

The Key of Knowledge (Clavicula Salomonis)

The present text is a sixteenth century English translation of the *Key of Solomon*, the most famous of Grimoires, or handbooks of magic.

[5r]

Here beginneth the book
of King Solomon called

The Key of Knowledge.

Claucula Salomonis. Extat latinè: de legi.

Cabalistica: sed sophistica.

The table of the first book.
13 Chapters.

- 1. [What orations and prayers ought to be said before you work.](#)
- 2. [Of the confession before you work.](#)
- 3. [Of your conjuration, with a malediction thereunto belonging.](#)
- 4. [Of pentacles, and how they ought to be made.](#)
- 5. [Of the way how to work.](#)

##. Experiments

- 6. [For things that be stolen.](#)
- 7. [For to be invisible.](#)
- 8. [For love, how they ought to be prepared.](#)
- 9. [For to make a woman dream of thee.](#)
- 10. [Of experiments of favor and friendship.](#)
- 11. [Of experiments for hatred and malice.](#)
- 12. [For to fain a thinge to be true, which indeed is false.](#)
- 13. [Of extraordinary experiments, and how they are prepared.](#)

A table of chapters which are contained in this second book.

- 1. [In what hour experiments ought to be wrought.](#)
- 2. [How the conjurer must behave himself.](#)
- 3. [How his fellows must behave them.](#)
- 4. [Of fasting and watch.](#)
- 5. [Of baths and how they must be made.](#)
- 6. [The blessing of the salt.\]](#)
- 7. [Of apparel, and all thereto belonging.](#)
- 8. [Of the knife belonging to the art.](#)
- 9. [How the circle must be made, and how you must enter into it.](#)
- 10. [Of water and hyssop, how they are made.](#)
- 11. [Of hyssop.](#)
- 12. [Of fire and lights.](#)
- 13. [Of pen and ink.](#)
- 14. [Of the blood of a bat.](#)
- 15. [Of virgin parchment.](#)
- 16. [How you must work with wax.](#)
- 17. [Of a needle wherewith thou must work.](#)
- 18. [Of odors, and sweet perfumes.](#)
- 19. [Of cloth, wherein you must lay up your instruments.](#)
- 20. [Of the work of images.](#)
- 21. [Of the hours to work in.](#)
- 22. [Of the colors of the planets.](#)

[5v is blank]

[6r]

Orations to be said when you conjure. [Chap. 1]

Lord Jesus Christ, the loving son of God, which dost illuminate the hearts of all men in the world, lighten the darkness of my heart, and kindle the fire of thy most holy love in me. Give me true faith, perfect charity, and virtue, whereby I may learn to fear and love thee and keep thy commandments in all things; that when the last day shall come, the angel of god may peaceably take me, and deliver me from the power of the devil, that I may enjoy everlasting rest amidst the company of the holy saints, and sit on thy right. Grant this, thou son of the living God for thy holy name's sake. Amen.

A confession to be said before you work. [Cap. 2]

I confess to thee, Lord God, the Father of Heaven and Earth, and to the good and most benign **Jesus Christ** together with the **Holy Ghost**, before thy holy angels, and before the true majesty of thy cross, that I was conceived in sin, and from my baptism continued therein. I confess furthermore that I have sinned in pride, in anger, in glottony, and in whatsoever man's frailty may sin, I have sinned. Therefore I pray you all the saints, in whose sight all these things I have confessed, that you witness with me in the day of judgment, against the devil, and so I being clean and confessed of all my sins, let me appear before thee (O Most High) righteous, and grant thy grace to me by thine ineffable clemency, that I may see and know all the spirits which I would have, and accomplish my will and desire. Amen.

[Of your conjuration, with a malediction thereunto belonging. Chap. 3.]

Lord God almighty father which didst make all things, which knowest all things, for nothing is hid nor impossible to thee, give me grace to know and understand the virtue of all prenities (?), which art hid by thy most holy mercy and hyttee (?), by that thy ineffable, worshipful and fearful name **Hyach**, by the which all the worlde shall tremble, and by whose fear, all creatures do obey. Grant me also that the secret of the secrets of all the spirits may be opened before me, gently obeying me, and my commandments, through the most holy **Adonay**, whose kingdom endureth forever. Amen.

When these are done, let the conjurer arise, and put both his hands laid after the fashion of a cross, upon the pentacle, and let one of his companions always hold the book open before him; and let him look into the air, into the four parts of the world: afterwards looking upon the book, let him say as followeth:

Lord my God, be thou to me a tower of defense against the face of all evil spirits.

Afterwards, let him turn himself first to the East, next into the South, then into the West, and North, and in every part say:

Behold the signs and names of that conquerer, by whom you are daily feared, and fear, obey me therefore by these most secrets of all other.

Straight way after, let him begin to conjure those spirits, as that art doth command, which then he hath in hand, which done they will appear quickly. If not, then call them as followeth and know that if they were bound in iron they wyll come, or send a messenger.

I conjure you such Spirits (*naming them*), by the Father, the Son, and the Holy Ghost, and by him which shall come to judge the world, both the quick and dead, by fire; and by the nativity and baptism, by the death and rising again of Christ, by the coming of the Holy Ghost our comforter, by holy Mary, the mother of our Lord Jesus Christ, by her virginity, by the seven gifts of the Holy Ghost, by the nativity of Saint John the Baptist.

I conjure you by the twenty Seniors, by the nine orders and degrees of angels, archangels, thrones, dominations, principates, potestates, cherubin, and seraphin, by all the virtues of the heavens, by the four beasts of God having eyes both behind and before, and by the twelve Apostles.

I conjure you also by all martyrs, Saint Stephen and all the rest, by all confessors, as Saint Silvester and all the rest, by all holy hermits, abbots, monks, and by all the holy prophets, by all holy virgins and widows, and by all saints whose solemnity is celebrated before the sight of Christ throughout all the world; by whose desents and prayers the divine majesty, be our aids and help in all our works, and by all thinges which agree together in kind.

I conjure you by God, that was born of the virgin Mary, which suffered of the Jews, which was hanged on the cross; which was dead and buried, which shall come again to judge both the quick and the dead, by fire.

I conjure you spirits by all the patriarches, prophets, Apostles, evangelists, martyrs, confessors, virgins, and widows, and by Jerusalem, the holy city of God, and by Heaven and Earth, and all that therein is, and by all other virtues, and by the elements of the world, and by Saint Peter, apostle of Rome, and by the crown of thorns that was worn on God's head, and by the garments for the which> Jews [sic] caste lots, and by all things that can be said or thought of our most mighty Creator, and by the holy Trinity, and by all the holy court and company of Heaven, and by him that in the beginning made all things of naught, and by him that for the health of mankind came down into the Earth, and was born of the virgin Mary, which suffered under Pontius Pilate, was crucified, dead, and buried, and descended into hell, the day he arose again from death, and ascended into heaven, and sitteth on the right hand of God, from whence he shall come to judge both the quick and the dead, and the world by fire. And by the Holy Ghost the Comforter, which did proceed from the Father and the Son, in likeness of a dove when Christ was baptized in the flood of Jordan, and came upon him and his Apostles, the Gospel of God with divers tongues, and by the three God-heads, and the unity to be worshipped, and by the company of those saints which cease neither day nor night, but still cry with a loud voice, saying: holy, holy, holy, art thou Lord God of Sabaoth, Heaven and Earth, are full of the majesty of thy glory; Hosannah, in the highest; Blessed is he that cometh in the name of the Lord: Hosannah in the highest. And by the 100 and 44 company of martyrs, which speaking to the world, suffered most greivous martyrdom.

I coniure you spirits by the thunder shining of fire, and lightning of God etc., by the seven golden candlesticks shining before the altar of God, and by all the miracles which [have] been done by saints and angels, and by all the precepts which are instituted for Christian faith, and by all the company of saints which follow the seven steps of the undefiled lamb, and by all the saints which God chose unto him, before the foundation of the world was laid, and by their merits, which please God right well.

I conjure you spirits in what place of the world soever ye be, by the annunciation of Christ, by the baptism of Christ, by the circumcision of Christ, by the transfiguration of Christ upon the mount Tabor, by the cross of Christ, by the passion of Christ, by the cry of Christ, and by his voice, saying: hely, hely, Lamazabathany; by the death of Christ, by his hands which were pierced through with naile; by his wounds and blood; by the body of Christ, by the sepulcher of Christ, and by the bread which he brake and gave to his disciples saying: "This is my body of the New Testament, which shall be shed for man in forgiveness of sins:"; and by his glorious ascension, and by all wonderful works of God.

I conjure you spirits, by the virtues of all herbs, stones, and grass, and by all things which meekly obey the commandment of God: Also, I conjure you spirits by these ineffable names of God; Asahac, Radrematas, Fallcas (?), Anbonas, Anborac, Bera, Bolem, yaelem, Ladodoc, Acathel, Coplice, Piham, Sanca, harucara, Adonay, Barucaea, Oboi, Emagro, Iesu God, God which madest Heaven and Earth, also which sittest upon cherubin, and seraphin, and by the wonderful name, Tetragrammaton, which is Euan, Iothe, and by the holy and ineffable name, Ane, Rethon, grant to all these spirits to obey my will and my commandments.

I conjure you spirits, in what place of the world, soever you be, that you tarry no longer in the air, nor in the earth, nor any other place, but that you appear here immediately before us, to do our will and pleasure. And I command you that straight way you come before us, to fulfill that whatsoever we shall commande you.

