

The Study of Solomonic Magic in English

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

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

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1. For English translations of the *Testament of Solomon*, see
 - F.C. Conybeare, “The Testament of Solomon,” in *Jewish Quarterly Review*, no. XI, 1899; and at www.esotericarchives.com > Classical Grimoires
 - C.C. McCown, *The Testament of Solomon*, Leipzig: 1922.
 - Sayed Idries Shah, “The Catalogue of Demons” = Chapter 11 of *The Secret Lore of Magic* (Secaucus: Citadel Press, 1972);
 - D.C. Duling, “Testament of Solomon,” in *The Old Testament Pseudepigrapha*, edited by J.H. Charlesworth (Garden City: Doubleday, 1983).

Duling’s excellent introduction deals with Solomonic attribution and legend in the older material. He mentions M. Seligsohn’s article, “Solomon—Apocryphal Works” (in *The Jewish Encyclopedia*, vol. 11, p. 447) as listing forty-nine Solomonic “scientific and magical books” in Arabic and Hebrew literature, and C.C. McCown’s added comment (*Testament of Solomon*, p. 100) that this (Seligsohn’s) list is by no means exhaustive. To this class of document might be added *Sefer ha-Razim*, a third- or fourth-century text, for it claims in its preface to have been “more precious and more honorable and more difficult” than any other books in the possession of Solomon. See Michael A. Morgan’s translation, *Sefer ha-Razim: The Book of the Mysteries* (Chico: Society of Biblical Literature/Scholars Press, 1983).

Attribution to Solomon already complicates several biblical texts² and apocrypha.³ Solomon is the hero of many ancient tales in the East; still his legend figures into late traditions of the Freemasons. Rumors which suggest that the wise king left secret books of magic seem never to have died—nor slumbered—since ancient times.⁴

In order to make short work of closing the category of Solomonic magical works, we shall follow E[liza]. M. Butler⁵ and focus on the late grimoires. The limitations of her work, however, must be acknowledged: Butler depended primarily on published works of the nineteenth and early twentieth centuries, including familiar works in English (from Francis Barrett, Montague Summers, C. J. S. Thompson, A. E. Waite—even Aleister Crowley) and other modern languages (the collections of J. C. Horst and J. Scheible in particular).

To Butler's basic list, a couple of items will be added.

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

1. The Clavicles (Keys)
 - a. The Key of Solomon
 - b. *Lemegeton*, or Lesser Key of Solomon
2. The Grimoires
 - a. *Grimorium Verum*
 - b. True Black Magic
 - c. The Grand Grimoire
3. Honorius
 - a. The *Grimoire* of Honorius
 - b. *Liber iuratus*

2. Proverbs, Ecclesiastes, and Song of Songs.

3. Wisdom of Solomon, Odes of Solomon and the Psalms of Solomon.

4. See Pablo A. Torijano, *Solomon the Esoteric King: From King to Magus, Development of a Tradition* [SUPPLEMENTS TO THE JOURNAL FOR THE STUDY OF JUDAISM] (Leiden: Brill, 2002).

5. See Butler's *Ritual Magic* (Cambridge: Cambridge University Press 1949; rpt. 1979) and its companion volumes *The Myth of the Magus* (1949) and *The Fortunes of Faust* (1946), both reprinted in 1979 by Cambridge University Press. *Ritual Magic* and *The Fortunes of Faust* have again been reprinted (1998) as volumes of Pennsylvania State University's MAGIC IN HISTORY SERIES, along with *Forbidden Rites* by Richard Kieckhefer (1997), *Conjuring Spirits* edited by Claire Fanger (1998), *The Bathhouse at Midnight: Magic in Russia* by W. F. Ryan (1999), *Spiritual and Demonic Magic: From Ficino to Campanella* by D. P. Walker (2000), *Icons of Power: Ritual Practices in Late Antiquity* by Naomi Janowitz (2002), *Battling Demons: Witchcraft, Heresy, and Reform in the Late Middle Ages* by Michael D. Bailey (2003), and *Prayer, Magic, and the Stars in the Ancient and Late Antique World* edited by S. Noegel, J. Walker, and B. Wheeler.

