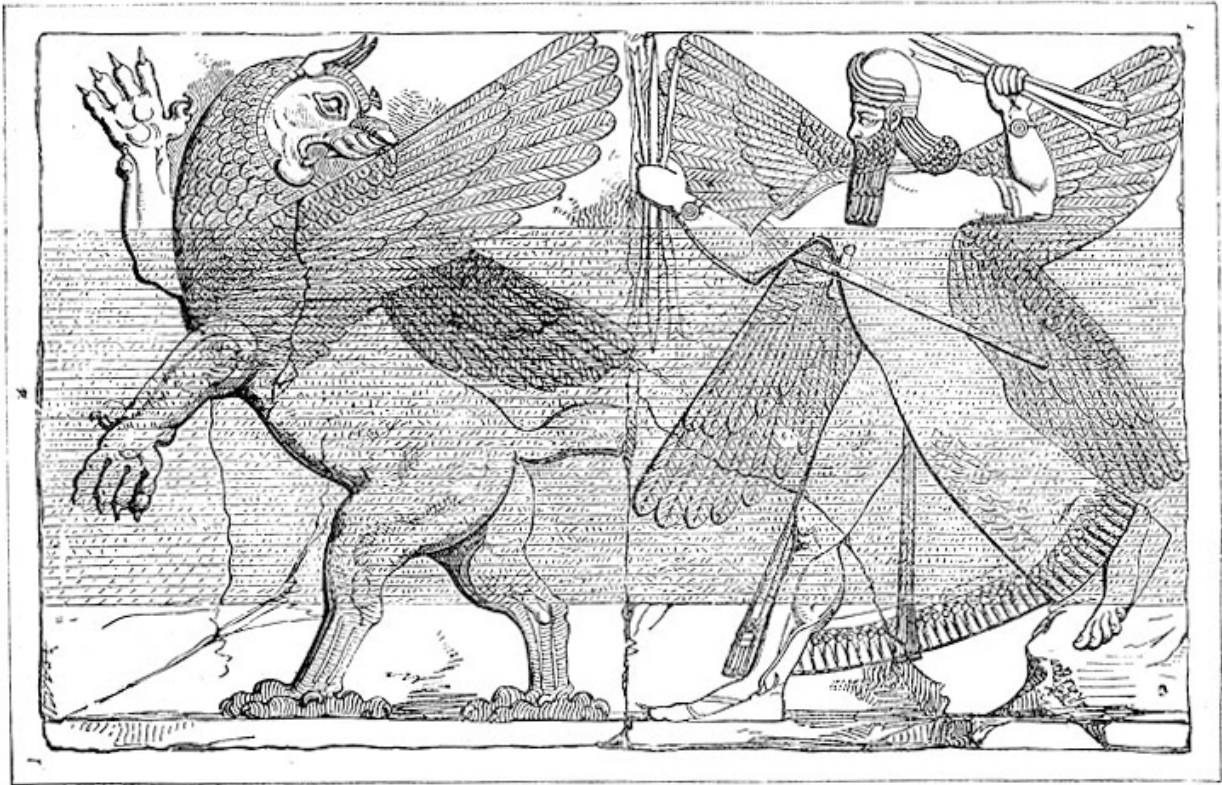


Mardukite Magick



M Cecchetelli

Mardukite Magick

Preface

Greetings, fellow seeker, and thank you for taking time from your daily life to pursue knowledge of and a working relationship with the great God of 50 Names, King Marduk. It is my hope that through this brief work, interest in and fondness for Him will be revived, and he may once again be seen as a benefactor and benevolent paternal God unto the modern Magus, as he was to the people and priesthood of Babylon. A comprehensive study of the Magickal methodology of the Mardukite Magus would be of sufficient length to fill a volume of encyclopedic length, and is thus impossible for me to create at this time. Therefore I will offer here only a cursory examination of the God's history, nature and the means by which the reader may avail himself of his power and establish a relationship with him. It will then fall upon the reader to seek the God himself, if he is so moved and it suits his Will.



