

# The Study of Solomonic Magic in English

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

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

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

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

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

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

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

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

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

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\* Proverbs, Ecclesiastes, and Song of Songs.

\*\* Wisdom of Solomon, Odes of Solomon, and the Psalms of Solomon.

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

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

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

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

To the list above, we add\*

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

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



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

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

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

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

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

*The Keys to the Gateway of Magic* is volume 2 of the series SOURCEWORKS OF CEREMONIAL MAGIC, volume 1 being *Practical Angel Magic of Dr John Dee’s Enochian Tables: Tabularum Bonam Angelorum Invocationes*, by Stephen Skinner and David Rankine (London: Golden Hoard Publishing, 2004). Volume 3, *The Goetia of Dr Rudd: Angels and Demons...* (Skinner and Rankine) is discussed below, § 1. b. *Lemegeton*. Volume 4, *The Veritable Key of Solomon* (Skinner and Rankine) is discussed below, § 1. a. THE KEY OF SOLOMON.

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

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

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

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

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

A few pages before (page 71) Leitch states,

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

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

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

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

For the comments of an experienced “Solomonic magician,” refer to Carroll “Poke” Runyon’s three-star review of Leitch, “A Good Survey in Need of Some Important Corrections” at Amazon.com § REVIEWS WRITTEN BY THABION “THABION”: [http://www.amazon.com/gp/cdp/member-reviews/A13AN1BZVI4K02/ref=cm\\_pdp\\_about\\_review/104-3689026-2823924](http://www.amazon.com/gp/cdp/member-reviews/A13AN1BZVI4K02/ref=cm_pdp_about_review/104-3689026-2823924).



#### OTHER RECENT PUBLICATIONS OF NOTE:

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

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

The often cited but frustratingly scarce works on the Hebrew MS called *Sepher Maphteah Shelomoh* (ca. 1700) by Hermann Gollancz have been reprinted in a single volume by Teitan Press (York Beach: 2008):

- *Maphteah Shelomo. Clavicula Salomonis: A Hebrew Manuscript newly discovered and now described* (London: D. Nutt / Frankfurt a.M: J. Kauffmann, 1903)
- *Sepher Maphteah Shelomoh (Book of the Key of Solomon) An exact facsimile of an original book of magic in Hebrew with illustrations now produced for the first time.* (London – New York: Oxford University Press, 1914—of which only 300 copies were printed)

The Teitan edition adds a seven-page foreword by Stephen Skinner, which states that “there is no doubt that this manuscript [i.e., *Sepher Maphteah Shelomoh*] is part of the Solomonic magical tradition,” and “in a large measure derived *from* them, which is quite the reverse of the usual assumption” (—page viii). In a section sub-headed CONFIRMATION OF THE LATINIZED CONTENTS, Skinner (following the lead of Claudia Rohrbacher-Sticker) presents “proof that this text [i.e., *Sepher Maphteah Shelomoh*] is a translation from a Latin/Italian original, by a Hebrew translator” (—page xii).

Alas, the reprint is a limited edition of 358 copies.

## 1. a. THE KEY OF SOLOMON:

The best-circulated presentation of the KEY OF SOLOMON is S. L. MacGregor Mathers' *Key of Solomon the King* (London: Redway, 1888; rpt. New York – York Beach: Samuel Weiser Inc., 1974 and subsequently). Mathers compiled a text from several MSS found in the British Library's Sloane, Harleian, Lansdowne, and King collections; he attempted to weave from these an ideal text.\*

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

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

The most extensive treatment of the KEY to date is Volume IV of Stephen Skinner and David Rankine's SOURCEWORKS OF CEREMONIAL MAGIC, *The Veritable Key of Solomon* (London – Singapore: Golden Hoard Press / Woodbury: Llewellyn Publications, 2008), which presents three KEY OF SOLOMON texts translated from the French by Paul Harry Barron: KEY 1. *The Keys of Rabbi Solomon* (Wellcome MS 4670 [1796]), KEY 2. *La Clavicule ou La Clef de Salomon* (Wellcome MS 4669 Art. 1 [1796]), and KEY 3. *Traité Universel des Clavicules de Salomon* (Wellcome MS 4669 Art. 2),\*\* these being "three different texts from those translated by S. L. MacGregor Mathers." The texts are introduced by a 60-page survey of the history and various "text-groups" of the KEY supplemented by several appendices listing KEY MSS.

In "The Key of Solomon: Toward a Typology of the Manuscripts" (in *Societas Magica Newsletter*, Issue 17, Spring 2007—online at <http://www.societasmagica.org/>), Robert Mathiesen "offer[s] some materials for an eventual typological study of these [*Key of Solomon*] texts," starting with an account of 122 MSS written in languages using the Latin alphabet, as opposed to those in Greek or Hebrew, then offering a provisional division of these into "Western text groups," e.g., "Oldest (Western) Text [OT]," "Toz Graecus Text-Group [TG]," "Invocation of Angels Text-Group [IA]," and so on. Mathiesen adds some comments on "A Hebrew Version of the Key of Solomon," i.e., *Mafteach Shelomoh*, and "An Arabic Version..." entitled *Al-Miftah al-Azam li-Sulayman al-Hakim*, and offers some "Tentative Conclusions."

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\* Mathers' version of the KEY is included in the opportunistic no-frills "pirate" collection, *The Clavicula Solomonis (sic)* by Magus Tsirk Susej—*Jesus Krist* backwards, for heaven's sake—[np: Embassy of Lucifer, 2005]; this edition has the text of the KEY—and the LESSER KEY; see below 1.b, page 9—with no introduction, notes, or mention of sources, MSS or otherwise.

\*\* Additional material from Wellcome MS 4669 has been published as *A Collection of Magical Secrets, Taken from Peter de Abano, Cornelius Agrippa and from other Famous Occult Philosophers & A Treatise of Mixed Cabalah, Which comprises the Angelic Art Taken from Hebrew Sages*, translated from Wellcome MS4669 by Paul Harry Barron from the original French manuscript date 1796, with introduction and commentary by Stephen Skinner & David Rankine. London: Avalonia, 2009.

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

The *Lemegeton* consists of five sections:

- i. *Goetia*
- ii. *Theurgia-Goetia*
- iii. Pauline Art
- iv. *Almadel*
- v. Notary Art (or *Ars Nova*)

*Goetia* is the best circulated of the sections, having been published numerous times. The best-known version is the one transcribed by S. L. MacGregor Mathers in 1898, with an introduction entitled “Preliminary Definition of Magic.” A few years later, Aleister Crowley published an edition enhanced by his own introduction, preface, preliminary invocation, and other ornaments (Foyers: S[ociety for the] P[ropagation of] R[eligious] T[ruth] Ltd, 1904). In 1916, the pirating began with an edition bearing the name L. W. de Laurence and the title *The Lesser Key of Solomon—Goetia: The Book of Evil Spirits* (Chicago: de Laurence, Scott and Co.), which is the Mathers/Crowley work unacknowledged; this edition is listed as still *in print* (!) A larger version—in size, not in content—bearing Crowley’s name was published in 1970 (New York: Ram Importer Inc.; subsequent editions from Equinox Ltd in 1976, Magickal Child in 1989, and First Impressions in 1993) as *The Book of the Goetia of Solomon the King*; this is, for the most part, a dressed up version of the “de Laurence” edition.

*Goetia* is described and quoted in Butler’s *Ritual Magic* (pp. 65-80); it is presented in both Shah (pp. 179-211; 299-304) and Waite (pp. 64-66; 184-235). Waite’s “list of the seventy-two spirits...along with their sigils” is reproduced in Christopher McIntosh’s *Devil’s Bookshelf* (Wellingborough: The Aquarian Press, 1985: pp. 168-189). Shah also gives *Almadel* in *Secret Lore* (pp. 169-178).<sup>\*</sup> Waite includes Pauline Art (pp. 66-72) and [The Art of] *Almadel* (pp. 72-77). McIntosh includes the conjuration of Samael from a MS of the *Pauline Art* “copied out by Frederick Hockley, the indefatigable nineteenth-century collector of occult documents” (*The Devil’s Bookshelf*, pp. 190-1).

