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Goetia

Pseudomonarchia Daemonum

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Johann Weyer (English translation by Reginald Scot)

Reginald Scot (1584)

Credits

Author	Johann Weyer (English translation by Reginald Scot)
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About:

The Pseudomonarchia Daemonum ("False monarchy of demons") is the list of demons that the physician Johann Weyer (1515–1588) placed at the end of his book against witch-hunting in 1577.

It is the closest source of the Ars Goetia: almost all the spirits are the same, in a different order and without the seals. Four spirits of the Goetia are not in Weyer's list: Vassago, Seere, Dantalion and Andromalius.

The text is the English translation Reginald Scot published in The Discoverie of Witchcraft (1584, book XV, chapters 2 to 4), likewise to refute magic. Scot skipped one of Weyer's spirits, Pruflas, and abridged some passages.

The three chapters contain the inventory of the spirits, the hours at which they were said to be bound, and the form of calling them.

Scot's and the editor's marginal notes are omitted. It is a document in the history of belief; Weyer and Scot themselves published it to show that it was a deceit.

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Original spelling of 1584. Marginal notes omitted.

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THE INVENTORY OF THE SPIRITS

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1 Their first and principall king (which is of the power of the east) is called Baël; who when he is conjured up, appeareth with three heads; the first, like a tode; the second, like a man; the third, like a cat. He speaketh with a hoarse voice, he maketh a man go invisible, he hath under his obedience and rule sixtie and six legions of divels.

2 The first duke under the power of the east, is named Agares, he commeth up mildlie in the likenes of a faire old man, riding upon a crocodile, and carrieng a hawke on his fist; hee teacheth presentlie all maner of toongs, he fetcheth backe all such as runne awaie, and maketh them runne that stand still; he overthroweth all dignities supernaturall and temporall, hee maketh earthquakes, and is of the order of vertues, having under his regiment thirtie one legions.

3 Marbas, alias Barbas is a great president, and appeareth in the forme of a mightie lion; but at the commandement of a conjuror commeth up in the likenes of a man, and answereth fullie as touching anie thing which is hidden or secret: he bringeth diseases, and cureth them, he promoteth wisedome, and the knowledge of mechanicall arts, or handicrafts; he changeth men into other shapes, and under his presidencie or gouvernement are thirtie six legions of divels conteined.

4 Amon, or Aamon, is a great and mightie marques, and commeth abroad in the likenes of a woolfe, having a serpents taile, spetting out and breathing flames of fier; when he putteth on the shape of a man, he sheweth out

dogs teeth, and a great head like to a mightie raven; he is the strongest prince of all other, and understandeth of all things past and to come, he procureth favor, and reconcileth both freends and foes, and ruleth fourtie legions of divels.

5 Barbatos, a great countie or earle, and also a duke, he appeareth in Signo sagittarii sylvestris, with foure kings, which bring companies and great troopes. He understandeth the singing of birds, the barking of dogs, the lowings of bullocks, and the voice of all living creatures.

5.2 He detecteth treasures hidden by magicians and inchanters, and is of the order of vertues, which in part beare rule: he knoweth all things past, and to come, and reconcileth freends and powers; and governeth thirtie legions of divels by his authoritie.

6 Buer is a great president, and is seene in this signe; he absolutelie teacheth philosophie morall and naturall, and also logicke, and the vertue of herbes: he giveth the best familiars, he can heale all diseases, speciallie of men, and reigneth over fiftie legions.

7 Gusoin is a great duke, and a strong, appearing in the forme of a Xenophilus, he answereth all things, present, past, and to come, expounding all questions. He reconcileth freendship, and distributeth honours and dignities, and ruleth over fourtie legions of divels.

8 Botis, otherwise Otis, a great president and an earle he commeth foorth in the shape of an ouglie viper, and if he put on humane shape, he sheweth great teeth, and two hornes, carrieng a sharpe sword in his hand: he giveth answers of things present, past, and to come, and reconcileth friends, and foes, ruling sixtie legions.

9 Bathin, sometimes called Mathim, a great duke and a strong, he is seene in the shape of a verie strong man, with a serpents taile, sitting on a pale horsse, understanding the vertues of hearbs and pretious stones, transferring men suddenlie from countrie to countrie, and ruleth thirtie legions of divels.

10 Purson, alias Curson, a great king, he commeth foorth like a man with a lions face, carrieng a most cruell viper, and riding on a beare; and before him go alwaies trumpets, he knoweth things hidden, and can tell all things present, past, and to come: he bewraieth treasure, he can take a bodie either humane or aierie; he answereth truelie of all things earthlie and secret, of the divinitie and creation of the world, and bringeth foorth the best familiars; and there obeie him two and twentie legions of divels, partlie of the order of vertues, & partlie of the order of thrones.

