

# AGRIPPA:



THE FOURTH BOOK  
OF OCCULT PHILOSOPHY  
HEPTANGLE BOOKS & GILLETTE, NJ

OCCULT PHILOSOPHY, BOOK IV



OF OCCULT  
PHILOSOPHY  
BOOK FOUR  
MAGICAL CEREMONIES  
BY  
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## PUBLISHER'S FOREWORD



AD Agrippa issued this work in his lifetime, he assuredly would not have entitled it 'Occult Philosophy, Book IV,' a title chosen as convenient by subsequent editors; for it adds little new to the previous three books of Occult Philosophy: furthermore the title would do damage to the ontological distinction made in the other three books. The division of the "Occult Philosophy" into three books corresponds nicely with the tripartite neo-Platonic ontology to which Agrippa subscribed: Book I, natural magic or Physics; Book II, celestial magic or Astrology; & Book III, divine magic or Theology, understood here in the neo-Platonic sense of dealing with the Architypical World. The Fourth Book does not represent, as do the other three, another ontological distinction. Rather, the Fourth Book stands in relation to the other three undisputed books much in the same way as a labouratory manual stands to a text on theoretical Chemistry or Physics. It seeks to make explicit & demonstrable that which is implicit in the more theoretical three books: it is devoted to praxis rather than to theory. To the extent that it succeeds as a manual, without doing damage to the theoretical base upon which it is founded; questions of exact authorship seem moot. Whether penned & authorized by Agrippa himself, or penned by an associate or student, & issued with-

out authorization, as were the early editions of the "Occult Philosophy" in 1510; it remains the work of Agrippa or of his school & as such a fitting epilogue to the three books of "Occult Philosophy."

**V**IEWED as a manual, one would expect to find & does find much summarization from the other three books. Some would criticise the work for the repetition it does contain, & on this basis affirm that no author would so liberally reproduce himself; & on that basis the work condemned as a technically superior forgery. It is, however, inherent in the nature of a manual to be a summation & a repetition of the text to which it is a hand-book. If there is complaint concerning repetition & lack of originality, it is due to a lack of understanding of the nature of the work.

**A**S dedicated to praxis as is the "Fourth Book of Occult Philosophy," for our translator it is not explicit enough. Appended by Robert Turner, & probably ever to be appended in every future edition of this work is the "Heptameron" or Magical Elements of Peter de Abano. A most concise & explicit treatise: a treatise wherein the neophyte is lead step by step through the elements of magical ritual with little or no regard to theory. Compared with Agrippa's more speculative work, it is dogmatic & specific. Its dogmatism & specificity is more appropriate to a neophyte whose question is 'how to' rather than 'why;' as such,

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we concur with Robert Turner as to its necessity & include it as an appendix to this edition.

**W**E have re-set the 1655 edition of Robert Turner in new type rather than produce a photo-facsimile of the first English edition; thus for the convenience of the reader we have eliminated the long s's & where deemed necessary used modern spellings. The original was not typographically divided or separated into chapters or sections; likewise, we have not divided the text, except that four-line initials have been inserted to indicate where we believe a natural division in the text occurs. We felt that this was an unobtrusive method of indicating to the reader a natural break in the text without distorting the typographical unity of the original. The type chosen to re-issue this work is Jenson; a type, while Roman in form, is Mediæval in colour and effect: a fitting representation for a transitional character such as Agrippa who stood with one foot in Mediæval tradition & one foot in the Renaissance enlightenment.

**A**S a more fitting preface than we could compose, we have inserted here following Agrippa's preface to the 1531 edition of the "Three Books of Occult Philosophy." In his preface to the only authorized edition of this work one senses his ambivalence; he would have rather kept it secret, but as no word ever spoken can ever be re-called, one cannot choose what posterity will remember.

## AGRIPPA TO THE READER.

**I** Do not doubt but the title of our book of Occult Philosophy, or of Magic, may by the rarity of it allure many to read it, amongst which, some of a disordered judgment & some that are perverse will come to hear what I can say, who, by their rash ignorance, may take the name of Magic in the worse sense &, though scarce having seen the title, cry out that I teach forbidden Arts, sow the seeds of heresies, offend the pious, & scandalize excellent wits; that I am a sorcerer, & superstitious & devilish, who indeed am a Magician: to whom I answer, that a Magician doth not, amongst learned men, signify a sorcerer or one that is superstitious or devilish; but a wise man, a priest, a prophet; & that the Sybils were Magicianesses, & therefore prophesied most clearly of Christ; & that Magicians, as wise men by the wonderful secrets of the world, knew Christ, the author of the world, to be born, & came first of all to worship him; & that the name of Magic was received by philosophers, commended by divines, & is not unacceptable to the Gospel. I believe that the supercilious censors will object against the Sybils, holy Magicians & the Gospel itself sooner than receive the name of Magic into favour. So conscientious are they that neither Apollo nor all the Muses,



nor an angel from heaven can redeem me from their curse. Whom therefore I advise that they read not our writings, nor understand them, nor remember them. For they are pernicious & full of poison; the gate of Acheron is in this book; it speaks stones—let them take heed that it beat not out their brains. But you that come without prejudice to read it, if you have so much discretion of prudence as bees have in gathering honey, read securely, & believe that you shall receive no little profit, & much pleasure; but if you shall find any things that may not please you, let them alone & make no use of them, for I do not approve of them, but declare them to you. But do not refuse other things, for they that look into the books of physicians do, together with antidotes & medicines, read also of poisons. I confess that Magic teacheth many superfluous things, & curious prodigies for ostentation; leave them as empty things, yet be not ignorant of their causes. But those things which are for the profit of men—for the turning away of evil events, for the destroying of sorceries, for the curing of diseases, for the exterminating of phantasmas, for the preservation of life, honour, or fortune—may be done without offense to God or injury to religion, because they are, as profitable, so necessary. But I have admonished you that I have writ many things rather narratively than affirmatively; for so it seemed needful that we should pass over fewer things, following the

judgments of Platonists & other Gentile Philosophers when they did suggest an argument of writing to our purpose. Therefore if any error have been committed, or any thing hath been spoken more freely, pardon my youth, for I wrote this being scarce a young man, that I may excuse myself, and say, whilst I was a child I spake as a child, & I understood as a child, but being become a man, I retracted those things which I did being a boy, & in my book of the "Vanity & Uncertainty of Sciences" I did, for the most part, retract this book. But here, haply, you may blame me again, saying, "Behold, thou, being a youth, didst write, & now, being old, hast retracted it; what, therefore, hast thou set forth?" I confess, whilst I was very young, I set upon the writing of these books, but, hoping that I should set them forth with corrections & enlargements—& for that cause I gave them to Trithemius, a Neapolitanian Abbot, formerly a Spanhemensian [c. 1510], a man very industrious after secret things. But it happened afterwards that, the work being intercepted, before I finished it, it was carried about imperfect & impolished, & did fly abroad in Italy, in France, in Germany, through many men's hands; & some men, whether more impatiently or imprudently I know not, would have put it thus imperfect to the press, with which mischief, I, being affected, determined to set it forth myself, thinking that there might be less danger if

these books came out of my hands with some amendments than to come forth, torn & in fragments, out of other men's hands. Moreover, I thought it no crime if I should not suffer the testimony of my youth to perish. Also, we have added some chapters & inserted many things which did seem unfit to pass by, which the curious reader shall be able to understand by the inequity of the very phrase, for we were unwilling to begin the work anew & to unravel all that we had done, but to correct it & put some flourish upon it. Wherefore, I pray thee, courteous reader, weigh not these things according to the present time of setting them forth, but pardon my curious youth if thou find any thing in them that may displease thee.

Henry Cornelius Agrippa,

Antwerp, 1531.



OF OCCULT PHILOSOPHY  
OR  
OF MAGICAL CEREMONIES



**N** our Books of Occult Philosophy, we have not so compendiously, as copiously, declared the principles, grounds, and reasons of Magick itself, & after what manner the experiments thereof are to be chosen, elected, & compounded, to produce many wonderful effects; but because in those books they are treated of, rather Theoretically, than Practically; & some also are not handled completely & fully, & others very figuratively, & as it were Enigmatically & obscure Riddles, as being those which we have attained unto with great study, diligence, & very curious searching & exploration, & are heretofore set forth in a more rude & unfashioned manner. Therefore in this book, which we have composed & made as it were a Complement & Key of our other books of Occult Philosophy, & of all Magical Operations, we will give unto thee the documents of holy & undefiled verity, & Inexpugnable & Unresistable Magical Discipline, & the most pleasant & de-

lectable experiments of the sacred Deities. So that as by the reading of our other books of Occult Philosophy, thou mayest earnestly covet the knowledge of these things; even so with reading this book, thou shalt truly triumph. Wherefore let silence hide these things within the secret closets of thy religious breast, & conceal them with constant Taciturnity.



**H**IS therefore is to be known, that the names of the intelligent presidents of every one of the Planets are constituted after this manner: that is to say, by collecting together the letters out of the figure of the world, from the rising of the body of the Planet, according to the succession of the Signs through the several degrees; & out of the several degrees, from the aspects of the Planet himself, the calculation being made from the degree of the ascendant. In like manner are constituted the names of the Princes of the evil spirits; they are taken under all the Planets of the presidents in a retrograde order, the projection being made contrary to the succession of the signs, from the beginning of the seventh House. Now the name of the supreme & highest intelligence, which many do suppose to be the soul of the world, is collected out of the four Cardinal points of the figure of the world, after the manner already delivered: & by the opposite & contrary way, is known the name of the great Dæmon, or evil spirit, upon the four cadent

Angles. In the like manner shalt thou understand the names of the great presidential spirits ruling in the Air, from the four Angles of the succedant Houses: so that as to obtain the names of the good spirits, the calculation is to be made according to the succession of the signs, beginning from the degree of the ascendant: & to attain the names of the evil spirits, by working the contrary way.

**Y**OU must also observe, that the names of the evil spirits are extracted, as well from the names of the good spirits, as of the evil: so notwithstanding, that if we enter the table with the name of a good spirit of the second order, the name of the evil spirit shall be extracted from the order of the Princes & Governours; but if we enter the table with the name of a good spirit of the third order, or with the name of an evil spirit a Governor, after what manner soever they are extracted, whether by this table, or from a celestial figure, the names which do proceed from hence, shall be the names of the evil spirits, the Ministers of the inferior order.

**I**T is further to be noted, that as often as we enter this table with the good spirits of the second order, the names extracted are of the second order: & if under them we extract the name of an evil spirit, he is of the superior order of the Governours. The same order is, if we enter with the name of an evil

extract the name of an evil spirit, he is of the superior order of the Governours. The same order is, if we enter with the name of an evil spirit of the superior order. If therefore we enter this table with the names of the spirits of the third order, or with the names of the ministering spirits, as well of the good spirits, as of the evil, the names extracted shall be the names of the ministering spirits of the inferior order.

**B**UT many Magicians, men of no small Authority, will have the tables of this kind to be extended with Latin letters: so that by the same tables also, out of the name of any office or effect, might be found out the name of any spirit, as well good as evil, by the same manner which is above delivered, by taking the name of the office or of the effect, in the column of letters, in their own line, under their own star. And of this practice Trismegistus is a great Author, who delivered this kind of calculation in Ægyptian letters: not unproperly also may they be referred to other letters of other tongues, for the reasons assigned to the signs; for truly he only is extant of all men, who have treated concerning the attaining to the names of spirits.

**T**HEREFORE the force, secrecy & power, in what manner the sacred names of spirits are truly & rightly found out, consisteth in the disposing of vowels, which do



make the name of a spirit, & wherewith is constituted the true name, & right word. Now this art is thus perfected and brought to pass: first, we are to take heed of the placing the vowels of the letters, which are found by the calculation of the celestial figure, to find the names of the spirits of the second order, Presidents & Governours. And this in the good spirits, is thus brought to effect, by considering the stars which do constitute & make letters, & by placing them according to their order: first, let the degree of the eleventh House be subtracted from the degree of that star which is first in order; & that which remaineth thereof, let it be projected from the degree of the ascendant, & where that number endeth, there is part of the vowel of the first letter: begin therefore to calculate the vowels of these letters, according to their number & order; & the vowel which falleth in the place of the star, which is the first in order, the same vowel is attributed to the first letter. Then afterwards thou shalt find the part of the second letter, by subtracting the degree of a star which is the second in order from the first star; and that which remaineth, cast from the ascendant. And this is the part from which thou shalt begin the calculation of the vowels; & that vowel which falleth upon the second star, the same is the vowel of the second letter. And so consequently mayest thou search out the vowels of the following letters always, by subtracting the

degree of the following star, from the degree of the star next preceeding and going before. And so also all calculations & numerations in the names of the good spirits, ought to be made according to the succession of the signs. And in calculating the names of the evil spirits, where in the names of the good spirits is taken the degree of the eleventh House, in these ought to be taken the degree of the twelfth House. And all numerations & calculations may be made with the succession of the signs, by taking the beginning from the degree of the tenth House.

**B**UT in all extractions by tables, the vowels are placed after another manner. In the first place therefore is taken the certain number of letters making the name itself, & is thus numbered from the beginning of the column of the first letter, or whereupon the name is extracted; & the letter on which this number falleth, is referred to the first letter of the name, extracted by taking the distance of the one from the other, according to the order of the Alphabet. But the number of that distance is projected from the beginning of his column; & where it endeth, there is part of the first vowel: from thence therefore thou shalt calculate the vowels themselves, in their own number & order, in the same column; & the vowel which shall fall upon the first letter of a name, the same shall be attributed to that name. Now thou shalt find the following vowels, by taking the

distance from the precedant vowel to the following: & so consequently according to the succession of the Alphabet. And the number of that distance is to be numbered from the beginning of his own column; & where he shall cease, there is the part of the vowel sought after. From thence therefore must you calculate vowels, as we have abovesaid; & those vowels which shall fall upon their own letters, are to be attributed unto them.: if therefore any vowel shall happen to fall upon a vowel, the former must give place to the latter: & this you are to understand only of the good spirits. In the evil also you may proceed in the same way; except only, that you make the numerations after a contrary & backward order, contrary to the succession of the Alphabet, & contrary to the order of the columns (that is to say) in ascending.



