

## **Johann Weyer, *Pseudomonarchia Daemonum*.**

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### **Introduction by J. H. Peterson.**

Johann Weyer (1515-1588) was a pioneer in the fields of medicine and psychiatry. He was also a firm believer in magic, and was in fact a student of one of the most famous occultists of all time, H. C. Agrippa. His *Praestigiis Daemonum* (1563) was basically a point-by-point rebuttal of the hateful witch hunter's handbook, *Malleus Maleficarum*. His book includes interesting reports of Faust, Agrippa, and Trithemius from a contemporary witness. Sigmund Freud calls the *Praestigiis Daemonum* one of the ten most significant books of all time.

As an appendix to this monumental text, Weyer added a catalog of demons which he called *Pseudomonarchia daemonum*. Weyer referred to his source manuscript as *Liber officiorum spirituum, seu Liber dictus Empto. Salomonis, de principibus & regibus daemioniorum* ("Book of the offices of spirits, or the Book of sayings of Empto. Solomon concerning the princes and kings of the demons") It includes variations in the names of many of the demons, showing that it had been redacted by the time Weyer obtained it, so it was evidently much older than 1563.

It has long been recognized that the first book of the *Lemegeton*, *Goetia*, corresponds closely with Weyer's catalog of demons, though in Weyer's text there are no demonic seals, and the demons are invoked by a simple conjuration, not the elaborate ritual found in the *Lemegeton*.

The most striking difference between Weyer's text and the *Goetia* is the [order of spirits](#). I see no explanation for the difference; it's almost as if a stack of cards got scrambled. There are also four additional spirits in the *Goetia* (number 3, and the last three).

Another anomaly may be of more significance: The fourth spirit in Weyer's text, Prufilas alias Bufas, was accidentally left out of Reginald Scot's English translation (found in his highly rational 1584 [Discovery of Witchcraft](#)), or was already missing from the edition of

Weyer used by Scot. It is also the only spirit from Weyer's list that is not found in the *Lemegeton*. If a specific edition can be found which introduced this defect, it may thus be possible to fix the date of the composition of the *Goetia* in its present form.

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PSEUDOMONARCHIA  
DÆMONUM.

Johann Weyer

*O curas hominum, ô quantum est in rebus  
inane?*

LECTORIS.

Johann Wier, *Pseudomonarchia  
daemonum*. Salomons notes of  
conjuraton

[Translation in Reginald Scot, *The  
Discoverie of Witchcraft* (1584)]

[Ah, human cares! Ah, how much futility  
in the world!. C. Lucilius, *Satires of  
Persius*]

<*An inventarie of the names, shapes,  
powers, governement, and effects of  
divels and spirits, of their severall  
segniories and degrees: a strange  
discourse woorth the reading.*>

READER.

*Ne Sathanicæ factionis monopolium  
usqueadeo porro delitescat, hanc Dæmonum  
Pseudomonarchiam, ex Acharonticorum  
Vasallorum archivo subtractam, in hujus  
Operis de Dæmonum præstigiis calce  
annectere volui, ut effascinatorum id genus  
hominum, qui se magos jactitare non  
erubescunt, curiositas, præstigiæ, vanitas,  
dolus, imposturæ, deliria, mens elusa, &  
manifesta mendacia, quinimo non ferendæ  
blasphemice, omnium mortalium, qui in mediæ  
lucis splendore hallucinari nolint, oculis  
clarissimè appareant, hoc potissimum seculo  
scelestissimo, quo Christi regnum tam enormi  
impunitaque tyrannide impetitur ab iis qui  
Beliali palàm sacramentum præstitère,  
stipendium etiam justum hauddubie recepturi:  
quibus & perditas has horas libenter dedico,  
si forte ex immensa Dei misericordia  
convertantur & vivant: quod ex animo iis  
precor, sitque felix & faustum. Ne autem  
curiosulus aliquis, fascino nimis detentus, hoc  
stultitiæ argumentum temere imitari audeat,  
voces hinc inde prætermisi studio, ut universa  
delinquendi occasio præcideretur. Inscribitur  
vero à maleferiato hoc hominum genere  
Officium spirituum, vel, Liber officiorum  
spirituum, seu, Liber dictus Empto.  
Salomonis, de principibus & regibus  
dæmoniorum, qui cogi possunt divina virtute  
& humana. At mihi nuncupabitur  
Pseudomonarchia Dæmonum.*

## PSEUDOMONARCHIA DÆMONUM.

Primus Rex, qui est de potestate Orientis, dicitur Baël, apparens tribus capitibus, quorum unum assimilatur bufoni alterum homini, tertium feli. Rauca loquitur voce, formator morum & insignis certator, reddit hominem invisibilem & sapientem. Huic obediunt sexagintasex legiones.

(1) <Baell>. Their first <and principall> king (which is of the power of the east) is called *Baëll* 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 [and wise], he hath under his obedience and rule sixtie and six legions of divels.

§ 2. Agares Dux primus sub potestate Orientis, apparet benevolus in senioris hominis forma, equitans in crocodilo, & in manu accipitrem portans. Cuncta linguarum genera docet optime: fugitantes reverti facit, & permanentes fugere: praelaturas & dignitates dimittit, & tripudiare facit spiritus terræ: & est de ordine Virtutum, sub sua potestate habens triginta & unam legiones.

§ 3. Marbas, alias Barbas, Præses magnus, se manifestans in fortissimi leonis specie, sed ab exorcista accitus humana induitur forma, & de occultis plene respondet, morbos invehit & tollit, promovet sapientiam artiumque mechanicarum cognitionem, homines adhæc in aliam mutat formã. Præest trigintasex legionibus.

§ 4. Prufas, alibi invenitur Bufas, magnus Princeps & Dux est, cujus mansio circa turrim Babylonis, & videtur in eo flamma foris, caput autem assimilatur magno nycticoraci. Autor est & promotor discordiarum, bellorum, rixarum & mendaciorum. Omnibus in locis non intromittatur. Ad quæsita respondet abunde. Sub sunt huic legiones vinginti sex, partim ex ordine Throni, partim Angelorum.

(2) *Agares*. The first duke under the power of the east, <is named *Agares*,> he commeth up mildile [i.e. he appears willingly] 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, [lit. "and makes spirits of the earth dance"] 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 wisdom, 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 contained.

[(4) *Prufas*, otherwise found as *Bufas*, is a great prince and duke, whose abode is around the Tower of Babylon, and there he is seen like a flame outside. His head however is like that of a great night hawk. He is the author and promoter of discord, war, quarrels, and falsehood. He may not be admitted into every place. He responds generously to your requests. Under him are twenty-six legions, partly of the order of Thrones, and partly of the order of Angels.]

§ 5. Amon vel Aamon Marchio magnus & potens, prodit in lupi forma caudam habens serpentinam, & flammam evomens. Hominis autem indutus speciem, caninos ostentat dentes, & caput magno nycticoraci simile. Princeps omnium fortissimus est, intelligens præterita & futura, hinc & gratiam concilians omnium amicorum & inimicorum. Quadraginta imperat legionibus.