11 Eligor, alias Abigor, is a great duke, and appeereth as a goodlie knight, carrieng a lance, an ensigne, and a scepter: he answereth fullie of things hidden, and of warres, and how souldiers should meete: he knoweth things to come, and procureth the favour of lords and knights, governing sixtie legions of divels.

12 Leraie, alias Oray, a great marquesse, shewing himselfe in the likenesse of a galant archer, carrieng a bowe and a quiver, he is author of all battels, he dooth putrifie all such wounds as are made with arrowes by archers, Quos optimos objicit tribus diebus, and he hath regiment over thirtie legions.

13 Valefar, alias Malephar, is a strong duke, comming foorth in the shape of a lion, and the head of a theefe, he is verie familiar with them to whom he maketh himselfe acquainted, till he hath brought them to the gallowes, and ruleth ten legions.

14 Morax, alias Foraii, a great earle and a president, he is seene like a bull, and if he take unto him a mans face, he maketh men wonderfull cunning in astronomie, & in all the liberall sciences: he giveth good familiars and wise, knowing the power & vertue of hearbs and stones which are pretious, and ruleth thirtie six legions.

15 Ipos, alias Ayporos, is a great earle and a prince, appeering in the shape of an angell, and yet indeed more obscure and filthie than a lion, with a lions head, a gooses feet, and a hares taile: he knoweth things to come and past, he maketh a man wittie, and bold, and hath under his jurisdiction thirtie six legions.

16 Naberius, alias Cerberus, is a valiant marquesse, shewing himselfe in the forme of a crowe, when he speaketh with a hoarse voice: he maketh a man amiable and cunning in all arts, and speciallie in rhetorike, he procureth the losse of prelacies and dignities: nineteene legions heare and obeie him.

17 Glasya Labolas, alias Caacrinolaas, or Caassimolar, is a great president, who commeth foorth like a dog, and hath wings like a griffen, he giveth the knowledge of arts, and is the captaine of all mansleiers: he understandeth things present and to come, he gaineth the minds and love of freends and foes, he maketh a man go invisible, and hath the rule of six and thirtie legions.

18 Zepar is a great duke, appearing as a souldier, inflaming women with the loove of men, and when he is bidden he changeth their shape, untill they maie enjoie their beloved, he also maketh them barren, and six and twentie legions are at his obeie and commandement.

19 Bileth is a great king and a terrible, riding on a pale horsse, before whome go trumpets, and all kind of melodious musicke. When he is called up by an exorcist, he appeareth rough and furious, to deceive him.

19.2 Then let the exorcist or conjuror take heed to himself, and to allaie his courage, let him hold a hazell bat in his hand, wherewithall he must reach out toward the east and south, and make a triangle without besides the circle; but if he hold not out his hand unto him, and he bid him come in, and he still refuse the bond or chaine of spirits; let the conjuror proceed to reading, and by and by he will submit himselfe, and come in, and doo whatsoever the exorcist commandeth him, and he shalbe safe.

19.3 If Bileth the king be more stubborne, and refuse to enter into the circle at the first call, and the conjuror shew himselfe fearfull, or if he have not the chaine of spirits, certeinelie he will never feare nor regard him after.

19.4 Also, if the place be unapt for a triangle to be made without the circle, then set there a boll of wine, and the exorcist shall certeinlie knowe when he commeth out of his house, with his fellowes, and that the foresaid Bileth will be his helper, his friend, and obedient unto him when he commeth foorth.

19.5 And when he commeth, let the exorcist receive him courteouslie, and glorifie him in his pride, and therfore he shall adore him as other kings doo, bicause he saith nothing without other princes. Also, if he be cited by

an exorcist, alwaies a silver ring of the middle finger of the left hand must be held against the exorcists face, as they doo for Amaimon.

19.6 And the dominion and power of so great a prince is not to be pretermitted; for there is none under the power & dominion of the conjuror, but he that deteineth both men and women in doting love, till the exorcist hath had his pleasure. He is of the orders of powers, hoping to returne to the seaventh throne, which is not altogether credible, and he ruleth eightie five legions.

20 Sitri, alias Bitru, is a great prince, appeering with the face of a leopard, and having wings as a griffen: when he taketh humane shape, he is verie beautifull, he inflameth a man with a womans love, and also stirreth up women to love men, being commanded he willinglie deteineth secrets of women, laughing at them and mocking them, to make them luxuriouslie naked, and there obeie him sixtie legions.

21 Paimon is more obedient to Lucifer than other kings are. Lucifer is heere to be understood he that was drowned in the depth of his knowledge: he would needs be like God, and for his arrogancie was throwne out into destruction, of whome it is said; Everie pretious stone is thy covering.