**C**HE name of good Angels, & of every which we have taught how to find out, in our third book of Occult Philosophy according to that manner, is of no little Authority, nor of a mean foundation. But now we will give unto thee some other ways, illustrated with no vain reasons. One whereof is, by taking in the figure of the nativity, the five places of 'Hylech:' which being noted, the characters of the letters are projected in their order & number from the beginning of Aries: & those letters which fall upon the degrees of

the said places, according to their order & dignity disposed & aspected, do make the name of an Angel. There is also another way, wherein they do take 'Almutel,' which is the ruling & governing stars over the aforesaid five places; & the projection is to be made from the degree of the ascendant; which is done by gathering together the letters falling upon 'Almutel': which being placed in order, according to their dignity, do make the name of an Angel. There is furthermore another way used, & very much had in observation from the Ægyptians, by making their calculation from the degree of the ascendant, & by gathering together the letters according to the 'Almutel' of the eleventh House; which House they call a good Dæmon: which being placed according to their dignities, the names of the Angels are constituted. Now the names of the evil Angels are known after the like manner, except only that the projections must be performed contrary to the course & order of the succession of the signs, so that whereas in seeking the names of good spirits, we are to calculate from the beginning of Aries; contrariwise, in attaining the names of the evil, we ought to account from the beginning of Libra. And whereas in the good spirits we number from the degree of the ascendant; contrarily, in the evil, we must calculate from the degree of the seventh House. But according to the Ægyptians the name of an Angel is collected according to

the 'Almutel' of the twelfth House, which they call an evil spirit. Now all those rites, which are elsewhere already by us delivered in our third book of Occult Philosophy, may be made by the characters of any language. In all which (as we have abovesaid) there is a mystical & divine number, order & figure; from whence it cometh to pass, that the same spirit may be called by divers names. But others are discovered from the name of the spirit himself, of the good or evil, by tables formed to this purpose.



**N**OW these celestial characters do consist of lines & heads: the heads are six according to the six magnitudes of the stars, whereunto the planets also are reduced. The first magnitude holdeth a Star, with the Sun, or a Cross. The second with Jupiter a circular point. The third holdeth with Saturn, a semicircle, a triangle, either crooked, round, or acute. The fourth with Mars, a little stroke penetrating the line, either square, straight, or oblique. The fifth with Venus & Mercury, a little stroke or point with a tail, ascending or descending. The sixth with the Moon a point made black. All which you may see in the ensuing table. The heads then being posited according to the site of the Stars in the figure of Heaven, then the lines are to be drawn out, according to the congruency or agreement of their natures. And this you are to understand of the fixed Stars. But in the erecting of the Planets,

the lines are drawn out, the heads being posited according to their course & nature amongst themselves.

	Stars,	Heads,	Lines joyned to the Heads,
I. 0			
II. 24			
III. 7			
III. 8			
V. 9			
VIC			

**W**HEN therefore a character is to be found of any celestial Image ascending in any degree or face of a sign, which do consist of Stars of the same magnitude & nature; then the number of these Stars being posited according to their place & order, the lines are drawn after the similitude of the Image signified, as copiously as the same can be done.

**B**UT the Characters which are extracted according to the name of a spirit, are composed by the table following, by giving to every letter that name which agreeth unto him, out of the table; which although it may

appear easy to those that apprehend it, yet there is herein no small difficulty; to wit, when the letter of a name falleth upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may be thus known: for if a letter falleth upon the line of letters, consider of what number this letter may be in the order of the name; as the second, or the third; then how many letters that name containeth; as five or seven; & multiply these numbers one after another by themselves, & treble the product: then cast the whole (being added together) from the beginning of the letters, according to the succession of the Alphabet: & the letter upon which that number shall happen to fall, ought to be placed for the character of that spirit. But if any letter of a name fall on the line of figures, it is thus to be wrought. Take the number how many this letter is in the order of the name, & let it be multiplied by that number of which this letter is in the order of the Alphabet; and being added together, divide it by nine, & the remainder showeth the figure or number to be placed in the character: & this may be put either in a Geometrical or Arithmetical figure of number; which notwithstanding ought not to exceed the number of nine, or nine Angles.

## The characters of good Spirits

A simple point.



Round.



Starry.



Straight Standing line.



Lying.



Oblique.



Line crooked like a bow.



Like waves.



Toothed.



Interfection right.



Inherent.



Adhering separate.



Obliq; interfection simple.



Mixt.



Manifold.



Perpendicular right dexter.



Sinister.



Neuter.



A whole figure.



Broken.



Half.



A letter inhering.



Adhering.



Separate.





## The Characters of evil Spirits

A right line.



Crooked.



Reflexed.



A simple figure.



Penetrate.



Broken.



A right letter.



Retrograde.



Invers'd.



Flame.



Winde.



Water.



A mafs.



Rain.



Clay.



A flying thing.



A creeping thing.



A serpent.



An eye.



A hand.



A foot.



A crown.



A crest.



Horns.



## The Characters of evil Spirits

A Scepter.



A sword.



A scourge.



**B**UT the Characters which are understood by the revelation of Spirits, take their virtue from thence; because they are, as it were, certain hidden seals, making the harmony of some divinity: either they are signs of a Covenant entered into, & of promised & plighted faith, or of obedience. And those Characters cannot by any other means be searched out.

**M**OREOVER, besides these Characters, there are certain familiar Figures & Images of evil Spirits, under which forms they are wont to appear, & yield obedience to them that invoke them. And all these Characters or Images may be seen by the table following, according to the course of the letters constituting the names of Spirits themselves: so that if in any letter there is found more than the name of one Spirit, his Image holdeth the pre-eminence, the others imparting their own order; so that they which are the first orders, to them is attributed the head, the upper part of the body, according to their own figure: those which are the lowest, do possess the thighs & feet; so also the middle letters do attribute like

to themselves the middle parts of the body, or give the parts that fit. But if there happen any contrariety, that letter which is the stronger in the number shall bear rule: & if they are equal, they all impart equal things. Furthermore, if any name shall obtain any notable Character or Instrument out of the Table, he shall likewise have the same character in the Image.

**H**E may also attain to the knowledge of the dignities of the evil Spirits, by the same Tables of Characters & Images: for upon what spirit soever there falleth any excellent sign or instrument out of the Table of Characters, he possesseth that dignity. As if there shall be a Crown, it showeth a Kingly dignity; if a Crest or Plume, a Dukedom; if a Horn, a County; if without these there be a Scepter, Sword, or forked Instrument, it showeth Rule & Authority. Likewise out of the Table of Images you shall find them which bear the chief Kingly dignity: from the Crown judge dignity; & from the Instruments, Rule & Authority. Lastly, they which bear a human shape & figure, have greater dignity than those which appear under the Forms & Images of Beasts; they also who ride, do excel them which appear on foot. And thus according to their commixtures, you may judge the dignity & excellency of Spirits, one before another. Moreover, you must understand, that the Spirits of the inferior order, of what dignity soever they be are always subject

to the Spirits of the superior order: so also, that it is not incongruent for their Kings & Dukes to be Subject & Minister to the presidents of the superior order.

§ The shapes familiar to the Spirits of Saturn.



THEY appear for the most part with a tall, lean, & slender body, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, & on each side nosed or beaked: there likewise appeareth a face on each knee, of a black shining colour: their motion is the moving of the wind, with a kind of earthquake: their sign is white earth, whiter than any snow. The particular forms are: ¶ A King having a beard, riding on a Dragon. ¶ An old man with a beard. ¶ An old woman leaning on a staffe. ¶ A Hog. ¶ A Dragon. ¶ An Owl. ¶ A black Garment. ¶ A Hook or Sickl. ¶ A Juniper-tree.

§ The familiar forms to the Spirits of Jupiter.



THE Spirits of Jupiter do appear with a body sanguine & cholerick, of a middle stature, with a horrible fearful motion; but with a mild countenance, a gentle speech, & of the colour of Iron. The motion of them is flashings of Lightning & Thunder; their sign is, there will appear men about the circle, who shall seem to be devoured of Lions. Their particular forms are: ¶ A King with a Sword

drawn, riding on a Stag. ¶ A Man wearing a Mitre in long rayment. ¶ A Maid with a Laurel-Crown adorned with Flowers. ¶ A Bull. ¶ A Stag. ¶ A Peacock. ¶ An azure Garment. ¶ A Sword. ¶ A Box-tree.

¶ The familiar shapes of the Spirits of Mars.

**T**HEY appear in a tall body, choleric, a filthy countenance, of colour brown, swarthy or red, having horns like Harts' horns, and Grifhins claws, bellowing like wild Bull. Their motion is like fire burning; their sign Thunder & Lightning about the Circle. Their particular shapes are: ¶ A King armed riding upon a Wolf. ¶ A Man armed. ¶ A Woman holding a buckler on her thigh. ¶ A Hee-goat. ¶ A Horse. ¶ A Stag. ¶ A red Garment. ¶ Wool. ¶ A Cheeslip.

¶ Shapes familiar to the Spirits of the Sun.

**T**HE Spirits of the Sun do for the most part appear in a large, full & great body sanguine & gross, in a gold colour, with the tincture of blood. Their motion is as the Lightning of Heaven; their sign is to move the person to sweat that calls them. But their particular forms are: ¶ A King having a Scepter riding on a Lion. ¶ A King crowned. ¶ A Queen with a Scepter. ¶ A Bird. ¶ A Lion. ¶ A Cock. ¶ A yellow or golden Garment. ¶ A Scepter. ¶ Caudaius.

☿ Familiar shapes of the Spirits of Venus.

**T**HEY do appear with a fair body, of middle stature, with an amiable & pleasant countenance, of colour white or green, the upper part golden. The motion of them is as it were a most clear Star. For their sign, there will seem to be maids playing without the Circle, which will provoke & allure him that calleth them to play. But their particular forms are:  
☾ A King with a Scepter riding upon a Camel.  
☾ A Maid clothed & dressed beautifully. ☾ A Maid naked. ☾ A Shee-goat. ☾ A Camel. ☾ A Dove. ☾ A white or green Garment. ☾ Flowers.  
☾ The herb Savine,

♁ The familiar forms of the Spirits of Mercury.

**T**HE Spirits of Mercury will appear for the most part in a body of a middle stature, cold, liquid & moist, fair, & with an affable speach; in a human shape & form, like unto a Knight armed; of colour clear & bright. The motion of them is as it were silver coloured clouds. For their sign, they cause & bring horror & fear unto him that calls them. But their particular shapes are: ☾ A King riding upon a Bear. ☾ A fair Youth. ☾ A Woman holding a distaffe. ☾ A Dog. ☾ A Shee-bear. ☾ A Magpie. ☾ A Garment of sundry changable colours. ☾ A Rod. ☾ A little staffe.

§ The forms familiar to the Spirits of the Moon.

**T**HEY will for the most part appear in a great & full body, soft & phlegmatique, of colour like a black obscure cloud, having a swelling countenance, with eyes red & full of water, a balde head, & teeth like a wild bear. Their motion is as it were an exceeding great tempest of the Sea. For their sign, there will appear an exceeding great rain about the Circle. And their particular shapes are: ¶ A King like an Archer riding upon a Doe. ¶ A little Boy. ¶ A Woman-hunter with a bow & arrows. ¶ A Cow. ¶ A little Doe. ¶ A Goose. ¶ A Garment green or silver coloured. ¶ An Arrow. ¶ A Creature having many feet.

**B**UT we now come to speak of the holy & sacred Pentacles & Sigils. Now these pentacles, are as it were certain holy signs preserving us from evil chances & events, & helping & assisting us to bind, exterminate, & drive away evil spirits, & alluring the good spirits, & reconciling them unto us. And these penticles do consist either of Characters of the good spirits of the superior order, or of sacred pictures of holy letters or revelations, with apt & fit versicles, which are composed either of Geometrical figures & holy names of God, according to the course & manner of many of them; or they are compounded of all of them, or very many of them mixt. And

the Characters which are useful for us to constitute & make the pentacles, they are the Characters of the good Spirits, especially & chiefly of the good spirits of the first & second order, & sometimes also of the third order. And this kind of Characters are especially to be named holy; & then those Characters which we have above called holy. What Character soever therefore of this kind is to be instituted, we must draw about him a double circle, wherein we must write the name of his Angel: & if we will add some divine name congruent with his Spirit & Office, it will be of the greater force & efficacy. And if we will draw about him any angular figure, according to the manner of his numbers, that also shall be lawful to be done. But the holy pictures which do make the pentacles, are they which everywhere are delivered unto us in the Prophets & sacred Writings, as well of the old as of the new Testament. Even as the figure of the Serpent hanging on the cross, & such-like; whereof very many may be found out of the visions of the Prophets, as of Elaias, Daniel Esdras & others, & also out of the revelation of the "Apocalypse." And we have spoken of them in our third book of Occult Philosophy, where we have made mention of holy things. Therefore when any picture is posited of any of these holy Images, let the circle be drawn round about it on each side thereof, wherein let there be written some divine name, that is apt and con-



formed to the effect of that figure, or else there may be written about it some versicle taken out of part of the holy Scripture, which may desire to ascertain or depreciate the desired effect. As, if a pentacle were to be made to gain victory or revenge against ones enemies, as well visible as invisible; the figure may be taken out of the second book of the 'Macchabees:' that is to say, a hand holding a golden Sword drawn, about which let there be written the versicle there contained, to wit: "Take the holy Sword, the gift of God, wherewith thou shalt slay the adversaries of my people Isræl." Or also there may be written about it a versicle of the fifth Psalm: "In this is the strength of thy arm: before thy face there is death;" or some other such like versicle. But if you will write any divine name about the figure, then let some name be taken that signifies Fear, a Sword, Wrath, the Revenge of God, or some such-like name congruent & agreeing with the effect desired. And if there shall be written any Angular figure, let him be taken according to the reason & rule of the numbers, as we have taught in our second book of Occult Philosophy, where we have treated of the numbers, & of the like operations. And of this sort there are two pentacles of sublime virtue & great power, very useful & necessary to be used in the consecration of experiments & Spirits: one whereof is that in the first chapter of the "Apocalypse," to wit: a figure of the

Majesty of God sitting upon a Throne, having in his mouth a two-edged Sword, as there it is written, about which let there be written: "I am Alpha & Omega, the beginning & the end, which is, & which was, & which is to come, the Almighty. I am the first & the last, who am living, & was dead, & behold I live for ever & ever; & I have the keys of death & hell." Then shall be written about it these versicles: "Give commandment, O God, to thy strength." "Confirm, Oh God, thy work in us." "Let them be as dust before the face of the wind. And let the Angel of the Lord scatter them." "Let all their ways be darkness & uncertain. And let the Angel of the Lord persecute them." Moreover, let there be written about it the ten general names, which are: EL † ELOHIM † ELOHE † ZEBATH † ELION † ESCERCHIE † ADONAY † JAH † TETRAGRAMMATON † SADAY

**H**ERE is another pentacle, the figure whereof is like unto a Lamb slain, having seven eyes, & seven horns, & under his feet a book sealed with seven seals, as it is in the 5. chapt. of the "Apocalypse." Whereabout let there be written this versicle: "Behold the Lion hath overcome of the Tribe of Judah, the root of David. I will open the book, & unloose the seven seals thereof." And one other versicle: "I saw Satan like lightening fall down from heaven. Behold, I have given you power to tread upon serpents & scorpions, &

over all the power of your enemies, & nothing shall be able to hurt you." And let there be also written about it the ten general names, as aforesaid

**B**UT those pentacles which are thus made of figures & names, let them keep this order: for when any figure is posited, conformable to any number, to produce any certain effect or virtue, there must be written thereupon, in all the several Angles, some divine name, obtaining the force & efficacy of the thing desired: yet so nevertheless, that the name which is of this sort do consist of just so many letters, as the Figure may constitute a number; or of so many letters of a name, as joined together amongst themselves, may make the number of a Figure; or by any number which may be divided without any superfluidity or diminution. Now such a name being found, whether it be only one name or more, or divers names, it is to be written in all the several Angles in the Figure: but in the middle of the Figure let the revolution of the name be whole and totally placed, or at least principally.