The Beginning

While I have long been drawn to the Gods and Goddesses of the earliest of civilizations, and it is them with whom I've enjoyed the most success in Magick, until early 2011 I had only cursorily pursued the concept of working with the God Marduk, instead devoting the thrust of my energy to working with my patrons, Aset, Asar, Anpu and Heru. While they remain the subjects of my devotion, I have in recent days developed a strong bond with Marduk, or to use the proper, original pronunciation of his name, Amar.Utu. This relationship came about quite by surprise.

In early 2011, a day or so after the Magickal Cult of Jove known as Gentlemen For Jupiter was born, I was invited by Frater RO to join. Forgoing a lengthy dissertation on the virtues and benefits of membership in this group, let me say in summation that in my case, as with that of the majority of others involved, Jupiterian blessings have abounded in our lives since the group's inception.

During the early months of my work with this group I experimented with several different sources and forms of Jupiterian Magick, looking for that which would be most beneficial to me personally and allow me to contribute the most to the group. Among the methods I made use of were the planetary rites of Denning & Phillips Aurum Solis, Ruhaniya as taught by Nineveh Shadrach in MTW, and a set of Sabian conjurations provided to me by an elder. While each brought measurable success, the greatest result was to be found when I endeavored to Evoke King Marduk in May of that year.

Before delving into Magick of Marduk proper, I will offer a brief synopsis of who Marduk is and when he became known to our Magickal predecessors. While his origins lay in Ancient Mesopotamia, it is in the later Babylonian work dated to the 12th century BC, entitled the Enuma Elish, that he comes to prominence and is elevated to the level of a Supreme God, surpassing his traditional role as patron deity of Babylon. Despite reigning as one of the ancient world's foremost Gods, it was not until much more recently that he became widely known to most of western civilization courtesy of H.P. Lovecraft's Necronomicon Mythos to which we were first introduced in 1924's "The Hound". Drawing heavily on Sumerian Mythology (and perhaps unconsciously fact as well) Lovecraft spun tale after tale wherein the Gods and "Demons" of that pantheon were present, renewing interest in them and bringing them to attention of the occultists of the day even more so than did Crowley.

While Magickal formulas wherein Marduk's power is relied on have been outlined in the pseudo-necronomicons, their relatives and works as modern as Michael Ford's Maskim Hul, the methods described here will not be found elsewhere and are drawn directly from Enuma Elish, The Cuneiform Tablets and the corpus of Sumerian literature. They are as inspired by the God himself and represent the selfsame means I use myself each Thursday to develop and cultivate my relationship with Marduk and to Petition his aid in my affairs.

1 . Making Contact

Initial contact between the Magus and The God will be made by utilization of the 50 names given to him,¹ as well as an honorific offering.

For this you will need:

- 2 Jumbo Candles, Blue in Color
- An Image of Marduk to grace the altar top²
- White paint, suitable for painting the names of Marduk in Greek and Akkadian on the glass of the candles.
- Incense burner
- Abramelin Incense



¹ Note that there are several different lists which claim to be the true 50 names of Marduk, including that of Enuma Elish and that of An:Anum, as well as those to be found in the Necronomicon. The 50 Names of Marduk used herein are those of Enuma Elish, Tablet VIb

² Herein are included two traditional examples which may be copied if necessary. Just above is the classical depiction of the victorious Marduk slaying the Dragon Tiamat; Or a suitable one may be found via the internet. In order to personalize the work more, I drew my own, copying one of those included in this text in my own hand.

1a. Preliminaria:

Place the image of Marduk you've chosen atop the altar, with the candles on which you've painted the Greek and Akkadian forms of his name lit and set to the left and right of the image. Place the incense burner before the image on the altar, to be ignited when the temple is opened as outlined below.

