Whispering Woods

Basic Demonology course

Ancient Greek “daimon” is a word for "spirit" or "divine power".

Demons, when regarded as spirits, may belong to either of the classes of spirits recognized by primitive animism; that is to say, they may be human, or non-human, separable souls, or discarnate spirits which have never inhabited a body.

Goetia is the common name for that branch of Ceremonial Magic that deals with the conjuration of infernal spirits or demons.

Preface from Crick: As a Traditional witch I has never been a member of any of the Abrahamic religions.
And so in accordance with my personal beliefs, I do not categorize Demons in the same perspective as presented by the Abrahamic religious interpretations. Rather I see demons as a separate entity from that of humankind. As such they do not necessarily conform to the rules of humans.
In fact the original meaning of the word daemon does not carry any negative connotations. The connotation of demons being evil was in large part introduced by the spread of Christianity.

It should be noted that over the centuries, various enlightened personas have described demons in less nefarious ways.

For instance Homer used the terms "demons" and "gods" more or less interchangeably. Another school of thought was that demons were intermediaries between men and gods, and that demons had once been men.
Plutarch (Greek philosopher and author) speaks of "human souls as commencing, first as heroes, then demons, and afterward as advancing to a more sublime degree."
Philo of Byblus (historical Greek writer) states that, "The most ancient of the barbarians, especially the Phoenicians and Egyptians, from whom other people derived this custom, accounted those the “greatest gods” who had found out things most necessary and useful in life and had been benefactors to mankind."

So as you can see from these observations, demons are within a class of their own. This is not to say that demons and the attempt to work with such entities do not carry certain concerns and/or perils. But then lion trainers and similar situations also carry a certain degree of personal danger.
Working with demons if done at all, should be done with an open mind and with a clear goal in mind. It is not something to engage in by those who are not fully prepared. This
advice should be considered when engaging in a serious way, any aspect of the mystical arts.

Throughout this basic course we will look at various aspects of demonology as presented from various cultures. The purpose of this course is not to encourage working with demons but rather to provide some background that transcends the populist beliefs concerning demonology. To work with demons within the tenets of the mythical arts is an individual decision and one that should be approached with a sense of knowledge and personal responsibility. Nor is it the purpose of this course to highlight every Demon known to humankind. Rather we will look at a selection of such demons from various cultures in order to give an informed overview. This course will first take a look at some major and not so major cultures. We will then move on to the Grimoires that deal with Demons. Knowledge is a tool, use it wisely…

**Egyptian Demons**

To the Egyptians, magic and demons were seen as forces for good as well as evil. The practice of magic and the concept of demons were central to the Egyptian understanding of the workings of the world. From the very continuation of the cosmos itself down to the interchange of existence as faced by individuals. Demons were seen as a class of beings whose existence was between humans and deity.

The legions of ancient Egyptian demons can be divided into two categories; the demons populating the funerary realm, which are especially described and represented in funerary papyri of the Pharaoh Period and later, and the demonic figures acting on earth, which are mentioned in magical papyri including spells for protection against diseases and unpleasant occurrences in daily life, including the phenomena of demonic possessions. According to the Egyptians, demons lived at the edges of creation, both in the world of the living and of the dead.

The Egyptian "Book of the Dead" contains the major ideas and beliefs in the ancient Egyptian religion.

**Ammit:** (also spelt Ammut and Ahemait): Ammit means (Devourer or Bone Eater). She was a female demon with a body that was part lion, hippopotamus and crocodile. As a funerary deity, her titles included “Devourer of the Dead,” “Eater of Hearts,” and “Great of Death.” Ammit lived near the scales of justice in Duat, the Egyptian underworld. In the Hall of Two Truths, Anubis weighed the heart of a person against Ma'at, the goddess of truth, who was sometimes depicted symbolically as an ostrich feather. If the heart was judged to be not pure, Ammit would devour it, and the person undergoing judgment was not allowed to continue their voyage towards Osiris and immortality. Once Ammut swallowed the heart, the soul was believed to become restless forever.
**Apep:** Apep formed part of the more complex cosmic system resulting from the identification of Ra as Atum, i.e. the creation of Atum-Ra, and the subsequent merging of the Ogdoad and Ennead systems. Consequently, since Atum-Ra, who was later referred to simply as Ra, was the solar deity, bringer of light, and thus the upholder of Ma’at, Apep was viewed as the greatest enemy of Ra, and thus was given the title Enemy of Ra. As the personification of all that was evil, Apep was seen as a giant snake/serpent, crocodile, or occasionally as a dragon in later years, leading to such titles as Serpent from the Nile and Evil Lizard. Some elaborations even said that he stretched 16 yards in length and had a head made of flint.

**Shesmu:** He is the ancient Egyptian demonic God of execution, slaughter, blood, and wine. He was known as the 'Executioner of Osiris'. Osiris would order the use of the wicked one’s blood to be turned to wine. Shesmu is closely associated with the presses used in the production of wine and oils. Shesmu was sometimes depicted as a man with the head of a falcon. Like many Egyptian demons, Shesmu was represented as both an aspect of evil and good.

**Aldinach:** He is an Egyptian demon who presided over tempests, earthquakes, rainstorms, and hailstorms. He was also responsible for sinking ships. When appearing he always assumed the form of a woman.

**Quiz:**

1. Atum-Ra, was later referred to simply as ___.

2. Plutarch (Greek philosopher and author) speaks of "human souls as commencing, first as heroes, then ______, and afterward as advancing to a more sublime degree."

3. Ammit means Devourer or ____ ____.

4. Goetia is the common name for that branch of __________ _____ that deals with the conjuration of infernal spirits or demons.

5. Egyptian demons can be divided into ____ categories

6. Aldinach always assumes the form of a ______.

7. The titles; Serpent from the Nile and Evil Lizard, refer to the God ____.
Demons in Samaria

The doctrine of disease among the ancient Babylonians was that the swarming spirits of the air entered man’s body, and it was the exorcist’s, "the burning spirit of the entrails which devours the man", and to make the piercing pains in the head fly away "like grasshoppers" into the sky.

The Babylonians/Sumerians had many names for demonic spirits. Some of these are as follows:

**Utukku**: (spirit) According to the Akkadians they were seven evil demons who were the offspring of Anu and Antu. They were said to be the ghosts of those who were not buried properly. They were thought to cause disease and to inspire criminal behavior within the living. Originally, Utukku was the term used to refer to the spirit of Eabani in the Epic of Gilgamesh who was raised up by the god Nergal at Gilgamesh's request. In time, the term came to mean a class of demons who haunted deserted places and could cause injury to man.

**Alu**: (demon), this particular demon is thought to have cross bred with a human. They were said to be vengeful spirits who spread disease by their mere touch. Alu is also a translation of the Sumerian “Gallu” which means “tempest”. Alu were said to be half human and half animal that roamed the streets hiding in dark or deserted places. Alu was also the name of the celestial bull that Anu created to avenge his daughter Ishtar which Gilgamesh and Eabani eventually killed.

**Lilu** is a demon in male form known as the Incubus. Lilitu is the female form known as the succubus. Lilitu eventually became known as Lilith as seen in Isaiah 34:14. According to the Malleus Maleficarum, exorcism is one of the five ways to overcome the attacks of incubi, the others being Sacramental Confession, the Sign of the Cross (or recital of the Angelic Salutation), moving the afflicted to another location, and by excommunication of the attacking entity.

**Gallu**: (Galla) (devil). The Gallu was said to take the form of a bull and to roam the streets at night in search of victims. They are thought to be demons under the command of the Anunnaki. In the Sumerian story, “The Descent of Inanna”, the Gallu are described as such:

“*They touch not food*  
*Nor drink water;*  
*They accept no offerings of sprinkled flour*  
*Nor taste libations of sacred wine.*  
*They enjoy not women*
And have no children to love,
They steal the wife from her husband’s arms,
And remove the child from its father’s knee.”
“Small Galla are like the reeds in a low reed fence,
Large Galla are like the reeds in a high reed fence.”

**Rabisu:** (the vagabond) – The Rabisu is an evil vampire type spirit or demon that is always menacing the entrance to the houses and waiting to attack victims. It is thought that Sea salt spread about the doorway can dispel them. In Genesis 4:6 it is written:

So the Lord said to Cain: "Why are you so resentful and crestfallen? If you do well, you can hold up your head; but if not, sin is a demon lurking at the door: his urge is toward you, yet you can be his master."

From the Akkadian comes the following incantation:

“May Marduk, Eldest son of Eridu, sprinkle him (he who is sick) with pure water, clean water, bright water, limpid water, with the water twice seven times, that he may be pure, be clean, let the evil Rabisu demon go forth and stand away from him, may a kindly sedu, a kindly lamassu, be present near his body”.

**Gidim** (etemmu in Akkadian) Gidim were the spirits of dead people living in the Netherworld.
The deceased human mortal consisted of two parts; the adda (esemtu in Akkadian) and the gidim (etemmu in Akkadian). In Sumer, the body (adda) was often buried under the floor of the family home at which time the gidim separated from the physical body and proceeded into the Netherworld.

**Labartu** - Labatu is one of the seven demon daughters of Anu. She has the head of a lion, the teeth of an ass, and is said to drink the blood and devour the flesh and bones of her victims.

**Lamashtu** - She bears some resemblance to the Mesopotamian demon Lilith. The Sumerian equivalent is called “dimme”. She is known to slay children, unborn children, and for causing harm to mothers and expectant mothers. She is also responsible for infesting rivers and lakes, and is a bringer of disease, sickness, and death.

**Pazuzu** - He was the king of the demons of the wind; and the son of the God Hanbi. He also represented the southwestern wind, the bearer of storms and drought. He was invoked to protect birthing mothers and infants against Lamashtu's malevolence. Amulets of Pazuzu were worn to fend off Lamashtu.
There are of course many other such entities within the Babylonian, Sumerian, Akkadian belief systems. The goal here is to give a sampling of such demons. Following are some incantations and exorcisms found in the Book Maklu of the Burning of Evil Spirits.

THE EXORCISM OF THE CROWN OF ANU

The Priest, in time of peril, shall put on the spotless white crown of ANU with the Eight-rayed Seal and stand in the prescribed manner with the Tablets of Calling on his breast and the copper Dagger of INANNA in his right hand, aloft.

For, it is said, if a man builds a fire, does he no build it in a Pit, that he might not be harmed thereby? Thus is it true of the UDUGGU we call, for they are like Fire and every caution must be used lest they consume the magician and his entire generation.

Thus, the Exorcism of ANU

I have put the Starry Crown of Heaven, the potent Disk of ANU on my head
That a kindly Spirit and a kindly Watcher
Like the God that hath made me
May stand at my head always
To life me to favor with the Elder Gods
UDUGGHUL
ALLACHUL
MALLACHUL
MASQIMCHUL
DINGIRCHUL
No Evil Spirit
No Evil Demon
No Evil God
No Evil Fiend
No Hag Demon
No Filth-Eating Demon
No Thieving Demon
No Shadow of the Night
No Shell of the Night
No Mistress of the Demon
No Offspring of the Demon
No Evil Spell
No Enchantment
No Sorcery
NO EVIL IN THE WORLD OR UNDER IT
OVER THE WORLD OR INSIDE THE WORLD
MAY SEIZE ME HERE!
BARRA ANTE MALDA!
A Conjuration against the Seven-Liers-in-wait.

They are Seven
They are Seven
In the depths of the ocean, they are Seven
In the shining heavens, they are Seven
They proceed from the ocean depths
They proceed from the hidden retreat
They are neither male nor female
These which stretch themselves out like chains
They have no spouse
They beget not children
They are strangers to charity
They ignore prayers
They scoff at wishes
They are vermin that come forth from the Mountains of MASHU
Enemies of Our Master ENKI
They are the vengeance of the Ancient Ones
Raising up difficulties
 Obtaining power through wickedness
The Enemies! The Enemies! The Seven Enemies!
They are Seven!
They are Seven!
They are Seven times Seven!
Spirit of the Sky, Remember! Spirit of the Earth, Remember!

The Exorcism Barra Edinnazu for Spirits who Attack the Circle

ZI ANNA KANPA!
ZI KIA KANPA!
GALLU BARRA!
NAMTAR BARRA!
ASHAK BARRA!
GIGIM BARRA!
ALAL BARRA!
TELAL BARRA!
MASQIM BARRA!
UTUQ BARRA!
The Exorcism Zi Dingir

(To be used against any kind of malefic)

ZI DINGIR NNGI E NE KANPA
ZI DINGIR NINGI E NE KANPA
ZI DINGIR ENNUL E NE KANPA
ZI DINGIR NINNUL E NE KANPA
ZI DINGIR ENN KURKUR E NE KANPA
ZI DINGIR NINN KURKUR E NE KANPA
ZI DINGIR N DA SHURRIM MA KANPA
ZI DINGIR NINNDA SHURRIM MA KANPA
ZI DINGIR ENDUL AAZAG GA KANPA
ZI DINGIR NINNDUL AAZAG GA KANPA
ZI DINGIR ENUHDDIL LA KANPA
ZI DINGIR NINN UHDDIL LA KANPA
ZI DINGIR ENMESHIR RAA KANPA
ZI DINGIR NINNME SHIR RAA KANPA
ZI DINGIR ENAA MAA A DINGIR ENLIL LAAGE KANPA
ZI DINGIR NINNA MAA A DINGIR NINNLIL LAAGE KANPA
ZI DINGIR SSISGI GISH MA SAGBA DAA NI IDDA ENUBALLEMA KANPA
ZI DINGIR BHABBHAR L’GAL DEKUD DINGIR RI ENNEGE KANPA
ZI DINGIR NINNI DUGGAANI DINGIR A NNUNNA IA AN SAGGNNUUNGA GATHA GAN ENE KANPA!
The Exorcism against Azag-Thoth and his emissaries

(An image must be made of a throne-chair, and put into the flames of the AGA MASS SSARATU while chanting the following exorcism.)

Boil! Boil! Burn! Burn!
UTUK XUL TA ARDATA!
Who art thou, whose son?
Who are thou, whose daughter?
What sorcery, what spells, has brought thee here?
May ENKI, the Master of Magicians, free me!
May ASHARILUDU, son of ENKI, free me!
May they bring to naught your vile sorceries!
I chain you!
I bind you!
I deliver you to GIRRA
Lord of the Flames
Who sears, burns, enchains
Of whom even mighty KUTULU has fear!
May GIRRA, the Ever-burning One gives strength to my arms!

May GIBIL, the Lord of Fire, give power to my Magick!
Injustice, murder, freezing of the loins,
Rending of the bowels, devouring of the flesh, and madness
In all ways hast thou persecuted me!
Mad God of CHAOS!
May GIRRA free me!
AZAG-THOTH TA ARDATA! IA MARDUK! IA MARDUK! IA ASALLUXI!
You have chosen me for a corpse.
You have delivered me to the Skull.
You have sent Phantoms to haunt me.
You have send vampires to haunt me.
To the wandering Ghosts of the Wastes, have you delivered me.
To the Phantoms of the fallen ruins, have you delivered me.
To the deserts, the wastes, the forbidden lands, you have handed me over.
Open Thy Mouth In Sorceries Against Me No More!
I have handed thine image over
Into the flames of GIBIL!
Burn, Mad Fiend!
Boil, Mad God!
May the Burning GIRRA untie thy knots!
May the Flames of GIBIL untie your cord!
May the Law of the Burning seize your throat!
May the Law of the Burning avenge me!

It is not I, but MARDUK, son of ENKI, Masters in Magick, that commands Thee!
Incantation against the Ancient Ones

(To be recited each year, when the Bear hangs from its Tail in the Heavens)

Destructive Storms and Evil Winds are they
An evil blast, herald of the baneful storm
An evil blast, forerunner of the baneful storm
They are mighty children, Ancient Ones
Heralds of Pestilence
Throne-bearers of NINNKIGAL
They are the flood which rusheth through the Land

Seven Gods of the Broad Heavens
Seven Gods of the Broad Earth
Seven Ancient Ones are They
Seven Gods of Might
Seven Evil Gods
Seven Evil Demons
Seven Demons of Oppression
Seven in Heaven
Seven on Earth

UTUG XUL
ALA XUL
GIDIM XUL
MULLA XUL
DINGIR XUL
MASQIM XUL
ZI ANNA KANPA!
ZI KIA KANPA
ZI DINGIR ENLIL LA LUGAL KURKUR RA GE KANPA!
ZI DINGIR NINLIL LA NIN KURKUR RA GE KANPA!
ZI DINGIR NINIB IBILA ESHARRA GE KANPA!
ZI DINGIR NINNI NIN KURKUR RA GE KANPA!
ZI DINGIR A NUNNA DINGIR GALGALLA E NE KANPA!
ZI DINGIR ANNA KANPA!
ZI DINGIR KIA KANPA!

BABABARARARA ANTE MALDADA!
BABABARARARA ANTE GE GE ENENE!
Incantation of Protection against the Workers of the Ancient Ones

SHAMMASH SHA KASHSHAPIYA KASSHAP TIYA
EPISHYA MUSHTEPISH TIYA!
Kima Tinur khuturshuna l'rim!
Lichulu Lizubu u Littaattuku!
E Pishtashunu Kima meh naadu ina tikhi likhtu!

SHUNU LIMUTUMA ANAKU LU'UBLUYI!
SHUNU LINISHUMA ANAKU LU'UDNIN!
SHUNU LI'IKTISHUMA ANAKU LUUPPATARI!
Tirrama shaluti Sha Kashshapti Sha Ruchi ye
Ipushu
Shupi yi arkhish Uppu yush!
ZI DINGIR GAL KESHSHEBA KANPA!

(This to be recited Seven times in the Circle of Flour before the AGA MASS SSARATU when it is found that the worshippers of TIAAMAT are raising Powers against thee or thy neighbourhood. Or, it may said when the Great Bear is suspended from his Tail in the Heavens, which is the Time the baneful worshippers gather for their Rites, and by which they mark their calendar. The mercy of ANU be upon thee!)

The Exorcism against the Possessing Spirit

(This to be said when the body of possessed is distant, or when secrecy must be maintained. To be performed within thy Circle, before the Watcher.)

The wicked God
The wicked Demon
The Demon of the Desert
The Demon of the Mountain
The Demon of the Sea
The Demon of the Marsh
The wicked Genius
The Enormous Larvae
The wicked Winds
The Demon that seizeth the body
The Demon that rendeth the body
SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!

The Demon that seizeth man
The Demon that seizeth man
The GIGIM who worketh Evil
The Spawn of the wicked Demon
SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!

He who forges images
He who casts spells
The Evil Angel
The Evil Eye
The Evil Mouth
The Evil Tongue
The Evil Lip
The Most Perfect Sorcery
SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!

NINNKIGAL, Spouse of NINNAZU
May she causes him to turn his face toward the Place where she is!
May the wicked Demons depart!
May they seize one another!
May they feed on one another's bones!
SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!

The Exorcism Annakia

(A conjuration of Heaven and Earth and All Between against the Possessing Spirit, to be recited seven times over the body of the possessed person till the spirit issueth forth from his nose and mouth in the form of liquid and fire, like unto green oils. Then the person shall be whole, and shall sacrifice to INANNA at her Temple. And this must not be omitted, lest the spirit return to what INANNA has cast off.)

ZI DINGIR ANNA KANPA!
ZI DINGIR KIA KANPA!
ZI DINGIR URUKI KANPA!
ZI DINGIR NEBO KANPA!
ZI DINGIR ISHTAR KANPA!
ZI DINGIR SHAMMASH UDDU KANPA!
ZI DINGIR NERGAL KANPA!
ZI DINGIR MARDUK KANPA!
ZI DINGIR NINIB ADDAR KANPA!
ZI DINGIR IGIGI KANPA!
ZI DINGIR ANNUNNAKIA KANPA
ZI DINGIR ENLIL LA LUGAL KURKURRAGE KANPA!
ZI DINGIR NENLIL LA NINKURKURRAGE KANPA!
Binding of the Evil Sorcerers

(When thou art haunted by the spells of the worshippers of the Ancient Ones, make images of them, one male and one female, and burn them in the flames of the AGA MASS SSARATU, while pronouncing the following Incantation of the Binding:)

I invoke you, Gods of the Night
Together with you I call to the Night, to the Covered Woman
I call in the Evening, at Midnight, and in the Morning
Because they have enchanted me
The sorcerer and the sorceress have bound me
My God and my Goddess cry over me.
I am plagued with pain because of illness.
I stand upright, I cannot lie down
Neither during the night nor during the day.
They have stuffed my mouth with cords!
They have closes my mouth with grass!
They have made the water of my drink scarce.
My joy is sorrow, and my merriment is grief.
Arise! Great Gods! Hear my waiting!
Obtain justice! Take notice of my Ways!
I have an image of the sorcerer and the sorceress,
Of my enchanter and enchantress.
May the Three Watches of the Night dissolve their evil sorceries!
May their mouths be wax, their tongues honey.
The word of my doom which they have spoken,
May they smelt like wax!
The spell that they worked, may it pour away like honey.
Their knot it broken!
Their work destroyed!
All their speech fills the deserts and the wastes
According to the Decree which the Gods of the Night have issued.
It is finished.

Another Binding of the Sorcerers
(Take a cord with ten knots. As you recite each line of the incantation, untie one knot. When this is finished, throw the cord into the flames and give thanks to the Gods)

My images have you given over to the dead; turn back!
My images have you seen with the dead; turn back!
My images have you thrown to the side of the dead; turn back!
My images have you thrown to the ground of the dead; turn back!
My images have you buried in the coffin with the dead; turn back!
My images have you given over to the destruction; turn back!
My images have you enclosed with walls; turn back!
My images have you struck down on doorsteps; turn back!
My images have you locked into the gate of wall; turn back!
My images have you given over to the God of Fire; turn back!

A most excellent charm against the Hordes of Demons that assail in the Night

(This may be chanted while walking around the circumference of the Circle, and sprinkling the vicinity with sweet water, using a pine cone or golden brush. An image of a Fish may be at hand, and the incantation pronounced clearly, every word, either whispered softly, or shouted loudly.)

ISA YA! ISA YA! RI EGA! RI EGA!
BI ESHA BI ESHA! XIYILQA! XIYILQA!
DUPPIRA ATLAKA ISA YA U RI EGA
LIMUTTIKUNU KIMA QUTRI LITILLI SHAMI YE
INA ZUMRI YA ISA YA
INA ZUMRI YA RI EGA
INA ZUMRI YA BI ESHA
INA ZUMRI YA XIYILQA
INA ZUMRI YA DUPPIRA
INA ZUMRI YA ATLAKA
INA ZUMRI YA LA TATARA
INA ZUMRI YA LA TETIXXI YE
INA ZUMRI YA LA TAQARRUBA
INA ZUMRI YA LA TASANIQA
NI YISH SHAMMASH KABTU LU TAMATUNU
NI YISH ENKI BEL GIMRI LU TAMATUNU
NI YISH MARDUK MASHMASH ILANI LU TAMATUNU
NI YISH GISHBAR QAMIKUNU LU TAMATUNU
INA ZUMRI YA LU YU TAPPARRASAMA!)
Quiz:

1. The Exorcism Annakia; is to be recited ______ times over the body of the possessed person.

2. Gidim was the spirits of dead people living in the __________.

3. The Incantation of Protection against the Workers of the Ancient Ones; is to be recited Seven times in the _____ __ _____.

4. Alu is a demon that is thought to have crossbred with a ______.

5. The following phrase comes from what binding?

I am plagued with pain because of illness.
I stand upright; I cannot lie down
Neither during the night nor during the day.
They have stuffed my mouth with cords!
They have closes my mouth with grass!

6. Which incantation is this?

SHAMMASH SHA KASHSHAPIYA KASSHAP TIYA
EPISHYA MUSHTEPISH TIYA!
Kima Tinur khuturshuna l'rim!
Lichulu Lizubu u Littaattuku!
E Pishtashunu Kima meh naadu ina tikhi likhtu!

SHUNU LIMUTUMA ANAKU LU'UBLUYI!
SHUNU LINISHUMA ANAKU LU'UDNIN!
SHUNU LI'IKTISHUMA ANAKU LUUPPATARI!
Tirrama shaluti Sha Kashshapti Sha Ruchi ye
Ipushu
Shupi yi arkhish Uppu yush!
ZI DINGIR GAL KESHSHEBA KANPA!

7. The Incantation against the Ancient Ones is to be recited each year, when the Bear hangs from its Tail in the ________.
The Seven Evil Spirits

Translator by R.C. Thompson

London 1903 CE

This story is the sixteenth tablet of a series called the "Evil Demon Series," of which we have an Assyrian with a parallel Sumerian text. Presumably, therefore, it was a very ancient legend.

Raging storms, evil gods are they, Ruthless demons, who in heaven's vault were created, are they, Workers of evil are they, and they lift up the head to evil, every day to evil Destruction to work.

Of these seven the first is the South wind...

The second is a dragon, whose mouth is opened... That none can measure.

The third is a grim leopard, which carries off the young.

The fourth is a terrible Shibbu .

The fifth is a furious Wolf, who knoweth not to flee,

The sixth is a rampant ... which marches against god and king.

The seventh is a storm, an evil wind, which takes vengeance,

Seven are they, messengers to King Anu are they, From city to city darkness work they, A hurricane, which mightily hunts in the heavens, are they Thick clouds, that bring darkness in heaven, are they, Gusts of wind rising, which cast gloom over the bright day, are they, With the Imkhullu (1) the evil wind, forcing their way, are they,

The overflowing of Adad mighty destroyers, are they, At the right of Adad stalking, are they, In the height of heaven, like lightning flashing, are they, To wreak destruction forward go they , In the broad heaven, the home of Anu, the King, evilly do they arise, and none to oppose.

(1) The Imkhullu (Imhullu) appears also in the Babylonian Creation Epic "The Enuma Elish".
"IMHULLU the atrocious wind, the tempest, the whirlwind, the hurricane, the wind of four and the wind of seven, the tumid wind, worst of all".

When Enlil heard these tidings, a plan in his heart he pondered, With Ea, exalted Massu of the gods, he took counsel. Sin, Shamash, and Ishtar, whom he had set to order the vault of heaven, With Anu he divided the lordship of the whole heaven, To these three gods, his offspring Day and night, without ceasing, he ordained to stand, When the seven evil gods stormed the vault of heaven, Before the gleaming Sin, they set themselves angrily, The mighty Shamash, Adad the warrior, they brought on their side, Ishtar, with Anu the King, moved into a shining dwelling, exercising dominion over the heavens,

[Nearly ten lines here are unreadable.]

Day and night he was dark (Sin), in the dwelling of his dominion he sat not down, The evil gods, the messengers of Anu, the King, are they, Raising their evil heads, in the night shaking themselves, are they, Evil searching out, are they, From the heaven, like a wind, over the land rush they. Enlil saw the darkening of the hero Sin in heaven,

The lord spoke to his minister Nusku, O My minister Nusku, my message unto the ocean bring, The tidings of my son Sin, who in heaven has been sadly darkened, Unto Ea, in the ocean, announce it."

Nusku exalted the word of his lord, To Ea, in the ocean, he went quickly, To the prince, the exalted Massu the lord Nudimmud.

Nusku, the word of his lord there announced Ea in the ocean heard that word, He bit his lip and filled his mouth with wailing; Ea called his son Marduk, and gave him the message: "Go, my son Marduk, Son of a prince, the gleaming Sin has been sadly darkened in heaven, His darkening is seen in the heavens, The seven evil gods, death-dealing, fearless are they, The seven evil gods, like a flood, rush on, the land they fall upon, do they, Against the land, like a storm, they rise, do they, Before the gleaming Sin, they set themselves angrily; The mighty Shamash, Adad the warrior, they brought on their side."

Descriptions of the “Seven”

I

Destructive storms and evil winds are they, a storm of evil, presaging the baneful storm, a storm of evil, forerunner of the baneful storm. Mighty children, mighty sons are they, Messengers of Namtar are they, Throne-bearers of Ereshkigal. The flood driving through the land are they. Seven gods of the wide heavens, seven gods of the broad earth, seven robber-gods are they. Seven gods of universal sway, Seven evil gods, Seven evil demons, Seven evil and violent demons, Seven in heaven, seven on earth.

II
Neither male nor female are they. Destructive whirlwinds they, having neither wife nor offspring. Compassion and mercy they do not know. Prayer and supplication they do not hear. Horses reared in the mountains, Hostile to Ea. Throne-bearers of the gods are they.

Standing on the highway, befouling the street. Evil are they, evil are they, Seven they are, seven they are, twice seven they are.

III

The high enclosures, the broad enclosures like a flood they pass through. From house to house they dash along. No door can shut them out, No bolt can turn them back. Through the door, like a snake, they glide, through the hinge, like the wind, they storm. Tearing the wife from the embrace of the man, snatching the child from the knees of a man, driving the freedman from his family home.

Charm against the Seven Evil Spirits

    Seven are they, seven are they!
    In the channel of the deep seven are they!
    In the radiance of heaven seven are they!
    In the channel of the deep in a palace grew they up.
    Male they are not, female they are not.
    In the midst of the deep are their paths.
    Wife they have not, son they have not.
    Order and kindness know they not.
    Prayer and supplication hear they not.
    The cavern in the mountain they enter.
    Unto Hea are they hostile.
    The throne-bearers of the gods are they.
    Disturbing the lily in the torrents are they set.
    Baleful are they, baleful are they.

    Seven are they, seven are they, seven twice again are they.
    May the spirits of heaven remember, may the spirits of earth remember.

Quiz:

1. The Seven Evil Spirits, is the sixteenth tablet of a series called the "Evil Demon Series."
2. The Imkhullu (Imhullu) appears also in the Babylonian Creation Epic ___ ____ _____.

3. Messengers of ______ are they, Throne-bearers of Ereshkigal.

4. Marduk is the son of __.

5. The second is a ______, whose mouth is opened... That none can measure.

6. Through the door, like a ______, they glide, through the hinge, like the wind, they storm.

7. With ___ he divided the lordship of the whole heaven.

---

**Etruscan Demons**

The Etruscans believed in an intimate connection with Deity and other world entities. Everything that happened in life was as a result of such a personal relationship. Demonic beings are common motifs of Etruscan funerary art. Most often they are shown as merely observing or accompanying the recently deceased. Only on occasion do they interact with humans. The Etruscans, an ancient people, inhabited the Italian peninsula from early in the 9th century B.C.E. down to just before the Christian era.

**Charun:** He is the Etruscan demon of death, which torments the souls of the deceased, in the underworld. He also guards the entrance to the underworld. Charun is portrayed with the nose of a vulture, pointed ears and is usually winged. His attributes are the hammer, which he used to finish off his victims.

**Tuchulcha:** An Etruscan demon of the underworld. It is a horrible, winged creature with snake-hair and the beak of a bird. The only known rendering of Tuchulcha is identified in a wall painting in the Tomb of Orcus II, in Tarquinia, Italy.

**Vanth:** Both Vanth and Charun are only seen in iconography beginning circa 400 BCE, in the middle period of Etruscan art, although there are some earlier inscriptions that mention her name. Vanth has no direct counterpart in Greek mythology, and is very frequently, but not always, seen winged. The materials that Vanth is associated with include a torch, key, scroll, and/or sword.

**Thufltha:** A female demon, she is said to carry out the orders of Tinia or Tin (the Etruscan equivalent of Jupiter). He was the husband of Thalna or Uni and the father of Heracle. Her name is mentioned several times on the bronze liver of Piacenza, a teaching device used to train diviners in ancient Etruria which was divided into houses corresponding to the Etruscan symbolic divisions of the heavens.
An Etruscan incantation invoked to protect against the actions of this demon are as follows:

"Spirit Tinia, Tinia, Tinia!
Unto thee I commend me
that thou wilt pardon me
If I have cursed thee
I did not do it
With ill will.
I did it only
In act of anger
If thou wilt give me a good harvest,
Spirit Tinia,
I will ever bless thee!"

Culsu: (Cul): A female underworld demon who was associated with gateways. Her attributes included a torch and scissors.