**S**OMETIMES also we constitute Pentacles, by making the revolution of some kind of name, in a square Table, & by drawing about it a single or double Circle, & by writing therein some holy versicle competent & befitting this name, or from which that name is extracted. And this is the way of making the

Pentacles, according to their several distinct forms & fashions, which may as we please either multiply or commix by course among themselves, to work the greater efficacy, & extension & enlargement of force & virtue.

**S**, if a depreciation should be made for the overthrow & destruction of ones enemies, then we are to mind & call to remembrance how God destroyed the whole face of the earth in the deluge of waters; & the destruction of Sodom & Gomorrah, by raining down fire & brimstone; likewise, how God overthrew Pharaoh & his host in the Red-Sea: & to call to mind if any other malediction or curse be found in holy Writ. And thus in things of the like sort. So likewise in depreciating & praying against perils & dangers of waters, we ought to call to remembrance the saving of Noth in the deluge of waters, the passing of the children of Israël through the Red-Sea: & also we are to mind how Christ walked upon the waters, & saved the ship in danger to be cast away with the tempest; & how he commanded the winds & the waves, & they obeyed him; & also, that he drew Peter out of the water, being in danger of drowning: & the like. And lastly, with these we invoke & call upon some certain holy names of God, to wit, such as are significative to accomplish our desire, & accommodated to the desired effect: as, if it be to overthrow enemies, we are to invoke & call upon the names of wrath, revenge, fear,

justice, & fortitude of God: & if we would avoid & escape any evil or danger, we then call upon the names of mercy, defence, salvatoin, fortitude, goodness, & such-like names of God. When also we pray unto God that he would grant unto us our dzires, we are likewise to intermix therewith the name of some good spirit, whether one only, or more, whose office it is to execute our desires: & sometimes also we require some evil spirit to restrain or compel, whose name likewise we intermingle; & that rightly especially, if it be to execute any evil work; as revenge, punishment, or destruction.

**F**URTHERMORE, if there be any Versicle in the Psalms, or in any other part of holy Scripture, that shall seem congruent & agreeable to our desire, the same is to be mingled with our prayers. Now after prayer hath been made unto God, it is expedient afterwards to make an Oration to that executioner whom in our precedent prayer unto God we have desired should administer unto us, whether one or more, or whether he be an Angel, or Star, or Soul, or any of the noble Angels. But this kind of Oration ought to be composed according to the Rules which we have delivered in the second book of Occult Philosophy, where we have treated of the manner of the composition of Enchantments.

**Y**OU may know further, that these kind of bonds have a threefold difference: ¶ for the first bond is, when we conjure by Natural things: ¶ the second is compounded of Religious mysteries, by Sacraments, Miracles, & things of this sort: ¶ & the third is constituted by Divine names, & holy Sigils. And by these kind of bonds, we may bind not only spirits, but also all other creatures whatsoever; as animals, tempests, burnings, floods of waters, & the force & power of Arms. Oftentimes also we use these bonds aforesaid, not only by conjuration, but sometimes also using the means of depreciation & benediction. Moreover, it conduceth much to this purpose, to join some sentence of holy Scripture, if any shall be found convenient hereunto: as, in the conjuration of Serpents, by commemorating the curse of the Serpent in the earthly Paradise, & the setting up of the Serpent in the wilderness; & further adding that Versicle: "Thou shalt walk upon the Asp & the Basilisk, &c." Superstition also is of much prevalency herein, by the translation of some Sacramental Rites, to bind that which we intend to hinder; as, the Rites of Excommunication, of Sepulchres, Funerals, Buryings, & the like.



**Y**ND now we come to treat of the Consecrations which men ought to make upon all instruments & things necessary to be used in this Art: & the

virtue of this Consecration most chiefly consists in two things; to wit, in the power of the person consecrating, & by the virtue of the prayer by which the Consecration is made. For in the person consecrating, there is required holiness of Life, & power of sanctifying: both of which are acquired by Dignification & Initiation. And that the person himself should with a firm & undoubted faith believe the virtue, power & efficacy hereof. And then in the prayer itself by which this Consecration is made, there is required the like holiness; which either solely consisteth in the prayer itself, as, if it be by divine inspiration ordained to this purpose, such as we have in many places of the holy Bible; or that it be hereunto instituted through the power of the Holy Spirit, in the ordination of the church. Otherwise there is in the Prayer a Sanctimony, which is not only by itself, but by the commemoration of holy things; as, the commemoration of holy Scriptures, Histories, Works, Miracles, Effects, Graces, Promises, Sacraments & Sacramental things, & the like. Which things, by a certain similitude, do seem properly or improperly to appertain to the thing consecrated.

**H**ERE is used also the invocation of some Divine names, with the consignation of holy Seals, & things of the like sort, which do conduce to sanctification & expiation; such as are the sprinkling with Holy Water, Unctions with Holy Oyl, & odouriferous

Suffumigations appertaining to holy Worship. And therefore in every Consecration there is chiefly used the Benediction & Consecration of Water, Oyl, Fire, & Fumigations, used everywhere with holy Wax-lights or Lamps burning: for without Lights no Sacrament is rightly performed. This therefore is to be known, & firmly observed, that if any Consecration be to be made of things profane, in which there is any pollution or defilement, then an exorcising & expiation of those things ought to proceed the consecration. Which things being so made pure, are more apt to receive the influences of the Divine virtues. we are also to observe, that in the end of every Consecration, after that the prayer is rightly performed, the person consecrating ought to bless the thing consecrated, by breathing out some words, with divine virtue & power of the present Consecration, with the commemoration of his virtue & authority, that it may be the more duely performed, & with an earnest & intentive mind. And therefore we will here lay down some examples hereof, whereby the way to the whole perfection hereof may the more easily be made to appear unto you.

**S**O then, in the consecration of water, we ought to commorate how that God hath placed the firmament in the misdt of the waters, & in what manner that God hath placed the fountain of waters in the earthly Paradise, from whence sprang four holy rivers, which



watered the whole earth. Likewise we are to call to remembrance in what manner God made the water to be the instrument of executing his justice in the destruction of the Giants in the general deluge over all the earth, & in the overthrow of the host of Pharaoh in the Red-Sea; also how God led his own people through the midst of the Sea on dry ground, & through the midst of the river of Jordan; & likewise how marvelously he drew forth water out of the stony rock in the wilderness; & how at the prayer of Samson, he caused a fountain of running water to flow out of the cheek-tooth of the jaw-bone of an ass: & likewise, how God hath made waters the instrument of his mercy, & of salvation, for the expiation of Original Sin: also, how Christ was baptized in the Jordan, & hath hereby sanctified & cleansed the waters. Moreover, certain divine names are to be invocated, which are conformable hereunto; as, that God is a living fountain, living water, the fountain of mercy; & names of the like kind.

**A**ND likewise in the consecration of fire, we are to commemorate how that God hath created the fire to be an instrument to execute his justice, for punishment, vengeance, & for the expiation of sins: also, when God shall come to judge the world, he will command a conflagration of fire to go before him. And we are to call to remembrance in what manner God appeared to Moses in the burning bush; &

also, how he went before the children of Israël in a pillar of fire; & that nothing can be duely offered, sacrificed, or sanctified, without fire; & how that God instituted fire to be kept continually burning in the Tabernacle of the Covenant; & how miraculously he re-kindled the same, being extinct, & preserved it elsewhere from going out, being hidden under the waters: & things of this sort. Likewise the Names of God are to be called upon which are consonant hereunto; as, it is read in the Law & the Prophets, that God is a consuming fire: & if there be any of the divine names which signifieth fire, or such-like names; as, the glory of God, the light of God, the splendor & brightness of God.

**A**ND likewise in the consecration of Oyl & Perfumes, we are to call to remembrance such holy things as are pertinent to the purpose, which we read in "Exodus" of the holy anointing oyl, & divine names significant hereunto, such as is the name Christ, which signifies anointed: & what mysteries there are hereof; as that in the "Revelation," of the two Olive-trees distilling holy oyl into the lamps that burn before the face of God. ¶ And the blessing of the lights, wax, & lamps, is taken from the fire, & the altar which containeth the substance of the flame: & what other such similitudes as are in mysteries; as that of the seven candlesticks & lamps burning before the face of God. ¶ These therefore are the Consecrations which first of all

are necessary to be used in every kind of devotion, & ought to proceed it, & without which nothing in holy Rites can be duely performed.

¶ In the next place now we shall show unto you the consecration of Places, Instruments, & such-like things.

**T**HEREFORE when you would consecrate any Place or Circle, you ought to take the prayer of Solomon used in the dedication of the Temple: & moreover, you must bless the place with the sprinkling of Holy-water, & with Fumigations; by commemorating in the benediction holy mysteries; such as these are: The sanctification of the throne of God, of mount Sinai, of the Tabernacle of the Covenant, of the Holy of holies, of the temple of Jerusalem. Also, the sanctification of mount Golgotha, by the crucifying of Christ; the sanctification of the Temple of Christ; of mount Tabor, by the transfiguration & ascension of Christ: and the like. And by invoking divine names which are significant hereunto; such as the Place of God, the Throne of God, the Chair of God, the Tabernacle of God, the Altar of God, the Habitation of God, & such-like divine names of this sort, which are to be written about the Circle or place to be consecrated.

**A**ND in the consecrations of instruments, & of all other things whatsoever that are servicable to this Art, you shall proceed

after the same manner, by sprinkling the same with Holy-water, perfuming the same with holy Fumigations, anointing it with holy Oyl, sealing it with some holy Sigil, & blessing it with prayer; & by commemorating holy things out of the sacred Scriptures, Religion, & Divine names which shall be found agreeable to the thing that is to be consecrated: as for example sake, in consecrating a sword, we are to call to remembrance that in the Gospel, "He that had two coats, &c." & that place in the second of the "Macchabees," That a sword was divinely & miraculously sent to Judas Macchabeus. And if there be anything of the like in the Prophets; as that place, "Take unto you two-edged swords, &c."

**I**N like manner you shall consecrate experiments & books, & whatsoever of the like nature, as is contained in writings, pictures, & the like, by sprinkling, perfuming, anointing, sealing, & blessing with holy commemorations, & calling to remembrance the sanctifications of mysteries; as, the sanctifying of the Tables of the ten Commandments, which were delivered to Moses by God in Mount Sinai; the sanctification of the Testaments of God, the Old & New; the sanctification of the Law, & of the Prophets, & Scriptures, which are promulgated by the holy Ghost. Moreover, there is to be commemorated such divine names as are fit & convenient hereunto; as these are: The Testament of God, The book of God, The book

of Life, The knowledge of God, The wisdom of God & the like. And with such kind of Rites is the personal consecration performed.

**H**ERE is furthermore, besides these, another Rite of consecration, of wonderful power, & much efficacy; & this is out of the kinds of superstitions. That is to say, when the Rite of consecration or collection of any Sacrament in the Church is transferred to that thing which we would consecrate.

**I**T is to be known also, that Vows, Oblations, & Sacrifice, have the power of consecration, as well real as personal; & they are as it were certain covenants & conventions between those names with which they are made, & us who make them, strongly cleaving to our desire & wished effect: as when we dedicate, offer, & sacrifice, with certain names or things; as, when we dedicate, offer, & sacrifice, with certain names or things; as, Fumigations, Unctions, Rings, Images, Looking-glasses; & things less material, as Deities, Sigils, Pentacles, Enchantments, Orations, Pictures, & Scriptures: of which we have largely spoken in our third book of Occult Philosophy.

**H**ERE is extant amongst those Magicians (who do most use the ministry of evil spirits) a certain Rite of invoking spirits by a Book to be consecrated before to that purpose; which is properly called "A Book of Spirits;" whereof we shall

now speak a few words. For this book is to be consecrated, a book of evl spirits, ceremoniously to be composed, in their name & order: whereunto they bind with a certain holy Oath, the ready & present obedience of the spirits therein written.

**N**OW this book is to be made of most pure & clean paper, that hath never been used before; which many do call 'Virgin-paper.' And this book must be inscribed after this manner: that is to say, let there be placed on the left side the image of the spirit, & on the right side his character, with the Oath above it, containing the name of the spirit, & his dignity & place, with his office & power. Yet very many do compose this book otherwise, omitting the characters or image: but it is more efficacious not to neglect any thing which conduceth to it.

¶ Moreover, there is to be observed the circumstances of places, times, hours, according to the Stars which these spirits are under, & are seen to agree unto, their site, rite, & order being applied.

