

The Book of the Seven Rings of the Planets of Messalah

Mihai Vârtejaru

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mihai.vartejar@gmail.com

1. Overview

Misha ibn Attari (740-815) also known as Māshā'allāh (according to later translators, Messahala, Messahalla, Messahalāh, Messala, Macellama, Macelarma) was a famous Persian astrologer and astronomer of Jewish origin, living in Basra, from whom we have numerous surviving works.

In time, his fame caused him to be attributed with magical works, just as Solomon, Apollonius, Virgil and other esteemed men of culture.

In his *Antipalus Malleficiorum* (1508), Trithemius mentions it:

”[17] *Liber quoque annulorum, septem planetarum, qui adscribitur Messalae, et incipit: Cum operari volueris. [Omnia sunt vana, quae continet, superstitiosa et Christiano penitus abiicienda.]*”

”A book also about rings of the seven planets, ascribed to Messala, that begins thus: *When you want to operate.* (All that are contained therein are vane and superstitious and which the Christian thoroughly rejects.)”

This short tract is contained in a few codices, at least partially, and only two partial texts have been published, to my knowledge:

[- Cambridge University Library Dd. xi. 45, fols. 134v-135r.](#)

XVth century, edited, translated and published by Juris G. Lidaka in **Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic** (Clair Fanger Ed.), Penn State University Press, 1998.

-**Bodleian Library Ms. Rawlinson D. 253, pp.177-182**, edited and published by Stephen Skinner and David Rankine in **A Cunning Man`s Grimoire**, Golden Hoard Publishing, 2018.

-**Bodleian Library Ms. Rawlinson D. 252, fols.79v-80r**

The rest of the manuscripts I have consulted and will edit and publish here (in order) would be:

-**Kassel University Library 4° Ms. chem. 66, fols.200r-202r.**

-**Darmstadt University Library Ms.1410, fols. 14v-19r**, the most complete version to my knowledge.

-**Wellcome 110**. I have published the seals contained in fol.68r [HERE](#), but the text is far beyond my palaeographical expertise.

And a few manuscripts I am yet to consult but know (many, thanks to Joseph Peterson) they contain this work or at least the seals:

-British Library Sloane Ms.3824

-British Library Sloane Ms. 3850

-British Library Sloane Ms. 3853

Possible leads:

-Florence, Biblioteca Nazionale Centrale, II.III.214 (thank you Dan Schneider)

-‘Incipit liber de ieiuniis et sacrificiis et suffumigationibus septem planetarum. Capitulum de Saturno. Capitulum de Saturno primum. Septem stelle ad omnia valentes habent sacrificia...’ (23v-24v)

-Hermes, *De imaginibus sive annulis septem planetarum* (26r-26v, excerpt);

-Hermes, *De imaginibus sive annulis septem planetarum* (42v-43v);

-KØbenhavn (Copenhagen), Kongelige Bibliotek Gl. Kgl. S. 1658

-f. 235v *Imagines et karactares planetarum*

-ff. 242v-246v *De sigillis et annulis*

-ff. 236v-240v *De septem figuris planetarum cum earum orationibus nec non subsunigationes (subfumigationes?)*

-f. 236r *Sigilla planetarum*

Other manuscripts might contain the work but are either inaccessible to me thus far, or completely unknown. As I cannot properly ascertain whether a work on planetary magical rings is indeed connected to our treatise by title or by incipit alone, I cannot list it here. But any help from more knowledgeable colleagues is welcomed.

Dependent on this treatise, the **Experiment of Oberion**, contained in even more codices, features only two of the spirits listed, the Angel of the Sun, Storax, and the Angel of the Moon, Carmelyon, but that merits another study altogether. In some cases, the experiment comes with a plethora of seals and variants of these angels, suggesting that the compilers had more than a few manuscript sources.

I will update this page once I will manage to edit these texts.

The Cambridge Version

1. Source:

Cambridge University Library Dd. xi. 45, fols. 134v-135r, XVth century, edited, translated and published by Juris G. Lidaka in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic* (Clair Fanger Ed.), Penn State University Press, 1998.

2. Mentions:

Lidaka correctly assumes that the text transcribed by Bokenam is not an original work but rather a compilation of three or four sources, the first section, on the ring of the planets, being of Arabic origin. He presumes that the author, Messayaac, would be a corruption of the word Messiah, which leads me to think that he was only guessing at its origin and was unaware of the origin of the work in the astro-magical treatises ascribed to Messalah.

The fragment is quite detailed but censored: the author scrupulously records the details of the workings attributed to the rings, but knowingly refrains from including the names and characters of the spirits or the circle employed in their rings' consecration. He does not do so for the astral characters in the following treatises, but I suppose his motives are of a religious nature, considering that the few mentioned spirits in

[11], Storax, Abamecta and Paymon, would be demons, which would be in line with the practice of blood sacrifices in the Christian frame-of-mind, thus deeming this work one of demonic magic.

It's notable that the spirits cited are in the same form and order cited in [Wellcome 110](#).

3. Text and translation:

<p><i>Ad mea principia tibi dico salue Maria, quod Bokenham</i> HIC INCIPIIT</p> <p>LIBER DE ANGELIS, ANNULIS, KARECTERIBUS & YMAGINIBUS</p> <p>PLANETARUM [Experimentum magistri Messayaac de secretis spirituum planetis]</p>	<p><i>At my beginning I greet you, Maria, quod Bokenham</i> HERE BEGINS</p> <p>THE BOOK OF ANGELS, RINGS, CHARACTERS AND IMAGES OF THE</p> <p>PLANETS [THE <i>EXPERIMENTUM</i> OF MASTER MESSAYAAC OF THE SECRETS OF THE PLANETARY SPIRITS]</p>
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<p>[1] Signum admirabile experimentorum dixit Messayaac & incipit cum adiuncto Altissimi & est mirabile signum & ualde admirandum in quo sunt secreta Altissimi. Per illud autem Iudei operabantur, Caldei, Egipcij, & prudentes Babilonici. Cum igitur operare uolueris, fiat annulus Solis, ex auro fiat, in quo scribantur carecter & nomen angeli solis & hoc annulus habeatur in omni sacrificio super minore digito sinistre manus. Cartam itaque cum mente curiose & sludiose custodire in loco mundissimo, & inuoluc in rubco serico.</p>	<p>[1] Messayaac reported an amazing revelation of <i>experiment</i> and begins with one touching the Most High, and it is an amazing revelation, and certainly to be admired, in which are the secrets of the Most High. Moreover, the Jews worked their magic with this, the Chaldeans, the Egyptians, and the prudent Babylonians. When, therefore, you wish to practice magic, make a ring of the Sun (and make it of gold) on which are written the character (magical sign) and name of the angel of the Sun. And this ring should be worn in all the sacrifices on the little finger of the left hand. Also, with a keen and studious mind, keep some paper in a clean place, and roll it in red silk.</p>
<p>[2] & hec sunt opera annuli Solis. Cum itaque secundum anulum Solis die dominice ieiunes usque ad noctem, nocte autem facies sacrificium de quada que non domestica prope litus aque decurrentis, & cum eiusdem auis sanguine scribe carecter & nomen angeli Solis in carta uirginea, & hanc tecum porta. Et cum uolueris transire de vna terra in alteram, depinge in terra carecter Solis & nomen angeli eius, & statim veniet equus niger qui portabit te vbicumque uolueris. Tene tamen cartam in manu dextera & anulum in manu sinistra.</p>	<p>[2] And these are the works of the ring of the Sun. When, in keeping with the ring of the Sun, on Sunday you fast until dark, at night sacrifice some undomesticated bird near the shore of running water, and with the blood of this same bird write the character and name of the angel of the Sun on virgin paper and carry this with you. And when you wish to go from one land to another, write in the dirt the character of the Sun and the name of its angel, and immediately will come a black horse which will carry you wherever you wish. Hold the paper in the right hand and the ring in the left hand.</p>

<p>[3] Sicut prius, habeas carecter & nomen angeli eius & scribantur in annulo, & ieiunes in die Lune quo fit annulus Lune, sicut fecisti in annulo Solis, in quo si operare uolueris continuo, sacrificabis anguillam flumalem, cuius sanguine scribe carecter Lune & nomen angeli eius in pelle tue, & inuolue in pelle anguille & reserua vt cum volueris ut appareat flumen uel arbor cum fructu, scribe in terra nomen angeli & nomen fructus, & uoca angelum carta aperta, & apparcbit. Si uis ut non apparcat, claude cartam.</p>	<p>[3] As before, have the character and name of its angel written on the ring, and fast on the day of the Moon (Monday), on which is made the ring of the Moon, as you did on the ring of the Sun. If you wish to work with it right away, sacrifice a river eel, with whose blood write the character of the Moon and the name of its angel on your skin and roll it in the eel skin and keep it. When you wish a river to appear or a tree with fruit, write on the ground the name of the angel and the name of the fruit, and then call the angel with the paper open, and it will appear. If you wish it not to appear, close the paper.</p>
<p>[4] De annulo Martis. Fiat sacrificium de aue rapaci intra domum ad ignem et scribe cum eiusdem sanguine in pelle eiusdem nomen angeli & carecteris. Et cum uolueris ut appareant milites armati uel castella uel lubricus ludus, uel ut vincas in prelio, fac carecterem & nomen angeli in terra & aperi cartam & apparebit & faciei que preceperis. & cum clauditur carta recedet & cessabit.</p>	<p>[4] On the ring of Mars. Sacrifice a bird of prey to the fire in the house, and write with its blood on its skin the name of the angel and the character. And when you wish for armed soldiers to appear, or castles or mock swordplay, or that you conquer in battle, write the character and name of the angel on the ground and open the paper and it will appear and do as you wish. And when the paper is closed it will stop and go away.</p>
<p>[5] Totum fac ut de alijs, sacrificium fiat de uulpe uel de cato in loco deserto, scribe carecterem et nomen angeli in fronte - vinces in omni placito. Tene cartam in manu.</p>	<p>[5] Do all as with the others; let there be a sacrifice of a wolf or a cat in a deserted place, write the character and name of the angel on the forehead - you will prevail in all contests. Keep the paper in hand.</p>
<p>[6] Fac sacrificium de gallo, karecter & nomen angeli scribe in pelle, intelligi, in quo inuoluas denarium, & qociens ipsum donaueris reuertetur.</p>	<p>[6] Sacrifice a cock, write the character and name of the angel on the skin, of course, in which you should fold a penny. And no matter how often you give it away, it will return to you.</p>

<p>[7] Fac sacrificium de columba alba viuento, carecterem & nomen angeli eius scribe in pelle [f. 135r] leporis, quod si mulieri ostenderis sequentur te uelociter.</p>	<p>[7] Sacrifice a live white dove, write the name and character of its angel on the skin of a hare; if you show it to a woman, she will quickly follow you.</p>
<p>[8] Totum ut supra. Sacrificium de capra inter vepres, carecterem & nomen angeli scribe in percameno veteri. Cum uolueris inter duos odium mittere, eorum nomina in percameno, eodem carecterem & nomen angeli in pelle capre, ut predicatur. Cum uolueris aliquem intoxicare, in eius potu intinge annulum Saturni: cum idem potauerit intoxicabitur.</p>	<p>[8] All as above. Sacrifice a she-goat among brambles, write the character and name of the angel on old parchment. When you wish to set up hatred between two people, write their names on the parchment, as well as the character and name of the angel on the goatskin, as said above. When you wish to poison someone, dip the ring of Saturn in his drink: when he drinks, he will be poisoned.</p>
<p>[9] Nunc de generalibus mandatis restat docere. Annulus Solis in omni sacrificio habeatur, & annulus Febe, in quo nomen angeli ipsius; Febe tam in memoria habeatur quam in opera, & fiat sacrificium in circulo infundali, prius scriptus carecter, & in medio magister dicat: 'Oya, sacrificium tue laudis suscipe', proiciens carnes extra circulum. In qualibet autem operatione, nomen angeli inuocetur & annulus in digito habeatur. Carte uero mundissime reseruentur, nec in noctis tenebris aperiantur nisi operis necessario ingrauerit.</p> <p>[10] Nunc de annulis. Annulus Solis ad equum & fiet de auro. Annulus Lune ex argento ad fluium. Annulus Martis ex ere ad uictoriam in bello. Annulus Mercurij ex cupro ad scienciam. Annulus Iouis ex electro ad denarium. Annulus Veneris ex plumbo ad amorem. Annulus Saturni ex ferre ad odium. Annulus Capitis Draconis ex calibe ad toxicandum.</p>	<p>[9] Now it remains to teach general mandates. The ring of the Sun should be worn in all sacrifices, and the ring of Phoebus, on which the name of its angel; Phoebus is kept in mind as well as in work. And let there be a sacrifice in a circle traced on the ground, with the character written first, and in the middle the master speaks: 'Hear! Take the sacrifice in your praise', throwing the meat outside the circle. In all these procedures, however, invoke the name of the angel and wear the ring. The papers should indeed be kept clean, nor should they be opened in the dark of night unless required by the needs of the operation.</p> <p>[10] Now about the rings. The ring of the Sun is for the horse and should be of gold. The ring of the Moon is of silver for the river. The ring of Mars is of bronze for victory in war. The ring of Mercury is of copper for knowledge. The ring of Jupiter is of amber for money. The ring of Venus is of lead for love. The ring of Saturn is of iron for hatred. The ring of the Head of Draco is of steel for poisoning.</p>

<p>[11] Hoc signum mirabile est experimentum magistri Messayaac de secretis spirituum planetis, secundum mencionem, & sumitur sic. Omitto nomina angelorum cum carecteribus suis (que incipiunt sic: Storax, Abamecta, Paymon, cum ceteris) propter certam causam hie scribenda.</p>	<p>[11] This wondrous revelation is the <i>experimentum</i> of master Messayaac, concerning the secrets of the spirits of the planets as mentioned, and proceeds in this way. For a particular reason, I omit the names of the angels with their characters (which begin thus: Storax, Abamecta, Paymon, with others).</p>

4. Errata:

I’ve taken the liberty to note a few mistakes in the text, both in the original and in mister Lidaka`s translation, which are understandable since he had no similar text to confront, whereas I had at least two other versions.

[3] “in pelle tue” that is, in your skin, is obviously an error, since the paragraph mentions opening and closing the parchment. Other versions as for “pelle catuli” that is, a young dog`s skin.

[5] “uulpe / vulpe” is fox, not wolf.

[6] “ in pelle, intelligi” is a copyist`s error, other versions read “in pelle vitulli” that is, in calfskin, regularly called vellum, a premium material of writing.

[7] “Columba alba vivente”, a live white dove, might seem pleonastic. All animals sacrificed are live animals of course.

Dead animals could not be sacrificed. The expression is a copyist's error, as other versions read "Columba alba in loco virenti" that is, a white dove, in a green place, full of lush vegetation, as we would expect of a place connected to Venus.

[9] The exclamation "Oya" is virtually nonexistent. Other versions read "O, Tu, Angele N." that is, O thou Angel N., whose initials, O.T.A. might originate this confusion.

[10] While "electrum" might mean "amber", its primary meaning is of the alloy called electrum, made of varying quantities of silver and gold, very common in native state.