Cleanse yourself by way of a Ritual Bath, anoint yourself with Abramelin Oil, and don clothing appropriate to the work³, white or blue in color.

Open the temple as follows;

- Gazing above to the heavens - In the name ZULUMMAR, secure for me the peak of this temple of Amar.Utu
- Facing East - In the name MARUKKA, secure for me the Easternmost Point of this temple of Amar.Utu
- Facing South - In the name ASARULUDU, secure for me the Southernmost Point of this temple of Amar.UTU
- Facing West - In the name MUMMU, secure for me the Westernmost Point of this temple of Amar.Utu!
- Facing North - In the name EPADUN, secure for me the Northernmost Point of this temple of Amar.Utu
- Gazing below to the depths - In the name TUTU, secure for me the foundation of this temple of Amar.Utu

³ Loose fitting & cool. You will likely be actively engaged for a significant amount of time and it is important in any such work to remain comfortable.

1b. The Call To Marduk

After opening the temple as prescribed above, let the following conjuration be used to make contact with Marduk and invite his attendance.

“King who gathers up the divine powers of heaven and earth, foremost son of Enki, Marduk, mighty lord, perfect hero, foremost of the Great Princes, strong one of the Anuna, the great gods who have given him justice and judgment! Great prince, descendant of holy An, lord who decides destinies, who has everything in his grasp, wise, august knower of hearts, whose divinity is manifest, who shows concern for all that he looks upon! Your ancestor An, king of the gods, has made your lordship effective against the armies of heaven and earth.

Hear me Holy Marduk, Slayer of the Great Dragon and Avenger of The Gods, thy supplicant who stands before thee this night!

1. *MARDUK! I Call Upon Thee, Greatest of The Gods!*
2. *I call upon thee, MARUKKA, God, Creator of All!*
3. *I call upon thee, MARUTUKKU, Refuge of The Land and Protector of its People!*
4. *I call upon thee, BARASHAKUSHU, Wide is your Heart and Warm Is Your Sympathy!*
5. *I call upon thee, LUCALDIMMFRANKIA, Whose Name The Gods Proclaimed In Their Assembly, Your commands are exalted above the Gods, Your Fathers! Lord of All The Gods of Heaven and of Earth!*

.....⁴

Welcome The God Marduk when his presence is known, welcome him either as follows or in your own words⁵

“Welcome, Great God Marduk, Foremost of the Princes! I greet you in humility and thank you for hearing my call! May the offerings of fumigations take the form of that which is most pleasing unto thee and I beseech you accept these modest offerings from a soul stretched out unto you!

Lord of Heaven and of Earth, Majesty of The Gods, in your Kingship of Saggemgar⁶ I entreat you, bless me as you did your chosen people of Babylon and be unto me father as you were to they in whose midst you once walked!”

⁴ Proceed through all 50 of the names of Marduk, which are provided at the end of this text, even in the event that Marduk appears and makes his presence known before you have completed this.

⁵ Bearing in mind that before you is a GOD, and he is to be shown the utmost deference and respect

⁶ Jupiter

2a. Establishing A Relationship

It is suggested that the first time you endeavor to make contact with the God Marduk be reserved for introduction, so to speak, rather than to ask of him a boon. While many others among my contemporaries would suggest otherwise, I am of the belief that it is improper to begin at once asking for favors and gifts moments after making the acquaintance of Marduk or any other spirit with whom you work. Perhaps it is a product of my own personality shining through into my Magickal philosophy, but I've always found it akin to a newly hired employee walking into the office of his company's CEO and saying "Hi Bill, I'm Mike. Nice to meet you; Do you think you could go ahead and put me in for a raise, or maybe a larger office?" Perhaps such social conventions as respect and deference are inapplicable when dealing with entities who fall outside the realm of human comprehension, but I've enjoyed far more success when employing them than on the few occasions when I did not.

