

Scrying with the 7 aerial kings

From [Ghent ms 1021A](#) fol.108v-110v.

Transcription and translation by Joseph H. Peterson, copyright 2021.

This scrying experiment has a number of points of interest. The operation uses the practitioner's palm or a scrying mirror with a fairly elaborate design. The spirits being invoked are found with various spellings in magic texts going back at least to Medieval times, including the [Sworn Book of Honorius](#), [Astromagia](#), [Lucidarium artis Nigromanticae](#), [Heptameron](#), and others. They are variously referred to as kings of daemons, spirits, or angels, ruling in the air, and associated with the planets, winds, and ancient wind lore.

The manuscript itself has a fascinating history. It contains a large collection of magic texts, many of which correspond to texts cataloged as illicit by the famous abbot Trithemius in his 1508 *Antipalus Maleficiorum* ("Defense against black magic"). It was apparently owned by a practicing magician: According to an accompanying note, "it was found in March 1835 during the demolition of an old chimney at the mental hospital (hospice des alienees) in Ghent, along with the remains of some instruments used by the magician."¹ It also includes one of the oldest Latin manuscripts of the *Clavicula Salomonis* ("Key of Solomon"), and one of a very few surviving copies of the *Lucidarium artis nigromantice* ("Elucidation of the art of necromancy") – the one in fact which witnesses the earliest stage of that text.² The "Seal of Solomon" design used can also be found in [Leipzig cod. mag. 57](#), (titled *Salomonis Trismosini Cabala*), but without the accompanying details on its use.³ As far as I know, there are no other versions of the seals of these spirits known.

A highly-abbreviated version of this text was published in 2002 by Claude Lecouteux.⁴ Unfortunately, Lecouteux didn't explain that his version was incomplete. My transcription and translation also differ significantly from his, including the spelling of the *voces magicae*. Note the text refers to the spirits as *domini dierum* ("masters or lords of the days") not "gods" of the days as per Lecouteux.

Compare also a mirror scrying experiment found in the Latin *Picatrix* Book 4, chapter 7, § 23, where the names of the "powers of the winds" are given as Barchia, Bethel almada, Hamar benabis, Zobaa marrach, Fide arrach, and Samores maymon Aczabi.⁵

1 The note is now affixed inside the back cover of [part 2 of this manuscript, cataloged as 1021B](#).

2 Edition by the present author forthcoming.

3 Thanks to Mihai Vârtejaru for pointing this out.

4 Lecouteux, Claude. *Le Livre des Grimoires*. Paris: Éditions Imago, 2002. English translation by Jon E. Graham published as Lecouteux, Claude, and Jon E. Graham. *The Book of Grimoires: The Secret Grammar of Magic*. Rochester: Inner Tradition, 2013, pp. 158-160.

5 *Picatrix — A Medieval Treatise on Astral Magic*, Translated with an introduction by Dan Attrell and David Porreca. Translation based on Latin version as critically edited by Pingree. 2019, p. 255. Pingree pp. 209-210.

Text and translation

[108v]

¶ Aliud experimentum ad loquendum cum spiritibus [108r] Qui per se spiritus videre volueris debet esse

Castus tribus diebus. Postea laua bene manus tuas de aqua, postea, de qua proicias per aerem et perete cum manu ad honorem dominorum dierum, Et sis mundus, totus corpore et balneatus et mundus vestibus indutus.

Postea scribe in manu tua sinistra cum incausto figuram in fecte huius experimenti sub scriptam cum omnibus litteris interioribus sicut stat, sed incipias scribere in domino diei in quo operaris.

Postea accipe de nigro sartagine cum oleo puro et unge manum suprascriptam cum omnibus litteris. Quibus factis dic hanc coniurationem 23 dicibus

**Hyc Hensym caulesym
schemin lemeim
Lechelimnetin calle
Hiernfaucim olfiraramhi
faracim mynelmenty
Henylcaly huheydem
Lotumotemie ylle calle.**

Postea inuoca sigillatim nomina scripta in figura incipiendo a domino diei O tu hamar *vel tu talis sicut fuerit dies eius* Representa te mihi et sic de singulis Quibus sigillatim inuocatis dicas

descendatis et ostendatis vos in palma mea et ostendatis mihi sine fallacia quicquid vos rogo Quia ego firmiter vos coniuro per summam maiestatem et per illum altum deum qui vos creauit et quem vos creditis et tremunt eum celum et terra et mare et

Another experiment for speaking with spirits, through which spirits you will be able to see whatever you wish.

