

HEPTA- MERON

OR

ELEMENTS OF MAGICK

BY PETER OF ABANO,
PHILOSOPHER

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Editor's introduction.

This short grimoire occupies a curious position in the history of occult literature. It was published as part of a collection of supplementary material to Agrippa's *Three Books of Occult Philosophy* when that was reprinted in an undated (ca. 1600) edition of Agrippa's *Opera*. The other texts in that volume were *De Occulta Philosophia, seu de caeremoniis Magicis, Liber quartus* – the spurious “Fourth Book” attributed to Agrippa which had been circulating since the 1550s, two tracts on Geomancy – one ascribed, probably genuinely, to Agrippa, the other, *Geomatiæ Astronomicæ*, attributed to one Gerard of Cremona and describing a curious technique which involved the use of Geomancy to create an artificial astrological figure; *De Magia Veterum* by “Arbatel” (better known as the “Arbatel of Magic”), previously published in an edition dated 1575 at Basle, a dialogue, *De illorum Dæmonum qui sub Lunari collimiitio versantur* (on those spirits which are exercised in the sublunary bounds), and a number of minor works on magic and divination. The first six of these texts were published in an English translation by Robert Turner in 1655.* The *Fourth Book* and *Heptameron* were later plagiarised by Francis Barrett, and form parts two and three of Book Two of *The Magus*.

The authorship of the *Heptameron* is ascribed to one Peter of Abano (Pietro d'Apono) who lived 1253-1316, wrote on medical matters, and towards the end of his life got into trouble with the Inquisition.† Some of his undisputed works deal, *inter alia*, with astrological images and the talismanic use of the same.‡ Abano is cited as a source by Renaissance writers on magic such as Ficino (in *De Vita*) and Agrippa. The *Heptameron*, however, was unknown prior to its first appearance in the late 16th century, and may well have been an opportunistic piece of hack-work, with the ascription cashing in on Peter of Abano's fame. In its first publication it was bound up with the “Fourth Book”, thought to be the genuine work of Agrippa by many Renaissance magicians (though Wier, Agrippa's pupil, had denounced it at an imposture when it first appeared after its purported author's death; and when it was printed in Agrippa's *Opera*, the contents page noted that it was believed to be spurious), and refers back to that text at various places. The seals of the Angels and the names associated with the seasons appear in some versions of the *Liber Juratus* (*Sworn Book of Honorius*), a late medieval work (the seals also appear in one of the magical texts published by Scot in the *Discoverie of Witchcraft*); some of the conjurations in the first part closely resemble those in the *Goetia* (*vide* the Mathers-Crowley edition). The general procedure in the first part is based on the Solomonic cycle of grimoires, albeit somewhat simplified, though the planetary material in the second part does not appear to be (rather, it derives at least partly from the *Liber Juratus*).

Both footnotes and endnotes are by the present editor; the latter deal solely with translation issues.

Frater Tanzend Stern.
February 27th, 2002 e.v.

* I have no information concerning previous publications, except that one in which it was bound up with pseudo-Agrippa was in print by 1582; in that year it is referred to in John Dee's spirit diaries.

† According to a note in Charles Boer's translation of Ficino's *De Vita* this was because, *inter alia*, he denied the existence of the Devil.

‡ Cited in D.P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella*, and Frances A. Yates, *Giordano Bruno and the Hermetic Tradition*. I have not had a chance to consult them directly.

HEPTAMERON

or

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by

PETER OF ABANO, PHILOSOPHER



IN THE FORMER BOOK, which is the fourth book of *Agrippa*, it is spoken sufficiently of magical ceremonies and initiations. But, because he seems to have written for the learned and experienced in this Art, and because he does not treat of the details of the Ceremonies but rather speaks of them in general terms, it was thought advisable to add thereto the Magical Elements of Peter de Abano, that those who are hitherto ignorant and have not tasted of magical superstitions might have at hand¹ the knowledge of² how they may enage themselves therein. For we see in this book an introduction³ to Magical vanity, displaying – ready for use, as it were⁴ – the distinct functions of spirits,⁵ how they are to be drawn to discourse and communication: what is to be done every day, and every hour: and how they shall be read, as if they were described syllable by syllable. In brief, in this book are kept all principles of magical conveyences⁶ which are genuine steps towards magical operations. But because the greatest power is attributed to the Circles (for they are a form of defence to make the operator safe from the evil spirits), we shall treat first of the composition of a Circle.*