This done they will come doubtless, but if perchance they do not, let the master lighten his voice and say:

"Behold, here be the signs and names, the secret of all secrets, who dare be so bold as to gainsay them, and resist the names of the mighty conquerer, who ruleth the whole world. Come therefore here before us, whersoever you be, and see these most secret of all secrets. Come and receive the pleasant smell of sweet odours, and gently to make us answer."

If then they appear, show them the pentacles.

But if they will not, let the master (beating the air about him on every side) hiss with his voice, and his companions praying, let him say with a clear voice:

Behold, I conjure you, I call you, I exorcize you, by the mighty, great, and strong name, Hel. I conjure you, and command you by the wonderful Berlayne, holy great and just, that you tarry not, but come without any noise, and without any deformity.

I conjure you, and with power command you, by him which speaketh, and it is holy, and by all his names. In the name Adonay, Aloe, Alnon, Sabaoth, Saday,. Also, I command you by this book, and by all the powers thereof, that you come to us, not deformed but in a very fair shape. We conjure you with power, by the names Yr, and Vr, which Adam heard and spake; or by the name Gyn, which Noah heard and spoke, with theight (?) family after the flood. And by the name Y, et N, et X, which Abraham heard, and knew Almighty God; And by the name Joth, which Jacob heard of the angel speaking with him, and was delivered from the hands of his brother Esau; And by the name, hely, Ane, heye, which Moses heard in the hill of God, horeb: and obtained to speak with God, and hear God Himself speak in a flame of fire; And by the name Elaye which Moses named, and all the dust of the Earth was stricken, and gnats were made amongst the men, the oxen, and cattle of the Egyptians, which did destroy them and their corn; and by the name Arphicerie which Moses named, and sent all kinds of flies into Egypt, to destroy there fruit; and in the name, Phaicon, which Moses named, and there was made darkeness three days and three nights in Egypt and all were almost dead for fear; and by the name Arymon, and in the name Arymon, which Moses named at midnight, and all the first born in Egypt died. And by the name Gemaron, and in the name Gemaron, which Moses named and the Red Sea was divided, and he delivered the children of Israel out of captivity. And by the name Symagogion, which Elias named, and the Heaven did give rain, and the Earth brought forth fruit. And by the name Athanatos, which Jeremiah named before the captivity of Jerusalem. And by the name, ALPHA & OMEGA, which Daniel named, and by that destroyed Bel, and slew the Dragon. And by the name Emanuel, which the three children Sidrac, Midrac, and Abednago sung in the hot oven of fire, and were not hurt. By these names and by all other names of the almighty, only, and true God, by whom you were thrown down out of the high throne into the place of banishment; we conjure you, and command you, by him which speaketh and it is done; to whom all creatures do obey. And by the Angelic potestates of heaven, and by the great providence of Almighty God, and by the seal of Kinge Solomon, which he received of that Almighty. Come therefore presently before us, to fulfill our desire.

I conjure you by that most holy name Joth, Hebay, which is written in Hebrew letters, and by the holy name, Primeumaton, which Moses named, and the bottom of Hell swallowed up, Tathon, and Abyran; unless you do as we command you, we curse you by the virtue of that same name Primeumaton, even into the bottom of Hell, and we will send you to that farthest part thereof, if you will rebel against us and withstand these our holy words. So be it, so be it, so be it, Amen.

If as yet they do not appear, let the conjurer make the sign of the cross upon his forehead, and say:

Again I conjure you, you spirits, in what place soever you be, that you come to see the consecrated signs and names of the most mighty Triumpher, and we charge you by his unity to obey us. And by him we will compel you, against your will, for all things be true, which have proceeded out of this work. And there shall proceed fire which shall burn you continually. And they be the words by the which all the world doth tremble, stones are rolled back, the water doth not flow, nor the fire burn.

Then if they were tied with chains of iron, they will straight ways come, or else send their messengers. If they do not, then let the master arise strongly and comfort his fellows, and turning himself to the four parts of the world, let him beat the air. Afterwards, let him kneel towards the East, and his fellows with him, and say with an humble voice:

Where be you spirits which were once angels of the nine orders? Come and see the heavenly signs, and the ineffable names of our Creator, and the names of the angels, whose fellows you were once. We conjure you again and again, and command you by the triumphant, mighty, and strong name of God Hel, which is wonderful, glorified, and virtuous, and terrible; we conjure you, and command you, that without any delay and without all deformity you come and appear before us.

If yet they be disobedient and will not come, then let the master reform all his circles, and make a cross in the air with the aforesaid knife, and making a hissing in the four parts of the world, let him kneel towards the North, and say:

In the name of Adonay, Aloyn, Sabaoth, Saday, which is *Lord God, High God, and Almighty King*, we beseech thee that we may bring to pass our desire, and that we may prosper upon all the works of our hands. And the Lord in this hour, and in all the rest, be in our mouths, and our hearts.

Afterwards, let him arise, stretching his arms as though he would embrace the air, and say:

Again we conjure you, and exorcise you, by these letters herein expressed, by whose virtue and power fire is extinguished, and all things are made in remembrance of them, and they call truly upon their Creator, and praise him, which according to the truth are these: Veriton, Adyreon, Biraretro, Gyariton, Gyamerion, Celamia, Cheamagi, Rechnaya, Eapmegia, Aderyan, Malchia, Mana, Gana, Roachia, laba, Cosia,

Boalia, Dorenia, Canco, Galgala, Bache, Baya, Amanua, Cathia, Bachuaya, Geredia, Nyera, Penthohahia, Arathana, Redosta, Calchia, Semeforab, Anare, Neron, Joosar, by the virtue of these we exorcise and conjure you, and by the most blessed God, and by his impery, and everlasting glory; and by the holy name of the holy faith Adonay, Eloë, which is to say, Lord God of Sabaoth. Furthermore, we conjure you, and we bind you, by the seal of the Sun, the Moon, and the stars, and know that unless you come without any deformity you shall have no rest by day nor by night, wheresoever you be, and you shall be condemned into the flame of fire and of sulphur; we will burn you and your figures for ever and ever. Also that you depart not till you shall be licensed. Furthermore, we conjure you, by this name Bel, and in this name Ia, Ia, Ia, which is *God*, and in this name, Vau, Vau, Vau, which is, *I am that I am*; finally, we conjure you, by all the divine power of God, that you presently come before us in comely wise.

When this is done, you shall see them come, and their lords as great men are wont, and when they shall see the master, they obey him in all points.

Afterwards, when thou hast done all thou wilt, command everyone to return peaceably into his place, and say:

Peace be between you and me.

After this, let the conjurer say Saint John's Gospel, and the twelve articles of the Creed, and go out of the circle, and let them wash their faces with holy water.

Observe here that no spirit dare tarry away, and if some chance to tarry, write their names in paper, and cover it with earth, and kindle a new fire, and put brimstone upon it, and say as followeth:

I conjure thee, fire, by him of whom all the world is sustained, that thou burn these spirits after that sorte, that they may feel it perpetually.

Then caste the paper into the fire and say:

Cursed and blasphemed be you for ever, let there be no rest to you any hour, any day, or any night, because you have not obeyed the words, which were spoken of the mighty maker of all things, which names are these: Ameteñeton, Io, Ahac, Pater, Semiphoras, Alleluia, Aleph, Beth, Gymel, Daleth, he, [Vau,] sayn, Cleth [Cheth], Teth, Jod, Caph, Lamed, Mem, [Nun,] Samech, Ain, Pe, Tsade, Coph, [Resh,] Sin, Tau,

We curse you and deprive you of all your power, and strength, by the virtue of these names, sending you to be burned everlastingly in fire and brimstone, world without end.

Which done, they will come.

Then write their names again, and make a fumigation over them, and they shall be delivered; and ask what thou wilt; and thou shalt obtain it, and then licence them as before is said. In this oath thou mayst consecrate a book, or any other thing that thou wilt.

Here followeth how and after what sort pentacles must be made, wherein all the science of the *Key of Knowledge* dependeth. Chap. 4.

These pentacles must be made on the day of Mercury, and in his hour, the moon being in an airy sign, and in the increase of the moon.

To make these thou must have an house or chamber, where there dwelleth nobody but thyself; this house or chamber thou shalt perfume, as shall be appointed in the chapter of perfumes and odours; and sprinkle it with such water as shall be prescribed in that chapter. Look also that the weather be fair, and the air clear; and that thou have sufficient virgin parchment.

This being in readiness, begin to write thy pentacle in the above-named hour, in a very fair colour, being conjured as shall be said in the chapter of pen and ink. And with that same pen being adjured, make an end of your writing the same hour; let the rest be finished when it may.

Afterward, take a fine cloth of silk, as shall be shewed in their chapters, wherein you shall hold the pentacles; you must have also an earthen pan full of colour and frankincence of the male kind, mingled with the wood aloes [=lignum aloes], consecrated as shall be said in the chapters of perfumes: be thou also clean as shall be said in that chapter. Furthermore, you must have a knife ready in goose blood, which was made on the day of Mercury, in the increase of the moon; whereupon has been said three masses with their gospels; and smoked with the aforesaid perfumes; with which knife you must make hyssop, as appeareth in the chapter of hyssop and water. All this being ready, draw a circle with this knife before the pot of earth, and over this pot and the circle hold the pentacles, and perfume them; and say devoutly thess Psalmes following: Domine Deus meus in te speraui, Cæli enarrant, Dominus illuminatio mea, Deus Deus meus respice in me, Beati quorum remissæ sunt iniquitates, Miserere mei Deus, Afferte Domino, Deus iudicium tuum, Ecce nunc benedicite Domini, Deus in nomine tuo,

Which said, say this prayer following:

O most holy Adonay, and most mighty, which art ALPHA & OMEGA, which madest all things with great wisdom, which didst choose Abraham to be thy first faithful servant, and didst multiply his name above the stars of heaven; which also didst appear to Moses thy servant like a flame of fire in the midst of the bush, and didst reveal thy holy name Elicasserephe, unto him; which madest the people go over sea dry footed; which gavest to Solomon, King David's son, wisdom and knowledge above all other men, and didst vouchsafe to reveal these present pentacles unto him. I humbly beseech thee that in thy virtue they may be consecrated and prepared as they ought to be. Let them obtain the virtue, which they ought, by the most holy Adonay, whose kingdom endureth world without end. Amen.