Observe pious abstinence for three days. Afterwards wash your hands well with water. Then cast the water through the air with your hand, to honor the masters of the days. And your whole body should be clean, and having bathed, put on clean garments.

Afterwards, write with ink on your left hand the figure which is written below, with all the interior letters just as shown, but you should begin to write with the master of the day on which you work.

Afterwards, take pure oil from a black frying pan, and anoint the hand with all the letters. When these things have been done, say the following conjuration 23 times.

**Hyc Hensym caulesym
schemin lemeim
Lechelimnetin calle
Hiernfaucim olfiraramhi
faracim mynelmenty
Henylcaly huheydem
Lotumotemie ylle calle.**

Afterwards invoke one by one the names written in the figure, beginning with the master of the day: "Manifest yourself to me, O you Hamar" (or such and such if a different day) and so call upon the rest in order, one by one, saying,

Descend and show yourself in my palm, and show me whatever I ask, without deceit, because I steadfastly conjure you through the Highest Majesty, and through the one high God who created you, and whom you trust, and

abyss et omnia quae in eis sunt.

Et cum apparuerit interroget de quacunque re volueris. Et interim fiat suffumigatio incensi in manum.

Et nota que septem sunt domini dierum, **Hamath** [sic] est dominus dominicae, **Maymon** est Lunae, **Hamar** [sic] Martis, et sic de singulis sicut est in circulo.

Si ergo [109v] paraueris in die Martie, primo scribe **Hamar** et primo eum inuoca, et postea reliquis demones per ordinem sicut in circulo continente.

Postea in fine licentia eis sic,

Ite in pace et quodocunque vos vocauero redite festinastes.

Et statim deleat palma.

before whom all things in heaven, on earth, and in the abyss tremble.

And when he appears, ask of him whatever things you wish. And meanwhile suffumigate your hand with incense.

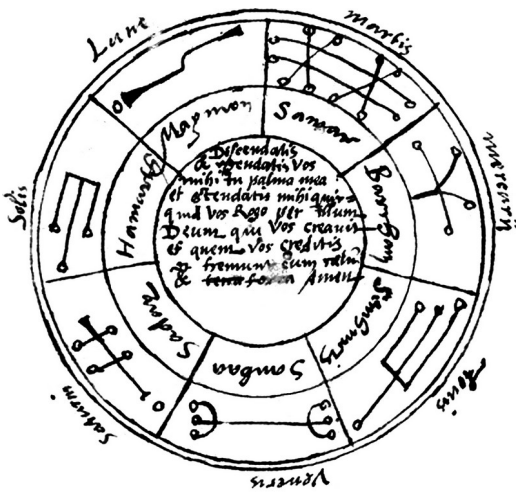
And note that there are seven masters of the days: **Hamath** [sic] is master of Sunday, **Maymon** of Monday, **Hamar** [sic] of Tuesday, and so for the rest as shown in the circle.

So for example, if you want to operate on a Tuesday, first write **Hamar** [sic] and call upon him first, and afterwards call the rest of the daemons in order as shown in the border of the circle.

Afterwards release them thus:

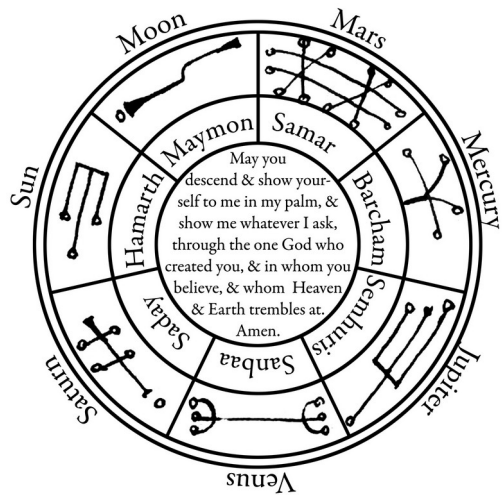
Go in peace, and return quickly whenever I call you.

And you should erase your palm immediately.



¶ Signaculum Salamonis

Imprimis debet (?) fieri forma circuli cum characteribus et nominibus septem planetarum sicuti in precedenti capitulum depictum est. Postea dicas hanc coniurationem. [110r]



The Seal of Solomon

In the first place, the form of the circle should be made, with the characters and names of the seven planets, as depicted in the preceding chapter.