Of the Circle and its composition

THE FORM of Circles is not always constant, but is to be changed according to the order of the Spirits that are to be called, their places, times, days and hours. For in making a Circle, it ought to be considered in what season of the year, what day, and what hour it is to be done; what Spirits you would call, to what Star and Region they belong, and what function they have. Therefore let there be made three circles nine feet across,[†] a hand's breadth apart: in the middle circle write first the name of the hour wherein you do the work; second, write the name of the Angel of the hour; in the third place, the Sigil of the Angel; fourthly, the name of the Angel that rules the day when you do the work, and his Ministers.[‡] In the fifth place, the name of the present season. Sixthly, the name of the Spirits ruling in that part of time, and their Presidents.[§] Seventh, the name of the head of the sign ruling in the season when you work. Eighth, the name of the earth according to the season; ninth, completing the

* This paragraph appears to be a species of editor's introduction; if the *Heptameron* originated as a work in its own right, this may have been interpolated by whoever first bound it up with the *Fourth Book*.

† An example is given after the conjurations; actually, four concentric circles need to be drawn, giving three bands round the outside in which to write the names.

‡ These are the three "Angels of the day" listed in the tables of the days of the week.

§ *i.e.* the "Angels of the Season" listed below.

middle circle, the names of the sun and moon according to the rule of seasons; for as the seasons change, so are the names to be changed. In the outermost circle, let there be drawn in the four angles the names of the presidential Angels of the air for that day wherein you work: to wit, the name of the King and his three ministers.* Without the circle, in four angles, let Pentagrams be made. In the inner circle, let there be written four divine names with Crosses interposed. In the middle of the circle, towards the East, let *Alpha* be written, and towards the west let there be written *Omega*, and let a cross divide the middle of the circle. When the circle is thus finished, you proceed according to the rules written below.

Of the names of the hours and their presiding Angels

IT IS also to be known, that the Angels rule the hours in a successive order, according to the course of the heavens and planets unto which they are subject:† so that the spirit which governs the day also rules the first hour of that day; the second from this‡ governs the second hour, the third governs the third and so forth. When seven hours of the seven planets have passed, return again to the first, which rules the day. So, we shall first speak of the names of the hours:§

<i>Hours of the day</i>	<i>Hours of the night</i>
1 Yayn	Beron
2 Ianor	Barol
3 Nasnia	Thari
4 Salla	Athir
5 Sadedali	Mathon
6 Thamur	Rana
7 Ourer	Netos
8 Tamic	Tafrac
9 Neron	Sassur
10 Iayon	Aglo
11 Abai	Calerua
12 Natalon	Salam

Of the names of the angels and their sigils, it is spoken in the proper place. Now must be given the names of the times and seasons. The year, then, is divided into four parts, that is, spring, summer, autumn and winter, to which are given these names:**

* This is a problem on Wednesdays, Thursdays and Fridays: the Kings of the days of Mercury and Jupiter have two ministers each, that of the day of Venus has four.

† A slightly misleading statement; this system of Planetary Hours has no direct connection with the motions of the Planets.

‡ *i.e.*, the next in the “magical order” of the Planets (Saturn, Jupiter, Mars, Sol, etc).

§ These names are close but not identical to those in the *Key of Solomon*.

** These names for the four seasons appear with minor variations in the *Liber Juratus* or *Sworn Book of Honorius*.

	<i>Spring</i>	<i>Summer</i>	<i>Autumn</i>	<i>Winter</i>
<i>Name of the season:</i>	Talui	Casmaran	Ardarel	Farlas
<i>Angels of the</i>	Caracasa	Gargatel	Tarquam	Amabael
<i>season:</i>	Core	Tariel	Gualbarel	Ctarari
	Amatiel	Gaviel		
	Commissoros			
<i>Head of the Sign</i>	Spugliguel	Tubiel	Torquaret	Altarib
<i>Name of the earth</i>	Amadai	Festatui	Rabianira	Gernia
<i>Name of the Sun</i>	Abraym	Athemay	Abragini	Commutaf
<i>Name of the Moon</i>	Aguista	Armatas	Mtasignias	Affaterim

Of the consecrations and blessings

The blessing of the circle

After the circle has been duly complete, sprinkle it with holy or lustral water, and say:

Asperges me Domine hyssopo et mundabor: lavabis me, et super nivem dealbabor.

Thou shalt sprinkle⁷ me with hyssop, Lord, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

The blessing of the perfumes

Deus Abraham, Deus Isaac, Deus Jacob, benedic huc creaturas specierum, ut vim et virtutem odorum suorum amplient, ne hostis nec phanstasm in eas intrare possit per Dominum nostrum IESUM CHRISTUM, etc.

God of Abraham, God of Isaac, God of Jacob, bless here the creatures of this kind, that they may increase the power and virtue of their odours, so that no hostile force or phantasm may be able to enter in them, by our Lord JESUS CHRIST, &c.