Manea: Etruscan infernal deity, one of a dyad including Mantus. She went on into Latin literature, ruling beside Mantus and was reported to be the mother of the Lares and Manes. Under the Etruscan kings, she received the sacrifices of slain children during the Laralia festival of May 1. She continued to survive in post-classical Tuscan folklore as “Mania della Notte”, a nocturnal spirit responsible for bringing nightmares.

Mantus: He is the husband of the demon, Manea. He is associated with the Italian city, Mantua which was originally known as Manthua.

Quiz:

1. Culsu is a female underworld demon who was associated with _________.

2. Vanth has no direct counterpart in ______ mythology.

3. Demonic beings are common motifs of Etruscan ________ art.

4. Manea received the sacrifices of slain children during the ________ festival of May 1.
5. The only known rendering of Tuchulcha is identified in a wall painting in the Tomb of ______ __.

6. Tinia is the Etruscan equivalent of ________.

7. Charun is the Etruscan demon of ________.  

---

**Hebrew demons**

A Hebrew tradition exists in which an amulet is inscribed with the names of three angels and placed around the neck of newborn boys in order to protect them from the lilin (Lilith) until their circumcision. There is also a Hebrew tradition to wait a while before a boy's hair is cut so as to attempt to trick Lilith into thinking the child is a girl so that the boy's life may be spared. Lilith's name also appears in a list of demonic creatures in the Dead Sea Scrolls (4Q510 frag. 11.4-6a; frag. 10.1f), in a passage referring to Isaiah 34:14.

From Rabbinical Literature comes the following:

It was the primitive demonology of Babylonia which peopled the world of the Jews with beings of a semi-celestial and semi-infernal nature. Only afterward did the division of the world between Ahriman and Ormuzd in the Mazdean system give rise to the Jewish division of life between the kingdom of heaven and the kingdom of evil. Rabbinical demonology has, like the Chaldean, three classes of demons, though they are scarcely separable one from another. There were the "shedim," the "mazziḳim" (harriers), and the "ruḥin" or "ruḥotra'ot" (evil spirits). Besides these there were "lilin" (night spirits), "ṭelane" (shade, or evening, spirits), "ṭiharire" (midday spirits), and "zafrire" (morning spirits), as well as the "demons that bring famine" and "such as cause storm and earthquake" (Targ. Yer. to Deut. xxxii. 24 and Num. vi. 24; Targ. to Cant. iii. 8, iv. 6; Eccl. ii. 5; Ps. xci. 5, 6; compare Ps. lxx. and Is. xxxiv. 14). Occasionally they are called "mal'ake ḥabbalah" (angels of destruction) (Ber. 51a; Ket. 104a; Sanh. 106b).

"They surround man on all sides as the earth does the roots of the vine"; "a thousand are on his left, and ten thousand on his right side" (compare Ps. xci. 7); if a man could see them he would lack the strength to face them, though he can see them by casting the ashes of the fetus of a black cat about his eyes, or by sprinkling ashes around his bed he can trace their cock-like footprints in the morning (Ber. 6a). They hover around the house and the field (Gen. R. xx.), particularly in the lower regions of the air (Num. R. xii.; Tan., Mishpaṭim,
ed. Vienna, 99a; compare Diogenes Laertius, viii. 32, ix. 7).

Their main abode is in the northern part of the earth (Pirke R. El. iii., after Jer. i. 14). Their sporting places are caper-bushes and spearworts, where they dwell in groups of sixty; nut-trees, where they form in groups of nine; shady spots on moonlight nights, especially the roofs of houses, under gutters, or near ruins; cemeteries and privies (there is a special demon of the privy, "shed shel bet ha-kisse"); water, oil, and bread-crumbs cast on the ground; and they harm persons and things coming near them (Pes. 3b; Ber. 3a, 62b; Shab. 67a; Git. 70a; Hul. 105; Sanh. 65b).

As you can see from the above passage, demons were originally seen by the Hebrew as intrusive but not as evil beings in the sense of religious aspects. Demons as described in the Tanakh are not the same as "demons" commonly known in Christian culture. The demons mentioned in the Hebrew Bible are of two classes, the se'irim and the shedim. The se'irim ("hairy beings"), to which some Israelites offered sacrifices in the open fields, are satyr-like creatures, described as dancing in the wilderness (Isaiah xiii. 21, xxxiv. 14), and which are identical with the jinn. The Tanakh consists of twenty-four "Books," where the first and second volumes of one work are counted as one, and where all the twelve "Books" of the "Trei Asar," the Twelve Prophets, are also considered as one.

The term “demon” first acquired its now-current evil connotations in the Septuagint translation of the Hebrew Bible. The Septuagint or simply "LXX" is the Koine Greek version of the Hebrew Bible, which was translated in stages between the 3rd and 2nd Centuries BCE in Alexandria. Koine Greek is also the original language of the New Testament of the Christian Bible.

Abaddon: The exact nature of Abaddon is debated, but the Hebrew word is related to the triliteral root יכָּב (YCB), which in verb form means "to perish. In the Hebrew Scriptures, "Abaddon" comes to mean "place of destruction," or the realm of the dead, and is associated with Sheol. (Sheol connotes the place where those that had died were believed to be congregated).

Agaliarept: A Hebrew demon that possessed the power to discover all secrets, and also controlled the past and the future.

Alu-Demon: A Semitic Night Demon.

Amducious: To the Hebrew this demon was known as the “Destroyer”.

Ardat-Lile: Ancient Semitic female spirit or demon who married human beings and worked great harm in the dwellings of men.

Asmodeus: also known as “Ashmadia”, most likely originated from the Persian “Aeshma-deva” (demon of wrath).
The Book of Tobit describes an instance where Raguel's daughter, Sarah, was tormented by the demon. She was married seven times, but each time Asmodeus killed off the husband before they could consummate the marriage. Sarah, was about to hang herself in grief, but decided against it after realizing the shame it would cause her father. She then prayed to God for death.

God answered her prayer by sending the angel, Raphael, to her aid. He instructed Tobiah to place fish liver and heart on the embers for incense. Asmodeus was repelled by the odor:

"The demon, repelled by the odor of the fish, fled into Upper Egypt; Raphael pursued him there and bound him hand and foot." - Book of Tobit 8:3

Samael: As the Prince of demons, he appears as an accuser, seducer, and destroyer. His name means “the venom of God”. He is frequently mentioned in the cabalistic writings of the Middle Ages from which Eisenmenger compiled a rich collection of passages. Samael is regarded as a magical being, and must be considered in the preparation of amulets. He presides over the second "te'ḳufah" (solstice) and the west wind of the fourth te'ḳufah, as well as the third day of the week.

In Hebrew amulets Samael is represented as the angel of death. Samael planted the forbidden tree of paradise.

He himself was the serpent, whose form he merely assumed. His former wife was Lilith.

Quiz:

1. The Book of Tobit describes an instance where Raguel's daughter, Sarah, was tormented by ________.

2. Rabbinical demonology has, like the Chaldean, ______ classes of, demons.

3. The lilin are ______ ______.

4. To the Hebrew, Amducious is known as a ______ ____.

5. Samael is a ______ of demons.

6. The term “demon” first acquired its now-current evil connotations in the ________ translation of the Hebrew Bible.

7. The Book of _____ describes an instance where Raguel's daughter, Sarah, was tormented by a demon.
Manuscripts and Grimoires

There have been a number of book and various papers written on demons by illustrious individuals over the centuries. Following is a list of these publications.

At this point it should be reiterated that working with Demons should be done, if at all, only be those experienced in the mystic arts. The following information as with all of the information provided in this course is not to be trifled with. To do so is at the risk of serious peril to you…

Fortalicium Fidei

The Fortalicium Fidei (Fortress of Faith) is thought to be the first book written on witchcraft.

Alphonsus de Spina; was the Master General of the Order of Franciscans. He was also the rector of the University of Salamanca, and confessor of King Henry IV of Castile. He was considered an authority on all things theological, including demonology. He concluded that there are ten orders of demons and that they totaled in the millions. He categorized the demons as falling into nine specific types. He also divided them into classes according to what their purposes are.

In 1467 CE, he published his Fortalicium Fidei (Fortress of the Faith). The Fortalitium fideli is the first printed book to contain a description of witchcraft. The fifth and final part of the work is devoted to an account of ten classes of demons, the last of which persuade old women (called sorguinae or bruxae) that they can work evil.

Alphonsus de Spina was extremely anti-Semitic and anti-Muslim and was a major architect of the Spanish Inquisition.

Following the list of the demonic names and ranks and the explanations of the types and orders as de Spina recorded them in the fifth book of his Fortalicium Fidei.

<table>
<thead>
<tr>
<th>Nine type of Demons</th>
<th>Division of Classes</th>
<th>The Orders of the Demonic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. False Gods</td>
<td>Fates</td>
<td>Demonic</td>
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<tr>
<td>Lying Spirits</td>
<td>Poltergeists</td>
<td>Seraphim</td>
</tr>
<tr>
<td>Inquisitors</td>
<td>Incubi and Succubi</td>
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<td>Deluding</td>
<td>Familiars, spirits, Nightmares</td>
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</tr>
<tr>
<td>Creators of Tempests</td>
<td>those produced by intercourse with humans</td>
<td>Thrones</td>
</tr>
</tbody>
</table>
Furies: those in Disguise | Cherubim
Accusers: those who assail Saints | Domination
Tempters: those who persuade | Powers
| Potentates
| Archangels

Quiz:

1. According to the Fortalicium Fidei, there are ______ classes of demons.

2. Alphonsus de Spina; was the ______ ______ of the Order of Franciscans.

3. Poltergeists are of the demonic order of __________.

4. Furies are in the division of classes known as ____ __ ____.

5. In 1467 CE, Alphonsus de Spina published his ______ ______.

6. Vengeful belongs to the demonic order of ______.

7. False Gods belong to the division of ______.

The Grimoires of Solomon

When studying Demonology, perhaps the best known books on the subject are the Books of Solomon. And of those the Goetia (Lessor Key of Solomon) is directly related to demonology.

The Goetia

Lemegeton Clavicula Salomonis (The Lesser Key of Solomon).

Goetia, Latin (howling) is a word used to describe a class of magick which emphasizes the summoning or calling forth of lesser spirits and demons with the intention of binding the
spirits to perform one's will. It is thought that the Goetia was originated with King Solomon. Lemegeton Clavicula Salomonis (The Lesser Key of Solomon).

Goetic magick is very ceremonial and calls for strict observance of details. The lesser spirits and demons of Goetia are bound and commanded by the magician to act at one's behest. Compelling the spirits/demons to obey is of urgent concern. For protection, an elaborate circle and various chants are used to confine the spirit. Once confined, the spirit/demon is forced to act in accordance with one's will. Many different methods are employed to compel the spirits/demons to obey. Lesser spirits can often be coerced, threatened or fooled into compliance, whereas more powerful spirits/demons can be more difficult to control. Common methods of control include threats, particularly in the form of the vibration of divine names, which indicates to the spirit/demon that one speaking with the authority and power of the god whose name he is intoning. In some instances folks will try to persuade the spirit/demon and even resort to begging. In many cases, one will try to bargain with the spirit, to which it will most likely agree. However there is usually an understanding that there will be an act of service in exchange for a personal sacrifice of some sort.

The 72 Demons of King Solomon

Following are the seventy two Demons commanded by Solomon. The seals are used to call forth the corresponding Demon.

**Bael:** The first principall spirit is a king ruling in ye East, called Bael. he maketh men goe Invisible, he ruleth over 66 Legions of Inferiour spirits, he appeareth in divers shapes, sometimes like a Catt, sometimes like a Toad, sometimes like a man, & sometimes in all these formes at once. he speaketh very horsly. This is his Character which is to be worne as a Lamen before him who calleth him forth, or else he will not doe you homage.

![Bael](image)

**Duke Agares:** The second spirit is a Duke called Agares, he is under ye power of ye East and cometh up in the form of a fair Old man riding upon a Crocodill, very mildly, carrying a goshawke on his fist. he maketh them runne that stand still, and fetcheth back ye runnawayes. he can teach all Languages or Tongues presently, he hath the power also to destroy dignities, both supernaturall & Temporall; & cause Earthquakes. he was of the order of Vertues; he hath under his government 31 Legions &c: & this is [his] seale or Character which is to be wore as [a] Lamen.
Prince Vassago: The Third spirit is a mighty prince, being of ye same Nature as Agares, he is called Vassago, This spirit is of a good nature, & his office is to declare things past and to come; and to discover all things hidden or lost &c: he governeth 26 Legions of spirits. This is his seal.

Marquis Samigina: The 4th spirit is called Gamigin, a great Marquise, he appereth in ye forme of a little horse or ass and then into humane shape he putteth himself at ye request of ye Master and speaketh with a horse voice; he teaches all Liberall sienes, and giveth and account of ye dead soules of them that dye in sin. & he ruleth over 30 Legions of Inferiors &c. This is his seal, wch is to be wore by the Magician when he Invocateth.

President Marbas: The 5th spirit is called Marbas -- he is a great president, and appeareth at first in ye forme of a great Lyon: but afterwards putteth on humane shape at ye Request of ye Master he Answareth truly of Things hidden or secreet, he causeth deseases and cureth them againe & giveth great wisdome & knowledge in mechanicall arts, & changeth men into other shapes he governeth 36 Legions of spirits. his seal is this.
Duke Valefar: The 6th spirit is Valefar -- he is a Mighty Duke, & appeareth in ye form of a Lion wth a mans head Lowring, he is a good familiar, but tempteth those he is familiar with to steale, he governeth 10 Legions of spirets, this is his seal to wearne constantly if you haue his familiariry. Else not.

Marquis Amon: The 7th spirit is Amon. he is a Marquis great in power & most strong, he at first appereth like a wolf with a serpents tail, vomiting out of his Mouth fleames of fire, but at y command of y Magician he putteth on ye shape of a man, with dogs Teeth beset in a head like a Raven, or in a Ravens Head, hee telleth [of] all things past & to come, and procureth love, and reconcileth controversies between freinds & foes, [1] & governeth 40 Legions of spirits, his seal is thus, wch is to be wore as afforesaid.

[1. Harl. 6483 adds, "He also bringeth to pass, that souls which are drowned in the sea shall take up airy bodies & evidently appear & answer to interrogations at the request of the exorcist."]

Duke Barbatos: The 8th spirit is called Barbatos he is a great duke & appeareth when ye is in setDefault, with four Noble kings and their companions in great troops, he giveth ye understanding of ye singing of Birds, and ye voice of other Creatures and ye [such as] barking of dogs &c, he breaketh hidden treasures open, that have been Laid by ye Enchantment of Magicians, & [he was] of ye order of vertues, [of] which some part beareth rule still &c he knoweth all things past and to come: and reconcileth friends & those that are in power, he ruleth over 30 Legions of spirits, his seal of obedience is this. wch were before you &c.
**King Paimon:** The 9th spirit in order is Paimon; a great king, & very Obedient to Lucifer, he appeareth in ye forme of a man, sitting one a dromedary, w^h^ a Crowne most glorious on his head. Three [There] goeth before him a host of spirits like men with Trumpets and well sounding Cymballs, and all other sorts of musical Instruments &c. he hath a great voice, and roareth at his first comming, and his speech [voice] is such as y^e^ Magician cannot well understand, unless he compelleth him. This spirit can teach all arts and siences, and other secret Things; he can discover w^t^ y^e^ Earth is, and w^t^ holdeth it up in y^e^ waters, & w^t^ y^e^ wind is or where it is, or any other Thing y^u^ desire to know, he giveth dignity and confirmeth y^e^ same, he bindeth or maketh a man subject to y^e^ Magician if he desireth it he giveth good familiars, and such as can teach all arts, he is to be observed towards y^e^ North west, he is of y^e^ order of dominions and hath 200 Legions of spirits under him, one part of them is of y^e^ order of Angells & y^e^ other of Potestates [Potentates], If y^u^ call this spirit Paimon alone y^u^ must make him some offering to him & there will attend him 2 kings called Bebal & Abalam, & other spirits of y^e^ order of Potestates [Potentates] in his host are 25 Legions because all those spirits w^th^ are subject to him, are not allwayes w^th^ him unlesse y^e^ Magician compelleth them, This is his Character.

**President Buer:** The 10th spirit is Buer, a great president and appereth in f that is his shape when y^e^ Qis there, he teacheth Phylosophy [both] Morall & Naturall, & y^e^ Logicall arts, & y^e^ vertues of all hearbes & plants, & healeth all distempers in Man, & giveth (familiars) good familiars, he governeth over 50 Legions of spirits and this is his seale of obedience w^ch^ you must weare when you call him to apperance.

**Duke Gusoin:** The 11th spirit is a great & strong duke called Gusoin [Gusion], he appeareth like a Xenophilus he telleth of all things past, present & to come: he sheweth y^e^ meaning of
all questions you can ask, he reconcileth friends and giveth honour and dignity to any, and 
ruleth over 40 Legions of Spirits. his seal is this, wch weare as aforesaid &c.

Prince Sitri: The 12th spirit is Sitri, he is a great prince & appeareth at first with a 
Leopards face, and wings as a griffin. But afterwards at ye command of ye exorcist, he 
putteth on a humane shape very Beautifull, Inflaming Men with womens Love, and women 
with mens love, and causeth them to shew themselves Naked, if he [it] be desired, &c. he 
governeth 60 Legions of spirits, and his seal to be wore is this.

King Beleth: The 13 spirit is called Beleth, he is a mighty king and terrable, ridding on a 
pale horse wth Trumpets and all other kinds of Musicall Instruments playing before him, he 
is very furious at his first apperance That is whilst ye Exorcist allay his Courage, for to 
doe that, he must hold a hazel stick in his hand, streched forth towards ye South & East 
quarters making a Triangle without ye Circle, commanding him into it by ye vertue of ye 
Bonds & chaines of spirits hereafter following, & if he doe not come into ye Δ by your 
Threats, rehearse ye Bounds & chaines before him, and then he will yeild obedience and 
come into it and do what he is commanded by ye Exorcist [Exorcist], yet he must receive him 
courteously, because he is a great king & doe homage to him, as the kings and princes doe 
that attend him, and you must [also] have allwayes a silver Ring on the middle finger of the 
left hand, held against your face as they do for Amaimon, This king Beleth causeth all ye 
love that possible may be, both of Men and women till ye Master Exorcist [Exorcist] hath 
had his mind fullfilled &c. he is of the order of Powers and governeth 85 Legions of [102v] 
spirits, his Noble seal is this wch is to be wore before you in the Time of working.
Marquis Leraye: The 14th spirit is called Leraye (or Leraje) [written intra linea]. he is a Marquize great in power shewing him selve in ye likeness of an archer, cladd in green carring a Bow and quiver, he causeth all great Battles & contests, & causeth ye wounds to putrifie that are made arrows by archers this belongeth to he governeth 30 Legions of spirits, & his seale of obedience is this.

Duke Eligor: The 15th spirit is called Eligor [Eligos], a great duke, he appeareth in [the] form of a goodly knight carring a lance an Ensigne & a serpent, he discovereth hidden Things & knoweth things to come, & of warres and how the solders will & shall meet, he causeth the love of Lords and great persons, and governeth 60 Legions of spirits, his seal is this, wch wear or else he will not appear nor obey you &c.

Duke Zepar: The 16th spirit is called Zepar, he is a great duke & appeareth in red apparell & armed like a souldier, his office is to cause women to love Men and to bring them toghter in love he also maketh them barren, and governeth 26 Legions of Inferiour spirits, his seal is this, wch he obeyeth when he seeth it.

Count/President Botis: The 17th spirit is called Botis a great president and an Earle; he appeareth at ye [first] shew in ye form of an ugly viper Then at ye command of ye Magician he putteth on humane shape, with great teeth, Two horns, carring a sharp bright sword in his hand, he telleth of all Things past and to come and reconcileth friends and foes, he governeth 60 Legions of spirits his seal is this, that he obeyeth when he seeth it.
Duke Bathin: The 18th spirit is called Bathin, he is a mighty [and] strong duke & appeareth like a strong man with ye Taile of a serpent, sitting on a pale couloured horse he knoweth the vertue of hearbes & precious stones, & can transport men suddenly from one Country into an other, he ruleth over 30 Legions of spirits his seal is thus to be made and to be wore before you.

Duke Saleos: The 19th spirit is called Saleos, he is a great and mighty duke, & appeareth in [the] form of a gallant soldier, ridding on a Crocodile, with a dukes crowne on his head peaceably he causeth ye love of women to men & men to women, he governeth 30 Legions of spirits his seal is this, with must be wore before you.

King Purson: The 20th spirit is called Purson a great king; he appeareth commonly like a man with a Lyons face, carring a cruel viper in his hand, and ridding on a Bear going before him [are] many Trumpets sounding; he knoweth hidden things and can discover Treasures & tell all Things present past and to come; he can take a Body either humane or aier, and answareth Truly of all Earthly Things, both secreet & devine, & of ye Creation of ye world, he bringeth forth good familiars, & under his government [power] are 22 Legions of spirits, partly of ye order of vertues & partly of ye order of Thrones, & his mark or seal is this, with he oweth obedience to & [which] must be wore by ye Exorcist in [the] Time of acction.
Count/President Morax: The 21 spirit is called Morax he is a great Earle and a president, he appeareth like a great Bull with a mans face; his office is: to make men very knowing [sic] in Astronomy, and all y° other Liberall siences; he can give good familiars and [very] wise, wch know y° vertues of hearbes & precious stones he governeth 36 [30] Legions of spirits, & his seal is to be made Thus and wore [as aforesaid].

Count/Prince Ipos: The 22d spirit is called Ipos --, he is an Earlr and a mighty prince, and appeareth in ye forme of an angel, wth a Lions head gooses feet & a haires Taile, he knoweth Things past and to come; he maketh Men witty and bold, and governeth 36 Legions of spirits, his seal or Character is This, wch must be wore as a Lamen before you.

Duke Aim: The 23d spirit is called Aim, a greatt duke and strong, he appeareth in ye forme of a very handsome man in Body, [but] wth 3 heads, The first like a serpent ye second like a man wth 2 starrs in his forehead, The Third [head] is lik [sic] a Catt; he rideeth on a viper, carring a fire brand in his hand burning, whereth [wherewith] he sets Citties Castles & great places on fire he maketh one witty [in] all manner of wayes, and giveth true answares to privy matters, he governeth 26 Legions of Infernall spirits; his seal is thus to be made, and wore as a Lamen before you.
Marquis Naberius: The 24th spirit is called Naberius, he is a most valliant Marquiz, & appeareth in ye forme of a Black Crow, fluttering about the Circle, & when he speaketh it is with a hoarse voice; he maketh men cunning in all arts & siences, but especially in ye art [of] Rhetoric; he restoreth lost dignity and honours, & governeth 19 Legions of spirits his seal is this, w^ch must be wore.

Count/President Glasya Labolas: The 25th spirit is called Glasya Labolas, he is a Mighty president & sheweth him selfe in ye forme of a dog w^th wings like a griffin; he teacheth all arts in an Instant, and is an author of Blood shed & Manslaughter, he telleth all Things past & to come, if desired, & causeth love of friends and foes; he can make a Man goe Invisible, & he hath under his rule 36 Legions of spirits, his seal is this, y^e w^ch weare [must be worn] as a Lamin.

Duke Bune: The 26th spirit is called Bune [or Bime], he is a strong, great & mighty duke, & appeareth in ye forme of a Dragon w^th three heads, one like a dog, The other like a griffin; The 3d like a man, he speaketh w^th a high & comely voice, he changeth y^e places of y^e dead, & causeth those spirits that are under him, to gather together upon their sepulcheres, he giveth Riches to a man & maketh him wise & eloquent, he giveth true Answards to y^r demands, & governeth 30 Legions of spirits, his seal is this w^ch he owneth [oweth] obedience to. first
& Nota he hath another seal or Character w^ch is made Thus. y^u may use w^ch y^u will, but y^e first is best as Salomon saith.

Marquis Ronove: The 27^th spirit is called Ronove, he appeareth in y^e forme of a Monster, he teacheth y^e art of Rhetorick very well, and giveth good servants knowledge of Tongues, favouer of friends & foes; he is a Marquiz & a great Earle, and there obeieth him [he commandeth] 19 Legions of spirits his seal is this.

Duke Berith: The 28^th spirit in order as Solomon bound them, is named Berith. he is a Mighty great and terrable duke, he hath two other Names given to him by men of latter Times, viz: Beal & Bolfry, he appeareth like a souldier w^th red clothing, ridding on a red horse & [having] a Crown of Gold upon his head he giveth True answards of things [concerning the] past present & to come; you [must] use a Ring as is before spoken of [with] Beleth in calling him forth; he can turne all mettals into Gold, he can give dignity & [can] confirm them to Men, he speaketh w^th a very clear & subtill voice, he is a great Lyer and not to be Trusted much he governeth over 26 Legions of spirits his seal is this which must be wore as [a] lamin.
Duke Astaroth: The 29th spirit in order is Named Astaroth, he is a Mighty & strong duke, & appeareth in [the] forme of an unbeatifull angel, ridding on an Infernall like dragon, and carring in his right hand a viper (you must not lett him come to neare y" least he doe y" damage by his stinking Breath. Therefore ye Exorcist must hold ye Magicall Ring nere to his face and ye will defend him he giveth true answares of things present past & to come & can discover all secreets; he will declare willingly how ye spirits fell, if desired, & ye reason of his own fall. He can make men wounderfull knowing in all Liberall sinces; he ruleth 40 Legions of spirits, his seal is as this [shown], wch weare as a Lamen before y" or else he will not obey you.

Marquis Forneus: The 30th spirit is called Forneus, he is a mighty great Marquiz, & appeareth in ye forme of a great sea Monster, he Teacheth & maketh men wounderfull knowing in ye art of Rhetoric he causeth men to have a good Name, and to have ye understanding of Tongues; he maketh men to be beloved of their foes as well as they be by their Friends; & he governeth 29 Legions of spirits, partly of ye order of Thrones and partly of angels, his seal is this to be made and wore as aforesaid &.

President Foras: The 31 spirit in order, [as Salomon saith,] is named Foras, he is a mighty great president & appeareth in ye form of a strong man, in humane shape he can give ye understanding to men how they may know ye virtues of all hearbs & precious stones, & [he] teacheth them ye art [of] Logick & Ethicks in All their partes if desired, he maketh men Invisible, witty, Eloquent & to live Long; he [can] discover Treasures and recover Things lost, & he ruleth over 29 Legions of spirits, his seale or Character is thus to be made & wore as a Lamen.
King Asmoday: The 32d spirit in order is called Asmoday. He is a great king, strong & powerfull, he appeareth w\textsuperscript{th} 3 heads, whereof ye first is like a Bull The second like a Man, The third like a Ram, [he appeareth also] w\textsuperscript{th} a serpents Taile, Belching or vomitting up flames of fire out of his mouth his feet are webed like a Goose, he sitteth on an Infernall dragon carring a Launce and a flagg in his hands, he is ye first & chifiest under ye power of Amaymon, & goeth before all others: when the Exorcist hath a mind to call him, lett it be abroad, and lett him stand on his feet all ye Time of action, w\textsuperscript{th} his cap of [off], for if it be on, Amaymon will deceive him and cause all his doeing to be bewrayed, But as soone as ye Exorist [Exorcist] seeth Asmoday in ye shape aforesaid, he shall call him by his Name, saying, \textit{thou art Asmoday}, & he will not deny it; & by & by he will bow down to ye ground &c he giveth ye Ring of virtues he teacheth ye art of Arithmitic, geomitry, Astronomy and all [other] handicrafts absolutely; he giveth full & True answares to ye demands, he maketh a man Invisible, he showeth ye place where Treasures layeth, and guardeth it if it be among ye Legion of Amaymon, he governeth 72 Legions of Inferiour spirits, his seal is thus to be made and worn as a Lamen before [thee] on your Breast.

Prince/Duke Gaap: The 33d spirit is Gaap. He is a great president & a mighty Prince, he appeareth when ye Qis in some of ye Southern Signes, in a humane shape, [Clm 849 reads: "He appears in the form of a doctor (medici, not meridii=southern as in Weyer) when he takes on a human form"] goinge before 4 great & mighty kings, as if he was a guide to conduct them along in their way. his office is to make men knowing in Phylosophy and all ye Liberall siences; he can cause love or hatred, and make men Insensible he can Teach ye\textsuperscript{a} how to consecrate those Things that belong to ye\textsuperscript{e} dominion of Amaymon his king & can dilever [deliver] familliers out of the custody of other Magicians; and [he also] answareth Truly and perfectly of Things past present and to come, & can carry and recarry [things] most speedily from one kingdom to another, at ye will and pleasure of [the] Exorcist, he ruleth over 66 \Legions of spirits he was of ye\textsuperscript{e} order of potestates [potentates]; his seal is thus to be made & worn as a Lamen &c.
Count Furtur: The 34th spirit is called Furtur [Furfur], he is a great & mighty Earle, appearing in ye forme of an hart wth a firey [fiery] Taile; he never speaketh [speaketh] Truth, except he be compelled or brought up wthin a Triangle, Δ being compelled therein, he will take upon himselfe ye forme of an angel being hidden; he speaketh with a hoarse voice, & will [can] willingly make love between man & wife he can raise Thunder, Lightnings, Blasts and great Tempestuous stormes &c he giveth true answares both of secrete and devine Things if commanded, and ruleth over 26 Legions of spirits, his seal is this which is to be [made &] worn as a Lamin &c.

Marquis Marchosias: The 35 spirit is called Marchosias, he is a great and mighty Marquiz apperering at first in [the] forme of a wolfe; having griffins wings, and a serpents Taile, vomiting up fire out of his mouth But afterwards at ye command of ye Exorcist, he putteth on ye shape of a man, and is a strong fighter he giveth true answares to all questions, & is very faithfull to ye Exorcist in doeing his Buisness [sic], he was of ye order of dominations he governeth 30 Legions of spirits, he Told his chiefe Master wch was Salomon, that after 1200 yeares he hadd hopes to returne to ye 7th Throne &: his seal is thus, to be made, & worn as a Lamin &c.

Prince Stolas: The 36th spirit is called Stolas, he is a great and powerfull Prince, appearing in ye shape of a Night Raven at first before ye Exorcist, but afterwards he taketh the image of a man &c; he teacheth the Art of Astronomy, & the vertuses [sic] of hearbs & precious stones, he governeth 26 legions of spirits his seal is thus to be made & worn as a Lamin.
Marquis Phoenix: The 37th spirit is called Phoenix he his [is] a great Marquiz & appeareth like ye [form of the] Bird Phoenix having a Childs voice, he singeth many sweet notes before ye Exorcist, wch he must not regard, but by & by he must bidd him [to] put on a humane shape, Then he will speak Mervellously of all wounderfull sences; he his a good & excellent Poet, & will be willing to doe ye Request he hath hopes to returne to ye 7th Throne after 1200 yeares more, as he said to Salomon, he governeth 20 Legions of spirits, his seal is Thus to be made, & worne &c.

Count Halphas: The 38th spirit is called Halphas he is a great Earle and appeareth in ye forme of a stock dove, and speaketh wth a hoarse voyce; his office is to build up Towers & to furnish them wth ammunition and weapons, and to send men of warre to places appointed; he ruleth 26 Legions of spirits; his seal is Thus to be made, & worne as a Lamen &.

President Malphas: The 39th spirit in order is called Malphas, he appeareth at first in ye forme like a Crow, But afterwardes will put on a humane shape at ye request of ye Exorcist & speake wth a hoarse voyce; he is a mighty president and powerfull he can Build houses & high Towers & he can bring quickly artificers togethers from all places of ye world; he can destroy ye [thy] Enemies desires or thoughts, and wth [all that] they have done; he giveth good familiars, & if ye make any sacrifices to him, he will receive it kindly and willingly, But he will deceive him ye doth it; he governeth 40 Legions of spirits; his seal is Thus to be made and worne as a Lamen &.
Count Raum: The 40th spirit is called Raum, he is an Earle, & appeareth at first in ye forme of a Crow but afterwards, at ye command of ye Exorcist he putteth on humane shape his office is to steale Treasures out of kings houses, and to carry it where he is commanded, & to destroy Citties, and ye dignities of men; & to tell all Things past, & w' is, & w' will be; & to cause Love between friends & foes; he w' of ye order of Thrones, and governeth over 30 Legions of spirits his seal is Thus, which make and weare as a Lamin before you.