Say this three days continuing. After cause three masses to be said over the pentacles, two whereof being of the Holy Ghost, and the third of Our Lady, which done lay them up in silk, as before is said.

Here followeth the way to work, which is the chieftest chapter of all. Chap. 5.

Before you begin your work you must have a knife, made as is before said, wherewith the handle of the sprinkler must be cut.

After this, you must observe that you have a day and hour meet [suitable] for your work; also the pentacles must be made as is aforesaid; and in the midst of them, let there be made the majesty of God, with his angels, even as he shall in the last day judge the world; and about his majesty write his wonderful

names, and the names of his angels. Let the rest of the pentacles be ordered as is appointed in the former chapter.

And whensoever thou intendest to work, have these pentacles about thee. In this chapter all this science dependeth. Furthermore, if thou wilt understand that chapter that followeth, as concerning the operation of images, in that thou shalt perceive both the beginning and end of this science; and by that, thou shalt bring thy matter always to good effect.

pro furto.

Here followeth, how experiments for things that are stolen ought to be wrought. Chap. 6.

Experiments to find out theft, either are prepared by conjuring of spirits, or by writing figures and letters, or by some other means. In every such experiment requisite it is that you have the day and hour fit for such experiments; which are appointed before in the chapter of days and hours. The day and hour being ready, do as your experiment appointeth you. But first say this prayer following:

Alahac, Falie, Anbonas, Vntibolem, ladodoc, hel, Plamny, Barucaca, Adonay, Eloë, Emagro, Barach, Simamel, Mel, Cadathera, Huhuna, Matheam, Danyd, Vama, Boel, Hemon, Segen, Temas O merciful Father, Jesus, God, which madest Heaven and Earth, which didst make the twenty-four beasts which cry continually "Holy, holy, holy, art thou, Lord God of Sabaoth", Lord God, which putest Adam in paradise, to keep the tree of life, thou O Lord art he which doest marvaylous things, O Lord God by thy holy city Jerusalem, and by thy wonderful name Tetragrammaton, which is *Euan, Joth, Vau*, give me power, virtue and strength to bring this experiment to pass. I beseech thee Almighty Father and Lord, which didst create all things of naught, which gavest unto men their names, and to stones and herbs their virtue and power. I beseech thee (O holy Father) for thy only son's sake, our Lord Jesus Christ, which liveth and reigneth world without end, that thou wilt grant me to know the virtue of this experiment. So be it. Amen.

Afterwards, perfume the place with such perfumes as shall be appointed in that chapter. Sprinkle it also with water, and if it be necessary to make a circle, let such a one be made as is appointed, as touching the same. If any other ceremonies be required in this experiment, do them. When all these be finished, say thy conjuration, which thy art doth teach thee, and in the end thereof say:

Pater noster, Rerax, Terson, Syletin, I adjure you by this holy name Joth, He, Vau, which is written with twelve letters that by this present exorciser we may see the truth; *Ja, Ja, Ja, Ya, Yah*, cause these spirits to show us our desire. I conjure you aforenamed spirits, by all that is aforesaid, and by him to whom all creatures do obey, that immediately you show us the thing that we require, or else him that took it away.

If to do this experiment, it be requisite to write letters and figures, they are to be written as is prescribed in the second book; note that by whatsoever means, experiments for theft are made or done, requisite it is that there be other experiments besides this, as we above said.

How experiments to be invisible must be prepared. Chap. 7.

If thou wilt have an experiment to be invisible, if it be required to write thy experiment, then write it all in virgin parchment, and with pen and ink, as shall be appointed in the chapter of pen and ink. If furthermore a conjuration be required, then before your conjuration say privily as followeth:

Stabbon, Asen, Gabellum, saneney, Noty, Enobal, labonerem, Balametem, Balnon, Tygumel, Millegaly, Iuneneis, Hearma, Hamorache, yesa, Saya, Senoy, Henen, Barucatha, Acararas, Taracub, Bucarat, Caramj, by the mercy which you bear towards mankind, make me to be invisible.

Afterwards, make your invocations, and if you must make a circle, make such a one as is appointed in the chapter of making a circle. If you must write any figures and letters, write such as are prescribed in the chapter, as touching circles, notes, or figures. If you must write with any blood, use such as is also hereafter appointed.

When this is prepared, if you must use any conjuration in the end of it, say as followeth:

O thou Penerason, the master of invisibility, with thy ministers: Themos, Marath, Moragrie, Bries, Cliomeclis, Ligemenes, Abden, Priubusit, Tenganden, Tebdyn, Berit, Ecbacrã, Chrysiamur, Olithel, I conjure thee Penerason, and these thy ministers, by him through whom all things in the world do tremble and quake, by Heaven and Earth, by cherubin and seraphin, by him that worked such a miracle upon the virgin Mary, that this my experiment may be brought to pass, and that I may be invisible, in what hour or time soever I will. Also I conjure you ministers, by Stubbaten, Nageharen, Asey, Elmugit, Gabellio, Semene, that you come, and bring to pass this my work.

Thus doing, thou shalt have thy purpose. If thou wilt work any other ways, ever see that all things be in readiness requisite, and say upon thy experiment this former conjuration. But first, say privily the verse, Stalbon, Mecharum, Asen, and likewise to the end.

Erotic experiments.

How and by what means experiments of love ought to be wrought, as well in getting her whom thou desirest, as in touching her in her sleep, or talking with her. Chap. 8.

If thou wilt perpare any such experiment, requisite it is to have regard to the day and hour, and if your experiment must be wrought by wax or any such like thing, for wax let your image be made of such wax as is hereafter appointed. And when your wax is ready, say as followeth:

Venus, ester, Astropolyn, Asmo, Mercurius, Jupiter, Saturnus, Señe, Sus, Vne, Nensa, Recle, Sether, Teres, Terse, Beret, Teser, Crest, Erces, Nilobolas, Atrop, Atoro, lino, Poruta, Lepotarmon, Sompolocar, Peralotorjes, Noto, Solpiar, Raytroploson, yoson, Omas, Samo, Moas, Saom, Mosa, Maso, yrsicas, Draco, Draontius, Ara, Arel, Atrax, Belcar, Aray, Muenec, Iemar, Camna, Beri, Enna, Agama, Rima, Beberuna, Sinra, Saem, Myny, Genycal, Okalioth, Dicurcals, Cogaoth, Thajr, Tempter, Thon, Dreamer; I conjure you all ministers of love by him which can destroy you and make you again, and by all His names which do daily bind you, that you consecrate this wax as it ought to be. And in the name of the most holy Father, Almighty Adonay, whose kingdom lasteth forever and ever, world without end, that thou make this wax to

have the effect which I desire it to have, and by the holy faith Adonay, and by his fear, which shall exhort you to bring my will to pass.

When this is done, make thine image of wax as it ought to be made. If it so be that thou must write anything upon thine image, write it with a needle or a pen, as in their places are appointed. If furthermore it be required that thou perfume thy image, perfume it with such perfumes as are expressed in their chapters; yet if it be needful also of any other thing to be done upon it, or conjuration, then let the conjuration be done according to the experiment. Which once said, let there be made perfumes as are appointed, and hold thy image over the perfume and say as followeth:

O thou orient king Eggye which reignest and rulest in the East, and thou Paymon, most mighty king which hast dominion over the West, and thou great king Amaymon, which reignest in the South, and thou triumphant king Egyn, which hast rule over the North; I most heartily call upon you, by him which only spake and it was done, which with his word made all things; and by his holy names, whereat all the world doth tremble, and is written in twelve letters, which are Joth, Eth, He, Vau; and by the nine heavens and their powers, and by the names and signs of our creator, that thou consecrate and confirm this presente image as it ought, by that holy name's sake, Adonay, whose kingdom hath no end.

Which done, thou mayst repeat the conjuration of thy experiment. And if thou obtain thy purpose it is well; but if not, put thy image under thy bed's head. And in a short time thou shalt see her whom thou desirest come to accomplish thy desire.

Here followeth another way whereby it is brought to pass that she shall dream of thee. Chap. 9.

This experiment is ineffable, and seemeth almost a wonder; for this, before thou begin thy conjuration, look into the air, being in thy chamber, and say with a humble heart as followeth:

Agla, Joth, Eth, He, Vau, Ja, Ja, Ja, Va, Va, Va, Ya, Ya, ly, Elyce, ysi, Agay, Neon, Joagat; O Lord Holy Father, which didst make all things, and knowest the hearts of all persons, I beseech thee, by thy most holy above-named names, that thou illuminate the heart and mind of N, that she may love me as I do her, and that she may be always ready to do my will and pleasure. And furthermore, give strength and power to this experiment, that by thee (O Father) and by those spirits, and the virtue of these words, that all things may be brought to a good end.