Then it is to be sprinkled with holy water.

The exorcism of the fire, on which the perfumes are to be placed

Let the fire which is to be used for the fumigations be in a new clay or earthen⁸ vessel. Further, it is to be exorcised in this manner:

Exorcizo te creatura ignis, per illum, per quem factu sunt omnia, ut statim omne phanstasma ejicias ante, ut nocere non possit in aliquo.

I exorcize thee, creature of Fire, by him through whom all things were made, that thou may immediately cast out all phantasms from thee, that they may bring harm to none.

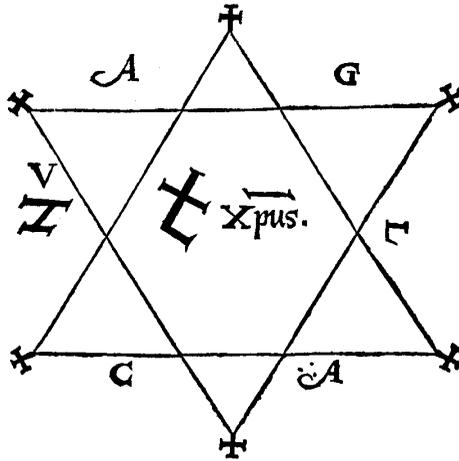
Then say:

Benedice Domine creaturam istam ignis, et sanctifica, ut benedicta sit, in collaudationem nomininis tui sancti, ut nullo nocumento sit gestantibus nec videntibus, per Dominum nostrum IESUM CHRISTUM, &c.

Bless, o Lord, this creature of fire, and sanctify it, that it may be blessed, to the praise of thy sacred name, that no harm may come to the Exorcists or spectators, by our Lord JESUS CHRIST, &c.

Of the vestments and pentacle

Let the vestments be those of a priest, if this can be done; if these cannot be had, let them be linen and spotlessly clean. Next take this pentacle, made in the day and hour of Mercury, the moon waxing, on a sheet of kidskin parchment. But first it should have a Mass of the Holy Ghost said over it, and be asperged with the water of baptism.*



Oration to be spoken while assuming the vestments

ANCOR AMACOR AMIDES THEODONIAS ANITOR: *per merita angelorum tuorum sanctorum Domine, induam vestimenta salutis: ut hoc quod desidero, possim perducere ad effectum, per te sanctissime ADONAY, cuius regnum permanet per omnia sæcula sæculorum. Amen.*

ANCOR AMACOR AMIDES THEODONIAS ANITOR: *by the merits of thy holy angels, Lord, I shall put on the garments of salvation, that what I desire I may be able to bring into effect, through thee, most holy ADONAI, whose kingdom shall endure throughout the ages.⁹ Amen.[†]*

* Variant forms of this design occur in other magical texts, including the *Grimoire of Honorius* (with multiple inclosing circles bearing Divine Names) and the *Sepher Mafteah Shelomoh*, a Solomonic text in Hebrew (probably of the 17th century c.e. or slightly earlier). The practical interpretation of “Mass of the Holy Ghost” and “water of baptism” varies between magical traditions.

† A near-identical prayer occurs in the *Key of Solomon*.

Of the method of working

Let the Moon be increasing, and equal, if possible, and let her not be combust.* The operator ought to be clean and purified for nine days before the beginning of the work, and let him be confessed and receive Communion. Let him have ready the perfume appropriate to the day wherein he would perform the work. He ought also to have holy water from a priest, and a new earthen vessel with fire, a vesture and a pentacle: and let all these things be rightly and duly consecrated and prepared. Let one of the assistants¹⁰ carry the earthen vessel full of fire, and the perfumes, and let another bear the book,[†] another the garment and pentacle, and let the Master carry the sword, over which there must be said one Mass of the Holy Ghost; and on the middle of this sword let there be written this name **AGLA +**, and on the other side thereof the name **+ ON +**. As he proceeds to the place of the working,¹¹ let him continually say Litanies, and let the assistants respond. When he reaches the place where he wishes to make the circle, let him trace the lines of the circle, as we have described above. After he has made it, let him sprinkle the circle with holy water, saying *Asperges me domine &c.*[‡]

The Master then should be purified with fasting, chastity and abstinence from all luxury over the space of three whole days before the day of the operation. On the day of the work itself, let him assume the vestments, with the pentacles, perfumes and other things necessary for the composition of the circle. And let him invoke the angels of the four parts of the world, which govern the seven planets, the seven days of the week, colours and metals; whose names you shall see in their places. And with bended knees, invoking the said angels, let him say:

O (angeli supradicti)¹² estote adjuutores meæ petitioni, et in adiutorium mihi in meis rebus et petitionibus.