5. Synthetic chart

The book is structured on the classical planetary affinities. Each ring is made out a specific metal (the modern reader will be surprised to find that not all texts agree with the contemporary attribution of metals found in all post-agrippan magical

literature), in the day and hour of the planet, and a certain animal is to be sacrificed in a place of planetary affinity, the character and name of the spirit employed being written with the blood of the specific victim on a certain kind of parchment and enveloped carefully until use.

Rin g	Planet	Angel	Metal	Sacrific e	Place	Parchmen t	Wrappin g
1	Sun	Storax	Gold	Wild bird	River shore	Virgin parchmen t	Red sink
2	Moon	-	Silver	River eel	-	See note [3]	Eel skin.
3	Mars	-	Bronze	Bird of prey	An indoor fire	Bird`s skin	-
4	Mercur y	Paymon	Copper	See note [5]	Desert	Forehead	-
5	Jupiter	-	Electru m	Cock	-	See note [6]	-
6	Venus	Abamect a	Lead	White dove	See note [7]	Hare`s skin	-
7	Saturn	-	Iron	Goat	Bramble s	goatskin	-

The Rawlinson 253 Version

⊙	Angel. Acarax or Antatax, or carax	⊙
♃	Camilion, or Camelion,	♃
♄	Coringer,	♄
♅	γπαρον, or yparon,	♅
♆	φελomone, or. philomons, or. philonions,	♆
♇	Abaniptra	♇
♈	galatyn or galatyne, or calatyno.	♈

Table of names and seals of the spirits
 Rawl.Ms.D.253, p.182
 courtesy of Joseph H.Peterson

1.Source

A short version of our treatise is also contained in Bodleian Library Ms. Rawlinson D. 253, pp.177-182, edited and

published by Stephen Skinner and David Rankine in *A Cunning Man's Grimoire* (Golden Hoard Publishing, 2018).

I'd like to acknowledge Stephen Skinner's support in this matter, whom I must thank for allowing me to transcribe the relevant portion here, and as well acknowledge the help of Joseph Peterson in offering pertinent comments on the manuscript and a valuable preview and Daniel Clark for offering a microfilm version.

Rawlinson D.253's date of redaction is not known, but the most likely date seems to be 1647 (op.cit., p.23). The following version is unedited by myself in way and keeps the printed version as faithfully as possible, with the exception of the planetary siglae which have been spelled in square brackets.

I have taken the liberty of adding pertinent notes wherever the text presented variations from the older versions or where the phrasing is unclear.

2. Text

[I. Magical Rings]

• *Rings of the 7 Planets not as formerly concerne[d with] Visions, but for other purposes*

• This Ring of the [Sun] is of pure gold to increase all goodnesse & honour, & to have a wonderfull horse to beare [you] whether you wilt in a moment.

• Fast [on] the Sunday night¹, then with the bloud of any wild fowle whatsoever, if it of a white collour², & by the brinckeside of a river write this character of the [Sun] & the Name of the Angell Acarax, Antatax in virgin parchment in the bloud of the sayd fowle & beare it with thee [178] when you wilt work the experiment for thy selfe or any other.

• [Margin note:] Some say that any white foule may serve but I suppose it is meant any wild foule [fowl], etc.

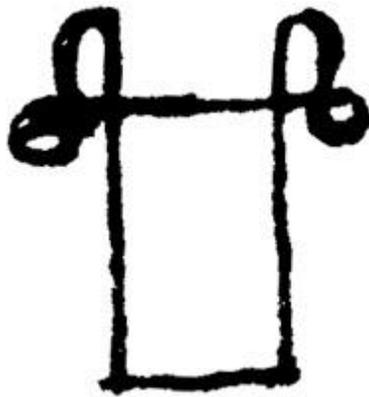


Figure 22: The Character of Acarax to make a black horse appear.

• Then make the character heere set downe, in the Earth, & the N[ame] of the Angel Carax, or, Tantax, & beare the writ[ing] in thy right hand, & the ring on thy lit[t]le finger on thy left hand. These things forget not, & call the Angell in the N[ame] of the Father, Son & Holy Ghost³, having first made prayer unto god & there will appeare to thee a black horse to beare thee whither you wilt.

• Or aske any other thing lawfull to know or have, & through god's helpe it wil[1] be don[e], calling the N[ame] of [the] Angell.

• This following circle serves for all these 7 Rings of the Planets:

Iste circulus servit, pro omnibus annulis predictis et debes intrare morie tali parte[m], et recedere in occidental parte[m], et characters et Nomina Angeli debent scibi infra circulum et habebis annulis prius factes et parastos antequam accedas. Ad opus sed indusis ves[t]ibus novis et mundum euis et dicas commu[t]ationem communiante aud opus tuum et perficies.



Fig.23: The Circle used for the consecration of all Planetary rings.

The circle ought to serve for making of all rings for the aforesaid matters. You must enter by the East and move back towards the West. You must inscribe the characters and Names of the Angel on the rings which have been made earlier and prepared, before entering the circle. You must have new very clean unworn clothes for this work, and you will make the charge together before your work, so that you might complete it.

[179] ► The Ring of the Moon which is the Pl[anet] bearing rule on Monday, & begins her rule the first heure of the day, viz. at sun rising, viz. *lunae*

hora prima in ortu solis funde nulum Lunae de puro Argento cum characte Lunae, viz. in the day & houre of the Moon beginning at the rising [of the sun] make this ring of the Moon in pure silver, or quicksilver made hard, with the character, then fast the Monday till night, then in the night with the bloud of an eele where 3 ways meet or come together, write this character & the Name of the Angell Camelion or as on[e] write[s] it Camillion, in a welp's skin or a young cat' skin, then wrap it up in the skin of an eele, & keepe it.



Figure 24: The Character of the Angel Camelion.

- & when you wilt worke, to make water on into a house & ships fighting to appeare, it cause[s] trees [to] beare fruit, in season & out of season, then write the Name of the Angel & his character in the Earth, then taken the writ & hold it in thy right hand & call the Angell Camillion & name what you wilt appeare to thee, & it will appeare to thee. Aske what you wilt & he shall tell thee wonderfull things.

- & when you wilt have it vanish as it was, hold thy writ on thy head & the writing or letters & he will passe away & be as it was at the first.

- But always write the Name of the Angell & then his character & so in all other experiments.

[180] • The Ring of Mars is to make kings & armed men in castles to appeare doing battaill armed, or unarmed, etc., or of victory, etc.

- When you wilt worke, fast Tuesday till night & then in thy house with

the bloud of a raven write the N[ame] of the Angell Coringer & his Character in Earth, viz, as is heare written on the right hand side [below] & call the Angell & say what you wouldest have.



Figure 25: The Character of Coringer.

- & when you wilt have it vanish close thy writ before made, & he shall passe away & be don[e].
- *The Ring of Mercury is made of copper for skill, victory & all kind [of] play, & favour of Lords & greate men that they hurt thee not, etc.*
- Fast Wenseday [Wednesday] till night & in the night with the bloud of a fox or catt, write the N[ame] of Angell Yparon in the skin of a goat & the character heare set or written.

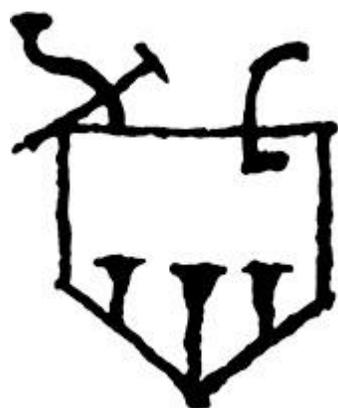


Figure 26: The Character of Yparon.

& being to come before a Lord or Judge write the N[ame] of Angell Yparon in thy bre[a]st with his character, & hold the foresayd writ in thy

right hand, & he shall not hurt thee nor condemne thee.

- & in thy working aske what you wilt, calling [the] Angell, etc.
- *The Ring of Jupiter* is made of gold, & silver equally mixed in the day & houre of Jupiter for winnings & profits & to deliver men condemned, & cause expenses [to] be recovered againe.
- Which to doe, fast Thursday till night, then with bloud of cock or buck, [181] write the N[ame] of the Angell Philomens or Philomons, in the skin of a calfe & [..]re off make a purse & put therein you wilt, & calling the Angell it shall [..]m againe, as I found it writte it doe you noe unriteousnesse, but leave sin & eschew evill & do good, nor let wicked men see these sacred things.

[seal missing in text]

- The Ring of Venus is to be made off lead in the day & houre of Venus for love of all men, & women, & to make a woman fol[low] thee whither you wilt, etc.

Fast Fryday until night, & in the night with the bloud of a culver or dove in a pleasant greene [meadow?] full of herbes or fruits write the Name of Angel Abanixtra in the skin of a hare & keepe in greene cleane silk, & as often as you shewst it to a w[oman], calling the N[ame] of the Angell, she will let thee have thy will of her.

- But doe not you [do] it [if it is a] sin, but if thy wife be not loving [as] she should, you maist pick her but noe other, etc. Within the red lines is the character of the Angell of Venus for this purpose etc.

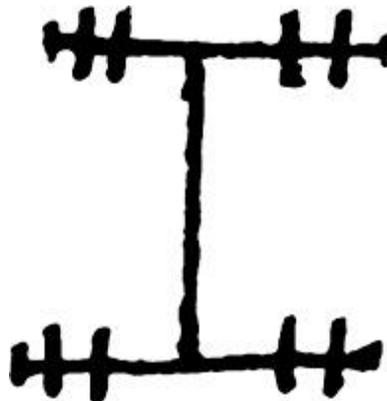


Figure 27: The Character of Abanixtra.

[Margin note] But feare you the true undoubled god of truth & righteousness & doe nothing that is evill, for god will judge thee according to thy evill deeds, there[fore] eschew evill & do good, & god will bless thee, etc.⁴

- *The Ring of Saturn is made of white tyn [tin]⁵, or iron, for the day & houre of 5 to bynd tongues from wicked slaundersous speech; & to speed [182] in hunting, etc.*

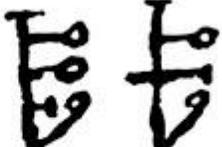
Fast the Saturday, till night & in thy house with the bloud of a raven [write] the N[ame] of the Angell Calatyne or Galatyne & his character in paper & not in parchment, & keep it, & when you wilt prevaile in hunting, etc., call the Name of the A[ngel] & N[ame] [of] thy desire, then cast the writ into the fire. This is the character heare written on the right hand [below], but keep the ring still with thee.



Figure 28: The Character of Galatyne.

[Characters of the Angels called by the rings according to the days of the week]

- Heare followeth other characters of each Planet & Angell to the same purposes before sayd set in the order of the days of the weeke.

Sun	Acarax or Antatax or Carax	
Moon	Camilion or Camelion	
Mars	Coringer	
Merc ury	Iparon or Yparon	
Jupi ter	Phelomens or Philomons or Philonions	
Venus	Abanixtra	
Sat urn	Galytyn or Galatyn or Calatyne	

5. Notes:

1. The text implies fasting on a Sunday night but we know other versions as for fasting *until* night-time, that is, fasting *from sunrise to sunset*, as it is practiced in the Islamic faith.

2. The color of the wild fowl is not mentioned by older texts, but the compiler does record in one note this difference, hinting us to believe he consulted more than one version of this text.

3. The Trinity, does not appear in the older versions, it might be a way of counterbalancing the presence of a clearly demonic being (the black horse) or of adapting the recipes to the compiler`s Christian faith.

4. In some cases, such as the ring of Venus or Jupiter, the compiler gives the use of the ring but then takes precaution to add moral advices (like causing love or lust only in your wife, and no other woman). These are not contained in the older texts, and all the experiments are treated as neutral, practical, and void of any moral ambivalence, including sacrificing animals. These additions might indicate either the compiler`s moral stature and upbringing, either a precaution to make the treatise more palatable to the Christian reader.

5. No other older versions require tin for Saturn, this is a late interpolation coming from the post-agrippan literature, much as the ring of Mercury is also to be made of fixed quicksilver.

6. Synthetic chart:

Ring	Planet	Angel	Metal	Sacrifice	Place	Parchment	Wrapping
1	Sun	Acarax Antatax	Gold	White wild	River brinkside	Virgin parchment	-

		Carax Tantax		fowl			
2	Moon	Camelion Camilion Camillion	Silver or Hardened Mercury	River eel	A place Where 3 ways meet	Whelp skin Young cat s skin	Eel skin.
3	Mars	Coringer	Bronze	Raven	House	-	-
4	Mercury	Iparon Yparon	Copper	Fox or cat	-	Goatskin	-
5	Jupiter	Philomens Phelomens Philomons Philonions	Electrum	Cock or buck	-	Calfskin	-
6	Venus	Abanixtra	Lead	Culver or dove	Green meadow	Hare`s skin	Green silk
7	Saturn	Galytyn Galatyne Calatyne	White tin or iron	Raven	-	Paper	-

The Kassel Version

1. Source

Kassel University Library 4° Ms. chem. 66, fols.200r-202r. So far I have no date for this manuscript, but a quick look over its content and hand would suggest the late 15th - early 16th century. Any information in this direction would be welcomed.

The manuscript is available [HERE](#) but lately I have had trouble accessing the website, so I've decided to put the edited manuscript pages here:

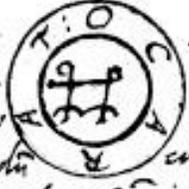
Incipiunt explanationes signorum mirabilium et septem planetarum s^m Novalach: —

Dixit novalach, Incipiam cum adiutorio altissimi explanare signi mirabilis experimentum, dicit aut mirabile et quod ipsum mirabilia operantur. Nominat autem brevis signum quia per ipsum multa breviter possunt sciri. Quoniam et ipsius opera demonstrant quod scire non poterat nisi post multas librorum mathematicarum et astronomiarum notitiam et est signum istud mirabile valde mirandum in quo sunt secreta altissimi. Signum est quod omnia pro intentione possunt effici, ad honorem, ad divitias, et ad amorem, ad odium, ad fructus producendos cum non sit tempus fructuum, ad invisibilitatem, ad aquarum generum in locis siccis: —

Annulus: O, ex auro: C, ex argento: S, ex ore: Q, ex cupro: R, ex electro: P, ex plumbis: H, ex ferro: D, ex calice.