Afterwards, do thy art, with all things requisite in the chapters to the same, and it shall have good effect. Hoc de amore pseudo Salomon: sed ecce ... (?) Consecrationes (?) amorem apud Picatricem o (?) 5u~ (?).

[11v]

Of experiments of favor and friendship. Chap. 10.

If in this experiment, thou must write with anything, thou shalt write with such as are appointed in the chapters of pen and ink. Afterwards, let it be perfumed with such perfumes as are hereafter appointed also, and sprinkle it with the water, as is appointed in that chapter. If furthermore it be required to write any signs, letters, or figures, or any other names, let them be written as is said hereafter, as concerning how letters ought to be written. And put it in a cloth of silk, being such a one as hereafter shall be prescribed, and then say as followeth:

O most holy Adonay, which art almighty and most gentle, which art also ALPHA & OMEGA, I beseech thee of thy infinite mercy and pity, whereof thou aboundest, which did say, and it shall be given thee, I ask of thee therefore by thy almighty power that this experiment may be consecrated, and give unto it by thy holy virtue that power which I desire.

Which done, lay it a night and a day unto the altar cloth. Afterwards, if thou wouldst have the favor of any man, hold these letters in thy hand, and he shall deny thee nothing. Whatsoever letters you write, or whatsoever conjuration you say to obtain favor, in the end thereof ever say or write these verses following:

Sater, Arepo, Tenet, [Opera,] Rotas, Joth, Eth, He, Vau, Yach, Ya, Ja, Ja, Ja, Anereneton; you holy names fulfill my desire Gasper, Balthasar, Melchior, Abrahã, Isaac, Jacob, Mysach, Abdenago, Marke, Mathew, Luke, Juke, Geon, fyson, Tigris, Euphrates; be ye all present to help me, that I may obtain grace and favor at whose hands soever I shall ask it, by our Lord Jesus Christ which liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

How experiments for hatred are prepared, that any may be made deadly enemies. Chap. 11.

Experiments of hatred are done divers ways. If thou wilt work by any image or any such like thing, make your image, and perfume it with such perfumes as are prescribed. And if so be any thing must be written upon the image, write it with a needle, as shall be hereafter appointed in the chapter concerning a needle, afterwards say as followeth upon the image:

Arator, lapidator, temptator, sommator, subuersor, agnator, siccator, sudator, Combustor, Pungitor, Ductor, Comestor, Deuorator, Seductor, I do beseech you ministers of hatred, and destroyers of friendship, I beseech you I say that this present image may be so consecrated that it may engender hatred betwixt whosoever I would.

Which done, lay the image in the censer all night, and then work with it in the hour fit for that purpose, if thou must work otherwise, as by letters or other means, then in the end thereof write these above-said names, Arator, lapidator, temptator, etc. Also if thou would make discord between two that love well, then say before them (all things being ready):

Where is this sower of discord, with the rest of the above written names. I coniure you, and will you by him which made you, and by him which ordained you to this office, in which also you rejoice; I pray you and desire you that this may be prepared, that they which eat or touch this may utterly be set at variance.

Afterwards, give it unto them at your hour appointed. Hereafter if thou wilt work by any other means, write the aforesaid names, Arator, lapidator, temptator, etc. and it shall be.

An experiment to fain a thing to be [true] which indeed is false, whereby many men be deceived as in playing, or in showing any other thing. Chap. 12.

For such an experiment, once being found, you must write it in paper as shall be hereafter appointed. Also you must write with blood as shall be likewise declared with what blood, and what pen. If it requires that you should work this by writing, letters, or names, work as your chapters appoint you. This done, say with a lowly [sic] voice as followeth:

Abac, Abdac, Istac, Castac, Adach, Castas, Calsac (?), lusor, Triumphator, Derisor, Incantator, be you here present at my work, and confirm it so as I desire, and make it so appear that they that see it be deprived of their sight, and may see false things instead of true.

Come ye therefore to consecrate and to enchant it, by Jesus of Nazareth, which hath enjoined you to that office.

Which done, you may work. The aforementioned names Abac, Aldac, etc. are to be written in the end of your work, and if you work any other way, ever observe that those words be said in the end.

Here followeth a way to bring to pass any extraordinary experiment. Chap. 13.

When thou wilt bring to pass anything, write thine experiment in paper and pen as hereafter is said. If it be for good, howsoever it be done, say this prayer following. And if you must write anything, write it in the end thereof.

O God which hast made all things by thy holy name which is written in seventy letters, and every letter betokeneth one of thy holy names, which are here written: Lascos, h, h, h, Ihe, Ripan, Iba, Abgis, Lus, Baff, Plas, hapa, Job, Ioazacam, Orezeym, Cororator, grant I pray thee that this present experiment may be fully brought to pass according to my desire.

Also, let this Gospel following be written or said over it:

In those days, Jesus was led into the wilderness of the spirit to be tempted of the devill, and after he had fasted forty days he was an hungered, and the devil the temptor, coming unto him, said: "If thou be the Son of God, command that these stones may be made bread." Jesus answering said: "It is written, that man liveth not only with bread, but with every word which cometh out of the mouth of God. Then the devil led him into the holy city, and set him upon the pinnacle of the church, and said unto him: "If thou be the Son of God, cast down thyself headlong, for it is written that he hath given his angels commandment over thee, and they shall take thee up in their hands, lest thou should be hurt." Jesus said unto him: "Again it is written, 'Thou shalt not tempt the Lord thy God.'" Again the devil took him up into a very high hill, and showed him all the kingdoms of the world, and their glory; and said: "All these I will give thee if thou wilt fall down before me and worship me." Then Jesus said: "Avoid, Satan, for it is written that thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil left him, and his angels came and ministered unto him.

Which done, thou shalt work according to thy hours. In other experiments which rather are evil than good, write or else say this verse following:

Nasue, Nouda, San, Cysa, Haspasan, Canica, Coures, Busil, Nifron, Cyrabnos, Nostracal, yurtaryn, Arbon, Arfusa; which are powers of all evil, come and help me that by you my work may be consecrated, and obtain that virtue which it ought, by the holy Adonay, by whose fear you are compelled to obey us.

Afterwards, perfume the letters or verse, and sprinkle them with water. Finally, take heed lest those whom thou callest deceive thee, which to avoid, behave thyself as this book prescribeth.

Explicit.

**Thus endeth the first book of
the *Key of Knowledge*
of Solomon.**

[13r]

**Here beginneth the
Second Book of the**

**Key of Knowledge
of Solomon.**

Here followeth in what hour experiments ought to be done.

If you have any art ready prepared to speak with spirits, you must work in the first hour of Mercury, and his day [Wednesday] in the morning. And thus you may finish all arts. Note that the time be pleasant, the air fair and clear, when thou workest.

- 1. The fair and beautiful spirits are in the North.
- 2. The fiery spirits remain in the East.
- 3. They which are created of the water remain in the West.
- 4. They which came of the wind are in the South.

Note also, that if thou hast once brought to pass one experiment, thou maist work the same again without observing of the hour, or any other solemnity.

Here followeth how the conjurer ought to behave himself. Chap. 2.

First let him write it wholly in one piece of paper. After let him mark what things are requisite to that purpose; let hym choose a place meet [suitable] for that purpose, and let him have a bath ready, as shall be appointed in the chapter of baths; and let him say this prayer following:

O Lord Jesus Christ, which hast made me (most wretched sinner) to thine own likeness; vouchsafe I besech thee, to bless and sanctify this water that it may be mundefyed (?) to the health of my body and my soul. O almighty and ineffable father, which didst grant unto John Baptist to baptise thine only begotten son Jesus Christ, grant I beseech thee, that this water may be my baptism, that I may be cleansed from all my sins which I have confessed, through our Lord Jesus Christ, world without end, Amen.

When this is done, let him wash all his body, and put on a white linen cloth, and abstain at the least three days from all filthiness and dishonest talk, and every day say this that followeth, *videlicet*, once in the morning about the third hour, again about the ninth houer, again about the evening about the forth hour, and also when thou goest to bed, and thus do three days space.

Abra, Asac, Asach, Radrimilas, filac, Anebenas, Bira, Bontes, Acazal, Zaphite, Phanti, harucacha, Adonay, Emagro, Abraxio, Achedit, Barachi, Melycanat [or Melycomat], Amystra, hugyma, Machia, Daniel, Dama, Prachil, heil, Hemon, Segem, Gemas, Jesus God, grant me that I may endue that thing which I go about, and by thee, O holy Adonay, I may bring them to pass, by our Lord Jesus Christ, which liveth and reigneth world without end. Amen.

Let this be done three days together, if it may be, the air being very clear, and at your day you may safely work.

How his fellows must behave themselves. Chap. 3.

In experiments where circles be made, it is requisite that the conjurer have fellows with him whom he must instruct in all things. When they are sufficiently taught, let the master and they together enter into the chamber, and let those his companions put off their vesture, and let the master pour water upon their heads, saying:

Be you renewed and baptised and cleansed from all your sins, in the name of the Father, and of the Son, and of the Holy Ghost, and the power of the most highest come down upon you.

This done, let them put on the clothing again, all this must be done three days before any work begin. After this let there be made a new bath, and let them say for three days' space, the aforesaid prayer, and let them follow the master in all things.

Of fasting and watch. Chap. 4.