Duke Focalor: The 41 spirit in order is called Focalor he is a great duke & strong, & appeareth in ye forme of a Man with griffins wings; his office is, to kill men, and to drown them in ye waters, and to over throw ships of warre, for he hath power over both winds and seas, but he will not hurt any man or Thing, if he be commanded to ye contrary by ye Exorcist; he hath hopes to returne to ye 7th Throne after 1000 yeares; he governeth 3 Legions of spirits, his seal is this w's must be worne as a Lamin.

Duke Vepar: The 42d spirit is Named Vepar he is a great & strong duke, & appeareth like a Mairmaid, his office is to guide ye waters, & ships Ladden w' armour thereon he will at ye [will of the] Exorcist cause ye seas to be rough and stormy, and to appeare full of ships he causeth men to dye in 3 dayes w' putrifying their sores and wounds, & causing wormes in them to bred &c he governeth 29 Legions of spirits, his seal is Thus to be made and worne as a Lamin &c.
Marquis Sabnach: The 43rd spirit in order as Salomon commanded them into ye Brazen vesel is called Sabnach he is a Mighty great Marquiz, & strong appearing in ye forme of an armed soouldier wth a Lyons head, ridding on a pale couloured horse, his office is to build high Towers, Casteles and Citties, and to furnish them wth armour, & to afflict men severall dayes wth wounds & rotten sores full of wormes; he giveth good familiars at ye command of ye Exorcist he commandeth 50 Legions of spirits, his seal is Thus to be made, and worn as a Lamin &c.

Marquis Shax: The 44th spirit in order is named Shax, he is a great Marquize & appeareth in ye forme of a stock dove, speaking wth a hoarse & subtill voyce. his office is to take away ye sight, hearing & understanding of any man or woman at ye command of ye Exorcist, & to steal money out of kings houses & carry it againe in 1200 yeares, if commanded, he will fetch horses or any Thing at ye Request of ye Exorcist, but he must be commanded into a Δ Triangle first or else he will deceive him, & tell you many lyes, he can discover all Things that are hidden & not kept by wicked spirits, he giveth good familiars sometimes, he governeth 30 Legions of spirits his seal is thus to be made, and worn as a Lamin &c.

King/Earl Vine: The 45 spirit is called Vine, he is a great king & an Earle, & appeareth in ye forme of a Lyon ridding on a Black horse wth a viper in his hand his office is to discover Things hidden, witches, and Things present past & to come. he, at ye command of ye Exorcist, wll build Towers, Throw down great stone walls, make waters rough wth stormes &c, he governeth 35 Legions of spirits, his seal is this, wth make and wear as a Lamin &c.
Earl Bifrons: The 46th spirit is called Bifrons, he is an Earle and appeareth in ye forme of a Monster at first but after a while at ye command of ye Exorcist he putteth on ye shape of a man, his office is to make one knowing in Astrology & geometry & other arts & siences, & Teacheth ye vertues of all hearbs, precious stones & woodes, he changeth ye dead Bodyes & putteth Them into one another [anothers'] places, & lighteth candeles seemingly upon ye graves of ye dead he hath under his command 6 Legions of spirits, his seal is this, wch he will owne and submit unto &c.

Duke Vual: The 47th spirit is called Vual. he is a great & mighty strong duke, he appeareth in ye forme of a mighty dromedary at first, but after a while he putteth on humane shape, and speaketh in ye Egyptian Tongue, but not perfectly; his office is to procure ye love of women, and to tell Things past, present and to come, and also to procure friendship betweene friends & foes, he was of the order of Potentates; he governeth 37 Legions of spirits; his seal is Thus to be made and wore as a Lamin before you &c.

President Haagenti: The 48th spirit is called Haagenti, he is a great president appearing in the forme of a mighty Bull wth griffins wings at first, But afterwardes at ye command of the Exorcist, he putteth on humane shape &c his office is to make men wise and to Instruct them in divers Things & to Transmute all mettales into gold, & change wine into water, & water into wine; he commandeth 33 Legions of spirits; his seal is Thus made, & to be wore as a Lamin &c.
Duke Procel: The 49th spirit is named Procel, he appeareth in ye forme of an angel, he is a great & strong duke, speaking somthing mystically of hidden Things; he Teacheth ye art of geometry & ye Liberall siences, he at ye command of ye Exorcist, will make great Noises, like ye running of great waters, allthough there be none he warmeth waters and distempereth [discovereth] Bathes &c he was of ye order of potestates [potentates] (as he declared to Salomon) before his fall, he governeth 48 Legions of spirits, his Character or Marke is Thus to be made, & worn as a Lamin before you.

Knight Furcas: The 50th spirit in order is called Furcas, he is a knight & appeareth in ye forme and similitude of a cruel old man wth a long Beard and a hairy head, sitting on a pale colloured horse, wth a sharpe weapon in his hand; his office is to teach ye art of Phylosophy, astronomy, Rhetoricl, logick, Chyromancy & Pyromancy in all their partes perfectly, he hath under his power 20 Legions of spirits, his seal or Mark is this wch make & weare as a Lamin.

King Balam: The 51 spirit in order is Balam, he is a Terrable, great & powerfull king, appearing wth 3 heads, The first is like a Bulls, The second like a Mans, & yth Third like a Rams head he hath a serpents Taile, & Eyes flaming; riding upon a furious Beare, carrying a goshawke on his fist, he speaketh wth a hoarse voyce, giving True answares of Things past present & to come, he maketh men to goe invisible & wth he governeth 40 Legions of spirits his seal is Thus [to be] Made, & to be worn as a Lamin &c.
Duke Alloces: The 52nd spirit [in order] is called Alloces -- he is a great & mighty strong duke, appearing in ye forme of a soldierr ridding on a great horse; his face is like a Lyons, very redd, having Eyes flaming, his speech is hoarse & verry Bigg; his office is to teach ye art of Astronomy, & all ye Liberall sciences, he Bringeth good familiars & ruleth 36 Legions of spirits, his seal is Thus made, & [is] to be wore, &c.

President Caim: The 53d spirit is called Caim, he is a great president & appeareth in ye forme of a Bird called a Thrush at first, but after a while he putteth on ye shape of a man carring in his hand a sharp sword; he seemeth to answere in Burning ashes, he is a good disputer, his office is to give men ye understanding of all Birds, loweing of Bullocks, Barking of doggs & other Creatures, and also ye Noise of waters, and [he] giveth very true answares of Things to come; he was of ye order of angels, & now Ruleth 30 Legions of Infernall spirits; his seal is This, wch wear as a Lamin.

Duke/Earl Murmur: The 54th spirit in order is called Murmur, he is a great duke & an Earle, & appeareth In ye forme of a soldierr ridding on a griffin with a dukes Crown on his head, there goeth before him two of his Ministers, wth great Trumpets sounding, his office is to teach Phylosophy perfectly, & to constraine soules diseased [deceased] to come before ye Exorcist to answere those things ye he shall aske them, if he desireth, he was partly of ye order of Thrones & partly [of the order] of angels, & [he] Ruleth now 30 Legions of spirits, his seal is this, wch is to be wore as a Lamin &c.
Prince Orobas: The 55th spirit is called Orobas, he is a mighty great prince, appearing at first like a horse, But afterwards at ye command of ye Exorcist he putteth on ye Image of a man, his office is to discover, all Things past, present & to come and to give dignities & places & ye favour of friends & foes, he giveth true answares of divinity & of ye Creation of ye world, he is faithfull to ye Exorcist & will not suffer him to be Tempted by any spirit he governeth 20 Legions of spirits, his seal is this, wch must be made & worn as a Lamin &c.

Duke Gemory: The 56 spirit is called Gemory, he is a strong and powerfull duke appearing in The forme of a Beautifull woman, wth a Dutches [Duchess] Crownett Tyed about her middle, ridding on a great Camell, his office is to tell of all Things past present & to come, and of Treasure hidden and wth it layeth in, & procureth ye love of women, both young & old, he governeth 26 Legions of spirits, his seal is Thus made, & worn as a Lamin before ye Exorcist in [the] Time of working.

President Ose: The 57 spirit is called Ose, he is a great president & appeareth like a Leopard at first, But after a little Time he putteth on ye shape of a man, his office is to make one cunning in ye Leberall [liberal] siences & to give True answares of devine & secret Things, and to change a man in [to] any shape that ye Exorcist desireth so that he that is so changed will not thinck any other Thing but that he is that Creature or Thing, he is Changed into, he governeth 3 Legions of spirits, his seal is This, wch wear as a Lamin.

President Amy: The 58th spirit is called [named] Amy, he is a great president, & appeareth at first in ye forme of a flaming fire, But after a while he putteth on ye shape of a man, &c: his office is to make one wonderous [wonderfully] knowing in Astrology & all ye Leberall
[liberal] siences; he giveth good familiars & can bewray Treasures, w^ch are kept by spirits; he governeth 36 Legions of spirits, [&] his seal is This, w^ch wear as a Lamin &c.

Marquis Orias: The 59th spirit is named Orias, he is a great Marquiz and appeareth in y^e forme of a Lyon, riding on a mighty horse, w^th a serpents Taile, holding in his right hand 2 great serpents hissing, his office is to Teach y^e vertues of y^e starres and to know y^e Mansions of y^e planets, and how to understand their vertues, also he Transformeth men & giveth dignities and places [prelacies], and confirmations, & y^e favour of friends & foes, he governeth 30 Legions of spirits, his seal is This, to be made & worn &c.

Duke Vapula: The 60th spirit is called Vapula, he is a great mighty & strong duke, appearing in y^e forme of a Lyon, w^th griffins wings; his office is to make men knowing in all handicraft proffecions also in Phylosophy & other siences &c he governeth 36 Legions of spirits, his seal or Character is Thus made, and is to be wornes a Lamin &c.
King/President Zagan: The 61 spirit is called Zagan, he is a great king & president, and appeareth at first in ye forme of a Bull w^th griffins wings, But afterwardss he putteth on humane shape, he maketh men witty, and can turne wine into water & Blood into wine, and also water into wine he can turne all mettals into Corne [coin] of that dominion ye mettles are of & can make fowls wise he governeth 33 Legions of spirits; his seal is Thus made & worne as a Lamin.

President Valac: The 62^d spirit is called Valac, he is a mighty great president & appeareth like a Boy w^th angels wings, ridding on a 2 headed Dragon; his office is to give True answeres of hidden Treasures, and to tell where serpents may be seene, w^ch he will bring & dilever [deliver, discover] to ye Exorcist without any force or strength, he governeth 30 Legions of spirits, his seal is This w^ch must be made & worne as a Lamin &c.

Marquis Andras: The 63 spirit is called Andras, he is a great Marquiz appearing in ye forme of an angell w^th a head like a Black night Raven, ridding upon a strong black woolf, w^th a sharpe bright sword flourishing in his hand, his office is to sow discords, if ye Exorcist hath not care he will kill him and his fellows, he governeth 30 Legions of spirits his seal is Thus to be [made, and] worne as a Lamin before [thee] on your Breast.

Duke Flauros: The 64^th spirit is named Flauros, he is a great duke, and appeareth at first like a mighty Terrable and strong Leopard but afterwards at ye command of ye Exorcist he putteth on ye shape of a man w^th fiery Eyes and a Terrable Countenance; he giveth True answers of all Things past present & to come, but unless he be commanded into a [the] Triangle, he will Lye in all those things and deceive or beguile ye Exorcist in other Things or Buisness [sic], he will gladly talke of divinity, and of ye Creation of ye world, and of his and all other spirits fall [falls], he destroyeth and burneth those That are ye Exorcist [Exorcist's] enimies if he Requesteth it, and will not suffer him to be Tempted by any spirit
or otherwise; he governeth 36 Legions of spirits, his seal is Thus to be made, & worn as a Lamine &c.

Marquis Andrealphus: The 65th spirit is called Andrealphus, he is a Mighty great Marquiz appearing at first in ye forme of [a] Peacock, wth great Noises but afterwards he putteth on humane shape, he can teach perfectly geometry, & all Things belonging to measuring, [+] also Astronomy, he maketh men very subtile and cunning therein, he can Transforme a Man into ye likeness of a Bird & he governeth 30 Legions of spirits his seal is This, wch is to be worn as a Lamin &c.

Marquis Cimeies: The 66th spirit is called Cimeies he is a mighty great Marquiz strong & powerfull appearing like a valiant soouldier, riding on a goodly Black horse; he ruleth over all spirits in ye part of Africa, his office is to Teach perfectly grammar Rhetoric [+] logick and to discover Treasures & Things lost or hidden, he can make a man seeme like a soouldier of his own likeness, he governeth 20 Legions of cheefe [chief] spirits, but more Inferior [than] himself his seal is Thus made, & worn as a Lamin &c.

Duke Amduscias: The 67th spirit in order is called Amduscias, he is a strong & great duke appearing at first like an Unicorne, But afterwards at ye Request of ye Exorcist he standeth before him in humane shape causing Trumpets and all manner of Musicall Instrument to be heard But not seeen also [causing] Trees to bend and Incline according to ye Exorcist [Exorcist's] will; he giveth Excellent familiars & ruleth 29 Legions of spirits his seal is Thus formed and is to be worn as a Lamin &c.
King Belial: The 68th spirit is called Belial, he is a mighty king and powerful; he was Created next after Lucifer, & is of his order; he appeareth in ye forme of a Beautiful angel sitting in a Charriot of fire, speaking wth a comly voice, declaring that he fell first & amongst ye worthier & wiser sort went before Michael & other heavenly angels; his office is to distribute preferments of senatorships, and to cause favour of friends & foes, he giveth Excellent familiars & governeth 80 Legions of spirits. Note this king Belial must have offerings sacrifices & gifts presented to him, by ye Exorcist or else he will not give True answers to his demands; But then he Tarryeth not one hour in ye truth except he be constrained by devine power & his seal is Thus is to be worn as a Lamin, before ye Exorcist &c.

Marquis Decarabia: The 69 spirit is called Decarabia, he appeareth in ye forme of a starre in ye Pentacle at first, but afterwards at ye command of ye Exorcist, he putteth on ye Image of a man, his office is to discover ye vertues of hearbs and precious stones; and to make ye similitude of all Birds to fly before ye Exorcist, & to Tarry with him, singing and Drinking as Naturall Birds doe, he governeth 30 Legions of spirits, being himselfe a great Marquiz, his seal is Thus to be made, and worn as a Lamin before ye Exorcist &.

Prince Seere: The 70th spirit in order is called Seere, he is a Mighty Prince and powerful under Amaymon, king of ye East he appeareth in ye forme of a Beautiful Man, riding on a strong horse wth wings: his office is to goe & come, and to bring all Things to pass on a sudden & to carry & recarry any Thing where Thou wilt have it, or have it from for he can pass over ye whole world in ye Twinckling of an Eye, he maketh a True relation of all sorts of Theft and of Treasures hidd, and of all other things, he is Indifferent good Natured, willing to do any thing ye Exorcist desireth; he governeth 26 Legions of spirits, his Mark or seal is Thus made, and is to be worn as a Lamin &c.
Duke Dantalion: The 71 spirit is called Dantalion, he is a great & Mighty duke appearing in ye forme of a Man wth many faces, all like men & women, & a Booke in his right hand; his office is to Teach all arts and siences to anyone, and to declare ye secret Councelles of anyone, for he knoweth ye Thoughts of all men and women, and can change them at his will, he can cause love and shew (by vision) ye true similitude of anyone lett them be in w't place or part of ye world they will, he governeth 36 Legions of spirits his seal is This, wch is to be wore as a Lamin.

Earl Andromalius: The 72d spirit in order is called Andromalius he is a great and Mighty Earle appearing in ye form of a Man, holding a serpent in his hand, his office is to bring a theefe & goods y't are stolen, Back; and to discover all wickedness, and understand dealings, & to punish Theives [thieves] & other wicked people, & to discover Treasure that is hidd, &c, he ruleth 36 Legions of spirits his seal is This, wch make & wear as a Lamin in time of action &c.

These be the seventy two Mighty kings or Princes wch King Salomon commanded into a vesall [vessel] of Brasse wth their Legions, of whome Belial Bileth [Beleth] Asmoday & Gaap wear the Cheefest, & it is supposed it was for their pride, for Salomon never declared why he thus bound them; & when he hadd bound them up & sealed y'e vesel, he by y'e devine power cast Them all into a deep lake or hole in Babilon [Babylon], & the Babilononians [! Babylonians] wonderring to see such a thing there, they went wholy into y'e lake to brake [break] y'e vesel open, suspecting to find a great Treasure; but when they hadd broken it open out flew all y'e cheefe spirits Immediately, and their Legions followed them, and they were restored againe to their former places; But only Belial who entered Into a certaine Image, and there gave answares to those whome [who] did offer sacrifice
unto him as y^e Babilonians did; for they offered sacrifies, & worshiped that Image as a God &c.

Quiz:

1. This symbol represents which demon?

![Symbol 1]

2. Marquis Orias appears in the form of a _______.

3. This symbol represents which demon?

![Symbol 2]

4. There are _______ ____ Demons commanded by Solomon.

5. King Belial was created after _______.

6. Zagan appears in the form of a Bull with _______ wings.

7. The following seal represents which demon?

![Symbol 3]

Pseudomonarchia daemonum
John Weyer (1515-1588)

Johann Weyer was a scholar of medicine, psychiatry and magic. He wrote what Freud called one of the ten most significant books of all time and calculated the number of demons in the universe.

In 1583 CE, Johann Weyer published a treatise on witchcraft called "De praestigiis daemonum". In this text, Weyer included a section which listed the names and descriptions of demons. He called it the "Pseudomonarchia daemonum". A year later, Reginald Scot translated the catalog into English in his "The Discoverie of Witchcraft". Following are the demons listed in this work.

1. **Bael**: Their first and principall king (which is of the power of the east) is called Baëll who when he is conjured up, appeareth with three heads; the first, like a tode; the second, like a man; the third, like a cat. He speaketh with a hoarse voice, he maketh a man go invisible [and wise], he hath under his obedience and rule sixtie and six legions of divels.

2. **Agares**: The first duke under the power of the east, is named Agares, he commeth up mildile [i.e. he appears willingly] in the likenes of a faire old man, riding upon a crocodile, and carrieng a hawke on his fist; hee teacheth presentlie all maner of toongs, he fetcheth backe all such as runne awaie, and maketh them runne that stand still; he overthroweth all dignities supernaturall and temporall, hee maketh earthquakes, [lit. "and makes spirits of the earth dance"] and is of the order of vertues, having under his regiment thirtie one legions.

3. **Marbas**: alias Barbas is a great president, and appeareth in the forme of a mightie lion; but at the commandement of a conjuror commeth up in the likenes of a man, and answereth fullie as touching anie thing which is hidden or secret: he bringeth diseases, and cureth them, he promoteth wisedome, and the knowledge of mechanicall arts, or handicrafts; he changeth men into other shapes, and under his presidencie or gouvernement are thirtie six legions of divels conteined.

4. **Pruflas**: Pruflas otherwise found as Bufas, is a great prince and duke, whose abode is around the Tower of Babylon, and there he is seen like a flame outside. His head however is like that of a great night hawk. He is the author and promoter of discord, war, quarrels, and falsehood. He may not be admitted into every place. He responds generously to your requests. Under him are twenty-six legions, partly of the order of Thrones, and partly of the order of Angels.

5. **Amon**: Amon, or Aamon, is a great and mightie marques, and commeth abroad in the likenes of a woolfe, having a serpents taile, (spetting out and breathing) [vomiting] flames of fier; when he putteth on the shape of a man, he sheweth out dogs teeth, and a great head like to a mightie (raven) [night hawk]; he is the strongest prince of all other, and
understandeth of all things past and to come, he procureth favor, and reconcileth both frends and foes, and ruleth fourtie legions of divels.

6. Barbatos: Barbatos, a great countie or earle, and also a duke, he appeareth in Signo sagittarii sylvestris, with foure kings, which bring companies and great troopes. He understandeth the singing of birds, the barking of dogs, the lowings of bullocks, and the voice of all living creatures. He detecteth treasures hidden by magicians and inchanters, and is of the order of vertues, which in part beare rule: he knoweth all things past, and to come, and reconcileth freends and powers; and governeth thirtie legions of divels by his authoritie.

7. Buer: Buer is a great president, and is seene in this signe; he absolutelie teacheth philosophie morall and naturall, and also logicke, and the vertue of herbes: he giveth the best familiars, he can heale all diseases, speciallie of men, and reigneth over fiftie legions.

8. Gusoin: Gusoin (Gusoyn) is a great duke, and a strong, appearing in the forme of a Xenophilus, he answereth all things, present, past, and to come, expounding all questions. He reconcileth freenship, and distributeth honours and dignities, and ruleth over fourtie [and five] legions of divels.

9. Botis: Botis, otherwise Otis, a great president and an earle he commeth foorth in the shape of an ouglie [lit. 'worst'] viper, and if he put on humane shape, he sheweth great teeth, and two hornes, carrieng a sharpe sword in his hand: he giveth answers of things present, past, and to come, and reconcileth friends, and foes, ruling sixtie legions.

10. Bathin: Bathin [Bathym], sometimes called Mathim [Marthim], a great duke and a strong, he is seene in the shape of a verie strong man, with a serpents taile, sitting on a pale horsse, understanding the vertues of hearbs and pretious stones, transferring men suddenlie from countrie to countrie, and ruleth thirtie legions of divels.

11. Purson: Purson [Pursan], alias Curson, a great king, he commeth foorth like a man with a lions face, carrieng a most cruell viper, and riding on a beare; and before him go alwaies trumpets, he knoweth things hidden, and can tell all things present, past, and to come: [he discloses hidden things,] he bewraieth treasure, he can take a bodie either humane or aierie; he answereth truelie of all things earthlie and secret, of the divinitie and creation of the world, and bringeth foorth the best familiars; and there obeie him two and twentie legions of divels, partlie of the order of vertues, & partlie of the order of thrones.

12. Abigor: Eligor, alias Abigor, is a great duke, and appeereth as a goodlie [handsome] knight, carrieng a lance, an ensigne, and a scepter: he answereth fullie of things hidden, and of warres, and how souldiers should meete: he knoweth things to come, and procureth the favour of lords and knights, governing sixtie legions of divels.
13. Leraie: Leraie [Loray], alias Oray, a great marquesse, shewing himselfe in the likenesse of a galant [handsome] archer, carrieng a bowe and a quiver, he is author of all battels, he dooth putrifie all such wounds as are made with arrowes by archers, Quos optimos objicit tribus diebus, [who best drives away mobs from the days (?)] and he hath regiment over thirtie legions.

14. Valefor: Valefar, alias Malephar [Malaphar], is a strong duke, comming fororth in the shape of a lion, and the head of a theefe [or "barking"], he is verie familiar with them to whom he maketh himself acquainted, till he hath brought them to the gallowes, and ruleth ten legions.

15. Morax: Morax, alias Foraii, a great earle and a president, he is seene like a bull, and if he take unto him a mans face, he maketh men wonderfull cunning in astronomie, & in all the liberall sciences: he giveth good familiars and wise, knowing the power & vertue of hearbs and stones which are pretious, and ruleth thirtie six legions.

16. Ipos: Ipos (Ipes), alias Ayporos (Ayperos), is a great earle and a prince, appeering in the shape of an angell, and yet indeed more obscure and filthie than a lion, with a lions head, a gooses feet, and a hares taile: he knoweth things to come and past, he maketh a man wittie, and bold, and hath under his jurisdiction thirtie six legions.

17. Naberius: Naberius [Naberus], alias Cerberus, is a valiant marquesse, shewing himselfe in the forme of a crowe, when he speaketh with a hoarse voice: he maketh a man amiable and cunning in all arts, and speciallie in rhetorike, he procureth the losse of prelacies and dignities: nineteene legions heare (and obeie) him.

18. Glasya Labolas: Glasya Labolas, alias Caacrinolaas, or Caassimolar, is a great president, who commeth fororth like a dog, and hath wings like a griffen, he giveth the knowledge of arts, and is the capaine of all mansleiers: he understandeth things present and to come, he gaineth the minds and love of freends and foes, he maketh a man go invisible, and hath the rule of six and thirtie legions.

19. Zepar: Zepar is a great duke, appearing as a souldier, inflaming women with the loove of men, and when he is bidden he changeth their shape, untill they maie enjoe their beloved, he also maketh them barren, and six and twentie legions are at his obeie and commandement.

20. Beleth: Bileth is a great king and a terrible, riding on a pale horsse, before whome go trumpets, and all kind of melodious musicke. When he is called up by an exorcist, he appeareth rough and furious, to deceive him. Then let the exorcist or conjuror take heed to himself; and to allaje his courage, let him hold a hazell bat in his hand, wherewithall he must reach out toward the east and south, and make a triangle without besides the circle; but if he hold not out his hand unto him, and he bid him come in, and he still refuse the
bond or chain of spirits; let the conjuror proceed to reading, and by and by he will submit himselfe, and come in, and doo whatsoever the exorcist commandeth him, and he shalbe safe. If Bileth the king be more stubborne, and refuse to enter into the circle at the first call, and the conjuror shew himselfe fearfull, or if he have not the chaine of spirits, certeinelie he will never feare nor regard him after. Also, if the place he unapt for a triangle to be made without the circle, then set there a boll of wine, and the exorcist shall certeinlie knowe when he commeth out of his house, with his fellowes, and that the foresaid Bileth will be his helper, his friend, and obedient unto him when he commeth forth. And when he commeth, let the exorciist receive him courteouslie, and glorifie him in his pride, and therfore he shall adore him as other kings doo, bicause he saith nothing without other princes. Also, if he be cited by an exorcist, alwaies a silver ring of the middle finger of the left hand must be held against the exorcists face, as they doo for Amaimon. And the dominion and power of so great a prince is not to be pretermitted; for there is none under the power & dominion of the conjuror, but he that deteineth both men and women in doting love, till the exorcist hath had his pleasure. He is of the orders of powers, hoping to returne to the seaventh throne, which is not altogether credible, and he ruleth eightie five legions.

21. Sitri: Sitri, alias Bitru, is a great prince, appeering with the face of a leopard, and having wings as a griffen: when he taketh humane shape, he is verie beautiful, he inflameth a man with a womans love, and also stirreth up women to love men, being commanded he willinglie deteineth secrets of women, laughing at the m and mocking them, to make them luxuriouslie naked, and there obeie him sixtie legions.

22. Paimon: Paimon is more obedient in Lucifer than other kings are. Lucifer is heere to be understood he that was drowned in the depth of his knowledge: he would needs be like God, and for his arrogancie was throwne out into destruction, of whome it is said; Everie pretious stone is thy covering (Ezech. 88.). Paimon is constrained by divine vertue to stand before the exorcist; where he putteth on the likenesse of a man: he sitteth on a beast called a dromedarie, which is a swift runner, and weareth a glorious crowne, and hath an effeminate countenance. There goeth before him an host of men with trumpets and well sounding cymbals, and all musicall instruments. At the first he appeereth with a great cry and roring, as in Circulo Salomonis, and in the art is declared. And if this Paimon speake sometime that the conjuror understand him not, let him not therefore be dismaied. But when he hath delivered him the first obligation to observe his desire, he must bid him also answer him distinctlie and plainelie to the questions he shall aske you, of all philosophie, wisedome, and science, and of all other secret things. And if you will knowe the disposition of the world, and what the earth is, or what holdeth it up in the water, or any other thing, or what is Abyssus, or where the wind is, or from whence it commeth, he will teach you aboundantlie. Consecrations also as well of sacrifices as otherwise may be reckoned. He giveth dignities and confirmations; he bindeth them that resist him in his owne chaines,
and subjecteth them to the conjuror; he prepareth good familiars, and hath the understanding of all arts. Note, that at the calling up of him, the exorcist must looke towards the northwest, because there is his house. When he is called up, let the exorcist receive him constantlie without feare, let him aske what questions or demands he list, and no doubt he shall obteine the same of him. And the exorcist must beware he forget not the creator, for those things, which have beene rehearsed before of Paimon, some saie he is of the order of dominations; others saie, of the order of cherubim. There follow him two hundred legions, partlie of the order of angels, and partlie of potestates. Note that if Paimon be cited alone by an offering or sacrifice, two kings followe him; to wit, Beball & Abalam, & other potentates: in his host are twentie five legions, bicause the spirits subject to them are not alwaies with them, except they be compelled to appeere by divine vertue.

23. Belial: Some saie that the king Beliall was created immediatlie after Lucifer, and therefore they thinke that he was father and seducer of them which fell being of the orders. For he fell first among the worthier and wiser sort, which went before Michael and other heavenlie angels, which were lacking. Although Beliall went before all them that were throwne downe to the earth, yet he went not before them that tarried in heaven. This Beliall is constrained by divine venue, when he taketh sacrifices, gifts, and offerings, that he againe may give unto the offerers true answers. But he tarrieth not one houre in the truth, except he be constrained by the divine power, as is said. He taketh the forme of a beautifull angell, sittiing in a firie charriot; he speaketh faire, he distributeth preferments of senatorship, and the favour of friends, and excellent familiars: he hath rule over eightie legions, partlie of the order of vertues, partlie of angels; he is found in the forme of an exorcist in the bonds of spirits. The exorcist must consider, that this Beliall doth in everie thing assist his subjects. If he will not submit himselfe, let the bond of spirits be read: the spirits chaine is sent for him, wherewith wise Salomon gathered them togither with their legions in a brasen vessell, where were inclosed among all the legions seventie two kings, of whome the cheefe was Bileth, the second was Beliall, the third Asmoday, and above a thousand thousand legions. Without doubt (I must confesse) I learned this of my maister Salomon; but he told me not why he gathered them together, and shut them up so: but I beleve it was for the pride of this Beliall. Certeine nigromancers doo saie, that Salomon, being on a certeine daie seduced by the craft of a certeine woman, inclined himselfe to praign before the same idoll, Beliall by name: which is not credible. And therefore we must rather thinke (as it is said) that they were gathered together in that great brasen vessell for pride and arrogancie, and throwne into a deepe lake or hole in Babylon. For wise Salomon did accomplish his workes by the divine power, which never forsooke him. And therefore we must thinke he worshipped not the image Beliall; for then he could not have constrained the spirits by divine vertue: for this Beliall, with three kings were in the lake. But the Babylonians woondering at the matter, supposed that they should find therein a great quantitie of treasure, and therefore with one consent went downe into the lake, and uncovered and brake the vessell, out of the which immediatlie flew the capteine divels, and
were delivered to their former and proper places. But this Beliall entred into a certeine image, and there gave answer to them that offered and sacrificed unto him: as Tocz. in his sentences reporteth, and the Babylonians did worship and sacrifice thereunto.

24. Bune: Bune is a great and a strong Duke, he appeareth as a dragon with three heads, the third whereof is like to a man; he speaketh with a divine voice, he maketh the dead to change their place, and divels to assemble upon the sepulchers of the dead: he greatlie inricheth a man, and maketh him eloquent and wise, answering trulie to all demands, and thirtie legions obeie him.

25. Forneus: Forneus is a great marquesse, like unto a monster of the sea, he maketh men woondefull in rhetorike, he adorneth a man with a good name, and the knowledge of toongs, and maketh one beloved as well of foes as freends: there are under him nine and twentie legions, of the order partlie of thrones, and partlie of angels.

26. Ronove: Ronove a marquesse and an earle, he is resembled to a monster, he bringeth singular understanding in rhetorike, faithfull servants, knowledge of toongs, favour of freends and foes; and nineteene legions obeie him.