Annulus: O: fit h^o modo, In die dominica Ieiunabis usque ad noctem, et tunc hora vintat facies signi annuli, in quo scilicet Karactere et nomine frange h^o vi^o h^o modo: —

Fit annulus serua cum et serua in loco munitur in serico rubro opera: J^o ad operandum Ieiunabis dies O, usque ad noctem in nocte facies facies de ante non domestica prope aquam discurrense cum vi^o sanguine seribe Karactere solis et nomine angeli vi^o in carta virginia et tunc porta. Et cum volueris d^o una



+

terra transire ad alia, karactere, O, et nomen
 angeli eius depinge in Terra Et veniet tibi mi-
 gir equus qui te Turbine quo volucris ducet
 dextra habens cant charta, sinistra annulus:—
 Annulus. C. hō modū fit sic annulus, O, scilicet
 de secundū karactere et nomen angeli eius in
 annulo die, C, et hora eiusdem, ad operando cū
 hō annulo oportet de ipso die ieiunare usq̄
 ad nocte, nocte aut facies sacrificiū de an-
 quilla fluminali cū eius sanguine scribe in pel-
 le capiti, nomen angeli et karactere eiusdem
 et in pelle anguille insculpe et reserua, et cū
 volucris ut appareat flumē vel arbor cū fructu
 scribe in terra nomen angeli et karactere et
 nōia quocūq̄ vis inuenas angeli apere charta
 ut appareat, ut nō appareat claudē cū, sic ē
 annulus:—



Annulus, ♂ fit ut superiores, facto annulo cū
 volucris aliquid probare p̄inscrificis et aiali ra-
 pae, intra q̄ domū ad ignē scribe nomen et ka-
 ractere ut supra cū sanguine eiusdem aialis, et cū
 volucris ut appareant milites armati et castella
 et Turres in ludis et ciuitates in prelio, scribe
 karactere et nomen in terra carta aperte nōia q̄
 vis et hōc accipies, ut hōc claudē, sic ē annulus:—



Annulus, Q, h^o m^o fiet sic fiat alij fiet sacrifici-
um et vulpe vel de cane in loco discreto scri-
bens ka: et no: angely ei⁹ in pelle edj de san-
guine ipsi⁹ aialis regis cu accesseris ad judi-
ce, scribe ka: et no: angely et in fronte regis
et no gdempraberis carta h^ois in manu:
hic e annulus: —



Annulus, Z, fac ut sup^o fiat sacrifici^u et galbe
ka: et no: angely scribe in pelle vituli
in qua si fueris denarium quocies erogaveris
ipse revertet^{ur}, hic e annulus: —



Annulus, Q, fit sic supra, fiat ig^o sacrifici^u de
coluba albe in loco viventi ka: et no: in
pelle leporis, quocies in manu tenueris si
mulierij o^onderis sequat te n^o loquet, hic e
annulus



Annulus, H, fit ut sup^o, fit sacrifici^u de cap^o
int^o vepres ka: et no: ang: scripse in p^ogane —

no utroque in inter duas vis mittere ordinem ipsorum
 nomina in parchmento scribe et ka: et no: angelus et
 in igne ponas nomina que vis / Hic est anulus: —

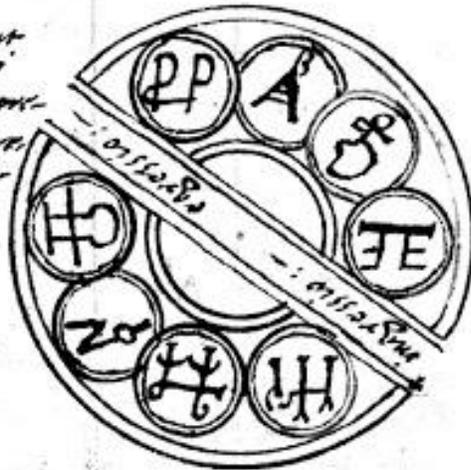


Anulus capitis draconis / fiat sacrificium de carne
 in quadrinio / ka: et no: ang: in pelle cap: cui ali-
 quod velutis intexicare / in pedu ei? intinge anulus
 hic est forma anuli: —



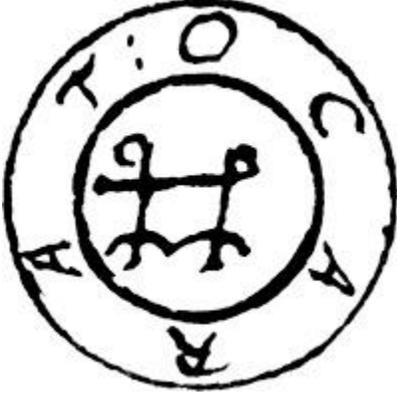
Sequitur et qualibus modis / Primum anulus, O, habet
 duas et in parvo digito sinistro manus in omni sa-
 crificio et no: ang: ei? et nomina plantis pro quo fit
 tu in memoria in lingua tenet / Curis mundis
 sine reseruit nec apparet noctis tempore vis ne-
 cessitas frangunt: —

Intra tale circulu et fiat
 sacrificium et tu scripsisti
 ka: et no: ang: in istis pre-
 dictis tu intra circulu pro-
 scripta et die hanc inuo-
 cantone / Tu angelus
 .N. sacrificium tuu lau-
 dis suscipe / et se dicto
 prohibet cartas extra
 circulu: —



+
 Noia Angelorum
 ☩: Phytomet: —
 O: Ocarat: —
 C: Carmelan: —
 ♂: Cocazin: —
 ♀: Ypaton: —
 ♂: Abhanci: —
 ♀: Gilgheti: —
 ♀: Orthovix: —

De annulus sal: —
 H' atingeli e' primus annulus h'orū quatuor cuius
 studium h' mo' fiet, primo ob reverentia no-
 mini saluatoris p. 9. dies Jejunii exerceatur
 et omnis mundicia observetur et sit mundus
 corde et corpore: fiat iste annulus die: ☩: et
 in horis 3: 5: 7: ult 9: C. Et si prima ho-
 ra illi 9 diei usq' ad finem horis: ☩: annulu' p'fec-
 ris da q'ras Deo, du fueris in operatione sit
 Vita dom' scapata e' fumigata cu' oleo mas-
 tier, casto et similib' Et dicat' hij. q' p' Dne
 ne In furor: Dnus illuminatio, Quia dilecto:
 Exurgat: fiat quoq' annulus iste ex auro, vel ore
 albo mudo, Et X'bu' Dni semp' sit in ore tuo
 si no' poteris finire in corde die finiat' in vita-
 no, p'rtip' sit mundus et albis induit' vestib' et sic
 ad annuli operatione accedat in exteriori annuli planicie
 sculptat' quadrata figura et in planicie vel laterib'
 figure, sanctissim' Dni memoria ut sequit'. —
 Consecrat' h' mo' fiat suffumigatio in primis de
 thure albo et h'orū predictū annulu' in pollice dex-
 tre man' cūtras cu' ut predicta h'eat in oib' predic-
 ta h'eat sic g'ruit, quib' expletis, Annulus in

<p>cupro; Jovis, ex electro; Veneris, ex plumbo; Saturnis, ex ferro; Capitis Draconis, ex calibe.¹</p>	<p>bronze; of Mercury, in copper; of Jupiter, in electrum; of Venus, in lead; of Saturn, in iron; of the Head of the Dragon, in steel.</p>
<p>[3] Annulus Solis fit hoc modo: in die dominica ieiunabis usque ad noctem, et tunc hora eiusdem facias fieri annulum, in quo sculpes karacterem et nomen Angeli eius² hoc modo. Hunc annulus serva cum mente curiosa et serva in loco mundissimi et involue in serico rubeo. Hec sunt eius opera:</p>	<p>[3] The ring of the Sun is made in this fashion: on the Lord`s Day you shall fast until nightfall, and in then in its hour the ring should be made, in which you shall engrave the character and the name of its angel in this fashion. Guard this ring with a dilligent mind and keep it in a most-clean place and wrap it in red silk. These are its works:</p>
	
<p>Igitur ad operandum cum hoc annulo ieiunes dies Solis usque ad noctem; in nocte sacrificium facies de ave non domestica prope aque litus discurrente cum eius sanguine scribe karacterem Solis et nomen angelj eius³ in carta virginea⁴ et tecum porta, et cum volueris de una [201r] terra transire ad aliam, karacterem Solis et nomen angeli eius depingi in terram et veniet tibi niger equus qui te turbine quo</p>	<p>Therefore, to work with this ring, you shall fast on the Sun`s day until nightfall; during the night, make a sacrifice of a non-domestic bird near the water, on the bank of a river. With its blood write the character of the Sun and the name of its angel in virgin paper and bear it with you, and when you will want to pass from one land to another , draw the character of the Sun and the name of its angel on the earth and a</p>

<p>volueris ducet dextra habens eart-chartham, sinistra annulum.</p>	<p>black horse shall come to you and shall bear you upon a whirlwind to where you will desire to go, having the paper in the right hand and the ring on the left.</p>
<p>[4] Annulus Lunae hoc modus fit sicut annulus Solis, sculpendo secundum karacterem et nomen angeli eius in annulo die Lunae et hora eiusdem. Ad operando cum hoc annulo aportet te ipso die ieiunare usque ad noctem, nocte autem facies sacrificium de anguilla fluvialj; cum eius sanguine scribe in pelle catuli, nomen angeli et karacterem eiusdem et in pelle anguille involue et reserua, et cum volueris ut apparent flumen ver arbor cum fructu scribe in terram nomen angeli et karacterem et nomina quemque vis invocans angelum aperi chartam ut appareat; ut non apareat, claude eam. Hic est annulus:</p>	<p>[4] The ring of the Moon is made in the same fashion as the ring of the Sun, engraving afterwords the character and the name of its angel in the day of the Moon and in its hour. To work with this ring it is necessary that you fast on this same day until nightfall and during the night make a sacrifice of a river eel; with its blood write upon the skin of a whelp the name of the angel and its character and wrap it in the skin of the eel and keep it, and when you wish to make appear a river or a tree bearing fruit, draw on the ground the name of the angel and its character and name what you wish while invoking the angel. Open the paper (skin) in order to make it appear and to make it dissapear close it. This is the ring:</p>
	
<p>[5]Annulus Martis fier ut superiors, facto annulo cum volueris aliquid</p>	<p>[5] The ring of Mars is like the above, make this ring when you want to try [its</p>

probare primo sacrificio de animalia rapaci, intraque domum ad ignem scribe nomen et karakterem ut supra cum sanguine eiusdem animalis, et cum volueris ut appareant milites armatij et castello et turres in ludo et civitates in prelio, scribe karakterem et nomen in terra, carta aparte, nomina quod vis et hac accipes ut habeat claude. Hic este annulus:

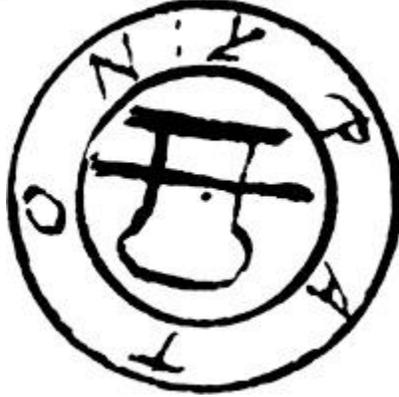
virtues]: first make a sacrifice of a animal of prey inside your house, in the fire, write the name and the character as above, with the blood of the said animal, and when you will want to make appear armed soldiers and a castle with towers in a siege(?) and people fighting, write the character and name on the earth, open the paper and name what you want and [to dissapear] close it. This is the ring:



201r

[6] Annulus Mercurii hoc modo fier sicut fiunt alij fier sacrificium de vulpe vel de cato in loco deserto scribens karakteres et nomina angeli eius in pelle edj de sanguine ipsius animalis tingens cum accessoris ad Judicem, scribe karakteres et nomina angeli et in fronte tinge et non condempnaberis, cartam habens in manu. Hic est annulus:

[6] The ring of Mercury is in this fashion made, like all the others: make a sacrifice of a fox or cat in a deserted place, write the caracter and name of the angel in kidskin with the blood of that animal and touch it with it. Should you be with your fellows before a Judge, write the character and the name of the angel and touch it to your forehead and you shall not be condemned, while holding the paper in your hand. This is the ring:



[7] Annulus Jovis fac ut super, fiat sacrificium de gallo karacteres et nomina angelj scribe in pelle vitullj-vituli in qua si involueris denarium, quocies erogaueris ipse reuertetur. Hic est annulus:

[7] The ring of Jupiter ist to be made as above, make the sacrifice of a cock, write the character and the name of the angel in calfskin in which, if you shall wrap a coin, it will return to you. This is the ring:



[8] Annulus Veneris: fit sicut supra, fiat igitur sacrificium de columba alba in loco virentj karacteres et nomina in pelle leporis, quoties in manu teneris si mulierj ostenderis sequar te nihil loquens. Hic est annulus:

[8] The ring of Venus: do as above, and make therefore a sacrifice of a white dove in a green place, [write] the character and the name in a hare`s skin which, if you will hold in your hand and show to a woman she will follow you without speaking. This is the ring:



[9] Annulus Saturni fier ut supra, fier sacrificium de capreto intra vepres, karacteres et nomina angeli scripte in pergame [201v] no vetori; cum inter duos vis miscere odium, ipsorum nomina in pergameno scribe et karacteres et nomina angelj et in ignem pones nomina que vis. Hic est annulus:

[9] The ring of Saturn is as the above, the sacrifice is of a young goat among brambles, the character and name are to be written in old parchment; When you will want to put hate between two people, write their names and the character and the name of the angel in the parchment and place in fire the names you want. This is the ring:



[10] Annulus Capitis Draconis: fiat sacrificium de cane inquadriuo; karacteres et nomina angelj in pelle capreto; cum aliquod volueris intoxicare, in potu eius intinge annulum. Hic est forma annuli:

[10] The ring of the Head of the Dragon: make a sacrifice of a dog at a crossroads; the character and name of the angel [are to be written] on kidskin; when you want to poison someone, touch his drink with the ring. This is the ring:

<p>[11] Sequitur de generalibus mandatis. Primum annulus, Solis, habendus et in parvo digito sinistre manus in omni sacrificio et nomina angeli eius et nomen planete pro quo fit tam in memoria quaque in lingua teneatur; carte mundissime reseventur nec appareant noctis tempore nisi necessitas ingrueris.</p>	<p>[11] Here follow the general rules. The first ring, that of the Sun, once had, it is to be worn on the little finger of the left hand in all the sacrifices and keep the name of the angel and of the planet for which [the sacrifice is made] both in your mind and upon your tongue. The paper must be kept in utter cleanliness and you shall not open during the night unless the need will overcome you.</p>
<p>[12] Infra talem circulum et fiat sacrificium et cum scripsisti karacteres et nomina angeli in subiectij predictis tum intra circulum prescriptum et dic hanc invocationem: “O, Tu angele .N. sacrificium tue laudis suscipe!” et hoc dicto probiu cartas extra circulum.</p>	<p>[12] Beneath is the circle and make the sacrifice and once you write the characters and the names of the angels above-mentioned, you shall then enter the circle described above and say this invocation: „O, thou angel, N., receive this sacrifice made to your praise!” and this being said, throw the papers outside the circle.</p>



[202 r]

Nomina Angelorum

- Jovis: Phytones :~
- Solis: Ocarat:~
- Lunae: Carmelan:~
- Martis: Cocazim:~
- Mercurii: Ypaton:~
- Veneris: Abhanci:~
- Saturnis: Gilgheti:~
- Capitis Draco: Orthorix:~

[202 r]

The names of the Angels:

- Jupiter: Phytones .
- Sun: Ocarat.
- Moon: Carmelan.
- Mars: Cocazim.
- Mercury: Ypaton.
- Venus: Abhanci.
- Saturn: Gilgheti.
- Head of the Dragon: Orthorix.

3. Notes:

1. It must not surprise us that the Caput Draco is treated as a planet and given a ring as well. As we have seen in later editions, it is eliminated, but Arabic astro-magical recipes will often list it as such. Also, the metallic attributions must not vex us, as there was no proper consensus of one general way the metals were attributed to celestial bodies, before Cornelius Agrippa and Paracelsus. As we can see here, while the Sun and the Moon keep gold and silver throughout, the lesser planets vary greatly, which lead modern authors to deem them as mistakes. We must not make the mistake to judge one scale of attribution as the correct one just because it became more popular since the 15th century onward.