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

To the list above, we add

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

While reference to the contents of some of these works is made, it is not the aim of this paper to offer summaries or analyses. Instead, the reader is referred to sources in which these works are translated or described in English. Previous versions of the present paper concentrated solely on sources in print. With the 2003 update, an addendum outlining Internet sources was added; these are, as it turns out, mostly derived from the print sources. Indeed, my initial advice to anyone interested in pursuing this material is to go to Twilit Grotto at www.esotericarchives.com where most of the items discussed below, along with a wealth of other texts, are responsibly and tastefully presented—and can be viewed for free. (If the omissions at the site frustrate the reader, for the cost of one typical printed grimoire, a CD can be ordered from Twilit Grotto containing “48 complete books”—a forgivably mild exaggeration.) With a few exceptions, the grimoires in print tend to be (i) costly—even if attractive—limited editions (i.e., books from Heptangle and Trident) or (ii) over-priced editions of cheaply xeroxed pages in “small-college” thesis bindings (i.e., books from International Guild of Occult Sciences). Some economy editions are finding their way into print (i.e., books from Holmes Publishing Group).

1. a. The Key of Solomon:

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

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

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

1. b. Lemegeton, or Lesser Key of Solomon:

The *Lemegeton* consists of five sections:

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

Goetia is the best circulated of the sections, having been published numerous times. The best-known version is the one transcribed by S.L. MacGregor Mathers in 1898, with an introduction entitled "Preliminary Definition of Magic." A few years later, Aleister Crowley published an edition enhanced by his own introduction,

preface, preliminary invocation, and other ornaments (Foyers: S[ociety for the] P[ropagation of] R[eligious] T[ruth] Ltd, 1904). In 1916, the pirating began with an edition bearing the name L.W. de Laurence and the title *The Lesser Key of Solomon—Goetia: The Book of Evil Spirits* (Chicago: de Laurence, Scott and Co.), which is the Mathers/Crowley work unacknowledged; this edition is listed as still *in print* (!) A larger version—in size, not in content—bearing Crowley’s name was published in 1970 (New York: Ram Importer Inc.) as *The Book of the Goetia of Solomon the King*; this is, for the most part, a dressed up version of the “de Laurence” edition.

Goetia is presented in both Shah (pp. 179-211; 299-304) and Waite (pp. 64-66; 184-235); it is described and quoted in Butler’s *Ritual Magic* (pp. 65-80). Waite includes Pauline Art (pp. 66-72) and [The Art of] *Almadel* (pp. 72-77). Shah also gives *Almadel* in *Secret Lore* (pp. 169-178).⁶

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

A so-so photocopy (with some pages missing) of British Library Sloane MS 2731 (which is in English) and a remarkably poor typescript comprise Nelson and Anne White’s *Lemegeton: Clavicula Salomonis, The Complete Lesser Key of Solomon the King* (Fremont: Technology Group, 1979; 2nd edition available at www.techgroupbooks.com—a site which proves that one picture is worth a thousand words). The edition from the International Guild of Occult Sciences (hereafter I.G.O.S.), *King Solomon’s The*

6. The *Almadel* of the *Lemegeton* should not be confused with *Armadel*—a completely different work available as *The Grimoire of Armadel*, translated by S. L. MacGregor Mathers, York Beach: Samuel Weiser, 1980 and 1995)—OR the *Arbatel of Magick*—a collection of forty-nine magical aphorisms (the first section of an otherwise lost nine-part tome) said to have been employed by John Dee (see Twilit Grotto: www.esotericarchives.com > Classical Grimoires; and Benjamin Rowe’s *PDF* at Norton’s Imperium, <http://w3.one.net/~browe> > Classics of Magick).