**W**HICH book being so written, & well bound, is to be adorned, garnished, & kept secure, with Registers & Seals, least it should happen after the consecration to open in some place not intended, & endanger the operator. Furthermore, this book ought to be kept as reverently as may be: for irreverence of the

mind causeth it to loose its virtue, with pollution & profanation.

**N**OW this sacred book being thus composed according to the manner already delivered, we are then to proceed to the consecration thereof after a twofold way: one whereof is, That all & singular the spirits who are written in the book, be called to the Circle, according to the rites & order which we have before taught; & the book that is to be consecrated, let it be placed without the Circle in a triangle. And in the first place, let there be read in the presence of the spirits all the Oaths which are written in that book; & then the book to be consecrated being placed without the Circle in a triangle there drawn, let all the spirits be compelled to impose their hands where their images & characters are drawn, & to confirm & consecrate the same with a special & common Oath. Which being done, let the book be taken & shut, & preserved as we have before spoken, & let the spirits be licensed to depart, according to due rite & order.

**T**HERE is another manner of consecrating a book of spirits, which is more easy, & of much efficacy to produce every effect, except that in opening this book the spirits do not always come visible. And this way is thus: Let there be made a book of spirits as we have before set forth: but in the end thereof let there be written Invocations & Bonds, & strong Con-

jurations, wherewith every spirit may be bound. Then this book must be bound between two Tables or Lamens, & in the inside thereof let there be drawn the holy Pentacles of the Divine Majesty, which we have before set forth & described out of the 'Apocalypse:' then let the first of them be placed in the beginning of the book, & the second at the end of the same. This book being perfected after this manner, let it be brought in a clear & fair time, to a Circle prepared in a cross-way, according to the Art which we have before delivered; & there in the first place the book being opened, let it be consecrated to the rites & ways which we have before declared concerning Consecration. Which being done, let all the spirits be called which are written in the book, in their own order & place, by conjuring them thrice by the bonds described in the book, that they come unto that place within the space of three days, to assure their obedience, & confirm the same, to the book so to be consecrated. Then let the book be wrapped up in clean linen, & buried in the middle of the Circle, & there fast stopped up: & then the Circle being destroyed, after the spirits are licensed, depart before the rising of the sun: & on the third day, about the middle of the night, return, & new make the Circle, & with bended knees make prayer & giving thanks unto God, & let a precious perfume be made, & open the hole, & take out the book; & so let it be kept,




not opening the same. Then you shall license the spirits in their order, & destroying the Circle, depart before the sunrise. And this is the last rite & manner of consecrating, profitable to whatsoever writings & experiments, which do direct to spirits, placing the same between two holy Lamens or Pentacles, as before is shown.

**B**UT the Operator, when he would work by this book thus consecrated, let him do it in a fair & clear season, when the spirits are least troubled; & let him place himself towards the region of the spirits. Then let him open the book under a due Register; let him invoke the spirits by their Oath there described & confirmed, & by the name of their character & image, to that purpose which you desire: & if there be need, conjure them by the bonds placed in the end of the book. And having attained your desired effect, then you shall license the spirits to depart.

**A**ND now we shall come to speak concerning the invocation of spirits, as well of the good spirits as of the bad. ¶ The good spirits may be invocated of us, divers ways, & in sundry manners do offer themselves unto us. For they do openly speak to those that watch, & do offer themselves to our sight, or do inform us in dreams by oracle of those things which are desired. Whosoever therefore would call any good spirit, to

speak or appear in sight, it behoveth them especially to observe two things: one whereof is about the disposition of the invocant; the other about those things which are outwardly to be adhibited to the invocation, for the conformity of the spirits to be called. It behoveth therefore that the invocant himself be religiously disposed for many days to such a mystery. In the first place therefore, he ought to be confessed & contrite, both inwardly & outwardly, & rightly expiated, by daily washing himself with holy water. Moreover, the invocant ought to conserve himself all these days, chaste, abstinent, & to separate himself as much as may be done, from all perturbation of mind, & from all manner of foreign & secular business. Also, he shall observe fastings all these days, as much as shall seem convenient to him to be done. Also, let him daily between sun-rising & sun-setting, being clothed with a holy linen garment, seven times call upon God, & make a deprecation to the Angels to be called according to the rule which we have before taught. Now the number of days of fasting & preparation, is commonly the time of a whole Lunation. There is also another number observed amongst the Caballists, which is forty days.

OW concerning those things which do appertain to this Rite of Invocation, the first is, That a place be chosen clean, pure, close, quiet, free from all manner of noise,


& not subject to any straingers' sight. This place must first be exorcised & consecrated: & let there be a table or altar placed therein, covered with clean white linen, & set towards the East: & on each side thereof, let there be set two consecrated wax-lights burning, the flame whereof ought not to go out all these days. In the middle of the altar, let there be placed Lamens, or the holy paper which we have before described, covered with pure white linen; which is not to be opened until the end of these days of the Consecration. You shall also have in readiness a precious perfume, & pure anointing oyl; & let them be both kept consecrated. There must also a Censer be set on the head of the altar, wherein you shall kindle the holy fire, & make a perfume every day that you shall pray. You shall also have a long garment of white linen closed before & behind, which may cover the whole body & feet, & girt about you with a girdle. You shall also have a veil of pure clean linen, & in the forepart thereof let there be fixed golden or gilded Lamens, with the inscription of the name ✠ Tetragrammaton ✠; all which things are to be sanctified & consecrated in order. But you must not enter into the holy place, unless it be first washed, & arayed with a holy garment; & then you shall enter into it with your feet naked. And when you enter therein, you shall sprinkle it with holy water: then you shall make a perfume upon the altar, & afterwards with


bended knees pray before the altar as we have directed.

**B**UT in the end of these days, on the last day, you shall fast more strictly: & fasting on the day following, at the rising of the sun, you may enter into the holy place, using the ceremonies before spoken of, first by sprinkling yourself, then with making a perfume, you shall sign yourself with holy oyl in the forehead, & anoint your eyes; using prayer in all these Consecrations. Then you shall open the holy Lamén, & pray before the altar upon your knees, as abovesaid: & then an invocation being made to the Angels, they will appear unto you, which you desire; which you shall entertain with a benign & chaste communication, & license them to depart.

**N**OW the Lamén which is to be used to invoke any good spirit, you shall make after this manner; either in metal conformable, or in new wax, mixt with spices & colours conformable: or it may be made in clean paper, with convenient colours: & the outward form or figure thereof may be square, circular, or triangular, or of the like sort, according to the rule of numbers: in which there must be written the divine names, as well the general names as the special. And in the center of the Lamén, let there be drawn a character of six corners; in the middle whereof, let there be written the name & character of the Star, or of

the Spirit his governor, to whom the good spirit that is to be called is subject. And about this character, let there be placed so many characters of five corners, as the spirits we would call together at once. And if we shall call only one spirit, nevertheless there shall be made four pentagons, wherein the name of the spirit or spirits, with their characters, is to be written. Now this table ought to be composed when the Moon is increasing, on those days & hours which then agree to the Spirit. And if we take a fortunate star herewith, it will be the better. Which Table being made in this manner, it is to be consecrated according to the rules above delivered.

ND this is the way of making the general Table, serving for the invocation of all good spirits whatsoever. Nevertheless we may make special Tables congruent to every spirit, by the rule which we have above spoken of concerning holy Pentacles.

ND now we will declare unto you another Rite more easy to perform this thing: that is to say, Let the man that is to receive any Oracle from the good spirits, be chaste, pure, & confessed. Then a place being prepared pure & clean & covered everywhere with white linen, on the Lord's day in the new of the Moon let him enter into that place, clothed with clean white garments; & let him exorcize the place, & bless it, & make a Circle therein with a sanctified coal; & let there

be written in the uttermost part of the Circle the names of the Angels, & in the inner part thereof let there be written the mighty names of God: & let him place within the Circle, at the four angles of the world, the Censers for the perfumes. Then let him enter the place fasting, & washed, & let him begin to pray towards the east this whole Psalm: 'Blessed are the undefiled in the way of the Lord, &c. [Ps. 119] by perfuming; & in the end depreciating the Angels, by the said divine names, that they will deign to discover & reveal that which he desireth: & that let him do six days, continuing washed & fasting. And on the seventh day, which is the Sabbath, let him, being washed & fasting, enter the Circle, & perfume it, & anoint himself with holy anointing oyl, by anointing his forehead, & upon both his eyes, & in the palms of his hands, & upon his feet. Then upon his knees let him say the Psalm aforesaid, with Divine & Angelical names. Which being said, let him arise, & let him begin to walk about in a circuit within the said Circle from the east to the west, until he is wearied with a dizziness of his brain: let him fall down in the Circle, & there he may rest; & forthwith he shall be wrapped up in an ecstasy, & a spirit will appear unto him, which will inform him of all things. We must observe also, that in the Circle there ought to be four holy candles burning at the four parts of the world, which ought not to want light for the space of a

whole week. And the manner of fasting must be such, that he abstain from all things having a life of sense, & from those things which do proceed from them: & let him only drink pure running water: neither let him take any food 'till the going down of the sun. And let the perfume & the holy anointing oyl be made, as is set forth in 'Exodus' & the other holy books of the Bible. It is also to be observed, that always as often as he enters into the Circle, he have upon his forehead a golden Lamén, upon which there must be written the name Tetragrammaton as we have before spoken.



UT natural things, & their commixtures, do also belong unto us, & are conducing to receive Oracles from any spirit by a dream: which are either Perfumes, Unctions, & Meats or Drinks: which you may understand in our first book of Occult Philosophy. ¶ But he that is willing always & readily to receive the Oracles of a Dream, let him make unto himself a ring of the Sun or Saturn for this purpose. There is also an Image to be made, of excellent efficacy & power to work this effect; which being put under his head when he goeth to sleep, doth effectually give true dreams of what things soever the mind hath before determined or consulted on. The Tables of Numbers do likewise confer to receive an Oracle, being duely formed under their own Constellations. And these things thou may know

in the third book of Occult philosophy.

**H**OLY Tables & Papers do also serve to this effect, being specially composed & consecrated: such as is the Almadel of Solomon, & the Table of the Revolution of the name ✠ Tetragrammaton ✠. And those things which are of this kind, & written unto these things, out of divers figures, numbers, holy pictures, with the inscriptions of the holy names of God & of Angels; the composition whereof is taken out of divers places of the holy Scripture, Psalms, & Versicles, & other certain promises of the divine Revelation & Prophecy.

**T**O the same effect do conduce holy prayers & imprecations, as well unto God, as to the holy Angels & Heroes: the imprecations of which prayers are to be composed as we have before shown, according to some religious similitude of Miracles, Graces & the like, making mention of those things which we intend to do: as, out of the Old Testament, of the dream of Jacob, Joseph, Pharaoh, Daniel, & Nebuchadnezzar: if out of the New Testament, of the dream of Joseph the husband of the blessed virgin Mary; of the dream of the three Wisemen; of John the Evangelist sleeping upon the breast of our Lord: & whatsoever of the like kind can be found in Religion Miracles, & Revelations; as, the revelation of the Cross to Helen, the revelations of Constantine & Charles the



Great, the revelations of Bridget, Cyril, Methodius, Mechtild, Joachim, Merhir, & such-like. According to which, let the depreciations be composed, if when he goeth to sleep it be with a firm intention: & the rest well disposing themselves, let them pray devoutely, & without doubt they will afford a powerful effect.

**N**OW he that knoweth how to compose those things which we have now spoken of, he shall receive the most true Oracles of dreams. And this he shall do: observe those things which in the second book of Occult Philosophy are directed concerning this thing. He that is desirous therefore to receive an Oracle, let him abstain from supper & from drink, & be otherwise well disposed, his brain being free from turbulent vapours; let him also have his bed-chamber fair & clean, exorcized & consecrated if he will; then let him perfume the same with some convenient fumigation; & let him anoint his temples with some unguent efficacious herunto, & put a ring upon his finger, of the things above spoken of: let him take either some image, or holy table, or holy paper, & place the same under his head: then having made a devout prayer, let him go unto his bed, & meditating upon that thing which he desireth to know, let him so sleep; for so shall he receive a most certain & undoubted oracle by a dream, when the Moon goeth through that sign which was in the ninth House of his nativity, & also

when she goeth through the sign of the ninth House of the Revolution of his nativity; & when she is in the ninth sign from the sign of perfection. And this is the way & means whereby we may obtain all Sciences & Arts whatsoever, suddenly & perfectly, with a true Illumination of our understanding; although all inferior familiar Spirits whatsoever do conduce to this effect; & sometimes also evil Spirits sensibly informing us Intrinsically or Extrinsically.



**B**UT if we would call any evil Spirit to the Circle, it first behoveth us to consider, & to know his nature, to which of the Planets it agreeth, & what offices are distributed to him from that Planet; which being known, let there be sought out a place fit & proper for his invoicaton, according to the nature of the Planet, & the quality of the offices of the said spirit, as near as the same may be done: as, if their power be over the Sea, Rivers or Floods, then let the place be chosen in the Shore; & so of the rest. Then let there be chosen a convenient time, both for the quality of the Air, serene, clear, quiet, & fitting for the Spirits to assume bodies; as also of the quality & nature of the Planet, & of the Spirit, as to wit, on his day, or the time wherein he ruleth: he may be fortunate or infortunate, some times of the day, & sometimes of the night, as the Stars & Spirits do require. These things being considered, let there be a Circle framed in the

place elected, as well for the defence of the Invocant, as for the confirmation of the Spirit. And in the Circle itself there are to be written the divine general names, & those things which do yield defence unto us; & with them, those divine names which do rule the planet, & the offices of the spirit himself; there shall also be written therein, the names of the good Spirits which bear rule, & are able to bind & constrain that Spirit which we intend to call. And if we will any more fortify & strengthen our Circle, we may add Characters & Pentacles agreeing to the work; then also if we will, we may either within or without the Circle, frame an angular figure, with the inscription of such convenient numbers, as are congruent amongst themselves to our work; which are also to be known, according to the manner of numbers & figures: of which in the second book of Occult Philosophy it is sufficiently spoken. Further, he is to be provided of lights, perfumes, unguents & medicines, compounded according to the nature of the Planet & Spirit; which do partly agree with the Spirit, by reason of their natural & celestial virtue; & partly are exhibited to the Spirit for religious & superstitious worship. Then he must be furnished with holy & consecrated things, necessary as well for the defence of the Invocant, & his fellows, as also serving for bonds to bind & constrain the Spirits; such as are either holy Papers, Lamens, Pictures, Pentacles, Swords,

Scepters, Garments of convenient matter & colour, & things of the like sort. Then when all these things are provided, & the Master & his fellows being in the Circle, in the first place let him consecrate the Circle, & all those things which he useth; which being performed with a convenient gesture & countenance, let him begin to pray with a loud voice, after this manner. First let him make an Oration unto God, & then let him entreat the good Spirits: & if he will read any prayers, Psalms, or Gospel for his defence, they ought to take the first place. After these Prayers & Orations are said, then let him begin to invoke the Spirit which he desireth, with a gentle & loving Enchantment, to all the coasts of the World, with the commemoration of his own Authority & Power. And then let him rest a little, looking about him; to see if any Spirit do appear; which if he delay, then let him repeat his invocation, as abovesaid, until he hath done it three times; & if the Spirit be pertinacious, obstinate, & will not appear, then let him begin to conjure with divine power; so also that the conjurations & all his commemorations do agree with the Nature & Offices of the Spirit himself, & reiterate the same three times, from stronger to stronger using Objurations, Contumeries, Cursings, & Punishments, & suspension from his office & Power & the like.