2. The expression *karacterem et nomen Angeli eius* would lead us to think that both the character and the name belong to the same angel, ruled by the Sun.

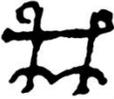
3. The expression *karacterem Solis et nomen angelj eius* would lead us to think that the character belongs to the Sun and the name to the spirit, quite a different logic from the phrase used above.

4. It is hard to ascertain *carta virginea* truly means virgin (unused) paper or virgin parchment. The consensus is that parchment is rendered either as *pergameno* or as *pelle* (skin), followed by the animal of origin, while unborn parchment would be *vellum*. *Carta* or *charta* usually is the term used for paper, from the Greek χάρτης (*khártēs*, “papyrus, paper”).

4. Synthetic chart

Ring	Planet	Angel	Metal	Sacrifice	Place	Parchment	Wrapping
1	Sun	Ocarat	Gold	Wild fowl	River bank	Virgin paper	-
2	Moon	Carmelan	Silver	River eel	A place Where 3 ways meet	Whelp skin	Eel skin.
3	Mars	Cocazin Cocazim	Bronze	Animal of prey	Indoor fire	Paper (?)	-
4	Mercury	Ypaton	Copper	Fox or cat	-	Kidskin	-
5	Jupiter	Phitones Phytones	Electrum	Cock	-	Calfskin	-
6	Venus	Abhanzizi Abhanci	Lead	White dove	Green meadow	Hare`s skin	-
7	Saturn	Golghit Gilgheti	Iron	Young goat	Brambles	Old parchment	-
8	Head of Dragon	Orthorix	Steel	Dog	Cross-roads	Kidskin	-

5. Comparative seals chart

Planet	Version 1	Version 2
Sun	 Ocarat	 Ocarat
Moon	 Carmelan	 Carmelan
Mars	 Cocazin	 Cocazim
Mercury	 Ypaton	 Ypaton
Jupiter	 Phitones	 Phytones
Venus	 Abhanzizi	 Abhanci
Saturn	 Golghiti	 Gilgheti
Head of Dragon	 Orthorix	 Orthorix

The Rawlinson 252 Fragments



Rawlinson Ms. 252, fol. 80r

1. Source

Bodleian Library Manuscript Rawlinson 252, known in the literature as the Rawlinson Necromantic Manuscript, is a 15th century fascinating collection of experiments and magical treatises in Latin and English, excerpts of which can be found in Frank Klaassen's [*Transformations of Magic*](#) and Richard Kieckhefer's [*Forbidden Rites*](#).

Only three fragments from our treatise are contained in it, namely the rings of Jupiter and Mercury and the planetary consecration, the latter being very seldom met with in English versions, corresponding closely to the Darmstadt text.

I am indebted to professor Frank Klaassen and to Joseph Peterson for their kind help in supplying information used to write this article, whom I duly thank.

2. Text and translation

[79v]	[79v]
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<p>Annulus [Jovis] fit ergo una parte de [Solis] et alia parte de lune et fiat dies [Jovis] et eius hora. Iste annulus est bonum ad omninos lucracionem ad deliberandum homines qui sunt condemnati et eciam ad omninos accionem, ad faciendum eam monetam quam trades aliam alteri venire ad te vel quecumque alius dederis. Quando volueris hoc experimentum facere, ieiuna die [Jovis] vsque ad noctem, et in nocte cum sanguine galli fac istum karacter</p>	<p>The ring of [Jupiter] is made of one part [Sun/gold] and the other part Moon [silver] and it is to be made in the day of [Jupiter] and in his hour. This ring is good for all workings and for freeing men that are imprisoned and also for all actions, and for making a coin that you or another has spent come back to you or whomever gave it. When you wish to make this experiment, fast on the day of [Jupiter] until night-time and at night make this character with the blood of a cock</p>
	
<p>et scribe nomen angeli quod est phitonias¹ in pelle vitulli et fac bursam inde vel aliter ponem in ista cedula qualcunque volueris moneta vel alius qud vis rehabere statim et da et statim ad te reveniet.²</p>	<p>and write the name of the angel that is phitonias¹ in calfskin and make a pouch where you or another will put this document whenever you or some other will wish to get the coin back immediately, and give it and immediately it shall return to you.</p>
<p>[80r] Anulus <u>mercurij</u> debet fieri de cupro sicut est <u>mars</u>, ad habendum omnem scientiam et victoriam in omni</p>	<p>[80r] The ring of <u>Mercury</u> ought to be made from copper, just like <u>Mars</u>, in order to have all knowledge and victory in every</p>

<p>placito cuiuscunque domini, et quod non condempnaberis ab aliquo iudice. Quando vis operare, sis ieiunus die [mercurii]. usque ad noctem. Eodem nocte, cum sanguine vulpis vel mureligi, fac istum carecterem</p>	<p>struggle with any lord, and that you will not be condemned by any judge. When you wish to operate, fast on the day of Mercury to the evening. That same night, make this character with the blood of a fox or cat on the skin of a he-goat</p>
	
<p>et nomen angeli, quod est yparon in pelli hirci, et quando venis coram iudice vel aliquo alio homine, [80v] scribe hunc karakterem in pectore tuo vel in fronte cum nomine Angeli, et tene cedulam in manu tua, et ipse non habebit potestatem condempnandi te, et facies anulum in die [mercurii] et eius hora.³</p>	<p>and the name of the angel, which is Yparon, and when you come before the judge or any other man, [80v] write this character on your chest or forehead with the name of the Angel and hold the document in your hand, and he will not have the power to condemn you, and make the ring in day of Mercury and his hour.⁴</p>
<p>Consecratio planetarum</p> <p>Exorcizo vos creaturas planetarum dedicatas eorum spiritibus et in earum horis fabricatas et earum potencia factas, per Vryel, Salatiel, Acoel, et per potenciam, que vobis condonata est in creacione vestra in principio, quibus dicens Relinquo munera que sunt preciosa, ita quod vos ad illa adiuuetis</p>	<p>Consecration of the planets</p> <p>I exorcise you, creatures of the planets, consecrated to their spirits and constructed in their hours and made by their power, through Uryel, Salatiel, Acoel, and through the power which was bestowed upon you in your creation in the beginning, saying to them: “I relinquish gifts which are precious” so</p>

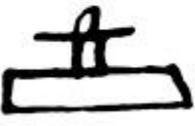
que desiderare volo et patere, et quod tale adiuuamentum prebeatis ad quales particulos, estis fabricate vel scripte estis per virtutem per quam vos constrinxi estis, prestante deo in secula seculorum amen.⁵

that you may furnish benefit to those things which I wish to desire and seek, and so that you may furnish such benefit to those particulars, you [i.e., the rings] were constructed or you were inscribed through the power by which I have constrained you: you exist with God disposing forever and ever, amen.⁵

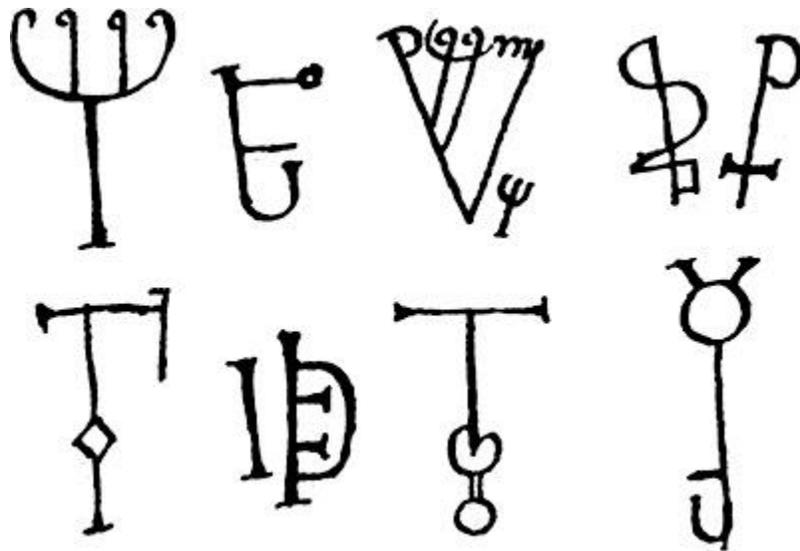
3. Notes

1. Possibly *phitomians*.
2. Transcription and translation of the Jupiter portion by myself.
3. Klaassen, p.239, note 81.
4. op. cit., p.144.
5. op. cit., p.239, note 82.

4. Comparative seal chart

Darmstadt	Rawl.252	Rawl.253	Sloane 3853	Welcome.110
				
Phytoneus	Phitonias	Philonions	Pitones	Phinemon
				
Ypaton	Yparon	Yparon	Yparon	Paymon

The Darmstadt Version



Seals of the eight rings, extracted from the magical circle

O. Disclaimer:

Since the publication of the fragments pertaining to this work I have been asked several naïve questions pertaining to the efficacy and validity of the results obtained by these experiments. I feel it is necessary to mention that this is merely a historical study of the magical methods described in such texts and not a practical manual. This editor makes no claims about their efficacy, veracity and does not wish to debate the morality of the results or of ethics of ritual animal sacrifice. Except for people who steal my work, both texts and images, without my consent, I do not like no to hex, curse or slaughter and exsanguinate living beings.

1. Source

After [my blog post on the Darmstadt manuscript](#), I interrupted work on it, until the present article. Researching it further, I came upon an [article by Mario Ponzi](#) mentioning it, but more importantly, quoting Vittoria Perrone Compagni on it. She seems to validate my assessment that the manuscript is from the 15-16th century, more precisely to the first half of the 16th century, with the addition that it was most likely written or compiled in Florence, according to the filigranological evidence.

In Hs.1410, on fols.14v-19r, we have the most complete version (so far, at least) of the *Liber Annulorum Septem Planetarum Sapientem Messahala*, that is, *The book of Ring of the Seven Planets of the Sage Messahala*, about 4 or 5 times larger than the longest version, with countless detail that help us complete the puzzle of this often overlooked work.

2. Text and translation

[14v]	[14v]
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<p>[1] Incipit liber Annulorum Septem Planetarum Sapientem Messahala Philosophum Prologus. Signi Admirabilis Incipit Experimentum. Et dix Messahala: Indus Incipiam cum adiutorem Dei altissimi explanare signum admirabilis explanationem. Dicitur autem admirabilis quia per ipsum mira breviter fieri poterunt nec per librorum nigromatorum et astrologorum noticiam sed in isto libro non est necesse ad tale quod considerare et propter hoc signum est mirabile in quo secreta sunt altissimi et in quo tanta vis philosophorum consista. Et est [15r] signum per quod omnia possunt fieri breviter et sciri fiat ad amorem, ad nuptias, ad honores, proferendo fructus cum non sit tempus et ad invisibilitatem et concursus aquarum in locis sicis. Operatur namque per illud indi, caldei, egiptij et prudentes babilonis.</p>	<p>[1] Here begins the book of the Seven Planetary Rings of the Sage Messahala, with the philosopher's prologue. This experiment starts with an admirable sign. And so sayeth Messahala: We begin therefore with the help of the most-high God, detailing the admirable sign's explanation. We shall say of it admirable for through it, concise wonders can be brought forth, that I have not found neither in the books of the necromancers nor those of the astrologers, but solely in this book, and there is no need to consider others because this sign that is close to us is most wonderous, and contains in it the highest secrets and constitutes a great power of the sages. And it is [15r] the sign by which all can be made to come to pass quickly or to be known, be it for love, for marriages, for honors, for producing fruits when it is not their season and for invisibility and for making water flow in barren places. By this the Indians, and the Chaldeans and the prudent Babilonians have worked.</p>
<p>[2] Primus annulus est Solis et fit ex auro die Solis et hora Solis, cum karactere Solis¹ et nomina angeli eis Cyrorax, eadem hora perfectus.</p>	<p>[2] The first ring is that of the Sun and is to be made in gold, on the day of the Sun and at the hour of the Sun¹, with the character of the Sun and the name of its angel Cyroarax, to be finished in the same hour.</p>
<p>[3] Secundus annulus est Lune. Fit ex</p>	<p>[2] The second ring is that of the</p>

<p>argento die Lune et hora Lune, cum karactere Lune et nomen angeli eius Cameleon, eadem hora perfectus.</p>	<p>Moon. It is to be made in silver, on the day of the Moon and hour of the Moon, with the character of the Moon and the name of its angel Cameleon, to be finished in the same hour.</p>
<p>[4] Tertius annulus est Martis et fit ex ere, die Martis et hora Martis cum karactere eiusdem et nomen angeli eius Corniger², eadem hora perfectus.</p>	<p>[4] The third ring is that of Mars and is to be made in brass, on the day of Mars and at the hour of Mars, with its character and the name of its angel Corniger², to be finished in the same hour.</p>
<p>[5] Quartus annulus est Mercurij et sit ex cupro³, die et hora Mercurij cum karactere eius et nomen angeli eius Ypaton, eadem hora perfectus.</p>	<p>[5] The fourth ring is that of Mercury and is to be made in copper³, the day and hour of the Mercury with its character and the name of its angel Ypaton, to be finished in the same hour.</p>
<p>[6] Quintus annulus est Jovis et fit ex argento vel stanno vel electro, hora Jovis et die eius, cum karactere eius et nomen angeli eius Phytoneus, eadem hora perfectus.</p>	<p>[6] The fifth ring is that of Jupiter and is to be made of silver or tin or electrum, in the hour of Jupiter and on its day, with its character and the name of its angel Phytoneus, to be finished in the same hour.</p>
<p>[7] Sextus annulus est Veneris et fit ex plumbo, die et horaque Veneris, cum karactere et nomine angeli eius Abanystra, eadem hora perfectus.</p>	<p>[7] The sixth ring is that of Venus and is to be made of lead, [on the] day and hour of Venus, with it character and the name of its angel Abanystra, to be finished in the same hour.</p>
<p>[8] Septimus annulus est Saturni et fit ex ferro, die Saturni et hora eius cum karactere et nomine angeli</p>	<p>[8] The seventh ring is that of Saturn and is of iron, [on the] day of Saturni and its hour, with the character</p>

eius Galatia , eadem hora perfectus.	and the name of its angel Galatia , to be finished in the same hour.
[9] Annulus Capitis Draconis fit ex calibe, die Solis et hora eius cum karactere et nomine angeli eius Arcaryamanan , eadem hora perfectus.	[9] The ring of the Head of the Dragon is of steel, [on the] day of the Sun and its hour, with the character and the name of its angel Arcaryamanan , to be finished in the same hour.
[10] Primus annulus valet ad omnium bonorum augmentum et ad habendum equum mirabilem que ubique te portabit.	[10] The first ring serves in all good augmentations and for having a miraculous horse that will carry you anywhere.
[11] Secundus annulus valet ad omne opus quod exercetur in aquis et super aquas et ad arbores fructificandas cum non fit tempus.	[11] The second ring serves in all works that are done in water or over waters and in making trees bear fruits when its not their time.
[12] Tertius annulus valet ad omne opus prelij movendi et ad milites imperandos.	[12] The third ring serves in all works of making battle and in commanding soldiers.
[13] Quartus annulus valet ad omne opus licitum vel illicitum obtinendum et ad omnes ludos ludibros soluendum et faciendum et ad tradita alias perdita recuperandum.	[13] The fourth ring serves in all works of obtaing by licit or illicit means and in ceasing all mockeries and in revealing or getting back all lost tings.
[14] Quintus annulus valet ad faciendum redire omnes denarius quos expendideris vel quecquid aliud dederis.	[14] The fifth ring serves in making all coins that you or any other have spent come back.
[15] Sextus annulus valet ad omnis persone amorem subito obtinendum.	[15] The sixth ring serves in immediately gaining the love of any