Afterwards, say this conjuration:

¶ Coniuratio

Coniuro uel exorsiso te palma vel speculum per potentiam patris per sapientiam filii per bonitatem spiritus sancti, Amen. Coniuro et exorsiso te per omnes angelos et archangelos, cherubin <et cherubin> et seraphin, per tronos et dominationes, per virtutes et potestates et per quatuor Seniores, et per omnes patriarchas et prophetas, et per omnes apostolos, et per omnes martyres, et confessores, et per omnes virgines et viduas, Et per natiuitatem beate marie virginis, et per omnes sanctos [+et sanctas] dei, et per merita ipsorum et ipsarum. Coniuro et exorsiso te palma vel speculum, per celum et terram, et per solem et lunam, per stellas et havenam (?), maris, et per pluuiy guttas.

Coniuro et exorsiso te per aduentum domini nostri Iesu Christi, per natiuitatem eius, per circumsisionem eius, per baptismum et ieiunium eius, per sudorem suum quem fecit in monte oliueto, per flagellationem et passionem eius.

Coniuro et exorsiso te palma vel speculum per angustias Domini nostri Iesu Christi quem habuit in monte oliueti ubi dixit, Pater si fieri potest transeat a me calix iste.

Conjuration

I conjure and exorcise you, O palm (or mirror) through the power of the Father, through the wisdom of the Son, through the goodness of the Holy Spirit, amen. I conjure and exorcise you through all Angels and Archangels, Cherubim and Seraphin, through the Thrones and Dominations, through the Virtues and the Powers, and through the four Seniors, and through all the patriarchs and prophets, and through all the apostles, and through all the martyrs and confessors, and through all virgins and widows, and through the birth of the blessed Virgin Mary, and through the saints of God – male and female, and through all their merits. And I conjure and exorcise you O palm (or mirror), through the heavens and the earth, through the Sun and the Moon, through the stars and the reed (?) of the sea, and through the drops of rain.

I conjure and exorcise you, through the advent of our Lord Jesus Christ, through his birth, circumcision, baptism, and his fasting, through the sweat which he experienced on the mount of olives,⁶ through his whipping and suffering.

I conjure and exorcise you O palm (or mirror), through the suffering which our Lord Jesus Christ felt on the mountain of olives, where he said, “Father, if possible, take this cup from me.”

Coniuro et exorsiso te palma
vel speculum per quinque
vulnera Christi, per crucem
et mortem et sepulchrum
eius et gloriosam
resurrectionem Christi, per
aduentum spiritus sancti
paracleti ut (?) illumines te et
crescas ut possim in te videre
thesaurum absconditum.
Coniuro et exorsiso te per
lachrimas eius et guttas
sanguinis et sudores eius.
Coniuro te per
commendationem qua patri
animam suam comendauit
[110v]

Coniuro te per
misericordiam factam cum
latronum. Coniuro te et
exorsiso te palma vel
speculum per quatuor
euangelistas Lucam,
Marcum, Iohannem, et
Matheum. Per Tremendum
diem iudicii in quo iudicio
dominus est laudabilis et
potens iudic{ium} (?) super
omnes fines terre. Coniuro te
per aerem, ignem, aqua, et
terram ut sis Lucid{um} et in
te possim videre thesaurum
absconditum per virtutem
dei viui et veri patris
omnipotentis cuius regni
non erit finis.

¶ Hanc coniurationem dicas versus
orientem respiciendo palmam vel
speculum, et fac circulum ab oriente. Et
hoc debet fieri in Mayo vel in Iulio vel in
Septembri, non alio tempore, ante ortum
solis. Quia tunc Saturnus maxime regnat.

I conjure and exorcise you, O
palm (or mirror), through the
five wounds of Christ, through
his cross and death and
sepulcher, and through the
glorious resurrection of
Christ, through the advent of
the Holy Spirit, the Paraclete,
that you illuminate yourself
and become visible, in order
that I may be able to see the
hidden treasure in you. I
conjure and exorcise you
through his tears and drops of
blood and sweat. I conjure you
through the entrusting which
he made when he entrusted
his soul to the Father.

I conjure you through the pity
which he showed to the
thieves. I conjure and exorcise
you, O palm (or mirror),
through the four evangelists –
Luke, Mark, John, and
Matthew, through terrible Day
of Judgment when the Lord,
praiseworthy and mighty, will
pronounce judgment over all
the ends of the Earth.

I conjure you through the air,
the fire, the water, and the
earth, that you become full of
light, so that I am able to see
the hidden treasure, through
the virtue of the living and
true God, the father almighty,
whose rule has no end.

You should say this conjuration facing
east, while looking at the palm or mirror,
and make the circle by [=while facing?] the
east. And this must be done in May, July,
or September, not at any other time, and
before sunrise, because then Saturn has the
greatest dominion.