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

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

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

While not really contradicting the Nelson/I.G.O.S. assessment, Benjamin Rowe offers an alternative and more positive take on the *Lemegeton's* fifth book. In the introduction to his *Ars Nova—Book Five of the Lemegeton* (June 1999; on the Internet at Rowe's site, *Norton's Imperium: Enochian Magick Papers & Links* > "Classics of Magic," at <http://w3.one.net/~browe>), Rowe says that in some manuscripts (such as the one from which he transcribed, Sloane MS. 2731—the same as the Nelsons' and I.G.O.S.), the fifth book is an addendum containing notes on *Goetia*. This book has been mistakenly called *Ars Notoria* instead of the correct name, *Ars Nova*. Rowe suggests quite convincingly that the last couple of pages of the manuscript are out of order, and, thus, *Ars Nova*

consists of two leaves rather than one. These final pages of *Lemegeton* can be seen in the photocopies of the Nelson and I.G.O.S. editions. For a full transcription, see Rowe.

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

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

Further, see Michael Camille’s “Visual Art in Two Manuscripts of the *Ars Notoria*,” in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger (University Park: Pennsylvania State University Press, 1998; hereafter *Conjuring Spirits*); and “The Notary Art” (CHAPTER 4, SECTION 1, pp. 109-129) in Frank Klaassen’s *Religion, Science, and the Transformations of Magic: Manuscripts of Magic 1300-1600* Ph.D. dissertation: Toronto: University of Toronto, 1999).

2. a. *Grimorium Verum*:

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

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

2. b. True Black Magic:

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

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

2. c. The Grand Grimoire:

The Grand Grimoire, also called the *Red Dragon*, is described by Waite (pp. 100-103), and passages are given (pp. 241-264). Shah introduces it and from it offers an operation for conjuring Lucifuge (pp. 68-74). There is an artful limited edition (500 copies) from Trident/Ars Obscura (Seattle: 1996) translated by Gretchen Rudy. I.G.O.S. has its typically pricey edition titled *The Red Dragon—The Grand Grimoire* (translated by Robert Blanchard,

Palm Springs: 1995), which gives both the French and English. Lastly, there is an economy version of *The Grand Grimoire* edited by Darcy Kuntz (Edmonds: Holmes Publishing Groups, 2001).

3. The *Grimoire* and *Sworn Book* of Honorius:

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

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

A translation of the *Sworn Book*, or *Liber sacer sive liber juratus*, was done by Daniel Driscoll: *The Sworn Book of Honorius the Magician* (Gillette: Heptangle Books, 1983). Printed as a fancy collectable, this work is now difficult and expensive to obtain; alas, it is incomplete and, lo, considered somewhat inaccurate. I.G.O.S. published a hardbound typescript, variously titled *Medieval Grimoire of Honorius*, *Grimoire of Honorius*, and *Handbook of Honorius the Magus* (translated by Robert Blanchard, Palm Springs: 1993). Even though it is called “*Grimoire*,” this work matches the description of the *iuratus* or *Sworn Book* of Honorius given by Lynn Thorndike in *History of Magic and Experimental Science* (New York: Macmillan Company, 1923-1958; rpt.

Columbia University Press), volume II, chapter XLIX: “Solomon and the Ars Notoria.”

See “A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes” by Robert Mathiesen, and “The Devil’s Contemplatives: The *Liber iuratus*, The *Liber visionum* and Christian Appropriation of Jewish Occultism” by Richard Kieckhefer—both in *Conjuring Spirits*; and Frank Klaassen’s Ph.D. dissertation, *Religion, Science, and the Transformations of Magic: Manuscripts of Magic 1300-1600* (Toronto: University of Toronto, 1999), pages 129-135.

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

S&S is surrounded by a mish-mash derived from Agrippa, pseudo-Agrippa, Jewish magic (*Shimmush Tehillim*), folk magic, and fragments from the Faustian school in a collection titled *The Sixth and Seventh Books of Moses* (Carbondale: Egyptian Publishing Company, n.d.; and New York: Wehman Brothers, n.d. There is also the profoundly disappointing *New Revised Sixth and Seventh Books of Moses and the Magical Uses of Psalms*, edited by Migene Gonzolez-Wippler, Bronx: Original Publications, 1982).