If you be willing to work, it is required that you abstain from all things unlawful, as from swearing, from glotony, and all other naughty deeds; which is required for the space of nine days before thy working. And let everyone say for that space, this prayer following:

O Lord God Almighty, be merciful unto me, which am not worthy to lift up mine eyes unto thee, my sins are so great, but thou (O God,) art merciful, which for one word didst lead the thief with thee into paradise. Have mercy upon me (O Lord,) and forgive me all my sins. Grant me (most gentle Father) that I may bring to pass my desire, by the most holy triumphator, which art blessed world without end. Amen.

The three days before thou beginneth thy work, thou and thy fellows sayst daily the confession which is expressed in the beginning of the First Book, and the second chapter.

[15r]

Of baths, how they must be made. Chap. 5.

Thou must go to a well or river, and before thou goest to it, say these Psalms followynge: Dominus illuminatio mea; Dixit insipiens in corde suo; Dixi custodiam; Saluum me fac; Cantemus Domino; Confitemini Domino quoniam; Bonis; Quicunque vult saluus esse;

Which said, go into it, and say:

I exorcise thee water, by him which set thee in thy place, that thou drive out of me all uncleanness, through our Lord Jesus Christ.

Afterwards, let him wash himself, and say:

Marbalia, Gegeon, falia, Jesse, Pharia, Gech, Acích, Gedich, Jail, Dayl, Musayl, Ioyl, Tranchil, Pusil, Godif, Agnet, Trisif, Sabaoth, Adonay, Agla, Enel, Tetragrammaton, Cedrô, Agne, fero, Stimulaton, Prenanaton.

And when he is washed, let him go out of the water and sprinkle himself with the water hereafter appointed, saying:

Asperges me Domine. etc.

After, put on thy clothing, and in putting it on, say the 7 Psalms, and that which followeth, and, Cum inuocarem exaudiuit. Confitebor tibi Domine quoniam dilexi, In exitu Israel de Ægipto, Domine probasti me; And this prayer which followeth:

O most holy Adonay, and most mighty Hel, I desire you by the most mighty and stronge name of our Lord, El, I worship thee, I glorify thee, and bless thee. I call upon thee, that this bath may be salvation unto me, and that I may have my desire by thee, (O most holy Adonay, which liveth and reigneth world without end. Amen.

The blessing of the salt. Chap. 6.

Afterwards, take salt and bless it after this sort:

I bless thee in the name of the Father, the Son, and the Holy Ghost. Amen. The blessing of God the Almighty father be upon thee, and all goodness enter into thee, wherefor I bless thee and sanctify thee, that thou help at this present.

And thus done saye: Benedicite omnia opera Domini Domino,

Afterwards, take the sweet odours consecrated, and throw them into the bath, holding them in thy hand, and go again into the bath, and wash thee, and being in the bath say:

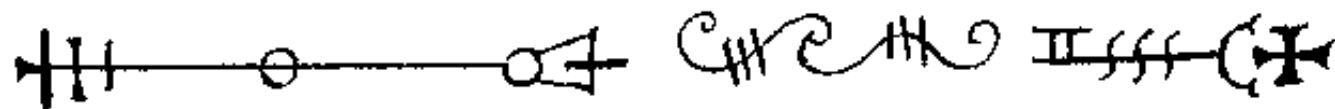
Amane, Memeto, Inzaron, Doltibon, Amagnō, lameton, Caron, Sutron, Gardon, Non, Mameraon, Tameratō, fabron, Sanō, Nazmon, Stilon, funeon,

This said, say this Psalm, Benedicite omnia opera Domini, and wash thee saying, *In the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

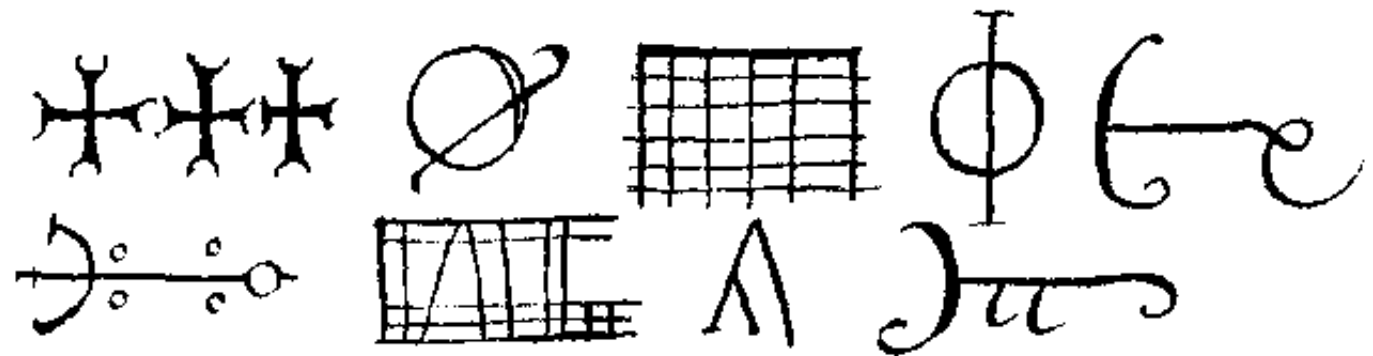
Which done, go out of the bath, and put on clean linen clothing, as shall be said of clothing, and let his fellows do after the same sort.

Here followeth of apparrell and shoes. Chap. 7.

It is necessary that the conjurer put on linen cloth, wherupon the pentacles must be sewn with such a needle as shall be appointed hereafter in the same chapter. They must also have hosen above there own upon the which these figures following must be written:



They must have shoes also upon, the which these same figures must be written, with such pen and ink as shall be prescribed in their chapters. Their shoes must be of white leather. Also, let the master have a garland upon his head of virgin parchment, about the which shall be written in capital letters these four names: AGAA; AGAY; AGLATHA; AGLAOTH; with ink and pen as shall be hereafter in their chapters declared, also each of his companions must have a crown or garland in whose compass these figures following must be written:



And before they put on this apparrel, let them say these Psalms following: Domine Deus noster, Domine quis habitabit. Domine exaudi orationem mean, Cum tribularer, Domine non est exaltatum cor meum, supra flumina, nisi Dominus, laudate Dominum omnes gentes; Deus miseriat^r nostri.

These being said, let him perfume all his apparrell, and sprinkle them with water. Then let the master put on his apparrell saying:

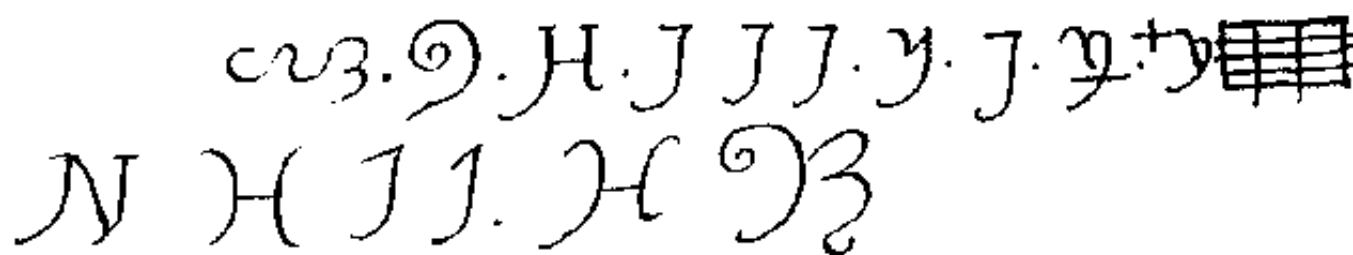
Antor, Anator, et Anabis, Theodomas, Ianitor, by the deserts of the holy angels, I will put on the vesture of health, that I may bring to pass my desire, by thee (O holy Adonay), whose kingdom hath no end.

The shoes and vestments must be of linen; if you can get such as the priest weareth, it is best.

[16r]

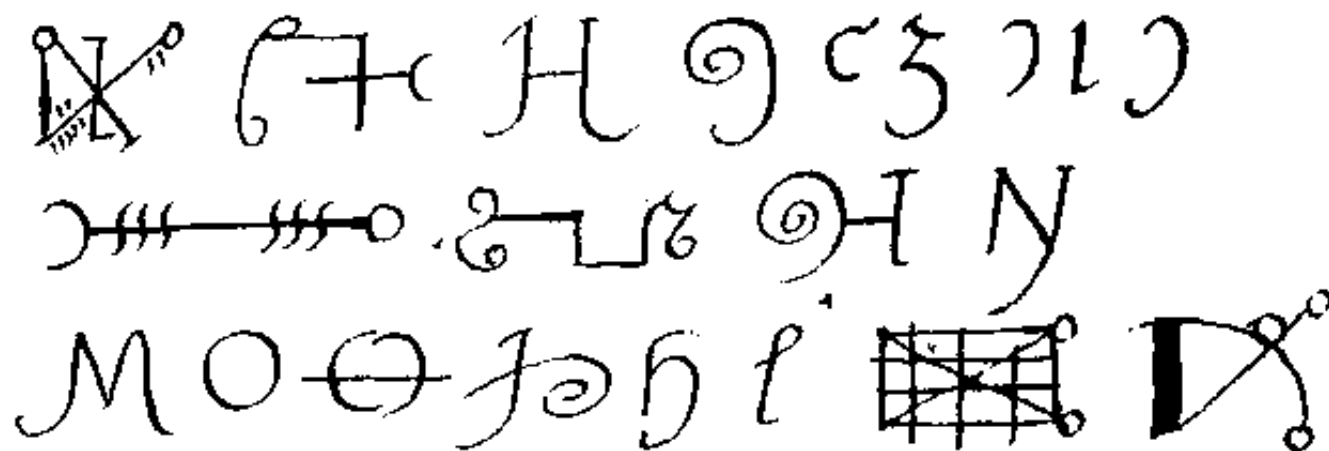
Here followeth of the knife required in this art, and how it must be made. Chap. 8.