The following represents the means I used during my first work with Marduk which served to establish a long term, very beneficial relationship with him.

Following the calling as outlined above, when the presence of The God is evident and he has been given proper welcome and thanks for having come, add incense of Jupiterian nature or simply of Myrrh to the burner and repeat the Hymn to Marduk:

I Welcome You, Great Marduk! En kur.mes sar ane u ki-tim mu-kám-mir tuh-di⁷

Marduk, the lord of abundance the one who brings down fertility like rain, The lord of the springs of the Mountains and the Seas, the one who examines the mountain regions! The one who opens spring wells and ditches and who puts the rivers in order! Inspector of grain and flocks, who ates the barley and flax and makes all plentiful and cultivates the food of the Gods and Goddesses!⁸

It is my Will to know you, great King and to that end I welcome you to my temple, The Great God of Babylon! A-a im-ma-sá-a DINGIR-si-na li-kil-la!⁹

It is taken for granted that prior to embarking on this work the Magus will have read Enuma Elish and other historical texts wherein Marduk is prominent. At this point it is suggested that he take a period of time to meditate and to visualize the legend of Marduk which appeals most to him in order to further connect with the God. (I replayed the battle wherein Marduk slew the dragon Tiamat, watching it unfold mentally)

⁷ The Lord of the lands, the King of the heavens and the earth, the one who heaps up abundance.

⁸ A Traditional Hymn to Marduk in his role as Lord of Abundance, the provider of abundance for both Gods and Man.

⁹ May you never be forgotten, and may your people sustain you.

2b. The Petition To Marduk

Those seeking to petition Marduk for aid in any given area of their lives are fortunate in that the Gods have provided us guidance on just how this may be done. This they have done simply by giving him 50 names, and ascribing to each of them an aspect of the God's personality, thus making clear in which name we should approach Marduk for our specific needs at the time.

For example, a Magus seeking to appeal to Marduk for protection from aggression or unfavorable circumstances would be wise to call on MARUTUKKU, who "Is the refuge of the land, and protection of its people." One seeking aid in cleansing his circle of malefic spirits, aggressors or curses would do well to appeal to TUKU, "Who with his holy charm has uprooted all the evil ones" or SUHRIM, "who with the weapon roots out all enemies". GUGAL, "...Lord of abundance, opulence..." would be a good selection for one seeking to expand his kingdom and fortune.

Following the initial establishment of contact outlined above, one seeking to petition the aid of King Marduk should do so on Thursday in the hour of Jupiter. The working is to begin as did the previous, commencing with the preliminary cleansing and opening as shown in 1a and continuing to call Marduk as follows;

O mighty, powerful, strong one of Assur! O noble, exalted, firstborn of Ea! O Marduk, the mighty who causeth Itura to rejoice! Lord of Isagila, help of Babylon, Lover of Isida! Preserver of life, Prince of IMAHTILLA, renewer of life! Shadow of the land, protector of distant peoples, Forever the sovereign of shrines!

Forever is thy name good in the mouth of the peoples! O Marduk, Mighty Lord, at thy command let me live, let me be perfect and let me behold thy divinity! When I plan, let me attain! Cause righteousness to dwell in my mouth and mercy in my heart!

May my God stand at my right hand! May my Goddess stand at my left hand! May my God, who is favorable, stand firmly at my side, to give utterance, to command, to hearken and show favor! Let the word I speak, when I speak, be propitious!

O Marduk, mighty Lord, command life! The life of my life do thou command! Before thee deeply I have bowed, Let me be satisfied!

I call unto thee in thy name GUGAL¹⁰, Lord of Abundance, ruler of Jupiter, hear me this night and attend me! Be seated upon the throne here prepared for thee and accept thou the offerings made unto thee from a soul stretched out unto thee! Bless me, O Lord GUGAL, attract to me fortune, abundance and prosperity! As thou did slay the primordial dragon, slay now the obstacles and barriers between me and my desire!