A full transcription of *The Art of Almadel of Solomon* from British Library, MS Sloane 2731 (collated with Sloane 3648 and 3825) appears as an appendix to Jan R. Veenstra’s article “*The Holy Almandal: Angels and the Intellectual Aims of Magic*,” in *The Metamorphosis of Magic from Late Antiquity to the Early Modern Period*, edited by Jan N. Bremmer and Jan R. Veenstra (Leuven: Peeters, 2002).<sup>\*\*</sup>

More recent efforts have offered complete, or near-complete, editions of *Lemegeton*. All parts but Notary Art appear in Kevin Wilby’s *Lemegeton* (London: Hermetic Research Trust, 1985). In his article, “The *Lemegeton* Revealed,” (in *The Hermetic Journal*, Issue 29, ed. Adam McLean, 1985), Wilby says that Notary Art “is fragmentary and nowhere near complete,” referring to it as the “corrupted fifth part.”

<sup>\*</sup> The *Almadel* of the *Lemegeton* should not be confused with *Armadel*—a completely different work available as *The Grimoire of Armadel*, translated by S. L. MacGregor Mathers, York Beach: Samuel Weiser, 1980 and 1995)—OR the *Arbatel of Magick*—a collection of forty-nine magical aphorisms (the first section of an otherwise lost nine-part tome) said to have been employed by John Dee (see TWILIT GROTTTO: [www.esotericarchives.com](http://www.esotericarchives.com) > Classical Grimoires; and Benjamin Rowe’s PDF at NORTON’S IMPERIUM, [www.hermetic.com/browe-archive](http://www.hermetic.com/browe-archive) > Classics of Magick).

<sup>\*\*</sup> *The Holy Almandal* is a practical manual of ritual magic which “may have roots extending back into Persia and the Far East, but its medieval versions were thoroughly Christianized” [page 192]; however, *Almandal* and *Almadel* are of “diverse traditions.” [page 209] (cited from Veenstra’s “*Holy Almadel*”).

A so-so photocopy (with some pages missing) of British Library Sloane MS 2731 (which is in English) and a remarkably poor typescript comprise Nelson and Anne White's *Lemegeton: Clavicula Salomonis, The Complete Lesser Key of Solomon the King* (Fremont: Technology Group, 1979; 2<sup>nd</sup> edition, once available at [www.techgroupbooks.com](http://www.techgroupbooks.com)—an unfortunately now-defunct site which proved that one picture is worth a thousand words).

The edition from the International Guild of Occult Sciences (hereafter I.G.O.S.), *King Solomon's The Lesser Key* (Palm Springs: I.G.O.S., 1997) contains the Whites' photocopy slightly enlarged with a transcription which is neat and readable. Neither the Whites' nor the I.G.O.S. version includes Notary Art, save for a few "sample pages," stating that Notary Art is "quite obviously not a 'book,' but rather a collection of notes and explanations which should have been presented with the first book, *The Goetia*" (the Whites' edition, p. 57); and "a scattered and undeveloped jotting down...at best supplementary notations" (I.G.O.S. edition, p. 65).

Robin E. Cousins (in *Elizabethan Magic*, edited by Robert Turner [Longmead: Element Books, 1989], p. 140) observes that Notary Art is, in fact, omitted from Sloane 2731, the MS used by the Nelsons and I.G.O.S. According to Cousins (*Elizabethan Magic*, p. 141), Wilby used Sloane MS 3648, which contains the Notary Art, though he saw fit to exclude it from his "complete" edition.

*Ars Notoria: The Notary Art of Solomon*, translated into English in 1657 by Robert Turner of Holshott (not to be confused with Robert Turner the contemporary author/editor, mentioned above) has been published in a collector edition (Seattle: Trident Press, 1987 and 1997) along with some support material: "An Astrological Catechisme" and "Solomon and the *Ars Notoria*" from Lynn Thorndike's *History of Magic and Experimental Science*, and "Ars Notoria in Manuscript" by Adam McLean. A low-cost edition of *Ars Notoria* without the sundry additions was put out by Holmes Publishing Group [Edmonds] in 1998.

While not really contradicting the Nelson/I.G.O.S. assessment, Benjamin Rowe offers an alternative and more positive take on the *Lemegeton's* fifth book. In the introduction to his *Ars Nova—Book Five of the Lemegeton* (June 1999; on the Internet at Rowe's site, *Norton's Imperium: Enochian Magick Papers & Links* > "Classics of Magic," at [www.hermetic.com/browe-archive](http://www.hermetic.com/browe-archive)), Rowe says that in some manuscripts (such as the one from which he transcribed, Sloane MS. 2731—the same as the Nelsons' and I.G.O.S.), the fifth book is an addendum containing notes on *Goetia*. This book has been mistakenly called *Ars Notoria* instead of the correct name, *Ars Nova*. Rowe suggests quite convincingly that the last couple of pages of the manuscript are out of order, and, thus, *Ars Nova* consists of two leaves rather than one. These final pages of *Lemegeton* can be seen in the photocopies of the Nelson and I.G.O.S. editions. For a full transcription, see Rowe's site.

Another recent edition is *Lemegeton: The Complete Lesser Key of Solomon*, edited by Mitch Henson, with revised illustrations by Jeff Wellman (Jacksonville: Metatron Books, 1999), which also omits Notary Art. Henson says in his introduction, "Both the content and the context of *Ars Notoria* show no affinity for the listings of spirits that mark the bulk of the material contained in *The Lesser Key of Solomon*." This tidied-up (perhaps a bit too tidy), inexpensive edition presents "a careful collation of manuscripts from the Sloane collection in the British Library."

The LESSER KEY set with *Ars Nova* is included in The Embassy of Lucier's *Clavicula Solomonis* (noted above in §1.a). *Ars Nova* is identical to Rowe's version, even including footnote numbers in the text—*without the footnotes*.

*The Lesser Key of Solomon* edited by Joseph H. Peterson (York Beach: Red Wheel/Weiser, 2001) includes a complete text—all five books—with other pertinent material, including a preface from one of the MS editions of the *Lesser Key*, addenda from two others, and Johann Weyer's *Pseudomonarchia daemonum*. "I have followed Sloane 3825 for this edition, except for *Ars Notoria*. For the latter, the manuscripts are clearly dependent on Robert Turner's translation. I have therefore used his 1657 printed edition as my primary source" (Introduction, p. *xiii*).



Intelligently prepared, nicely printed, reasonably priced: Peterson's is by far the best edition available.

Finally, there is *The Goetia of Dr Rudd: The Angels & Demons of Liber Malorum Spirituum seu Goetia Lemegeton Clavicula Salomonis* / with study techniques of evocation in the context of the angel magic tradition of the seventeenth century / *being a transcription of Dr Rudd's 'Liber Spirituum seu Goetia' from Harley MS 6483, with other pertinent extracts from manuscripts Harley 6482, Sloane 3824 and Wellcome 3203*, by Stephen Skinner and David Rankine (London – Singapore: Golden Hoard Press, 2007). The question, “Why another edition of the Lemegeton?” is taken up in the introduction (I have condensed):

1. The manuscript contains much material which no other version does. ...
2. We wanted to show how the system of magic in the *Lemegeton* was developed and actually practiced by working magicians in the seventeenth century. ...
3. The seals in this manuscript are beautiful and more carefully drawn than in any other manuscript ...
4. This version explains the preparation and protection of the magician, specifically what precise angel he should use to compel each individual demon, and the use of the Brass Vessel. These key practical details are not present in any other edition of the Goetia.
5. We wanted to trace where the *Lemegeton* material comes from and to demonstrate that its roots reach back at least to the thirteenth century, and the connections between angel magicians and those evoking in the grimoire tradition, which in the case of this manuscript proves to be identical. ...

*The Goetia of Dr Rudd* is Volume III of SOURCEWORKS OF CEREMONIAL MAGIC, all by Skinner and Rankine. (See note on page 3 above.) It contains *Goetia*, *Theurgia Goetia*, *The Art Pauline*, and *The Art Almadel*—but not *Ars Notoria* because “it is not a workable system as it appears in these manuscripts.”

Further, see Michael Camille's “Visual Art in Two Manuscripts of the Ars Notoria,” in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger (University Park: Pennsylvania State University Press, 1998; hereafter *Conjuring Spirits*); and “The Notary Art” (CHAPTER 4, § 1) in Frank Klaassen's RELIGION, SCIENCE, AND THE TRANSFORMATIONS OF MAGIC: MANUSCRIPTS OF MAGIC 1300-1600, Ph.D. dissertation: Toronto: University of Toronto, 1999 (pp. 109-129) and Klaassen's § THE ARS NOTORIA within “English Manuscripts of Magic, 1300-1500: A Preliminary Survey,” in *Conjuring Spirits...*, (ed. Fanger), pp. 14-19.