§ 6. Barbatos magnus Comes & Dux, apparet in signo Sagittarii silvestris cum quatuor regibus tubas ferentibus. Intelligit cantus avium, canum latratus, mugitus boum & cunctorum animalium: thesauros item à magis & incantatoribus reconditos, detegit: Et est ex ordine Virtutum, partim Dominationum. Triginta præsidet legionibus. Novit præterita & futura: tam amicorum quam inimicorum animos conciliat.

§ 7. Buer Præses magnus conspicitur in signo \*. Absolute docet philosophiam, practicam, ethica item & logica, & herbarum vires: Dat optimos familiares: Ægros sanitati restituere novit, maxime & homines. Quinquaginta legionum habet imperium.

§ 8. Gusoyne Dux magnus & fortis, apparet in forma xenophali. Explicite respondet & vere de præsentibus, præteritis, futuris & occultis. Amicorum & inimicorum gratiam reddit: Dignitates confert & honores conformat. Præest quadragintaquinque legionibus.

(5) *Amon*, or *Aamon*, is a great and mightie marques, and commeth abroad in the likenes of a wolfe, having a serpents taile, <spetting out and breathing> [vomiting] 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> [night hawk]; 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.

(6) *Barbatos*, a great countie or earle, and also a duke, he appeareth in *Signo sagittarii silvestris*, 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. 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.

(7) *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.

(8) *Gusoin* [Gusoyne] 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 [and five] legions of divels.

§ 9. Botis, alibi Otis, magnus Præses & Comes, Prodit in viperæ specie deterrima: Et siquando formam induit humanam dentes ostendit magnos & cornua duo, manu gladium acutum portans. Dat perfecte responsa vera de præsentius, præteritis, futuris & abstrusis. Tam amicos quam hostes conciliat. Sexaginta imperat legionibus.

§ 10. Bathym, alibi Marthim Dux magnus & fortis: Visitur constitutione viri fortissimi cum cauda serpentina, equo pallido insidens. Virtutes herbarum & lapidum pretiosorum intelligit. Cursu velocissimo hominem de regione in regionem transfert. Huic triginta subsunt legiones.

§ 11. Pursan, alias Curson, magnus Rex, prodit ut homo facie leonina, viperam portans ferocissimam, ursoque insidens, quem semper præcedunt tubæ. Callet præsentia, præterita & futura: Aperit occulta, thesauros detegit: Corpus humanum suscipit & aëreum. Vere respondet de rebus terrenis & occultis, de divinitate & mundi creatione: Familiares parit optimos: Cui parent vigintiduo legiones, partim de ordine Virtutum, partim ex ordine Throni.

§ 12. Eligor, alias Abigor, Dux magnus, apparet ut miles pulcherrimus, lanceam, vexillum & sceptrum portans. Plene de occultis respondet atque bellis, & quomodo milites occurrere debeant: Futura scit, & gratiam apud omnes dominos & milites conciliat. Præsidet sexaginta legionibus.

(9) *Botis*, otherwise *Otis*, a great president and an earle he commeth foorth in the shape of an ouglie [*lit.* 'worst'] 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.

(10) *Bathin* [*Bathym*], sometimes called *Mathim* [*Marthim*], 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.

(11) *Pursan* [*Pursan*], 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 discloses hidden things,] 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.

(12) *Eligor*, alias *Abigor*, is a great duke, and appeereth as a goodlie [handsome] 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.

§ 13. Loray, alias Oray, magnus Marchio, se ostendens in forma sagittarii pulcherrimi, pharetram & arcum gestantis: author existit omnium præliorum, & vulnera putrefacit quæ à sagittariis infliguntur, quos objicit optimos tribus diebus. Triginta dominatur legionibus.

§ 14. Valefar, alias Malaphar, Dux est fortis, forma leonis prodiens & capite latronis. Familiaritatem parit suis, donec laqueo suspendantur. Decem præsidet legionibus.

§ 15. Morax, alias Foraii, magnus Comes & Præses: Similis tauro visitur: Et si quando humanam faciem assumit, admirabilem in Astronomia & in omnibus artibus liberalibus reddit hominem: parit etiam famulos non malos & sapientes: novit & herbarum & pretiosorum lapidum potentiam. Imperat triginta sex legionibus.

§ 16. Ipes, alias Ayperos est magnus Comes & Princeps, apparens quidem specie angelica, interim leone obscurior & turpis, capite leonis, pedibus anserinis, cauda leporina. Præterita & futura novit: Redditque hominem ingeniosum & audacem. Legiones huic obediunt trigintasex.

§ 17. Naberus, alias Cerberus, Marchio est fortis, forma corvi se ostentans: Si quando loquitur, raucam edit vocem. Reddit & hominem amabilem & artium intelligentem, cum primis in Rhetoricis eximium. Prælaturarum & dignitatum jacturam parit. Novendecim legiones hunc audiunt.

(13) *Leraie [Loray]*, alias *Oray*, a great marquesse, shewing himselfe in the likenesse of a galant [handsome] 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*, [who best drives away mobs from the days (?)] and he hath regiment over thirtie legions.

(14) *Valefar, alias Malephar [Malaphar]*, is a strong duke, comming foorth in the shape of a lion, and the head of a theefe [*or* "barking"], he is verie familiar with them to whom he maketh himself acquainted, till he hath brought them to the gallowes, and ruleth ten legions.

(15) *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.

(16) *Ipos [Ipes]*, alias *Ayperos* [*Ayperos*], 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.

(17) *Naberius [Naberus]*, 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.

§. 18. Glasya labolas, alias Caacrinolaas vel Caassimolar magnus Præses: Qui progreditur ut canis habens alas gryphi. Artium cognitionem dat, interim dux omnium homicidarum. Præsentia & futura intelligit. Tam amicorum quam inimicorum animos demeretur: Et hominem reddit invisibilem. Imperium habet triginta sex legionum.

§ 19. Zepar Dux magnus, apparens uti miles, inflammansque virorum amore mulieres, & quando ipsi jussum fuerit, earum formam in aliam transmutat, donec dilectis suis fruantur. Steriles quoque eas facit. Vigintisex huic parent legiones.

(18) *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.

(19) *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.

§ 20. Byleth Rex magnus & terribilis, in equo pallido equitans, quem præcedunt tubæ, symphoniæ, & cuncta Musicæ genera. Quum autem coram exorcista se ostentat, turgidus ira & furore videtur, ut decipiat. Exorcista verò tum sibi prudenter caveat: Atque ut fastum ei adimat, in manu suscipiat baculum corili, cum quo orientem & meridiem versus, foris juxta circulum manum extendet, facietque triangulum. Cæterum si manum non extendit, & intrare jubet, atque spirituum Vinculum ille renuerit, ad lectionem progrediatur exorcista: mox ingrediatur item submissus, ibi stando & faciendo quodcumque jufferit exorcista ipsi Byleth regi, eritque securus. Si vero contumacior fuerit, nec primo jussu circulum ingredi voluerit, reddetur forte timidior exorcista: Vel si Vinculum spirituum minus habuerit, sciet haud dubie exorcista, malignos spiritus postea eum non verituros, at semper viliorem habituros. Item si ineptior sit locus triangulo deducendo juxta circulum, tunc vas vino plenum ponatur: Et intelliget exorcista certissimè, quum è domo sua egressus fuerit cum sociis suis, prædictum Byleth sibi fautorem fore, benevolum, & coram ipso submissum quando progrediatur. Venientem vero exorcista benigne suscipiat, & de ipsius fastu gloriatur: Propterea quoque eundem adorabit, quemadmodum alii reges, quia nihil dicit absque aliis principibus. Item si hic Byleth accitus fuerit ab aliquo exorcista, semper tenendus ad exorcistæ faciem annulus argenteus medii digiti manus sinistræ, quemadmodum pro Amaymone. Nec est prætermittenda dominatio & potestas tanti principis, quoniam nullus est sub potestate & dominatione exorcistæ alius, qui viros & mulieres in delirio detinet, donec exorcistæ voluntatem explerint: Et fuit ex ordine Potestatum, sperans se ad septimum Thronum rediturum, quod minus credibile. Imperat octogintaquinque legionibus.