21.2 Paimon is constrained by divine vertue to stand before the exorcist; where he putteth on the likenesse of a man: he sitteth on a beast called a dromedarie, which is a swift runner, and weareth a glorious crowne, and hath an effeminate countenance. There goeth before him an host of men with trumpets and well sounding cymbals, and all musicall instruments.

21.3 At the first he appeereth with a great crie and roring, as in Circulo Salomonis, and in the art is declared. And if this Paimon speake sometime that the conjuror understand him not, let him not therefore be dismaied.

21.4 But when he hath delivered him the first obligation, to observe his desire, he must bid him also answer him distinctlie and plainelie to the questions he shall aske you, of all philosophie, wisedome, and science, and of all other secret things.

21.5 And if you will knowe the disposition of the world, and what the earth is, or what holdeth it up in the water, or any other thing, or what is Abyssus, or where the wind is, or from whence it commeth, he will teach you aboundantlie. Consecrations also as well of sacrifices as otherwise may be reckoned.

21.6 He giveth dignities and confirmations; he bindeth them that resist him in his owne chaines, and subjecteth them to the conjuror; he prepareth good familiars, and hath the understanding of all arts. Note, that at the calling up of him, the exorcist must looke towards the northwest, bicause there is his house.

21.7 When he is called up, let the exorcist receive him constantlie without feare, let him aske what questions or demands he list, and no doubt he shall obteine the same of him. And the exorcist must beware he forget not the creator, for those things, which have beene rehearsed before of Paimon, some saie he is of the order of dominations; others saie, of the order of cherubim.

21.8 There follow him two hundred legions, partlie of the order of angels, and partlie of potestates. Note that if Paimon be cited alone by an offering or sacrifice, two kings followe him; to wit, Beball & Abalam, & other potentates: in his host are twentie five legions, bicause the spirits subject to them are not alwaies with them, except they be compelled to appeere by divine vertue.

22 Some saie that the king Beliall was created immediatlie after Lucifer, and therefore they thinke that he was father and seducer of them which fell being of the orders. For he fell first among the worthier and wiser sort, which went before Michael and other heavenlie angels, which were lacking.

22.2 Although Beliall went before all them that were throwne downe to the earth, yet he went not before them that tarried in heaven. This Beliall is constrained by divine vertue, when he taketh sacrifices, gifts, and offerings, that he againe may give unto the offerers true answers.

22.3 But he tarrieth not one houre in the truth, except he be constrained by the divine power, as is said. He taketh the forme of a beautifull angell, sitting in a firie chariot; he speaketh faire, he distributeth preferments of senatorship, and the favour of friends, and excellent familiars: he hath rule over eightie legions, partlie of the order of vertues, partlie of angels; he is found in the forme of an exorcist in the bonds of spirits.

22.4 The exorcist must consider, that this Beliall doth in everie thing assist his subjects. If he will not submit himselfe, let the bond of spirits be read: the spirits chaine is sent for him, wherewith wise Salomon gathered them togither with their legions in a brasen vessell, where were inclosed among all the legions seventie two kings, of whome the cheefe was Bileth, the second was Beliall, the third Asmoday, and above a thousand thousand legions.

22.5 Without doubt (I must confesse) I learned this of my maister Salomon; but he told me not why he gathered them together, and shut them up so: but I beleeve it was for the pride of this Beliall.

22.6 Certeine nigromancers doo saie, that Salomon, being on a certeine daie seduced by the craft of a certeine woman, inclined himselfe to praie before the same idoll, Beliall by name: which is not credible.

22.7 And therefore we must rather thinke (as it is said) that they were gathered together in that great brasen vessell for pride and arrogancie, and throwne into a deepe lake or hole in Babylon. For wise Salomon did accomplish his workes by the divine power, which never forsooke him.

22.8 And therefore we must thinke he worshipped not the image Beliall; for then he could not have constrained the spirits by divine vertue: for this Beliall, with three kings were in the lake.

22.9 But the Babylonians woondering at the matter, supposed that they should find therein a great quantitie of treasure, and therefore with one consent went downe into the lake, and uncovered and brake the vessell, out of the which immediatlie flew the capteine divels, and were delivered to their former and proper places.

22.10 But this Beliall entred into a certeine image, and there gave answer to them that offered and sacrificed unto him: as Tocz. in his sentences reporteth, and the Babylonians did worship and sacrifice thereunto.

23 Bune is a great and a strong Duke, he appeareth as a dragon with three heads, the third whereof is like to a man; he speaketh with a divine voice, he maketh the dead to change their place, and divels to assemble upon the sepulchers of the dead: he greatlie inricheth a man, and maketh him eloquent and wise, answering trulie to all demands, and thirtie legions obeie him.