	person.
[16] Septimus annulus valet ad discordia et odium seminandum inter quoscumque.	[16] The seventh ring serves in sowing discord and hatred between whomever.
[17] Octavus annulus valet ad personam qualibet infortunandam et ad potum venenandum.	[17] The eighth ring serves in [making] any person unfortunate and in poisoning drinks.
<p>[18] Annulus Solis habeatur in quolibet sacrificio et annulus uniuscuiusque planete ad opus uniuscuiusque et nomen spiritus planete et karacter angeli itaque tam in memoria quem in lingua continue habeantur⁴. Item omnem sacrificium fiat intra circulum qui infra reperitur cum suis karacteribus et nominibus et in medio sedens magister dicat sic orando:</p> <p>“O tu angele N. sacrificium tue laudis suscipe.”</p> <p>Et hec dicens perijciat holocaustum⁵ extra circulum et in qualibet oratione nomen angeli invocetur. Item caute et mundissime teneatur; nec in die nec in nocte aperiatur donec operis necessitas inveniet item omne experimentum [15v] fiat luna crescent pari numero die⁶ et hora debita scilicet hora planete et die cuius opus est.</p>	<p>[18] The ring of the Sun you shall have in all sacrifices, with the ring of each planet at the work of each one and you shall keep the name of the spirit of the planet and its angel’s character in your mind as well as upon your tongue continuously⁴. Also all sacrifices shall be inside the circle that is shown below, wuth its characters and names and in its midst shall the master being seated, thus praying:</p> <p>“O thou angel N., receive this sacrifice made to your praise!”</p> <p>And saying this, throw the burnt offering⁵ outside the circle and in each oration invoke the name of the angel. Also, keep [the seal] carefully and clean, and do not open it neither by day nor by night until the work requires it, and also look that in all experiments [15v] the Moon be waxing, and the day be of an even number⁶ and the hour be proper, that is, the hour of the planet and the day [of the planet] of whose work it is.</p>

[19] **Experimentum primum.** Prima operatio horum praeceptorum scilicet: Si volueris habere equum qui te vel alium nuncium tuum⁷ portet in momento quocumque volueris et reportet, ieiuna in die dominico usque ad noctem. In noctem vero facias holocaustum de ave non domestica prope littus aquae currentis et cum sanguine eius scribe karactere Solis in carta virginea et tecum porta et cum volueris operari per te vel alium experimentum hoc, depinge karacterem Solis in terra et nomen Angeli eius et veniet equus niger qui te portabit quocumque volueris tene tamen cartam suprascriptam in manu tua dextra et annulus in digito quarto manus⁸ tue sinistre.

[19] **The first experiment.** The first operation of these precepts, that is: if you want to have a horse that will carry you or any other messenger⁷ of yours in a moment wherever you want and return, fast on the Lord`s Say until nightfall. At night truly, make a burnt offering of a non-domestic bird near the bank of a flowing water and with its blood write the character of the Sun on virgin paper and bear it with you and when you want to operate for you or for any other this experiment, draw the character of the Sun on the earth and the name of its angel and a black horse shall come to you which will carry you wherever you want, nevertheless holding the above-said paper in your right hand and the ring on the fourth finger⁸ of your left hand.

[20] **Experimentum secundum** seu: cum ergo volueris hoc experimentum operari ieiunabis in die lune usque ad noctem; in nocte vero facias holocaustum de anguilla fluvial in trivio⁹ et cum sanguine eius scribe karacteres et nomen angeli lune et in pelle catuli involue et in pelle anguille et serva. Cum autem volueris que appareat flumen vel arbor cum fructibus vel naves pugnantes scribe in terra nomen angeli lune et karacterem eius et nomina ea quae volueris nominare anguille carta¹⁰ aperta et apparebunt tibi. Cum autem volueris que dispareant, claude cartam et non apparebunt amplius donec renoves experiment.

[20] **The second experiment** or: when therefore you will want to work this experiment, fast in the day of the Moon until nightfall; at night truly, make a burnt offering of a river eel at a threefold crossroads⁹ and with its blood write the characters and the name of the angel of the Moon and in a whelp`s skin (sic) and [wrap it] in eel skin and keep it safe. However, when you will want to make a river appear, or a tree bearing fruits or fighting ships, write on the earth the name of the angel of the Moon and name that which you want to name with the paper¹⁰ opened and it will appear to you. However, when you want it to

	disappear, close the paper and and it will appear to you non more until you renew the experiment.
<p>[21] Experimentum tertium. Tertia operatio istis artis est ad faciendum apparere quando volueris homines vel milites armatos vel non armatos et castra pugnata et etiam ludos omnes ludibiles velut si veritas esset. Cum ergo volueris operari ieiunabis in die Martis usque ad noctem; in nocte vero facias holocaustum de animali rapaci¹¹ infra¹² domum aliquam, ad ignem et scribe de sanguine animalis eiusdem nomen angeli et karakteres martis in pelle animalis et cum volueris operari scribe karakteres et nomen angeli eius in terra et carta aperta nomina quod petis et apparebit statim et cum volueris que dispareat claude cartam.</p>	<p>[21] The third experiment. The third operation of this art is for making armed or unarmed men or soldiers appear, and fighting encampments and also all kinds of and games mockeries you would want, as if they were real. Therefore, when you will want to operate, you will fast on the day of Mars until nightfall; at night truly make a burnt offering of a prey animal¹¹ beneath¹² someone`s house, over a fire, and write with the blood of this same animal the name of the angel and the characters of Mars in the skin of the animal (sic) and when you will want to operate write the characters and the name of the angel on the ground and open the paper and name what you are asking for and it will immediately appear and when you will want it to disappear, close the paper.</p>
<p>[22] Experimentum quartum. Quarta operatio est artis huius ut nunque possis ab aliquot domino vel iudice condempnari vel etiam superari¹³. Cum ergo volueris hoc facere ieiunabis in die Mercurij usque ad noctem. Nocte vero facias holocaustum de vulpe vel de gatto¹⁴ in loco deserto et scribe karakteres et nomen angeli eius in pelle hedi de sanguine recent ipsius vulpis vel gatti et cum accesseris ad iudice scribe karakteres et nomen Angeli eius in fronte vel pectore et</p>	<p>[22] The fourth experiment. The fourth operation of this art is that no judge or lord will ever condemn you and you will never upset him¹³. Therefore, when you will want to do this, you will fast on the day of Mercury until nightfall. At night truly make a burnt offering of a fox or a cat¹⁴ in a deserted place and write the characters and name of the angel in kid`s skin with the recently obtained blood of the fox or cat and when you</p>

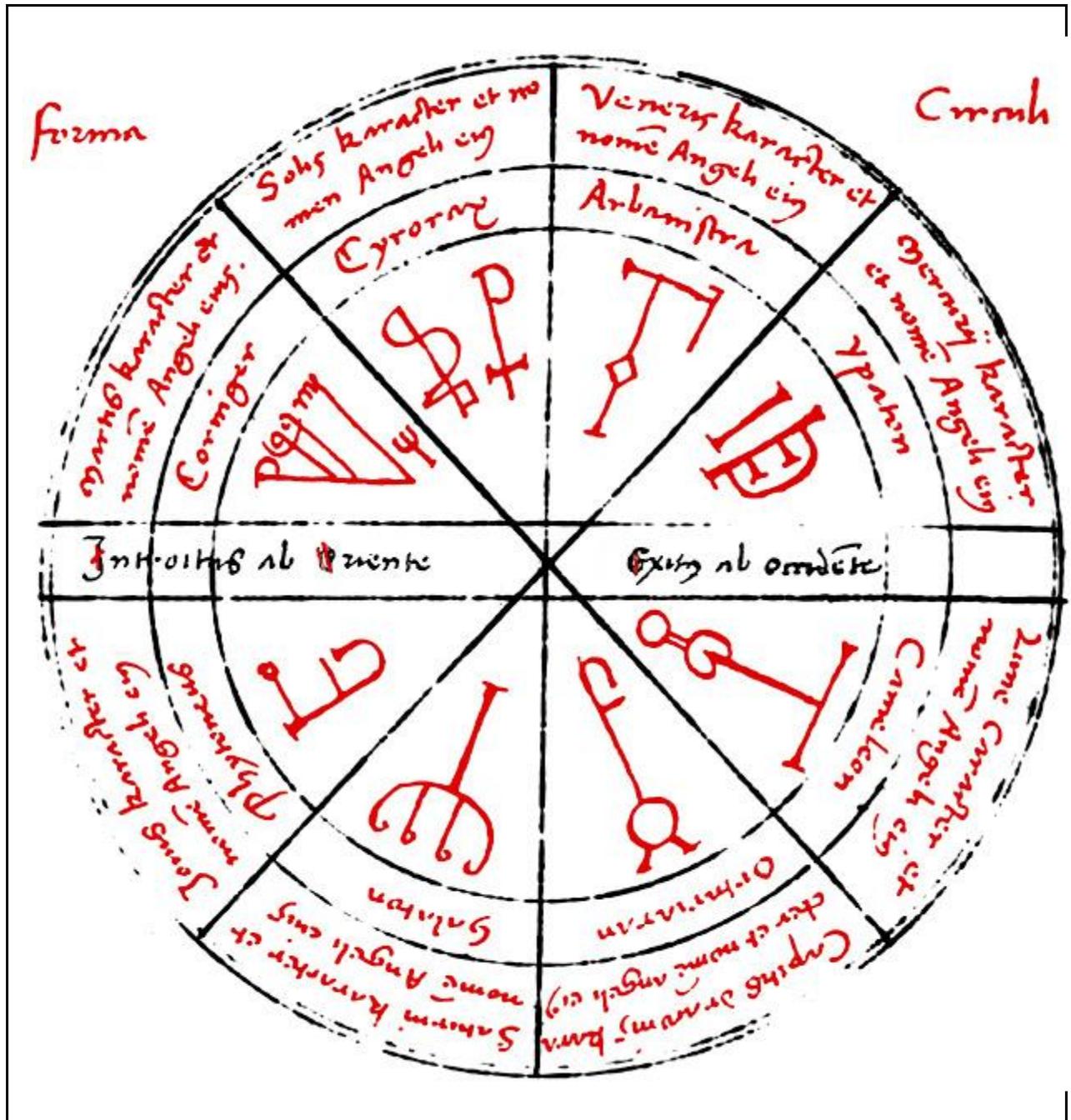
<p>tunc cum carta in manu et non condempnaberis unquem ab aliquo viuente.</p>	<p>appear in front of the judge write the characters and the name of the angel on your forehead or chest and with this paper in hand he will not condemn you as long as either of you shall live.</p>
<p>[23] Experimentum quintum. Quinta operatio huius artis est ad faciendum redire ad te omnes denarios¹⁵ quos unquem dabis alicui vel quicquid aliud dederis⁶. Cum ergo volueris operari hoc ieiunabis in die Jovis usque ad noctem; in nocte vero facias sacrificium de gallo et scribe de sanguine eius karacteres et [16r] nomen angeli eius in pelle vituli et omnes denarij quos in pelle illa inuolues reuertet ad te et quicquid inuolueris et dederis reuertetur ad te cito et illi dicuntur debere portari in novo marsupio ad hoc deputato.</p>	<p>[23] The fifth experiment. The fifth operation of this art is for making return to you all coins¹⁵ that you will ever give to someone or someone else will give⁶. Therefore, when you will want to work this, you will fast on the day of Jupiter until until nightfall; at night truly make a burnt offering of a cock and write with its blood the characters and [16r] the name of its angel in calfskin and all coins that you shall wrap in this skin shall return and whatever you shall wrap up in it and give away will return to you quickly, and of it it is said that you must carry it in a new pouch made for this.</p>
<p>[24] Experimentum sextus. Sexta operatio est ad faciendum mulierem te sequi quorumque volueris, ieiunabis in die veneris usque ad noctem. Nocte vero facies sacrificium de columba in loco virenti et de sanguine eius scribe karacteres et nomen angeli eius in pelle leporis et quotiens in manu tenueris et mulieri ostenderis te velociter sequitur.</p>	<p>[24] The sixth experiment. The sixth operation of this art is for making any of the women you want follow you. At night truly, make a sacrifice of a dove in a green place and with its blood write the characters and the name of its angel on hare`s skin and whenever you shall hold it in your hand and show it to a woman, she will quickly follow you.</p>
<p>[25] Experimentum septimum. Septima</p>	<p>[25] The seventh experiment. The</p>

<p>operatio est ad faciendum odium inter quoscumque volueris. Cum operare volueris ieiunabis in die sabbati usque ad noctem; in mane^(alia nocte) vero facies sacrificium de capro venerio^(alia virgineo) inter vespem alius vespes seu veptes¹⁶ et scribe karacteres et nomen angeli eius in pergameno vituli et cum volueris ponere inter duos odium scribe eorum nomina et karacteres et nomen angeli eius et nominando ponem in ignem.</p>	<p>seventh operation of this art is for making hatred between whomsoever you want. When you will want to do this, you will fast on the day of the Sabbath until nightfall; in the morning^(another: night) truly make a sacrifice of a kid goat of Venus^(another: virgin) among wasps (another: wasps or <i>veptes</i>)¹⁶ and write the characters and name of its angel in calfskin and when you want to put hatred between two people, write their names and the characters and the name of its angel [on the parchment] and naming them, put it in a fire.</p>
<p>[26] Experimentum octavum. Octava operatio huius artis est ad intoxicandum quoscumque volueris. Cum ergo volueris operari ieiunabis in die domenico usque noctem. In nocte vero facies sacrificium de cane in quadriuio et cum sanguine eius scribes karacteres et nomen angeli eius in pelle caprina¹⁷ et cum volueris aliquem intoxicare intinge in potu eius annulum et intoxicabitur.</p>	<p>[26] The eighth experiment. The eighth operation of this art is for poisoning whomever you want. Therefore, when you will want to work this, you will fast on the Lord`s day of until nightfall. At night truly make a sacrifice of a dog at a crossroads and with its blood write the characters and the name of its angel in caprine skin¹⁷ and when you want to poison someone dip this ring in his drink and it shall be poisoned.</p>
<p>[27] Item nota quod in qualibet loco ubi operabitur debet fieri talis circulum sicut hic dimoneratur in quo fier introitus eius ab oriente exitus vero ab occidente et scribantur in terra karacteres et nomina angelorum.</p>	<p>[27] Note therefore, that whichever place you shall work there must be a certain circle which I shall represent here in which it is to be entered from the west and verily exited by east and you must write on the earth the characters and names of the angels.</p>