(20) *Bileth* [Byleth] is a great king and a terrible, riding on a pale horse, before whom go trumpets, and all kind of melodious musicke. When he is called up by an exorcist, he appeareth rough [turgid] and furious, to deceive him. Then let the exorcist or conjuror take heed to himself; and to allaye his courage, let him hold a *hazell bat* [rod, staff, or stick] 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 chain 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 shall be safe. 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, certeinlie he will never feare nor regard him after. 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. And when he commeth, let the exorcist receive him courteously, and glorifie him in his pride, and therefore 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 *Amaymon*. 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 [*better*: "foolish" or "silly"] love, till the exorcist hath had his pleasure. He is of the orders of powers, hoping to

§ 21. Sytry, alias Bitru, magnus Princeps, leopardi facie apparens, habensque alas velut gryphi. Quando autem humanam assumit formam, mire pulcher videtur. Incendit virum mulieris amore, mulierem vicissim alterius desiderio incitat. Jussus secreta libenter detegit feminarum, eas ridens ludificansque, ut se luxuriose nudent. Huic sexaginta legiones obsequuntur.

(21) *Sitri [Sytry], 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 beautiful, he inflameth a man with a womans love, and also stirreth up women to love men, being commanded he willinglie deteineth [discloses] secrets of women, laughing at them and mocking them, to make them luxuriouslie naked, and there obeie him sixtie legions.

§ 22. Paymon obedit magis Lucifero quam alii reges. Lucifer hic intelligendus, qui in profunditate scientiæ suæ demersus, Deo assimilari voluit, & ob hanc arrogantiam in exitium projectus est. De quo dictum est: Omnis lapis pretiosus operimentum tuum [*Ezech.* 28]. Paymon autem cogitur virtute divina, ut se sistat coram exorcista: ubi hominis induit simulachrum, insidens dromedario, coronaque insignitus lucidissima, & vultu fœmineo. Hunc præcedit exercitus cum tubis & cimbalis bene sonantibus, atque omnibus instrumentis Musicis, primo cum ingenti clamore & rugitu apparens, sicut in *Empto. Salomonis*, & arte declaratur. Et si Paymon hic quandoque loquitur, ut minus ab exorcista intelligatur, propterea is non tepescat: sed ubi porrexerit illi primam chartam ut voto suo obsequatur, jubebit quoque ut distincte & aperte respondeat ad quæsitæ, & de universa philosophia & prudentia vel scientia, & de cæteris arcanis. Et si voles cognoscere dispositionem mundi, & qualis sit terra, aut quid eam fustineat in aqua, aut aliquid aliud, & quid sit abyssus, & ubi est ventus & unde veniat, abunde te docebit. Accedant & consecrationes tam de libationibus quam aliis. Confert hic dignitates & confirmationes. Resistentes sibi suo vinculo deprimit, & exorcistæ subjicit. Bonos comparat famulos, & artium omnium intellectum. Notandum, quod in advocando hunc Paymonem, Aquilonem versus exorcistam conspiciere oporteat, quæ ibi hujus sit hospitium. Accitum vero intrepide constanterque suscipiat, interroget, & ab eo petat quicquid voluerit, nec dubie impetrabit. At ne creatorem oblivioni tradat, cavendum exorcistæ, propter ea quæ præmissa fuerunt de Paymone. Sunt qui dicunt, eum ex ordine Dominationum fuisse: sed aliis placet, ex

(22) *Paimon* is more obedient in *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 (*Ezech.* 88 [28.13].). *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. At the first he appeereth with a great crie and roring, as in *Circulo [Empto.] 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. 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, wisdom, and science, and of all other secret things. 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 abundantlie. Consecrations also as well of sacrifices [offerings, libations] as otherwise may be reckoned. 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. When he is called up, let the exorcist receive him constantlie without feare, let him aske what questions or

§ 23. Regem Belial aliqui dicunt statim post Luciferum fuisse creatum, ideoque sentiunt ipsum esse patrem & seductorem eorum qui ex Ordine ceciderunt. Cecidit enim prius inter alios digniores & sapientiores, qui præcedebant Michaëlem & alios cœlestes angelos, qui decrant. Quamvis autem Belial ipsos qui in terram dejecti fuerint, præcesserit: alios tamen qui in cœlo mansere, non antecessit. Cogitur hic divina virtute, cum accipit sacrificia, munera & holocausta, ut vicissim det immolantibus responsa vera: At per horam in veritate non perdurat, nisi potentia divina compellatur, ut dictum est. Angelicam assumit imagine in impense pulchram, in igneo curru sedens. Blande loquitur. Tribuit dignitates & prælaturas senatorias, gratiam item amicorum, & optimos famulos. Imperium habet octoginta legionum, ex ordine partim Virtutum, partim Angelorum. Forma exorcistæ invenitur in Vinculo Spirituum. Observandum exorcistæ, hunc Belial in omnibus succurrere suis subditis: Si autem se submittere noluerit, Vinculum Spirituum legatur, quo sapientissimus Salomon eos cum suis legionibus in vase vitreo relegavit: Et relegati cum omnibus legionibus fuere septuagintaduo reges, quorum primus erat Bileth, secundus Belial, deinde Asmoday, & circiter mille millia legionum. Illud proculdubio à magistro Salomone didiciste me fateor: Sed causam relegationis me non docuit, crediderim tamen propter arrogantiam ipsius Belial. Sunt quidam necromantici, qui asserunt, ipsum Salomonem quodam die astutia cujusdam mulieris seductum, orando se inclinasse versus simulacrum Belial nomine. Quod tamen fidem non meretur: Sed potius sentiendum, ut dictum est, propter superbiam & arrogantiam, relegatos esse in magno vase, projectos in

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. 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 venue, when he taketh sacrifices, gifts, and [burnt] offerings, that he againe may give unto the offerers true answers. 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. 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 together 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. 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 beleieve it was for the pride of this *Beliall*. Certaine 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. And therefore we must rather thinke (as it

§ 24. Bune Dux magnus & fortis, apparet ut draco, tribus capitibus, tertium vero assimilatur homini. Muta loquitur voce: Mortuos locum mutare facit, & dæmones supra defunctorum sepulchra congregari: omnimodo hominem locupletat, redditque loquacem & sapientem: ad quæsitâ vere respondet. Huic legiones parent triginta.