## 2. a. *Grimorium Verum*:

Again we can turn to Waite (pp. 96-100, 159-183, 236-240, with numerous other references) and Shah (pp. 64-68; 75-112).

An attractive edition was put out by Trident Press (Seattle: 1994): *Grimorium Verum: CONTAINING THE MOST APPROVED KEYS OF SOLOMON WHEREIN THE MOST HIDDEN SECRETS BOTH NATURAL & SUPERNATURAL ARE IMMEDIATELY EXHIBITED* ... translated from the Hebrew by Plangiere, Jesuite Dominicaine, in “library,” cloth, and (in this rare case) paper. The I.G.O.S. version offers the text in both French and English (Palm Springs: 1996).

The best edition available is, not surprisingly, that of Joseph H. Peterson (Scotts Valley: CreateSpace Publishing, 2007), which offers not only an English translation but complete French and Italian texts. Peterson's careful work accommodates academics and practitioners alike.

## 2. b. TRUE BLACK MAGIC:

There are conflicting descriptions of this text. Butler describes a MS containing 45 talismans with details of their workings and “all magical characters known unto this day” from a Hebrew original (*Ritual Magic*, p. 80). Waite (p. 100) refers to it as “simply an adapted version of the KEY... [and] like the *Grimorium Verum*, it is exceedingly confused, and is rendered almost unmeaning by the omission of the practical part.” Waite does, however, quote and paraphrase it frequently:

- p. 146 on abstinence
- pp. 147-148 on baths
- p. 149 on inks
- p. 154 on instruments
- p. 166 on pen and ink
- pp. 174-176 on parchment
- pp. 177-179 on cleaning
- pp. 300-302 for love
- pp. 306-307 for invisibility

## 2. c. THE GRAND GRIMOIRE:

THE GRAND GRIMOIRE, also called the *Red Dragon*, is described by Waite (pp. 100-103), and passages are given (pp. 241-264). Shah introduces it and from it offers an operation for conjuring Lucifuge (pp. 68-74). There is an artful limited edition (500 copies) from Trident/Ars Obscura (Seattle: 1996) translated by Gretchen Rudy from the 1612 Italian edition; this has been reprinted by Trident in a \$100 “library edition” with an optional \$25 slipcase (2006). I.G.O.S. has its typically pricey edition titled *The Red Dragon—The Grand Grimoire* (translated by Robert Blanchard, Palm Springs: 1995), which gives both the French and English. Lastly, there is an economy version of *The Grand Grimoire* edited by Darcy Kuntz (Edmonds: Holmes Publishing Groups, 2001).

## 3. The Grimoire & SWORN BOOK of Honorius:

Distinction should immediately be made between the SWORN BOOK OF HONORIUS and the later, derivative—and diabolical—*Grimoire*, also called the *Constitution of Honorius*. Unfortunately, these titles are often interchanged (as with the I.G.O.S. edition mentioned below). The *Grimoire* is treated in the books we have already cited: Butler: pp. 89-97, Waite: pp. 103-110, and Shah: pp. 253-280.

*The Grimoire of Pope Honorius* “from a [German] manuscript from the Infernal Library of a Schwabian farmer,” translated by Kineta Ch’ien, was published in a limited edition in 1999 by Trident Books (Seattle); both the English and German are included. The text is somewhat different from the one treated by Butler, Waite, and Shah, though introduced by *The Constitution of Pope Honorius* given in French and English—the English of which is identical to Shah, pp. 255-6 and quite similar to Waite pp. 107-9. Included in the Trident edition is support material, such as a “Bibliographic Prolegomenon,” an “Examination of the Editions of the Grimoire,” and yet another text, *Coniurationes Demonum* (in English).

A translation of the SWORN BOOK, or *Liber sacer sive liber juratus*, was done by Daniel Driscoll: *The Sworn Book of Honorius the Magician* (Gillette: Heptangle Books, 1977 & Berkeley Heights: Heptangle Books, 1983). Printed as a fancy collectable, this work is now difficult and expensive to obtain; alas, it is incomplete and considered somewhat inaccurate. I.G.O.S. published a hardbound typescript, variously titled *Medieval Grimoire of Honorius*, *Grimoire of Honorius*, and *Handbook of Honorius the Magus* (translated by Robert Blanchard, Palm Springs: 1993). Even though it is called “*Grimoire*,” this work matches the description of the *iuratus* or SWORN BOOK of Honorius given by Lynn Thorndike in *History of Magic and Experimental Science*

(New York: Macmillan Company, 1923-1958; rpt. Columbia University Press), volume II, chapter XLIX: “Solomon and the Ars Notoria.”

There is *Liber Iuratus Honorii: A Critical Edition of the Latin Version of the Sworn Book of Honorius*, by Gösta Hedegård [ACTA UNIVERSITATIS STOCKHOLMIENSIS: *Studia Latina Stockholmiensa*] (Stockholm: Almqvist & Wiksell International, 2002). The text is in Latin; the 46-page introduction, however, is in English.

See “A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes” by Robert Mathiesen, and “The Devil’s Contemplatives: The *Liber iuratus*, The *Liber visionum* and Christian Appropriation of Jewish Occultism” by Richard Kieckhefer—both in *Conjuring Spirits*. Refer also to Frank Klaassen’s Ph.D. dissertation, RELIGION, SCIENCE, AND THE TRANSFORMATIONS OF MAGIC: MANUSCRIPTS OF MAGIC 1300-1600 (Toronto: University of Toronto, 1999), pages 129-135, and Klaassen’s § THE LIBER SACER OR SWORN BOOK OF HONORIUS within “English Manuscripts of Magic, 1300-1500: A Preliminary Survey,” in *Conjuring Spirits...*, (ed. Fanger), pp. 19-20.

#### 4. *Semiphoras & Shemhamphoras Salomonis Regis* (hereafter *S&S*):

*S&S* is surrounded by a mish-mash derived from Agrippa, pseudo-Agrippa, Jewish magic (*Shimmush Tebillim*), folk magic, and fragments from the Faustian school in a collection titled *The Sixth and Seventh Books of Moses* (New York: Wehman Brothers, n.d. [1880]; and Carbondale: Egyptian Publishing Company, n.d.; Chicago: The de Laurence Company, 1919.)

In 1982, there appeared the profoundly disappointing *New Revised Sixth and Seventh Books of Moses and the Magical Uses of Psalms*, edited by Migene Gonzolez-Wippler (Bronx: Original Publications). The text and especially the introduction are rife with errors.

In 2008, Joseph H. Peterson published a nicely-printed edition (Lake Worth: Ibis Press) which offers serious treatment of this hybrid collection of translations: clear, correct texts and diagrams, with an informative foreword, notes, and nine supplemental appendices—by far, the best edition.

The texts (with seals in Hebrew and magical script) of *The Sixth Book of Moses* and *The Seventh Book of Moses* are English translations from Johann Scheibel’s *Das Sechste und Siebente buch Mosis* (Stuttgart: 1849), which is volume six of Scheibel’s *Bibliothek der zauber geheimnis—und offenbarungsbücher*.

The *S&S* texts also trace back to German collections, namely volumes 3 and 4 of J. C. Horst’s *Zauberbibliothek* (6 vols., Mainz: 1821-6); and volume 3 of Scheibel’s *Das Kloster* (12 vols., Stuttgart and Leipzig: Theodor Thomas, 1846).\*

Interestingly, “The Seven Semiphoras of Adam” and “The Seven Semiphoras of Moses” closely match passages in the seventh book of *Liber Salomonis*, discussed below. For *S&S*, see Wehman, Egyptian, and de Laurence—pp. 116-140; Gonzolez-Wippler—pp. 125-164. Peterson, APPENDIX 3—pp. 141-168.

#### 5. *Liber Salomonis*, British Library Sloane MS 3826:

*Liber Salomonis* is not treated at length in any printed source, though it is described in *Ceremonial Magic* (pp. 20-21) and mentioned here and there by Shah and Butler. Thorndike mentions this MS only once in *History of Magic* (volume II, p. 281).