A knife is required in this art, therefore make it be made with a handle of iron which is pure, and let it be tempered in goose blood in the day of Mercury [Wednesday], in the increase of the Moon. After it be finished, cause ten masses to be said over it, and write upon the handle thereof with the needle aforesaid these signs which follow:

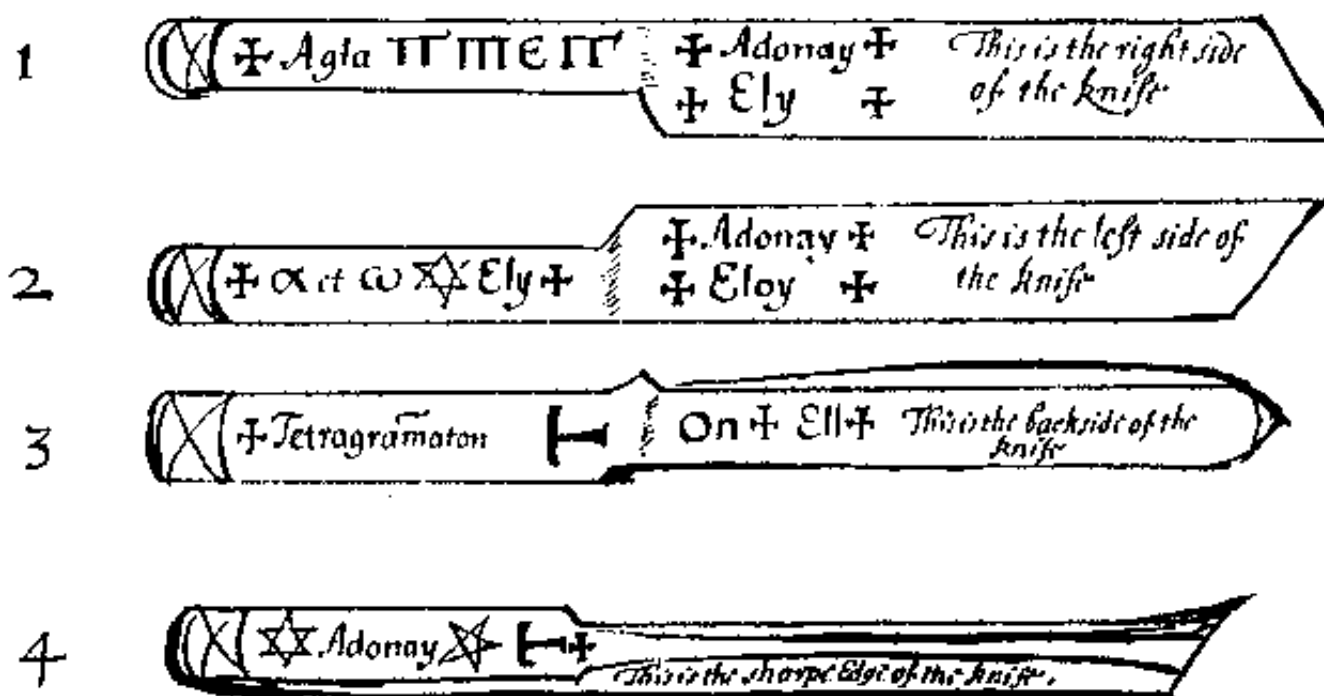


Then perfume it as hereafter is appointed, and note that the circle be made with such a knife, this day lay it up in silken cloths until thou wilt work, and cut nothing with this knife, but only all things belonging to this art.

All other instruments of iron whatsoever they be, let them be made on the day, and hour of Mercury, and write upon them these signs following:



The form and shape of the knife, with words and characters.



[16v]

Also, see to the swords wherewithall you will work, that they be clean, and write upon them as followeth: lamec, Theah, Aniles, Theophilos, Def, Beth ladamay, El, Ja, Jah, Emanuel, Saday, Emnanal, sum qui sum, Agla, ALPHA & OMEGA. Write this with the ink aforesaid, and smoke them with the odours, and say this conjuration:

I conjure thee by the names, Abraham, Abraho, Tetragrammaton, which is to say, Aglane, that thou hurt me not in work. I conjure thee by pure, Stimulaton, and by these unspeakable names of Almighty God, which are: Egyrion, Osyston, Enona, Aula, by Asyn and by Manalo, Emanuel, Sabaoth, Adonay, primus, nouissimus, vnigenitus, Via, Vita, Manus, hono, primogenitus, finis, Sapientia, virtus, a, Caput, verbum, gloria, splendor, lux, Sol, Imago, Mors, Janua, Petra, Lapis, Angulus, Sponsus, pastor, propheta, Sacerdos, Athanatos, Ysyon, Pantacraton, Jesus, Halleluia; by these names, and all other names; I conjure you, that you have no power to hurt me.

Which done, let him keep it as before is said.

Besides this there must be made another knife in the day and hour of Mercury, tempered with the juice of pimpernel, and the bloode of a goose, upon the which you shall cause three masses to be said. Also, you must perfume it and sprinkle it with water as is aforesaid, with which knife, all things necessary must be cut. Note also that before any of these things be consecrated, that they be virgins, that is, such as were never used in work or labour.

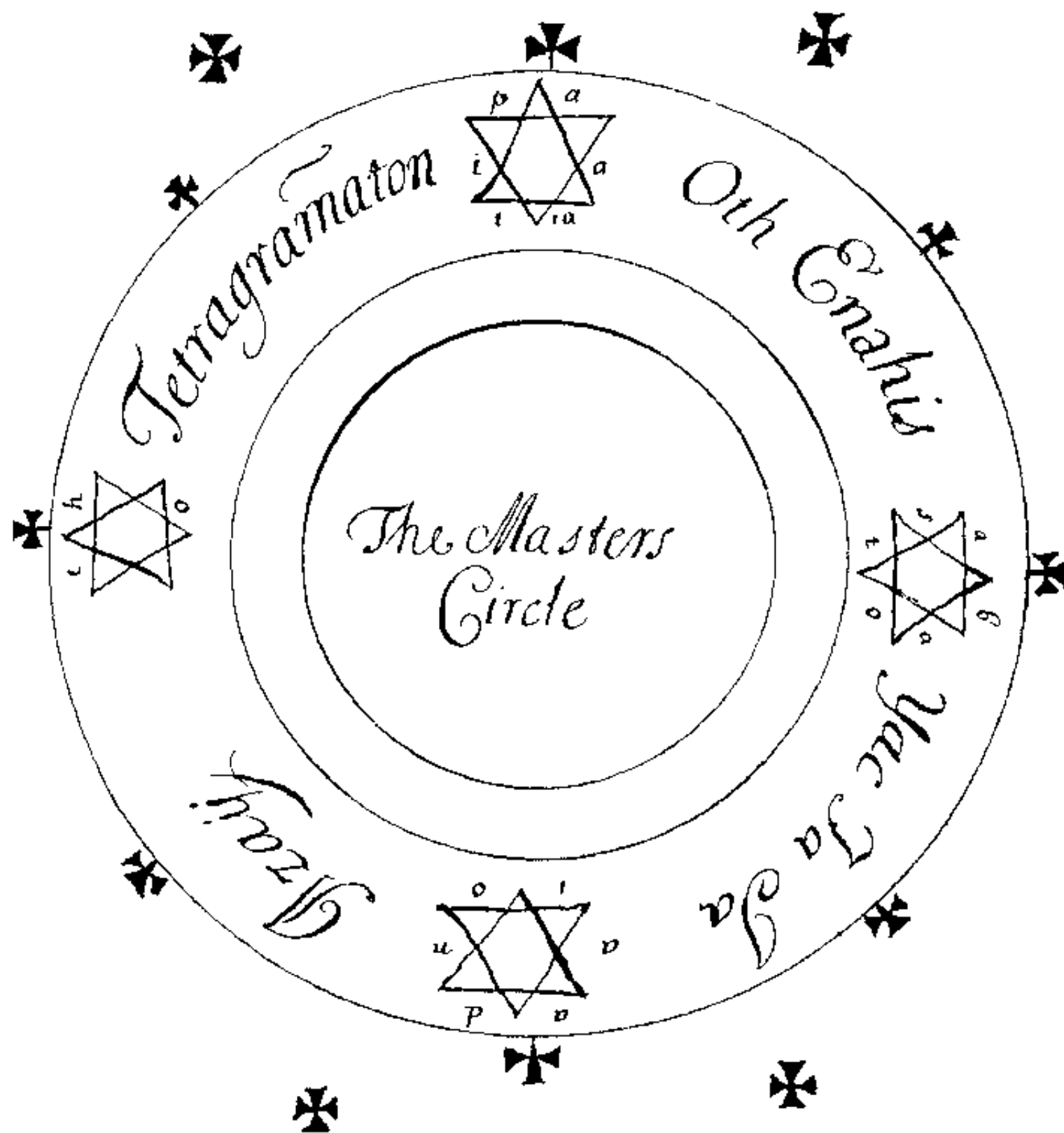
Here followeth how circles must be made, and how you must enter into them. Chapter 9.