24 Forneus is a great marquesse, like unto a monster of the sea, he maketh men woonderfull in rhetorike, he adorneth a man with a good name, and the knowledge of toongs, and maketh one beloved as well of foes as freends: there are under him nine and twentie legions, of the order partlie of thrones, and partlie of angels.

25 Ronove a marquesse and an earle, he is resembled to a monster, he bringeth singular understanding in rhetorike, faithfull servants, knowledge of toongs, favour of freends and foes; and nineteene legions obeie him.

26 Berith is a great and a terrible duke, and hath three names. Of some he is called Beall; of the Jewes Berith; of Nigromancers Bolfry: he commeth foorth as a red souldier, with red clothing, and upon a horsse of that colour, and a crowne on his head. He answereth trulie of things present, past, and to come.

26.2 He is compelled at a certeine houre, through divine vertue, by a ring of art magicke. He is also a lier, he turneth all mettals into gold, he adorneth a man with dignities, and confirmeth them, he speaketh with a cleare and a subtill voice, and six and twentie legions are under him.

27 Astaroth is a great and a strong duke, comming foorth in the shape of a fowle angell, sitting upon an infernall dragon, and carrieng on his right hand a viper: he answereth trulie to matters present, past, and to come, and also of all secrets.

27.2 He talketh willinglie of the creator of spirits, and of their fall, and how they sinned and fell: he saith he fell not of his owne accord. He maketh a man woonderfull learned in the liberall sciences, he ruleth

fourtie legions. Let everie exorcist take heed, that he admit him not too neere him, bicause of his stinking breath.

27.3 And therefore let the conjuror hold neere to his face a magicall ring, and that shall defend him.

28 Foras, alias Forcas is a great president, and is seene in the forme of a strong man, and in humane shape, he understandeth the vertue of hearbs and pretious stones: he teacheth fullie logicke, ethicke, and their parts: he maketh a man invisible, wittie, eloquent, and to live long; he recovereth things lost, and discovereth treasures, and is lord over nine and twentie legions.

29 Furfur is a great earle, appearing as an hart, with a firie taile, he lieth in everie thing, except he be brought up within a triangle; being bidden, he taketh angelicall forme, he speaketh with a hoarse voice, and willinglie maketh love betweene man and wife; he raiseth thunders and lightnings, and blasts. Where he is commanded, he answereth well, both of secret and also of divine things, and hath rule and dominion over six and twentie legions.

30 Marchosias is a great marquesse, he sheweth himselfe in the shape of a cruell shee woolfe, with a griphens wings, with a serpents taile, and spetting I cannot tell what out of his mouth. When he is in a mans shape, he is an excellent fighter, he answereth all questions trulie, he is faithfull in all the conjurors businesse, he was of the order of dominations, under him are thirtie legions: he hopeth after 1200. yeares to returne to the seventh throne, but he is deceived in that hope.

31 Malphas is a great president, he is seene like a crowe, but being cloathed with humane image, speaketh with a hoarse voice, he buildeth houses and high towres wonderfullie, and quicklie bringeth artificers togither, he throweth downe also the enimies edifications, he helpeth to good familiars, he receiveth sacrifices willinglie, but he deceiveth all the sacrificers, there obeie him fourtie legions.

32 Vepar, alias Separ, a great duke and a strong, he is like a mermaid, he is the guide of the waters, and of ships laden with armour; he bringeth to passe (at the commandement of his master) that the sea shalbe rough and stormie, and shall appeare full of shippes; he killeth men in three daies, with putrifieng their wounds, and producing maggots into them; howbeit, they maie be all healed with diligence, he ruleth nine and twentie legions.

33 Sabnacke, alias Salmac, is a great marquesse and a strong, he commeth foorth as an armed soldier with a lions head, sitting on a pale horsse, he dooth marvelouslie change mans forme and favor, he buildeth high towres full of weapons, and also castels and cities; he inflicteth men thirtie daies with wounds both rotten and full of maggots, at the exorcists commandement, he provideth good familiars, and hath dominion over fiftie legions.

34 Sidonay, alias Asmoday, a great king, strong and mightie, he is seene with three heads, whereof the first is like a bull, the second like a man, the third like a ram, he hath a serpents taile, he belcheth flames out of his mouth, he hath feete like a goose, he sitteth on an infernall dragon, he carrieth a lance and a flag in his hand, he goeth before others, which are under the power of Amaymon.

34.2 When the conjuror exerciseth this office, let him be abroad, let him be warie and standing on his feete; if his cap be on his head, he will cause all his dooings to be bewraied, which if he doo not, the exorcist shalbe deceived by Amaymon in everie thing.