27. Berith: Berith is a great and a terrible duke, and hath three names. Of some he is called Beall; of the Jewes Berithi; of Nigromancers Bolfry: he commeth foorth as a red souldier, with red clothing, and upon a horsse of that colour, and a crowne on his head. He answereth trulie of things present, past, and to come. He is compelled at a certeine houre, through divine vertue, by a ring of art magicke. He is also a lier, he turneth all mettals into gold, he adorneth a man with dignities, and confirmeth them, he speaketh with a cleare and a subtill voice, and six and twentie legions are under him.

28. Astaroth: Astaroth is a great and a strong duke, comming foorth in the shape of a fowle angell, sitting upon an infernall dragon, and carrieng on his right hand a viper: he answereth trulie to matters present, past, and to come, and also of all secrets. He talketh willinglie of the creator of spirits, and of their fall, and how they sinned and fell: he saith he fell not of his owne accord. He maketh a man woonderfull learned in the liberall sciences, he ruleth fourtie legions. Let everie exorcist take heed, that he admit him not too neere him, bicause of his stinking breath. And therefore let the conjuror hold neere to his face a magicall ring, and that shall defend him.

29. Foras: Foras, alias Forcas is a great president, and is seen in the forme of a strong man, and in humane shape, he understandeth the vertue of hearbs and pretious stones: he teacheth fullie logicke, ethicke, and their parts: he maketh a man invisible, wittie, eloquent, and to live long; he recovereth things lost, and discovereth treasures, and is lord over nine and twentie legions.
30. Furfur: Furfur is a great earle, appearing as an hart, with a firie taile, he lieth in everie thing, except he be brought up within a triangle; being bidden, he taketh angelicall forme, he speaketh with a hoarse voice, and willinglie maketh love betweene man and wife; he raiseth thunders and lightnings, and blasts. Where he is commanded, he answereth well, both of secret and also of divine things, and hath rule and dominion over six and twentie legions.

31. Marchosias: Marchosias is a great marquesse, he sheweth himselfe in the shape of a cruell shee woolfe, with a griphens wings, with a serpents taile, and spetting I cannot tell what out of his mouth. When he is in a mans shape, he is an excellent fighter, he answereth all questions trulie, he is faithfull in all the conjurors businesse, he was of the order of dominations, under him are thirtie legions: he hopeth after 1200 yeares to returne to the seventh throne, but he is deceived in that hope.

32. Malphas: Malphas is a great president, he is seene like a crowe, but being cloathed with humane image, speaketh with a hoarse voice, he buildeth houses and high towres wonderfullie, and quicklie bringeth artificers togethier, he throweth downe also the enimies edifications, he helpeth to good familiars, he receiveth sacrifices willinglie, but he deceiveth all the sacrificers, there obeie him fourtie legions.

33. Vepar: Vepar, alias Separ, a great duke and a strong, he is like a mermaid, he is the guide of the waters, and of ships laden with armour; he bringeth to passe (at the commandement of his master) that the sea shalbe rough and stormie, and shall appeare full of shippes; he killeth men in three daies, with putrifieng their wounds, and producing maggots into them; howbeit, they maie be all healed with diligence, he ruleth nine and twentie legions.

34. Sabnacke: Sabnacke, alias Salmac, is a great marquesse and a strong, he commeth foorth as an armed soldier with a lions head, sitting on a pale horsse, he dooth marvelouselie change mans forme and favor, he buildeth high towres full of weapons, and also castels and cities; he inflicteth men thirtie daies with wounds both rotten and full of maggots, at the exorcists commandement, he provideth good familiars, and hath dominion over fiftie legions.

35. Sidonay: Sidonay, alias Asmoday, a great king, strong and mightie, he is seene with three heads, whereof the first is like a bull, the second like a man, the third like a ram, he hath a serpents taile, he belcheth flames out of his mouth, he hath feete like a goose, he sitteth on an infernall dragon, he carrieth a lance and a flag in his hand, he goeth before others, which are under the power of Amaymon. When the conjuror exerciseth this office, let him be abroad, let him be warie and standing on his feete; if his cap be on his head, he will cause all his dooings to be bewraied, which if he doo not, the exorcist shalbe deceived by Amaymon in everie thing. But soone as he seeth him in the forme aforesaid, he shall
call him by his name, saieng; Thou art Asmoday; he will not denie it, and by and by he boweth downe to the ground; he giveth the ring of venues, he absolutelie teacheth geometrie, arhythmetike, astronomie, and handicrafts. To all demands he answereth fullie and trulie, he maketh a man invisible, he sheweth the places where treasure lieth, and gardeth it, if it be among the legions of Amaymon, he hath under his power seventie two legions.

36. Gaap: Gaap, alias Tap, a great president and a prince, he appeareth in a meridionall signe, and when he taketh humane shape he is the guide of the foure principall kings, as mightie as Bileth. There were certeine necromancers that offered sacrifices and burnt offerings unto him; and to call him up, they exercised an art, saieng that Salomon the wise made it. Which is false: for it was rather Cham, the sonne of Noah, who after the floud began first to invocate wicked spirits. He invocated Bileth, and made an art in his name, and a booke which is knowne to manie mathematicians. There were burnt offerings and sacrifices made, and gifts given, and much wickednes wrought by the exorcists, who mingled therewithall the holie names of God, the which in that art are everie where expressed. Marie there is an epistle of those names written by Salomon, as also write Helias Hierosolymitanus and Helisæus. It is to be noted, that if anie exorcist have the art of Bileth, and cannot make him stand before him, nor see him, I may not bewraie how and declare the meanes to conteine him, bicause it is abomination, and for that I have learned nothing from Salomon of his dignitie and office. But yet I will not hide this; to wit, that he maketh a man woonderfull in philosophie and all the liberall sciences: he maketh love, hatred, insensibilitie, invisibilitie, consecration, and consecration of those things that are belonging unto the domination of Amaymon, and delivereth familiars out of the possession of other conjurors, answering truly and perfectly of things present, past, and to come, and transferreth men most speedilie into other nations, he ruleth sixtie six legions, and was of the order of potestats.

37. Shax: Shax, alias Scox, is a darke and a great marquesse, like unto a storke, with a hoarse and subtill voice: he dooth marvellouslie take awaie the sight, hearing and understanding of anie man, at the commandement of the conjuror: he taketh awaie monie out of everie kings house, and carrieth it backe after 1200. yeares, if he be commanded, he is a horrisestealer, he is thought to be faithfullie in all commandements: and although he promise to be obedient to the conjuror in all things; yet is he not so, he is a lier, except he be brought into a triangle, and there he speaketh divinelie, and telleth of things which are hidden, and not kept of wicked spirits, he promiseth good familiars, which are accepted if they be not deceivers, he hath thirtie legions.

38. Crocell: Procell is a great and a strong duke, appearing in the shape of an angell, but speaketh verie darklie of things hidden, he teacheth geometrie and all the liberall arts, he maketh great noises, and causeth the waters to rore, where are none, he warmeth waters,
and distempereth bathes at certeine times, as the exorcist appointeth him, he was of the order of potestats, and hath fourtie eight legions under his power.

39. Forcus: Furcas is a knight and commeth foorth in the similitude of a cruell man, with a long beard and a hoarie head, he sitteth on a pale horsse, carrieng in his hand a sharpe weapon, he perfectlie teacheth practike philosophie, rhetorike, logike, astronomie, chiromancie, pyromancie, and their parts: there obeie him twentie legions.

40. Murmur: Murmur is a great duke and an earle, appearing in the shape of a soouldier, riding on a griphen, with a dukes crowne on his head; there go before him two of his ministers, with great trumpets, he teacheth philosophie absolutelie, he constraineth soules to come before the exorcist, to answer what he shall aske them, he was of the order partlie of thrones, and partlie of angels, and ruleth thirtie legions.

41. Caim: Caim is a great president, taking the forme of a thrush, but when he putteth on man's shape, he answereith in burning ashes, carrieng in his hand a most sharpe swoord, he maketh the best disputers, he giveth men the understanding of all birds, of the lowing of bullocks, and barking of dogs, and also of the sound and noise of waters, he answereith best of things to come, he was of the order of angels, and ruleth thirtie legions of divels.

42. Raum: Raum, or Raim is a great earle, he is seene as a crowe, but when he putteth on humane shape, at the commandement of the exorcist, he stealeth woonderfullie out of the kings house, and carrieth it whether he is assigned, he destroieth cities, and hath great despite unto dignities, he knoweth things present, past, and to come, and reconcileth freends and foes, he was of the order of thrones, and governeth thirtie legions.

43. Halphas: Halphas is a great earle, and commeth abroad like a storke, with a hoarse voice, he notablie buildeth up townes full of munition and weapons, he sendeth men of warre to places appointed, and hath under him six and twentie legions.

44. Focalor: Focalor is a great duke comming foorth as a man, with wings like a griphen, he killeth men, and drowneth them in the waters, and overturneth ships of warre, commanding and ruling both winds and seas. And let the conjuror note, that if he bid him hurt no man, he willinglie consenteth thereto: he hopeth after 1000. yeares to returne to the seventh throne, but he is deceived, he hath three legions.

45. Vine: Vine is a great king and an earle, he showeth himselfe as a lion, riding on a blacke horsse, and carrieth a viper in his hand, he gladlie buildeth large towres, he throweth downe stone walles, and maketh waters rough. At the commandement of the exorcist he answereith of things hidden, of witches, and of things present, past, and to come.

46. Bifrons: Bifrons is seene in the similitude of a monster, when he taketh the image of a man, he maketh one woonderfull cunning in astrologie, absolutelie declaring the mansions
of the planets, he dooth the like in geometrie, and other admesurements, he perfectlie understandeth the strength and vertue of hearbs, pretious stones, and woods, he changeth dead bodies from place to place, he seemeth to light candles upon the sepulchres of the dead, and hath under him six and twentie legions.

47. Gamigin: Gamigin is a great marquesse, and is seene in the forme of a little horsse, when he taketh humane shape he speaketh with a hoarse voice, disputing of all liberall sciences; he bringeth also to passe, that the soules, which are drowned in the sea, or which dwell in purgatorie (which is called Cartagra, that is, affliction of soules) shall take aierie bodies, and evidentlie appeare and answer to interrogatories at the conjurors commandement; he tarryeth with the exorcist, untill he have accomplished his desire, and hath thirtie legions under him.

48. Zagan: Zagan is a great king and a president, he commeth abroad like a bull, with griphens wings, but when he taketh humane shape, he maketh men wittie, he turneth all mettals into the coine of that dominion, and turneth water into wine, and wine into water, he also turneth bloud into wine, & wine into bloud, & a foole into a wise man, he is head of thirtie and three legions.

49. Orias: Orias is a great marquesse, and is seene as a lion riding on a strong horsse, with serpents taile, and carrieth in his right hand two great serpents hissing, he knoweth the mansion of planets and perfectlie teacheth the vertues of the starres, he transformeth men, he giveth dignities, prelacies, and confirmations, and also the favour of freends and foes, and hath under him thirtie legions.

50. Valac: Valac is a great president, and commeth abroad with angels wings like a boie, riding on a twoheaded dragon, he perfectlie answereth of treasure hidden, and where serpents may be seene, which he delivereth into the conjurors hands, void of anie force or strength, and hath dominion over thirtie legions of divels.

51. Gomory: Gomory a strong and a mightie duke, he appeareth like a faire woman, with a duchesse crownet about hir midle, riding on a camell, he answereth well and truelie of things present, past, and to come, and of treasure hid, and where it lieth: he procureth the love of women, especiallie of maids, and hath six and twentie legions.

52. Decarabia: Decarabia or Carabia, he commeth like a * and knoweth the force of herbes and pretious stones, and maketh all birds flie before the exorcist, and to tarrye with him, as though they were tame, and that they shall drinke and sing, as their maner is, and hath thirtie legions.

53. Amduscias: Amduscias a great and a strong duke, he commeth foorth as an unicorne, when he standeth before his maister in humane shape, being commanded, he easilie bringeth to passe, that trumpets and all musicall instruments may be heard and not seene,
and also that trees shall bend and incline, according to the conjurors will, he is excellent among familiars, and hath nine and twenty legions.

54. Andras: Andras is a great marquessse, and is seene in an angels shape with a head like a blacke night raven, riding upon a blacke and a verie strong woolfe, flourishing with a sharpe sword in his hand, he can kill the maister, the servant, and all assistants, he is author of discords, and ruleth thirtie legions.

55. Andrealphus: Andrealphus is a great marquessse, appearing as a pecocke, he raiseth great noises, and in humane shape perfectlie teacheth geometrie, and all things belonging to admeasurements, he maketh a man to be a subtil disputer, and cunning in astronomie, and transformeth a man into the likenes of a bird, and there are under him thirtie legions.

56. Ose: Ose [Oze] is a great president, and commeth foorth like a leopard, and counterfeting to be a man, he maketh one cunning in the liberall sciences, he answereth truelie of divine and secret things, he transformeth a mans shape, and bringeth a man to that madnes [or, "drives insanity away"], that he thinketh himselfe to be that which he is not; as that he is a king or a pope, or that he weareth a crowne on his head, Durátque id regnum ad horam [and makes the kingdom of time endure (?)].

57. Aym: Aym or Haborim is a great duke and a strong, he commeth foorth with three heads, the first like a serpent, the second like a man having two * the third like a cat, he rideth on a viper, carrieng in his hand a light fier brand, with the flame whereof castels and cities are fiered, he maketh one wittie everie kind of waie, he answereth truelie of privie matters, and reigneth over twentie six legions.

58. Orobas: Orobas is a great prince, he commeth foorth like a horsse, but when he putteth on him a mans idol, he talketh of divine vertue, he giveth true answers of things present, past, and to come, and of the divinitie, and of the creation, he deceiveth none, nor suffereth anie to be tempted, he giveth dignities and prelacies, and the favour of freends and foes, and hath rule over twentie legions.

59. Vapula: Vapula is a great duke and a strong, he is seene like a lion with grifhens wings, he maketh a man subtil and wonderfull in handicrafts, philosophie, and in sciences conteined in bookees, and is ruler over thirtie six legions.

60. Cimeries: Cimeries is a great marquesse and a strong, ruling in the parts of Aphrica; he teacheth perfectue grammar, logicke, and rhetorike, he discovereth treasures and things hidden, he bringeth to passe, that a man shall seeme with expedition to be turned into a soldier, he rideth upon a great blacke horsse, and ruleth twentie legions.

61. Amy: Amy is a great president, and appeareth in a flame of fier, but having taken mans shape, he maketh one marvelous in astrologie, and in all the liberall sciences, he procureth
excellent familiars, he bewraieth treasures preserved by spirits, he hath the governement of thirtie six legions, he is partlie of the order of angels, partlie of potestats, he hopeth after a thousand two hundreth yeares to returne to the seventh throne: which is not credible.

62. Flauros: Flauros a strong duke, is seene in the forme of a terrible strong leopard, in humane shape, he sheweth a terrible countenance, and fierie eies, he answereth trulie and fullie of things present, past, and to come; if he be in a triangle, he lieth in all things and deceiveveth in other things, and beguileth in other busines, he gladlie talketh of the divinitie, and of the creation of the world, and of the fall; he is constrained by divine vertue, and so are all devils or spirits, to burne and destroie all the conjurors adversaries. And if he be commanded, he suffereth the conjuror not to be tempted, and he hath twentie legions under him.

63. Balam: Balam is a great and a terrible king, he commeth foorth with three heads, the first of a bull, the second of a man, the third of a ram, he hath a serpents taile, and flaming eies, riding upon a furious beare, and carrieng a hawke on his fist, he speaketh with a hoarse voice, answering perfectlie of things present, past, and to come, hee maketh a man invisible and wise, hee governeth fourtie legions, and was of the order of dominations.

64. Allocer: Allocer is a strong duke and a great, he commeth foorth like a soldier, riding on a great horsse, he hath a lions face, verie red, and with flaming eies, he speaketh with a big voice, he maketh a man woonderfull in astronomie, and in all the liberall sciences, he bringeth good familiars, and ruleth thirtie six legions.

65. Saleos: Saleos is a great earle, he appeareth as a gallant soldier, riding on a crocodile, and weareth a dukes crowne, peaceable, &c.

66. Vuall: Vuall is a great duke and a strong, he is seene as a great and terrible dromedarie, but in humane forme, he soundeth out in a base voice the AEgyptian toong. This man above all other procureth the especiall love of women, and knoweth things present, past, and to come, procuring the love of freends and foes, he was of the order of potestats, and governeth thirtie seven legions.

67. Haagenti: Haagenti is a great president, appearing like a great bull, having the wings of a griphen, but when he taketh humane shape, he maketh a man wise in everie thing, he changeth all mettals into gold, and changeth wine and water the one into the other, and commandeth as manie legions as Zagan.

68. Phoenix: Phoenix is a great marquesse, appearing like the bird Phoenix, having a childs voice: but before he standeth still before the conjuror, he singeth manie sweet notes. Then the exorcist with his companions must beware he give no eare to the melodie, but must by and by bid him put on humane shape; then will he speake marvellouslie of all woonderfull
sciences. He is an excellent poet, and obedient, he hopeth to returne to the seventh throne after a thousand two hundreth yeares, and governeth twentie legions.

69. Stolas: Stolas is a great prince, appearing in the forme of a nightraven, before the exorcist, he taketh the image and shape of a man, and teacheth astronomie, absolutelie understanding the vertues of herbes and pretious stones; there are under him twentie six legions.

Quiz:

1. Aym or Haborim is a great duke and a strong, he commeth foorth with three ______.
2. Murmur is a great duke and an earle, appearing in the shape of a souldier, riding on a ________.
3. The first duke under the power of the east, is named ______.
4. Allocer hath a ____ face, verie red, and with flaming eies.
5. Amon ruleth ______ legions of divels.
6. Vuall is a great duke and a strong, he is seene as a great and terrible dromedarie, but in humane forme, he soundeth out in a base voice the ______ toong.
7. Gaap ruleth ____ ___ legions, and was of the order of potestats.

Following is information from a dark Grimoire known as the Le Dragon Rouge or the Red Dragon. This Grimoire contains specific instructions on making a demonic pact and diagrams of talismans. It was published in 1822 CE.

The Grand Grimoire

With

The Great Clavicle of Solomon
Chapter I

This Book is so rare and sought after in our country it has been called, by our Rabbis, the true Great Work. They were the ones who left us this precious original that many charlatans uselessly wanted to counterfeit, attempting to imitate the truth that they never found, in order to swindle ingenuous individuals who have faith in initial encounters without seeking their true Source.

This manuscript has been copied from various writings of the great King Solomon. This great king spent all of his days in the most difficult search and in the most obscure and unexpected secrets. In the end he succeeded in all of his endeavors and he reached his goal of penetrating the most profound dwelling of the spirits, whom he obliged to obey him by the power of his talisman, the clavicle, since who else but this powerful genius would have dared bring to light the thundering words that he made use of to constrain the rebel spirits to his will, having penetrated up to the celestial beings to learn more thoroughly the secrets and the powerful words that have the force of a terrible and respected God?

This great King discovered the secrets of which the great Divinity made use, and then enabled us to understand the influence of the stars, the constellation of the planets. To prepare the fulminating (or Conjurer’s) rod, with it’s effects which make the spirits tremble and of which God made use of to arm the angel who expelled Adam and Eve from the Garden of Eden; with which God struck down the Rebel Angels, precipitating their pride (or imagination) into the most horrendous abyss. With the power of this rod clouds are formed, hurricanes are dispersed and one can make them fall on the part of the earth that one desires.

Chapter II
Weak men and mortals! Tremble at your temerity when you blindly think that you possess such a profound science. You are taking your spirit beyond its spheres. Learn from me that before undertaking this work it is necessary to be steadfast, constant and most careful to observe exactly, point by point, everything that I will tell you (without which) everything would rebound to your disadvantage, confusion and total loss. If, to the contrary, you comply exactly that which I tell you, you will leave behind your baseness and indigence and you will have full success in all of your enterprises.

Arm yourselves then with intrepidity, prudence and virtuosity in order to succeed at this great and immense task, at which I have spent 67 years working day and night. To succeed at this great goat it is necessary to do exactly that which I will hereby indicate.

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Solomon Principio

You will pass a quarter of a month abstaining from the company of the opposite sex, so as to not fall into impurity.

Begin the quarter of a month by promising to the great ADONAY, who is the leader of all of the spirits to have two meals a day every 24 hours of the above-mentioned quarter month, during which you will eat at midday and midnight, or at seven in the morning and seven in the evening, reciting the following prayer before dining for this entire period.

The manner in which one can make any sort of spirit appear, reciting the great invocation that you will find in this book. So also, the true method of preparation.

Prayer

“I implore you, O great and powerful ADONAY, head of all spirits. I implore you O ELOHIM I implore you O JEHOVA, O great King ADONAY, condescend to be favorable. So it shall be. Amen.”

Then eat your meals, and don’t undress, and sleep as little as possible for the prescribed quarter of a month, continually thinking of your undertaking and putting all of your faith and hope in the infinite good of the Great ADONAY.

The second day of this period, you will buy a bloodstone called Ematille from the druggist and you will always carry it with you and it will preserve you from all fears and worries since the spirit that you intend to bring into your servitude will do all that he can to dissuade you from your undertaking, believing with these means to liberate himself and thereby break the twines of the net that you begin to fasten around him. This Project must be undertaken only by one other person, including the Karcist, (the one who must speak to the spirit), keeping in his hand the fulminating wand.

It is essential to choose a solitary location for this operation, which is far from any uproar, so that the operator is not interrupted. Following this, you will buy a young virgin kid, that on the third day of the quarter you will adorn with a garland of vervain (or, the sacred
herb) which you will attach to his head with a green ribbon. Then you will transport it to
the place that has been chosen for your operation; your right arm will be bare to the
shoulder, armed with a blade of pure steel, a fire of white wood will be lit, you will say the
following words with hope and resolve.

First Offering

“I offer you this victim, O great ADONAY, ELOHIM, ARIEL and JEHOVA, and this in
the honor, glory and power of your superior and to all if the spirits, be so kind, O great
ADONAY, as to appreciate it. Amen.”

Following this you will skin the kid and take its skin, putting the rest of it in the fire until it
is reduced to ashes, which you will gather and throw to the rising Sun pronouncing the
following words:

“It is for the honor, glory and power of your name, O ADONAY, ELOHIM, ARIEL and
JEHOVA, that I shed the blood of this victim. Deign yourself to accept these ashes, O
great ADONAY.”

While the sacrifice burns, rejoice in the honor and glory of the great ADONAY, ELOHIM,
ARIEL and JEHOVA taking care to conserve the kid's skin to make the round, or the
grand cabalistic circle in which you will stay the day of the great undertaking. Containing
the true composition of the mysterious or fulminating wand as it is depicted here below.

Chapter III

On the eve of the great undertaking you will search for a rod or wand of wild hazel tree
that has not yet born fruit, at the highest point of the sought-after branch there should be a
second little branch in the form of a fork with two ends; its length should be nineteen and a
half inches.

After having found a branch of this shape, only look at it but abstain from touching it,
waiting for the following day, a day destined for action, in which you will go and cut it
precisely at sunrise, and denude it of its leaves and small twigs, if there are any of these and
with the same blade that was used to skin the sacrifice, which will still be tainted with its
blood; you will cut it when the Sun starts to break forth on this hemisphere, pronouncing
the following words:

“I beseech you, O great ADONAY, ELOHIM, ARIEL and JEHOVA to be favorable and to
give this rod that I am cuffing the strength of Jacob and the virtue of Moses and that of
the great Joshua; and I beseech you, O great ADONAY, ELOHIM, ARIEL and JEHOVA to
close in this rod all the power of Samson, the righteous rage of Emmanuel and the
Thunderbolt of ZARIATNATMICK who will avenge man’s affronts on the day of
Judgement.”
After having pronounced these great and terrible words, always keeping your eyes turned toward the rising sun, cut the branch and take it to your room, then take a piece of wood that is of the same thickness as the two ends of the rod and take it to a Smith to cap the two ends of the fork with the steel blade that was used to skin the sacrifice, ensuring that the two blades are sharp and when they are fitted to the two pieces of wood, take them home, putting the two irons on the true rod yourself, then take a Lodestone, heat it in the fire to magnetize the points of the rod pronouncing the following words:

“By the power of the great ADONAY, ELOHIM, ARIEL and JEHOVA, I beseech you to unite all of the materials that I desire by the power of the great ADONAY, ELOHIM, ARIEL and JEHOVA I command you by the incorruptibility of water and fire, to separate all of the materials as they were separated the day of the creation of the world. Amen.”

Following this I assure you (in the honor of the great ADONAY) being certain that you possess the greatest Treasure of the Light. The following evening take your rod, the kid skin, the Bloodstone, the two garlands of vervain, then also, the two candleholders and two pounds of virgin wax that has been blessed; take also the lodestone and two smooth Flintstones to light the fire also half a bottle of Spirit of Water and a portion of blessed incense mixed with some Camfora and four nails that were used in the coffin of a child who has recently died. Then take yourself to the place where you have to do the Great Work, doing exactly the following, executing point-by-point the great KABBALISTIC CIRCLE in the manner indicated.
Chapter IV

Containing the true method to make the great cabalistic circle.
Start by forming a circle with the kid skin that you will nail down with the four nails, then with the Bloodstone you will make a triangle inside of the circle, starting from the direction of the rising sun; make also with the Bloodstone the four letters that are written outside of the circle. So also the saintly name of Jesus in this manner: †JHS† between two crosses so that the spirits can’t harm you from behind.

Following this, the Karcist (who is the operator) will let his Associates into the Triangle and he will also enter without letting himself become frightened by any noise that he could hear, putting the two candleholders with the two garlands of vervain to the right and to the left of the internal triangle. That done, light the two candles and put a new vase in front of you, that is, in front of the Karcist, filled with the ash of the Willow wood that you have burned earlier that same day.
The Karcist will light it and pouring in a part of the Spirit of Water and part of the incense and Camfor, and conserving the remaining part to maintain a continuous flame that will suffice for the entire operation. Having done everything exactly as has been described here you will pronounce the following words.

“I present you, O great ADONAY, this incense as the most pure, at the same time I present you with these ashes which come from the lightest (or finest) wood. I offer you them, O great ADONAY, ELOHIM, ARIEL and JEHOVA, with all my heart and spirit. Condescend, O great ADONAY, to accept them. Amen.”

Pay attention not to have any impure metal on your person but only some gold or silver coins folded in a piece of paper to throw at the spirit so that he cannot harm you when he presents himself to you before the circle and while he takes the coin you will begin the following prayer, arming yourself with courage, strength and prudence.

Be careful that only the Karcist, or Operator, speaks; the others must remain silent, even if the spirit interrogates or threatens them.

First Oration

“O great living God, the only and same person, the Father, the Son, and the Holy Ghost, I adore you with the most profound respect and I submit myself to your saintly and worthy custody with full faith. I sincerely believe that you are my creator, my benefactor and my support and master; I declare to you that I have no other wish but that of belonging to you for eternity. So it shall be. Amen.”

Second Oration

“O great living God, who created man to be happy in this life and who created everything for our needs, and who said that everything shall be dependent on man; be favorable and do not permit that the rebel spirits possess the treasures that were formed by your hands for earthly needs. Give me, O great God, the faculty to possess them by the powerful and terrible words of the Clavicle: ADONAY, ELOHIM, ARIEL, JEHOVA, TAGLA, MATHON. Be favorable. So shall it be.”

Be careful to maintain your flame with the spirits of the wine, incense and canphora and then make the following offering.

“I offer you this incense as the purest that I could find, O great ADONAY, ELOHIM, ARIEL and JEHOVA deign to accept it. O great ADONAY use your power to be favorable and enable me to succeed in this great undertaking. So it shall be. Amen.”

First Invocation to Emperor Lucifer
"Emperor Lucifer, prince and master of the rebel spirits, I implore you to abandon your dwelling, in whatever part of the world you should be, to come and speak to me. I command and entreat you by the authority of the great living God, the Father, the Son and the Holy Spirit, to come noiselessly and without giving off any offensive scents, to respond in a clear and intelligible voice, point by point, to all that I shall ask you, failing which, thou shalt be most surely compelled to obedience by the power of the divine ADONAY, ELOHIM, ARIEL, JEHOVA, TAGLA, MATHON, and by the whole hierarchy of superior spirits, who shall constrain you against your will.

Second Invocation to Emperor Lucifer

"I command and entreat you Emperor Lucifer, by the authority of the great living God, by the power of EMMANUEL his Son, your only master and mine, and by virtue of his precious blood which he spilled to liberate man from his chains, I order you to abandon your dwelling in whatever part of the world you should be, swearing to you that I will not give you a moment of rest, but that you come to speak to me immediately with an intelligent voice or, if you cannot come in person, send me your messenger Astaroth in human guise noiselessly and without foul scents otherwise I will strike you and your entire kind with the blasting rod as far as the bottom of the abysses and it will be with the power of these great words of the Clavicle, by ADONAY, ELOHIM, ARIEL, JEHOVA, TAGLA, MATHON, ALMOZIN, ARIOS, PITHONIA, MAGOTS, SYLPHAЕ, TABOTS, SALAMANDRAE, GNOMUS, TERRAE, CELLIS, GODIUS, AQUA; immediately."

Warning:

Prior to reading of the third invocation, if the spirit doesn’t appear, read the Clavicle as follows, and strike all of the spirits, putting the two ends of the fork of your rod in the fire. At this point do not be frightened by the horrible cries that you will hear because all of the spirits will appear. Before reading the Clavicle, while the noise continues, read again the third invocation.

Third Invocation to Emperor Lucifer

"I command you, Emperor Lucifer, by the great living God, his dear son and the Holy Ghost and by the power of the great ADONAY, ELOHIM, ARIEL AND JEHOVA, to appear now or send me your ASTAROTH. I command you to abandon your dwelling in whatever part of the world it should be, declaring to you that if you do not appear immediately, I will strike you and all of your cohorts again with the blasting rod of the great ADONAY, ELOHIM, ARIEL AND JEHOVA."

If the spirit still has not appeared, put the two ends of your rod in the fire and read the following words of Solomon’s Clavicle.

Grand Invocation of the Great Kabbala

"I supplicate you, O Spirit! by the power of the grand ADONAY, to appear instanter, and by ELOHIM, by ARIEL, by JEHOVA, by AGLA, TAGLA, MATHON, OARIOΣ, ALMOAZIN, ARIOS, MEMBROT, VARIOΣ, PITHONIA, MAIJOΣ, SULPHAЕ, GABOTS, SALAMANDRAE, TABOTS, GINGUA, JANNA, ETITNAMUS,
After having twice repeated these great and powerful words you can be sure that the spirit will appear in the following manner.

The Apparation of the Spirit

“Here I am, what will you ask of me? Why do you torment my peace? Desist from striking me again with that terrible rod.”

--------Lucifuge Rofocale
Query to the Spirit

“Had you appeared when I called you, I would not have struck you: consider that if you do not confer upon me that which I ask, I will eternally torment you.”

----------Solomon

Response of the Spirit

“Do not bother or disturb me further. Tell me immediately what you want.”

Query to the Spirit

“I command you to come and speak to me twice daily during the night, or to those who have the book which you will approve and sign. I will leave it to you to choose which times are most convenient to you, if you do not want to approve the following times hereby indicated, that is:

On Monday at nine o’clock and at midnight.
On Tuesday at ten o’clock and at one in the morning.
On Wednesday at eleven o’clock and at two in the morning.
On Thursday at eight and ten o’clock.
On Friday at seven in the evening and at midnight.
On Saturday at nine in the evening and at eleven at night.

Moreover, I command you to give me the nearest treasure and I promise you as reward the first piece of gold or silver which I touch with my hands on the first day of every month.
Here is what I ask of you.”
----------Solomon

Response of the Spirit

“I cannot grant what which you ask of me, if not on this, nor on any others, unless you give yourself over to me in fifty years, to do with thy body and soul as I please.
Lucifuge Rofocale

Query to the Spirit

“I am going to strike you and all of your cohorts by the power of the great ADONAY if you do not immediately grant to me that which I ask of you.” Solomon

Warning

Put the two ends of the blasting rod in the fire again; re-reading the great invocation of the Clavicle, until the spirit submits to your wishes.”