**A**ND after all the courses are finished, then cease a little; & if any Spirit shall appear, let the Invocant turn himself towards the Spirit, & courteously receive him, & earnestly intreating him, let him first require his name, & if he be called by any other name: & then proceeding further, let him ask what soever he will: & if in anything the Spirit shall show himself obstinate or lying, let him be bound by convenient conjurations: & if you doubt of any Iye, make without the Circle with the consecrated Sword, the figure of a triangle or a pentagon, & compel the Spirit to enter into it: & if thou receivest any promise which thou wouldest have to be confirmed by an oath let him stretch the Sword out of the Circle, & swear the Spirit, by laying his hand upon the Sword. Then having obtained of the Spirit that which you desire, or are otherwise contented, license him to depart with courteous words, giving command unto him that he do no hurt: & if he will not depart, compell him by powerful conjurations; & if necessary, expell him by Exorcisms, & by making contrary fumigations. And when he is departed, go not out of the Circle, but make a stay, making prayer, & giving of thanks unto God & the good Angels, & also praying for your defense & conservation: & then all those things be orderly performed, you may depart.

**B**UT if your hope be frustrated, & no spirits will appeare, yet for this do not despair; but leaving the Circle, return again at other times, doing as before. And if you shall judge that you have erred in any thing, then that you shall amend, by adding or diminishing; for the constancy of Reiteration doth often increase your authority & power, & striketh terror into the Spirits, & humbleth them to obey.

**A**ND therefore some use to make a Gate in the Circle, whereby they may go in & out, which they open & shut as they please, & fortify it with holy Names & Pentacles.

**T**HIS also we are to take notice of, that when no Spirits will appear, but the Master being wearied hath determined to cease & give over; let him not therefore depart without licensing the Spirits: for they that neglect this, are very greatly in danger, except they are fortified with some sublime defence.

**S**OMETIMES also the Spirits do come, although they appear not visibly, (for to cause terror to him that calls them) either in the things which he useth, or in the operation itself. But this kind of license is not given simply, but by a kind of dispensation with suspension, until in the following terms they shall render themselves obedient. Also without a Circle these Spirits may be called to appear, according to the way which is above delivered about the consecration of a book.

**B**UT when we do intend to execute any effect by evil Spirits, where an apparition is not needful; then that is to be done, by making & forming that thing which is to be unto us as an instrument, or subject of the experiment itself; as, whether it be an Image, or a Ring, or a Writing, or any Character, Candle, or Sacrifice, or any thing of the like sort; then the name of the Spirit is to be written therein, with his Character, according to the exigency of the experiment, either by writing it with some blood, or otherwise using a perfume agreeable to the Spirit. Oftentimes also making Prayers & Oratons to God & the good Angels before we invoke the evil Spirit, conjuring him by the Divine power.

**C**HERE is another kind of Spirits, which we have spoken of in our third book of Occult Philosophy, not so hurtful, & nearest to men; so that they are affected with human passions & do joy in conversation of men, & freely do inhabit with them: & others do dwell in the Woods & Deserts: & others delight in the company of divers domestic Animals & wild Beasts; & othersome do inhabit about fountains & Meadows. Whosoever would call up these kind of Spirits, in the place where they abide, it ought to be done with odoriferous perfumes, & with sweet sounds & instruments of Musick, specially composed for the business, with using of Songs, Inchantments & pleasant Verses with praises & promises.

**B**UT those which are obstinate to yield to these things, are to be compelled with Threatenings, Comminations, Cursings, Delusions, Contumelies, & especially by threatening them to expel them from those places where they are conversant. ¶ Further, if need be, thou mayest betake thee to use Exorcisms; but the chiefest thing that ought to be observed, is, constancy of mind, & boldness, free, & alienated from fear.

**L**ASTLY, when you would invoke these kinds of Spirits, you ought to prepare a Table in the place of invocation, covered with clean linnen; whereupon you shall set new bread, & running water or milk in new earthen vessels, & new knives. And you shall make a fire whereupon a perfume shall be made. But let the Invocant go unto the head of the Table, & round about it let there be seats placed for the Spirits, as you please; & the Spirits being called, you shall invite them to drink & eat. But if perchance you shall fear any evil Spirit, then draw a Circle about it, & let that part of the Table at which the Invocant sits, be within the Circle, & the rest of the Table without the Circle

**I**N our third book of Occult Philosophy we have taught how & by what means the Soul is joined to the Body; & what happeneth to the Soul after death. ¶ Thou mayest know further, that those Souls do still love their relinquished; bodies after



death, as it were a certain affinity alluring them; such as are the Souls of noxious men, which have violently relinquished their Bodies, & Souls wanting a due burial, which do still wander in a liquid & turbulent Spirit about their carkasses; for these Souls by the known means by which heretofore they were conjoined to their Bodies, by the like vapours, liquors, & flavours, are easily drawn unto them. ¶ From hence it is, that the Souls of the dead are not to be called up without blood, or by the application of some part of their relict Body.

**I**N the raising up of these shadows, we are to perfume with new blood, with the Bones of the dead, & with Flesh, Eggs, Milk, Honey & Oyl, & such like things, which do attribute to the Souls a means apt to receive their Bodies.

**I**T is also to be understood, that those who are desirous to raise up any souls of the dead, they ought to do it in those places, wherein these kinds of Souls are most known to be conversant, or for some alliance alluring those souls into their forsaken Body; or for some kind of affection in times past, impressed in them in their life, drawing the dead Soul to certain places, things, or persons; or for the forcible nature of some place fitted & prepared for to purge or punish these Souls. Which places for the most part are to be known by the experience of vis-

ions, mighty incursions, & apparitions, & such-like prodigies seen.

**H**EREFOR the places most fitting for these things are Church-yards. And better than them, are those places where in there is the execution of criminal judgements. And better than these, are those places, in which of late years there have been some public slaughters of men. Furthermore, that place is better than there, where some dead carcass, that came by a violent death, is not yet expiated, nor ritely buried, & was lately buried; for the expiation of those placed, is also a holy Rite duely to be adhibited to the burial of the bodies, & expelleth them far off unto the places of judgement. ¶ And from hence it is, that the Souls of the dead are not easily to be raised up, except it be the Souls of them whom we know to be evil, or to have perished by a violent death, & whose bodies do want a right & due burial.

**N**OW although we have spoken concerning such places of this kind, it will not be safe or commodious to go to them: but it behoveth us to take to what place soever is to be chosen, some principal part of the body that is relict, & therewith to make a perfume in due manner, & to perform other competent Rites

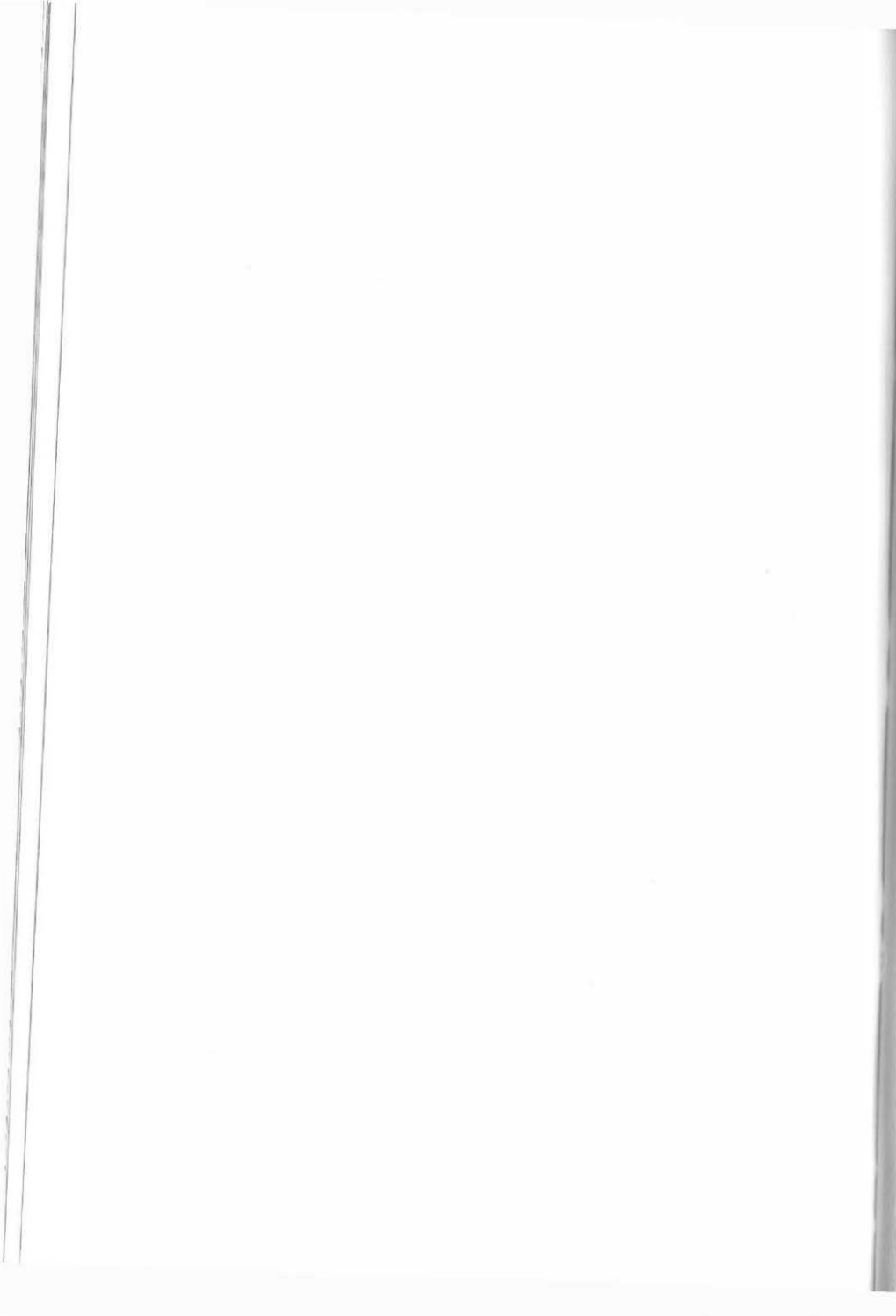
**I**T is also to be known, that because the Souls are certain spiritual lights, therefore artificial lights, especially if they be framed out of certain competent things, com-

pounded according to a true rule, with congruent inscriptions of Names & Seals, do very much avail to the raising up of departed Souls.

¶ Moreover, these things which now are spoken of, are not always sufficient to raise up Souls, because of an extranatural portion of understanding & reason, which is above, & known only to the Heaven & Destinies, & their power.

¶ We ought therefore to allure the said Souls, by supernatural & celestial powers duely administered, even by those things which do move the very harmony of the Soul, as well imaginative, as rational & intellectual; as are Voices, Songs, Sound, Inchantments; & Religious things; as Prayers, Conjurations, Exorcisms, & other holy Rites, which may very commodiously be administered hereunto.

FINIS



HEPTAMERON  
OR  
MAGICAL ELEMENTS  
OF  
Peter De Abano



**I**N the former Book, which is the fourth Book of Agrippa, it is sufficiently spoken concerning Magical Ceremonies, & Initiations. ¶ But because he seemeth to have written to the learned, & well-experienced in this Art; because he doth not specially treat of the Ceremonies, but rather speaketh of them in general, it was therefore thought good to add hereunto the Magical Elements of Peter de Abano: that those who are hitherto ignorant, & have not tasted of Magical Superstitions, may have them in readiness, how they may exercise themselves therein, For we see in this book, as it were a certain introduction of Magical vanity; & as it were in present exercise, they may behold the distinct functions of spirits, how they may be drawn to discourse & communication; what is to be done every day, & every hour; & how

they shall be read, as if they were described silable by silable. ¶ In brief, in this book are kept the principles of Magical conveyances. But because the greatest power is attributed to the Circles; (For they are certain fortresses to defend the operators safe from the evil Spirits;) In the first place we will treat concerning the composition of a Circle.

¶ Of the Circle, & the composition thereof:—



THE form of Circles is not always one & the same; but useth to be changed, according to the order of the Spirits that are to be called, their places, times, days & hours. For in making a Circle, it ought to be considered in what time of the year, what day, & what hour, that you make the Circle; what Spirits you would call, to what Star & Region they do belong, & what functions they have. Therefore let there be made three Circles of the latitude of nine foot, & let them be distant one from another a hands breadth; & in the middle Circle, first, write the name of the hour wherein you do the work. In the second place, write the name of the Angel of the hour. In the third place, the Sigil of the Angel of the hour. Fourthly, the name of the Angel that ruleth that day wherein you do the work, & the names of his ministers. In the fifth place, the name of the present time. Sixthly, the name of the Spirits ruling in that part of time, & their

Presidents. Seventhly, the name of the head of the Sign ruling in that part of time wherein you work. Eighthly, the name of the earth, according to that part of time wherein you work. Ninthly, & for the completing of the middle Circle, write the name of the Sun & of the Moon, according to the said rule of time; for as the time is changed, so the names are to be altered. And in the outermost Circle, let there be drawn in the four angles, the names of the presidential Angels of the Air, that day wherein you would do this work; to wit, the name of the King & his three ministers. Without the Circle, in four angles, let Pentagons be made. In the inner Circle let there be written four Divine Names with crosses interposed in the middle of the Circle; to wit, towards the East let there be written Alpha, & towards the West let there be written Omega; & let a cross divide the middle of the Circle. When the Circle is thus finished, according to the rule now before written, you shall proceed.