34.3 But so soone as he seeth him in the forme aforesaid, he shall call him by his name, saieng; Thou art Asmoday: he will not denie it, and by and by he boweth downe to the ground; he giveth the ring of vertues, he absolutelie teacheth geometrie, arythmetike, astronomie, and handicrafts.

34.4 To all demands he answereth fullie and trulie, he maketh a man invisible, he sheweth the places where treasure lieth, and gardeth it, if it be among the legions of Amaymon, he hath under his power seventie two legions.

35 Gaap, alias Tap, a great president and a prince, he appeareth in a meridionall signe, and when he taketh humane shape he is the guide of the foure principall kings, as mightie as Bileth. There were certeine necromancers that offered sacrifices and burnt offerings unto him; and to call him up, they exercised an art, saieng that Salomon the wise made it.

35.2 Which is false: for it was rather Cham, the sonne of Noah, who after the floud began first to invocate wicked spirits. He invocated Bileth, and made an art in his name, and a booke which is knowne to manie mathematicians.

35.3 There were burnt offerings and sacrifices made, and gifts given, and much wickednes wrought by the exorcists, who mingled therewithall the holie names of God, the which in that art are everie where expressed. Marie there is an epistle of those names written by Salomon, as also write Helias Hierosolymitanus and Helisæus.

35.4 It is to be noted, that if anie exorcist have the art of Bileth, and cannot make him stand before him, nor see him, I may not bewraie how and declare the meanes to conteine him, bicause it is abhomination, and for that I have learned nothing from Salomon of his dignitie and office.

35.5 But yet I will not hide this; to wit, that he maketh a man woonderfull in philosophie and all the liberall sciences: he maketh love, hatred, insensibilitie, invisibilitie, consecration, and consecration of those things that are belonging unto the domination of Amaymon, and deliverеth familiars out of the possession of other conjurors, answering truly and perfectly of things present, past, & to come, & transferreth men most speedilie into other nations, he ruleth sixtie six legions, & was of the order of potestats.

36 Shax, alias Scox, is a darke and a great marquesse, like unto a storke, with a hoarse and subtill voice: he dooth marvellouslie take awaie the sight, hearing, and understanding of anie man, at the commandement of the conjuror: he taketh awaie monie out of everie kings house, and carrieth it backe after 1200. yeares, if he be commanded, he is a horssestealer, he is thought to be faithfull in all commandements: and although he promise to be obedient to the conjuror in all things; yet is he not so, he is a lier, except he be brought into a triangle, and there he speaketh divinelie, and telleth of things which are hidden, and not kept of wicked spirits, he promiseth good familiars, which are accepted if they be not deceivers, he hath thirtie legions.

37 Procell is a great and a strong duke, appearing in the shape of an angell, but speaketh verie darklie of things hidden, he teacheth geometrie and all the liberall arts, he maketh great noises, and causeth the waters to rore,

where are none, he warmeth waters, and distempereth bathes at certeine times, as the exorcist appointeth him, he was of the order of potestats, and hath fourtie eight legions under his power.

38 Furcas is a knight and commeth foorth in the similitude of a cruell man, with a long beard and a hoarie head, he sitteth on a pale horsse, carrieng in his hand a sharpe weapon, he perfectlie teacheth practike philosophie, rhetorike, logike, astronomie, chiromancie, pyromancie, and their parts: there obeie him twentie legions.

39 Murmur is a great duke and an earle, appearing in the shape of a souldier, riding on a griphen, with a dukes crowne on his head; there go before him two of his ministers, with great trumpets, he teacheth philosophie absolutelie, he constraineth soules to come before the exorcist, to answer what he shall aske them, he was of the order partlie of thrones, and partlie of angels, and ruleth thirtie legions.

40 Caim is a great president, taking the forme of a thrush, but when he putteth on mans shape, he answereth in burning ashes, carrieng in his hand a most sharpe swoord, he maketh the best disputers, he giveth men the understanding of all birds, of the lowing of bullocks, and barking of dogs, and also of the sound and noise of waters, he answereth best of things to come, he was of the order of angels, and ruleth thirtie legions of divels.

41 Raum, or Raim is a great earle, he is seene as a crowe, but when he putteth on humane shape, at the commandement of the exorcist, he stealeth woonderfullie out of the kings house, and carrieth it whether he is as-

signed, he destroieth cities, and hath great despite unto dignities, he knoweth things present, past, and to come, and reconcileth freends and foes, he was of the order of thrones, and governeth thirtie legions.

42 Halphas is a great earle, and commeth abroad like a storke, with a hoarse voice, he notablie buildeth up townes full of munition and weapons, he sendeth men of warre to places appointed, and hath under him six and twentie legions.