Your circles must be made with the afore-named knife, wherefore when you will work, stick the knife in the midst of the place, and measure none feet on both sides from the knife, but remember to leave a space open, whereby you may go in and out. A foot behind the circle make another circle, betwixt the two greater circles, make the pentacles with the names of our Creator, as in the next leaf shall be showed. In the circumference of the greater circle make crosses. Also, a foot behind this latter circle, make a Quadrangle, in the top of every corner make a cyrcle, one to set the pot of coals in, and in another let there stick a sword, a foot space from the pot. All which being done, let the Master bring in his companions by the gate of the circle, and let one of his fellows standing towards the East, have pen and ink in his hand, and each of the others a naked sword. Let them take heed they move not the pot. Things being thus ordered, let the master go forth to kindle the fire, and caste therein the perfumes, and light him a great candle, exorcized as shall be said hereafter, which he shall put in a lantern. And then let him shut the gate of the circle. After this, let him perfume himself, and his fellows, and the place with water. All which done, the master standing in the midst of the circle, his knife being stuck at his feet, let him begin his conjurations towards the East.

The manner to make circles shall be showed on the other side of this same leaf.

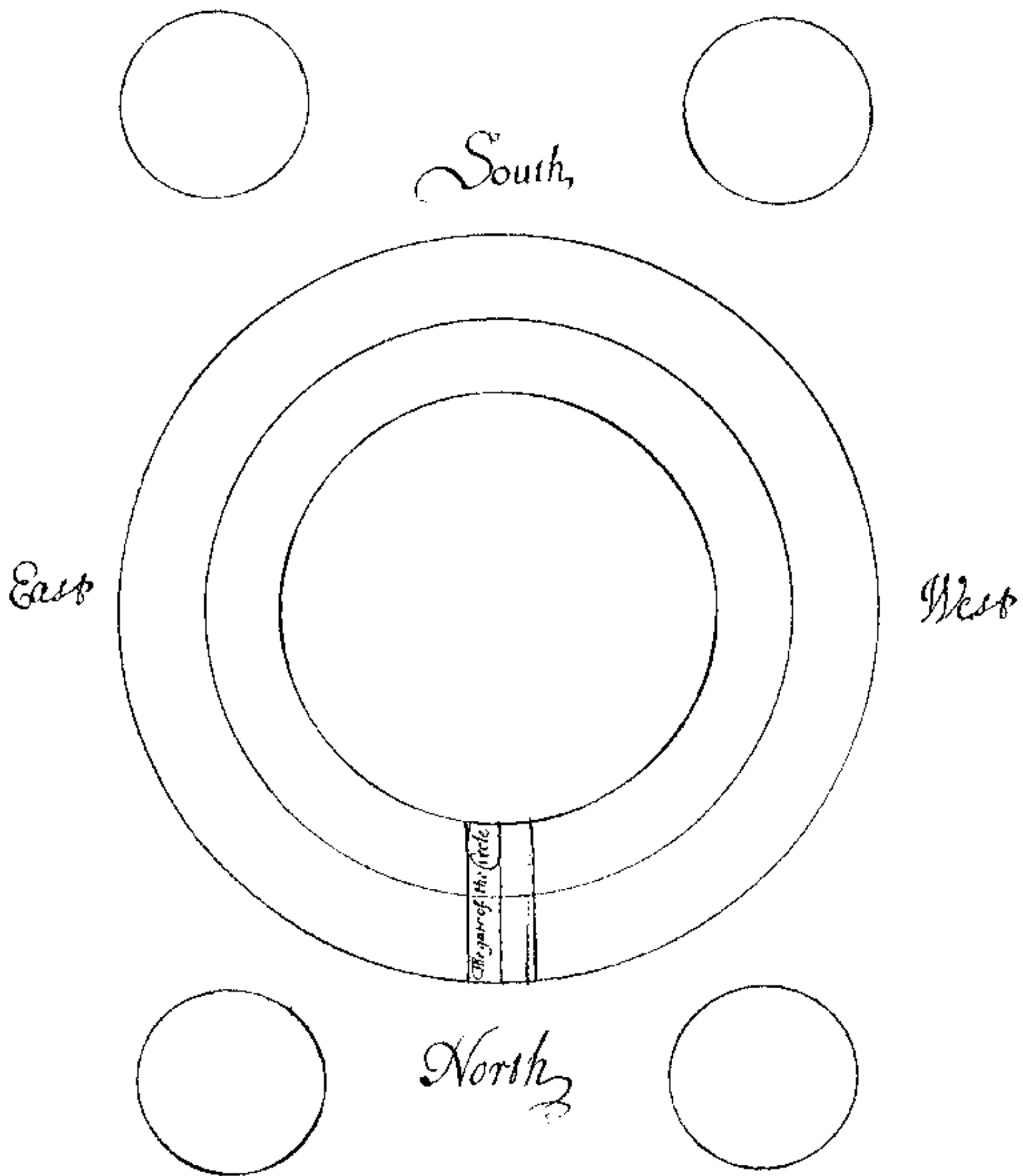
[17v]

How to make the circle with his pentacle, hereafter followeth:



[18r]

The right way to make the circle, hereafter followeth:



[18v]

Here followeth of water and hyssop. Chapter 10.

The water which is mentioned so often must be exorcized after this sort: Upon the day of Mercury, and his hour, take a censer with exorcized perfumes and salt, and fill the pot full of clear water; and first hallow the salt, saying:

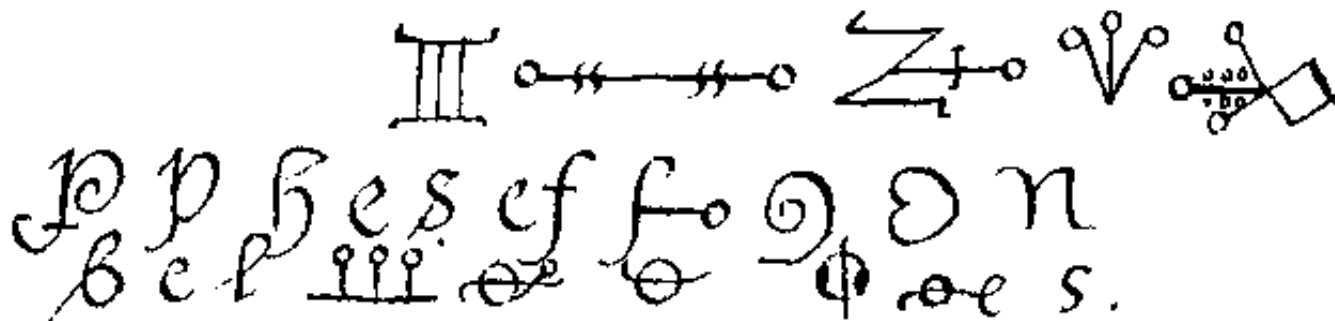
Sabaoth, Messias, Tetragrammaton, Emanuel, Cedron, fortis, Janua, Turris fortitudinis, vouchsafe to sanctify this salt.

Which said, throw it into the water, and say over it the seven Psalms, and this prayer following:

Thou art my God and my rest, thou art my true and right way. Help, most Holy Father, even as I trust in thee. O God which art the God of Abraham, the God of Isaac, and the God of Jacob, I beseech thee, O Lord Almighty, by the invocations and deserts of thy saints: vouchsafe to bless and sanctify this water, that upon whomsoever it be cast, he may receive health both of body and soul. Amen.

Here followeth of hyssop. Chapter 11.

The water being ready, make a sprinkler of vervain, valerian, fennel, sage, marjoram, and basil, and let all be put upon a hazel wand. And know that in the day of Mercury, in the morning, in the increase of the Moon, it must be cut, at one cut, with the above-named knife. And in that hour let the herbs be gathered. Which being made, cause three masses to be said over them. Which done, say the Gospel of Saint John over them. Afterward, upon the hazel wand, wherewith thou diddest make thy sprinklee, write these characters following with the needle aforesaid:



Here followeth of fire and lights. Caput. 12.

Thy light to work by must be [made] upon Mercury, and his hour, thy candle must be made in this sort: Take silken thread made and spun of a virgin, whereof make the wick, and with that make a candle of wax, which came out of a new hive, which is called virgin wax, let the candle contain half a pound of wax, and write upon it with the needle aforesaid, these characters following:



Afterwards, say these Psalms followynge: Benedicite omnia opera; Benedic anima mea Domino (Ps103); Laudate Dominum omnes gentes (Ps116); Te Deum laudamus [found in the Latin mass]. And this which followeth:

O Lord God, give me virtue, that only I may trust in thee. In the name of the Father, the Son, and the Holy Ghost, Amen.

I exorcise thee wax, by him which speaketh, and it is done, that thou drive all terror from us. Amen.

Which done, sprinkle it with water, and perfume it, and light it, and say over it:

I exorcise thee fire, in the name of the Father, the Son, and the Holy Ghost, and by the first name of our Lord God ON, and by the second word, when he said, "Let their be made light", by this name, You, Adonay, Salua, Gla, Manemente, that thou light the spirits which will appear here. Amen.

Then take a lantern wherein this candle must be put, and write about it these names following: Tetragrammaton, Sabaoth, Adonay, Tetel, lademas. And light the candle, and put it in it, and read by the light thereof.

Here followeth of pen and ink

Chapter 13.

Take a gander alive, and pull out a feather out of the wing, and say:

Arbon, Narbon, Nason, Tamaray, Lyonar, Armynar, Bludamar, drive out of this quill all deceit, that truth only may abide in it.

Then make a pen thereof with the consecrated knife, and perfume it, and then lay it up as is aforesaid.

Of ink.