Of the Names of the Hours & the Angels Ruling them.



It is also to be known, that the Angels do rule the hours in a successive order, according to the course of the heavens, & Planets unto which they are subject; so that that Spirit which governeth the day, ruleth also the first hour of the day; the

second from this governeth the second hour; the third, the third hour, and so consequently: and when seven Planets & hours have made their revolution, it returneth again to the first which ruleth the day. Therefore we shall first speak of the names of the hours.

### Hours of the Day

- 1 Yayn
- 2 Janor
- 3 Nasnia
- 4 Salla
- 5 Sadedali
- 6 Thamur
- 7 Ourer
- 8 Thamic
- 9 Neron
- 10 Jayon
- 11 Abai
- 12 Natalon

### Hours of the Night

- 1 Beron
- 2 Barol
- 3 Thami
- 4 Athar
- 5 Mathon
- 6 Rana
- 7 Netos
- 8 Tafrac
- 9 Sassur
- 10 Aglo
- 11 Calerva
- 12 Salam

**I**F the names of the Angels & their Sigils, it shall be spoken in their proper places. Now let us take a view of the names of the times. A year therefore is fourfold, & is divided into the Spring, Summer, Harvest & Winter; the names whereof are these.

¶ The Spring is 'Talvi.' ¶ The Summer is 'Casmaran.' ¶ Autumne is 'Ardaræl.' ¶ The Winter is 'Farlas.'



¶ The Angels of the Spring are:—Caratasa,  
Core, Amatiel, & Commissoros.

¶ The Head of the Sign of the Spring is:—  
Spugliguel.

¶ The name of the Earth in the Spring is:—  
Amadai.

¶ The names of the Sun & Moon in the Spring  
are:—for the Sun Abraym & for the Moon  
Agusita.

¶ The Angels of the Summer are:—Gargatel,  
Tariel & Gaviel.

¶ The Head of the Sign of the Summer is:—  
Tubiel.

¶ The Name of the Earth in the Summer is—  
Festativi.

¶ The Names of the Sun & Moon in Summer  
are:—for the Sun Athemay & for the Moon  
Armatus.

¶ The Angels of Autumn are: Tarquam &  
Guabarel.

¶ The head of the sign of Autumn is Torquaret.

¶ The name of the earth in Autumn is:—  
Rabianara.

¶ The Names of the Sun & Moon in Autumn  
are: Abragini for the Sun & Matasignais for the  
Moon.

¶ The Angels of the Winter are:—Amabæl  
& Ctarari.

¶ The head of the sign of Winter is Altarib.

¶ The name of the Earth in Winter is Geremiah.

¶ The names of the Sun & Moon in Winter are:  
Commutaff for the Sun & Affaterim for the  
Moon.

¶ The Consecrations & Benedictions: & first of  
the Benediction of the Circle.



**H**EN the Circle is ritely perfected,  
sprinkle the same with holy or purg-  
ing water, & say: ¶ “Thou shalt  
purge me with hyssop, O Lord, & I  
shall be clean: Thou shalt wash me & I shall  
be whiter than snow.

¶ The Benediction of perfumes.



**U**HE God of Abraham, God of Isaac,  
God of Jacob, bless here the creatures  
of these kinds, that they may fill up  
the power & virtue of their odours; so

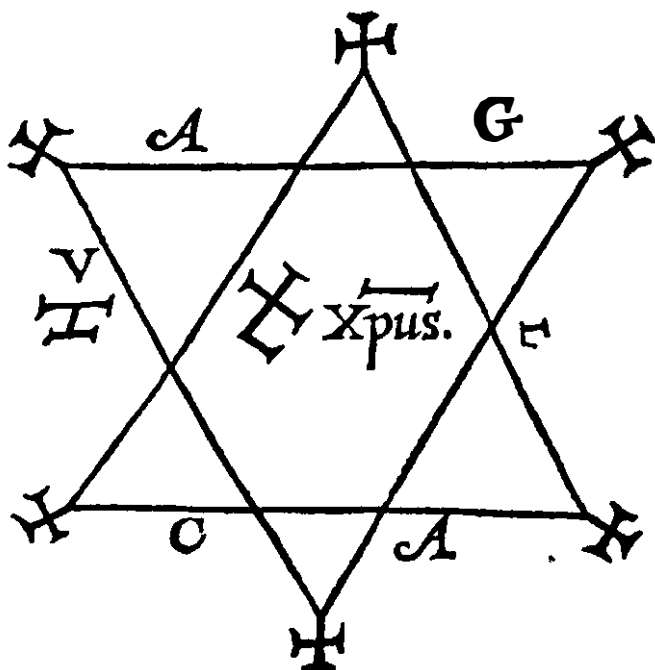
that neither the enemy, nor any false imagination, may be able to enter into them: through our Lord Jesus Christ, &c. ¶ Then let them be sprinkled with holy water.

¶ The Exorcism of the fire upon which the perfumes are to be put.

**T**HE fire which is to be used for suffumigations, is to be in a new vessel of earth or iron; & let it be exorcised after this manner. ¶ I exorcise thee, O thou creature of fire, by him by whom all things are made, that forthwith thou cast away every phantasme from thee, that it shall not be able to do any hurt in any thing. [Then say]: Bless, O Lord, this creature of fire, & sanctify it, that it may be blessed to set forth the praise of thy holy name, that no hurt may come to the Exorcisors or Spectators: through our Lord Jesus Christ, &c

¶ Of the Garment & Pentacle.

**L**ET it be a Priest's Garment, if it can be: but if it cannot be had, let it be of linen, & clean. Then take this Pentacle made in the day & hour of Mercury, the Moon increasing in light, written in parchment made of a kid's skin. But first let there be said over it the Mass of the Holy Ghost, & let it be sprinkled with water of Baptism.



¶ An Oration to be said when Vesture is put on.

**A**NCOR, Amacor, Amides, Theodonias,  
 Anitor, by the merits of thy Angel, O  
 Lord, I will put on the Garments of  
 Salvation, that this which I desire I  
 may bring to effect: through thee the most holy  
 Adonay, whose kingdom endureth for ever &  
 ever. Amen.

Of the manner of working.



**E**T the Moon be increasing & equal, if it may then be done, & let her not be combust. ¶ The Operator ought to be clean & purified by the space of nine days before the beginning of the work, & to be confessed, & receive the holy Communion. Let him have ready the perfume appropriated to the day wherein he would perform the work. He ought also to have holy water from a priest, & a new earthen vessel with the fire, a vesture & Pentacle; & let all these things be rightly & duely consecrated & prepared. Let one of the servants carry the earthen vessel full of fire, & the perfumes; and let another bear the book; another the Garment & Pentacle; & let the master carry the Sword; over which there must be said one Mass of the Holy Ghost; & on the middle of the Sword, let there be written this name ✠ AGLA ✠, & on the other side thereof this name ✠ ON ✠. And as he goeth to the consecrated place, let him continually read the Litenies, the servants answering:

∇ Lord, have mercy	℞ Lord, have mercy
∇ Christ have mercy	℞ Christ, have mercy
∇ Lord, have mercy	℞ Lord, have mercy
∇ Christ, hear us	℞ Christ, hear us
∇ God the Father of heaven, have mercy on us	℞ have mercy on us
∇ God the Son, Redeemer of the world, have mercy on us	℞ have mercy on us

¶ God the Holy Spirit have mercy on us

℞ have mercy on us

¶ Holy Trinity, one God, have mercy on us

℞ have mercy on us

¶ Holy Mary pray for us &c. . . .

And when he cometh to the place where he will erect the Circle, let him draw the lines of the Circle, as we have before taught: & after he hath made it, let him sprinkle the Circle with holy water, saying: ¶ Wash me O Lord, &c.

**T**HE Master therefore ought to be purified with fasting, chastity, & abstinency from all luxury the space of three whole days before the day of the operation. And on the day that he would do the work, being clothed with pure garments, & furnished with Pentacles, Perfumes, & other things necessary hereunto, let him enter the Circle, & call the Angels from the four parts of the world, which do govern the seven planets, these seven days of the week, colours & metals; whose names you shall see in their places. And with bended knees invocating the said Angels particularly, let him say: ¶ O Angels supradicti, estote adjutores meæ petitioni, & in adjutorium mihi, in meis rebus & petitionibus.

**T**HEN let him call the Angels from the four parts of the world, that rule the Air the same day wherein he doth the work or experiment. And having implored especially all the Names & Spirits written in the

Circle, let him say: **Q**UO vos omnes, adjuro at-  
 que contestor per sedem Adonay, per Hagios, O  
 Theos, Ischyros, Athanatos, Paracletos, Alpha  
 & Omega, & per hæc tria nomina secreta, Agla,  
 On, Tetragrammaton, quod hodie debeatis ad-  
 implere quod cupio

**T**HESSE things being performed, let him  
 read the Conjuraton assigned for the  
 day wherein he maketh the experiment,  
 as we have before spoken; but if they shall be  
 pertinacious & refractory, & will not yield them-  
 selves obedient, neither to the Conjuraton as-  
 signed to the day, nor to the prayers before  
 made, then use the Conjuratons & Exorcism  
 following:

¶ An Exorcism of the Spirits of the Air.

**A**T being made after the image of God,  
 endued with power from God & made  
 after his will, do exorcise you, by the  
 most mighty & powerful name of God,  
 EL, strong & wonderful, N., & we command you  
 by Him who spake the word & it was done, &  
 by all the names of God, & by the name ✠  
 ADONAI ✠ EL ✠ ELOHIM ✠ ELOHE ✠  
 ZEBAOOTH ✠ ELION ✠ ESERCHIE ✠ JAH  
 ✠ TETRAGRAMMATON ✠ SADAI ✠ Lord  
 God Most High: we exorcise you, & powerfully  
 command you that you forthwith appear unto  
 us here before this Circle in a fair human shape,  
 without any deformity or tortuousity; come ye

all such, because we command you by the name  
 YAW & VAU, which Adam heard & spoke; &  
 by the name of God, AGLA, which Lot heard,  
 & was saved with his family; & by the name  
 JOTH, which Jacob heard from the angel wres-  
 tling with him, & was delivered from the hand  
 of his brother Esau; & by the name ANAPH-  
 EXETON, which Aaron heard & spoke, & was  
 made wise; & by the name ZEBAOTH, which  
 Moses named, & all the rivers were turned into  
 blood; & by the name ESERCHIE ORISTON,  
 which Moses named, & all the rivers brought  
 forth frogs, & they ascended into the houses of  
 the Ægyptians, destroying all things; & by the  
 name ELION, which Moses named, & there was  
 great hail, such as had not been since the begin-  
 ning of the world; & by the name ADONAI,  
 which Moses named, & there came up locusts,  
 which appeared upon the whole land of Ægypt,  
 & devoured all which the hail had left; & by  
 the name SCHEMA AMATHIA, which Joshua  
 called upon, & the sun stayed his course; & by  
 the name ALPHA & OMEGA, which Daniel  
 named, & destroyed Bel & slew the dragon; &  
 in the name EMMANUEL, which the three  
 children, Sidrach, Misah, & Abednego, sung in  
 the midst of the fiery furnace, & were delivered;  
 & by the name HAGIOS; & by the seal of  
 ADONAI; & by ISCHYROS, ATHANATOS,  
 PARACLETOS; & by these three secret names,  
 † AGLA † ON † TETRAGRAMMATON †



I do adjure & contest you; & by these names, & by all the other names of the living & true God, our Lord Almighty, I exorcise & command you by Him who spoke the word & it was done, to whom all creatures are obedient; & by the dreadful judgement of God; & by the uncertain sea of glass, which is before the divine majesty, mighty & powerful; by the four beasts before the throne, having eyes before & behind; & by the fire round about his throne; & by the holy angels of heaven; by the mighty wisdom of God, we do powerfully exorcise you, that you appear here before this Circle, to fulfill our will in all things which shall seem good unto us; by the seal of BALDACHIA, & by this name PRIMEUMATON, which Moses named, & the earth opened & swallowed up Corah, Dathan, & Abiram: & in the power of that name PRIMEUMATON, commanding the whole host of heaven, we curse you, & deprive you of your office, joy, & place, & do bind you in the depth of the bottomless pit, there to remain until the dreadful day of the last judgement; & we bind you into æternal fire, & into the lake of fire & brimstone, unless you forthwith appear before this Circle to do our will: therefore, come ye, by these names ✠ ADONAI ✠ ZEBAOth ✠ ADONAI ✠ AMIORAM ✠; come ye, come ye, come ye, ADONAI commandeth; SADAY, the most mighty King of Kings, whose power no creature is able to resist, be unto you most

dreadful, unless ye obey, & forthwith affably appear before this Circle, let miserable ruin & fire unquenchable remain with you; therefore come, in the name of ADONAI ✠ ZEBAOOTHM ✠ ADONAI ✠ AMIORAM ✠; come, come, why stay you? hasten! ADONAI, SADAI, the King of Kings commands you: ✠ EL ✠ ATY ✠ TITCIP ✠ AZIA ✠ HIN ✠ JEN ✠ MINOSEL ✠ ACHADAN ✠ VAY ✠ VAAH ✠ EY ✠ EXE ✠ A ✠ EL ✠ EL ✠ EL ✠ EL ✠ A ✠ HY ✠ HAU ✠ HAU ✠ HAU ✠ VAU ✠ VAU ✠ VAU ✠ VAU ✠

¶ A Prayer to God, to be said in the four parts of the world, in the Circle.