\* Other items from *Das Kloster* (vols. 2 and 5, respectively) are posted at the website of the Cleveland Public Library: *Libellus Magicus: A Nineteenth-Century Manuscript of Conjurations and Praxis Magica Fausti*, introduced, annotated, and transcribed by Stephen J. Zietz (1999); go to [www.cpl.org/010012/libellus/LIBELUS2.html](http://www.cpl.org/010012/libellus/LIBELUS2.html) (NOT FOUND: December 29, 2008) to bring up the contents page. Both are described by Waite (*Black Magic*, Weiser edition, pp. 102-4; *Ceremonial Magic*, Bell edition, pp. 110-112) and the first text is presented in both Latin and English at TWILIT GROTTTO: [www.esotericarchives.com](http://www.esotericarchives.com) > Black Magic with the title *Verus Jesuitarum Libellus*.

*Liber Salomonis* refers to itself as “Cephar Raziel,” “Sephar Raziel,” “booke of Raziel,” and “booke of Razeelus.” Solomon is indicated as the recipient and redactor—not the author—of the book in the narrative which introduces the text. However, most instructions begin, “Salomon said...” Others begin, “Hermes said...,” “Adam said...,” “Nathaniel said...,” “Moyses said...,” and “Raziel said...” Narrative passages refer to Raziel as the source of the book and to Adam as the original recipient.

*Liber Salomonis* comprises folio pages 2<sup>r</sup>-57<sup>r</sup> of British Library Sloane MS 3826; it contains seven treatises (as described on its own fo. 3<sup>r</sup>):

1. Clavis...“of astronomy and of the starres” (ff 5<sup>v</sup>-11<sup>v</sup>)
2. .Ala...“the vertues of some stones of herbes and of beasts” (ff 12<sup>r</sup>-27<sup>r</sup>)
3. Tractatus Thymiamatus...of suffumigations and of allegations of them and divisions” (ff 27<sup>r</sup>-34<sup>r</sup>)
4. The “Treatise of tymes of the year of the day and of the night ... when anything ought to be done by this booke” (ff 34<sup>r</sup>-46<sup>r</sup>)
5. The “Treatise of Cleanesse...of Abstinence” (ff 46<sup>r</sup>-51<sup>r</sup>)
6. “Samaim” which “nameth all the heavens and her angels and the operations or workings of them” (ff 51<sup>v</sup>-53<sup>v</sup>)
7. The “booke of Vertues...and miracles...the properties of the ark of magicke and of his figures and of the ordinance of same” (ff 53<sup>v</sup>-57<sup>v</sup>)

The rest of Sloane MS 3826 consists of

1. *Incipit Canon*: The rule of the book of consecration, or the manner of working (ff 57<sup>r</sup>-60<sup>r</sup>)
2. Orisons (ff 60<sup>r</sup>-65<sup>r</sup>)
3. Magical directions (ff 65<sup>r</sup>-83<sup>v</sup>)\*
4. *Liber Luna* (ff 84<sup>r</sup>-94<sup>r</sup>)\*\*
5. *Raxhaek*: The Invocation of Oberon Concerning Physick &c (ff 98<sup>r</sup>-99<sup>r</sup>)
6. The Call of *Bilgal*, One of the 7 etc. (fo. 99<sup>v</sup>)
7. An Experiment for a Fayry (fo. 100<sup>r</sup>)
8. *Beleemus De imaginibus* (ff 100<sup>v</sup>-101<sup>r</sup>)

Sloane MS 3826 is in English, except for (i) the opening lines of paragraphs in *Liber Salomonis* and *Incipit Canon*; (ii) the Orisons; (iii) the invocation, constriction, ligation, and license of *Raxhaek*; and (iv) *Beleemus De imaginibus* (BELEEMUS ON THE IMAGES [of the planets]). Folio pages 58<sup>r</sup>-83<sup>v</sup> have been identified as material from THE SWORN BOOK of Honorius (see note 10, and below, “Printed notices of Sloane MS 3826”: Mathiesen).†

\* Robert Mathiesen (in the article listed below, page 14) lists “Sloane 3826...ff. 58-83?” [Mathiesen’s question mark] among the manuscript versions of the SWORN BOOK at the British Library, though he places it with those which “preserve the original Latin text.” Portions of 3826 are in Latin (see above), but the bulk of the text is in English. Gösta Hedegård refutes this identification (*Liber Iuratus Honorii*, pages 13-14, note 37), quoting Rachel Stockdale that 3826 ff 58—62 contain “The rule of the booke of Consecration or the manner of working, with some orisons.” Hedegård then refers to Waite (*Book of Black Magic*..., page 35), stating that the treatises of this part of 3826 “extract matter” from Honorius works; Hedegård allows that this “may possibly be right” (page 14, note 13).

The two paragraphs on fo. 68 begin, “Dixit Thebit Pencorat...” and “Thebit said...” The reference is almost certainly to Thabit ben Korra, or Tabit ibn Korrah, or Qurra (c.836-c.901), member of the pagan sect, the Sabians (mainly of the city Harran, Thabit’s birthplace). A prolific and eclectic writer, philosopher, and translator (he rendered the Greek philosophers—e.g., Archimedes, Aristotle, Euclid—into Arabic or Syriac), Thabit was an authority on the occult, particularly on the subject of images. Indeed, he is cited in *Picatrix* and the works of Albertus Magnus and Peter de Abano. (My thanks to Lester Ness who kindly provided information regarding Thebit Pencorat = Tabit ibn Qurra.)

\*\* *Liber Luna* is quite similar to part of the text presented by Juris Lidaka in “*The Book of Angels, Rings, Characters and Images of the Planets*: Attributed to Osborn Bokenham,” in *Conjuring Spirits*.

† Refer to the introduction to my transcription of *Liber Salomonis: Cephar Raziel* on the composition and redaction of Sloane 3826, at <http://www.digital-brilliance.com/kab/karr/Solomon/index.htm>.

## Printed notices of Sloane MS 3826:

- *Alchemy Web Site*, “organised by Adam McLean.” “Sepher Raziel Manuscripts,” on-line at <http://www.alchemywebsite.com/raziel.html>; also in print as an appendix to Steve Savedow’s *Sepher Razial Hemelach: The Book of the Angel Razial*, York Beach: Samuel Weiser, Inc., 2000.
- Cresswell, Julia. *The Watkins Dictionary of Angels*, London: Watkins Publishing, 2006; Cresswell uses Sloane 3826 as her “base text” in compiling this grand list of “angels and angelic beings.”
- Klaassen, Frank F. RELIGION, SCIENCE, AND THE TRANSFORMATIONS OF MAGIC: MANUSCRIPTS OF MAGIC 1300-1600. Ph.D. dissertation: Toronto: University of Toronto, 1999: p. 133 (ref. *Liber sacer* i.e., Honorius material), p. 207 (as an example of a seventeenth-century collection combining ritual and scholastic image magic), p. 259 (listed under “Seventeenth Century [MSS]”).
- Mathiesen, Robert. “A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes,” in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger. University Park: Pennsylvania State University Press, 1998: p. 145 (Sloane 3826 ff. 58-83 is listed as a MS of the *Sworn Book of Honorius*).
- “M. Plessner, article on ‘Balinus’ in *Encyclopedia of Islam* (new edn.1959) I, p. 995.” (This entry appears on the British Library reference form which accompanies the microfilm version of the MS from which the current transcription has been done.)
- Shah, Idries. *Oriental Magic*. New York: E.P. Dutton & Co., 1956; rpt 1973: page 191, BIBLIOGRAPHY, Grimoire References, *Chaldea*: “The following ‘Black Books’ of the sorcerers have traces of Chaldean magical rituals or processes attributed to Chaldean origin: Sefer Raziel (The Book of Raziel). B.M. Sloane 3826.”
- Shah, Idries. *The Secret Lore of Magic*. Secaucus: Citadel Press Inc., 1958: pp. 288, 289, 290, and 310; ref. abbreviation (SR).
- Thorndike, Lynn. *History of Magic and Experimental Sciences*, volume II: THE FIRST THIRTEEN CENTURIES. New York: Columbia University Press 1923: p. 281.
- Waite, Arthur Edward. *Book of Black Magic and of Pacts*. London: Redway, 1898; rpt. New York: Samuel Weiser, Inc., 1972: pp. 33-4 of the Weiser edition.
- Waite, Arthur Edward. *The Book of Ceremonial Magic*. London: Rider, 1911; rpt. New York: Bell Publishing Company, 1969: pp. 20-21 and 22 of the Bell edition. (*The Book of Ceremonial Magic* is a revised version of *Book of Black Magic and of Pacts*.)

