honor & praise, & to our owne comferte here on Earth, through our Lord, Jesus Christ. *Gloria Patri, et Filio, et Spirituo Sancto: Sicut erat in principio et nunc et semper, et in sæculo sæculorum Amen.*

Explanation of Certain Names

This occurs in Sloane MSS. 2731 (fol. 31) and 3648, (fol. 52r-53r) in both cases some way after the main text of the *Goëtia*; it has no main title in either, although the titles for the second and third sections are in those MSS. Ben Rowe in his edition of the *Lemegeton* (in which he included it as part of an appendix called *Ars Nova*) suggested that rather than being an ‘explanation’ of anything, it is a prayer to be said either while writing out the circle and triangle, or in consecrating the place of working. Besides several names being miscopied a number are omitted altogether: possibly the author of this piece (likely not the original redactor of the *Ars Goëtia*) was working from a variant or defective version of the figure of the Circle. Mathers (probably) omitted the last few sections of the prayer, for the four candles outside the circle and the central square (the cut-off is at a page break in both the 2731 and 3648 copies); the full text is an appendix to the Peterson *Lemegeton*.

Y^e Conjurations of y^e Booke Goetia ... rendered into y^e Magicall or Angelike Language

This “Magicall or Angelike Language” is the Angelic language, called Enochian by modern occultists, which emerged from the ceremonial skrying of John Dee and Edward Kelly in the 1580s. Through the mediumship of Kelly, Dee received an alphabetic script of 21 letters, and nineteen invocations or “Keys” in this language, together with English translations.¹ The extant vocabulary is comparatively small, of the order of a few hundred words, but sufficient to allow magicians to compose new conjurations, albeit in what one suspects is an awkward pidgin form of the language. The orthography used here is a semi-phonetic spelling, following rules employed in the Golden Dawn; while the language does contain definite vowel letters, many words are impronounceable without the insertion of additional vowel sounds. ‘Z’ is expanded into ‘zod’ or ‘zoda’.

These versions of the conjurations were omitted in the de Lawrence piracy; the 1995 Weiser “second edition” of the *Goetia* added an analysis and correction. I have not copied it here; bar the correction of a few obvious typographical errors the intralineal Enochian-English conjurations are reproduced as they appear in facsimiles of the 1904 edition; the student who wishes to conduct a deeper study of this aspect is referred to *The Complete Enochian Dictionary* by Donald Laycock.

Crowley additionally copied the first two Angelic ‘Keys’ with English translation onto the back endpapers of his personal copy; they are reproduced in the First Impressions edition.

¹ Dee’s fair copy of the text of the “Keys” with an intralineal translation is now BL Sloane MS. 3191, fol. 1-13. The records of the “Spirit Actions” in which the Keys were communicated can be found in BL Cotton MS. Appendix XLVI, Part i., a flawed typeset of which is in Casaubon, *A True & Faithful Relation &c. &c. &c.*

Second Conjunction: For “caelazod” for “firmament of wrath” read “caelazod vonupeho” (*calz vonpho*). Crowley apparently miscopied the First Key, as this error appears in *Liber Chanokh* and the version of the Key handwritten into his copy of the *Goëtia* as well. “zodimibe” (?*zimb*) for “veil” is not elsewhere attested. Possibly an error for, or modification of, *zimz*, ‘vestures’ in the First Key.

Invocation of the King: “bobanu” (?*bobn*) for “West” is not attested in the Dee MSS.; in the Ninth Key, *soboln* (*sobolanu*) is glossed “in the West.” In so far as the Angelic nouns appear to be at least partially inflected, it also should be noted that *babage* is glossed “in the South” in the Fourth and Twelfth Keys, but *babegen* “of the South” in the Thirteenth.

Enochian names according to ranks of the spirits (these are mostly explained by the planetary attributions):

Knights: pu-imé. *pu-im*, glossed “sharp sickles” in the Third Key.

Prelates: tabaame. Probably an error for, or variant of, *tabaan* (*taba-anu*), glossed “governor” in the Fifteenth key.

Earls: nazodapesad. *nazpsad*, glossed “sword” in the First Key.

Kings: roré. *ror*, glossed “the sun” in the First Key.

Dukes: oheloka. Possibly an error for *obloc* (*obeloca*), glossed “garland” in the Sixth Key (there are other instances of Crowley getting Dee’s lowercase ‘b’ and ‘h’ confused).

Presidents: balazodareji. *balzarg*, glossed “stuards” (stewards) in the Third Key.

Marquises: geraa. *graa*, glossed “the moon” in the First Key.

* * * * *

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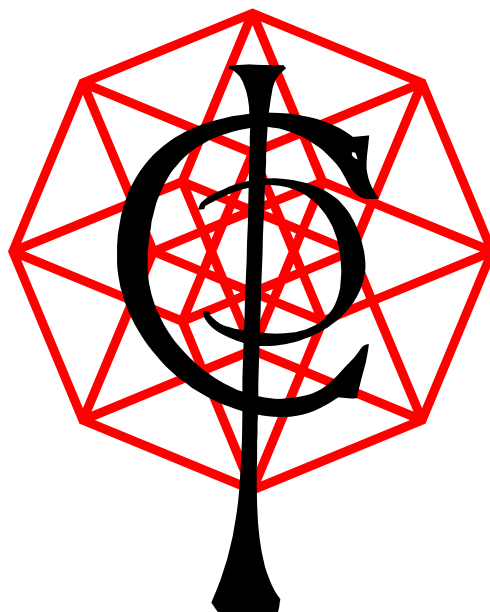
“100th Monkey Press” (100thmonkeypress.com) — Specifically the site’s “Aleister Crowley Bibliography Project” which contains much information on materials Crowley published during his lifetime.

“The Alchemy Website” (alchemywebsite.com) — the site’s “Database of Alchemical Manuscripts” is largely what it says on the tin but it was not unknown for works on ceremonial magic in manuscript to be bound up with alchemical texts: Sloane 3805 is one such instance.

“British Library: Digitised Manuscripts” (bl.uk/manuscripts) — includes high-resolution colour images of a few of the MSS. from their collection cited, specifically London Papyrus 46 and Sloane MS. 3191 (though not any of the *Lemegeton* MSS. last I checked).

“Brother Enoch’s Goëtia” (brotherenochsgoetia.blogspot.com) — a small series of articles, mostly posted in 2015, on various aspects of *Goëtia* texts, traditions and praxis.

“Twilight Grotto: Esoteric Archives” (esotericarchives.com) — includes complete or partial transcriptions with scholarly annotations and introductions of the *Lemegeton*, *Heptameron*, and many other of the works cited here.



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