**A**MORULE ✠ TANEHA ✠ LATIST-  
 EN ✠ RABUR ✠ TENEHA ✠  
 LATISTEN ✠ ESCHA ✠ ALADIA  
 ✠ ALPHA & OMEGA ✠ LEYSTE  
 ✠ ORISION ✠ ADONAI ✠; O most merciful heavenly Father! have mercy upon me, although a sinner; make appear the arm of thy power in me this day against these obstinate spirits, that I, by thy will, may be made a contemplator of thy divine works, & may be illustrated with all wisdom, to the honour & glory of thy holy name. I humbly beseech thee, that these spirits which I call by thy judgement may be bound & constrained to come & give true & perfect answers to those things which I shall ask of them; & that they may do & declare those

things unto us, which by me may be commanded of them, not hurting any creature, neither injuring or terrifying me or my fellows, nor hurting any other creature, & affrighting no man; & let them be obedient to those things which are required of them. [Then standing in the middle of the Circle, stretch out thy hand towards the Pentacle, saying]: ¶ By the Pentacle of Solomon I have called you; give me a true answer.

¶ Then let him say: ¶ BERALANENSIS ✠ BALDACHIENSIS ✠ PAUMACHIA ✠ APOLOGIA SEDES✠, by the most mighty kings & powers, & the most powerful princes, genii, Liachidæ, ministers of the Tartarean seat, chief prince of the seat of Apologia, in the ninth legion, I invoke you, & by invoking, conjure you; & being armed with power from the supreme Majesty, I strongly command you, by Him who spoke & it was done, & to whom all creatures are obedient; & by this ineffable name TETRAGRAMMATON ✠ JEHOVAH, which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembles, & all the host of the cœlestials, & terrestrials, & infernals do tremble together, & are troubled & confounded: wherefore, forthwith & without delay, do you come from all parts of the world, & make rational answers unto all things I shall ask of you; & come ye peaceably, visibly & affably now, without delay, manifesting what we desire, being

conjured by the name of the living & true God, ✠ HELIOREN ✠, & fulfil our commands, & persist unto the end, & according to our intentions, visibly & affably speaking unto us with a clear voice, intelligible, & without any ambiguity.

### §Visions & Appritions.



THESE things being duely performed, there will appear infinite visions, apparitions, phantasms, &c., beating of drums, & the sound of all kinds of musical instruments; which is done by the spirits, that with the terror they might force some of the companions out of the Circle, because they can effect nothing against the exorcist himself: after this you shall see an infinite company of archers, with a great multitude of horrible beasts, which will arrange themselves as if they would devour the companions; §nevertheless, fear nothing.

**T**HEN the exorcist, holding the Pentacle in his hand, let him say: ¶ Avoid hence these iniquities, by virtue of the banner of God. §Then will the spirits be compelled to obey the exorcist, & the company shall see them no more.



WHEN let the exorcist, stretching out his hand with the Pentacle, say: ¶ Behold the Pentacle of Solomon, which I have brought into your presence; behold the person

of the exorcist in the middle of the exorcism, who is armed by God, without fear, & well provided, who potently invoceth & calleth you by exorcising; come, therefore, with speed, by the virtue of these names: † AYE † SARAYE † AYE † SARAYE †; defer not to come, by the eternal names of the living & true God, † ELOY † ARCHIMA † RABUR † & by the Pentacle of Solomon here present, which powerfully reigns over you; & by the virtue of Cœlestialspirits, your lords; & by the person of the exorcist, in the middle of the exorcism: being conjured, make haste & come, & yield obedience to your master, who is called 'Octinomos.' ¶ This being performed, immediately there will be hissings in the four parts of the world, & then immediately you shall see great motions; which when you see say: ¶ Why stay you? Wherefore do you delay? What do you? Prepare yourselves to be obedient to your master in the name of the Lord, BATHAT or VACHAT rushing upon ABRAC, ABEOR coming upon ABERE.

**G**HEN they will immediately come in their proper forms; & when you see them before the Circle, show them the Pentacle covered with fine linen; uncover it, & say: ¶ Behold your confusion if you refuse to be obedient; ¶ & suddenly they will appear in a peaceable form, & will say: ¶ Ask what you will, for we are prepared to fulfil all your commands, for the

Lord hath subjected us hereunto.

**G**HEN let the exorcist say: ¶ Welcome spirits, or most noble princes, because I have called you through hm to whom every knee doth bow, both of things in heaven, & things in earth, & things under the earth; in whose hands are all the kingdoms of kings, neither is there any able to contradict his Majesty. Wherefore, I bind you, that yuo remain affable & visible before this Circle, so long & so constant; neither shall you depart without my licence, until you have truely & without any fallacy performed my will, by virtue of his power who hath set the sea her bounds, beyond which it cannot pass, nor go beyond the law of his providence, of the most High God, Lord, & King, who hath created all things. Amen. ¶ Then command what you will, & it shall be done. Afterwards licence them thus: ¶ In the name of the Father, ¶ & of the Son, ¶ & of the Holy Ghost, go in peace unto your places; peace be between us & you; be ye ready to come when you are called.

¶ [These are the things which Peter de Abano hath spoken concerning Magical Elements.]

**B**UT that you may the better know the manner of composing a Circle, I will set down one scheme; so that if any one would make a Circle in Spring-time for the first hour of the Lord's day, it must be in the same manner as is the figure following: ¶



¶ It remaineth now, that we explain the week, the several days thereof: & first of the Lord's Day.

§ Considerations of the Lord's day.

**T**HE Angel of the Lord's day, his Sigil,  
Planet, Sign of the Planet, & the name  
of the fourth heaven.

Michaël.



Machen

¶ The Angels of the Lord's day are: Michaël,  
Dardiel, & Huratapal

¶ The Angels of the Air ruling on the Lord's  
day are: Varcán, King: & Tus, Andas, &  
Cynabal, as his Ministers.

¶ The wind which the Angels of the Air above-  
said are under is the North-wind

¶ The Angels of the fourth heaven, ruling on  
the Lord's day, which ought to be called from  
the four parts of the world are:—at the East:  
Samæl, Baciël, Atel, Gabriel, & Vionairaba;—  
at the West: Anæl, Pabel, Ustæl, Burchat,  
Suceratos, & Capabili; at the North: Aiel,  
Aniel, [vel Aquiel], Masgabriel, Sapiel & Matuyel  
& at the South: Haludiel, Machasiel, Charsiel,  
Uriel & Naromiël.

¶ The perfume of the Lord's day is Red Wheat  
[or Red Sanders.]

§ The Conjuratiõ for the Lord's day.



CONJURE & confirm upon you, ye  
strong & holy angels of God, in the  
name ✠ ADONAI ✠ EYE ✠ EYE ✠



EYA † which is he who was, & is, & is to come,  
 † EYE † ABRAY †; & in the Name  
 † SADAY † CADOS † CADOS † sitting on  
 high upon the Cherubim; & by the great name  
 of God himself, strong & powerful, who is ex-  
 alted above all the heavens; † EYE † SAR-  
 AYE † who created the world, the heavens,  
 the earth, the sea, & all that in them is, in the  
 first day, & sealed them with his holy name  
 † PHAA †; & by the name of the angels who  
 rule in the fourth heaven, & serve before the  
 most mighty Salamia, an angel great & honour-  
 able; & by the name of his star, which is Sol,  
 & by his sign, & by the immense name of the  
 living God, & by all the names aforesaid, I con-  
 jure thee, Michæl, O great angel! who art chief  
 ruler of this day; & by the name † ADONAI †  
 the God of Isræl, I conjure thee, O Michæl!  
 ¶ that thou laſt our for me, & fulfil all my pet-  
 itions according to my will & desire in my cause  
 & business.

¶ The Spirits of the Air of the Lord's day, are  
 under the North wind; their nature is to pro-  
 cure Gold, Gems, Carbuncles, Riches; to cause  
 one to obtain favour & benevolence; to dissolve  
 the enmities of men; to raise men to honours;  
 & to carry or to take away infirmities. [But in  
 what manner they appear, it is spoken already  
 in the former book of Magical Ceremonies.]

☞ Considerations of Moday.

**G** HE Angel of Monday, his Sigil, Planet, the Sign of the Planet, & the name of the first heaven.

Gabriel.

Ⲛⲓⲃⲉⲛⲁⲙⲉ

☾

♊

Shamain.

☞ The Angels of Monday are: Gabriel, Michæl, & Samæl.

☞ The Angels ruling the Air on Monday are: Arcan, King; & Bilet, Missabus, & Abuzaha as his Ministers.

☞ The wind which the said Angels of the Air are subject to is the West-wind.

☞ The Angels of the first heaven, ruling on Monday, which ought to be called from the four parts of the world:—from the East: Gabriel, Gabræl, Madiel, Deamiel, & Janæl; from the West: Sachiel, Zaniel, Habaiel, Bachanæl, & Corabæl; from the North: Mæl, Vuæl, Valnum, Baliel, Balay, & Humastrau; & from the South: Curaniel, Dabriel, Darquiel, Hanun, Anayl, & Vetuel.

☞ The perfume for Monday is Aloes.


ss The Conjuratiō of Monday.

**I** CONJURE & confirm upon you, ye strong & good angels, in the name † ADONAI † ADONAI † ADONAI † ADONAI † EYE † EYE † EYE † CADOS † CADOS † CADOS † ACHIM † ACHIM † JA † JA † strong † JA † who appeared in Mount Siani with the glorification of King † ADONAI † SADAI † ZEBAOOTH † ANATHAY † YA † YA † YA † MARAN-ATA † ABIM † JEIA †, who created the sea, & all lakes & waters, in the second day, which are above the heavens & in the earth, & sealed the sea in his high name, & gave it its bounds beyond which it cannot pass; & by the names of the angels who rule in the first legion, & who serve Orphaniel, a great, precious, & honourable angel, & by the name of his star which is Luna, & by all the names aforesaid, I conjure thee, Gabriel, who art chief ruler of Monday, the second day, &c., √.

¶ The Spirits of the Air of Monday, are subject to the West-wind, which is the wind of the Moon: their nature is to give silver; to convey things from place to place; to make horses swift; & to disclose the secrets of persons both present & future: [but in what manner they appear, you may see in the former book.]

¶ Considerations of Tuesday.

**T**HE Angel of Tuesday, his Sigil, his Planet, the Sign governing that Planet, & the name of the fifth heaven:—

Samael..      0-E Y: M;  
      Machon.

¶ The Angels of Tuesday are: Samæl, Satæl, & Amabiel.


¶ The Angels of the Air ruling in Tuesday are: Samax, King; & Carmax, Ismolí & Paffran as his Ministers.

¶ The wind to which the said Angels are subject to is the East-wind.

¶ The Angels of the fifth heaven ruling on Tuesday, which ought to be called from the four parts of the world are: at the East: Friagne, Guæl, Damæl, Calzas, & Arragon; at the West: Lama, Astagna, Lobquin, Soncas, Jazel, & Irel; at the North: Rahumel, Hyniel, Rayel, Sera- phiel, Mathiel, & Fraciel; & at the South: Sac- riel, Janiel, Galdel, Osæl, Vianuel, Zaliel

¶ The perfume for Tuesday is Pepper.

☞ The Conjuratiōn of Tuesday.

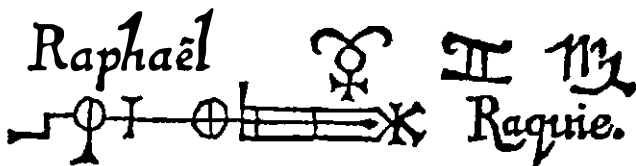

**CONJURE** & call upon you, ye strong  
 & good angels, in the names ✠ YA ✠  
 YA ✠ YA ✠ HE ✠ HE ✠ HE ✠ VA ✠ HY  
 ✠ HA ✠ HA ✠ HA ✠ VA ✠ VA ✠ VA ✠  
 AN ✠ AN ✠ AN ✠ AIA ✠ AIA ✠ AIA ✠  
 EL ✠ AY ✠ ELIBRA ✠ ELOHIM ✠ EIO-  
 HIM ✠ ; & by the names of the high God, who  
 hath made the sea & dry land, & by his word  
 hath made the earth, & produced trees, & hath  
 set his seal upon the planets, with his precious,  
 honoured, revered & holy name; & by the name  
 of the angels governing in the fifth house, who  
 are subservient to the great angel Acimoy, who  
 is strong, powerful, & honoured, & by the name  
 of his star which is called Mars, I call upon thee,  
 Samæl, by the names above mentioned, thou  
 great angel! who presides over the day of Mars,  
 & by the name ✠ ADONAI ✠ the living &  
 true God, that thou &c., √.

¶ The Spirits of the Air of Tuesday are under  
 the East-wind: their nature is to cause wars,  
 mortality, death & combustions; & to give two  
 thousand Soldiers at a time; & to bring death,  
 infirmities or health. [The manner of their ap-  
 pearing you may see in the former book.]

¶ Considerations of Wednesday.



HE Angel of Wednesday, his Sigil, his Planet, the Sign governing that Planet, & the name of the second heaven.



¶ The Angels of Wednesday are: Raphæl, Miel, & Seraphiel.

¶ The Angels of the Air on Wednesday are: Mediat [or Modiat], King; & Suquinos, & Sallales as Ministers.

¶ The wind to which the said Angels of the Air are subject is the South-West-wind.

¶ The Angels of the second heaven governing Wednesday, which ought to be called from the four parts of the world are: at the East:— Mathlai, Tarmiel, & Baraborat; at the West: Jeresous, & Mitraton; at the North: Thiel, Ræl, Jariahel, Venahel, Velel, Abuiori, & Ucir-nuel; & at the South: Milliel, Nelapa, Babel, Caluel, Vel, & Laquel.

¶ The fumigation of Wednesday is Mastick.

¶ The Conjuration of Wednesday.








CONJURE & call upon you, ye strong & holy angels, good & powerful, in a strong name of fear & praise, † JA † ADONAI † ELOHIM † SADAY † SADAY

✠ SADAY ✠ EIE ✠ EIE ✠ EIE ✠ ASAMIE  
 ✠ ASAMIE ✠ ; & in the name of ADONAY,  
 the God of Isræl, who hath made the two great  
 lights, & distinguished day from night for the  
 benefit of his creatures; & by the names of all  
 the discerning angels, governing openly in the  
 second house before the great angel Tetra, strong  
 & powerful; & by the name of his star which is  
 Mercury; & by the name of his seal, which is  
 that of a powerful & honoured God; & I call  
 upon thee, Raphæl, & by the names above men-  
 tioned, thou great angel who presides over the  
 fourth day: & by the holy name which is writ-  
 ten in the front of Aaron, created the most high  
 priest, & by the names of all the angels who are  
 constant in the grace of Christ, & by the name  
 & place of Ammaluim, that you &c., &c., V̄.