§ 25. Forneus magnus Marchio, similis monstro marino, reddit hominem in Rhetoricis admirabilem, optima fama & linguarum peritia ornat, tam amicis quam inimicis gratum facit. Subsunt huic vigintinovem legiones, ex ordine partim Thronorum, partim Angelorum.

§ 26. Roneve Marchio & Comes, assimilatur monstro. Singularem in Rhetoricis intelligentiam confert, famulos item fidos, linguarum cognitionem, amicorum & inimicorum favorem. Huic obediunt legiones novendecim.

§ 27. Berith Dux magnus & terribilis: tribus nuncupatur nominibus, à quibusdam Beal, à Judæis Berith, à necromanticis Bolfri. Prodit ut miles ruber cum vestitu rubro, & equo ejusdem coloris coronaque ornatus. Vere de præsentibus, præteritis & futuris respondet. Virtute divina per anulum magicæ artis ad horam scilicet cogitur. Mendax etiam est. In aurum cuncta metallorum genera mutat. Dignitatibus ornat easdemque confirmat: Claram subtilemque edit vocem. Viginti sex legiones huic subsunt.

(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 enricheth 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 woondfull 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* [Roneve] 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 *Berithi* [*Berith*]; of Nigromancers *Bolfry* [*Bolfri*]: 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. 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.

§ 28. Astaroth Dux magnus & fortis, prodiens angelica specie turpissima, insidensque in dracone infernali, & viperam portans manu dextra. Vere respondet de præteritis, præsentibus, futuris & occultis. Libenter de spirituum creatore, & eorundem lapsu loquitur, quomodo peccaverint & ceciderint. Se spontè non prolapsus esse dicit. Reddit hominem mire eruditum in artibus liberalibus. Quadraginta legionibus imperat. Ab hoc quilibet exocista caveat, ne prope nimis cum admittat, ob fœtorem intolerabilem quem expirat. Itaque anulum argenteum magicum in manu sua juxta faciem teneat, quo se ab injuria facile tuebitur.

§ 29. Forras vel Forcas magnus Præses est: visitur forma viri fortissimi, & in humana specie vires herbarum & lapidum preciosorum intelligit. Plene docet Logica, Ethica & corundem partes. Reddit hominem invisibilem, ingeniosum, loquacem & vivacem: Amissa recuperat, thesauros detegit. Dominium viginti novem legionum habet.

§ 30, Furfur Comes est magnus, apparens ut cervus cauda flammea. In omnibus mentitur, nisi in triangulum intro ducatur. Jussus angelicam assumit imaginem. Rauca loquitur voce: amorem inter virum & mulierem libenter conciliat: novit & concitare fulgura, coruscationes & tonitrua in iis partibus ubi jussum fuerit. De occultis & divinis rebus bene respondet. Imperat legionibus vigintisex.

(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. 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 [*lit.* "because of the intolerable stench which he exhales"]. And therefore let the conjuror hold neere to his face a magicall [silver] ring, and that shall defend him.

(28) *Foras* [*Forras*], *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 [discloses] 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 [*or simply* "woman"]; 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.

§ 31. Marchocias magnus Marchio est. Se ostentat specie lupæ ferocissimæ cum alis gryphi, cauda serpentina, & ex ore nescio quid evomens. Quum hominis imaginem induit, pugnator est optimus. Ad quæsitæ vere respondet: fidelis in cunctis exorcistæ mandatis. Fuit ordinis Dominationum. Huic subjacent legiones triginta. Sperat se post mille ducentos annos ad septimum Thronum reversurum: sed ea spe falsus est.

§ 32. Malphas magnus Præses, conspicitur corvo similis: sed hominis idolum indutus rauca fatur voce. Domos & turres ingentes mire extruit, & obvios cito facit artifices maximos: Hostium vero ædes & turres dejicit. Famulos suppeditat non malos. Sacrificia libenter suscipit, at sacrificatores omnes fallit. Quadraginta huic parent legiones.

§ 33. Vepar, alias Separ, Dux magnus & fortis: Similis syreni: Ductor est aquarum & navium armis onustarum. Ut mare jussia magistri turgidum navibusque plenum appareat, efficit: contra inimicos exorcistæ per dies tres vulneribus putrescentibus vermesque producentibus homines inficit, à quibus tamen negotio absoluto sanantur omnes. Imperat legionibus vigintinovem.

(30) *Marchosias* [Marchocias] is a great marquesse, he sheweth himselfe in the shape of a cruell shee wolfe, 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 [commands], 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 together, 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.

§34. Sabnac, alias Salmac, Marchio magnus & fortis: prodit ut miles armatus, capite leonis, in pallido equo infidens. Hominis formam transmutat mire: Turres magnas armis plenas ædificat, item castra & civitates. Triginta dies ex mandato exorcistæ homini vulnera putrida & verminantia infligit. Familiares conciliat bonos: dominium exercens quinquaginta legionum.

§ 35. Sydonay, alias Asmoday, Rex magnus, fortis & potens: Visitur tribus capitibus, quorum primum assimilatur capiti tauri, alterum hominis, tertium arietis. Cauda ejus serpentina, ex ore flammam eructat, pedes anserini. Super dracone infernali sedet, in manu lanceam & vexillum portans. Præcedit alios qui sub potestate Amaymonis sunt. Cum hujus officia exercet exorcista, fit fortis, cautus & in pedibus stans: si vero coopertus fuerit, ut in omnibus detegatur, efficiet: Quod si non fecerit exorcista, ab Amaymone in cunctis decipietur: Sed mox cum ipsum in prædicta forma conspicit, appellabit illum nomine suo, inquires: Tu vero es Asmoday. Ipse non negabit: Et mox ad terram. Dat annulum virtutum: Docet absolute Geometriam, Arithmeticam, Astronomiam, Mechanicam: Ad interrogata plene & vere respondet: Hominem reddit invisibilem: Loca thesaurorum ostendit & custodit, si fuerit de legionibus Amaymonis. In sua potestate legiones septuaginta duas habet.

(33) *Sabnacke [Sabnac], alias Salmac*, is a great marquesse and a strong, he commeth foorth as an armed soldier with a lions head, sitting on a pale horse, 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 [Sydonay], 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*. When the conjuror exerciseth this office, let him be abroad [brave], let him be warie [courageous] and standing on his feete; <if his cap be on his head> [! if he is afraid he will be overwhelmed], he will cause all his dooings to be bewraied [divulged], which if he doo not, the exorcist shalbe deceived by *Amaymon* in everie thing. 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 venues, he absolutelie teacheth geometrie, arithmetike, astronomie, and handicrafts [mechanics]. 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.