## Works of Related Interest:

Agrippa, [Henry] Cornelius. *The Fourth Book of Occult Philosophy*, edited... by Stephen Skinner. London: Askin Publishers, 1978; rpt Berwick [ME]: Ibis Press, 2005.

This is the translation of Robert Turner (London: 1655) and the only edition which includes *all* of the items in Turner's collection rather than just *The Fourth Book* and *Heptameron* (see below). The Ibis Press edition is also well-prepared and reasonably priced.

- OF OCCULT PHILOSOPHY, OR OF MAGICAL CEREMONIES: THE FOURTH BOOK—Agrippa
- HEPTAMERON, OR MAGICAL ELEMENTS—Peter de Abano
- ISOGOGE: AN INTRODUCTORY DISCOURSE ON THE NATURE OF SUCH SPIRITS—Georg Pictorius Villinganus
- ARBATEL OF MAGICK: OF THE MAGICK OF THE ANCIENTS
- OF GEOMANCY—Agrippa
- OF ASTRONOMICAL GEOMANCY—Gerard Cremonensis

\_\_\_\_\_. *Of Occult Philosophy, Book Four*, edited and translated by Robert Turner. Originally published, Antwerp: 1531; Turner's translation, 1655. Gillette: Heptangle Books, 1985.

Includes the *Heptameron* or *Magical Elements* of Peter de Abano; find both at [www.esotericarchives.com](http://www.esotericarchives.com).

\_\_\_\_\_. *Three Books of Occult Philosophy*, and annotated by Donald Tyson. Original English translation 1651; Tyson's edition, St. Paul: Llewellyn Publications, 1993.

The support material which Tyson provides makes this edition a valuable reference source. Text at [www.esotericarchives.com](http://www.esotericarchives.com).

(anon.) *The Black Pullet: Science of Magical Talisman*, translated from the French: *La Poule Noire*. New York: Samuel Weiser, Inc., 1972; rpt. (edited by Darcy Kuntz) Edmonds: Holmes Publishing Group, 1998.

On *The Black Pullet*, see Waite, *Ceremonial Magic*, pp. 113-132.

Bailey, Michael D. *Battling Demons: Witchcraft, Heresy, and Reform in the Late Middle Ages* [MAGIC IN HISTORY SERIES]. University Park: Pennsylvania State University Press, 2003.

Barrett, Francis. *The Magus. A Complete System of Occult Philosophy*. London: 1801; rpt. New Hyde Park: University Books, 1967; rpt. York Beach: Samuel Weiser Inc., 2000.

Most of the contents were copied from Agrippa and other sources. See the defense of Barrett in Alison L. Butler, *THE REVIVAL OF THE OCCULT PHILOSOPHY: CABALISTIC MAGIC AND THE HERMETIC ORDER OF THE GOLDEN DAWN* (M.A. thesis, St. John's: Memorial University of Newfoundland, 2000): CHAPTER TWO: "Beyond Attribution: The Importance of Barrett's *Magus*."

Best, Michael; and Brightman, Frank H. (eds) *The Book of Secrets of Albertus Magnus. Of the Virtues of Herbs, Stones, and Certain Beasts, Also of the Marvels of the World* (13<sup>th</sup> century). Oxford: Oxford University Press, 1973; rpt. York Beach: Samuel Weiser Inc., 1999.

The recent Weiser edition is preferable to the reprint from Kessinger (Kila, Montana) entitled *Egyptian Secrets or White and Black Art for Man and Beast* of Albertus Magnus (copied from the Egyptian Publishing Co. [Chicago] edition).

Betz, Hans Dieter (ed). *The Greek Magical Papyri in Translation, Including the Demotic Spells*, Volume One: Texts. 2<sup>nd</sup> edition Chicago: University of Chicago Press, 1992.

Black, S. Jason; and Hyatt, Christopher S. *Pacts with the Devil. A Chronicle of Sex, Blasphemy & Liberation*. Tempe: New Falcon Publications, 1993 and 1997.

*Pacts* includes versions of *Grimoirum Verum*, *Grand Grimoire* and *Honorius*, edited and adapted to render them "doable." May I suggest "doabolic"?

Budge, E. A. Wallis. *Amulets and Talismans*. Originally published Oxford/ Cambridge: 1930, as AMULETS AND SUPERSTITIONS; rpt. New York: Collier Books, 1970.

See especially chapter XXIII: “The Kabbalistic Names and Signs, and Magical Figures, and Squares of the Seven Astrological Stars or Planets.”

Burnett, Charles. *Magic and Divination in the Middle Ages. Texts and Techniques in the Islamic and Christian Worlds* [COLLECTED STUDIES SERIES: CS557]. Aldershot: Variorum/Ashgate Publishing, Brookfield, 1996.

Cauzons, Th. de. *Magic and Sorcery in France, I*. [French original: LA MAGIE ET LA SORCERIE EN FRANCE, vol. 1 (of 4). Paris: Dorbon-aïne, 1910-12]. Palm Springs: I.G.O.S., 1994.

Christian, Paul. *The History and Practice of Magic* translated from the French by James Kirkup and Julian Shaw; edited and revised by Ross Nichols. (French original: 1870) New York: Citadel Press, Inc., 1963.

*A Wicked Pack of Cards* (see below under Decker) treats this 18<sup>th</sup>-century writer in “From Ghost Writer to Magus: Paul Christian” (= CHAPTER 9).

Cresswell, Julia. *The Watkins Dictionary of Angels: Over 2,000 Entries on Angels & Angelic Beings*. London: Watkins Publishing, 2006.

Davidson, Gustav. *A Dictionary of Angels, Including the Fallen Angels*. New York: The Free Press [A Division of The Macmillan Company], 1967.

Davies, Owen. *Grimoires: A History of Magic Books*. Oxford: Oxford University Press, 2009.

Davies’ broad summary of magic books through history in the first few chapters is may be useful, but it is awfully rapid. *Grimoires* gets most interesting—and original—in its chapters on more recent times: “Grimoires USA,” “Pulp Magic,” and “Lovecraft, Satan, and Shadows.”

Decker, Ronald; Depaulis, Thierry; and Dummett, Michael. *A Wicked Pack of Cards: The Origins of the Occult Tarot*. New York: St. Martin’s Press, 1996.

*Wicked Pack* is a well-written and well-researched treatment of how Tarot came to be positioned at the core of the Western occult, focusing on its assumption by the French occultists J.-B. Alliette (= Etteilla), Eliphas Levi, Gerard Encausse (= Papus), and, important in the present context, Paul Christian.

Dee, John. (various titles)

See my references to Dee in *Study of Christian Cabala in English*, Part 1, pages 10-12, and the reference list at <http://www-groups.dcs.st-and.ac.uk/~history/References/Dee.html>

de Givry, Emile Grillo. *Picture Museum of Sorcery, Magic, and Alchemy*, translated from the French by J. Courtney Locke. (French original, Paris: 1929: LE MUSEE DES SORCIERS, MAGES ET ALCHEMISTES). New Hyde Park: University Books, 1963.

*Dictionary of Deities and Demons in the Bible* (DDD). Editors: Karel van der Toorn, Bob Becking, and Pieter W. van der Horst. Leiden: E. J. Brill, 1995; second edition, extensively revised, 1999.

*Dictionary of Gnosis & Western Esotericism*, edited by Wouter Hanegraaff in collaboration with Antoine Faivre, Roelof van den Broek, and Jean-Pierre Brach (Leiden/Boston: Brill, 2005).

This superb collaboration contains entries on Agrippa, Albertus Magnus, Alchemy, Amulets, Astrology, Francis Barrett, John Dee, Intermediary Beings, Magic, Magical Instruments, Michael Scot, Peter of Abano, Satanism, and many more.

Ennomoser, Joseph. *The History of Magic*, 2 vols. translated from the German by William Howitt, “To which is added an appendix... selected by Mary Howitt.” 1854; rpt. New Hyde Park: University Books, 1970.

Fanger, Claire. "Virgin Territory: Purity and Divine Knowledge in Late Medieval Catoptromantic Texts," in *Aries*, NEW SERIES, vol. 5, no. 2. Leiden: Koninklijke Brill, 2005.

Flint, Valerie I. J. *The Rise of Magic in Early Medieval Europe*. Princeton: Princeton University Press, 1991.