¹⁰ The example given is one wherein we call GUGAL, Lord of Abundance, in search of blessings of prosperity. Substitute here any of Marduk's 50 names, as appropriate to the working and modifying the petition as necessary

3. Offering to Marduk

The last area on which we will touch here is making work with Marduk part of your regular practice through Offerings and regular conjuration. This work is, in my own opinion at least, the most important aspect of your work with the God as it facilitates cultivation of a long term, working relationship with him. In my experience, these are the most beneficial types of relationships to build with any classification of spirit, be they “Angel”, “Demon”, “God” or “Devil”. Just as a elder relative may be kind to a great grandson who stops in and says hello in passing but is likely to be far more so and more protective over one who frequently stops in to check on them and pay their respects, so too is a God likely to be more benevolent to one who does not limit their interaction with him to when he needs help.



Offering to Marduk need not be a complex and extravagant undertaking. I've learned since setting out to work with him that it is the sincerity that he regards as of the most value. Shown in the photo above is a simple altar I set up each Thursday when I employ these methods in conjunction with my Gentlemen For Jupiter Group workings. In this altar are:

- Blue 7 day candle onto which is placed the traditional depiction of Marduk standing atop the slain Tiamat
- Blue 7 day candle onto which is painted the name of Marduk, in this case in Greek. (Each week I use a different name, Hebrew/Aramaic, Akkadian, English, Greek, and will continue until I've exhausted all of the 50 names of the God)
- Small incense burner w/ charcoal and incense in resin form
- Sand from Iraq (Site of Babylon/Mesopotamia)¹¹
- Bowl of offerings and herbs
- Suspended above is my own Jupiter talisman which I energize in this way weekly
- 2 handmade daggers, one plated in gold and the other in black

This altar layout is provided merely as an example of what I typically use, and is in no way a requirement. The only aspects I would recommend adhering to are the blue candles, as shown, with the image and name of Marduk affixed to them. The remainder of the altar and / or layout is to be designed according to your own Will, and as you learn more of Marduk, according to his own preferences and desires.

The offering is simplicity itself. You open the temple and rite using the formula outlined in 1a, Call the God to your temple, welcome as outlined previously, igniting the incense chosen for the work, and recite a Hymn to Marduk. Any of the litanies provided in this text are suitable as hymns for this purpose, and many others can be found online from which you can choose. For those in whom there remains a bit of Catholic who believe in the concept of original sin, there is even a Penitential Prayer to Marduk to be found in K. Van Der Toorn's "Sin and sanction in Israel and Mesopotamia". Alternatively, one may simply speak from his heart after welcoming the God, addressing him as he would a revered elder.

¹¹ This is an unnecessary luxury and one should not concern himself with adding it to his altar. I've been fortunate to obtain sands, stones and other items from Egypt, Iraq, Iran and other areas due to acquaintances serving in the armed forces and defense contractors there, and also simply by posting to craigslist's page for the region in question and offering to buy them, but it is not a necessary element in any Magickal working.

The 50 Names of Marduk

MARDUK, as his father named him from his birth, Who provides grazing and drinking places, enriches their stalls, Who with the flood-storm, his weapon, vanquished the detractors, (And) who the gods, his fathers, rescued from distress. Truly, the Son of the Sun," most radiant of gods is he. In his brilliant light may they walk forever! On the people he brought forth, endowed with life. The service of the gods he imposed that these may have ease. Creation, destruction, deliverance, grace- Shall be by his command." They shall look up to him!