Response and Covenant with the Spirit

“Do not strike me anymore! I promise to do everything that you want. Two hours at nighttime every day of the week, that is:

On Monday at ten o’clock and at midnight.
On Tuesday at eleven o’clock and at one in the morning.
On Wednesday at midnight and at two in the morning.
On Thursday at eight and eleven o’clock.
On Friday at nine in the evening and at midnight.
On Saturday at ten o’clock in the evening and at one in the morning.

I also approve your book and I give my signature in parchment which I will attach to this book so that you can use it for your needs; I also submit myself to appear before you whenever I am called and when you open the book and are purified and have the terrible blasting rod and have prepared the great kabbalistic circle and Pronouncing the name Rofocale. I promise to appeaer and treat you, and those who have this book which will bear my signature, considerately and in a friendly manner as long as you shall call me to order as soon as have need of me. I shall also induce myself to give you the treasure for which you
have asked, provided that you keep the secret forever; that you shall be charitable towards the poor and that you give me a gold or silver coin all the first days of every month. If you neglect to do this things you shall be mine forever."

--------- Lucifuge Rofocale, Approved

The Signature:

Response to the Spirit

“I will adhere to your demand.”

--------- Solomon

+ Sanctum Regum +

Conjuring Lucifer

LUCIFER, OUIA, KAMERON, ALISCOT, MANDESUMINI, POEMI, ORIEL, MAGREUSE, PARINOSCON, ESTIO, DUM000N, DIVORCON, CASMIEL, HUGRAS, FABIEL, VONTON, ULI, SODIERNO, PETAN! Come LUCIFER. Amen.

The Promise of the Spirit

First Article

I, Lucifer, am the extremely powerful Emperor, supreme and independent, free and absolute ruler of the subterranean kingdom, despotic lord over all my jurisdiction. I, the formidable, terrible, most noble, rule everything in the most regular fashion, moving and governing the fortunes and misfortunes of my subjects with absolute power, wise and sagacious, endowed with the most sublime and luminous character, am the dominator of Europe and of all misfortunes in general.

Second Article

I promise and swear, in the name of the God of the living, obedience, promptitude, and submission to the owner of this book; signed and sworn, in the name of the undersigned
and of my aforementioned subjects, and by the virtue of the oath and signature I swear to adhere to all that will please the owner of this book.

Third Article

Additionally, as for one of my own subjects that reading my summons from the first article may cause them to appear at once in the guise of a handsome young man with a pleasing appearance without making any uproar or noise or anything else that might cause my master to be offended or frightened, to respond truthfully and clearly, without duplicity, to his interrogations and to fulfill that which is commanded of me, with complete loyalty and sincerely, without spreading scents or any other magical invocations, actions or ceremonies but rather to appear instantaneously ready to execute your commands.

Fourth Article

Without in these occasions ever, ever, ever damaging the countryside or anything else that springs from the earth. I will accomplish my service and leave at once without causing any commotion.

Fifth Article

Additionally, I promise and swear to the aforesaid: servitude of all my subjects to the owner of this book without differentiation in rank, dignity or any other division but any time, in any weather, season, year, month, week, day, hour or quarter, that at the moment my invocation is read to provide any of my subjects to appear in the form of a handsome young man to the service of the owner of this book and not to leave unless I or my subjects given license with the simple formula, either from myself or from others.

Sixth Article

Moreover, I promise and swear my subjects in the name of God and of other mysterious dispositions will practice secrecy and invincible loyalty without ever failing to fulfill my oath and promises.

Seventh Article

Also I promise and swear on behalf of all my subjects to protect and defend the owner of this book from all misfortunes, dangers and other natural and accidental occurrences, and for whatever he might want when I am called to assist him with anything he might need, although it is not noted in this book.

Method of Dismissal

I leave you in peace and I will permit you to retire to wherever you please, to return immediately with my invocation. In the name of the Father, the Son, and the Holy Spirit. Amen.
Orders of the Spirit

“Follow me and you will come to identify the treasure.”

Then the Karcist, armed with the blasting rod and the Bloodstone, will leave the circle at that point where the door of mighty ADONAY is figured, towards the place where the treasure is located, and will follow the spirit; the others shall not move from there place in the circle and shall remain there without any fear, despite the noise that they will hear and any vision that they see.

The spirit will then take the Karcist to the entrance of the treasure and it might be that the Karcist will see something like a big dog with a collar that shines like the Sun that will block the entrance; this is the gnome that you will drive away from you by presenting the forked part of the rod, then he will walk towards the treasure. You will follow him and having arrived at the treasure, you will be surprised to see the person who originally hid it, who will want to throw himself over it however he will not be able to approach it. It is necessary to be armed with a sheet of virgin parchment on which you will have written the great conjuration of the Clavicle which you will throw over the treasure.

At the same time, take a coin as a token of gratitude, and throwing first one of yours that you have bitten and withdrawing backwards, that is, with your shoulders back, taking with you all of the coins that you can from the treasure. The rest can not disappear considering the precautions that have been taken. Be careful not to turn back despite any noise you might hear since at the time it will seem to you that all of the mountains of the world are falling on your head.

It is necessary to arm yourself with intrepidity and not to become frightened, but to remain resolute whilst the Spirit conducts you back to the entrance of the circle. The Karcist will begin to read the Returning of the spirit, as follows.

Entreatng and Returning of the Spirit

O Prince Lucifer, I am satisfied with you at the present; I leave you in peace and I will permit you to retire to wherever you please, without making any noise or leaving bad orders; think of your promise, since if you fail for even a moment to fulfill your duties you can be certain that I will strike you eternally with the fulminating rod of the great ADONAY, ELOHIM, ARIEL and JEHOVA. Amen.

Rendering Thanks

O great God, you who have created all things for the service and utility of man, we render you humble thanks for all of your generousity which has overwhelmed tonight and for all your precious favors and for that which you have granted us, fulfilling all of our desires. At present, O great God, we have come to know the extent of the power of your great promises taken when you said “seek and you shall find”, “knock and the door shall be opened”, since
you have recommended that we help the poor; we promise by the great ADONAY, ELOHIM, ARIEL and JEHOVA to be charitable and to spread over them the rays of the Sun of which these four powerful divinities have come to cover us. So it shall be. Amen.

Quiz:

1. I, ________, am the extremely powerful Emperor, supreme and independent, free and absolute ruler of the subterranean kingdom, despotic lord over all my jurisdiction.


3. Moreover, I promise and swear my subjects in the name of God and of other ________ dispositions will practice secrecy and invincible loyalty without ever failing to fulfill my oath and promises.

4. This symbol is called the ________.

5. This symbol is called the ________ ______.
6. Weak men and mortals! Tremble at your temerity when you blindly think that you possess such a profound science. You are taking your spirit beyond its _____.

7. Following this, you will buy a young virgin kid, that on the third day of the quarter you will adorn with a garland of vervain (or, the sacred herb) which you will attach to his head with a _____ ribbon.

+ The Second Book +

Second Book containing the Sanctum Regnum of the Clavicle or the true manner of making pacts, with the names and powers and talents of all of the great superior Spirits and also the manner of making them appear by the power of the great invocations of the chapter of the pacts of the Clavicle that forces them to obey in whatever operation one wishes to execute.

Following other Magick Secrets

The true manner of making pacts with any spirit without them being able to do you any harm. The true Sanctum Regnum of the great Clavicle otherwise referred to as Pacta Conventa Daemoniorum which has already been talked about for a long while, is a necessary thing for the understanding of those who want to force the spirits and who do not have the capacity to prepare the blasting rod or the cabalistic circle that were discussed in the preceding book.
The individuals cannot arrive at their goal of forcing any spirit to appear if they don’t do exactly that which I will hereby describe, concerning the manner of making pacts with any spirit, whether it is for gaining treasures or for the enjoyment of some earthly pleasure, or whatever favor one would desire or in order to discover the most hidden (well-kept) secrets of all of the courts and cabinets of the world; be it to reveal the most impenetrable thoughts to make or constrain a spirit to work at night-time at whatever task; to make it hail or storm wherever it pleases you and you see fit; to render yourself invisible; to have yourself transported to any part of the earth; to open all of the keyholes and see everything that occurs in the houses of others; so also to gain understanding of necromancy or to gain glory, to know all of the qualities and virtues of all the minerals, vegetables and all of the animals, pure and impure, and to do many very surprising things.

There is no man who does not become astonished at the discovery that in making a pact with a spirit one can unveil nature’s greatest secrets that have remained hidden from the eyes of all men and by means of the great King Solomon’s Clavicle the true manner of making pacts has been discovered and that he himself made use of it to acquire many riches and to enjoy many women and to know the most impenetrable secrets of nature which one can do any sort of good deed while avoiding any kind of evil.

Finally, at least we will begin by listing the names of the principle spirits along with their respective strengths and powers; following which we will explain the pacta dæmoniorum, which contains the manner of making pacts with any spirits, with the names of the three principle spirits.

The Names and Offices of the Spirits

Lucifer, Emperor
Belzephuth, Prince
Astaroth, Grand Duke

Then come the superior spirits who are beneath the three above-mentioned, that is:

Lucifuge, Prime Minister
Satanachia, Great General
Agliarept, General
Fleurèty, Lieutenant General
Sargatanas, Brigadier
Nebiros, Camp Marshal

The first seven superior spirits that I will name direct their power over all of the internal powers and have at their service 18 other spirits that are beneath them, that is:

After having indicated to you the above names of the 18 spirits who are inferior to the first six already mentioned, it is necessary to understand the following, that is:

Lucifuge commands the first three who are called Bael, Agares and Marbas.
Satanachia over Pruslas, Aamon and Barbatos.
Agliarept over Buer, Cusgyn and Betis.
Fleurèty over Bathim, Hursan and Eligor.
Sargatanas over Loray, Valefar and Faral.
Nebiros over Ayperos, Naberus and Glosialabolas.

Although there are millions of spirits that are all inferior to those above, it would be useless to describe them because they are employed by the superior ones. To work in their place all of these inferior spirits are employed as if they were workers of slaves.

Now then, in making a pact with one of the first principle spirits, of which you will have need, it won’t matter which spirit serves you, nonetheless always ask for the one with which you have made the pact, whether it is one of the three principle ones, or one of their subjects which serve you.
Now you come to know the power, science, art and talents at all of the subject spirits, so that he who you would like to make a pact can find in each one of the six superior spirits the power that he will need.

The first is the great Lucifuge Rofocale, the infernal Prime Minister who possesses the power that Lucifer gave him over all worldly riches and treasures. He has beneath him Bael, Agares and Marbas along with thousands of other demons or spirits who are his subordinates.

The second is the great Satanacha, the Great General who has the power to make all young or old. Women submit to him; he commands a strong legion of spirits and has beneath him Pruslas, Aamon and Barbatos.

Agaliarept, General, has the power to uncover the most well-hidden secrets of all of the courts and cabinets of the world and reveals the greatest mysteries; he commands the second legion of spirits and has Guer, Gusoyn and Boris etc.. under his command.

Fleurèty, Lieutenant General, has the power has the power to do whatever thing one could want at night-time. He makes hail fall wherever he deigns and commands a considerably body of spirits and has Bathim, Hursan and Eligor etc.. beneath him.

Sargatanas, Brigadier, has the power to render one invisible and to transport you anywhere, to open all of the keyholes and to let you see what is going on in other houses and to teach you Necromancy. He commands other brigades of spirits and has beneath him Loray, Valefar and Farai, etc..

Naberus, Field Marshal, or Inspector General, has the power to do evil to whomever he pleases and enables one to find the Hand of Glory and teaches the qualities of minerals, vegetables and of all of the animals, pure and impure, possesses the art of foretelling the future, being one of the best Necromancers of all of the Infernal Spirits. He can go anywhere and inspects all of the Infernal Militias and has beneath him Ayperos, Naberus and Glosialobolas, etc..

Warning

When you want to make your pact with one of the principal spirits that I have named, begin the day before the eve of the pact cutting a branch of wild hazel that has never bloomed with a new blade that has never been used, in the same manner that I have described in the first book, precisely at the moment that the sun appears on the horizon.

Then procure a Bloodstone and two candles that have been blessed and choose a place that nobody can disturb you for the operation.

You can make a pact in a room that is far from turmoil or in some hamlet of an old, ruined castle so that the spirit has the power to transport the treasure where he pleases.
Having returned to the opportune place, draw a triangle with the Bloodstone and you only need to do this operation the first time the pact is made.

Then put the two blessed candles on the sides of the triangle, as is described in the triangle of the pacts, making the saintly name of Jesus behind, so that the spirits can not do you any harm.

Following this, go to the center of the triangle with the mysterious rod and the great invocation of the spirit, the Clavicle, the petition, the pact that you in mind to make with the spirit, and the sending back of the spirit as will hereby be explained. If what has been explained up to this point is executed with exactitude then start to recite the following invocation with hope and steadfast firmness.

Great Invocation to Summon the Spirit with whom one wishes to the pact excerpted from The Great Clavicle

“Emperor LUCIFER, master of all the rebel spirits, I ask you to be favorable in my summons of your Great Minister LUCIFUGE ROFOCALE, since I wish to make a pact with him. I also request that you, Prince BELZEBUTH, protect me in my undertaking; O Come ASTAROTH BE propitious and ensure that the great LUCIFUGE appears to me tonight in human guise and without emitting foul odors and he grant me as per the pact that I will present to him, all of the riches which I require. O great LUCIFUGE, I request that you abandon your dwelling, in whatever part of the world it should be, to come and speak with me. Otherwise, I will force you by the power of the great living God and his dear Son and the Holy Spirit: obey now, or h will eternally torment you by the authority of the powerful words of Solomon’s great Clavicle of which he made use to oblige the rebel Spirits to receive his pact; therefore, appear as quickly as possible or I will continually torment you by the authority of the powerful words of the Clavicle:

Ag/on, Tetra gram, vaycheon stimulamaton ezphares Tetragrammaton, o/ya ram irion esytion existion enjona onera orasim mozm messias soter Emanuel Sabaath ADONA Y, te adoro et te invoco. Amen.”

You can be certain that before having finished reading the above-mentioned powerful words the spirit will appear and will tell you the following.

Apparition of the Spirit

“Here I am. What would you ask of me? Why do you torment my rest? Answer me!”

---------Lucifuge Rofocale

Request to the Spirit
“I may ask you to make a pact with me so that you make me rich as soon as possible, otherwise I will torment you by the powerful words of the Clavicle.
---------Karcist

Response of the Spirit

I can not grant your request except on the condition that you give yourself to me for the next 20 years so that I can use your body and soul as I see fit.

---------Lucifuge Rofocale

Then you will throw him your pact, which must be in your handwriting on a sheet of virgin parchment, which will consist of these few words, with your signature written in your blood. Here is the pact:

“I promise to repay the great Lucifuge in 20 years for all of the treasures that he will give me. On my honor! sign this in good faith.”

—Signature in blood

Response of the Spirit

“I can not grant your request.”

---------Lucifuge Rofocale
Seguimi e prendi il tesoro che vado a mostrarti

“Follow me and take the treasure I will show you”

Second Appearance of the Spirit

Then, in order to force the spirit to obey you, re-read the great Invocation of the terrible words of the Clavicle, until the spirit appears and tells you the following:

“Why do you torment me more and more? If you leave me in peace, I will give you the nearest treasure on the condition that you consecrate a coin to me all of the Mondays of every month and that you will call me one day every week, from ten o’clock in the evening until 2 two in the morning. Take your pact which I have signed; and if you do not maintain your word you will be mine in 20 years.”

--------Lucifuge Rofocale

Response to the Spirit
“I adhere to your demands, on the condition that you enable me to have the nearest treasure and that I can take it with me right away.”

—Karcist

Response of the Spirit

“Follow me and take the treasure that I am going to show you.” Lucifuge Rofocale

Then follow the spirit on the path to the treasure that will be indicated (at the triangle) without taking fright and throw the signed pact over the treasure and touching it with the rod take as much of it as you can. Then return inside the triangle, making certain to walk backwards, where you will deposit your treasure in front of yourself, dismissing the spirit as follows:

The Conjuring and Dismissal of the Spirit with whom the pact is made

“O great LUCIFUGE, I am satisfied with you at present; I will leave you to peace and permit you to retire to wherever you wish without making any noise or leaving any bad odors. Think then, about your duty regarding my pact; since, if the one instant you shirk your obligation, you can be sure that I will torment you eternally with the great and powerful words of the great Clavicle of the great King Solomon with which he forced aU of the rebel spirits to obey him.”

Prayer to the Omnipotent in Thanksgiving

“Omnipotent God, heavenly father, who created all things for the service and use of man, I humbly thank you, that in your great goodness and that you have permitted that I could make a pact with a spirit that is a rebel of your authority and subdue it to obey me in fulfilling all of my needs. I thank you, O omnipotent God, for the good that you have done me tonight to have shown myself to be worthy to have granted to me, miserable creature, your precious favors and to present, great God, now that I have come to know the force and power of your great promises, when you said: “seek and you shall find”, “knock and the door shall be opened” as you have recommended to raise the poor, condescend O great God to inspire me to true sentiment of charity so that I can spread with this Great Work a great portion of the possessions your great divinity permitted that I could receive. Let it be, O great God, that I can enjoy these great riches that I possess, with tranquillity and do not permit any rebel spirit to harm my enjoyment of these precious treasures over which you permit me to own. Inspire in me, O great God, the necessary sentiment to unbind me from the grips of the devil and all maleficient spirits. I trust, O great God, in the Father, the Son, and the Holy Spirit and in your saintly protection.
Amen.”

Oration to Protect Oneself from Evil Spirits
“O omnipotent Father, O Mother, the most tender of all mothers, O admirable example of the sentiments, O Son, O flower of all sons, soul, spirit, harmony and number of all orders, preserve us, protect us, guide us and be propitious. Amen.”

CITATIO PRAEDICTORUM SPIRITUM

§ I.

Ubi quem volueris spiritum, hujus nomen et officium supra cognosces: imprimis autem ab omni pollutione minimum tres vel quatuor dies mundus esto in prima citatione, sic et spiritus postea obsequentiores erunt; fac et circulum, et voca spiritum, cum multa intentione primum vere anulum in manu contiletur: ìnde banc resitata benedictionem tuo nomine e socii, si praesto fuerit et effectum tui instituti sortiens, nec detrimentum e spiritibus senties imo tuae animae perditionem.

§ II

In nomine domini nostri Jesus Christi, patns et filii et spiritus sancti: sancta Trinitas et inseparabilis unitas te invoco, ut sis mihi salus et defensio et protectio cornons et animae meae et omnium rerum mearum. Per virtutem sanctae crucis et per virtutem passionis tuae deprecor te Domine Jesus Christi, per merita beatissimae Mariae Virginis et matris tuae atque omnium sanctorum tuorum, ut mihi concedas gratiam et potestatem divinam super omnes malignos spiritus, ut quoscumque nominibus invocaveris, statim ex omni parte conveniant, et voluntatem meam perfecte adimpleant quod mihi nihil nocentes, neque timorem inferentes, sed potens obedientes et ministrantes, tua distincte virtute praecipiente, mandata mea perficiant. Amen.

Sanctus, sanctus, dominus Deus sabaot, qui venturus est judicare vivos et mortuos: tu qui es primus et novissimus, rex regum et dominum dominantium Joth, Agladabrach, Elabiel, anarchi enatiel amaz in sedomel gayes toI ma elias ischiro atgadasy mas hehi messias per hac tua sancta nomina, et per omnia ahia invocare et obsecre te Domine Jesu Christe, quod passus fuisti per sanctam Trinitatem, per individuam anitatem, per beatam Mariam, matrem tuam, per Angelos, et arcangelos, per prophetas et patriarchas, et per omnes sanctos tuos et per omnia sacramenta quae fiant in honore tuo; adoro et te obsecre, te benedicto tibi, et rogo ut acceptes orationes has et conjurationes et verba oris mei; quibus uti volucro peto Domine Jesu Christe: da mihi virtutem et potestatem tuam super omnes angelos tuos, qui de coelo ejecti sunt ad decipiendum genus humanum; ad attrahendum eos, ad constringendum, ad higandum eos pariter et solvendum; et ad congregantium eos coram me; quae possunt, faciant et verba mea vocem que meam nullo modo contennant, sed mihi et dictis meis obedient, et me tineant per humanitatem et misencaridam et gratiam tuam deprecor et peto et ADONAY amay hora videgora mitay hel suranay syota y fiesy, et per omnia omnina tua sancta per omnes sanctos et sanctos
tuos, per angelos et archangelos, potestates, dominitiones et virtutes, et per illud nomen per quod Salomo costringebat daemonem et conclusit ipso. Eth roceban hrangle goth joih athio venoh aubru et per omnium tua nomina quae scripta sunt in hoc librum et per virtutem sorundem, quatenus me potentem faciat con gregare contringere omnes tuos spiritus de coelo depulsos ut mihi veraciter de omnibus meis interrogatis de quibus quaram responsem veracem trubuant et omnibus meis mandatis illi satis fadant sine laesione corporis et animae meae, et omnibus ad me pertinentium, per dominum nostrum Jesum Chnstum fihium tuum, qui tecum vivit et tegnat in unitate spiritus sancti Deus, per omnia saecula.

§ III.

O pater omnipotens!, o filii sapiens, o spiritus sancte corda hominum illustrans! vos tres in personis una vero delta in substantia qui Adam et Evae in peccatis eorum perpercistis et propter eorum peccata mortem subjesti tu filii turpissima in lignoque sancte crucis sustinuisti. O misericordissime quando ad tuam confugio misencordiam, et supplico modis omnibus quibus possum per haec nomina sancta tui filii scilicet A et a et per omnia alla sua nomina, quatenus concedas mihi virtutem et potestatem tuarum, ut valeam tuos spiritus qui de coelo ejecti sunt, ante me citare, et ut ipsi mecum loquantur, et mandata mea perficiant statim et fine mora cum eorum voluntate, sine omni laesione corporis animae et honorum meorum. Amen.

§ IV.

O summa et eterna virtus altissimi! que te disponente his judicio vocatis vaycheon stimulamaton esphares tata grammaton ilioram ion esyio existioneriona onera brasym moyn messias sodxer, EMMANUEL, SABAOTH, ADONAY, te adoro, te invoco, totius vinbus meis, imploro, quatenus perte praeentes orationes et consecrations consequentur videlicet, et ubicumque maligni spiritus in virtute tuorum dominum sunt vocati, et voluntatem mei exorcisatores diligenter adimpleant fiat, fiat, fiat. Amen.

The Magick Secret; or
The Art of Speaking with the Dead

For this operation it is necessary to attend midnight mass at Christmas and at midnight precisely to have a conversation with the inhabitants of the other world and at the moment that the Priest lifts the Host, bow down and with a frank and severe voice say “Esurgent mortuit et ac me veniut.” As soon as you have pronounced these six words it is necessary to go to the cemetery and at the first tomb that meets your eye offer this prayer:

“Infernal powers, you who bring the turbid in the universe, abandon your obscure dwelling and retire to the other side of the River Styx.”

Then remain there for a moment of silence. “If you have your power, he or she that interests me, I supplicate you in the name of the King of Kings to make him appear before me at the hour and moment that I will indicate to you.”
After this ceremony, which is indispensable to carry out, take a fistful of earth and spread it as one sows grain in a field, saying in a low voice: “F-le who is in dust awake from his tomb and leave his ashes and answer the questions that I pose him in the name of the Father of all men.”

Then bend a knee to the ground, turning your eyes to the East and when you see that the doors of the Sun are going to open, arm yourself with the two bones of the dead man that you will put in a cross of Saint Andrew. Then throw them at the first temple or church that offers itself to your eyes.

Having well-executed the aforesaid, set out in a western direction and when you have taken 5,900 steps, lay yourself down to sleep on the ground in an elongated position, holding the palms of your hand against your thighs, and your eyes to the sky towards the Moon and in this position, call he or she whom you wish to see, when you see the specter appear, solicit their presence with the following words “Ego sum te peto, et videre queo.”

After these words, your eyes will be satisfied to see the object that dearest to you and give you the most pleasurable delight.

When you have obtained from the shadow which you have Invoked, that which you believe to be to your satisfaction, send it away in this manner: “Return to the kingdom of the elect, I am content with you and your presence.”

Then picking yourself up, return to the same tomb where you made the first prayer above which you need to make a cross with the end of your blade which you will be holding in your left hand.

The reader should not neglect any of the prescribed ceremonies otherwise he could incur some risk.

Secrets of the Magick Art

Observe that these secrets can not be employed by those who have not done all that is described in Chapters II, III and IV of the first book of this volume.

The Composition of Death, or Philosopher’s Stone

Take a new earthen pot, put in it a pound of red copper with half a bottle of Nitric Acid. Boil it for half an hour. Afterwards add three ounces of verdegris (Copper Carbonate), and boil for one hour. Then add two and a half ounces of arsenic, and boil one hour. Add three ounces of oak bark, well pulverized, and let it boil a half hour, add a 64 fluid ounces of rose water boil twelve minutes, then add three ounces of lampblack, and let it boil until the composition is good. To see whether it is cooked enough, dip a nail in it; if it adheres, remove it. It will produce a pound and a half of good gold. If it does not adhere, it is proof that it has not cooked enough: the liquor can serve four times.
To make the divining rod and make it work
At the moment the sun appears on the horizon, take your left hand a virgin branch from the wild hazel tree, and cut it in three strokes while saying: I collect you in the name of ELOHIM, MITRATHON, ADONAY and SEMIPHORAS, so that you have the virtue of the rod of Moses and Jacob, to discover all that I will want to know, To make it work, hold it tightly in your hands by the two ends which make the fork, and say: I command you in the name of ELOHIM, MITRATHON, ADONAY and SEMIPHORAS to reveal to me, etc.

To Enchant Firearms
Say: “God has a share in it and the devil has the exit’, and when you fire, say the following while crossing your left leg over your right: ‘non tradas Dominum nostrum Jesum Chnstum. Mathon. Amen.”

To win any time one plays the lottery
Lying down, recite three times the following prayer, after what to you will put it under your pillow, written on virgin parchment, on which you will have a mass of the Holy Spirit said, and during sleep the genius of your planet will come and tell you the hour that you must get your ticket.

“Domine Jesu Christe, qui dixisti ego sum via, ventas et vita, ecce enim veritatem dl/existi, incerta et occulta sapientiae tue manifestasti mihi, adhuc quae reveles in hac nocte sicut ita revelatum fuit patru!is soils, incognita et ventura una que alia me doceas, ut possim omnia cognocere, si et si sit; ita monstra mthi montem ornatum omni nivo bono, puichrum et gratum poma,iurn, aut quandam rem gratam, sin autem ministra mihi ignem ardentem, ve! aqua rum currentem ve! al/jan quamcum que rem que Domino placeat, et ve! Angeli ARIEL, Ruble! et Barachie! sitis mihi mu!tum amatores et factores ad opus istud obtinendum quod cupio scire, videre cognoscere et pra videra per illum Deum qui venturus est judicare vi vos et mortuos, et seculum per ignem. Amen.”

Say three “Our Father” ‘s and three “Hail Mary” ‘s for the souls left in purgatory.

To speak with the Spirits on the Eve of St. John the Baptist
From eleven at night until Midnight go stand by a fern, and say: “I ask of God that the spirits with which I wish to speak will appear at precisely midnight”; and at three-quarters repeat nine times these five words: Bar, Kirabar, Ahi, Alla Tetragrammaton.

To be Insensible to Torture
Write these lines on a small piece of paper, which you will then swallow.
Dismas et gestas damnaturprotestas.
Disma et gestas damnatur.
Ad astra levatur.

When you will have to be tortured say: “This rope is so soothing to the my limbs, like the
Holy Virgin’s milk to Our Lord”

To Compel one dance completely naked

On Eve of St. John the Baptist, gather at midnight, three walnut leaves, three sweet marjoram plants, three myrtle plants, and three vervain plants. Dry it all in the shade, and make it into a powder. When you want to make use of the powder, throw some like a small pinch of tobacco into the air of the room where there are the people whom you wish to enjoy.

To make oneself invisible

Take a black cat, and a new pot, a mirror, a fighter, coal and tinder. Gather water from a fountain at the strike of midnight. After you light your fire, and put the cat in the pot. Hold the cover with your left hand without moving nor looking behind you, no matter what noises you may hear. After having made it boil 24 hours, put the boiled cat on a new dish. Take the meat and throw it over your left shoulder, saying these words: “accipe quod tibi do, et nihil amplius. “. Then put the bones one by one under the teeth on the left side, while looking at yourself in the mirror; and if they are do not work, throw them away, repeating the same words each time until you find the right bone; and as soon you cannot see yourselve any more in the mirror, withdraw, moving backwards, while saying: “Pater, in manus tuas commendo spíritum meum” This is bone you must keep.

To Render Oneself Favorable to Judges

Upon seeing the Judge, say these words: “Phalay, Phalay, Phalay; preside in my favor, let your power shine. Make me satisfied.”

To be Impervious to White Arms

With the head of a needle, write these words on your arm: Ales + Dales + Tolos + .. Then put the needle in the middle cross, from which no blood will flow.

To make the garter of twenty miles per hour

Buy a young wolf under one year old, and cut its throat with a new knife, in the hour of Mars, pronouncing these words: Adhumatis Gados ambulavit in fortitudine cibi plus; then cut his skin into broad garters of an inch, and write there upon the same words that you said while slaughtering it. Write the first letter with your blood, the second with that of the wolf, and continue in the same way until the end of the sentence. After it is written and dries, it is necessary to cover it by wrapping the garter in white doth, and to attach two purple ribbons to the two ends, so to tie the garters to the knee braces; Make sure that no woman or girl sees the garters; also remove the garters before crossing a river, Less it loses it’s power.
Formula for a plaster to travel ten miles per hour

Take two ounces of human fat, one ounce of oil of stag, one ounce of oil of bay-tree, one ounce of fat of stag, one ounce of natural mummy, a half-cup of spirit of wine, and seven vervain leaves. Boil the whole in a new pot, until half-reduction, then form a plaster of it on a fresh wolf skin. When you wear it on the spleen, you go like the wind.

To not fall when you are done, take three drops of blood in a glass of white wine and soak your feet in the wine.

Composition of the ink for writing pacts

The pacts should not be written with ordinary ink. It must be changed each time that there is occasion to write a pact, that is to say, whenever the appellation of a spirit is made. Place river-water in a new, water-proof earthenware pot, together with the powder described below. Take sprigs of fern gathered on the Eve of St. John and vine twigs cut in the full moon of March. Kindle this wood by means of virgin paper, and when the water boils the ink will be made. It must be changed each time that there is occasion to write, that is to say, whenever the appellation of a spirit is undertaken. 10 oz. Of Gall nuts, 3 oz. Of Roman Vitriol or Green Copperas, 3 oz. Of Rock Alum or dried Gum Arabic. Make a fine powder, and when you would compose the ink, use as described above.

Solomon’s Mirror

How to Make Solomon’s Mirror
+ in nomine domini. amen. +

The manner upon which the Cabbalist Scholars relied to make the Mirror of Solomon, David’s son, who had the gift of wisdom and the occult science; this mirror is made in forty-eight days, starting from the New Moon until the following Full one. You will see (in this mirror) all of the hidden things that you desire in the name of our Lord.
First, abstain from any camal action or thought for the entire aforementioned time and meanwhile do many pious and compassionate deeds.