Frazer, Sir James G. *The Golden Bough: A Study in Magic and Religion*. One-volume abridged edition, New York: Macmillan, 1922; rpt. 1942, 1951.

\_\_\_\_\_. *The New Golden Bough. A New Abridgement*, revised in the light of recent scholarship by Theodor H. Gaster. New York: Mentor Books, 1959; rpt. 1964.

Gardner, F. L.; Hockley, Frederick; & Redgrove, H. S. *Hebrew Talismanic Magic*, edited by Darcy Kuntz [KABBALISTIC GRIMOIRE SERIES V]. Edmunds: Holmes Publishing Group, 2001.

Goodrick-Clarke, Nicholas. *The Western Esoteric Traditions: A Historical Introduction*. Oxford: Oxford University Press, 2008.

See in particular, CHAPTER 2, "Italian Renaissance Magic and Cabala," CHAPTER 3, "Planetary and Angel Magic in the Renaissance," and CHAPTER 10, "Ritual Magic from 1850 to the Present."

Greene, Thomas M. "Language, Signs and Magic," in *Envisioning Magic: A Princeton Seminar & Symposium*, edited by Peter Schäfer & Hans G. Kippenberg. Leiden – New York – Köln: Brill, 1997.

Greene opens his discussion comparing the attitudes of sixteenth-century "country gentleman Reginald Scot" and his contemporary "English theologian William Perkins" toward witchcraft, concluding that "the perception of these two authors was generally correct, that witchcraft—and more broadly magic—does indeed threaten a conventionalist disjunctive linguistics. Both Scot and Perkins understood that a belief in magic required an alternate linguistic theory which would give substance and energy to the word..." (—page 256).

Griffith, F. Ll.; and Thompson, Herbert. *The Leyden Papyrus. An Egyptian Magical Book*. (originally published 1904 as THE DEMOTIC MAGICAL PAPYRUS OF LONDON AND LEYDEN); rpt. New York: Dover Publications, 1974.

Guazzo, Francesco Maria. *Compendium Maleficarum* Milan: 1608. Translated by E. A. Ashwin and edited by Montague Summers, London: John Rodker, 1929; rpt. New York: Dover Publications, Inc., 1988.

"Collected in 3 Books from many Sources...showing the iniquitous and execrable operations of witches against the human race, and the divine remedies by which they may be frustrated" (from the 1929 title page).

Hockley, Frederick. (Dietrich Bergman, ed.) *A Complete Book of Magic Science ... Transcribed from and Ancient Manuscript Grimoire by Frederick Hockley*. York Beach: Teitan Press, 2008.

Bergman describes *A Complete Book ...* as "a lengthier version of the text that had been published as 'The Secret Grimoire of Turiel.'" See below under "Malchus."

\_\_\_\_\_. (Silens Manus, ed.) *Occult Spells: A Nineteenth Century Grimoire compiled by Frederick Hockley*. York Beach: Teitan Press, 2009.

\_\_\_\_\_. (John Hamill, ed.) *The Rosicrucian Seer: Magical Writings of Frederick Hockley*. Wellingborough: Aquarian Press, 1986; revised edition with a chapter on Hockley's Manuscripts and a Note on Hockley as an Astrologer by R. A. Gilbert. York Beach: Teitan Press, 2009.

Henson, Mitch and Gail. "Magical Notebooks: A Survey of the Grimoires in the Golden Dawn," in *The Golden Dawn Journal*, Book III: THE ART OF HERMES. [LLEWELLYN'S GOLDEN DAWN SERIES]. St. Paul: Llewellyn Publications, 1995.



Idel, Moshe. "Hermeticism and Judaism," in *Hermeticism and the Renaissance: Intellectual History and the Occult in the Early Modern Europe*, edited by Ingrid Merkel and Allen G. Debus. Washington: Folger Books, 1988.

\_\_\_\_\_. "The Magical and Neoplatonic Interpretations of the Kabbalah in the Renaissance," in *Jewish Thought in the Sixteenth Century*, edited by Bernard Dov Cooperman. Cambridge/London: Harvard University Press, 1983.

Izmirlieva, Valentina. *All the Names of the Lord: Lists, Mysticism, and Magic*. Chicago – London: University of Chicago Press, 2008.

In the first section of her book, Izmirlieva analyzes *The Divine Names* of (pseudo-)Dionysius the Areopagite (1<sup>st</sup> century); in the second section, she studies the (Slavonic) amulet known as *The 72 Names of the Lord* (13<sup>th</sup> century). It is this second text which interests us here, for Izmirlieva "demonstrate[s], over a large body of textual traces, that *The 72 Names of the Lord* has its roots in the Gnostic Kabbalah and originates from a Kabbalo-Christian exchange that most probably took place in Provence in the twelfth century" (—page 12).

Janowitz, Naomi. *Magic in the Roman World: Pagans, Jews and Christians* [RELIGION IN THE FIRST CHRISTIAN CENTURIES] London/New York: Routledge, 2001.

Kahane, Henry and Renee; and Pietrangeli, Angelina. "Picatrix and the Talismans," in *Romance Philology* 19:4 (1966), pp. 574-593.

Kieckhefer, Richard. *Forbidden Rites: A Necromancer's Manual of the Fifteenth Century*. University Park: Pennsylvania State University Press, 1998.

\_\_\_\_\_. *Magic in the Middle Ages* [CAMBRIDGE MEDIEVAL TEXTBOOKS]. Cambridge: Cambridge University Press, 1989; rpt. 1995.

King, Francis. *The Rites of Modern Occult Magic* [= RITUAL MAGIC IN ENGLAND]. New York: The Macmillan Company, 1970.

Appendix B. "Mathers' Versions of the Grimoires."

King, Francis, and Sutherland, Isabel. *The Rebirth of Magic*. London: Corgi Books, 1982.

Chapter 3. "Grimoires and Sorcerers"

Klaassen, Frank. "Medieval Ritual Magic in the Renaissance," in *Aries*, NEW SERIES, vol. 3, no. 2. Leiden: Koninklijke Brill, 2003.

Kramer, Heinrich; and Sprenger James. *The Malleus Maleficarum*. Rome: 1484. Translated by Montague Summers, London: John Rodker, 1928; rpt. New York: Dover Publications, Inc., 1971.

Láng, Benedek. *Unlocked Books: Manuscripts of Learned Magic in the Medieval Libraries of Central Europe* [MAGIC IN HISTORY SERIES]. University Park: The Pennsylvania State University Press, 2008.

Not Spain, Italy, or Greece, but rather Poland, Hungary, and Bohemia.

Luck, Georg. *Arcana Mundi. Magic and the Occult in the Greek and Roman Worlds, A Collection of Texts*. Baltimore: Johns Hopkins University Press, 1985.

Malinowski, Bronislaw. *MAGIC, SCIENCE AND RELIGION and Other Essays*. Garden City: Doubleday [Anchor Books A23], 1948; rpt. 1954.

Malchus, Marius. *The Secret Grimoire of Turiel Being a System of Magic of the Sixteenth Century*. London: Aquarian Press, 1960; rpt. Edmunds: Sure Fire Press, 1994.

See note on Hockley's *Complete Book of Magic Science*, listed above.

*Man, Myth & Magic: An Illustrated Encyclopedia of the Supernatural*, edited by Richard Cavendish. New York: Marshall Cavendish Corporation, 1970.

Though this over-sized set of twenty-four books looks like something one might buy a volume per week at the supermarket, one has to be impressed with the names which appear on the list of contributors and the editorial advisory board: Mircea Eliade, R.J. Zwi Werblowsky, R. C. Zaehner, to name a few. Topics include ABERDEEN WITCHES, ABRACADABRA, [H.C.] AGRIPPA, ALPHABET, FRANCIS BARRETT, BLACK MAGIC AND WITCHCRAFT, BLACK MASS, MAGIC AND MYSTICISM, CORRESPONDENCES, JOHN DEE, DIVINATION, EUROPEAN WITCH PERSECUTIONS, EXORCISM, FAUST, FINDING OF WITCHES, FRENCH WITCHCRAFT, GERMAN WITCHCRAFT, GRIMOIRE, ITALIAN WITCHCRAFT, LOVE MAGIC, MAGIC, MAGIC POPYRI, MAGIC SQUARES, MODERN WITCHCRAFT, NORTH BERWICK WITCHES, OLD AGE AND WITCHCRAFT, PENTAGRAM, PICATRIX, RITUAL, RITUAL MAGIC, ROOTS OF RITUAL MAGIC, SACRED MAGIC OF ABRA-MELIN, SALEM WITCHES, SATANISM, SOMERSET WITCHES, THEURGY, THOMAS WEIR, WHITE MAGIC, AND WITCHCRAFT.