43 Focalor is a great duke comming foorth as a man, with wings like a griphen, he killeth men, and drowneth them in the waters, and overturneth ships of warre, commanding and ruling both winds and seas. And let the conjuror note, that if he bid him hurt no man, he willinglie consenteth thereto: he hopeth after 1000. yeares to returne to the seventh throne, but he is deceived, he hath three legions.

44 Vine is a great king and an earle, he showeth himselfe as a lion, riding on a blacke horsse, and carrieth a viper in his hand, he gladlie buildeth large towres, he throweth downe stone walles, and maketh waters rough. At the commandement of the exorcist he answereth of things hidden, of witches, and of things present, past, and to come.

45 Bifrons is seene in the similitude of a monster, when he taketh the image of a man, he maketh one woonderfull cunning in astrologie, absolutelie declaring the mansions of the planets, he dooth the like in geometrie, and other admesurements, he perfectlie understandeth the strength and vertue of hearbs, pretious stones, and woods, he changeth dead bodies from place to place, he seemeth to light candles upon the sepulchres of the dead, and hath under him six and twentie legions.

46 Gamigin is a great marquesse, and is seene in the forme of a little horsse, when he taketh humane shape he speaketh with a hoarse voice, disputing of all liberall sciences; he bringeth also to passe, that the soules, which are drowned in the sea, or which dwell in purgatorie (which is called Cartagra, that is, affliction of soules) shall take aierie bodies, and evidentlie appeare and answer to interrogatories at the conjurors commandement; he tarrieth with the exorcist, untill he have accomplished his desire, and hath thirtie legions under him.

47 Zagan is a great king and a president, he commeth abroad like a bull, with griphens wings, but when he taketh humane shape, he maketh men wittie, he turneth all mettals into the coine of that dominion, and turneth water into wine, and wine into water, he also turneth bloud into wine, & wine into bloud, & a foole into a wise man, he is head of thirtie and three legions.

48 Orias is a great marquesse, and is seene as a lion riding on a strong horsse, with a serpents taile, and carrieth in his right hand two great serpents hissing, he knoweth the mansion of planets, and perfectlie teacheth the vertues of the starres, he transformeth men, he giveth dignities, prelacies, and confirmations, and also the favour of freends and foes, and hath under him thirtie legions.

49 Valac is a great president, and commeth abroad with angels wings like a boie, riding on a twoheaded dragon, he perfectlie answereth of treasure hidden, and where serpents may be seene, which he delivereth into the conjurors hands, void of anie force or strength, and hath dominion over thirtie legions of divels.

50 Gomory a strong and a mightie duke, he appeareth like a faire woman, with a duchesse crownet about hir midle, riding on a camell, he answereth well and truelie of things present, past, and to come, and of treasure hid, and where it lieth: he procureth the love of women, especiallie of maids, and hath six and twentie legions.

51 Decarabia or Carabia, he commeth like a * and knoweth the force of herbes and pretious stones, and maketh all birds flie before the exorcist, and to tarrie with him, as though they were tame, and that they shall drinke and sing, as their maner is, and hath thirtie legions.

52 Amduscias a great and a strong duke, he commeth foorth as an unicorne, when he standeth before his maister in humane shape, being commanded, he easilie bringeth to passe, that trumpets and all musicall instruments may be heard and not seene, and also that trees shall bend and incline, according to the conjurors will, he is excellent among familiars, and hath nine and twentie legions.

53 Andras is a great marquesse, and is seene in an angels shape with a head like a blacke night raven, riding upon a blacke and a verie strong woolfe, flourishing with a sharpe sword in his hand, he can kill the maister, the servant, and all assistants, he is author of discords, and ruleth thirtie legions.

54 Andrealphus is a great marquesse, appearing as a pecocke, he raiseth great noises, and in humane shape perfectlie teacheth geometrie, and all things belonging to admeasurements, he maketh a man to be a subtill disputer, and cunning in astronomie, and transformeth a man into the likenes of a bird, and there are under him thirtie legions.

55 Ose is a great president, and commeth foorth like a leopard, and counterfeting to be a man, he maketh one cunning in the liberall sciences, he answereth truelie of divine and secret things, he transformeth a mans shape, and bringeth a man to that madnes, that he thinketh himselfe to be that which he is not; as that he is a king or a pope, or that he weareth a crowne on his head, Durátque id regnum ad horam.

56 Aym or Haborim is a great duke and a strong, he commeth foorth with three heads, the first like a serpent, the second like a man having two * the third like a cat, he rideth on a viper, carrieng in his hand a light fier brand, with the flame whereof castels and cities are fiered, he maketh one wittie everie kind of waie, he answereth truelie of privie matters, and reigneth over twentie six legions.

57 Orobas is a great prince, he commeth foorth like a horsse, but when he putteth on him a mans idol, he talketh of divine vertue, he giveth true answers of things present, past, and to come, and of the divinitie, and of the creation, he deceiveth none, nor suffereth anie to be tempted, he giveth dignities and prelacies, and the favour of freends and foes, and hath rule over twentie legions.