Take a shiny and well cleaned plate of steel and write in the four corners these precise words in the blood of a White Dove: JEHOVA, ELOHIM, MITRATHON, ADONAY. Then put the steel plate in a piece of new white cloth and when you observe the New Moon one hour after the sun has set go to the window and gazing at the sky and the moon say with devotion: ‘O rex etemæ Deus! Creator !ne ifabilis, qui cuncte as hominis sanitatem mea gratia, et occulto judicio creasti respice me (N.N.), indignissimum seivum tuum, et ad intentionem meam, et mittere mi/i/ii dignare angelum Anael, in speculum istud, qui mandet, et inspiret et jubeat cum sociüs suis, et subditis nostris ut in nominee tuo qui fuist~ es et eds potens, et jus, jud, judicent mi/i/ii quecum que ab ills exposcam.”
Take some ashes made from Laurel wood and add some perfume into tin three shots saying: «In hoc, per hoc, et cum hoc, quod effundo ante conspectum tuum, Deus meus, trinus et unus benedictus et per excelsus qui vides super Cherubín et Seraphin et venturus est judicare seculum per ignem.»

Recite this prayer three times, blow on the mirror and then call out this invocation: «Ven Anael, et tibi complaceat esse per socios tuos mecum, in nomine Patris potentissimi— in nomine filio sapientissimo, in nomine spiritus amabilissimi. Veni Anael, in nomine terribilis JEHOVA; veril Anael in virtute immortalis Eliom; veni Anael in brachio omnipotentis Mitraton; veni Anael in potentia sacratissimi ADONAY; veni ad me (N.N.) in ispeculo isto, etjubeat subditis tuis ut Gum amore gaudio et pace ostendat mihi occulta in oculis meis. Amen.»

This said, raise your eyes to the sky and say: “Domini Deus omnipotens, cujus nutu omnia moventur, exaudi deprecationem meum et desicienum meum tibi complaceat, respice dominí speculum istud, et benedice i/li ut Anael, unus ex subditis fuisse sistat in ii/o cum sociis et satisfaciat mihi famulo tuo (N. N.), cui vivis et regnas benedictus et exce/sus, in saecula saeculorum. Amen.»

After the aforementioned prayer, cross yourself and the mirror, and this you will do everyday for as long as it takes to make the mirror. In the end, the angel Anael will appear in the guise of a most handsome young man will greet you and command his companions to obey you. Be aware that 48 days are not always necessary to obtain what you intend; often he appears after 14 days, that depends on the intention and devotion of the Operator.

So when the spirit appears to you, as him everything that you wish and request that he appear to you whenever you call him to satisfy your requests. Then you will see everything you wish to see without reciting the preceding oration; but having anointed him with scent (the scent of Anael is Saffron) say the following:

Oration
“Veni Anael, veni tibi comp/a ceat esse per socios tuos mecum, in nomini mecum, in nomini Patris potentissimi, in nomini Fi/II sapientissimo— in nomine Spiritus Sancti amabiüissimi; ven Anael, in virtutis immortaiis ELOHIM; veni Anael, in brachio omnipotentis Mitraton; veni Anael, in potentia sacratissimi ADO NAY; veni ad me (N.N.) in speculo ¡sto, et jubeas subditis tuis, ut cum amore, gaudio et pace ostendam mihi occulta inocu/is meis. Amen, Amen.”

After you have recited this oration he will appear to you and satisfy all of your desires.

Method of taking Leave of the angel Anael

“Gratias tibi ago Anael quod venisti, et petitioni meae satisfecisti, ibi in pace et place at tibi redire quando to vocavero”
Cross yourself and the mirror.

### Table of Auspicious and Inauspicious Days

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**Observation**

Many wise men believe this table was dictated to Abraham by an angel and that it determined his actions: he neither sowed nor transplanted except on auspicious days and for this reason everything went marvelously for him. If your ploughmen did likewise their yield would certainly increase.

**Spirit Apparition with the Secret of the Black Hen.**

**The Secret of the Black Hen**

The famous secret of the Black Hen, a secret without which one can not count on the success of any cabala, was lost for a long time: after much investigation we have succeeded in finding it and the tests which we have carried out, to assure ourselves that it was positively that which we sought, exactly matched our expectations. Therefore we are completely satisfied. It is to share our happiness with all those who have the courage to imitate us that we have transcribed it.

Take a Black Hen that has never been laid eggs and that has never been approached by a rooster and in taking her make certain that she does not cry out so that you will have to do this at eleven at night, when she is sleeping. Take her neck and close her throat so that she can not scream.
Then go where two streets form a cross and at midnight precisely make a circle with a Cyprus branch, go into the middle of the circle and cut the hen’s body into two parts uttering the following words three times: ELOHIM, ESSAIM, search and then turn your gaze toward the East, kneel and recite the prayer:

Prayer to the Omnipotent in Thanksgiving

“Omnipotent God, heavenly father, who created all things for the service and use of man, I humbly thank you, that in your great goodness and that you have permitted that I could make a pact with a spirit that is a rebel of your authority and subdue it to obey me in fulfilling all of my needs. I thank you, O omnipotent God, for the good that you have done me tonight to have shown myself to be worthy to have granted to me, miserable creature, your precious favors and to present, great God, now that I have come to know the force and power of your great promises, when you said: “seek and you shall find”, «knock and the door shall be opened” as you have recommended to raise the poor, condescend O great God to inspire me to true sentiment of charity so that I can spread with this Great Work a great portion of the possessions your great divinity permitted that I could receive. Let it be, O great God, that I can enjoy these great riches that I possess, with tranquility and do not permit any rebel spirit to harm my enjoyment of these precious treasures over which you permit me to own. Inspire in me, O great God, the necessary sentiment to unbind me from the grips of the devil and all maleficient spirits. I trust, O great God, in the Father, the Son, and the Holy Spirit and in your saintly protection. Amen.”

Oration to Protect Oneself from Evil Spirits

“O omnipotent Father, O Mother, the most tender of all mothers, O admirable example of the sentiments, O Son, O flower of all sons, soul, spirit, harmony and number of all orders, preserve us, protect us, guide us and be propitious. Amen.”

Great Invocation to Summon the Spirit with whom one wishes to the pact excerpted from The Great Clavicle

“Emperor LUCIFER, master of all the rebel spirits, I ask you to be favorable in my summons of your Great Minister LUCIFUGE ROFOCALE, since I wish to make a pact with him. I also request that you, Prince BELZEBUTH, protect me in my undertaking; O Come ASTAROTH BE propitious and ensure that the great LUCIFUGE appears to me tonight in human guise and without emitting foul odors and he grant me as per the pact that I will present to him, all of the riches which I require. O great LUCIFUGE, I request that you abandon your dwelling, in whatever part of the world it should be, to come and speak with me. Otherwise, I will force you by the power of the great living God and his dear Son and the Holy Spirit: obey now, or I will eternally torment you by the authority of the powerful words of Solomon’s great Clavicle of which he made use to oblige the rebel Spirits to receive his pact; therefore, appear as quickly as possible or I will continually torment you by the authority of the powerful words of the Clavicle:
Aglon, Tetra gram, vaycheon stimulamaton ezphares Tetragrammaton, Olyaram irion esyion existion eryona onera orasim mozim messias Soter Emanuel Sabaoth ADONA Y, te adoro et te invoco. Amen.”

At that moment the foul spirit will appear, dressed in a scarlet outfit with braids, a yellow shirt, green pants, his head resembles that of a dog, but he has the ears of an ass, with two horns, legs and feet like a heifer. He will ask you your demands; you give them as you think best since he will not be able to disobey you and he can make you one of the richest and therefore happiest of men.

Before you do what has been explained you need to make your devotions. Say your prayers and be above reproach; this is so essential that in doing the opposite you could end up at the spirits command, instead of him being at yours.

Other Magick Secrets

To prevent a woman from conceiving

To prevent a woman, with whom you are having relations, from having children, take a sponge the size of a nutmeg, and soak it with pure milk mixed with a little fine oil. Put it in her left hand and walk away from her and every time you do this you will be sure to gave good results.

To find out whether a Woman can have Children

Take the fat of a dear, melt it in hot water; the woman should drink it on an empty stomach and afterwards take a hot bath. If this gives her pain in her stomach, then she will have children, otherwise not.

To make Three young Ladies, or rather three Spirits come into your room after Dinner

Preparation

Eat neither meat nor fatty foods for three days; on the fourth day clean your room as soon as you have arisen from bed, fast for the entire day and ensure that no one enters the room all day and that there is nothing hung on the walls, neither clothes, nor hats, nor bird cages, nor curtains on the windows or on the bed and above all, put freshly washed white linens on the bed.

Ceremony

After dinner, go secretly to the room that you have prepared, light a good fire, put a clean white cloth on the table and three chairs around the table and three loaves of bread and three glasses of clear, fresh water at each place. Then put a recliner or chair beside your bed and get into bed.
Upon entering the room the three persons will seat themselves beside the fire and taking refreshment and thank he or she who has received them, since, if he is a man who makes the ceremony three ladies will come, and if it is a woman, three men will come. The three spirits will choose by lots among themselves to determine who will remain seated in the chair beside your bed to converse with you until midnight.

At midnight she will leave with her companions without you having to ask her to leave, as for the other two, they will remain by the fire while the other converses with you beside your bed and you will ask her about any art or science that you desire and she will immediately answer your questions, you can ask her the location of the nearest hidden treasure and she will reveal to you the most opportune time and place to recover it. She will also be there accompanied by her two companions to protect you from any infernal spirit who could be in possession of the treasure. When she leaves, she will give you a ring which will make you lucky in any game when you wear it and if you place it on a young maid’s finger you can make her your wife.

Note: Leave the window open so that they may enter and you can repeat this operation and make them come as many times as you wish. You should repeat the following prayer after each conjuration:

O summa et eterna virtus altissimi! que te disponente his judicio vocatis vaycheon stimu/amaton esphares tetagrammaton ilioram jion esyto existionenona onera brasym moyn messias sodxer, EMMANUEL, SABAOTH, ADONAY, te adoro, te invoco, totius mentis viribus meis, imploro, quaenus per te praesentes orationes et consecrations consequentur videlicet, et ubicumque maligni spiritus in virtute tuorum dominum sunt vocati, et voluntatem mei exorcisatores diligenter adimpleant fiat, fiat, fiat. Amen.

To be Lucky in every Enterprise

Take a green frog, cut off its head and his four feet. Then on a Friday with a full Moon put them in an elder tree and keep them there for twenty-one days, removing them on the twenty-first day precisely at midnight.

Then expose the parts of the frog to the light of the Moon for three nights. Afterwards, dry the frog parts in a new earthenware pot that has never been used. Take the dried frog parts, and grind to a powder. Mix the powder in equal measure with earth taken from a cemetery, if possible from the grave of someone in your family.

Carry the powder mixture with you, it will help you succeed in any undertaking.

To make a Woman disclose her secrets

Take the heart of a pigeon and the head of a frog. Dry them as above, and reduce them to fine powder. Put the powder into a little purse, and add moss for frangrance.
Put the purse under the woman’s ear while she is sleeping, fifteen minutes later, she will unveil all of her secrets. Make certain to remove the purse a few minutes after she has stopped speaking otherwise she could fall into delirium.

To see and do the Supernatural

Put a gold studded plate under your tongue, it should be half the size of your thumb. Under your feet put the border of a mortuary sheet or linen and hold a quince tree branch in your hand. Abstain from having sexual relations for thirty-five days, for thirty-five is the number that puts you under the protection of favorable constellations and sorcery and with this secret one can do prodigious deeds, as did Mousu with this secret did supernatural things.

To make everything in an apartment appear Black.

Soak the wick of the lamp used to light the apartment in well beaten sea foam, adding to the lamp oil some sulfur and Litharge in equal parts, and all those who enter the room will appear drunk and delirious.

Glue to attach Crystals

Take some wine spirits and whitest and clearest Gum Arabic. Liquefy the Gum Arabic with the spirits. Heat up the two broken pieces in the fire, then with a little brush apply the glue to the two pieces. Attach the two pieces, and hold together until they have cooled.

Glue to Repair Porcelain Vases

Take two fresh egg whites, mix them together, add a little quicklime. Put a little of this mixture on the broken pieces, hold them together for two or three minutes. Then boil them with milk and the cracks will become invisible.

The Secrets of Love

Of reciprocal love between a Man and a Woman

There is nothing more natural to man than loving and being loved. Without invoking Venus or Cupid, who are the dominant divinities regarding this noble passion of man, every day produces material substances that are favorable to success in love.

One often finds on the forehead of a newborn foal, a little piece of flesh that has marvelous virtue in love. Dry it in a new pot, and wear it, especially on Fridays, since this is the day dedicated to Venus, Goddess of Love.

Another Love Secret

Take a gold ring that is studded with a small diamond that has not been worn by anyone.
Wrap it in a piece of green fabric and for nine days and nine nights wear it against your skin over your heart. On the ninth day, before the Sun rises, engrave the following word inside the ring: Scheva, with a new scribe or engraver.

Find a way to have three hairs of the person who you want to love you, unite them with three of your own hairs, while saying: “Body, that you could love me, that your desires could be as passionate as mine, by Scheva’s most potent virtue.” Tie the hairs in a love snare knot around the ring. Wrap the ring in a piece of silk, and wear it against your skin over your heart for another six days. On the seventh day, Fast. On an empty stomach, unwrap the ring and give it to the person you desire to love you.

If your ring is accepted then you can be certain to be loved by that person. If the ring is refused, rest assured that the heart of that person belongs to another and in that case, you should seek your fortune elsewhere.

Other Secrets that Achieve the Same Effect

Here is the secret that the wise Cabbalists have called “Apple of Love” which is prepared as follows:

Go pick an apple from a tree on a Friday morning before sunrise. Write your name with your blood on a piece of paper and also write the name of the person whom you wish to love you. On another sheet of paper, write the name Scheva, also in your own blood.

Find a means of procuring three strands of that person’s hair, which you will unite with three of yours. Cut the apple in half, and remove the seeds. In the place of the seeds, place the pieces of paper. Take the apple and tie it back together, with the united hairs, using a green myrtle twig to twist together the two halves of the apple like a tourniquet.

Dry well in the oven, and wrap them in bay and myrtle leaves. Have a well trusted person put the apple under the young woman’s pillow without her noticing. In a few days you will notice the appearance of her love.

Finis

Quiz:

1. The following oration protects oneself from _____ _____.

“O omnipotent Father, O Mother, the most tender of all mothers, O admirable example of the sentiments, O Son, O flower of all sons, soul, spirit, harmony and number of all orders, preserve us, protect us, guide us and be propitious. Amen.”

2. March 13, 19, 23 and 28, are considered _______ days.
3. Take a shiny and well cleaned plate of steel and write in the four corners these precise words in the blood of a White Dove: JEHOVA, ELOHIM, MITRATHON, _______.

4. To prevent a woman from conceiving, take a sponge the size of a _______, and soak it with pure milk mixed with a little fine oil.

5. Take a _______ Hen that has never been laid eggs and that has never been approached by a rooster and in taking her make certain that she does not cry out so that you will have to do this at eleven at night, when she is sleeping.

6. Then, in order to force the spirit to obey you, re-read the great Invocation of the terrible words of the _______, until the spirit appears and tells you the following:

7. To make oneself invisible take a black ____, and a new pot, a mirror, a fighter, coal and tinder.

Correspondence of Demons to the Seven Deadly Sins

(According to Peter Binsfield, a Jesuit, 1589 CE)

The seven deadly sins, also known as the capital vices or cardinal sins, are a classification of vices that were originally used in early Christian teachings to educate and instruct followers concerning (immoral) fallen man's tendency to sin. The Roman Catholic Church divided sin into two principal categories: "venial", which are relatively minor, and could be forgiven through any sacraments of the church, and the more severe "capital" or mortal sin. Mortal sins destroyed the life of grace, and created the threat of eternal damnation unless either absolved through the sacrament of confession, or forgiven through perfect contrition on the part of the penitent.

Beginning in the early 14th century, the popularity of the seven deadly sins as a theme among European artists of the time eventually helped to ingrain them in many areas of Christian culture and Christian consciousness in general throughout the world. One means of such ingaining was the creation of the mnemonic "SALIGIA" based on the first letters in Latin of the seven deadly sins: superbia, avaritia, luxuria, invidia, gula, ira, acedia.

It is interesting to note that the Seven Deadly sins are not listed anywhere in the Christian Bible. The modern concept of the Seven Deadly Sins is linked to the works of the 4th century monk “Evagrius Ponticus”, who listed eight “evil thoughts” as follows:

Gluttony; fornication; avarice; sorrow; anger; discouragement; vainglory; pride.

The list of Seven Deadly sins and their associated Demon are as follows:
Lucifer – Pride
Mammon – Avarice
Asmodeus – Lust
Satan – Anger
Beelzebub – Gluttony
Leviathan – Envy
Belphegor – Vanity and Sloth

Dictionnaire Infernale (1863 CE)

The Dictionnaire Infernal (Infernal Dictionary) is a book on demonology, organised in hellish hierarchies. It was written by Jacques Auguste Simon Collin de Plancy and first published in 1818 CE.

Following are the illustrations for each Demon and their description:
Abigor, demon of a superior order, grand duke of the infernal monarchy. Sixty legions march under his orders. He shows himself in the guise of a good horseman carrying a lance, a standard, or a scepter, he answers easily those who ask concerning the secrets of warfare, knows the future and instructs the leaders in the ways of being beloved by their soldiers.

Abracas or Abraxas, first of the gods of several Asian theogonies, whose name is taken from the phylactery abracadabra. Abracas is represented on amulets with the head of a cock, dragon’s feet and a whip in his hand. Demonographers have made him a demon, who has the head of a king and serpents for feet. The Basilidians, twelfth century heretics, saw him as their supreme god. Since they found that the seven Greek letters which formed his name added up in Greek to the number 365, which is the number of days in a year. They placed under his command several orders of genies who presided over 365 heavens, to whom they attributed 365 virtues, one for each day. The Basilidians further claimed that Jesus Christ was nothing more than a benevolent phantom sent to earth by Abraxas.
Adramelech, high chancellor of hell, steward of the wardrobe of the sovereign demons, president of the high council of devils. He was adored at Sepharvaim, city of the Assyrians, who burned children on his altars. The rabbis say that he shows himself with the countenance of a mule, and sometimes with that of a peacock.

Aguares, grand duke of the eastern part of hell. He is shown as a lord drawn by wires riding on the back of a crocodile, a sparrowhawk at his fist. He makes deserters return to the charge on the side that he protects and puts the enemy to flight. He dignifies them, teaches all languages, and makes dance the earth spirits. This chief of the demons is of the order of the virtues: he has under his laws thirty one legions.
Alastor, harsh demon, supreme executor of the sentences of the infernal monarchy. He functions as Nemesis. Zoroaster calls him “the executioner.” Origen says that he is the same as Azarel; others confound him with the exterminating angel. The ancients called evil spiritis “alastores” and Plutarch says that Cicero, through hatred of Augustus, had conceived the idea of killing himself outside the foyer of this prince in order to become his alastor.

Alocer, powerful demon, grand-duke of hell; he shows himself dressed like a knight, mounted upon an enormous horse; his fae recalls the features of a lion; he has an inflamed
complexion, ardent eyes, he speaks gravely; he teaches the secrets of astronomy and the liberal arts; he dominates thirty six legions.

Amduscias, grand-duke of hell. He has the form of an unicorn but when he is invoked he shows himself in human guise. He gives concerts, if one commands him to do so; one hears then, without seeing anything, the sound of trumpets and other musical instruments. Trees incline to his voice. He commands twenty nine legions.
Amon, or Aamon, great and powerful marquis of the infernal empire. He has the form of a wolf, with a serpent’s tail; he vomits flames; when he takes human form, he has only the body of a man; his head resembles that of an owl and his beak shows very slim canine teeth. This is the most solid of the princes of the demons. He knows the past and the future, and reconciles, when he wishes, friends who have fallen out. He commands forty legions. The Egyptians saw in Amon or Amoun their supreme God; they represent him as having blue skin when he assumes human form.

Andras, grand marquis of hell. One sees him with the body of an angel, the head of a screech owl, riding on a black wolf and carrying a pointed saber in his hand. He advises those whom he favors on how to kill their enemies, masters and servants; he is the one who escalates discord and quarrels; he commands thirty legions.
Asmodee, destroying demon, the same as Samati, according to several rabbis. He is the superintendent of the gaming houses. He sows dissipation and error. The rabbis contend that he will one day dethrone Solomon, but that soon Solomon will charge him with steel, and force him to aid him in the battle for the temple of Jerusalem. Tobie, following these same rabbis, having expelled him, with the smoked spleen of a fish, from within the body of the young Sara whom he possessed, the angel Raphael will imprison him in the depths of Egypt. Paul Lucas said that he had seen him on one of his travels. One is amused by him on this subject; meanwhile, one can read in the Courrier de l’Egypte that the people of this country still adore the serpent Asmodee, the one who had a temple in the desert of Ryanneh. One avers that this serpent cuts himself into pieces, and that immediately after he disappears. This Asmodee is considered by some to be the ancient serpent who seduced Eve. The Jews, who call him “Asmodi”, made him the prince of demons, as one can see in the Chaldean paraphrase. He is in hell, according to Wierus, a strong and powerful king, who has three heads; the first resembles that of a bull, the second that of a man, the third that of a ram. He has a serpent’s tail, the feet of a goose and flaming breath. He shows himself mounted on a dragon, carrying in his hand a standard and a lance. He is nonetheless, according to the infernal hierarchy, in submission to king Amoumon. When one exorcises him, it is necessary to be steadfast and to call him by his name. He gives rings made under the influence of a certain constellation; he advises men on how to render themselves invisible and instructs them in geometry, arithmetic, astronomy and the mechanical arts. He knows also of treasures, which one can force him to reveal; 72 legions obey him. He is also named Chammadai and Sodonai. Asmodee was one of the demons who possessed Madeleine Bavent.
Astaroth, very powerful grand-duke of hell. He has the form of an extremely ugly angel, and shows himself astride a hellish dragon; he holds a viper in his left hand. Some magicians say that he presides over the East, that he procures the goodwill of great lords and that he can be conjured up on Wednesday. The Sidonians and the Philistines used to worship him. He is, it is said, high treasurer of hell. Wierus informs us that he knows the past and the future, that he replies willingly to questions about the most secret things, and that he easily discusses the cause of creation, the faults and the fall of angels, about which he knows the whole story. But in these conversations, he suggests that for him it had been an unjust punishment. He instructs in depth in the liberal arts, and commands forty legions. It is he who makes come those who ought to take care in approaching him, on account of his insupportable stink. On account of that it is prudent to hold under his nostrils a silver magic ring, which is a preservative against the fetid odors of demons. Astaroth has been involved in several possessions. He is cited as one of the seven princes of hell who visited Faust, according to the English tradition; he appeared as a serpent, having a colored tail of variable bricks, two very small, short feet, all yellow, a white and jaundiced body, a ruddy chestnut neck, with arrow points like those of a hedgehog which grow to finger length. Astarte is the feminine of Astaroth. One represents her with the head of a heifer.
Azazel, demon second class, guardian of the goat. At the feast of the Exiation, which the Jews celebrate on the tenth day of the seventh month (September), two goats which are drawn by lot are brought before the high priest; one for the Lord, the other for Azazel. The one who fell on the side of the Lord was immolated; and his blood served as expiation. The high priest would then place both of his hands on the head of the other, confess his sins and those of the people, and lay their burden on this animal, who was then led into the desert and set free; and the people, having led the goat of Azazel, called also a scapegoat, the least of his iniquities, was returned to them in silence. According to Milton, Azazel is the first gate-teacher of the infernal armies. It is also the name of a demon who serves him, for his honors, Mark the heretic.
Bael, demon cited in le Grand Grimoire, as the head of all the infernal powers. It is also with him that Wierus begins the inventory of his famous Pseudomonarchia daemonum. He calls Bael the first king of hell, his estates are in the East. He is shown with three heads, of which one has the face of a toad, the other that of a man, the third is that of a cat. His voice is raucous, but he is well formed. He repays those who invoke him with cunning and slyness and teaches them how to become invisible at need. Sixty six legions obey him. Is he the same as Baal?

Balan, great and terrible king of hell. Sometimes he has three heads; that of a bull; that of a man; that of a ram. Joined to all this is a serpent’s tail and eyes which shoot fire. But more commonly he is shown riding nude and horned upon a bear and carrying a sparrowhawk on his wrist. His voice is hoarse and violent. He advises on the past, the present, and the future. This demon, who used to be in the heavenly order and who commands to this day forty hellish legions, teaches cunning, finesse, and the easy way to see without being seen.
Barbatus: great and powerful demon, horned earl of hell, similar to Robin of the Woods or Jack in the Green; he appears in the form of an archer or hunter; one meets him in the forests. Four kings sound the horn before him. He teaches divination by bird song, by the lowing of cattle, by the barking of dogs and the cries of diverse other animals. He knows the treasures buried in the earth by magicians, He reconciles friends who have fallen out. This demon, who was once of the order of the virtues of heaven or of those of the heavenly dominions, is reduced today to commanding thirty hellish legions. He knows the past and the future.

Behemoth, heavy and stupid demon, in spite of his stateliness. His strength is in his loins, his domains are gluttony and the pleasures of the belly. Several devil worshippers say that in hell he is butler and high cupbearer. Bodin believes that Behemoth is none other than the Egyptian Pharoah who persecuted the Hebrews. Behemoth is spoken of in Job as a
monstrous creature. Some commentators say that he is a whale, and others that he is an elephant; but there have been other monstrous species which have disappeared. One sees in the works of Urbain Grandier that Behemoth is surely a demon. Delancre says that one sees him as a monstrous animal, because he gives himself the form of all the grossest beasts. He swears that Behemoth can also disguise himself to perfection as a dog, an elephant, a fox, or a wolf. If Wierus, our oracle on all that concerns demons, does not admit Behemoth to his inventory of the infernal monarchy, he says, in his first book, des Prestiges des Demons, ch. XXI, that Behemoth or the elephant could well be Satan himself of whom grants vast power. Finally, because one reads, in ch. 40 of Job, that Behemoth eats as much hay as a beef, the rabbis will make of him a marvelous roast reserved for the festival of their Messiah. This beef is so enormous, they say, that he gobbles up every day the hay of a thousand huge mountains, which he has grazed since the beginning of the world. He never leaves his thousand mountains, or the grass that he had eaten that day would push back the night into the next day. They swear that God killed the female of the species in the beginning since one could not let such a race multiply. The Jews promise well of the joy at the festival where he will be the “piece de resistance”. They swear on their side by the flesh of Behemoth.

Belphegor, demon of discoveries and of ingenious inventions. He often takes the body of a young girl. He gives wealth. The Moabites who called him Baalphegor, worshipped him on Mount Phegor. Some rabbis say that one renders homage to him on a toilet, and that one offers him the ignoble residue of one’s digestion. It was worthy of him. It is for this reason that some of the learned see in Belphegor only the god Pet (Fart) or “Crepitus”; other wise ones maintain that he is Priapus. Selden, cited by Banier, maintains that one offers him human victims, of whom his priests eat the flesh. Wierus remarks that this is a demon who
always has an open mouth, observing that it belongs without doubt to the name of Phegor, which signifies, according to Leloyer, “crevice” or “split”, because he was sometimes worshipped in caves, and that one threw to him offerings through an air hole.

Belzebuth or Blzebub or Beelzebuth, prince of demons, according to the Scriptures; formost in power and crime after Satan, according to Milton; supreme chief of the infernal empire, according to most demonographers. His name signifies “lord of the flies.” Bodin claims he is no longer seen in his temple. He was the most revered god of the Canaanites, who sometimes represented him with the figure of a fly, more often with attributes of a sovereign power. He rendered oracles, and King Ochozias consulted him over a troubling malady; he was severely reprimanded for this by the prophet Elijah. One attributed to him the power to deliver men from flies who ruined the harvests. Almost all the demonomaniacs regard him as the sovereign of the gloomy empire; and each depicts him colored by his own imagination. Milton gives him an imposing aspect and high wisdom breathes on his face. One says he is as high as a tower; another of a size equal to our own; some give him the form and figure of a snake, in that form he is also seen with feminine traits. The monarch of hell, said Palingene, in Zadiaco vitae, is of a prodigious size, seated on an immense throne surrounded by a ring of fire. He has a swollen chest, bloated face, flashing eyes, raised eyebrows and a menacing air. He has extremely large nostrils and two great horns on his head; he is black like a Moor; two vast bat-like wings are attached to his shoulders; he has two large duck feet, a lion’s tail, and shaggy hair from his head to his feet. Some say greater than Belzebuth is Priapus; others like Porphyrus confuse him with Baccus. Some believed that they found in him the Belbog or Belbach (white god) of the Slavs, because his bloody image was always covered with flies, like the Belzebuth among
the Syrians. One said also that he was the same as Pluto. It is more reasonable to believe that he is Bael, whom Wierus made emperor of hell; all the more so since Belzebuth is not found by that name in his inventory of the infernal monarchy. One sees in Solomon’s Clavicles that Belzeuth appears sometimes in monstrous form, like that of an enormous calf or a goat with a long tail; nonetheless, he is often shown with the face of an ugly fly. He appeared to Faust “dressed like a bee and with two dreadful ears and his hair painted in all colors with a dragon’s tail.” The Marechal of Retz saw him as a leopard. When he was angry, one swears that he breathed fire and howled like a wolf. Finally, sometimes Astaroth appears at his side in the form of an ass.

Berith, duke of hell, great and terrible. He is known by three names, some call him Beal, the Jews call him Berith, and the necromancers, Bolfri. He appears in the guise of a young soldier dressed all in red from head to foot, mounted on a horse of the same color, wearing a crown on his head; he responds concerning the past, the present and the future. One masters him by virtue of magic rings; but do not forget that he is often deceitful. He has the talent to change all metals into gold; also one sometimes regards him as the demon of the alchemists. He gives dignities and makes singers voices clear and uplifting. Twenty six legions are under his orders. He is the idol of the Sichemites and perhaps he is the same Beroth of Sanchoniaton, whose learned ones believe him to be Pallas or Diana. The author of Solide tresor du Petit Albert tells a story of an adventure of Berith’s which made him believe that this demon is no more than a goblin or elf, but still it is the same Berith. “I found myself, he said, in a house where a familiar spirit had manifested for six years taking care of winding the clock and currying the horses. I was curious one morning to examine these proceedings; my astonishment was great to see a curry-comb running over the hind quarters of a horse which appeared to be done by no visible hand. The groom told me that
to attract the familiar to his service, he had taken a small black chicken, which he had bled at a crossroad; that with its blood he had written on a scrap of paper: Berith will come to my aid for twenty years, and I will recompense him; next having buried the chicken a foot deep in the earth, that same day the familiar had taken care of the clock and some horses, and that from time to time gave the groom things which were worth something…” The historian seems to believe that this elf was a mandrake. The cabalists see nothing other than a sylph.

Beureura, Indian demon, chief of the souls who wander in the changed space of the aerial demons. One says that he has very long and crooked nails. Brahma had one day insulted a superior god. Beureura, charged with punishing him, cut off one of his heads with his nail. Brahma, humiliated, begged pardon, and the god Eswara promised him that as consolation he would be no less respected with four remaining heads than he was before with five heads.
Buer, demon of the second order, a president of hell. He had the form of a star or a wheel with five branches, and advanced by rolling over himself. He teaches philosophy, logic, and the virtues of herbal medicines. He boasts of giving good servants and curing the sick. He commands fifty legions.

Caacrinolaas, also named Caassimolar and Classia-labolas, high president of hell. He presents himself in the form of a dog, and he ambles like one, with the wings of a griffin. He inspires murder. One says that he can predict the future very well. This demon can make a man invisible and commands thirty six legions. The Great Grimoire calls him Ciasspalabolas, and makes only of him a kind of sargent who was sometimes mounted on Aebiros or Aaberus.
Cali, queen of the demons and sultana of the Indian hell. One represents her as completely black, with a collar of golden skulls. In times of yore one offered her human victims.