Massello, Robert. *Raising Hell: A Concise History of the Black Arts—and Those Who Dared to Practice Them*. New York: Perigree Books, 1996.

See especially Chapter 1. “Black Magic and Sorcery,” which includes sections on “The Great Grimoires” and “Conjurations from the *True Grimoire*.”

Mastrocinque, Attilio. *From Jewish Magic to Gnosticism* [STUDIEN UND TEXTE ZU ANTIKE UND CHRISTENTUM 24]. Tübingen: Mohr Siebeck, 2005.

Mathers, S.L. MacGregor (tr). *The Book of Sacred Magic of Abramelin the Mage*. London: Watkins, 1898; 2<sup>nd</sup> edition 1900; rpt. New York: Causeway Books, 1974; New York: Dover Publications, Inc., 1975.

McIntosh, Christopher. *The Devil's Bookshelf: A History of the Written Word in Western Magic from Ancient Egypt to the Present Day*. Wellingborough: The Aquarian Press, 1985.

McIntosh has written two of the best “popular” books on their respective subjects: *The Rosicrucians: The History, Mythology, and Rituals of an Esoterica Order* (London: Aquarian Press, 1980; rpt York Beach: Samuel Weiser, Inc., 1997) and *The Devil's Bookshelf*. These treatments are readable and reliable, being distillations of the long and careful research of a first-rate scholar.

McLean, Adam (ed). *A Treatise on Angel Magic, Being a Complete Transcription of MS. Harley 6482 in the British Library* [MAGNUM OPUS HERMETIC SOURCEWORKS #15]. Grand Rapids: Phanes Press, 1990; rpt York Beach: Weiser Books, 2006.

Meyer, Marvin; and Mirecki, Paul (eds). *Ancient Magic and Ritual Power* [RELIGIONS IN THE GRÆCO-ROMAN WORLD, volume 129]. Leiden – New York – London: E. J. Brill, 1995.

Meyer, Marvin; and Smith, Richard (eds). *Ancient Christian Magic. Coptic Texts of Ritual Power*. San Francisco: HarperSanFrancisco, 1994.

*Necronomicon. A Sumerian High Magical Grimoire*, edited and introduced by Simon. New York: Avon Books, 1975; 1980.

A search of NECRONOMICON on the Internet yields all kinds of entertaining and curious stuff, including shreds of the debate over whether the mysterious text ever actually existed. Adding to the scholarship, confusion, or hoax—take your pick—surrounding this work are

- *The Necronomicon: The Book of Dead Names*, edited by George Hay, introduced by Colin Wilson. London: Neville Spearman Ltd, 1978; rpt. London: Skoob Books, 1992.
- *The R'lyeh Text: Hidden Leaves from the Necronomicon*, edited by George Hay, researched, transcribed and annotated by Robert Turner, introduced by Colin Wilson. London: Skoob Books, 1995.
- Tyson, Donald. *Necronomicon: The Wanderings of Alhazred*. St. Paul: Llewellyn Publications, 2004.
- For a brief account, refer to Owen Davies' *Grimoires: A History of Magic Books* (Oxford: Oxford University Press, 2009), pages 262-8.

Neusner, Jacob; Frerichs, Ernest S; and Flesher, Paul V. Mc. (eds). *Religion, Science, and Magic: In Concert and in Conflict*. Oxford – New York: Oxford University Press, 1989.

Page, Sophie. *Magic in Medieval Manuscripts*. Toronto: University of Toronto Press, 2004.

Paracelsus. *The Archidoxes of Magic*, translated by Robert Turner, 1655; rpt. Kila: Kessinger Publishing, n.d.

Contains the “Secrets of Alchymy,” “Occult Philosophy,” and “Celestial Medicines.”

*Picatrix* OR *Ghalat al-Hakim* [THE GOAL OF THE WISE – the first English edition].

- VOLUME ONE, translated from the Arabic by Hashem Atallah; edited by William Kiesel (Seattle: Ouroboros Press, 2002)
- VOLUME TWO, translated by Hashem Atallah and Geylan Holmquest; edited by William Kiesel (Seattle: Ouroboros Press, 2008).

Published earlier were “*Picatrix*”: *Das Ziel des Weisen von Pseudo-Magriti*, translated into German from the Arabic by Helmut Ritter and Martin Plesner (The Warburg Institute/University of London, 1962)—a summary in English appears on pp. lix-lxxv; and *Picatrix: The Latin Version of the GHAYAT AL-HAKIM*, edited by David Pingree (The Warburg Institute, 1986). See Martin Plesner’s summary of the contents of *Picatrix* at [www.esotericarchives.com](http://www.esotericarchives.com) > Classical Grimoires.

Redgrove, H. Stanley. *Magic and Mysticism. Studies in Bygone Beliefs*. London: Rider, 1920; rpt. Secaucus: Citadel Press, 1972.

Rollo, David. *Glamorous Sorcery. Magic and Literacy in the High Middle Ages* [MEDIEVAL CULTURES, Volume 25]. Minneapolis – London: University of Minnesota Press, 2000.

Ryan, W.F. *The Bathhouse at Midnight. An Historical Survey of Magic and Divination in Russia*. University Park: Pennsylvania State University Press, 1999.

Savedow, Steve (ed/tr). *Sepher Raziel Hemelach. The Book of the Angel Raziel*. York Beach: Samuel Weiser, Inc., 2000.

An appendix to this book (pp. 280-286) gives a list of *Sefer Raziel* texts in manuscript compiled by Adam McLean. The first MS listed is British Library MS. Sloane 3826, which is discussed in the present paper above as *Liber Salomonis*. McLean’s list is posted on the Internet at the *Alchemy Web Site*: “Sepher Raziel Manuscripts,” [www.levity.com/alchemy/raziel.html](http://www.levity.com/alchemy/raziel.html).

*Sepher Raziel Hamelach* (= *Sefer Raziel*) is primarily a production of Jewish folk magic. It is discussed by Joshua Trachtenberg in *Jewish Magic and Superstition* (New York: Behrman’s Jewish Book House, 1939; subsequently reprinted), a rare academic treatment of Jewish magic, considered something of a classic, though in sore need of updating. Savedow’s work seems to attempt two things: (1) to provide a reliable English edition of the text, and (2) to provide practicing magicians with yet another *grimoire*.

Schäfer, Peter; and Kippenberg, Hans G. (eds). *Envisioning Magic: A Princeton Seminar and Symposium* [STUDIES IN THE HISTORY OF RELIGIONS (Numen BOOK SERIES), vol. LXXV]. Leiden – New York – Köln: Brill, 1997.

Scot, Reginald. *The Discovery of Witchcraft*. 1584 edition published by John Rodker, 1930; rpt., New York: Dover Publications, Inc.

See especially “Booke XV,” which can be viewed at [www.esotericarchives.com](http://www.esotericarchives.com).

Scott, Sir Walter. *Demonology and Witchcraft: Letters Addressed to J. G. Lockhart, Esq.* 1830; rpt. New York: Bell Publishing Company, 1970.

Seligmann, Kurt. *The History of Magic*. New York: Pantheon Books, Inc., 1948.

Shah, Sayed Idries. *Oriental Magic*. New York: Philosophical Library, 1957.

See Chapter 2. "Jewish Magic"; Chapter 3. "Solomon: King and Magician"; and the Bibliography, "Grimoire References."

Shumacher, Wayne. *Natural Magic and Modern Science: Four Treatises, 1590-1657* [MEDIEVAL AND RENAISSANCE TEXTS & STUDIES, volume 63]. State University of New York at Binghamton, 1989.

The treatises discussed are (i) Bruno's *De Magia, Theses de magia, De magia mathematica*; (ii) Martin Delrio's *Disquisitionum magicarum libri sex*; (iii) Campanella's *De sensu rerum et magia*; (iv) Gaspar Schott's *Magia universalis*

\_\_\_\_\_. *The Occult Sciences in the Renaissance*. Berkeley: University of California Press, 1972; 2<sup>nd</sup> printing 1973.

Shumaker's study gives full accounts of astrology, witchcraft, magic, alchemy, hermetic doctrine.