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

Our texts of *S&S* also trace back to German collections, namely volumes 3 and 4 of J.C. Horst’s *Zauberbibliothek* (6 vols., Mainz: 1821-6); and volume 3 of Scheibel’s *Das Kloster* (12 vols., Stuttgart and Leipzig: Theodor Thomas, 1846).⁷

7. Other items from *Das Kloster* (vols. 2 and 5, respectively) are posted at the website of the Cleveland Public Library, namely *Libellus Magicus: A Nineteenth-Century Manuscript of Conjurations and Praxis Magica Fausti*, introduced, annotated, and transcribed by Stephen J. Zietz (1999); go to www.cpl.org/010012/libellus/LIBELUS2.html to bring up the contents page. Both are described by Waite (*Black Magic*, Weiser edition, pp. 102-4; *Ceremonial Magic*, Bell edition, pp. 110-112) and the first text is presented in both Latin and English at Twilit Grotto: www.esotericarchives.com > Black Magic with the title *Verus Jesuitarum Libellus*.

Interestingly, “The Seven Semiphoras of Adam” and “The Seven Semiphoras of Moses” match closely passages in the seventh book of *Liber Salomonis*, discussed below. For S&S, see Egyptian or Wehman pp. 117-140; Gonzolez-Wippler pp. 125-164.

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

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

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

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

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

The rest of Sloane MS 3826 consists of

1. *Incipit Canon*: The rule of the book of consecration, or the manner of working (ff 58^r-60^r)
2. Orisons (ff 60^r-65^r)
3. Magical directions (ff 65^r-83^v)⁸
4. *Liber Lunae* (ff 84^r-94^r)⁹
5. *Raxhael*: The Invocation of Oberon Concerning Physick &c (ff 98^r-99^r)
6. The Call of *Bilgal*, One of the 7 etc. (fo. 99^v)
7. An Experiment for a Fayry (fo. 100^r)
8. *Beleemus De imaginibus* (ff 100^v-101^r)

Sloane MS 3826 is in English, except for (i) the opening lines of paragraphs in *Liber Salomonis* and *Incipit Canon*; (ii) the Orisons; (iii) the invocation, constriction, ligation, and license of *Raxhael*; and (iv) *Beleemus De imaginibus* (Beleemus regarding the Images [of the planets]). Sloane 3826 and the Latin MS from which it was translated are most likely from the sixteenth century. Folio pages 58^r-83^v have been identified as material from *The Sworn Book* of Honorius (see below, note 8, and “Printed notices of Sloane MS 3826”: Mathiesen).

8. Robert Mathiesen (in the article listed on page 13, “Printed notices”) lists “Sloane 3826...ff. 58-83?” [Mathiesen’s question mark] among the manuscript versions of the *Sworn Book* at the British Library, though he places it with those which “preserve the original Latin text.” Portions of 3826 are in Latin (see above, page 11), but the bulk of the text is in English.

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

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

Printed notices of Sloane MS 3826:

- Mathiesen, Robert. “A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes,” in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger. University Park: Pennsylvania State University Press, 1998: p. 145 (Sloane 3826 ff. 58-83 is listed as a MS of the *Sworn Book*).
- “M. Plessner, article on ‘Balinus’ in *Encyclopedia of Islam* (new edn.1959) I, p. 995.” (This entry appears on the British Library reference form which accompanies the MS.)
- Shah, Idries. *Oriental Magic*. New York: E.P. Dutton & Co., 1956; rpt. 1973: page 191, BIBLIOGRAPHY, Grimoire References, *Chaldea*: “The following ‘Black Books’ of the sorcerers have traces of Chaldean magical rituals or processes attributed to Chaldean origin: Sefer Raziel (The Book of Raziel). B.M. Sloane 3826.”
- _____ . *The Secret Lore of Magic*. Secaucus: Citadel Press Inc., 1958: pp. 288, 289, 290, and 310; ref. abbreviation (SR).
- Thorndike, Lynn. *History of Magic and Experimental Sciences*, volume II: THE FIRST THIRTEEN CENTURIES. New York: Columbia University Press, 1923: p. 281.
- Waite, Arthur Edward. *Book of Black Magic and of Pacts*. London: Redway, 1898; rpt. New York: Samuel Weiser, Inc., 1972: pp. 33-4 of the Weiser edition.
- Waite, Arthur Edward. *The Book of Ceremonial Magic*. London: Rider, 1911; rpt. New York: Bell Publishing Company, 1969: pp. 20-21 of the Bell edition. (*The Book of Ceremonial Magic* is a revised version of *Book of Black Magic and of Pacts*.)