§ 36. Gaap, alias Tap, Præses magnus & Princeps: in signo Meridiei apparet: sed quum humanam assumit faciem, ductor est præcipuorum quatuor regum, tam potens ut Byleth. Extiterunt autem quidam necromantici, qui huic libamina & holocausta obtulere, & ut eundem evocarent, artem exercuere, dicentes sapientissimum Salomonem eam composuisse, quod falsum est: imo fuit Cham filius Noë, qui primus post diluuium cœpit malignos invocare spiritus, invocavit autem Byleth, & composuit artem in suo nomine, & librum, qui multis mathematicis est cognitus. Fiebant autem holocausta, libamina, munera, & multa nefaria, quæ operabantur exorcistæ admistis sanctissimis Dei nominibus, quæ in eadem arte sparsim exprimuntur. Epistola vero de iis nominibus est conscripta à Salomone, uti & scribunt Helias Hierosolymitanus & Heliseus. Notandum, si aliquis exorcista habuerit artem Beleth, nec ipsum coram se sistere possit aut videre, nisi per artem: Quomodo autem eundem continere oporteat, non est explicandum, quum sit nefandum, & nihil à Salomone de ejus dignitate & officio didicerim, hoc tamen non silebo, ipsum reddere hominem admirabilem in philosophia & artibus omnibus liberalibus. Facit ad amorem, odium, invisibilitatem & consecrationem eorum quæ sunt de dominatione Amaymonis: Et de potestate alterius exorcistæ tradit familiares, & vera perfecte responsa de præsentibus, præteritis & futuris. Velocissimo transcurso in varias regiones traducit hominem. Sexagintasex præest legionibus, & fuit de Potestatum ordine.

(35) *Gaap, alias Tap*, a great president and a prince, he appeareth in a meridianall 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. Which is false: for it was rather *Cham*, the sonne of *Noah*, who after the floud began first to invoke wicked spirits. He invocated *Bileth*, and made an art in his name, and a booke which is knowne to manie mathematicians. 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 [Certainly] there is an epistle of those names written by *Salomon*, as also write *Helias Hierosolymitanus* and *Helisæus*. 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 abhominacion, and for that I have learned nothing from *Salomon* of his dignitie and office. 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 delivereth 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.

§ 37. Chax, alias Scox, Dux est & Marchio magnus: Similis ciconiæ rauca voce & subtili. Mirabiliter aufert visum, auditum & intellectum jussu exorcistæ: aufert pecuniam ex qualibet domo regia, & reportat post mille ducentos annos, si jussus fuerit: abripit & equos. Fidelis esse in omnibus mandatis putatur: ac licet se obsecurum exorcistæ promittat, non tamen in omnibus facit. Mendax est, nisi in triangulum introducatur: introductus autem loquitur de rebus divinis & reconditis thesauris, qui à malignis spiritibus non custodiuntur. Promittit insuper se collaturum optimos famulos, qui accepti sunt, si non fuerint deceptores. Huic subjacent legiones triginta.

§ 38. Pucel Dux magnus & fortis, apparet in specie angelica, sed obscura valde: loquitur de occultis: docet Geometriam & omnes artes liberales: sonitus facit ingentes, & sonare aquas ubi non sunt, easdem & calefacit & harum balnea recuperandæ sanitati servientia certis temporibus, distemperat jussu exorcistæ. Fuit de ordine Potestatum, habetque in sua potestate legiones quadraginta octo.

§ 38 [sic]. Furcas miles est: prodit similitudine sævi hominis cum longa barba, & capillitio cano. In equo pallido insidet, portans in manu telum acutum. Docet perfecte practicam, philosophiam, rhetoricam, logicam, chiromantiam, astronomiam, piromantiam, & earum partes. Huic parent viginti legiones.

(36) *Shax [Chax], alias Scox*, is a darke and a great marquesse, like unto a storke, with a hoarse and subtile 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 divinellie, 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 [dart or spear], he perfectlie teacheth practike philosophie, rhetorike, logike, astronomie, chiromancie, pyromancie, and their parts: there obeie him twentie legions.

§ 39. Murmur magnus Dux & Comes: Apparet militis forma, equitans in vulture, & ducali corona comptus. Hunc præcedunt duo ministri tubis magnis: Philosophiam absolute docet. Cogit animas coram exorcista apparere, ut interrogatæ respondeant ad ipsius quæsita. Fuit de ordine partim Thronorum, partim Angelorum.

§ 40. Caym magnus Præses, formam assumens merulæ: at quum hominem induit, respondet in favilla ardente, ferens in manu gladium [sic gladium] acutissimum. Præ cæteris sapienter argumentari facit: Tribuit intellectum omnium volatilium, mugitus boum, latratus canum, & sonitus aquarum: de futuris optime respondet. Fuit ex ordine Angelorum. Præsidet legionibus triginta.

§ 41. Raum vel Raym Comes est magnus: Ut corvus visitur: Sed cum assumit humanam faciem, si ab exorcista jussus fuerit, mirè ex regis domo vel alia suffuratur, & ad locum sibi designatum transfert. Civitates destruit: Dignitatum despectum ingerit. Novit præsentia, præterita & futura. Favorem tam hostium quam amicorum conciliat. Fuit ex ordine Thronorum. Præest legionibus triginta.

§ 42. Halphas Comes magnus, prodit similis ciconiæ rauca voce. Insigniter ædificat oppida ampla armis plena: Bellum movet, & jussus, homines bellicosos ad designatum locum mittit obviam. Subsunt huic viginti sex legiones.

(39) *Murmur* is a great duke and an earle, appearing in the shape of a souldier, riding on a griphen [vulture], 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* [Caym] is a great president, taking the forme of a thrush [blackbird], but when he putteth on man's shape, he answereth in burning ashes, carrieng in his hand a most sharpe sword, 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 assigned, 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 Dux magnus, prodit velut homo, habens alas gryphi forma. Accepta humana figura, interficit homines & in aquis submergit. Imperat mari & vento, navesque bellicas subvertit. Notandum omni exorcistæ, si huic mandetur, ne homines lædat, libenter obsequitur. Sperat se post mille annos reversurum ad septimum Thronum, sed fallitur. Triginta legionibus imperat.

§ 44. Vine magnus Rex & Comes: se ostentat ut leo in equo nigro insidens, portansque viperam in manu. Amplas turres libenter ædificat: Lapideas domus extruit, rivos reddit turgidos: Ad exorcistæ mandatum respondet de occultis, maleficis, præsentibus, præteritis & futuris.

§ 45. Bifrons, monstri similitudine conspicitur. Ubi humanam assumit imaginem, reddit hominem in Astrologia mirabilem, planetarum mansiones absolute docens, idem præstat in Geometria, & mensuris aliis. Vires herbarum, lapidum pretiosorum & lignorum intelligit. Corpora mortuorum de loco ad locum transmutat: Candelas super defunctorum sepulchra inflammare videtur. Huic subjacent vinginti sex legiones.

(43) *Focalor* is a great duke coming 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. Gamygyn magnus Marchio: in forma equi parvi visitur: at ubi hominis simulachrum assumit, raucam edit vocem, de omnibus artibus liberalibus differens: efficit quoque, ut coram exorcista convenient animæ in mari exeuntes, & quæ degunt in purgatorio (quod dicitur Cartagra, id est, afflictio animarum) & corpora aërea suscipiunt, apparentque evidenter, & ad interrogata respondent. Permanet apud exorcistam, donec ipsius votum expleverit. Triginta legiones in sua habet potestate.

§ 47. Zagam magnus Rex & Præses: ut taurus prodit cum alis ad modum gryphi: sed assumpta hominis forma, reddit hominem ingeniosum: transmutat cuncta metallorum genera in monetas illius ditionis, & aquam in vinum, & è diverso: sanguinem quoque in oleum, & contra: & stultum in sapientem. Præest triginta tribus legionibus.