Caum, demon of a superior class, high president of hell. He usually shows himself in the guise of a blackbird. When he appears in human form, he responds from the midst of a burning brazier; he carries in his hand a tapering sword. He is, it is said, the most wise denizen of hell; and he could by the astuteness of his arguments cause the most seasoned logician to despair. It is with him that Luther had that famous dispute from which he has
spared us the details. Caum gives the knowledge to make intelligible the songs of birds, the lowing of cattle, the barking of dogs, and the noise of the waves. He knows the future. Sometimes he shows himself as a man coifed with an egret headdress and adorned with a peacock tail. This demon, who was in olden times with the order of angels, commands at the present thirty legions in hell.

Cerbere, Cerberus, or Aaberus is a demon to us. Wierus places him as one of the marquis of the infernal empire. He is strong and powerful; when he doesn’t appear as a three-headed dog, he shows himself as a raven; his voice is raucous; nevertheless he gives eloquence and amiability; he imparts the arts of gracious living. Twenty nine legions obey him.
Crapaud. Toads hold a high place in sorcery. Witches love them and select them. They always need them, they attend to them, and some they dress in livery of green, red, or black velvet. Pierre Delancre says that great witches are ordinarily assisted by some demon, who is always on their left shoulder in the shape of a toad, having two little horns on its head. He could only be seen by those who were or would be witches. The devil baptized toads at the Sabbath. Jeannette Abadie and other women have revealed that they have seen toads dressed in red velvet and some in black velvet; they wear a small bell around the neck and another on their hind foot.
Dance of the Sabbath. Pierre Delancre asserts that the Sabbath dances drove men wild and made women miscarry. One says the devil taught different kinds of dances to the witches of Geneva. These dances were very rude, since they used birch rods and staffs like those they used to make animals dance. It was in this country that a young woman had given to her by the devil a stone of fire which had the virtue of making anyone who touched it dance. She mocked the judges during her trial, and protested to them that they could not make her die; but she changed her tune. Demons danced with witches in the form of a goat or some other animal. One generally dances in a circle at the Sabbath, back to back, rarely alone or with two. There are three brawls; the first is called the bohemian brawl, the second is executed like those of our country artisans, that is to say leaping while always keeping the back turned; in the third brawl, all place themselves in a line, holding hands and with a certain cadence, do a little sidestep, like the one we call the gallop today. One executes these dances to the sound of a little tambourine, a flute, violin or other instrument that one strikes with a stick. It is the only music at the Sabbath. This way witches are assured that there are no concerts in the world better executed.

Deumus or Deumo, goddess of the inhabitants of Calicut in Malabar. This goddess, who is nothing more than a devil adored under the name of Deumus, wears a crown, has four horns on her head and four hooked teeth in her mouth which are very strong, she has pointed and hooked nose, feet like a rooster, and holds between her claws a soul which she seems ready to devour.
Eurunorne, superior demon, prince of death, according to several demonomaniacs. He has, huge long teeth, a dreadful body all covered with sores and for clothing, a fox skin. The pagans knew him. Pausanias said that he fed on carrion and dead bodies. He has in the temple of Delphi a statue which shows him with a black complexion, baring his huge teeth like a famished wolf and sitting on a vulture skin.

Flaga, woe-working Scandinavian fairy. Some said that she was only a magician who had an eagle for riding.
Flauros, grand general of hell. He was seen in the form of a terrible leopard. When he took human form, he wore a frightful face with burning eyes. He knows the past, the present and the future, raises all the demons or spirits against their enemies, the exorcists, and commands twenty legions.

Forcas, Forras, Furras, knight, high president of hell; he appears in the guise of a vigorous man, with a large beard and white hair; he is mounted upon a large horse and holds a sharp-pointed dart. He knows the virtues of herbs and precious stones. He teaches logic, esthetics, chiromancy, pyromancy, and rhetoric. He can make a man invisible, ingenious
and well spoken. He can be made to find lost things; he can discover treasures, and he has under his orders twenty nine legions of demons.

Furfur, count of hell. He can be seen in the guise of a stag with a flaming tail; he speaks only lies, unless he be enclosed in a triangle. He often takes the form of a angel, speaks with a raucous voice and sustains the union between husbands and wives. He makes fall the thunderbolt, the lightning flash and the thunder groan in the places he has been ordered to do so. He responds on abstract things. Twenty six legions are under his orders.
Ganga-Gramma, feminine demon whom the Indians hold in great dead, and consequently to whom they offer great honors. He has a single head and four arms, he holds a small bowl in his left hand, and a three pronged fork in his right. He is drawn in processions on a chariot with plenty of pomp; sometimes his fanatics were so crazed with devotion that they threw themselves under his wheels. Goats were the ordinary victims that were burned to him. In sickness or any other danger, he was found among the Indians who took a vow to him. If they recovered, the practice of honoring Ganga-Gramma was as follows. One sank down in a skin backed with hooks, by which means one was raised in the air; there they performed sleight-of-hand and cut capers before the spectators. When simple and credulous women, who were persuaded that this ceremony is agreeable to Ganga-Gramma and would cause them no harm, consented, then there was no time to change their minds before they were already in the air. The cries of the assistants stifled their complaints. A kind of penitence, always in honor of this same demon, consists of letting a string pass through his chair, and to dance while other people pull this string. The night following the festival of Ganga Gramma one sacrificed to him a buffalo whose blood had filled a ase which was placed before his image. One swears that the very next day the blood had vanished. Some authors say that sometimes; instead of a buffalo, one immolates a human victim.

Garuda, fabulous bird who is often represented with the head of a handsome young man, with a white ring around his neck and the body of an eagle. He serves as a mount to Vishnu, like the eagle who served as a vehicle for Jupiter. The Indians tell that he was hatched from an egg his mother, Diti, had laid and brooded over for five years.
Gomory, powerful duke of hell; he appears in the form of a woman; he has a ducal crown on his head, and he is mounted on a camel. He responds concerning the present, the past, and the future; he can discover hidden treasures; he command twenty six legions.

Haborum, fire demon, also called Amn. He carries in hell the title of duke; he rides a viper and he has three heads; one is a serpent, the other is a man, the third a cat. He holds a flaming torch in his hand. He commands twenty six legions. Some say that he is the same as Raum, but we doubt it.
Ipes or Ipperos, prince and count of hell.; he appears in the form of an angel, sometimes as that of a lion, with the head and feet of a goose and with a short hare’s tail; he knows the past and the future, gives genious and audacity to men, and commands thirty six legions.

Lamia, queen of Libya, who splits open the bellies of pregnant women to devour the fruits of their wombs. She gave her name to the Lamias who were evil demons. They could be found in the deserts in female form with dragons’ heads at the end of their feet. They also haunted cemeteries where they disinterred cadavers and ate them, leaving nothing of the dead except their bones.
Lechies, demons of the woods, a kind of satyr among the Russians who gave him a human body from the waist up with the horns, ears, and beard of a she-goat; and, from the waist down, the form of a goat. When they marched in the fields, they shrank themselves to the height of the grass; but when they ran in the forests, they grew to the size of the tallest trees. Their cries were frightful. They wandered around promenaders unceasingly, using a voice known to them and luring them to their caverns, where they took pleasure in tickling them almost to death.

Leonard, demon of the first order, grand master of the sabbaths, chief of the subaltern demons, inspector general of sorcery, black magic, and witches. He is often called “le Grand
Negre” (The Black Man). He presides over the Sabbath in the form of a goat from the waist up; he has three horns on his head, two fox like ears, hair like bristles, round eyes which were inflamed and wide open, a goats beard, and a face on his butt. Witches adore him by kissing this lower face while holding a green candle in their hand. Sometimes he resembles a blood hound, or a beef, or a big black bird, or a tree trunk surmounted with a gloomy face. His feet, when he attends the Sabbath, are always those of a goose. Meanwhile, experts who have seen the devil at the Sabbath observe that he has no feet at all when he takes the form of a tree trunk and in other extraordinary circumstances. Leonard is taciturn and melancholic; but at all the assemblies of witches and devils where he is obliged to appear, he shows himself to advantage and makes use of a superb graveness.

Lucifer, name of the spirit who rules over the East, according to the opinion of the magicians. Lucifer was evoked on Monday in the middle of a circle in which was his name. He was content with a mouse or venison-bit as the price of his compliance. He was often taken for the king of hell, and, according to several demonomaniacs, he is superior to Satan. One says that he is perfectly facetious, and that one of his tricks is to pull witches off the brooms they were riding on to the Sabbath and give them a ride on his shoulders; this was attested to by the witches of Moira, in Sweden, in 1672. These same witches have affirmed that they had seen at the Sabbath the same Lucifer in a gray habit, with blue arms and red culottes decorated with ribbons. Lucifer commands the Europeans and the Asians. He would appear with the form and face of a beautiful young child. When he is angry, his face is inflamed, but it is nothing monstrous. He is, according to demonographers, a great lover of justice in hell. He is invoked ifirst in the litanies of the Sabbath.
Malphas, grand-president of hell, who appears in the form of a raven. When he shows himself in a human form, the sound of his voice is raucous; he builds citadels and impregnable towers, overthrows the enemies’ ramparts, find good workers, gives familiars, receives sacrifices and deceives the sacrificers; forty legions obey him.

Mammon, demon of avarice: it is he, says Milto, who from the first taught men to rend the breast of the earth to wrest away her treasures.
Marchocias, great marquis of hell. He shows himself in the guise of ferocious she-wolf, with the wings of a griffin and a serpents tail; under this gracious aspect the marquis vomits flames. When he takes human form, one believes that he sees a grand soldier. He obeys exorcists and the domination of angels and commands thirty legions.

Melcom, demon who carries the purse, he is in hell the paymaster of civil servants.
Moloch, prince of the land of tears, member of the infernal council. He was adored by the Ammonites under the form of a bronze statue seated on a throne of the same metal, having a calfs head surmounted with a royal crown. His arms were extended to receive human victims; one sacrificed children to him. In Milton, Moloch is a frightful and terrible demon covered with mother’s tears and children’s blood. The rabbis claim that, in the interior of the statue of the famous Moloch, god of the Ammonites, one had carefully arranged seven kinds of cabinets. One could open one for flour, another for turtle doves, a third for a ewe, a fourth for a ram, the fifth for a calf, the sixth for a beef, the seventh for a child. It is this which has given place to confounding Moloch with Mithras and his seven mysterious gates with the seven chambers. When one wished to sacrifice children to Moloch, one lit a large fire in the interior of this statue. But in order that one could not hear their plaintive cries, his priests beat loudly on drums and other instruments around the idol.
Mucale, magician who drew down the Moon by the strength of her spells. She was the mother of the two famous Lapiths, Broteas and Orion.

Nickar or Nick. According to Scandinavian mythology, principal source of all the popular beliefs of Germany and England, Odin takes the name of Rickar or Amickar when he acts as a destroyer or evil genie. Under this name and in the form of a kelpie, devil-horse of the Scots, he frequents the lakes and rivers of Scandinavia, where he raises tempests, hurricanes and hailstorms. He is on the isle of Rugen, in the midst of a somber lake, when its waters are troubled and whose banks are covered by thick woods. It is there that he likes to torment the fisherman and upset their boats and throw them sometimes almost to the tops of the highest fir trees. From the Scandinavian Rickar are descended the mermen
and the merwomen, the nixies of the Teutons. There are none more famous than the
nymphs of the Elbe and the Gaal. Before the establishment of Christianity, the Saxons who
lived around these two rivers adored a feminine divinity, whose temple was in the city of
Magdebourg or Megdeburgh (city of the young lady), and who has inspired ever since a
certain fear as the naiad of the Elbe. She would appear at Magdebourg, where she would
go for a walk with a basket under her arm: she was full of grace, proper, and at first glance
one would take her the daughter of a good bourgeois; but the malicious would notice a
small corner of her apron that was always wet, a reminder of her aquatic origin. Among
the English, the sailors call the devil “Old Nick”.

Nubbas, demon of an inferior court. He has also the management of visions and dreams.
One treats him with little enough respect, regarding him as a buffoon and charlatan.
Orobas, high prince of the somber empire. One sees him in the form of a beautiful horse. When he appears in the form of a man, he speaks of the divine essence. Consulted, he gives responses on the past, the present, and the future. He discovers falsehood, grants favors and help, reconciles enemies, and has twenty legions under his orders.

Paymon, one of the kings of hell. If he shows himself to the exorcists, it is in the form of a man riding a dromedary, crowned with a diadem encircled with precious stones, with the face of a woman. Two hundred legions, half from the order of the Angels, half from the order of the Powers, obey him. If Paymon is evoked with some sacrifice or libation, he can appear accompanied by the two great princes Bebal and Abalam.
Picollus, demon revered by the ancient inhabitants of Prussia, who consecrated to him the head of a dead man and burned a tallow in his honor. This demon could be seen during the last days of important people. If one did not appease him at first, he would present himself a second time; and when one gave him the pain of appearing a third time, he could only be mollified by the effusion of human blood. When Picollus was happy, one could hear him laughing in his temple; because he had a temple.

Pruflas or Busas, high prince and grand duke of the infernal empire. He shall reign in Babylon; and there he has the head of an owl. He incites discord, fans the flames of war
and quarrels and reduces gentle folk to poverty; he responds profusely to all that is asked of him; he has twenty six legions under his orders.

Rahouart, demon whom we know not. In Morality, about the evil and stingy rich, printed at Rouen, undated, by Durzel, and played out to the end of the fifteenth century, Satan has the demon Rahouart for a companion. It is in his basket that Rahouart carries the soul of the curmudgeon when he is dead.
Ribesal, specter whom the people of Silesia place in residence at the summit of the Risemberg. In their minds, it is he who suddenly covers this mountain with clouds and who excites tempests. He is the same as Robezal.

Ronwe, marquis and count of hell, who appears in the form of a monster; he gives his adepts knowledge of languages and the goodwill of the whole world. Nineteen hellish cohorts are under his orders.
Scox or Chax, duke and high marquis of hell. He has a raucous voice, a spirit carried away by falsehood; he presents himself in the form of a stork. He steals the silver in houses he possesses and returns it only at the end of twelve hundred years, if everything is still in order. He carries off horses. He executes all the commands that are given to him, when one obligs him to behave immediately, and although he promises to obey the exorcists, he doesn’t always do so. He lies, if is is not in a triangle; if on the other hand, he is closely confined, he speaks the truth on supernatural matters. He points out hidden treasures which are not guarded by evil spirits. He commands thirty legions.

Stolas, high prince of hell, who appears in the form of an owl; when he takes the form of a man and shows himself before the exorcist, he teaches astronomy, and also the properties of plants, and the worth of precious stones. Twenty six legions recognize him as their general.
Tap or Gaap, high president and high prince of hell. He shows himself at noon when he takes human form. He commands four of the principal kings of the infernal empire. He is as powerful as Buleth. In another age, necromancers would offer him libations and holocausts; they evoked him by means of magic spells that they said were composed by that very wise king, Solomon; this is false, because it was Cham, son of Noah, who first began the evocation of evil spirits. He was made to serve Buleth and compose an art in his name, and a book which is appreciated greatly by mathematicians. One cites another book attributed to the prophets Eli and Elijah, with which Gaap is conjured by the virtue of the saints’ names of God contained in the Key of Solomon. If some exorcist knows the art of Buleth, Gaap or Tap will not be able to support the presence of said exorcist. Gaap or Tap excites the passion of love and hatred. He has an empire over the demons submissive to the power of Amannon. He transports very promptly men in different countries who wish to cross the abyss. He commands sixty legions.
Torngarsuk. The Greenlanders make neither prayer or sacrifice nor practice any rite; they believe only in the existence of some supernatural beings. The chief and the most powerful of these being is Torngarsuk, who is invoked especially by fisherman, and whom they represent sometimes in the form of a bear, sometimes in the form of a one-armed man, and sometimes as a grand human creature at most like one of the fingers of the hand. It is before this divinity that the Anguekkoks (their medicine men) are obliged to yield to ask counsel when a Greenlander falls ill. Independently of this good spirit, who is invisible to everyone except the Anguekkok, teach what one must do or ought to avoid, to be happy. Each Anguekkok has in a leathern bottle a familiar spirit, whom he evokes and consults like an oracle.
Transport of Sorcerers. Some of them go to the sabbaths flying through the air like Simon the magician and without a mount; but, in France especially, powerful witches, when they carried a child with them to the Sabbath, were transported and returned to their domicile by a goat who traveled in the void like a bird.

Urobach, demon of an inferior order. He always shows himself with a blazing body; one calls him the inventor of frying and fireworks. He is charged by Belzebuth with maintaining the oil in the infernal boilers.
Volac, high president of hell; he appears in the form of a child with the wings of an angel, mounted on a two-headed dragon. He knows the position of the planets and the lurking places of serpents. Thirty legions obey him.

Voyages of Sorcerers. If they go to the Sabbath carried by a goat or a black sheep or by a demon, on their other excursions they generally only travel by riding on a broomstick.
Wall, great and powerful duke of the somber empire; he has the form of a dromedary, tall and terrible; if he takes human form, he speaks Egyptian; he knows the present, the past, and the future; he was of the order of the Powers. Thirty six legions are under his orders.

Xaphan, demon of the second order. When Satan and his angels revolted against god, Xaphan joined the malcontents, and he was well received because he had an inventive spirit. He proposed that the rebels set heaven on fire; but he was thrown with the others to the depth of the abyss, where he is continually occupied with fanning the flames of the furnaces with his mouth and his hands. He has a bellows for an emblem.
Yan-gant-u-tan, kind of demon who wanders at night in Finistere. He carried five candles on his five fingers, and turns them with the speed of a winder. His appearance is considered an evil omen among the Bretons.

Zoebos, grand count of hell. He has the form of a good soldier mounted on a crocodile; his head is covered with a ducal crown. He is sweet of character.

Quiz:

1. The Basilidians, twelth century heretics, saw _______ as their supreme god.

2. Amduscias, grand-duke of hell, commands _____ _____ legions.

3. _______ haunted cemeteries where they disinterred cadavers and ate them, leaving nothing of the dead except their bones.

4. Barbatos appears in the form of a _______ or hunter.

5. Berith is the idol of the __________.

6. Yan-gant-u-tan, carries five _______ on his five fingers.

7. Azazel is a demon second class, guardian of the ___.

This book stems from 18th century, with the first editions appearing in French and Italian. Large portions of this short book were translated by Arthur Waite and published in The Book of Ceremonial Magic in 1911. It is based to some extent upon the Key of Solomon. It is a Grimoire dedicated to the invoking of demons.

Grimoirium Verum
Or
The True Grimoire

The Most Approved Keys of
Solomon, The Hebrew Rabbi
Wherein The Most Hidden Secrets,
Both Natural And Supernatural
Are Immediately Exhibited.
Modo operator per necessaria et contenta
facit scia tamen oportit Daemonum
potentia dum taxat per agantur.
Translated From The Hebrew
by
Plangiere,
Jesuit Dominicane.
with a Curious collection of Rare and Astounding Magical Secrets.
Edited, With A Preface By
James Banner, Gent.
Originally Published By
Alibech The AEgyptian
at Memphis
1517.

THE FIRST BOOK

Concerning the Characters of the Daemons.

You must carry the aforesaid character with you. If you are male, in the right pocket, and it is to be written in your own blood, or that of a sea-turtle. You put at the two half-circles the first letter of your name and surname. And if you wish more, you may draw the character on an emerald or ruby, for they have a sympathy for the spirits, especially those of the Sun, who are the most knowledgeable, and are better than the others. If you are a
female, carry the character on the left side, between the breasts, like a Reliquary; and always observing, as much as the other sex, to write or have engraved the character on the day and in the hour of Mars. Obey the spirits in this, that they may obey thee. The spirits who are powerful and exalted, serve only their confidants and intimate friends, by the pact made or to be made according to certain characters at the will of Singambuth or of his Secretary. Aabidandes, of whom we will give you information, is the perfect acquaintance to call, conjure and constrain, as you will see in the Key, where you will be given a method of making a pact with the spirits.

Of the Nature of Pacts.

There are only two kinds of pact, the tacit and the apparent [or explicit]. You will know the one from the other, if you read this little book. Know, however, that there are many kinds of spirits, some attractive and others not attractive. It is when you make a pact with a spirit, and have to give the spirit something which belongs to you, that you have to be on your guard.

The Kinds of Spirits.

In regard to spirits, there are the superior and the inferior. Names of the superiors are: Lucifer, Beelzebuth, Astaroth. The inferiors of Lucifer are in Europe and Asia, and obey him. Beelzebuth lives in Africa, and Astaroth inhabits America. Of these, each of them has two who order their subjects all that which the Emperor has resolved to do in all the world, and vice-versa.

The Visible Appearance of Spirits.

Spirits do not always appear in the same shape. This is because they are not themselves of matter or form, and have to find a body to appear in, and one suitable to their intended manifestation and appearance. Lucifer appears in the form and figure of a fair boy. When angry, he seems red. There is nothing monstrous about him. Beelzebuth appears sometimes in monstrous forms, sometimes like a giant cow, at times like a he-goat, with a long tail. When angry, he vomits fire. Astaroth appears black, in human shape. Here are three characters of Lucifer, outside his circle:
The following are those of Beelzebuth and Astaroth placed outside their circles:

*To Invoke the Spirits.*
It is only necessary, when you desire to invoke them, to call them by their characters, which they themselves have given. And when you wish to invoke them, call them to serve you, in the manner taught in the Third Part.

Descending to the Inferiors.

Lucifer has two demons under him: Satanackia and Agalierap. Those of Beelzebuth are Tarchimache and Fleruty. The characters of Satanackia and Fleruty are:

\[
\begin{align*}
\text{Satanackia} & \quad \text{Fleruty}
\end{align*}
\]

The two inferiors of Astaroth are Sagatana and Nesbiros, and their characters are:

\[
\begin{align*}
\text{Sagatana} & \quad \text{Nesbiros}
\end{align*}
\]

There are yet other daemons, apart from these, who are under Duke Syrach. There are eighteen of these, and their names are:

I. Clauneck  
II. Musisin  
III. Bechaud  
IV. Frimost  
V. Klepoth  
VI. Khil  
VII. Mersilde  
VIII. Clisthert  
IX. Sirchade  
X. Segal  
XI. Hicpacth  
XII. Humots  
XIII. Frucissiere  
XIV. Guland  
XV. Surgat  
XVI. Morail  
XVII. Frutimiere  
XVIII. Huictiigaras

These are the characters of fifteen inferior spirits:
There are other daemons, but as they have no power, we shall not speak of them. The powers of the eighteen above-mentioned ones are these:

CLAUNECK has power over riches, can cause treasures to be found. He can give great riches to he who makes a pact with him, for he is much loved by Lucifer. It is he who causes money to be brought.

MUSISIN has power over great lords, teaches all that happens in the Republics, and the affairs of the Allies.

FRIMOST has power over women and girls, and will help you to obtain their use.

KLEPOTH makes you see all sorts of dreams and visions.

KHIL makes great earthquakes.

MERSILDE has the power to transport anyone in an instant, anywhere.

CLISTHERT allows you to have day or night, whichever you wish, when you desire either.

SIRCHADE makes you see all sorts of natural and supernatural animals.
HICPACTH will bring you a person in an instant, though he be far away.

HUMOTS can bring you any book you desire.

SEGAL will cause all sorts of prodigies to appear.

FRUCISSIERE revives the dead.

GULAND causes all illnesses.

SURGAT opens every kind of lock.

MORAIL can make anything invisible.

FRUTIMIERE prepares all kinds of feasts for you.

HUICITIIGARAS causes sleep in the case of some, and insomnia in others.

Under Satanachia and Sataniciæ are fourty-five [or, according to other versions, fifty-four] daemons. Four of these, the chiefs, are Sergutthy, Heramael, Trimasael and Sustugriel. The others are of no great consequence. These spirits are of great advantage, and they work well and speedily, in the case that they are pleased with the operator.

Sergutthy has power over maidens and wives, when things are favourable.

Heramael teaches the art of healing, including the complete knowledge of any illness and its cure, He also makes known the virtues of plants, where they are to be found, when to pluck them, and their making into a complete cure.

Trimasael teaches chemistry and all means of conjuring of the nature of deceit or sleight-of-hand. He also teaches the secret of making the Powder of Projection, by means of which the base metals may be turned into gold or silver.

Sustugriel teaches the art of magic. He gives familiar spirits that can be used for all purposes, and he also gives mandragores.

Agalierept and Tarihimal are the rulers of Elelogap, who in turn governs matters connected with water.

Nebirots rules Hael and Surgulath. The former (Hael) enables anyone to speak in any language he will, and also teaches the means whereby any type of letter may be written. He is also able to teach those things which are most secret and completely hidden.
Sergulath gives every means of speculation. In addition, he instructs as to the methods of breaking the ranks and strategy of opponents. Subject to these are the eight most powerful subordinates:

I. PROCULO, who can cause a person to sleep for forty-eight hours, with the knowledge of the spheres of sleep.

II. HARISTUM, who can cause anyone to pass through fire without being touched by it.

III. BRULEFER, who causes a person to be beloved of women.

IV. PENTAGNONY, who gives the two benefits of attaining invisibility and the love of great lords.

V. AGLASIS, who can carry anyone or anything anywhere in the world.

VI. SIDRAGOSAM, causes any girl to dance in the nude.

VII. MINOSON, is able to make anyone win at any game.

VIII. BUCON, can cause hate and spiteful jealousy between members of the opposite sexes.

THE THIRD BOOK

The Invocation.

This is the Invocation:

HELOY + TAU + VARAF + PANTHON + HOMNORCUM + ELEMIATH + SERUGEATH + AGLA + ON + TETRAGRAMMATON + CASILY.

This Invocation is to be made on virgin parchment, with the characters of the Dæmon upon it, which causes the intermediary Scirlin to come. For from this depend all the others, and it can constrain them to appear in spite of themselves, as he has the power of Emperor.

Orison: Preparation.

Lord God Adonay, who hast made man in Thine own image and resemblance out of nothing! I, poor sinner that I am, beg Thee to deign bless and sanctify this water, so that it may be healthy for my body and my soul, and that all foolishness should depart from it. Lord God, all-powerful and ineffable, and who led Thy people out of the land of Egypt, and has enabled them to cross the Red Sea with dry feet! Accord me this, that I may be purified by this water of all my sins, so that I may appear innocent before Thee! Amen.
When the operator has thus purified himself, he is to set about the making of the Instruments of the Art.

*Of the Magical Knife.*

It is necessary to have a knife or lancet, of new steel, made on the day and hour of Jupiter with the Moon crescent. If it cannot be made, it may be bought, but this must be done at the time, as above. Having achieved this, you will say the Orison or Conjuration following, which will serve for the knife and lancet.

*Conjuration of the Instrument.*

I conjure thee, O form of the Instrument, by the authority of our Father God Almighty, by the virtues of Heaven and by the Stars, by the virtue of the Angels, and by the virtue of the Elements, by the virtues of the stones and herbs, and of snow-storms, winds and thunder: that thou now obtain all the necessary power into thyself for the perfectioning of the achievement of those things in which we are at present concerned! And this without deception, untruth, or anything of that nature whatsoever, by God the Creator of the Sun of Angels! Amen. Then we recite the Seven Psalms, and afterwards the following words:

Dalmaley lamekh cadat pancia velous merroe lamideck caldurech anereton mitraton : Most Pure Angels, be the guardians of these instruments, they are needed for many things.

*The Sacrificial Knife.*

On the day of Mars [Tuesday] at the New Moon, make a knife of new steel which is strong enough to cut the neck of a kid with one blow, and make a handle of wood on the same day and in the same hour, and with an engraver you engrave on the handle these characters:

\[ \underline{\text{g233}} \]

Then asperge and fumigate it, and you have prepared an instrument for service when and where you wish.

*The Manner of Asperging & Fumigation.*

First, there is the Orison which is needful on asperging, and it is thus recited:

In the name of the immortal God, asperge \([N]\) and clean you of all foolishness and all deceit, and you will be whiter than snow. Amen.

Then pour as the aspersio blessed water thereon, saying:

In the name of the Father + and of the Son + and of the Holy + Ghost, Amen.
These aspersions are necessary for every item of equipment; so also is the fumigation which follows.

To fumigate, it is necessary to have a cruse, in which you place coal newly kindled with a new fire, and let it be well ablaze. On this you place aromatics, and when perfuming the article in question, say the following:

Angels of God, be our help, and may our work be accomplished by you. Zalay, Salmay, Dalmay, Angrecton, Ledrion, Amisor, Euchey, Or. Great Angels: And do thou also, O Adonay, come and give to this a virtue so that this creature may gain a shape, and by this let our work be accomplished. In the name of the Father + and of the Son + and of the Holy + Ghost, Amen.

Then recite the Seven Psalms which come after Judicum tuum Regida and Laudate Dominum omnes gentes.

Of the Virgin Parchment.

Virgin parchment can be made in many ways. Generally it is made of the skin of a goat or a lamb, or other animal, which must be virgin.

After inscribing on the blade AGLA, and having fumigated it, the knife will serve you for all purposes.

Remember that when you make the Sacrifice in order to obtain the virgin parchment from the kid, all the instruments must be on the altar.

You make the baton [or Rod, staff] of the Art from Hazel wood that has never borne, and cut it with a single stoke on the day and in the hour of Mercury [Wednesday], at the Crescent Moon. And you engrave it with the needle, the pen or the lancet, in the following characters:

The seal and character of Frimost to be inscribed on the first Rod:

Then you make another baton of Hazel wood, which has never borne, and which is without seed, and cut it in the day and hour of the Sun [Sunday], and on this you engrave these characters:
The seal and character of Klippoth is to be inscribed on the second Rod.

This having been done, you say over your baton the following Orison:

_Orison._

Most wise, most powerful Adonay, deign to bless, sanctify and conserve this baton so that it may have the necessary virtue, O most holy Adonay, to whom be honor and glory for all time.

Amen.

_Of the Lancet._

It is necessary to have a new lancet, conjured and prepared like the knife and sickle. Make it in the day and hour of Mercury, at the Crescent Moon. Now follows the method of Making the Sacrifice of the Kid.

Take your goat and place it on a flat surface, so that the throat is uppermost, the better to cut it. Take your knife and cut the throat with a single stroke, while pronouncing the name of the Spirit you wish to invoke.

For example, you say:

I kill you in the name and in the honor of [N]. . .

This is to be well understood, and take care that you sever the throat at first, and do not take two strokes, but see that he dies at the first.

Then you skin him with the knife, and at the skinning make this Invocation:

Adonay, Dalmay, Lauday, Tetragrammaton, Anereton, and all you, Holy Angels of God, come and be here, and deign to infuse into this skin the power that it may be correctly conserved, so that all that is written upon it may become perfected.

After the skinning, take well-ground salt, and strew this upon the skin, which has been stretched, and let the salt cover the skin well. Before you use the salt it must have the following Benediction said over it.

_The Benediction of the Salt._
I exorcise you, O creature of the Salt, by the God who is living, the God of all Gods, the Lord of all Lords, that all fantasies may leave you, and that you may be suitable for the virgin parchment.

When this is finished, let the skin with the salt upon it remain in the sun for a full day. Then obtain a glazed pottery jar, and write these characters around it with the Pen of the Art:

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[Diagram of characters]
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Get quicklime and slake this with exorcised water, and put these in the jar. When it is liquid place it in your goatskin, and leave it long enough for the hairs to peel off of themselves.

As soon as the hair is in such a condition as to come off with a touch, remove it from the jar and peel the hairs with a knife made from carved Hazel. The knife must have had these words said over it:

O holiest Adonay, put into this wood the power to cleanse this skin, through the holy name Agason, Amen.

The skin, when peeled, may be stretched over a piece of new wood, and stones are to be placed on the skin, so that they hold it down. These are to be stones from a river bank. Before placing the stones, say the following Orison over them.

*The Orison of the Stones.*

O Adonay, most puissant and all-powerful Lord, allow that these stones may stretch this skin, and remove from them all wickedness, so that they may possess the required power. Amen.