Works of Related Interest:

Agrippa, [Henry] Cornelius. *Of Occult Philosophy, Book Four*, edited and translated by Robert Turner. Originally published, Antwerp: 1531; Turner's edition, Gillette: Heptangle Books, 1985.

Includes the *Heptameron* or *Magical Elements* of Peter de Abano; find both at www.esotericarchives.com.

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

The support material which Tyson provides makes this edition a valuable reference source. Text at www.esotericarchives.com.

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

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

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

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

Most of the contents were copied from Agrippa and other sources. See the defense of Barrett in Alison L. Butler, *The Revival of the Occult Philosophy: Cabalistic Magic and the Hermetic Order of the Golden Dawn* (M.A. thesis, St. John's: Memorial University of Newfoundland, 2000): CHAPTER TWO: "Beyond Attribution: The Importance of Barrett's *Magus*."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dee, John. (various titles)

See the references to Dee in my *Study of Christian Cabala in English*, Part 1, and the reference list at www.nd.edu/~dharley/witchcraft/Dee.html.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Appendix B. “Mathers' Versions of the Grimoires.”

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

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

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

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

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

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

Though this over-sized set of twenty-four books looks like something one might buy a volume per week at the supermarket, one has to be impressed with the names which appear on the list of contributors and the editorial advisory board: Mircea Eliade, R.J. Zwi Werblowsky, R.C. Zaehner, to name a few. Topics include Aberdeen Witches, Abracadabra, [H.C.] Agrippa, Alphabet, Francis Barrett, Black Magic and Witchcraft, Black Mass, Magic and Mysticism, Correspondences, John Dee, Divination, European Witch Persecutions, Exorcism, Faust, Finding of Witches, French Witchcraft, German Witchcraft, Grimoire, Italian Witchcraft, Love Magic, Magic, Magic Papyri, Magic Squares, Modern Witchcraft, North Berwick Witches, Old Age and Witchcraft, Pentagram, Picatrix, Ritual, Ritual Magic, Roots of Ritual Magic, Sacred Magic of Abra-Melin, Salem Witches, Satanism, Somerset Witches, Theurgy, Thomas Weir, White Magic, and Witchcraft.

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

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

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

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

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

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

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

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

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

A search of NECRONOMICON on the Internet yields all kinds of entertaining and curious stuff, including shreds of the debate over whether the mysterious text ever actually existed. For a well-reasoned introduction, go to *Donald Tyson's Supernatural World* at <http://dontyson.tripod.com> (scroll down to the list of topics and click "Necronomicon"). Adding to the scholarship, confusion, or hoax—take your pick—surrounding this work are

- *The Necronomicon: The Book of Dead Names*, edited by George Hay, introduced by Colin Wilson. London: Neville Spearman Ltd, 1978; rpt. London: Skoob Books, 1992.
- *The R'lyeh Text: Hidden Leaves from the Necronomicon*, edited by George Hay, researched, transcribed and annotated by Robert Turner, introduced by Colin Wilson. London: Skoob Books, 1995.

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

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

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

Picatrix OR *Ghalat al-Hakim* [THE GOAL OF THE WISE] Volume One. Translated from the Arabic by Hashem Atallah; edited by William Kiesel. Seattle: Ouroboros Press, 2002.