Take a box or horn, in which you must put your liquor, and about the same vessel, write with the needle this following: Joth, Teth, Eth, vau, Anosbias, Ja, Ja, Ja, Anereneton, Anabona, Sabaoth. Then put into it new ink, and say as followeth:

I exorcize thee, ink, by the name of Anaton, and by the power [of] Stimulaton, and by his name that can do all things, that thou be my help in this my work.

[19v]

Of the blood of a bat, how you must work by it. Chap. 14.

Take a live bat, and exorcize her after this sort:

Camac, Lamath, Omac, Cachac, Marbac, Glyac, Iamachar, Valmath, I adjure thee, bat, by the Father, the Son, and the Holy Ghost, and by all the words that are spoken of him, that thou serve us. O thou angel Adonay, Eloyt, and thou angel Adonel, be you my aid and help, that I may accomplish my desire.

Afterwards, take the needle and prick her under the right wing, and take her blood, and say:

O Almighty Adonay, Araton, Ossul, Heloy, Heloe, Helion, Essercon, sadon, Deus, Deus, Infinitus, Jesus, Christus; be my helper, that this blood may have power in these my doings.

Here followeth of virgin paper or parchment, called *Membrana*.

Chapter 15.

Take a piece of parchment off the breast or the nanyll (?), of any beast's skin which is called Membrana. Let it be consecrated after this fashion, but first

smoke it with your perfumes, and in smoking it, say: Domine Deus noster, Domine exaudi, [Deus] Deus meus respice, Domine quis habitabit, Quam dilecta [Ps98.8, Ps. 101 or 129, Ps21, Ps14, Ps83]. Afterwards say this conjuration following trice:

Malec, Jydomos, Theophilos; O God Almighty Father which madest all things with thy great wisdom, which didst choose Abraham to be thy first elect person, whose seed thou multiplied as the stars; which didst appear to Moses, in the midst of the bush like a flame fire, and revealed thy holy name unto him, which is: Eyphy, and Esser, Asserephe, which gavest to Solomon above all other creatures, I humbly beseech thy majesty, that through thy virtue and power this may be consecrated, as it ought to be, by thee, O Almighty Adonay, whose kingdom lasteth forever. Amen.

Afterwards, sprinkle it with water, and cause three masses to be said over it.

How you must work with wax. Chapter 16.

In many arts, wax and earth are used, whereof images are made. If you must use wax, see that it be virgin wax, and that it be not corrupt. Virgin wax is made of bees which never confederated together, and it is sold at the apothecaries. When thou wilt work with it, say over it:

I will exorcize, Adonyon, Meryon, 29. Asmetalj, Cosímas, Alíones, Concimas, Oriados, Almay, Caphay, Equant, Vernant, Othios, Lyonides, Trophylidós; be you present to help me, for you I call upon in my work, which I begin by you, and shall be ended through you.

This done, say these Psalms following: Domine non est exaltatum, Domine quis habitabit, Domine exaudi, Domine Deus noster, Quam dilecta, Exurgat Deus, Deus Deorum, Deus in nomine tuo, Deus iudicium, Ecce quam bonum, In exitu Israel, In convertendo, Deus Deus meus, Deus meus respice, Beati quorum, Miserere mei Deus, De profundis, Domine probasti; After this, cause three masses to be said over this wax. Then smoke it with the perfumes, saying:

I conjure, and warn thee wax, by the Almighty Father which made all things of nothing, that thou by thy holy name, givest strength unto this wax, that it may be sanctified, which liveth and reigneth world without end. Amen.

Here followeth of a needle, wherewith thou must work. Chapter 17.

It is needful in some experiment to have a needle, or such like, wherefore thou shalt cause a needle to be made, of steel or iron, in the day and hour of Jupiter [Thursday], which shall not be finished until the next day and hour of Venus. Which finished, take it in some privie [*i.e.* private] place, and say over it:

I conjure thee, needle by the Father, the Son, and the Holy Ghost, and by all conjurations which can be made, and by all virtue of stones, herbs, and words, and by him which in the last day, shall come to judge, the quick, the dead, and all the world by fire, that thou through the same Creator, receive virtue and strength, and that I may always choose thy aid and help, whensoever I will.

Afterwards say these Psalms over it: Domine quid multiplicasti, Domine Deus meus in te sperauí, Confitebor tibi Domine in toto corde meo, In Domino confido, Conserua me Domine, Diligam te, Celi enarrant (Ps. 18), Dominus regit me, Expectans expectaui, Quemadmodum desiderat, Deus reppulisti, nos (Ps59).

Which being said, cause three masses to be said over it, and perfume it, and sprinkle it with the exorcized water, and then lay it up, and in laying it up, say upon it as followeth:

Baruchata, Iamec, Dalmone, Madaldac, Gedodia, Marco, Badalna, Geoderia, Conolaria, Mararya, Geordia, Lalia, Migia, Amolsiam, Bonefariam, Amedain, Camedon, Cedorion, Oubyon, Myson, Artion, Efraton, Geon, Gesson, Besso, Agla, Gly, Aglatha, Aglathot, Agladian, Meriones; most gentle and good angels, be you keepers of this instrument, that it may help me, and that I may bring all things to pass.

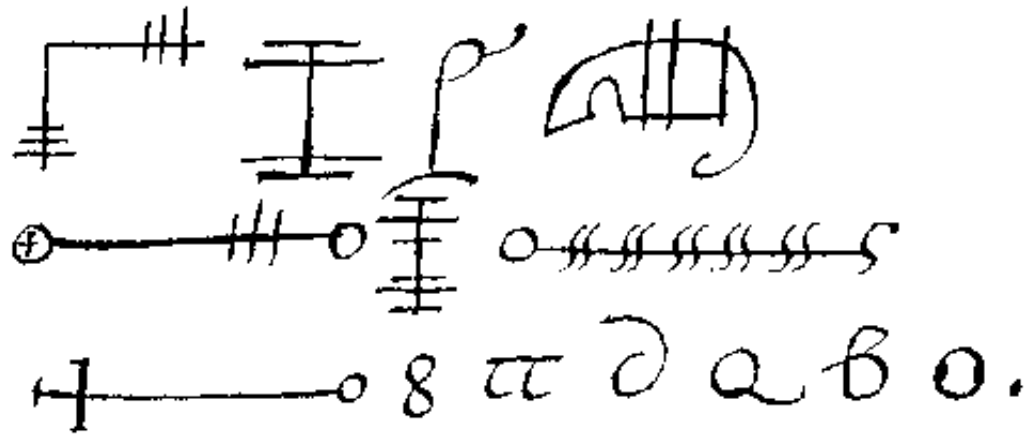
Here followeth of odours and perfumes, how they ought to be made. Chap. 18.

In the works of this art, divers odours are required. Odours are made with frankincense incense, with lignum aloes, with myrrh, or any other things that have a sweet smell; upon which before they come to the fire, you must say:

O God which art the God of Abraham, the God of Isaac, and the God of Jacob, bless I beseech thee these things here present, that there strength and power may be amplified, and drive from us all phantasies, through Jesus Christ our Lord. Amen.

Here followeth the chapter wherein is declared what cloth you must use to put in your things necessary for your experiment. Chap. 19.

When all things be consecrated, and thou hast occasion to work, take a clean linen cloth, or rather of silk. In this cloth write these characters which follow, with the aforesaid pen and ink.



And write these names following: Adonay, Anostias, Anerexeton, Agla, Athanatos, Agios, Amor, Ananator, Anilis, Theodomos, Agne, Jeton, Cedron, Lamec, Cefol, faras, Cos, Tetragrammaton. Then sprinkle it and perfume it; which done, let these Psalms be said over it: Dñe Deus noster, Te decet hymnas Deus, Benedicite omnia opera; Laudate Dominum de Celis, Ecce quam bonum. After this let nine masses be said ouer it. And therein put all thy instruments.



**Of the work of images.
Chap. 20.**

(Note penitissimè)

Let none marvail at this chapter, for in it briefly is contained all the knowledge of this book; it is impossible to bring any experiment to pass, except all the chapters of this book be joined together. Wherefore let him diligently peruse this present book. etc.

Aut totum: aut nihil.

**Of the hours to work in.
Chap. 21**

Whosoever desirest to know any experiment, and bring it to pass, he ought to consider the hours and days meet [suitable] for that purpose. Choose thee therefore the day of Mercury, [Wednesday] in the increase of the Moon; and cause all thy instruments to be wrought, and made in that same day. And so likewise the next day of Mercury, until all be prepared, requisite for your art. Then all things being in readiness, mark again the due hour; and then begin to work when thou wilt.

When all things needfull are prepared and laid up in the cloth above-said, make nine masses be said over it. Which being done, thou mayst safely work without fear; neither shalt thou need to observe any solemnity after in thy experiments. But look when thou hast finished thy work, that thou lay up all things in thy cloth aforesaid.

Here followeth of the colors of the planets. Chap. 22.

[Compare with Book 1, chapter xviii]

[21v]

- Of Saturn is black, and is made of the hair of a goat burned.
- Of Jupiter is green, and is made of a noble green
- Of Mars, is of vermillion or of saffron.
- Of Venus, is of Azure or of any colour like to violet.
- Of Sol, is saffron, or of green.
- Of Mercury, is of the yolks of eggs.
- Of Luna, is of white lead.

**The manner and way
how to make thy pentacle
shall be showed
on the other side,
next following.**

[22r]

**Here followeth the manner
how to make the Pentacle.
Final chapter
and instruction.**