| | |
|--------------------|---|
| MARUKKA | Verily is the god, creator of all Who gladdens the heart of the Anunnaki and appeases their spirits |
| MARUTUKKU | Verily is the refuge of the land, protection of its people. Unto him shall the' people give praise |
| BARASHAKUSHU | Who stood up and took hold of the reins; Wide is his heart, warm his sympathy |
| LUCALDIMMFRANKIA | Is his name which we proclaimed in our Assembly. His com Verily, he is lord of all the gods of heaven and earth, The king at whose discipline the gods above and below are in mourning. His commands we have exalted above the gods, his fathers. |
| NARI-LUGALDIMMNKIA | Is the name of him Whom we have called the monitor of the gods; Who in heaven and on earth founds for us retreats in trouble, And who allots stations to the Igigi and Anunnaki. At his name the gods shall tremble and quake in retreat. |
| ASARULUDU | is that name of his Which Amu, his father, proclaimed for him. He is truly the light of the gods, the mighty leader, Who, as the protecting deities" of gods and land, In fierce single combat saved our retreats in distress. Asaruludu, secondly, they have named |
| NAMTILLAKU | The god who maintains life, Who restored the lost gods, as though his own creation; The lord who revives the dead gods by his pure incantation, Who destroys the wayward foes. Let us praise his prowess!... |
| NAMRU | The shining god who illumines our ways. |
| ASARU | Bestower of cultivation, who established water levels; Creator of grain and herbs, who causes vegetation to sprout |
| ASARUALIM | Who is honored in the place of counsel, who excels in counsel. To whom the gods hope when possessed of fear |
| ASARUALIMNUNNA | The gracious, light of the father, his begetter, Who directs the decrees of Anu, Enlil, and Ea. He is their provider who assigns their portions, Whose horned cap is plenty, multiplying ... Who banishes consternation from the body of the gods, |
| TUTU | Is hel, who effects their restoration. Verily, he is supreme in the Assembly of the gods; No one among the gods is his equal |
| ZIUKKINNA | life of the host of the gods, Who established for the gods the holy heavens; Who keeps a hold on their ways, determines their courses; |
| ZIKU | Who establishes holiness, The god of the benign breath, the lord who hearkens and accedes; Who produces riches and treasures, establishes abundance;... Who has turned all our wants to plenty; Whose benign breath we smelled in sore distress. Let them speak, let them exalt, let them sing his praises! |
| AGAKU | The lord of the holy charm, who revives the dead; Who had mercy on the vanquished gods, Who removed the yoke imposed on the gods, his enemies, (And) who, to redeem them, created mankind; The merciful, in whose power it lies to grant life. May his words endure, not to be forgotten, In the mouth of the black-headed, whom his hands have created |
| TUKU | Whose holy spell their mouths shall murmur; Who with his holy charm has uprooted all the evil ones. |
| SHAZU | Who knows the heart of the gods, Who examines the inside; From whom the evildoer cannot escape; Who sets up the Assembly of the gods, gladdens their hearts; Who subdues the insubmissive; their wide-spread protection; Who directs justice, roots out crooked talk, Who wrong and right in his place keeps apart. |
| ZISI | Who silences the insurgent |
| SUHRIM | Who with the weapon roots out all enemies, Who frustrates their plans, scatters (them) to the winds; Who blots out all the wicked ones who tremble before him. |
| SUHURIM | Who insures a hearing, Creator of the gods, his fathers, Who roots out the enemies, destroys their progeny; Who frustrates their doings, leaving nothing of them. May his name be evoked and spoken in the land! |