§ 48. Orias Marchio magnus, visitur ut leo, in equo fortissimo equitans, cauda serpentina: in dextera portat duos grandes serpentes etiam exhibitantes. Callet planetarum mansiones, & vires sidereas perfecte docet. Transmutat homines: confert dignitates, prælaturas & confirmationes: Item amicorum & hostium favorem. Præsidet legionibus triginta.

§ 49. Volac magnus Præses: progreditur uti puer alis angeli, super dracone equitans duobus capitibus. De occultis thesauris perfecte respondet, & ubi serpentes videantur, quos & viribus dedestitutos tradit in exorcistæ manus. Dominium habet legionum triginta.

(46) *Gamigin* [Gamygyn] is a great marquisse, 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 aerie bodies, and evidentially appeare and answer to interrogatories at the conjurors commandement; he carrieth with the exorcist, untill he have accomplished his desire, and hath thirtie legions under him.

(47) *Zagan* [Zagam] is a great king and a president, he commeth abroad like a bull, with griffens 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> [oil], & <wine> [oil] into bloud, & a foole into a wise man, he is head of thirtie and three legions.

(48) *Orias* is a great marquisse, 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 perfectly 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* [Volac] is a great president, and commeth abroad with angels wings like a boie, riding on a twoheaded dragon, he perfectly 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 Dux fortis & potens: apparet ut mulier pulcherrima: ac ducali cingitur corona, in camelo equitans. Bene & vere respondet de præteritis, præsentibus, futuris, & occultis thesauris ubi lateant. Conciliat amorem mulierum, & maxime puellarum. Imperat legionibus vigintisex.

§ 51. Decarabia vel Carabia, magnus Rex & Comes: venit similis \*. Vires herbarum & lapidum pretiosorum novit: efficit ut aves coram exorcista volent, & velut familiares ac domesticæ morentur, bibant & cantillent suo more. Parent huic triginta legiones.

§ 52. Amduscias Dux magnus & fortis: procedit ut unicornu: in humana similiter forma, quando coram magistro suo se fistit: Et si præcipiatur, efficit facile ut tubæ & symphonix omniaque musicorum instrumentorum genera audiantur, nec tamen conspectui appareant: ut item arbores ad exorcistæ genu se inclinent. Optimus est una cum famulis. Imperium habet vigintinovem legionum.

§ 53. Andras magnus Marchio: visitur forma angelica, capite nycticoraci nigro simili, in lupo nigro & fortissimo equitans, bajulansque manu gladium acutissimum. Novit interficere dominum, servum & coadjutores: author est discordiarum. Dominatur legionibus triginta.

§ 54. Androalphus Marchio magnus, apparet ut pavo: graves edit sonitus: Et in humana forma docet perfecte geometriam & mensuram spectantia: reddit hominem in argumentando argutum, & in astronomia prudentem, eundemque in avis speciem transmutat. Triginta huic subsunt legiones.

(50) *Gomory* a strong and a mightie duke, he appeareth like a faire woman, with a duchesse crownet about hir middle, 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 unicorn, 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 wolfe, 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) *Androalphus* [*Androalphus*] 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. Oze Præses magnus, procedit similis leopardo: sed hominem mentitus, reddit prudentem in artibus liberalibus: vere resondet de divinis & occultis: transmutat hominis formam: & ad eam insaniam eum redigit, ut sibi persuadeat esse quod non est, quemadmodum se esse regem vel papam, & coronam in capite gestare: duratque id regnum horam.

§ 56. Aym vel Haborym Dux magnus & fortis: progreditur tribus capitibus, primo serpenti, simili, altero homini duos \* habenti, tertio felino. In vipera equitat, ingentem facem ardentem portans, cujus flamma succenditur castrum vel civitas. Omnibus modis ingeniosum reddit hominem: de abstrusis rebus vere respondet. Imperat legionibus vigintisex.

§ 57. Orobas magnus Princeps: procedit equo conformis: hominis autem indutus idoltum, de virtute divina loquitur: vera dat responsa de præteritis, præsentibus, futuris, de divinitate & creatione: neminem decipit, nec tentari sinit: confert prælaturas & dignitates, amicorum item & hostium favorem. Præsidet legionibus viginti.

§ 58. Vapula Dux magnus & fortis: conspicitur ut leo alis ad modum gryphi. Reddit hominem subtilem & mirabilem in artibus mechanicis, philosophia, & scientiis quæ in libris continentur. Præfectus est trigintasex legionum.

(55) *Ose* [*Oze*] 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 [*or*, "drives insanity away"], 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* [and makes the kingdom of time endure (?).]

(56) *Aym* or *Haborim* [*Haborym*] 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 [image], 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 [mechanics], philosophie, and in sciences contained in bookes, and is ruler over thirtie six legions.

§ 59. Cimeries magnus Marchio & fortis: imperans in partibus Africanis: docet perfecte Grammaticam, Logicam & Rhetoricam. Thesauros detegit, & occulta aperit. Facit ut homo cursu celerrimo videatur transmutari in militem. Equitat in equo nigro & grandi. Legionibus viginti præest.

§ 60. Amy Præses magnus: apparet in flamma ignea: sed humana assumpta forma, reddit hominem admirabilem in astrologia & omnibus artibus liberalibus. Famulos suppetit optimos: thesauros à spiritibus custoditos ostendit. Præfecturam habet legionem triginta sex, ex ordine partim angelorum, partim potestatum. Sperat se post mille ducentos annos ad Thronum septimum reversurum, quod credibile non est.

§ 61. Flauros dux fortis: conspicitur forma leopardi & terribili. In humana specie vultum ostendit horrendum, & oculos flammeos. De præteritis, præsentibus & futuris plene & vere respondet. Si fuerit in triangulo, mentitur in cunctis, & fallit in aliis negotiis. Libenter loquitur de divinitate, mundi creatione & lapsu. Divina virtute cogitur, & omnes alii dæmones sive spiritus, ut omnes adversarios exorcistæ succendant & destruant. Et si virtute numinis ipsi imperatum fuerit, exorcistæ tentationem non permittit. Legiones viginti sub sua habet potestate.

(59) *Cimeries* is a great marquesse and a strong, ruling in the parts of *Aphrica* [*Africa*]; 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 government 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 Rex magnus & terribilis: prodit tribus capitibus, primo tauri, altero hominis, tertio arietis: cauda adhæc serpentina, oculis flammeis, equitans in urso fortissimo, & accipitrem in manu portans. Raucam edit vocem: perfectè responet de præteritis, præsentibus & futuris: reddit hominem & invisibilem & prudentem. Quadraginta legionibus præsidet, & fuit ex ordine dominationum.

§ 63. Alocer Dux magnus & fortis: procedit ut miles in equo vasto insidens: facies ejus leonina, rubicunda valde cum oculis flammeis: graviter loquitur: hominem reddit admirabilem in astronomia & in omnibus artibus liberalibus: confert bonam familiam; Dominatur triginta sex legionibus.