[28] Item qualibet annulus debet sua die in crepusculo noctis diei attribute consecrari et sic fit consecratio. Fac circulum qui inferius est descriptus et scribe karacteres et nomen angeli eius per quo annulus consecratur et accipe carbones in vase vel olla de quovis ligno sive accensos sive mortuos si tunc essent mortui carbones fac ita que bene accendantur sine flamma et pone super illum ignem thimiama storacem calamitam et mumiam vel peoniam¹⁸ tantum de vno quantum de altero. Pone de predictis rebis in tanta quantitate quo fiat magnus fumus et tene cum manu sinistra annulum vel annulos que consecrator si plures vis consecrare eiusdem materie et teneantur super fumum. Et cum manum vero dextra tene cartam exorcismi donec totum exorcismum dixeris super ignem: Qui exorcismus sic incipit:

[28] Thus, each ring must be consecrated in its day, namely at the dawn of the night of its attributed day and such is the consecration. Make the circle that is described below and write the characters and the name of its angel by which you shall consecrate the ring and take coals [and put them] in a vessel or pot, whichever wood would it be, either lit or dead [smouldering] and when the coals will be dead, make them smoulder well without flame and put upon this fire incense of storax, calamis and mumia or peony¹⁸, of each one as of the others. Put the afore-mentioned things in such a quantity that there shall be a great smoke and hold with your left hand the ring or the rings that are to be consecrated if you want to consecrate more than one of their matter and hold it [or them] over the smoke. And verily with your right hand hold the paper of the exorcism while you say the whole exorcism over the fire. Which exorcism thus begins:

<p>[29] Exorcismus: “Exorcizo vos creatures planetarum spiritis dedicatos horisque eorum fortitudinis fabricatos per Vryel, Salquyel, Atroel¹⁹ et per fortitudinem magni principis vestri et per corona capitis eius²⁰ et per omne robur voluntatis vobis principibus attributum quorum dominijs innumera exhibentur preciosa vt valeatis quibus valere vos cupio et auxilium prebeatis ad qualia estis fabricate, per virtutes quae vos constringunt in secula seculorum amen.”²¹</p> <p>Item nota que omnis carta virginea²² debet sacrificari antequam operator sicut sacrificatur predictis annulis.</p>	<p>[29] Exorcism: “I exorcize you, creatures dedicated to the spirits of the planets, forged in their most powerful hours, by Vryel, Salquyel, Atroel¹⁹ and by the power of your great prince and by the crown upon his head²⁰ and by all the strengths of the wills that your princes assigned you, whose preciousness countless lords hold forth, I desire to rule those that rule you and be granted the assistance you grant towards which you were fashioned, by the virtues that bind you onto the age of ages. Amen”²¹</p> <p>Also note that all of the virgin parchment²² must be sacrificed beforehand by the operator just like the sacrifices of the rings.</p>
<p>[16v]</p> <p>[30] forma circuli.</p>	<p>[16v]</p> <p>[30] the shape of the circle.</p>



[Introitus ab Oriente.
Exitus ad Occidente.

Saturni character et nomen angelus eius.
Galaton.

Jovis character et nomen angelus eius.
Phytoneus.]

Martis character et nomen angelus eius.
Corniger.

Solis character et nomen angelus eius.
Cyrorax.

Veneris character et nomen angelus eius.
Arbanistra.

Mercurij character et nomen angelus eius.
Ypaton.

Lune character et nomen angelus eius.
Cameleon.

Capitis Draconis character et nomen
angelus eius. Ortaryaran.]²³

[Entrence in the East
Exit in the West.

The character of Saturn and the name
of its angel. Galaton.

The character of Jupiter and the name
of its angel. Phytoneus

The character of Mars and the name of
its angel. Corniger.

The character of the Sun and the name
of its angel. Cyrorax.

The character of Venus and the name
of its angel. Arbanistra.

The character of Mercury and the
name of its angel. Ypaton.

The character of the Moon and the
name of its angel. Cameleon.

The character of and the name of its
angel. Ortaryaran.]²³

[31] Intentio et expositio libri preciosi de annulis septem planetarum est talis ut tibi dicant. Scias primo que debes purus esse et vite virtuose atque prudentis et hoc ut differas a vita vulgarum qua^{cum} hoc que sunt idiote in specialibus sunt stulti in nominibus virtuosus et ad hoc vt tuum opus et tua verba recipient gracias et ultro sapientes et virtuosus que sunt angeli celi et spiritus subdicti²⁴ eius ad quos in hoc libro habes tu dirigere tuum opus et a quibus debet recipe tuum honorem ad quem intendus Deo primo et premio in omnibus existente.

[31] **The** purpose and exposition of the precious book of the rings of the seven planets is that which I have told you. Know that first of all, you must be pure and lead a virtuous and prudent life, and this is how your life will differ from that of the vulgar, who are thus idiots and are especially stupid under the names of the virtuous, and by this shall your work and your words receive grace over the wise and the virtuous who are the celestial angels and their subservient spirits²⁴ to which in this book you shall direct your work and from whome you must receive your honors, as God ordained first and foremost in all that is.

[32] Cum ergo fueris purus fac fieri similiter octo annulos puros de metallis que determinat libellus et temporibus et horis quas determinat idem; determinat enim que annulus Solis fiat in die Solis et hora Solis taliter quod totus annulus fiat in eadem hora et nihil de facture annuli reseruetur ad aliam usque ad similem horam qua ita expositum est, quod in prima hora potest fieri annulus vnus et similiter annulus lune in die lune et hora lune fiat et perficientur et sic de alijs vniuersis dum eis fit annulus factor et magister puri et animosi existentes debent continue nominare in lingua atque in memoria haberem angelum pro quo annulus fit vt si fiat annulus Solis debent in facture continue nominari lingua et memorari hic spiritus qui **Cyrorax** appellatur et si sit annulus martis hic spiritus qui **Corniger** vocatur et sic de alijs.

[32] When you are therefore pure, likewise make eight pure rings of the metals that are set forth in this booklet and in the hours and times that are also set forth. It is set forth that the ring of the Sun in to be made in the day of the Sun and in the hour of the Sun and likewise that all the rings are to be made in their own hour and no ring is not to be made in the hour reserved for another but [you must wait] until a similar hour that it is thus set forth, so in the first hour you can make the ring of one and likewise the ring of the Moon in the day of the Moon and the hour of the Moon and you shall finish, and so forth with the others, each one in each one`s [time] shall the rings be made and the master must be pure and vehement and must continuously name in his tongue as well as have in his mind the angel for whome the ring is made, so if it is the ring of the Sun, he must -in its making- continually name with his tongue and keep in his mind this spirit who is called **Cyrorax** and if it is the ring of Mars, this spirit who is called **Corniger** and so forth of the others.

<p>[33] Ista autem nominatio et memoratio fit vel fieri post dupliciter sapientem que cuilibet magis placet [17r] vno modo solum nomen proferendo et memorando vt de Sole <u>Cyrorax</u> etc, continuando vel de marte <u>Corniger Corniger Corniger</u> etc, et sic durando quem dum durat facture annuli.</p>	<p>[33] However, this nomination and memoration is made or is to be made by the sage afterwards, however the magician preffers, [17r] one way only speaking and remembering the name, of the Sun, <u>Cyrorax</u> etc, or continuing with that of Mars <u>Corniger Corniger Corniger</u> etc and so doing as long as the making of the rings will take.</p>
<p>[34] Alio modum orationem seu postulationem sibi faciendo sic: “O Cyrorax angele Solis facio opus tuum^{et} tue potentie et honoris annulum preciosum inspira ergo eum et dirige opus meum.” et sic de alijs continue.</p>	<p>[34] Another way of praying or requesting is to be made thus: “O Cyrorax, angel of the Sun, make your work, and breathe therefore into this precious ring your power and your honor, and guide my work.” And continue likewise with the others.</p>
<p>[35] Vel O Corniger angele Martis facio tuum et opus et tue potentie annulum et tui honoris pretiosum Inspire ergo eum et dirige opus meum et sic de alijs continue in facture orationem eadem resumendo diligentia operis habita. Et non per secularia desideria interposita^{serata} quia angeli cum sunt sapientes perfectum modum operandi et opus intentionis volunt et non modum tediousum et otiosum et incuriosus curant.</p>	<p>[35] Or “O Corniger, angel of Mars, make your work, and breathe therefore into this precious ring your power and your honor, and guide my work.” and continue likewise with the others in making the prayers, resuming afterwards the work with the usual diligence. And do not interpose worldly pleasures, for the angels being wise, will work in a perfect way and according to your work`s intent and shall not run in a tedious or idle or careless way.</p>

<p>[36] Et scias que quando annulus est factus karacteres debent sculpi in nodo et in virgule²⁵ nomen angeli eius totum hoc in eadem hora vt dictum est preficiendo et non a parte interior sed a parte exterior ita sculpi debent eo que instum opus anima tuum est non est opus orationis.</p>	<p>[36] And know that when the characters are made, you must engrave the names to the point and to the line²⁵, all in the same hour and you will finish, and not on the inside part but on the outside part you must engrave them, for it is a work for your soul not for your speaking.</p>
<p>[37] Quando vero isti annuli sunt facti in pixide munda et noua cum mundis inuolutionibus reponantur et non amplius inde extrahantur nisi operationis causa; quia ista talia frustra sive gloria vana non haberit locum.</p>	<p>[37] When verily these rings are made, you shall put them in a clean and new box with clean wrappings and you shall not take them out if you will not wish to cause a working, for in this, frustration and vanitous glory have no place.</p>
<p>[38] Et scias que non sufficit que in factura ipsorum que fiat in die et hora planete eius sunt imo requeritur que sit luna crescens et in numero pari sed quod luna sit 2^a, 4^a, ut 6^a, et sit de alijs vt dicit libellus, sed ego non dico sed credo que sufficit que sit crescens et tempus bonum et tranquillum et sicut dicitur de isto annulo Solis ita debet intelligi simili modo de annulus Veneris vt que annulus Saturni fiat in prima hora diei saturni vel sabbati, vel in octaua hora quae est similiter Saturni et que luna sit crescens et que tempus sit bonum et tranquillum et his omnibus sufficienter obseruantis et perfectis annuli erunt perfecti et perfecte fabricati et his et aliquibus horis absentibus erunt imperfecte facti et sic inutiles erunt operationi vere et desiderate. Nec fiant hi annuli in loco privatie gentum nec in loco imundo quia munditia et secretum sunt de necessitate</p>	<p>[38] And know that it is not sufficient that their making should be during the day and hour of their planet, but the Moon should be waxing and [the lunar day be] of an even number, that is when the Moon is in the second [day], the fourth [day], the sixth [day] and so of the others, as the booklet says, but I do not say this, but believe it suffices that it is waxing and the weather is good and calm. And as we speak of this ring of the Sun it is to be understood in the same fashion of the ring of Venus, as the ring of Saturn is to be made in the first hour of the day of Saturn or of the Sabbath, or in the eighth hour that is also that of Saturn, and the Moon be waxing and the weather be good and calm and this in all is sufficient to be observed and finish the ring when it ends and it shall be perfectly made and if it made in the</p>

<p>in omnibus operationibus tuis aliter hic liber subalternaretur.</p>	<p>other absent hours it shall be imperfectly made and thus, useless in true and desired operations. Neither let this ring be in [near] man`s private parts, nor in an unclean place, for cleanliness and secrecy are necessary in all your operations or any that this book shall subordinate.</p>
<p>[39] Item scrias que non est vis si annuli hi fiant fundendo vel malleando solus que karacteres et nomina fiant sculpendo et totum in eadem hora terminetur sed tam sculptio quem fusio vel malleatio solum tuum que karacteres et nomina fiant sculpendo et que totum in eadem hora terminetur ut supra²⁶, annulis autem factis vna die dicito cum luna erit crescens vt dictum est ieiunabis et hora prima vel octaua scribes cum incausto planete in pergameno virgineo exorcismum illum qui est in libello et incipit:</p>	<p>[39] Also know that it is not powerfull if a ring is to be cast or hammered unless the characters and names are engraved and all finished in the same hour, or that the carving or melting or hammering be done only by you and that the characters and names be engraved and that all in the same hour be finished as above²⁶, the rings being made in a day as said, with the Moon waxing as we have said, you shall fast and in the first hour or eighth hour write will the paint [ink] of the planet on virgin parchment that exorcism that is in the booklet and begins thus:</p>
<p>[40] “Exorcizo vos creaturas planetarum spiritibus dedicatas horasque earum fortitudinis descriptus eis vt valeatis quibus vos valere cupio:[17v] et auxilia prebeatis ad qualia vos estis sacramenta describe per virtute eis”.²⁷ Nisi que scias quod hi exorcismi sunt hic positi per habenda scientia tota. Sed quando fit opus particulare sicut illud de Sole de quo modo loquimur ab vtrasque istorum debes vnum particularem exorcismum extrahere sic:</p>	<p>[40] I exorcize you, creatures dedicated to the spirits of the planets, described in their most powerful hours, I desire to rule those that rule you :[17v] and be granted the assistance you grant towards which you were fashioned, by their virtues²⁷ Except you should know that this exorcisms are thus placed for having the whole of the knowledge. But when there be a particular work, like trhat of the Sun of which we shall speak, for each one</p>

	of these you must extract a particular exorcism:
<p>[41] “Exorcizo te creatura Solis planete et spiriti eius dedicatam per <u>Vryelem</u> etc, vt valeas quibus te valere cupio: et auxilia prebeas ad qualia tu es annulus fabricatis per virtutes quae vos constringunt in secula seculorum, amen.</p>	<p>[41] “I exorcise thee, creature dedicated to the planet of the Sun and to its spirit, by <u>Uriel</u> etc, I desire to rule those that rule you and be granted the assistance you grant towards which you, ring, were fashioned, by their virtues that bind you onto the age of ages, amen.”</p>
<p>[42] Similiter alter exorcismus ehtrahitur sic: Exorcizo te karacterem Solis planete sacri eiusque spiritui dedicatum horaque fortitudinis eius descriptum per <u>Vryelem</u> etc., ut valeas quibus etc., et auxilia prebeas ad quae tu rest sacra carta descripta per virtutes quae te constringunt in secula seculorum, amen.</p>	<p>[42] Likewise extract another exorcism thus: “I exorcise thee, creature dedicated to the sacred planet of the Sun and to its spirit and to its prescribed horary power, by <u>Uriel</u> etc, to rule those etc., and be granted the assistance you grant towards which you sacred paper were written, by the virtues that bind you onto the age of ages, amen.”</p>
<p>[43] et quando tu scripseris tuos exorcismos continue cogita: et profer in illo ieiunio nomen angeli planete et karacteres eius et tene^{te} multum per silencitum illa die et cum erit nox et crepusculum cape vestes lineas mundas et accipe olla nouam de terra et suffumiga quando ponuntur in caracteribus et sigillis et ensem vel gladium²⁸ clarum benedictum et pergamenum virgineum et aliam pellem in qua precipitur scribe karacteres in libello predicto et sacrificium sicut precipit libellus vt puta auem domesticam in ope solis et tunc</p>	<p>[43] and when you will write your exorcisms continually think and pronounce in your fasting the name of the angel of the planet and its characters and hold yourself silent for that day and when night will fall and be dusk, don new linen clothes and take a new earthen pot and suffumigate when you put in the characters and the sigils and a bright and blessed sword or gladius²⁸ and the virgin parchment and other skins in which you must write the characters of the planets as it is</p>

vade ad littus aque currents et ibi cum ense vel clauo fac unum circulum cuius dyametrum sit nouem pedum dicendum orationem predictam scilicet:

“O Cyrorax angele Solis facio tuum opus etc.” Nisi que ibi dicebatur annulus preciosum modo dic circulum et fac alium circulum intis illum distantem ab illo primo pedem vnum quo facto fiat diametrum transuersalem que respiciat orientem et occidentem quo facto sub illo diametro transuersali pertrahe aliam lineam transuersalem distantem ab illa per pedes vnum quia inter illas duas lineas debet fieri introitus scilicet ab ortu et exitu ab occasu quo facto teneas faciem versus pretem illius planete cuius est opus scilicet solis in quo loquimur modo, qua pars orientalis est solis, Consolaria Jouis, Auerana Martis, Noegalma Mercurij, Occidens lune, Frigecap vero veneris²⁹ Invocatio Christi.³⁰

Tunc ergo te respiciente versus partem Solis cuius operis puta Cyrorax in preposito que est angelus solis dehinc karacteres Solis uel eiusdem planete operis versus partem sub nomine angeli sui infra circulos ambos quo facto, cape ollam et carbones et accede eos sinem flamma et pone eos in olla intra circulos sub karactere in centro circuli vel iuxta existente et in omnibus istis debes habere continue in lingua et in memoria nomen angeli thematis. Quo facto pone suffumiga in olla super primas et ponas

said in the booklet, and the sacrifice that is described in the booklet, namely the domestic [sic!] bird in the work of the Sun, and go then to the bank of the river and with the sword or a nail make make a circle of a diameter of nine feet, saying the aforementioned oration:

“O Cyrorax angel of the Sun, I perform your work, etc., All you will say in [the makig of] the precious ring, you will say [in the making] of the circle, and make another inner circle, it being distanced from the first one by one foot, that you shall make having a transverse diameter that will go from the East to West, and make under this transversal diameter the other transversal lines distanced by it by one foot, that between these two lines must be entered from the Sun-rise and exited by the Sun-set, and these being made, face towards that same planet of which the expreriment is, that is, of the Sun, in this fashion we shall speak of, that the Orient is of the Sun, the Consolaria is of Jupiter, the Averana is of Mars, the Noegalma is of Mercury, the Occident is of the Moon, Frigecap trully of Venus²⁹, Invocation of Christ³⁰.

Then direct yourself therefore to the part of the Sun, whose work is ordained to Cyrorax, who is the angel of the Sun, towards the characters of the Sun or the work`s planet, under the name of the angel that is beneath the two circles you have made, take the vessel and the coals and light them so

satis ita que faciat [18r] fumum magnum. Tunc cape anulum in manu sinistra et exorcismum annuli in dextra. Tunc tene anulum super fumum et lege exorcismum bis vel ter, qui satis debet esse sedendo in medio circuli tibijs plintis et cancellatis, quo facto pone anulum in digito quarto manus sinistre et hoc facto cape auem domesticam et macta eam in aliquot vase vitreo vel ligneo nouo et polito vel terreo vitreato sanguinem colligendo. Hoc facto perijce extra versus parte orientalem in preposito in alijs versus partes suas animal mortuum demactatum dicendo:

”O tu angele Cyrorax sacrificium tue laudis suscipe et hoc opus tui honoris amen.”

Hoc facto cum pluma eiusdem auis scribe in carta virginea nomen angeli Solis Cyrorax vel illius planete cuius est opus et karacteres eius cum sanguine in vaso vitreo seruato.

Hoc facto iterum ponem suffumigium in vase vel olla et fac satis de fumo et cum sinistra manu tene anulum super fumum et cartam istam virgineam dicendo exorcismum totum in dextra qui est exorcismus carte et lege eam bis vel tres. Quo facto repone anulus et cartam inuolutos in panno mundo in pixide noua qui pannus sit rubeus et nouus si sit opus solis ut predictum est et similiter plures annulos vnusque planete consecrare

that there is no flame and put them in the vessel between the circles under the character, in the center of the circle or next to it and in all these you must have upon your tongue and mind the name of the designated angel continuously. This being done, put the suffumigations in the vessel over the first ones and put enough so that it will make [18r] much smoke. Then take the ring in the left hand and the exorcism of the ring in the right hand. Then hold the ring over the smoke and read the exorcism twice or thrice, this being done enough you must take a seat in the center of your circle, raised and covered, this being done put the ring on the fourth finger of the left hand and this being done, take the domestic bird and sacrifice it some glass vessel or new vessel made of polished wood or earthen glazed vessel, to collect the blood. This being done, throw it outside towards the East and in all abovesaid in each of their directions, saying:

“O thou angel Cyrorax, receive this sacrifice to your praise and in your honor in this work.”

This being done, with the quill of the same bird write in the virgin paper the name of the angel of the Sun, Cyrorax, or of the planet whose work it is and its characters with the blood kept in the glass vessel.

This being done, put therefore suffumigations in the vase or pot and make plenty of smoke and with the left hand hold the ring over the smoke and

<p>posses et cartas sicut vnum vel vnam si velles.</p> <p>Sed si essent diuersorum planetarum non posset nisi vnum in vnam operationem. Tunc ille annulus solis et illa carta sunt consecrate ad operandum et equum habendum faciendo sicut dicitur in libello, nisi que prima vire operatio ista Solis fiat ad habendum equum et sic omnis operatio cuiuscumque planete quae est operatio prima post consecrationem facienda, et debet fieri die et hora eiudem planete cuius est opus, et luna crescent etc.</p> <p>Tempora predicta eligendo sed in alijs viribus postquem equus fierit semel advocates et habitus non oportet expectari tunc tempus quando tibi placet vnde in circulo non oportet scribe aliud nisi karacteres solis et nomen angeli eius ut dictum est.</p>	<p>this paper, that is to say, the exorcism, also in the right hand that is the exorcism of the paper and read it twice or thrice. This being done, place once again the ring and paper wrapped in a clean cloth in a new box, which cloth is to be red and new if the working is that of the Sun as before mentioned, and likewise for the other rings, each planet with its own, being consecrated and their papers as this one, if you want.</p> <p>If there is to be for a different planet, you can do but one in one operation. Then will the ring of the Sun and its paper be consecrated to work and you can make the [experiment with the] obtaining of the horse like it is said in the booklet, for the first operation of power is of the Sun, to obtain the horse, and likewise for all the works of each of the planets of which first work is to be done after the consecration, and it must be in the day and hour of that planet whose work it is, and the Moon be waxing etc.,</p> <p>The aforementioned times being chosen, you will not need to wait for other powers once you have called and retained the horse once, but whenever it will please you, and you will not need to write in the circle anything but the character and the name as it is said.</p>
<p>[44] Si vero opus, si alterius planetem quem solis debet scribe in circulo character et nomen solis versus orientem et nomen angeli eius scilicet alterius</p>	<p>[44] If you truly work this, or another planet than the Sun, you must write in the circle the character and the name of the Sun towards the East and</p>

<p>planete in quo operaris versus aliam partem sibi scilicet pertinentem sicut versus Consol si opus fuerit Jouis et versus frigicap si opus fuerit Mercurij et sic de alijs. Ita que ea quae sunt solis praecipiantur in omni opere nisi quando opus est alterius planete annulus alterius planete debet poni in digito quarto dextre manus³¹ et facies et sacrificium et exorcismus debent fieri versus partem illius planete cuius est annulus et nomen Solis et annuli mutari ut debet et nota que quando fit operatio similis cuiuscumque planete debet angelus illius inuocari vt verbi gratia quando iam vis que [18v] per solem veniat equus vt dicit liber ponitur annulus auri in digite quarto sinistre manus et teneatur carta in dextera et depingatur karakter in terra cum nomine angeli Solis et dicitur sic:</p>	<p>the name of its angel or another planet which you wish to work likewise towards that part, like towards Consol if it were the work of Jupiter, and towards Frigicap if it were the work of Mercury, and so forth of the others. Thus take in all works all that it is [required] of the Sun, so when the work is that of another planet, the ring of this other planet is to be placed on the fourth finger of your right hand,³¹ and your face and the sacrifice and the exorcism must be towards the part of that planet who's ring it is, and change the name of the Sun and the ring as needed, and note that when there will be a similar work of each of the planets, you must invoke its angel and speak its might when you will want it by which [18v] by the [might of] Sun the horse came, as the books says, and put the ring of gold on the fourth finger of the left hand and holding the paper in the right and having had drawn the character on the earth with the name of the angel of the Sun, and [sic] say this:</p>
<p>[45] “O <u>Cyrorax</u> angele Solis equum velocitatis mihi mittere et opus tuum honoris comple nunc in hora, amen.”</p> <p>Tunc statim veniet equus niger, et sine terrore eum cape et coniura sic:</p> <p>“Coniuro te o bone eque quod sine terrore et sine lesionem corporis et anime mee nunc infra istam horam me sanum et saluum portes usque ad talem locum N. per virtutem et potestatem angeli Solis</p>	<p>[45] O <u>Cyrorax</u> angel of the Sun, send to me a horse of speed and complete your work in this hour, Amen.”</p> <p>Then there will quickly come a black horse and without fear seize him and conjure as follows:</p> <p>“I conjure thee, o, good horse, that without fright and without harm to my body and my soul, now in the space of this hour bear me whole and healthy</p>

<p>Cyrorax et per <u>Vryelem</u> et <u>Barachielem</u> et <u>Acroelem</u> et per fortitudinem principis vestri et per coronam capitis eius et per omne robur voluntatis a principio attribuite et per et per virtutes que te constringunt in secula seculorum.”³²</p>	<p>towards this place N. by the virtue and power of the angel of the Sun Cyrorax and by <u>Urieland</u> by <u>Barachiel</u> and by <u>Acroel</u> and by the strength of your prince and by the crown upon his head and by all the strengths of the wills given at the beginning and by the virtues that bind you onto the age of ages.”³²</p>
<p>[46] Hoc dicto, salias sursum et vade in pare nil boni vel mali loquendo vsque ad terminum tuum intra illam horam cogitarem tuam potes quecquid vis. Idem est precessus in qualibet angelorum inuocatione nisi varitatis variandis que sunt iam dicta.</p>	<p>[46] This being said, jump up [on the horse] and be on your way speaking neither good nor evil, until the end in that same hour, but you can think whatever you wish. Likewise are things to be done in all of the angel’s invocations, only changing that which is said to be changed.</p>
<p>[47] Quod sequitur iam nota quod in libello in quo est particula preciosa vna prestigiorum planetarum tres operationes sunt vna operacio est. Prima facto vt angelorum virtutibus superiorum homo sit specialibus annum angelorum omnibus quia amicitiam impetrat ab eis mira quodam.</p> <p>Secunda operatio est consecratio annulorum et karacterorum in circulo rationem cuius consecrationis introducitur forma in materia annuli nominis et karacteri, que forma non est aliud quam confirmatio virtutis originalis date nomini similiter ab initio munda.</p> <p>Tertia operatione est finalis ad quam due predictae finaliter ordinantur. Item nota que per positionem annuli in digito et per operationem carte et descriptionem</p>	<p>[47] What follows now, take heed, that in this booklet there is a precious part, consisting of the fact that each planet’s effect three works are indeed one. The first is made to the virtues of the angels that are superior to man, according to their appointed times, of all the angels whose friendship we beseech of them a certain miracle. The second operation is the consecration of the rings and the characters in the circle, by whose reason of consecration introduces the forms of the names and the characters in the matter of the ring, which form is nothing else but the confirmation of the original virtue given to the name likewise, in the beginning of the world. The third work is the final one, to wich end the two aforementioned</p>

<p>nominis similiter in Terra et petitionem que fieri debet efficitur res mira et desiderata per qua est tota operatio elaborate.</p> <p>Item nota quod sicut precessista in secunda operationem tuum operationum similiter debes precedere in alius operationibus aliorum planetarum nisi que mutetur dies ieiunij vt dicit liber et locus vbi debet fieri circulus ut dicitur super et sacrificium illiud fiat ut dicit auctor super, sed idem est modus pertrahendi circulum in omnibus et scribendi.</p>	<p>are ordained. Therefore take heed that by the placement of the ring upon your finger and by the work of the paper and the depicting of the names likewise on the earth and the petitions that are to be made, wonderful and desired things will be accomplished, for which the whole work has been elaborated.</p> <p>Therefore take heed that the way you proceeded your second work you must proceed in all the works of the other planets, only changing the day of the fasting as the book says, and the place where the circle is to be made as said above and its sacrifice that is to be made, as the author says above, so this is the way to draw the circle and write in all of them.</p>
<p>[48] Nota similiter quod in vna operacione circuli actualis nunquem debent scribe nisi si duo scilicet nomen et karacteres similiter et nomen angeli Solis et alterius planete cuius est opus. Et nomen similiter ad illias partes mundi quae attribuntur planetis eisdem quam annulus Solis in operationem est necessarius et nomen solis in circulo superdicto super cartam cum penna eiuem auis de qua sit sacrificium si auis sit, si vero non cum penna auis sacrificij licet non sit hoc de necessitate positum sed de bene esse sed bene melius esset quem aliter.</p>	<p>[48] Take heed also that in one actual operation you must never write anything except two things, those being the name and the characters, like the name of the angel of the Sun [sic] and of the other planet whose work it is. And the name likewise, in those parts of the world that are attributed to its planet, so that the ring of the Sun in the work is necessary and the name of the Sun in the above-mentioned circle, over the paper with the quill from the same bird that is sacrificed, and if not truly possible with a quill of the sacrificed bird, it is not necessary in order to be good, but it is better than any other.</p>
<p>[49] Hoc opus est magne virtutis et</p>	<p>[49] This work is of great virtue and</p>

certitudinis per quod poteris te felicem in hoc seculo seculorum. Si ordinibus superius [19r] seruatis maxima cum mundicia et silencio feceris et sine vana gloria. Et hic sicut liber de annulis nominibus et karacteribus septem planetarum³³ ad laudem dei omnipotentis.

certainty, by which you can be made joyous onto the age of ages, if you shall keep the orders described in it [19r] with utmost cleanliness and conduct them silence and without vane glory. And so of the book of the rings, names and characters of the seven planets³³, to the praise of the Omnipotent God.

[50] Et ecce oratio preparatiua quam similiter dico ad bene esse.

[50] And here is a preparatory oration that you must likewise say for all being well.