The 50 Names of Marduk

| | |
|---------------------|--|
| ZAHRIM | Lord of the Lightning, who pursues all evil. Who all the fugitive gods brought home to their shrines. May this name endure! |
| ZAHGURIM | Who destroyed all the foes as though in battle. |
| ENBILULU | The Lord who makes them flourish, the mighty one who named them [gods] |
| EPADUN | The Lord who sprinkles the field, the irrigator of heaven and earth who establishes seedrows |
| GUGAL ¹² | Irrigator of the plantations of the gods; Lord of abundance and opulence and ample crops who provides wealth, enriches all dwellings, furnishes millet and causes barley to appear |
| HFGAL | Who heaps up abundance for the peoples consumption |
| SIR | Who heaped up a mountain on top of Tiamat. Who carried off the corpse of Tiamat with his weapon and who directs the faithful shepherd. Whose hair is a grain field, his horned cap furrows, who the widespreading sea vaults at his wrath, Crossing her like a bridge in single combat |
| MALAH | Tiamat is his vessel and he the rider |
| GIL | Who stores up grain heaps and brings forth barley and millet, who furnishes the seed of the land |
| GILMA | Who makes lasting the lofty abode of the gods, the creator of security |
| ARILMA | The exalted one who tears off the Crown, who creates the clouds above the starts and makes enduring the heavens |
| ZULUM | Who designates the fields, who grants portions and food offerings, who destroys all adversaries, who maintains all good things |
| MUMMU | Thunder of the roaring sea, creator of heaven and earth who directs all and who sanctifies heaven and earth |
| ZULUMMAR | Whom no other among the gods can match in strength |
| GISHNUMUNAB | Creator of all people, who made the world's regions. Destroyer of the gods of Tiamat who made men out of their substance |
| LUGALABDUBUR | The King who frustrated the work of Tiamat, rooted out her weapons, whose foundation is firm in the front and the rear |
| PAGALGUENNA | The foremost of all the lords, whose strength is outstanding and who is pre-eminent among the gods, his brothers, and master of them all |
| LUGALDURMAH | The king, bond of the gods, lord of Durmah, who is pre-eminent in the abode of the gods, the most exalted of the gods |
| ARANUNNA | Counselor of EA, creator of the gods, his fathers, whose princely ways no god whatsoever can equal |
| DUMUDUKU | Whose pure dwelling is renewed in Duku |
| LUGALKUDUGA | Who makes no decisions |
| LUGALLANNA | The King whose strength is outstanding among the gods, the lord, the strength of ANU who became supreme at the call of Anshar |
| LUGALUCCA | Who carried all of the gods off in the midst of the struggle, who encompasses all wisdom and is broad in perception |

¹² Called also ENBILULU-GUGAL

The 50 Names of Marduk

| | |
|---------|--|
| IRKINGU | Who carried off Kingu in the thick of the battle and conveys guidance for all. Who establishes rulership |
| KINMA | Who directs all the gods, the giver of counsel at whose name the gods quake in fear, as at the storm |
| ESIZKUR | Who sits aloft in the house of prayer. May the gods bring their presents before him that from him they may receive their assignments. None can without him create artful works |
| GIBIL | Who maintains the sharp point of the weapon. Who creates artful works in the battle with Tiamat. Who has broad wisdom, is accomplished in insight and whose mind is so vast that the gods, all of them, cannot fathom it. |
| ADDU | Be his name, the whole sky may he cover. May his beneficent roar hover over the earth |
| ASHARU | Who, as is his name, guided the gods of destiny. Of all the gods is verily in his charge |
| NEBIRU | Shall hold the crossings of heaven and earth; Those who failed of crossing above and below ever of him shall inquire. Nebiru is the star... which in the skies is brilliant. Verily, he governs their turnings," to him indeed they look, Saying: "He who the midst of the Sea restlessly crosses, Let 'Crossing' be his name, who controls... its midst. May they uphold the course of the stars of heaven; May he shepherd all the gods like sheep. May he vanquish Tiamat; may her life be strait and short!... Into the future of mankind, when days have grown old, May she recede... without cease and stay away forever.' |

Appendix: The Hymns and Conjurations In Their Original Tongue

Included here are some of the Incantations and Hymns to Marduk in their original tongue, for those ambitious few who would attempt their pronunciation.