Skemer, Don C. *Binding Words: Textual Amulets in the Middle Ages*. University Park: Pennsylvania State University Press, 2006.

Sullivan, Lawrence E. (ed). *Hidden Truths: Magic, Alchemy, and the Occult*. [RELIGION, HISTORY AND CULTURE: Selections from *THE ENCYCLOPEDIA OF RELIGION*, edited by Mircea Eliade]. New York: Macmillan Publishing Company, 1989.

Thomas, Keith. *Religions and the Decline of Magic*. Oxford – New York: Oxford University Press, 1971; rpt. 1997.

Tomlinson, Gary. *Music in Renaissance Magic. Toward a Historiography of Others*. Chicago – London: University of Chicago Press, 1993.

Tyson, Donald. *Enochian Magic for Beginners. The Original System of Angel Magic*. St. Paul: Llewellyn Publications, 1997.

\_\_\_\_\_. *Ritual Magic. What It Is and How to Do It*. St. Paul: Llewellyn Publications, 1992.

Walker, D. P. *Spiritual and Demonic Magic. From Ficino to Campanella*. London: University of Notre Dame Press, 1958; rpt. 1975.

\_\_\_\_\_. *Unclean Spirits. Possession and Exorcism in France and England in the Late Sixteenth and Early Seventeenth Centuries*. Philadelphia: University of Pennsylvania Press, 1981.

Weyer, Johann (= Jean Wier, John Wier, Ioannes Wierus). *Witches, Devils, and Doctors in the Renaissance* (DE PRÆSTIGIIS DÆMONUM, 1583). Introduction and notes by George Mora; translation by John Shea; preface by John Weber [MEDIEVAL AND RENAISSANCE TEXTS & STUDIES, volume 73]. Binghamton: State University of New York at Binghamton, 1991; rpt. Tempe: Arizona State University, 1998.

Of particular interest are two sections of Book Two: Chapter II, "A DESCRIPTION OF THE INFAMOUS magician and of GOETELA and THEOURGLA"; and Chapter V, "CONCERNING CERTAIN *books of magic*," which discusses "books passed down by Raziël and Raphael," *Book Four on Occult Philosophy* attributed to Agrippa, but appraised by Weyer as "falsely ascribed to his hand," and "the pestilential little book of Pietro d'Abano entitled *Heptameron or Elements of Magic*." Chapter VI goes on to discuss Trithemius and his book *Steganographia*.

## Addendum: Solomonic Magic on the Internet

Some Solomonic texts seem to be everywhere on the Internet, while others are not represented at all. Anything touched by one of the founders of the Golden Dawn is, for better or worse, reproduced, pirated, and linked over and over, as, for example, W. W. Westcott's ubiquitous *Sefer Yezirah* or S. L. MacGregor Mathers' *Key of Solomon* and *Lemegeton*. What follows is our outline repeated with a selection of website addresses (followed by > WHAT TO CLICK TO FIND A TEXT OR INFORMATION)—plus a few notes:

### 1. The Clavicles

#### a. *The Key of Solomon*

- TWILIT GROTTO: [www.esotericarchives.com](http://www.esotericarchives.com) > Classical Grimoires. This ample site gives Mathers' text of the KEY; two other 16<sup>th</sup>-century renditions of the KEY: "The Key of Knowledge" (Add. MS 36674), and excerpts from a MSS Mathers used, "The Veritable Clavicles of Solomon" (Landsdowne 1203); Hermann Gollancz' description and a facsimile of *Mafteah Shelomoh*, a Hebrew version of the KEY; and Conybeare's translation of *Testament of Solomon*—all well presented.
- INTERNET SACRED TEXTS ARCHIVE: [www.sacred-texts.com](http://www.sacred-texts.com) > Grimoires (Mathers' text)
- ALCHEMY WEBSITE AND VIRTUAL LIBRARY: [www.levity.com/alchemy/solomon.html](http://www.levity.com/alchemy/solomon.html) > Solomonic Manuscripts: KEY OF SOLOMON, English Versions
- NORTON'S IMPERIUM: [www.hermetic.com/browe-archive](http://www.hermetic.com/browe-archive) > Classics of Magick (Mathers' text)

#### b. *Lemegeton*

- [www.esotericarchives.com](http://www.esotericarchives.com) > Classical Grimoires (Joseph H. Peterson's editions of all five sections, plus Weyer's *Pseudo-monarchia dæmonum*)
- [www.levity.com/alchemy/solomon.html](http://www.levity.com/alchemy/solomon.html) > Solomonic Manuscripts: *Lemegeton* and *Ars Notoria*
- [www.hermetic.com/browe-archive](http://www.hermetic.com/browe-archive) > Classics of Magick (Mathers/ Crowley) (This site includes a transcription of the alternative fifth book, *Ars Nova*.)

### 2. The Grimoires

#### a. *Grimorium Verum*

- [www.esotericarchives.com](http://www.esotericarchives.com) > Black Magic (two versions: French/ English and Italian)

#### b. True Black Magic

- (not found)

#### c. The Grand Grimoire

- [www.esotericarchives.com](http://www.esotericarchives.com) > Black Magic (Only the contents are given on the website; the full text on CD can be ordered.)

### 3. The SWORN BOOK and the *Grimoire* of Honorius (two different texts)

- An English version of THE SWORN BOOK from "the Royal MS 17 A xlii" (= *Liber juratis*) and the contents of three French versions of the *Grimoire* are at [www.esotericarchives.com](http://www.esotericarchives.com) > Classical Grimoires and > Black Magic

#### 4. *Semiphoras* and *Shembamphoras Salomonis Regis*

- The complete text of *The Sixth and Seventh Books of Moses* (which includes *Seʿuṣ*) with a brief introduction “but most illustrations omitted” is at [www.esotericarchives.com](http://www.esotericarchives.com) > What’s new > Jan 1, 2006 > Part 2
- *The Sixth Book of Moses* and *The Seventh Book of Moses* can also be found at [www.sacred-texts.com](http://www.sacred-texts.com) > Grimoires.
- *The Sixth and Seventh Books of Moses*, *Semiphoras*, and *Shembamphoras* are all at The Realm of Shade: [www.realm-of-shade.com/booksofmoses/](http://www.realm-of-shade.com/booksofmoses/) (This site no longer exists: CHECKED December 29, 2008)

#### 5. *Liber Salomonis* and other portions of Sloane MS 3826

- A full transcription of British Library Sloane MS 3826 appears at COLIN’S HERMETIC KABBALAH: *Don Karr’s Solomonic Magic*, at [www.digital-brilliance.com/kab/karr/Solomon/index.htm](http://www.digital-brilliance.com/kab/karr/Solomon/index.htm)
- [www.levity.com/alchemy/solomon.html](http://www.levity.com/alchemy/solomon.html) > Solomonic Manuscripts: *Sepher Raziel*

Further, refer to the website (apparently in-progress) HEPTARCHIA—THE SEVENFOLD DOMINION at <http://www.heptarchia.net/> :

From the late thirteenth century world – in the shadow of which Peter of Abano (1250-1316) died while incarcerated on his second charge of heresy – to the late sixteenth century European world through which John Dee (1527-1608) was impelled by conversations with angels, the fundamental principles of Western magic were inscribed.

Once as inseparable as the front and back of a talisman, the Promethean mission of the magus was relentlessly in tension with the cultural dread of the sorcerer, locked in some monstrous double. Looking now through the mists of time do we see maligned holy men or self-deluding wizards? The vellum manuscripts, the leather-bound books and the dust-encrusted wax seals – are these enough to answer whether such uncanny Judaeo-Christian emissions were reconstituting and vivifying the effaced inscriptions of some *pharmakon* that rippled through the centuries from the pagan excreta of Hellenistic cauldrons? And if, instead of looking deeper into the past, we turn in the direction of the present, was it truly the cold light of Reason that evaporated whatever power once roiled within this fascinating polarity, draining its credibility and dissipating its energy? Did Western magic ever offer an alternative to the patterns of thought that arose in the seventeenth century, were transformed in the Enlightenment’s crucible, and became illuminating beams, charting our progress in accordance with what has proven ultimately to be the sterile, positivist visions of modernity?

This site seeks to answer these questions through an exploration of Western Magic as it was constituted in the Middle Ages and the Renaissance. It is through careful study of the genealogy of magic that we seek its relevance as a practice today.