58 Vapula is a great duke and a strong, he is seene like a lion with griphens wings, he maketh a man subtill and wonderfull in handicrafts, philosophie, and in sciences conteined in bookes, and is ruler over thirtie six legions.

59 Cimeries is a great marquesse and a strong, ruling in the parts of Aphrica; he teacheth perfectlie grammar, logicke, and rhetorike, he discovereth treasures and things hidden, he bringeth to passe, that a man shall

seeme with expedition to be turned into a soldier, he rideth upon a great blacke horsse, and ruleth twentie legions.

60 Amy is a great president, and appeareth in a flame of fier, but having taken mans shape, he maketh one marvelous in astrologie, and in all the liberall sciences, he procureth excellent familiars, he bewraieth treasures preserved by spirits, he hath the governement of thirtie six legions, he is partlie of the order of angels, partlie of potestats, he hopeth after a thousand two hundreth yeares to returne to the seventh throne: which is not credible.

61 Flauros a strong duke, is seene in the forme of a terrible strong leopard, in humane shape, he sheweth a terrible countenance, and fierie eies, he answereth trulie and fullie of things present, past, and to come; if he be in a triangle, he lieth in all things and deceiveth in other things, and beguileth in other busines, he gladlie talketh of the divinitie, and of the creation of the world, and of the fall; he is constrained by divine vertue, and so are all divels or spirits, to burne and destroie all the conjurors adversaries. And if he be commanded, he suffereth the conjuror not to be tempted, and he hath twentie legions under him.

62 Balam is a great and a terrible king, he commeth foorth with three heads, the first of a bull, the second of a man, the third of a ram, he hath a serpents taile, and flaming eies, riding upon a furious beare, and carrieng a hawke on his fist, he speaketh with a hoarse voice, answering perfectlie of things present, past, and to come, hee maketh a man invisible and wise, hee governeth fourtie legions, and was of the order of dominations.

63 Allocer is a strong duke and a great, he commeth foorth like a soldier, riding on a great horsse, he hath a lions face, verie red, and with flaming eies, he speaketh with a big voice, he maketh a man woonderfull in astronomie, and in all the liberall sciences, he bringeth good familiars, and ruleth thirtie six legions.

64 Saleos is a great earle, he appeareth as a gallant soldier, riding on a crocodile, and weareth a dukes crowne, peaceable, &c.

65 Vuall is a great duke and a strong, he is seene as a great and terrible dromedarie, but in humane forme, he soundeth out in a base voice the Ægyptian toong. This man above all other procureth the especiall love of women, and knoweth things present, past, and to come, procuring the love of freends and foes, he was of the order of potestats, and governeth thirtie seven legions.

66 Haagenti is a great president, appearing like a great bull, having the wings of a griphen, but when he taketh humane shape, he maketh a man wise in everie thing, he changeth all mettals into gold, and changeth wine and water the one into the other, and commandeth as manie legions as Zagan.

67 Phœnix is a great marquesse, appearing like the bird Phœnix, having a childs voice: but before he standeth still before the conjuror, he singeth manie sweet notes. Then the exorcist with his companions must beware he give no eare to the melodie, but must by and by bid him put on humane shape; then will he speake marvellouslie of all woonderfull sciences. He is

an excellent poet, and obedient, he hopeth to returne to the seventh throne after a thousand two hundreth yeares, and governeth twentie legions.

68 Stolas is a great prince, appearing in the forme of a nightraven, before the exorcist, he taketh the image and shape of a man, and teacheth astronomie, absolutelie understanding the vertues of herbes and pretious stones; there are under him twentie six legions.

69 Note that a legion is 6666, and now by multiplication count how manie legions doo arise out of everie particular.

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THE HOURS OF THE SPIRITS

✦

1 Amaymon king of the east, Gorson king of the south, Zimimar king of the north, Goap king and prince of the west, may be bound from the third houre, till noone, and from the ninth houre till evening. Marquesses may be bound from the ninth houre till compline, and from compline till the end of the daie.

1.2 Dukes maybe bound from the first houre till noone; and cleare wether is to be observed. Prelates may be bound in anie houre of the daie. Knights from daie dawning, till sunne rising; or from evensong, till the sunne set. A President may not be bound in anie houre of the daie, except the king, whome he obeieth, be invocated; nor in the shutting of the evening.