“O angeli sancti et potentes in terra, aere et abisso **Captiel Satquiel Samael Raphael Anael Michael et Gabriel** domini septem celorum et planetarum per **Saday** gloriosum qui ab initio vos constituit super celestes angelos saturnales, joviales, martiales, solares, venereos, mercuriales, et lunares et super vniuersos que sunt in igne et super omnes que sunt in aere et super cunctos que sunt in terre et aquis, ego adiuro vos per domini viuentem **On Ely Agla hatyonadabazar** et precor vos per deum et dominus nostrum **Iesum Christum Homo, Petra, lapis, Redemptor, leo, lux, Gloria, Sanctus**, ac postulo a vobis per septem celos et omnes virtutes eorum et per quatuor mundi partes et per omnes habitants in eisdem et per virtutes influentes luces lucentes, et per incorruptibilem dominem **Athanatos**, intangibilem et permanentem quod mihi N.f.N.³⁴ immittatis applicetis ac partier obedientes faciatias vel obedificetis hos septem alia octo angelos subditos vestros scilicet **Cyrorax, Phytoneus, Corniger,**

“O thou holy angels and powerful over the earth, the air and the abyss, **Captiel Satquiel Samael Raphael Anael Michael et Gabriel**, lords of the seven heavens and the seven planets, by **Saday** the glorious who from the begging constituted you over the celestial angels, saturnials, jovials, martials, solarials, venerials, mercurials and lunarials, and over all that are in fire and over all that are in the air and over those who are in the earth and waters, I adjure you by the Living God **On Ely Agla hatyonadabazar** and beseech you by our Lord and God **Iesum Christum Homo, Petra, lapis, Redemptor, leo, lux, Gloria, Sanctus**, and entreat you by the seven heavens and all their virtues and by the four parts of the world and by all their inhabitants and by the virtues of the influences of the shining lights, and the incorruptible God **Athanatos**, intangible and permanent, that you render to me N. son of N.³⁴ and make humble and

Arbanistra, Cameleon, Ypaton, Galatyn, Ortaryanan pro isto facto et miro opere ipsorum que quidem incipio et facere volo de octo sacris annulis et karacteribus eorum vt predestinatum et ordinatum est ab incomprehensibili profunditatis sapientie et scientie dei omnipotentis sic ut cum ego N. sicuti operates ero quod debuero ipsis, ipsi mihi quod debuerint operator per vim ac virtutem inuictissimi et iustitiam dei omnipotentis eterni et inexistimabilis. Amen”³⁵ ~Explicit~

obedient and serving the seven or eight to-be-named angels Cyrorax, Phytoneus, Corniger, Arbanistra, Cameleon, Ypaton, Galatyn, Ortaryanan, for this wonderous work of theirs, of whose beginning and making of the eighth sacred rings and their characters is predestined and ordained from the incomprehensible deapth of wisdom and knowledge of the allpowerful God, such as I N. work it as I should, so to me it should be made to work, by the might and virtue of the unconquered and right justice of the allpowerful, eternal and inestimable God. Amen”³⁵ ~End~

3. Notes

1. As stated in Kassel Version notes 2 and 3, the treatise varies in the attribution of the character: sometimes the character is attributed to the planet and separate of the angel, sometimes the character and the name of the angel are called together, indicating that the character is proper to the angel.

2. Corniger appears in the *Sworn Book of Honorius* (Peterson, Joseph, Ibis Press, 2016, p.279): **Corniger** rex meridionalis, et habet 4 ministros in 4 mundi partibus. // Trocornifer in oriente. // Malafer in occidente. // Euiraber in meridie. // Mulcifer in septemtrione. Et quilibet habet legiones centum, et in qualibet sunt demones 4500, qui omnes istis 4 obediunt et subduntur. Et isti 4 sunt qui possunt omnes alios spiritus a thesauris absconditis fugare ligare et constringere, et sunt ministri infernales. [Corniger is king of the southand he has four attendents in the four parts of the world: Trocornifer in the East, Malafer in the West, Euiraber in the South, Mulcifer in the North. And each of them has hundreds of legions, and in each legion is 4500 daemons, who all obey and are subject to these four, and these four are able to drive away all other spirits from hidden treasures, to bind and to

constrain, and they are the ministers of Hell.] We must therefore question the *angelicity* of the spirits names in this treatise.

3. Cf. Kassel Version, note 1. Metallic attributions vary in Arabic magical texts and do not correspond to the classical attributions popularized by Cornelius Agrippa.

4. While invoking and chanting names are common in such texts, it is very rare that a mental attitude is advised, to compliment the oral element. In later versions this part is completely overlooked.

5. While later texts only mention sacrifices (sg: *sacrificium*), this version is the first, to my knowledge, to also call them burnt offerings (sg: *holocaustum*). This, along with the other ritual prescriptions, change our view of the sacrifices made to accompany these consecrations: the first set of sacrifices are to be made to obtain the skins, that once cured in lime and dried procured the magician with the parchments, while the second set is of the animal prescribed in the experiment, presumably decapitated, drained of blood in a glass or earthen vessel (which blood was to be kept, consecrated and used for writing on the parchments), burned on the fire and tossed outside the circle while entreating the planetary angel to accept the offering, a much more complete and complex image than one would have suspected while reading the later versions of this text. Whilst we can assume that sacrifices were made to demons exclusively if judging from a biased and modern stance, older texts, such as the *Sepher Ha Razim*, contradict this.

6. The phase of the Moon (increasing) and its age (exclusively even days, 2, 4, 6, 8, 10, 12, 14 and 16) are generally mentioned in ritual and astral magic books (most notoriously in the *Lemegeton* and *the Thesaurum Spirituum*) but are lacking in later versions.

7. The text makes a point in stressing, especially with the rings of the Sun and Mercury) that the efficacy of the experiments are not reserved solely to the operator, but might be employed by any any person the magician wishes and have the same effect as for himself, presumably to offer some sort of objective veridicity of the phenomena obtained through them.

8. The fourth finger beginning with the index, presumably, as other texts specify the little finger explicitly.

9. A *trivia* is a short Latin word equivalent to the long English expressions *crossroads where three ways meet*, much like the *quadrivia* is *the crossroads where four ways meet*.
10. Contrary to earlier conclusions drawn for later texts, *carta* is not the paper material per se, further reading revealing the necessity of properly sacrificed parchment, but the parchment inscribed with characters, the document (*cedula*).
11. The scribal abbreviation $\bar{a}\bar{a}$ commonly replaces the word *animalia*. The Kassel version keeps this sense, but British versions (Cambridge) substituted *avia* (*bird*), and thus the expression *animalia rapaci* (*animal of prey*) became *avia rapaci* (*bird of prey*), simplified even more in Rawlinson 252 as *raven*.
12. *infra* (*under*) became corrupted to *intra* (*inside*).
13. The verb *superare* might mean two different things: the standard meaning would be to *go above* or *to go over someone, to bypass their authority*, while the most common use of the word, perpetuated in other Romance vernaculars, would be *to make someone mad, to enrage* or *to cross someone*. I have decided to go with the latter here, although the former might also be accurate.
14. *Gatto* is an Italian word for cat, not Latin, supporting the manuscript's Florentine origins.
15. Although one might be tempted to make assumptions, the use of the word *denarius* is not of much help in placing the origin of the text, as the Roman *denarius* was the model of the Italian *denaro*, the Spanish *dinero* and the Arabic *dinar*. The word is an umbrella-term for all coins, not a specific historical numismatic unit.
16. The compiler clearly used at least two texts, writing parallel variations to what he considered flawed portions. Thus, the operator must not sacrifice a *venereal kid-goat among wasps, in the morning*, but *a virgin kid-goat among brambles, at night*.
17. *Caprina* could mean a young female goat on one hand, or a general name for all animals in the caprine family.
18. *Storax* is a resin extracted from *Liquidambar orientalis*. *Calamis* refers to sweet reed root, *Acorus Calamus*. *Mumia* is hard to pinpoint precisely, since it was

both the name of *bitumen* and that of a ground up or liquid powder obtained from actual Egyptian mummies. The fact that it is to be replaced with *Peonia* (a large number of fragrant flowers in the *Paeonia* genus) makes one wonder about the strictness of this incense`s recipe.

19. Vriel, that is, Uriel, is generally called upon in this treatise in a trinity of angelic powers: *Vryel*, *Salquyel*, *Atroel* [29], *Vryelem* etc [41, 42], per *Vryelem* et *Barachielem* et *Acroelem* [45]. This parallels *The Sworn Book of Honorius*, where Uriel rules over the Jovian and Venereal spirits, and Hocroel over the lunar spirits, and is also the angelic teacher of the same Honorius . It is to be noted that in both Catholic and Eastern Orthodox tradition, Uriel and Barachiel are celebrated as archangels. Salquiel is more than likely a corruption of Satquiel, angel of Jupiter. In the Rawlinson 252 fragment, the triad is Vryel, Salatiel, Acoel.

20. *magni principis vestri et per corona capitis eius* is a phrase that enforces upon the rings the authority of a power that rules directly over the eight astral spirits. The Prince and the Crown upon his head might send readers wondering if this is to be understood as a demonic power or an angelic power. The only angelic authority that is called singularly in conjurations and has a lance and a **crown**, and also rules over planetary spirits in Arabic magic, would be **Metatron**. Although not very prominent in Western magic, Arabic magic treatises (such as Shams Maarif, Manba Usul Al-Hikmah, Al-Ajnass or Kitab Shumus al-Anwar etc) often employ him as an authority over the seven terrestrial kings of spirits, a category to which our “angels” might better be a part of. Metatron`s crown is known to have been the subject of apocryphal and magical authors. (Orlov, Andrei: *Yahoel and Metatron: Aural Apocalypticism and the Origins of Early Jewish Mysticism*, Mohr Siebeck, 2017, p. 156). *The Sworn Book*, where Cornifer is a demon, has a similar hierarchy of planetary spirits, and they are conjured (p.270-271) *per capuum principis vestri belzebub*, cui debetis obedire [by the head of your prince **belzebub** which you must obey.] and, in another segment, this very expression is used, p.246-247: *Capud et corona principis vestri belzebut* [the head and the crown of your prince **belzebut**.] My personal lenience is towards Belzebut but until we might find solid textual evidence that this prince is either, I reserve judgement.

21. The last part of the conjuration might keep an echo of Pseudo-Dionysius the Areopagite`s celestial hierarchy, where *Domini* might be Dominations, *Principis* might be Principalities and *Virtutes* might be the Virtues, but this is conjectural.

22. In this small and seemingly insignificant note, two things are clarified: *carta*, which would normally be *paper*, and so translated in the other versions, is clearly indicated here as obtained via sacrifice, so ordinary paper is ruled out, leaving only parchment. The second thing is that this parchment is obtained not by purchase or regular parchment-making, but it is to be obtained by a similar ritual sacrifice, much like the virgin parchment obtaining procedures delineated in the *Hygromanteia (The Magical Treatise of Solomon)*, Skinner, Marathakis, Golden Hoard, 2012). Cf.note 2.

23. The legenda of the circle does not appear in the manuscript itself, I have edited it in for clarity, since the names of the angels do differ slightly from the text. The characters have been isolated and presented in an appended chart. One peculiarity of this arrangement is the order: while the text always presents these in the week order, the circle presents the planets in the Chaldean order (Saturn-Moon plus Caput Draco), beginning in the Northern cusp.

24. Although being called *angels* throughout, the spirits that are the aim of the rituals contained in the book are subjected to the angels, thus they are a different class of beings, much like the Kings of the Air in *The Sworn Book* and the *Heptameron*, and presumably demonic, or at least neutral.

25. The expression *in nodo et in virgule* can be translated both figuratively and literally. The figurative meaning is *precisely, to the point, exactly*, while the literal meaning is that the letters are to be engraved by marking the points of the letters with ample points or knots and uniting them with small lines, which will produce letters that are similar to the characters that can be seen on many Gnostic gems and rings, later developing into magical scripts like Malachim. I find that the expression *to the point and to the line* answers the needs of both meanings equally well.

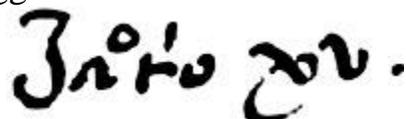
26. The two variants given for the jeweler-haruspice seem identical, being a ring cast, hammered, refined and engraved in the same planetary hour, but I suppose that the second set of instructions is meant to indicate that the ring may be worked in the space of an hour if the work is too complex, and finished in the next planetary hour by engraving. In all fairness, forging a ring and engraving it and performing a sacrifice and writing an amulet with its blood, all in the same hour, does seem like a laudable feat for any man, no matter the skill attained in each of these arts.

27. Short form of the exorcism. For the full version see [29]

28. Both *ensis* and *gladius* are rendered in English as *sword*. The *ensis* is much closer to the image of the classical sword, usually with a long, double blade and a cruciform guard, while the *gladius* is a short and robust sword, used since Antiquity, especially by Celts, Germans and popularized by Romans.

29. The list of the names of the cardinal directions is truly strange and does not appear in any classical author with one exception The Sworn Book (Peterson, op. cit. p.241). The appended table shows the directions named in TSB in chapter CXXVIII, with their proper planetary rulers.

30. This reading proved problematic both for me and others, and if deciphered incorrectly, I am open to suggestions. The Scribal note is



31. Quite possible an error since all instructions thus far and subsequent ones require the left.

32. Almost identical formula, albeit shorter, to the exorcism in [29].

33. The name of the explicit is almost identical to the Cambridge version, *Liber de Angelis, Annulis, Karecteribus & Ymaginibus Planetarum*.

34. *N. filius N. N. son of N.* is the most common reflexive appellation in Arabic magic as well as other Oriental practices, the operator being named as son of his mother.

35. In the last portion of the text, the seven lords of the planetary heavens are called upon, listed in the Chaldean order: **Captiel** (Saturn), **Satquiel** (Jupiter), **Samael** (Mars), **Raphael** (Sun), **Anael** (Venus), **Michael** (Mercury) and **Gabriel** (Moon). Since they appear in a conjuration that seems added to the main text, and since the order is different, we might suspect a later interpolation. They make no appearance until the end. The names and attributes however, are consistent with *Liber Juratus* and the *Elucidarium Nigromantiae*.

5. Synthetic charts

1: General attributions

Ring	Planet	Angel	Metal	Sacrifice	Place	Parchment	Wrapping
1	Sun	Cyrorax	Gold	Wild fowl	River bank	Virgin paper	-
2	Moon	Cameleon	Silver	River eel	A place where 3 ways meet	Whelp skin	Eel skin.
3	Mars	Corniger	Bronze	Animal of prey	Fire, under a house	Skin of the animal	-
4	Mercury	Ypaton	Copper	Fox or cat	Deserted place	Kidskin	-
5	Jupiter	Phytoneus	Silver or Tin or Electrum	Cock	-	Calfskin	-
6	Venus	Abanystra Arbanistra	Lead	White dove	Green meadow	Hare's skin	-
7	Saturn	Galatia Galaton	Iron	Virgin Goat	Brambles	Calfskin	-
8	Head of Dragon	Arcarya- Manan Ortaryanan	Steel	Dog	Cross-roads	deerskin	-

2. Characters and names of the circle

Saturn	Galaton	
Jupiter	Phytoneus	
Mars	Corniger	
Sun	Cyrorax.	
Venus	Arbanistra	
Mercury	Ypaton	
Moon	Cameleon	
Head of Dragon	Ortaryaran	

3.Directions and planets

Direction	Planetary Ruler	Juratus	Messahala
N	Saturn	Septentrion	Septentrion
S-E	Jupiter	Consul	Consolaria
S	Mars	Meridies	Auerana
E	Sun	Oriens	Oriens
N W	Mercury	Frigicap	Frigicap
S-W	Venus	Noghahem Nogahel Nogahem Nogal	Noegalma
W	Moon	Occidens	Occidens
N-W	Head of Draco (?)	-	-

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