¶ The Spirits of the Air of Wednesday are sub-  
 ject to the South-West-wind: their nature is to  
 give all Metals; to reveal all earthly things past,  
 present & to come; to pacify judges; to give  
 victories in war; to re-edify; & teach experiment  
 & all decayed Sciences; & to change bodies mixt  
 of Elements conditionally out of one into an-  
 other; to give infirmitied or health; to raise the  
 poor, & cast down the high ones; to bind or  
 loose Spirits; to open locks or bolts: such-kind  
 of Spirits have the operation of others, but not  
 in their perfect power, but in virtue or knowledge  
 [In what manner they appear, it is before spoken]

¶ Considerations of Thursday.

**T**HE Angel of Thursday, his Sigil, Planet, the Sign of the Planet, & the name of the sixth heaven.

Sachiel.     
   Zebul.

¶ The Angels of Thursday are: Sachiel, Castiel, & Asasiel.

¶ The Angels of the Air governing Thursday are: Suth, King; & Maguth, & Gutrix as his Ministers.

¶ The wind which the said Angels of the Air are under is the South-wind.

¶ But because there are no Angels of the Air to be found above the fifth heaven, therefore on Thursday say the prayers following in the four parts of the world.

¶ At the East: ¶ O great & most high God, honoured be thy name, world without end.

¶ At the West: ¶ O wise, pure, & just God, of divine clemency, I beseech thee, most holy Father, that this day I may perfectly understand & accomplish my petitions, work & labour; for the honour & glory of thy holy name, who livest & reignest, world without end. Amen.

¶ At the North: ¶ O God, strong, mighty, & wonderful, from everlasting to everlasting, grant that this day I bring to effect that which I desire, through our blessed Lord. Amen.



At the South: ¶ O mighty & most merciful God, hear my prayers & grant my petitions.

¶ The perfume for Thursday is Saffron.

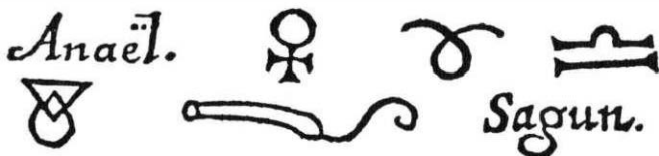
¶ The Conjuraton of Thursday.

**C**ONJURE & confirm upon you, ye strong & holy angels, by the names ✠ CADOS ✠ CADOS ✠ CADOS ✠ ESCHEREIE ✠ ESCHEREIE ✠ ESCHEREIE ✠ HATIM ✠ YA ✠, strong founder of the worlds; ✠ CANTINE ✠ JAYM ✠ JANIC ✠ ANIC ✠ CALBOT ✠ SABBAC ✠ BERISAY ✠ ALNAYM ✠; & by the name ✠ ADONAI ✠, who created fishes & creeping things in the waters, & birds upon the face of the earth, flying towards heaven, in the fifth day; & by the names of the angels serving in the sixth host before Pastor, a holy angel, & a great & powerful prince & by the name of his star which is Jupiter, & by the name of his seal, & by the name of ✠ ADONAY ✠, the great God, Creator of all things, & by the name of all the stars, & by their powr & virtue, & by all the names aforesaid, I conjure thee, Sachiel, a great Angel, who art chief ruler of Thursday, that &c., *ſ*.

¶ The Spirits of the Air of Thursday, are subject to the South-wind; their nature is to procure the love of women; to cause men to be merry & joyful; to pacify strife & contentions; to appease enemies; to heal the diseased, & to disease the whole; & procureth losses, or take them away. [Their manner of appearing is spoken of already.]

☞ Considerations of Friday.

**C** HE Angel of Friday, his Sigil, his Planet, the Sign governing that Planet, & the name of the third heaven.



☞ The Angels of Friday re: Anæl, Rachiel, Sachiel.

☞ The Angels of the Air reigning on Friday are: Sarabotes, King; & Amabiel, Aba, Abalidoth, & Flæf as his Ministers.

☞ The wind which the said Angels of the Air are under is the West-wind.

☞ Angels of the third heaven, ruling on Friday, which are to be called from the four parts of the world are: at the East: Setchiel, Chedusitaniel, Corat, Tamæl, & Tenaciel; at the West: Turiel, Coniel, Babel, Kadie, Maltiel, & Huphaltiel; at the North: Peniel, Penæl, Penat, Raphæl, Raniel, & Doremiel; & at the South: Porna, Sachiel, Chermiel, Samæl, Santanæl, & Famiel.

☞ The perfume of Friday is Pepperwort.

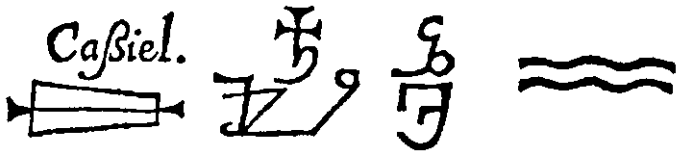
¶ The Conjuratiō of Friday.

**C**ONJURE & confirm upon you, ye strong & holy angels, by the names ✠ ON ✠ HEY ✠ HEYA ✠ JA ✠ JE ✠ SADAY ✠ ADONAY ✠, & in the name ✠ SADAY ✠, who created four-footed beasts, & creeping things, & man, in the sixth day, & gave to Adam power over all creatures; wherefore blessed be the name of the Creator in his place; & by the name of the angels serving in the third host, before Dagiēl, a great angel, & a strong & powerful prince, & by the name of his star, which is Venus, & by his seal which is holy; & by all the names aforesaid, I conjure upon thee, Anæl, who art the chief ruler this day, that thou &c., ʒ

¶ The Spirits of the Air of Friday are subject to the West-wind; their nature is to give silver; to excite men, & incline them to luxury; to reconcile enemies through luxury; to make marriages; to allure men to love women; to cause, or take away infirmities; & to do all things which have motion.

⚔ Considerations of Saturday, or the Sabbath.

**T**HE Angel of Saturday, his Sigil, his Planet, & the Sign governing that Planet.



¶ The Angels of Saturday are: Cassiel, Uriel, & Machatan.

¶ The Angels of the Air ruling on Saturday are: Maymon, King; & Abumalith, Assaibi & Balidet as his Ministers.

¶ The wind which the said Angels of the Air are under is the South-West-wind.

¶ The fumigation of Saturday is Sulphur.

¶ It has already been declaired in the considerations of Thursday, that there are no Angels ruling the Air, above the fifth heaven: therefore in the four Angles of the world, use those Orations which you see applied to that purpose on Thursday.

⚔ At the East: ¶ O great & most high God, honoured be thy name, world without end. &c.

☞ The Conjuration of Saturday.

**I** CONJURE & confirm upon you, Caphriel or Cassiel, Machator, & Seraquiel, strong & powerful Angels; & by the name ✠ ADONAY ✠ ADONAY ✠ ADONAY ✠ EIE ✠ EIE ✠ EIE ✠ ACIM ✠ ACIM ✠ ACIM ✠ CADOS ✠ CADOS ✠ IMA ✠ IMA ✠ IMA ✠ SALAY ✠ JA ✠ SAR ✠, Lord & Maker of the World, who rested on the seventh day; & by him who of his good pleasure gave the same to be observed by the children of Isræl through-out their generations, that they should keep & sanctify the same, to have thereby a good reward in the world to come; & by the names of the angels serving in the seventh host, before Boael, a great angel, & powerful prince; & by the name of his star, which is Saturn; & by his holy seal, & by the name before spoken, I conjure upon thee, Caphriel, who art chief ruler of the seventh day, which is the Sabbaoth, that for me, &c., &c.,  $\Psi$ .

¶ The Spirits of the Air of Saturday are subject to the South-West-wind: their nature is to sow discords, hatred, evil thoughts & cogitations; to give leave freely, to slay & kill every one, & to lame or maim every member. [Their manner of appearing is declared in the former Book.]

Tables of the Angels of the Hours,  
according to the course of the day.

SUNDAY

Hours, day.	Angels.	Hours, night.	Angels.
1. Yayn	Michæl	1. Beron	Sachiel
2. Janor	Anæl	2. Barol	Samæel
3. Nasnia	Raphæl	3. Thaun	Michæl
4. Salla	Gabriel	4. Athir	Anæl
5. Sadedali	Cassiel	5. Mathun	Raphæl
6. Thamur	Sachiel	6. Rona	Gabriel
7. Ourer	Samæel	7. Netos	Cassiel
8. Tanic	Michæl	8. Tafrac	Sachiel
9. Neron	Anæl	9. Sassur	Samæel
10. Jayon	Raphæl	10. Aglo	Michæl
11. Abay	Gabriel	11. Calerna	Anæl
12. Natalon	Cassiel	12. Salam	Raphæl

MONDAY

Hours, day	Angels	Hours, night	Angels
1. Yayn	Gabriel	1. Beron	Anæl
2. Janor	Cassiel	2. Barol	Raphæl
3. Nasnia	Sachiel	3. Thaun	Gabriel
4. Salla	Samæel	4. Athir	Cassiel
5. Sadedali	Michæl	5. Mathon	Sachiel
6. Thamur	Anæl	6. Rana	Samæel
7. Ourer	Raphæl	7. Netos	Michæl
8. Tanic	Gabriel	8. Tafrac	Anæl
9. Neron	Cassiel	9. Sassur	Raphæl
10. Jayon	Sachiel	10. Aglo	Gabriel
11. Abay	Samæel	11. Calerna	Cassiel
12. Natalon	Michæl	12. Salam	Sachiel

## TUESDAY

Hours, day	Angels	Hours, night	Angels
1. Yayn	Samæġ	1. Beron	Cassiel
2. Janor	Michæġ	2. Barol	Sachiel
3. Nasnia	Anæġ	3. Thanu	Samæġ
4. Salla	Raphæġ	4. Athir	Michæġ
5. Sadedal	Gabriel	5. Mathon	Anæġ
6. Thamur	Cassiel	6. Rana	Raphæġ
7. Ourer	Sachiel	7. Netos	Gabriel
8. Tanic	Samæġ	8. Tafrac	Cassiel
9. Neron	Michæġ	9. Sussur	Sachiel
10. Jayon	Anæġ	10. Aglo	Samæġ
11. Abay	Raphæġ	11. Calerna	Michæġ
12. Natalon	Gabriel	12. Salam	Anæġ

## WEDNESDAY

Hours, day	Angels	Hours, night	Angels
1. Yayn	Raphael	1. Beron	Michæġ
2. Janor	Gabriel	2. Barol	Anæġ
3. Nasnia	Cassiel	3. Thanu	Raphael
4. Salla	Sachiel	4. Athir	Gabriel
5. Sadedali	Samæġ	5. Mathon	Cassiel
6. Thamur	Michæġ	6. Rana	Sachiel
7. Ourer	Anæġ	7. Netos	Samæġ
8. Tanic	Raphæġ	8. Tafrac	Michæġ
9. Neron	Gabriel	9. Sassur	Anæġ
10. Jayon	Cassiel	10. Aglo	Raphæġ
11. Abay	Sachiel	11. Calerna	Gabriel
12. Neron	Samæġ	12. Salam	Cassiel

## THURSDAY

Hours, day	Angels	Hours, 'night	Angels]
1. Yayn	Sachiel	1. Beron	Gabriel
2. Janor	Samæl	2. Barol	Cassiel
3. Nasnia	Michæl	3. Thanu	Sachiel
4. Salla	Anæl	4. Athir	Samæl
5. Sadedali	Raphæl	5. Maton	Michæl
6. Thamur	Gabriel	6. Rana	Anæl
7. Ourer	Cassiel	7. Netos	Raphæl
8. Tanic	Sachiel	8. Tafrac	Gabriel
9. Neron	Samæl	9. Sassur	Cassiel
10. Jayon	Michæl	10. Aglo	Sachiel
11. Abay	Anæl	11. Calerna	Samæl
12. Natalon	Raphæl	12. Salam	Michæl

## FRIDAY

Hours, day	Angels	Hours, night	Angels
1. Yayn	Anæl	1. Beron	Samæl
2. Janor	Raphæl	2. Barol	Michæl
3. Nasnia	Gabriel	3. Thanu	Anæl
4. Salla	Cassiel	4. Athir	Raphæl
5. Sadedali	Sachiel	5. Maton	Gabriel
6. Thamur	Samæl	6. Rana	Cassiel
7. Ourer	Michæl	7. Netos	Sachiel
8. Tanic	Anæl	8. Tafrac	Samæl
9. Neron	Raphæl	9. Sassur	Michæl
10. Jayon	Gabriel	10. Aglo	Anæl
11. Abay	Cassiel	11. Calerna	Raphæl
12. Natalon	Sachiel	12. Salam	Gabriel



## SATURDAY

Hours, day	Angels	Hours, night	Angels
1. Yayn	Cassiel	1. Beron	Raphæl
2. Janor	Sachiel	2. Barol	Gabriel
3. Nasnia	Samæł	3. Thanu	Cassiel
4. Salla	Michæł	4. Athir	Sachiel
5. Sadedali	Anæł	5. Maton	Samæł
6. Thamur	Raphæl	6. Rana	Michæł
7. Ourer	Gabriel	7. Netos	Anæł
8. Tanic	Cassiel	8. Tafrac	Raphæl
9. Neron	Sachiel	9. Sussur	Gabriel
10. Jayon	Samæł	10. Aglo	Cassiel
11. Abay	Michæł	11. Calerna	Sachiel
12. Natalon	Anæł	12. Salam	Samæł

¶ But this is to be observed by the way, that the first hour of the day, of every Country, & in every season whatsoever, is to be assigned to the Sun-rising, when he first appeareth arising in the horizon: & the first hour of the night is to be the thirteenth hour, from the first hour of the day. But of these things it is sufficiently spoken.



## THEURGIA