*Of the Aspersion of the Water.*

All water used in these experiments must be aspered, by saying this over it:

Lord God, Father, all-powerful, my refuge and my life, help me, Holy Father, for I love you, God of Abraham, of Isaac, of Jacob, of the Archangels and Prophets, Creator of All. In humility, and, calling upon Thy holy Name, I supplicate that thou wilt agree to bless this water, so that it may sanctify our bodies and our souls, through Thee, most holy Adonay, Everlasting Ruler, Amen.

The skin is allowed to dry after this, and before quitting the spot, say over the parchment:
Je, Agla, Jod, Hoi, He, Emmanuel! Stand guard over this parchment, in order that no spectra may take charge of it!

When the skin is dry it may be removed from its woollen frame, blessed and fumigated, and then it is ready for use.

It is important that this must not be seen by any women, and more especially during certain times of theirs [i.e., during menstruation], otherwise it will lose its power. It must also be known that when you make and use this parchment, you must be clean, pure and chaste.

The operator is to say one Mass of the Nativity then, and all the instruments are to be on the altar.

*Of Aspersion.*

You take an asperser made with a bunch of mint, marjoram and rosemary which is secured by a thread which has been made by a virgin maiden.

The asperger is made in the day and hour of Mercury when the Moon is at its crescent.

*Of the Perfumes.*

These are to be wood of aloes, incense and mace. As for the mace, this is all that you need for the circle, and over the perfumes is to be said the following Orison:

*The Orison of the Aromatic Perfumes.*

Deign, O Lord, to sanctify the creature of this, in order that it may be a remedy for the human race, and that it may be a remedy for our souls and bodies, through the invoking of Thy holy Name! Agree that all creatures which may breathe in the vapor of this may have wealth of their bodies and souls: through the Lord who has fashioned the time eternal! Amen.

*Of the Pen of the Art.*

Take a new quill, and asperge and fumigate this in the same way as the other instruments, and when you are cutting its points, say:

Ababaloy, Samoy, Escavor, Adonay: I have from this quill driven out all illusions, so that it may hold within it with effectiveness the power needed for all those things which are used in the Art: for both the operations and the characters and conjurations. Amen.

*Of the Ink-horn.*
You buy a new Ink-horn on the day and in the hour of Mercury. At this time, also, these characters are [to be] inscribed upon it:

**JOD HE VAU HE + METATRON + JOD + KADOS + ELOHIM SABAOTH.**

Then newly-made ink is exorcised with this exorcism before being placed in the horn:

I exorcise you, Creature of this Ink, by the names Anston, Cerreton, Stimulator, Adonay, and by the Name of He who created all by one word, and who can achieve all, so that you shall assist me in my work, and so this work may be accomplished by my desire, and brought to a successful end through the agreement of God, He who rules all things, and through all things, omnipresent and eternal. Amen.

Then the ink is to be blessed with this Blessing:

Lord God, Almighty, ruler over all and forever, Thou who dost cause to take place the greatest wonders in Thy creations, deign to grant the grace of Thy holy spirit through this ink. Bless it, and sanctify it, and impart to it a special power, that whatever we may say or do or desire may be accomplished: through Thee, Most Holy Prince, ADONAY. Amen.

**The Preparation of the Operator.**

When the implements are ready, the operator must prepare himself. This is first done by this Preparatory Orison:

Lord God, ADONAY, who hast formed man in Thine image, I, the unworthy and sinful, beseech Thee to sanctify this water, to benefit my body and soul, cause me to be cleansed.

As he says this the operator is to wash his face and hands with the water that he is blessing.

NOTE: This water is to be used for washing the hands and feet, and know also and know again that it is necessary and most necessary, to abstain three days from sin: and above all mortally, however much the human frailty may be, and especially guard your chastity.

During the three days, study the book and during this time, pray five times during the day and four times each night, with the following form:

Astrachios, Asach, Ascala, Abedumabal, Silat, Anabotas, Jesubilin, Scingin, Geneon, Domol:

O Lord my God, Thou who art seated higher than the Heavens, Thou who art seated higher than the Heavens, Thou who seeth even unto the depths, I pray that Thou unto me the things which I have in my mind and that I may be successful in them: through Thee, O

All this having been done correctly, all that remains is to follow your invocations and draw your characters and you do as follows.

In the day and hour of Mars [Tuesday] the Moon being at the crescent, and at the first hour of the day—which is a quarter of an hour before sunrise—you will prepare a piece of virgin parchment, which shall contain all the characters and the invocations of the spirits which you wish to produce.

For example, in the said day and hour, you will attach to the small finger of the hand (which is the finger of Mercury) a thread spun by a virgin girl, and pierce the finger with the lancet of the Art, to get blood from it, with which you form your Scirlin character, as is given at the commencement of this book. Then write your invocation, which is that which follows.

Invocation to Scirlin.

HELON + Taul + VARF + PAN + HEON + HOMONOREUM + CLEMIALH + SERUGEATH + AGLA + TETRAGRAMMATON + CASOLY.
You must write the first letter of your name where is the letter A [in the sign & character of Scirlin], and that of your surname where is the letter D. The spirit Aglassis, whose character it is, is very potent to render you service, and will cause you to have power over the other spirits.

Make above the Character of the Spirit that you desire to come, and burn incense in his honor.
Then make the conjuration which is addressed to the spirit that you want to cause to appear, and burn incense in his honor.

*Conjuration for Lucifer.*


*Conjuration for Beelzebuth.*


*Conjuration for Astaroth.*

Astaroth, Ador, Cameso, Valuerituf, Mareso, Lodir, Cadomir, Aluiel, Calniso, Tely, Plorim, Viordy, Cureviorbas, Cameron, Vesturiel, Vulnavij, Benez meus Calmiron, Noard, Nisa Chenibranbo Calevodium, Brazo Tabrasol, Come, Astaroth, Amen.

After having said seven times the conjuration addressed to superior spirits, you will see the spirit at once appear, to do whatever you desire.

*Dismissal of the Spirit.*

When you have written the conjuration on the virgin parchment, and have seen the spirit, being satisfied, you can dismiss him by saying this:

*Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine Patris + et Filii + et Spiritus Sancti + Amen.*

[Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are called, in the name of the Father + and the Son + and of the Holy Spirit + Amen]

*Conjuration for Inferior Spirits.*
Dismissal of the Inferior Spirit.

Go in peace, N., whence you came, peace be with you, and come every time I shall call you, in the name of the Father + and of the Son + and of the Holy Spirit + Amen.

Then you will burn the characters, because they will serve only once.

Another Conjuration.

I conjure thee, N., by the name of the Great Living God, Sovereign Creator of all things, that thou appear in human form, fair and agreeable, without noise or inconvenience, to answer truthfully in all the interrogations that I shall make. I conjure thee to do this by the power of the Holy and Sacred Names.

Orison of the Salamanders.

Immortal, eternal, ineffable and Holy Father of all things, who is carried by the revolving chariot unceasingly, of the worlds which continually revolve: dominator of the Etherian countries where there is raised the throne of Thy power: above which Thy redoubtable eyes see all, and Thy holy ears hear all aid Thy children whom Thou hast loved since the birth of the centuries: for thy golden and great and eternal majesty shines above the world, the sky and the stars, Thou art elevated above all, O sparkling fire, and Thou illuminatest Thyself by Thy splendor, and there go out from Thy essence untarnishable rays of light which nourish Thy infinite spirit. That infinite spirit produces all things, and makes the mighty treasure which cannot fail, to the creation which surrounds Thee, due to the numberless forms of which she bears, and which Thou hast filled at the start. From this spirit comes also the origin of those most holy kings who are around Thy throne, and who compose Thy court, O Universal Father!

O Unique One, O Father of happy mortals and immortals! Thou hast created in particular the powers which are marvellously like the eternal thought, and from Thy adorable essence. Thou hast established them over the angels, Thou hast created a third kind of sovereign in the elements. Our continual exercise is to worship Thy desires. We burn with the desire to possess Thee, O Father, O Mother, the most tender of Mothers! O wonderful example of feelings and tenderness of Mothers! O Son, the flower of all sons! O Form of all forms! Soul, Spirit, Harmony, and Name of all things, preserve us and we shall be blessed. Amen.

Of the Pentacle and the Manner of Working.
I have put here the form of the Pentacle of Solomon so that you may make the arrangements, they being of great importance.

When you make your circle, before entering therein, it is to be perfumed with musk, amber, aloes wood and incense. And for the perfume which you will need for the invocations, that is incense alone.

It is to be observed that you need to have always a fire during invocations, and when you perfume, this will be in the name of the spirit that you would invoke. When you are placing the perfume on the fire, say all the time:

I burn this, N., in the name and to the honor of N.

It is to be remembered that you must hold the invocation in the left hand, and in the right a rod of elder, and a ladle and a knife are to be at your feet.

When all this is ready, stand inside the circle. If you have companions with you, they are to hold a hand one of the other. When inside, trace the form of the circle with the knife of the Art.

Then pick up the wands, one after the other, reciting the Fiftieth Psalm. When the circle is complete, perfume and sprinkle it with holy water. Characters are to written at the four corners of the circle. There are generally four pentacles, one at each point of the compass; and the spirit is prohibited specifically from entering into the precincts of the circle.

Then the invocations are to be repeated seven times. When the spirit appears, make him sign the character which you are holding in your hand, which promises that he will come whenever you may call him. Ask for what you think needed, and he will give it to you.
Dismissal of the Spirit.

Let him go away in these words:

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine Patris + et Filii + et Spiritus Sancti + Amen.

[Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are called, in the name of the Father + and the Son + and of the Holy Spirit + Amen]

Rare & Suprising Magical Secrets.

The manner of making the Mirror of Solomon, useful for all divinations.

In the name of the Lord, Amen. YE shall see in this mirror anything which you may desire. In the name of the Lord who is blessed, in the name of the Lord, Amen. Firstly, you shall abstain from all actions of the flesh, and also from any sin, whether in word or action, during the period of time laid down herein. Secondly, you must perform acts of good and piety. Thirdly, take a plate of finest steel, burnished and slightly curved, and with the blood of a white pigeon write upon it, at the four corners, these names: JEHOVA, ELOYM, METATRON, ADONAY.

Place the steel in a clean, white cloth. Look for the new Moon, in the first hour after the Sun has set, and when you see it, go to a window, look devoutly towards Heaven, and say:

O Eternal, O King Eternal! God Ineffable! Thou, who hast created all things for the love of men, and by a concealed decision for the wellbeing of man, deign Thou to look on me, N., who am Thy most unfit and unworthy Servant, and look upon this, which is my intention.

Deign to send unto me Thine Angel, Anael upon this same mirror; he does command and order his companions whom Thou hast formed, O Most Powerful Lord, who hast always been, who art, and who shall ever be, so that in Thy name they may work and act with equity, giving me knowledge in everything that I shall seek to know of them.

Now you are to throw down upon the burning embers a perfume. While you are doing this, say:

In this and with this, that I pour forth before Thy face, O God, my God, Thou who art blessed, Three in One, and in the state of exaltation most sublime, who sits above the Cherubim and Seraphim, who will judge the earth by fire, hear me!

This is to be said three times. When you have done so, breathe three times upon the surface of the mirror, and say:
Come, Anael, come: and let it be thy agreement to be with me willingly: in the name + of the Father, the Most Puissant, in the name + of the Son, Most Wise, in the name + of the Holy Spirit, the Most Living!

Come, Anael, in the terrific name of Jehova! Come, Anael, by the power of the everliving Elohim! Come, thee, by the right arm of the mighty Metatron!

Come to me, N., and order thy subjects so that they may make known to me through their love, joy and peace, the things that are hidden from my eyes.

When you have finished this, raise your eyes toward Heaven and say:

O most powerful Lord, who does cause all things to move in accordance with Thy will, listen to my prayer, and may my intentions be agreeable to Thee! O Lord, if it be Thy will, deign to gaze upon this mirror and sanctify it, that Thy Servant Anael may come thereto with his companions, and be agreeable to me, N., Thy poor and humble servant! O God, blessed and raised above all the spirits of Heaven, Thou who livest and reignest for all time. Amen.

When this is done, make the Sign of the Cross over yourself, and also on the mirror on the first day, and also on the next forty and five days. At the end of this time, the angel Anael will appear to you, like unto a beautiful child. He will greet you, and will order his companions to obey you.

It does not always require as long as this to cause the angel to appear, however. He may come on the fourteenth day, but this will depend upon the degree of application and fervor of the operator.

When he comes, ask him whatever you may desire, and also beg him to come and do your will whenever you shall call him.

When you want Anael to come again, after the first time, all you have to do is to perfume the mirror, and say these words: Come, Anael, come, and let it be thy agreement --and the rest of this prayer to Anael as we have given you above, until the Amen.

Dismissing the Spirit.

When he has answered your questions, and you are satisfied with him, you must send him away by saying this:

I thank thee, Anael, for having appeared and having fulfilled my requests. Thou mayest therefore depart in peace, and shall return when I call unto thee.

The perfume of Anael is saffron.

Divination by the Word of Uriel.
To succeed in this operation, he who makes the experiment must do all things which are told herein. He is to choose a small room or place which for nine days or more has not been visited by women in an impure state [i.e., during their menstruation period].

This place must be well cleaned and consecrated, by means of consecrations and aspersions. In the middle of the room there is to be a table covered with a white cloth. On this is a new glass vial full of spring water, brought shortly before the operation, with three small tapers of virgin wax mixed with human fat; a piece of virgin parchment, and the quill of a raven suitable for writing with; an inkpot of chine full of fresh ink; a small container of metal with materials to make a fire.

You must also find a boy of nine or ten years old, who shall be well behaved and cleanly dressed. He should be near the table.

A large new needle is taken, and one of the three tapers is mounted upon it, six inches behind the glass. The other two tapers should be positioned at the right and left of the glass, and an equal distance away.

While you are doing this, say:

Gabamiah, Adonay, Agla, O Lord of Powers, aid us!

Place the virgin parchment on the right of the glass and the pen and ink on the left. Before starting, close the door and windows.

Now stir the fire, and light the wax tapers. Let the boy be on his knees, looking into the glass vial. He should be bareheaded and his hands joined.

Now the Master orders the boy to stare fixedly into the vial, and speaking softly into his right ear, he says:

*The Conjuration.*

URIEL + SERAPH + JOSATA + ABLATI + AGLA + CAILA, I beg and conjure thee by the four words that God spoke with His mouth to His servant Moses: JOSTA + AGLA + CAILA + ABLATI. And by the name of the Nine Heavens in which thou livest, and also by the virginity of this child who is before thee, to appear at once, and visibly, to reveal that truth which I desire to know. And when this is done, I shall discharge thee in peace and benevolence, in the Name of the Most Holy Adonay.

When this conjuration is finished, ask the child whether he sees anything in the vial. If he answers that he sees an angel or other materialization, the Master of the operation shall say in a friendly tone:
Blessed spirit, welcome. I conjure thee again, in the Name of the Most Holy Adonay, to reveal to me immediately . . . . (Here the operator petitions the spirit for what he will.)

Then say to the spirit:

If, for any reason, thou dost not wish what thou sayest to be heard by others, I conjure thee to write the answer upon this virgin parchment, between this time and the morrow. Otherwise thou mayst reveal it to me in my sleep.

If the spirit answers audibly, you must listen with respect. If he does not speak, after you have repeated the supplication three times, snuff the tapers, and leave the room until the following day. Return the next morning, and you will find the answer written on the virgin parchment, if it has not been revealed to you in the night.

*Divination by the Egg.*

The operation of the Egg is to know what will happen to anyone who is present at the experiment.

One takes an egg of a black hen, laid in the daytime, breaks it, and removes the germ.

You must have a large glass, very thin and clear. Fill this with clear water and into it put the egg-germ.

The glass is placed in the Sun at midday in summer, and the Director of the operation will recite the prayers and conjurations of the day.

These prayers and conjurations are such as are found in the Key of Solomon, in which we treat amply of airy spirits.

And with the index finger, agitate the water, to make the germ turn. Leave it to rest a moment, and then look at it through the glass, not touching it. Then you will see the answer, and it should be tried on a working-day, because these are spirits that will come during the times of ordinary occupations.

If one wishes to see if a boy or a girl is a virgin, the germ will fall to the bottom; and if he (or she) is not, it will be as usual.

*To See Spirits of the Air.*

Take the brain of a cock, the powder from the grave of a dead man (which touches the coffin), walnut oil and virgin wax. Make all [this] into a mixture, wrapped in virgin parchment, on which is written the words:

GOMERT KAILOETH, with the character of Khil.
Burn it all, and you will see prodigious things. But this experiment should be done only by those who fear nothing.

_to make 3 Girls or 3 Gentlemen appear in your Room, after Supper._

It is necessary to be three days chaste, and you will be elevated.

I. Preparation. On the fourth day, as soon as it is morning, clean and prepare your room, as soon as you have dressed. You must be fasting at this time. Make sure that your room will not be disturbed for the whole of the ensuing day. Note that there shall be nothing hanging, neither anything crosswise to anything else, no tapestries or clothes hanging, and no hats or cages of birds, or curtains of the bed, and so on.

Above all, make sure that everything is clean in every way.

II. Ceremony. After you have supped, go secretly to your room, which has been cleansed as already described. Upon the table there is now to be set a white cloth, and three chairs at the table. In front of each place, set a wheaten roll and a glass of clear and fresh water. Now place a chair at the side of the bed, and retire, while saying this:

**III. Conjuration.** Besticitum consolatio veni ad me vertat Creon, Creon, Creon, cantor laudem omnipotentis et non commentur. Stat superior carta bient laudem omviestra principiem da montem et inimicos meos o prostantis vobis et mihi dantes que passium fieri sincisibus.

The three people, having arrived, will sit by the fire, eating and drinking, and will thank the person who has entertained them. If you are a gentleman, three girls will come; but if you are a lady, three young men will be involved.

Then the three will draw lots as to whom is to stay with you. If the operator is a man, the girl who wins will sit in the chair which you have placed by the bed, and she will stay and be with you until midnight. At this time she will leave, with her companions, without having been dismissed.

The two others will stay by the fire, while the first entertains you.

While she is with you, you may ask her any question, about any art or science, or upon any subject at all, and she will at once give you a definite reply. You can ask the whereabouts of hidden treasure, and she will tell you where it is, and how and when to remove it. If the treasure is under the guardianship of infernal spirits, she will come herself, with her companions, and defend you against these fiends.

When she leaves, she will give you a ring. If you wear this on your finger, you will be fortunate at gambling. If you place it on the finger of any woman or girl, you will be able at
once to obtain your will of her. Note: The window is to be left open. You can do this experiment as often as you please.

To Make a Girl come to You, however Modest she may Be.

Experiment of a marvelous power of the superior intelligences.

Watch for the crescent or the waning moon, and when you see it, make sure that you see also a star, between the hours of eleven and midnight. Before beginning the process, do thus:

Take a virgin parchment, and write on it the name of the girl whom you desire to come. The shape of the parchment is to be as you see in this figure:

On the other side of the parchment, write MELCHIAEL, BARESCHAS. Then put the parchment on the earth, with the part where the name of the person is written next to the ground. Place your right foot upon the parchment, and your left knee, bent, upon the ground.

Then look to the highest star in the sky, while in this position. In your right hand hold a taper of white wax, sufficiently large to burn for one hour. Then say the following:

The Conjuration.

I salute thee and conjure thee, O beautiful Moon, O most beautiful Star, O brilliant light which I have in my hand. By the light which I have in my hand. By the air that I breathe within me, by the earth that I am touching: I conjure thee. By the names of the spirit princes living in you. By the ineffable name ON, which created everything! By you, O
resplendent angel GABRIEL, with the planet Mercury, Prince, MICHAIEL and MELCHIDAEL.

I conjure you again, by all the Holy Names of God, so that you may send down power to oppress, torture and harass the body and soul and the five senses of N., she whose name is written here, so that she may come unto me. Let her then be tortured, made to suffer. Go, then, at once! Go, MELCHIDAEL, BARESCHES, ZAZEL, FIRIEL, MALCHA, and all those who are with thee! I conjure you by the Great Living God to obey my will, and I, N., promise to satisfy you.

When this conjuration has been said three times, burn the parchment with the taper. On the next day, take the parchment, put it in your left shoe, and let it stay there until the person whom you have called comes to seek you out. In the conjuration you must say the date that she is to come, and she will not be absent.

To Make oneself Invisible.

Collect seven black beans. Start the rite on a Wednesday, before sunrise. Then take the head of a dead man, and put one of the black beans in his mouth, two in his eyes and two in his ears. Then make upon his head the character of Morail.

When you have done this, bury the head, with the face upwards, and for nine days, before sunrise, water it each morning with excellent brandy. On the eighth day you will find the spirit mentioned, who will say to you: "What wilt thou?"

You will reply: "I am watering my plant." Then the spirit will say: "Give me the bottle, I desire to water it myself." In answer, refuse him this, even though he will ask you again.

Then he will reach out with his hand, and will display to you that same figure which you have drawn upon the head. Now you can be sure that it is the right spirit, the spirit of the head. There is a danger that another one might try to trick you, which would have evil consequences—and in that case your operation would not succeed.

Then you may give him the bottle, and he will water the head and leave. On the next day—which is the ninth—when you return, you will find the beans that are germinating. Take them and put them in your mouth, and look at yourself in the mirror. If you can see nothing, it is well. Test the others in the same way, either in your own mouth, or in that of a child. Those which do not confer invisibility are to be reburied with the head.

To Have Gold and Silver, or the Hand of Glory

Tear out the hair of a mare in heat, by the roots, closest to the nature, saying DRAGNE, DRAGNE, DRAGNE. Then tie them into a knot. Now go out and buy, without dispute over the price, a new pot of earthenware, which shall have a lid. Return to your house as fast as you can, fill the pot with water from a spring, until it is not quite full. Place the knotted
hairs in it, cover it, and place it where neither you nor anyone else can see it, for there is
danger in this.

After nine days, at the hidden hour, bring out the pot and open it, and you will find that
there is a small animal like a snake therein. This fill jump up. Then say: I ACCEPT THE
PACT.

Do not touch the animal with your hand. Place it in a new box, which you have bought for
this purpose, and that without bargaining as to price. You must feed the creature on
wheat-husks alone, daily.

When you need gold or silver, place as much as you require in the box. Go to bed, with the
box at the side of the bed. Sleep, if you desire, for three or four hours. Rise, then, and you
will find that the money you have placed in the box has been doubled. But what you put
first into the box must be left in it.

If it is an ordinary-looking snake, you should not ask for more than one hundred francs at
each time. If, however, it has a human face, then you will be able to obtain a thousand
francs each time.

If you want to kill the creature, place in the box instead of its daily husks, some of the flour
which has been used for the consecration in the first Mass said by the priest. After eating
this it will die. Above all, do not omit anything, because this is not intended as a joke!

_Garters for Distances_

Go out of the house, fasting; march to your left until you find a ribbon-seller. Buy one ell of
white ribbon. Pay what is asked, and drop a farthing (un liard) into the box.

Return home by the same route. Next day do the same, until you have found a seller of
pens. Buy one, as you bought the ribbon. When you are locked in your own room, write
with your own blood on the ribbon the characters of the third line on the plan. This is the
right garter. Those of the fourth line are for the left. [These are presumably the planetary
symbols in the concentric circles of the plan of the Grimoire.]

When this is done, go out. The third day after, take your ribbon and pen, walk to the left
until you find a pastry cook or bakery. Buy a cake or bread for a halfpenny. Go to the first
tavern, order a half bottle of wine, have your glass rinsed three times by the same person,
brake in three the cake or bread.

Put the three pieces in the glass with wine. Take the first piece and throw it under the table
without looking at it, saying IRLY, FOR THEE.

Then take the second piece and throw it likewise, saying TERLY, FOR THEE. Write on
the other side of the garter the two names of these spirits with your blood. Throw down the
third piece, saying, ERLY, FOR THEE. Throw down the pen, drink the wine without eating, pay the cost and go away.

Being outside the town, take the garters, make no mistake as to which is the right and which the left. This is important. Stamp three times with the foot on the ground, pronounce the names of the spirits TERLY, ERLY, BALTAZARD, IRLY, MELCHIOR, GASPARD, LET US GO.
Then make your trip.

To Make a Girl Dance in the Nude

Write on virgin parchment the Character of FRUTIMIERE with the blood of a bat. Then put it on a blessed stone, over which a Mass has been said. After this when you want to use it, place the character under the sill or threshold of a door which she must pass.

When she comes past, she will come in. She will undress and be completely naked, and will dance increasingly until death, if one does not remove the character; with grimaces and contortions which will cause more pity than desire.

To See in a Vision Anything from the Past or Future

The two N N which you see in the second small circle mark the place where you put your name [see To Make a Girl Come to You . . .]. To know what you will, write the names in the circle on virgin parchment, before sleeping, and put it under your right ear on retiring, saying the following orison:

Orison

O Glorious Name of Great God the ever-living, to whom all things are present, I am Thy servant N. . . . Father Eternal, I beg You to send me Thy Holy Angels, who are written in the Circle and that they shall show me what I want to know, by Jesus Christ our Lord. So be it.

Having completed the orison, lie down on your right side, and you will see in a dream that which you desire to know.

To Nail (an Enemy)

Go to a cemetery, remove a nail from an old coffin, saying:
Nails, I take you, so that you may serve to turn aside and cause evil to all persons whom I will.
In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

When you wish to use it, you must look for a footprint and making the three figures of GULAND, SURGAT and MORAIL, fix the nail in the middle saying:
Pater noster unto in terra [our father who art on earth]

Hit the nail with a stone, saying:

Curse evil to N . . ., until I remove thee.

Re-cover the place with a little dust, and remember it well, because one cannot remove the evil which this causes, but by removing the nail, and saying:

I remove thee, so that the evil which thou has caused to N . . ., shall cease. In the Name of the Father, and of the Son. and the Holy Spirit. Amen.

Then take the nail out, and efface the characters: not with the same hand as you make them, but with the other. Thus it will be without danger.

FIN

Quiz:

1. When making a garter for distance, one must march to your left until you find a _____ - _____.

2. The following symbol is the form of the _______ __ ________?

3. The asperger is made in the day and hour of _______ when the Moon is at its crescent.

4. To Make oneself Invisible, collect _____ black beans.
5. Here are three characters of ______, outside his circle.

6. HARISTUM, who can cause anyone to pass through _____ without being touched by it.

7. There are only two kinds of pact, the tacit and the ______.

Final Exam:

1. Shesmu is the ancient Egyptian demonic God of execution, slaughter, blood, and _____.

2. This is the symbol of the demon:
3. _______ wandered around promenaders unceasingly, using a voice known to them and luring them to their caverns, where they took pleasure in tickling them almost to death.

4. Sitri commands ____ legions.

5. Enlil saw the darkening of the hero ___ in heaven.

6. These are the symbols of the demons _______ and _______:

7. This is the symbol of the demon ________:

8. Ancient Greek "daimon" is a word for "spirit" or ________.

9. To enact the Art of Speaking with the Dead it is necessary to attend midnight mass at __________.

10. Deumus is the Goddess of the inhabitants of _______ in Malabar.

11. To be Insensible to Torture, write these lines on a small piece of paper, which you will then ________.

12. This is the symbol of the demon ____ ______.
13. To See Spirits of the Air, take the brain of a cock, the powder from the grave of a dead man which touches the ______.

14. Now you come to know the power, science, art and talents at all of the subject ______, so that he who you would like to make a pact can find in each one of the six superior spirits the power that he will need.

15. During the Exorcism of the Crown of Anu, the Priest, in time of peril, shall put on the spotless white crown of ANU with the ______-____ Seal.

16. This is an image of ______.

17. During the Exorcism against Azag-Thoth and his emissaries an image must be made of a throne-chair, and put into the flames of the _______ ________ while chanting the following exorcism.

18. 5 and 17 are the auspicious days of which month?

19. The seal and character of Klippoth is to be inscribed on the ________ __.

20. This is a pictograph of what demon?
21. The following is a conjuration for ________.


22. Sargatanas, Brigadier, has the power to render one invisible and to transport you anywhere, to open all of the keyholes and to let you see what is going on in other houses and to teach you ________.

23. This is a sigil for what demon?

24. _____ is a great and a strong Duke, he appeareth as a dragon with three heads, the third whereof is like to a man; he speaketh with a divine voice, he maketh the dead to change their place, and divels to assemble upon the sepulchers of the dead.

25. In the Hebrew Scriptures, “Abaddon” comes to mean ______ __ ________.

26. When Aldinach appears it is always in the form of a ______.

27. This is a pictograph of the demon ______.
28. To make Three young Ladies, or rather three Spirits come into your room after Dinner Preparation, eat neither _____ nor ______ ______ for three days.

29. _______ is more obedient in Lucifer than other kings are.

30. The Grand Grimoire is known by the Rabbis as the _______ ______.

31. The Le Dragon Rouge or the Red Dragon contains specific instructions on making a _______ pact and diagrams of talismans.

32. Following is a pictogram of which demon?

33. Of the 72 demons of Solomon, the 57th demon is called ____.

34. Alastor, harsh demon, is the _______ _________ of the sentences of the infernal monarchy.
35. Amy is a great president, and appeareth in a flame of fier, but having taken mans shape, he maketh one marvelous in ________, and in all the liberall sciences, he procureth excellent familiars.

36. This emblem represents which demon?

[Image]

37. From the ________ comes the following incantation:

“May Marduk, Eldest son of Eridu, sprinkle him (he who is sick) with pure water, clean water, bright water, limpid water, with the water twice seven times, that he may be pure, be clean, let the evil Rabisu demon go forth and stand away from him, may a kindly sedu, a kindly lamassu, be present near his body”.

38. Homer used the terms "demons" and "gods" more or less ______________.

39. To Enchant Firearms, Say: “God has a share in it and the ____ has the exit”.

40. Raum, or Raim is a great earle, he is seen as a ____.

41. The following is a pictogram of which demon?

[Image]

42. Paimon is constrained by divine vertue to stand before the ________.

43. May ________, the Lord of Fire, give power to my Magick!
44. Marchocias, great marquis of hell. He shows himself in the guise of ferocious ____ - ______, with the wings of a griffin and a serpents tail; under this gracious aspect the marquis vomits flames.

45. Apep was viewed as the greatest enemy of ___.

46. This sigil represents which demon?

![Sigil](image)

47. May the Burning ____ untie thy knots!

48. Mighty children, mighty sons are they, Messengers of Namtar are they, Throne-bearers of __________.

49. The "Book of the Dead" contains the major ideas and beliefs in the ancient _________ religion.

50. When you wish to use it, you must look for a _______ and making the three figures of GULAND, SURGAT and MORAIL, fix the nail in the middle saying:

51. This sigil represents which demon?

![Sigil](image)

52. This pictogram represents which demon?
53. The demons mentioned in the Hebrew Bible are of two classes, the __ _____ and the __________.

54. The following is the sigil for which demon?

55. To Have Gold and Silver, or the Hand of Glory, tear out the hair of a mare in heat, by the roots, closest to the nature, saying ______, _____, ______.

56. The 50th spirit in order is called ______, he is a knight & appeareth in yᵉ form and similitude of a cruel old man wᵗ a long Beard and a hairy head, sitting on a pale colloured horse, wᵗ a sharpe weapon in his hand.

57. The doctrine of disease among the ancient Babylonians was that the swarming spirits of the air entered man’s body, and it was the exorcist’s, "the burning spirit of the entrails which devours the man", and to make the piercing pains in the head fly away "____ _________" into the sky.

58. The Exorcism Zi Dingir is to be used against any kind of ________.

59. To do divination by an egg, one takes an egg of a _____ __, laid in the daytime, breaks it, and removes the germ.
60. The following pictogram is of which demon?

61. Of the Seven Evil spirits of the Sumarians, the first is the _____ ____.

62. According to the Egyptians, demons lived at the edges of ______.

63. The two inferiors of Astaroth are _______ and ________.

64. The following are three figures of ______ outside of his circle.
65. A most excellent charm against the Hordes of Demons that assail in the Night may be chanted while walking around the circumference of the ______.