§ 64. Zaleos magnus Comes: apparet ut miles pulcherrimus in crocodilo equitans, & ducali ornatus corona, pacificus, &c.

§ 65. Wal Dux magnus & fortis: conspicitur ut dromedarius magnus ac terribilis: at in humana forma linguam sonat Ægyptiacam graviter. Hic præ cæteris amorem maxime mulierum conciliat: inde novit præsentia, præterita & futura: confert & gratiam amicorum atque inimicorum. De ordine fuit potestatum. Trigintaseptem legiones gubernat.

§ 66. Haagenti magnus Præses: ut taurus videtur, habens alas gryphi: sed assumpta facie humana, reddit hominem ingeniosum in quibuslibet: cuncta metalla in aurum transmutat, aquam in vinum, & ediverso. Tot legionibus imperat, quot Zagan.

(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 [very powerful] 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* [Alocer] is a strong duke and a great, he commeth foorth like a soldier, riding on a great horse, 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* [Zaleos] is a great earle, he appeareth as a gallant [handsome] soldier, riding on a crocodile, and weareth a dukes crowne, peaceable, &c.

(65) *Vuall* [Wal] 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 [deep] 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 magnus Marchio: apparet uti avis phœnix puerili voce: sed antequam se sistit coram exorcista, cantus emittit dulcissimos: tunc autem cavendum exorcistæ cum suis sociis, ne suavitati cantus aures accommodent, sed ille mox huic jubeat humanam assumere speciem, tunc mire loquetur de cunctis scientiis admirandis. Poëta est optimus & obediens. Sperat se post mille ducentos annos ad septimum thronum rediturum. Viginti præest legionibus.

§ 68. Stolas magnus Princeps: prodit forma nycticoracis: coram exorcista hominis simulachrum suscipit, docetque absolute astronomiam. Herbarum & lapidum pretiosorum vires intelligit. Vigintisex legiones huic subjacent.

Legio 6666.

Secretum secretorum tu operans sis secretus horum.

§ 69. Observa horas in quibus quatuor reges, scilicet Amoymon rex Orientalis, Gorson rex Meridionalis, Zymymar rex Septentrionalis, Goap rex & princeps Occidentalis possunt constringi, à tertia hora usque ad meridiem, à nona hora usque ad vespas.

(67) *Phoenix* is a great marquesse, appearing like the bird *Phoenix*, having a child's 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 hundred years, 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, absolute understanding the vertues of herbes and pretious stones; there are under him twentie six legions.

¶ *Note that a legion is 6 6 6 6, and now by multiplication count how manie legions doo arise out of everie particular.*

*This was the work of one T. R. written in faire letters of red & blacke upō parchment, and made by him, Ann. 1570. to the maintenance of his living, the edifieng of the poore, and the glorie of gods holie name: as he himselfe saith.*

The secret of secrets; Thou that workst them, be secret in them

### CHAPTER III.

**The houres wherin principall divels may be bound, to wit, raised and restrained from dooing of hurt.**

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.

Item Marchiones à nona usque ad completorium, vel à completorio usque ad finem diei.

Item Duces à prima usque ad meridiem: & observatur cœlum clarum.

Item Prælati in aliqua hora diei.

Item Milites ab aurora usque ad ortum solis, vel à vesperis usque ad finem solis.

Item Præses in aliqua hora diei non potest constringi, nisi rex cui paret, invocaretur, & nec in crepusculo noctis.

Item Comites omni hora diei, dum sunt in locis campestribus vel sylvestribus, quo homines non solent accedere, &c.

Marquesses may be bound from the ninth hour till compline, and from compline till the end of the daie.

Dukes may be bound from the first hour till noone; and cleare wether is to be observed.

Prelates may be bound in anie hour 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 hour of the daie, except the king, whome he obeieth, be invocated; nor in the shutting of the evening.

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

## Citatio Prædictorum spirituum.

Ubi quem volueris spiritum, hujus nomen & officium supra cognosces: inprimis autem ab omni pollutione, minimum tres vel quatuor dies mundus esto in prima citatione, sic & spiritus postea obsequentiores erunt: fac & circulum, & voca spiritum cum multa intentione: primum vero anulum in manu contineto: inde hanc recitatio benedictionem tuo nomine & socii, si præsto fuerit, & effectum tui instituti sortieris, nec detrimentum à spiritibus senties: imo tuæ animæ perditionem.

## CHAPTER IV.

### **The forme of adjuring or citing of the spirits aforesaid to arise and appeare.**

WHEN you will have anie spirit, you must know his name and office; you must also fast, and be cleane from all pollution, 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. <(And note how this agreeth with popish charmes and conjurations.)>

§ 2. In nomine Domini nostri Jesu Christi + patris & + filii & + spiritus sancti: sancta trinitas & inseparabilis unitas te invoco, ut sis mihi salus & defensio & protectio corporis & animæ meæ, & omnium rerum mearum. Per virtutem sanctæ crucis + & per virtutem passionis tuæ deprecor te domine Jesu Christe, per merita beatissimæ Mariæ virginis & matris tuæ atque omnium sanctorum tuorum, ut mihi concedas gratiam & potestatem divinam super omnes malignos spiritus, ut quoscunque nominibus invocavero, statim ex omni parte convenient, & voluntatem meam perfecte adimpleant, quod mihi nihil nocentes, neque timorem inferentes, sed potius obedientes & ministrantes, tua districte virtute præcipiente, mandata mea perficiant, Amen. Sanctus sanctus sanctus dominus Deus Sabaoth, qui venturus es judicare vivos & mortuos: tu qui es & primus & novissimus, Rex regum & dominus dominantium Joth Aglanabrath El abiel anathi Enathiel Amazin sedomel gayes tolima Elias ischiros athanatos ymas heli Messias, per hæc tua sancta nomina & per omnia alia invoco te & obsecro te domine Jesu Christe, per tuam nativitatem, per baptismum tuum, per passionem & crucem tuam, per ascensionem tuam, per adventum spiritus sancti paracliti, per amaritudinem animæ tuæ; quando exivit de corpore tuo, per quinque vulnera tua, per sanguinem & aquam, quæ exierant de corpore tuo, per virtutem tuam, per sacramentum quod dedisti discipulis tuis pridie quam passus fuisti: per sanctam trinitatem, per individuum vnitatem, per beatam Mariam matrem tuam, per angelos & archangelos, per prophetas & patriarchas, & per omnes sanctos tuos, & per omnia sacramenta quæ fiunt in honore tuo: adoro te & obsecro te, benedico tibi & rogo, ut acceptes orationes has & conjurationes & verba oris mei, quibus uti voluero. Peto Domine Iesu Christe: da mihi virtutem & potestatem tuam super omnes angelos tuos,

In the name of our Lord Jesus Christ the + father + and the sonne + and the Hollie-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. *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 or fearefull unto me, but rather obedient and diligent about me. And through thy vertue streightlie commanding them, let them fulfill my commandements, Amen. Holie, holie, Lord God of sabboth, which wilt come to judge the quicke and the dead, thou which art *A* and *Omega*, first and last, King of kings and Lord of lords, *Ioth*, *Aglanabrath*, *El*, *Abiel*, <*Anathiel*> [*anathi Enathiel*], *Amazim*, *Sedomel*, *Gayes*, [*Tolima*, *Elias*, *Ischiros*, *Athanatos*, *Ymas*] *Heli*, *Messias*, <*Tolimi*, *Elias*, *Ischiros*, *Athanatos*, *Imas*>. 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 bitterness 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 prayers, conjurations, and words of my mouth, which I will use. I require thee O Lord Jesus Christ, that thou give me thy