^dAMAR.UTU EN [f]uḫ-di ¹HÉ¹.GÁL-li mu-šá-az-nin HÉ.NUN
 EN IDIM.MEŠ ša-di-i u A.AB.BA.MEŠ ḫa-i-tu ḫur-sa-a-ni
 BAD-ú kup-pi u miṭ-ra-a-ti muš-te-eš-ru ÍD.DIDLI
 ḫa-a-a-át ^dáš-na-an u ^dla-^rḫar¹ ba-nu-u še-^ri u qe¹-e mu-deš-šu-u ^dŠIM
 ta-ba-an-na NINDA DINGIR u ^diš-tar ba-nu-u KI.KAL [áš-š]u-me-šú-nu at-ta

Marduk, the lord of abundance the one who brings down fertility like rain,
 The lord of the springs of the mountains and the seas, the one who examines the
 mountain regions,
 The one who opens spring-wells and ditches, the one who puts the rivers in order,
 The inspector of grain and flocks, the one who creates barley and flax, makes plants
 plentiful (lit., provides the green),
 You are creating food for the god and the goddess continuously, you are the creator of
 the cultivated land on their behalf.

nin-da-bé-e li-in-na-šá-a DINGIR-ši-na ^diš-tar-šin
 a-a im-ma-šá-a DINGIR-ši-na li-kil-la
 ma-ti-ši-na liš-te-pa-a pa-rak-ki-ši-na li-tep-šá

May the cereal-offerings be carried to their (subjects') god and goddess.
 May not their god be forgotten, may they sustain (him).
 May he repeatedly bring forth their land, may he repeatedly make their daises.

[k]i-i a-ge-e tam-ḫa-ri A.A[B.BA x] RI MU tu-up-paq gap-šiš
 [k]i-i ¹dGIŠ.¹BAR¹ ez-zi za-²i-ri ta-šar-rap
 ú-šum-gal-li uz-za-ka ta-kám-mi še-e-ni
 e-piš ka-šir bar-ti te-na-a ta-kaš-šad
 e-ti-iq ŠĀ-bi ar-šá-a-te šá za-²i-ri tu-šah-maṭ lum-nam
 tuš-na-ás-saq dam-qu-ti la me-na tu-šad-ma-aq

Like the high wave of the battle, you make the s[ea .]. roll in swells,
 [L]ike furious Girra, you burn down the hostile people.
 The *ušungallu*-dragon is your anger, you capture the malevolent,
 You capture the one active plotting revolt, the rebellious one.
 You burn evil, the one who passes through the midst of the uncleanness of the enemy,
 You choose favorable things, you provide the one was not loved(?) with propitious
 omens.

a-ab-ba um-mi-lá ab ši-hu-luh-ha
ana tam-ti ú-šar-ma tam-tum ši-i gal-ta-at
sug-ga um-mi-lá sug-ga še àm-ša₄
ana šu-še-e ú-šar-ma šu-šu-u i-dam-mu-um
a-ge₆-a ^šburanun^{ki}-ke₄ um-mi-lá
ana a-ge-e pu-rat-ti ú-šar-ma
e-ne-ág ^dasar-lú-hi a-sur-bi ab-lù-lù
a-mat ^dAMAR.UTU a-sur-ra-ak-ku i-dal-la-ah

When (your command) reaches to the sea, this sea swells.
When (your command) reaches to the canebrake, the canebrake muddles.
When (your command) reaches to the wave of the Euphrates,
The word of Marduk roils the subterranean water.

CROSSED KEYS

being a chimeric binding of both The Black Dragon and the Enchiridion of Pope Leo III in a fresh translation by grimoire magician Michael Cecchetelli.

They are complementary grimoires, spanning the very earliest example of the genre to the late bibliotheque bleue period. Together they comprise a wealth of spells, spirits, lore, talismans and psalm magic, with their head in the highest heavens and their feet in the deepest hells.

Extensively footnoted, the seals corrected re-drawn and restored, with excerpts and workings from the translator's magical record, this is a well armed and practical text which throws light on the Grimorium Verum, Red Dragon and Grand Grimoire. It is a vigorous text, designed to be put to use.

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