1.3 Counties or erles may be bound at anie houre of the daie, so it be in the woods or feelds, where men resort not.

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THE FORM OF CALLING THE SPIRITS

✦

1 When you will have anie spirit, you must know his name and office; you must also fast, and be cleane from all pollusion, three or foure daies before; so will the spirit be the more obedient unto you. Then make a circle, and call up the spirit with great intention, and holding a ring in your hand, rehearse in your owne name, and your companions (for one must alwaies be with you) this praier following, and so no spirit shall annoie you, and your purpose shall take effect.

2 In the name of our Lord Jesus Christ the ✠ father ✠ and the sonne ✠ and the Holie-ghost ✠ holie trinitie and unseparable unitie, I call upon thee, that thou maiest be my salvation and defense, and the protection of my bodie and soule, and of all my goods through the vertue of thy holie crosse, and through the vertue of thy passion, I beseech thee O Lord Jesus Christ, by the merits of thy blessed mother S.

2.2 Marie, and of all thy saints, that thou give me grace and divine power over all the wicked spirits, so as which of them soever I doo call by name, they may come by and by from everie coast, and accomplish my will, that they neither be hurtfull nor fearefull unto me, but rather obedient and diligent about me.

2.3 And through thy vertue streightlie commanding them, let them fulfill my commandements, Amen. Holie, holie, holie, Lord God of sabboth, which wilt come to judge the quicke and the dead, thou which art A and

Ω, first and last, King of kings and Lord of lords, Ioth, Aglanabrath, El, Abiel, Anathiel, Amazim, Sedomel, Gayes, Heli, Messias, Tolimi, Elias, Ischiros, Athanatos, Imas.

2.4 By these thy holie names, and by all other I doo call upon thee, and beseech thee O Lord Jesus Christ, by thy nativitie and baptisme, by thy crosse and passion, by thine ascension, and by the comming of the Holie-ghost, by the bitternesse of thy soule when it departed from thy bodie, by thy five wounds, by the bloud and water which went out of thy bodie, by thy vertue, by the sacrament which thou gavest thy disciples the daie before thou sufferedst, by the holie trinitie, and by the inseparable unitie, by blessed Marie thy mother, by thine angels, archangels, prophets, patriarchs, and by all thy saints, and by all the sacraments which are made in thine honour, I doo worship and beseech thee, I blesse and desire thee, to accept these praiers, conjurations, and words of my mouth, which I will use.

2.5 I require thee O Lord Jesus Christ, that thou give me thy vertue & power over all thine angels (which were throwne downe from heaven to deceive mankind) to drawe them to me, to tie and bind them, & also to loose them, to gather them togither before me, & to command them to doo all that they can, and that by no meanes they contemne my voice, or the words of my mouth; but that they obeie me and my saiengs, and feare me.

2.6 I beseech thee by thine humanitie, mercie and grace, and I require thee Adonay, Amay, Horta, Vege dora, Mitai, Hel, Suranat, Ysion, Ysesy, and by all thy holie names, and by all thine holie he saints and she saints, by all thine angels and archangels, powers, dominations, and vertues, and by that name that Salomon did bind the divels, and shut them up,

Elhrach, Ebanher, Agle, Goth, Ioth, Othie, Venoch, Nabrat, and by all thine holie names which are written in this booke, and by the vertue of them all, that thou enable me to congregate all thy spirits throwne downe from heaven, that they may give me a true answer of all my demands, and that they satisfie all my requests, without the hurt of my bodie or soule, or any thing else that is mine, through our Lord Jesus Christ thy sonne, which liveth and reigneth with thee in the unitie of the Holie-ghost, one God world without end.

3 Oh father omnipotent, oh wise sonne, oh Holie-ghost, the searcher of harts, oh you three in persons, one true godhead in substance, which didst spare Adam and Eve in their sins; and oh thou sonne, which diedst for their sinnes a most filthie death, susteining it upon the holie crosse; oh thou most mercifull, when I flie unto thy mercie, and beseech thee by all the means I can, by these the holie names of thy sonne; to wit, A and Ω, and all other his names, grant me thy vertue and power, that I may be able to cite before me, thy spirits which were throwne downe from heaven, & that they may speake with me, & dispatch by & by without delaie, & with a good will, & without the hurt of my bodie, soule, or goods, &c: as is conteined in the booke called Annulus Salomonis.

4 Oh great and eternall vertue of the highest, which through disposition, these being called to judgement, Vaicheon, Stimulamaton, Esphares, Tetragrammaton, Olioram, Cryon, Esytion, Existion, Eriona, Onela, Brasim, Noym, Messias, Soter, Emanuel, Sabboth, Adonay, I worship thee, I invocate thee, I imploie thee with all the strength of my mind, that by thee, my present praiers, consecrations, and conjurations be hallowed: and

whersoever wicked spirits are called, in the vertue of thy names, they may come togither from everie coast, and diligentlie fulfill the will of me the exorcist. Fiat, fiat, fiat, Amen.

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