§ 3. O pater omnipotens, ô fili sapiens, ô spiritus sancte corda hominum illustrans, ô vos tres in personis, una vero deitas in substantia: qui Adam & Evæ in peccatis eorum pepercistis, & propter eorum peccata mortem subiisti tu fili turpissimam, in lignoque sanctæ crucis sustinuisti: ô misericordissime, quando ad tuam confugio misericordiam, & supplico modis omnibus quibus possum, per hæc nomina sancta tui filii, scilicet & , & per omnia alia sua nomina, quatenus concedas mihi virtutem & potestatem tuam, ut valeam tuos spiritus qui de cœlo ejecti sunt, ante me citare, & ut ipsi mecum loquantur, & mandata mea perficiant statim & sine mora, cum eorum voluntate, sine omni læsione corporis, animæ & bonorum meorum, &c. Continua ut in libro \* Annuli Salomonis continetur.

§ 4. O summa & æterna virtus Altissimi, qui te disponente his iudicio vocatis \* vaycheon stimulamaton ezphares tetragrammaton olyoram irion esytion existion eryona onela brasym noym messias sother emanuël sabaoth adonay, te adoro, te invoco, totius mentis viribus meis imploro, quatenus per te præsentis orationes & consecrationes & conjurationes consecrentur videlicet, & ubicunque maligni spiritus in virtute tuorum nominum sunt vocati, & omni parte convenient, & voluntatem mei exorcisatoris diligenter adimpleant, fiat fiat fiat, Amen.

§ .5. Hæc blasphema & execranda hujus mundi fæx & sentina pœnam in magos prophanos bene constitutam, pro scelerato mentis ausu jure meretur.

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 [disgraceful] 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 *Omega*, 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 contened in the booke called *Annulus Salomonis*.

Oh great and eternall vertue of the highest, which through disposition, these being called to judgement, *Vaicheon*, *Stimulamaton*, *Esphares*, *Tetragrammaton*, *Olioram*, *Cryon [irion]*, *Esytion*, *Existion*, *Eriona*, *Onela*, *Brasim*, *Noym*, *Messias*, *Soter*, *Emanuel*, *Sabboth [Sabaoth]*, *Adonay*, I worship thee, I invoke thee, I imploie thee with all the strength of my mind, that by thee, my present praier, consecrations, and conjurations be hallowed: and whersoever wicked spirits are called, in the vertue of thy names, they may come together from everie coast, and diligentlie fulfill the will of me the exorcist. *Fiat, fiat, fiat, Amen*.

[(5) This kind of blasphemy and swearing constitutes the worst kind of refuse and dregs of the earth, and punishment of these profane magi is well deserved.]

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## FINIS

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## Comparison of Weyer with [Goetia](#)\*:

GOETIA	WEYER	GOETIA	WEYER
1. Bael	1. Baël [Baell]	37. Phoenix	67. =
2. Agares	2. =	38. Halphas	42. =
3. <b>Vassago</b>		39. Malphas	31. =
4. Gamigin	46. Gamygyn	40. Raum	41. =, Raym
5. Marbas	3. =, Barbas	41. Focalor	43. =
6. Valefar	14. =, Malaphar	42. Vepar	32. =, Separ
7. Amon	5. =, Aamon	43. Sabnach	33. Sabnac, Salmac
8. Barbatos	6. =	44. Shax	36. Chax, Scox
9. Paimon	22 =	45. Vine	44. =
10. Buer	7. =	46. Bifrons	45. =
11. Gusoin	8. Gusoy[n] [Gusoin]	47. Vual	65. Wal [Vuall]
12. Sitri	21 Sytry / Bitru	48. Haagenti	66. =
13. Beleth	20. Byleth [Bileth]	49. Procel	37. Pucel [Prucel]
14. Leraye	13. Loray [Leraie], Oray	50. Fucas	38. =
15. Eligor	12. =, Abigor	51. Balam	62. =
16. Zepar	19. =	52. Alloces	63. Alocer [Allocer]
17. Botis	9. =, Otis	53. Caim	40. Caym
18. Bathin	10. Bathym [Bathin], Marthim [Mathim]	54. Murmur	39. =
19. Saleos	64. Zaleos [Saleos]	55. Orobas	57. =
20. Purson	11. Pursan [Purson], Curson	56. Gemory	50. Gomory
21. Morax	15. =, Foraii	57. Ose	55. Oze [Ose]
22. Ipos	16. Ipes [Ipos], Ayperos [Ayporos]	58. Amy	60. =
23. Aim	56. Aym, Haborym	59. Orias	48. =
24. Naberius	17. Naberus [Naberius], Cerberus	60. Vapula	58. =
25. Glasya Labolas	18. =, Caacrinolaas, Caassimolar	61. Zagan	47. Zagam [Zagan]
26. Bune	23 =	62. Valac	49. Volac [Valac]

27. Ronove	25 =	63. Andras	53. =
28. Berith	26 =	64. Flauros	61. =
29. Astaroth	27 =	65. Andrealphus	54. Androalphus [Andrealphus]
30. Forneus	24 =	66. Cimeies	59. Cimeries
31. Foras	28 = / Forcas	67. Amduscias	52. =
32. Asmoday	34. Sidonay, Asmoday	68. Belial	
33. Gaap	35. =, Tap	69. Decarabia	51. =, Carabia
34. Furtur	29. Furfur	<b>70. Seere</b>	
35. Marchosias	30. Marchocias	<b>71. Dantalion</b>	
36. Stolas	68. =	<b>72. Andromalius</b>	

**Notes:**

- "=" means that the name of the spirit in Weyer is spelled the same as in the *Goetia*.
- The fourth spirit in Weyer, Prufas/Bufas is not found in the *Goetia*.
- The third spirit in the *Goetia*, Vassago, is not found in Weyer.
- The last three spirits in the *Goetia*, Seere, Dantalion, and Andromalius, are not found in Weyer.

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Author: Weyer, Johann, 1515-1588.  
Title: Opera omnia. Editio nova et hactenus desiderata.  
Published: Amstelodami, Apud Petrum vanden Berge, 1660.  
Description: <44>, 1002 (i.e. 1006), <59> p. illus.,  
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Witchcraft.  
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Notes: Error in numbering and imposition of pages: nos. 419-422  
indicate leaves. Leaves 420 and 421, in reverse order,  
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veneficiis libri sex. Ab acutore sexies aucti et  
recogniti, justa exemplar Basiliense 1583.--II. Liber  
apologeticus, et Pseudomonarchia daemonum.--III. De  
lamiis liber, et De commentitiis iejuniis.--IV. De ira  
morbo, ejusdem curatione philosophica, medica et  
theologica liber.--V. Observationes medicae rariores,  
quibus accedit, Liber secundus, nunc demum  
ex germanico idiomate, in latinum translatus.

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