This first English edition contains the prologue and Books 1 and 2 (of 4)—Volume 2 is forthcoming. Published earlier were "*Picatrix*": *Das Ziel des Weisen von Pseudo-Magriti*, translated into German from the Arabic by Helmut Ritter and Martin Plesner (The Warburg Institute/University of London, 1962)—a summary in English appears on pp. lix-lxxv; and *Picatrix: The Latin Version of the GHAYAT AL-HAKIM*, edited by David Pingree (The Warburg Institute, 1986). See Plesner's summary of the contents of *Picatrix* at www.esotericarchives.com > Classical Grimoires.

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

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

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

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

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

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

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

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

See especially "Booke XV," which can be viewed at www.esotericarchives.com.

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

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

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

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

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

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

_____. *The Occult Sciences in the Renaissance*. Berkeley: University of California Press, 1972; 2nd printing 1973.

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

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

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

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

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

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

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

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

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

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

Addendum: Solomonic Magic on the Internet

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

1. The Clavicles

a. *The Key of Solomon*

- Twilit Grotto: www.esotericarchives.com > Classical Grimoires. This ample site gives Mathers' text of the *Key*; two other 16th-century renditions of the *Key*: "The Key of Knowledge" (Add. MS 36674), and excerpts from a MSS Mathers used, "The Veritable Clavicles of Solomon" (Landsdowne 1203); Hermann Gollancz' description and a facsimile of *Mafteah Shelomoh*, a Hebrew version of the *Key*; and Conybeare's translation of *Testament of Solomon*—all well presented.

Internet Sacred Texts Archive: www.sacred-texts.com > Grimoires (Mathers' text)

Alchemy Website and Virtual Library:

www.levity.com/alchemy/solomon.html >

Solomonic Manuscripts: Key of Solomon, English Versions

- Norton's Imperium: <http://w3.one.net/~browe> > Classics of Magick (Mathers' text)
- National Occult Research Association: www.occultresearch.org > Library > Solomonic Magic (Twilit Grotto's version)

b. *Lemegeton*

- www.esotericarchives.com > Classical Grimoires (Joseph H. Peterson's editions of all five sections, plus Weyer's *Pseudomonarchia daemonum*)
- www.levity.com/alchemy/solomon.html > Solomonic Manuscripts: Lemegeton and Ars Notoria
- <http://w3.one.net/~browe> > Classics of Magick (Mathers/Crowley) (This site includes a transcription of the alternative fifth book, *Ars Nova*.)
- www.occultresearch.org > Library > Solomonic Magic (Twilit Grotto's versions)

2. The Grimoires
 - a. *Grimorium Verum*
 - www.esotericarchives.com > Black Magic (two versions: French/English and Italian)
 - b. True Black Magic
 - (not found)
 - c. The Grand Grimoire
 - www.esotericarchives.com > Black Magic (Only the contents are given on the website; the full text on CD can be ordered.)

3. The *Sworn Book* and the *Grimoire* of Honorius (two different texts)
 - The *Sworn Book* (= *Liber juratis*) and the contents of three French versions of the *Grimoire* are at www.esotericarchives.com > Classical Grimoires and > Black Magic

4. *Semiphoras* and *Shemhamphoras Salomonis Regis*
 - Material bound with these texts, *The Sixth Book of Moses* and *The Seventh Book of Moses*, can be found at www.sacred-texts.com > Grimoires.
 - *The Sixth and Seventh Books of Moses, Semiphoras, and Shemhamphoras* are all at The Realm of Shade:
www.realm-of-shade.com/booksofmoses/

5. *Liber Salomonis* and other portions of Sloane MS 3826
 - My transcriptions of, *Liber Lunae*, *Raxhael*, and “The Call of *Bilgal*” appear in the “Archival Works and Exhibitions” section of *Esoterica: The Journal of Esoteric Studies*, III (2001): 295-318; my transcription of *Liber Salomonis* (“Cephar Raziel”) appears in the “Archives” section of vol. V (2003)—both at www.esoteric.msu.edu
 - “An Experiment for a Fayry” can be found at *Donald Tyson’s Supernatural World* (<http://dontyson.tripod.com/exfairy.html>).
 - www.levity.com/alchemy/solomon.html > Solomonic Manuscripts: Sepher Raziel