O (aforementioned Angels), be assistants to my request, and be my assistants¹³ in my affairs and petitions.

Then let him call the Angels from the four parts of the world[§] which rule the air on that day in which the work or experiment is being done, and, specially beseeching all the names and spirits written in the Circle, let him say:

O vos omnes, adjuro atque contestor per sedem ADONAI, per HAGIOS, O THEOS, ISCHUROS, ATHANATOS, PARACLETOS, ALPHA et OMEGA, et per hæc tria nomina secreta: AGLA, ON, TETRAGRAMMATON, quod hodie debeatis adimplere quod cupio.

* A technical term in astrology: it means within three degrees of longitude of the Sun, so that the Sun's influence is considered to swamp that of the body in question. My thanks to Frater O.B. for this information.

† Possibly the *Liber Spirituum*, or simply a book of conjurations. Nothing further is said about it in the *Heptameron*, although the Book of Spirits is discussed at length by pseudo-Agrrippa.

‡ As above.

§ Probably means the Angels of the Quarters for each day, given in the planetary tables forming the second half of the *Heptameron*. So which Angels were meant in the previous part?

O all ye, I adjure and call ye, by the seat of ADONAI, by HAGIOS, O THEOS, ISCHUROS, ATHANATOS, PARACLETOS, ALPHA and OMEGA, and by these three secret names, AGLA, ON, TETRAGRAMMATON, that today ye may be bound to satisfy my desires.

These things being performed, let him read the Conjunction assigned for the day when the experiment is made, as given below. If they be stubborn and refractory, not yielding obedience to the Conjunction assigned to the day, nor to the prayers made before, then use the following conjurations and exorcisms.

*An exorcism of the Spirits of the Air**

NOS facti ad imaginem Dei, dotati potentia Dei, et eius facti voluntate, per potentissimum et corroboratum nomen Dei, EL, forte ed admirabile vos exorcizamus (name of spirit or order of spirits here) et imperamus per eum qui dixit, et factum est, et per omnia nomina Dei, et per nomen ADONAI, EL, ELOHIM, ELOHE, ZEBAOOTH, ELION, ESHERCHIE,† IAH, TETRAGRAMMATON, SADAI: Dominus Deus, excelsus, exorcizamus vos, atque potenter imperamus, ut appareatis statim nobis hic juxta circulum in pulchra forma, videlicet humana, et sine deformitate etc tortuositate aliqua. Venite vos omnes tales, quia vobis imperamus, per nomen Y et V quod Adam audivit, et locutus est; et per nomen Dei AGLA, quod Lot audivit, et factus salvus cum sua familia: et per nomen IOTH, quod Jacob audivit ab angelo secum luctante, et liberatus est de manu fratris sui Esau; et per nomen ANAPHEXATON, quod Aaron audivit, et loquens, et sapiens factus est: et per nomen ZEBAOOTH, quod Moyses nominavit, et omnia flumina et paludes de terra Aegypti, versæ fuerant in sanguinem: et per nomen ECERCHIE‡ ORISTON, quod Moyses nominavit, et omnes fluvii ebullierunt ranas, et ascenderunt in domos Aegyptiorum, omnia destruentes: et per nomen ELION, quod Moyses nominavit, et fuit grando talis, qualis non fuit ab initio mundi: et per nomen ADONAY, quod Moyses nominavit, et fuerunt locustæ, et apparverunt super terram Aegyptiorum, et comederunt quæ residue erat grandini:14 et per nomen ALPHA et OMEGA, quod Daniel nominavit, et destruxit Beel, et draconem interfecit: et in nomine EMANUEL, quod tres pueri, Sidrach, Misach et Abednego in camino ignis ardentis cantaverunt, et liberati fuerunt: et per HAGIOS, et per sedem ADONAY, et per O THEOS, ISCYROS, ATHANATOS, PARACLETUS: et per hæc tria secreta nomina, AGLA, ON, TETRAGRAMMATON, adjuro, contesior, et per hæc nomina, et per alia nomina Domini nostri Dei omnipotens, vivi et veri vos qui vestra culpa de coelis ejecti fuistis usque ad infernum locum, exorcizamus, et viriliter imperamus per eum qui dixit et factum est; cui omnes obediunt creaturæ et per illud tremendum Dei judicium: et per mare omnibus incertum vitricum, quod est ante conspectum divinæ majestatis, gradiens et potentiate: et per quatuor divinis animalia .T.§ ante sedem divina majestatis, gradientia, et oculos antem et retro habentia: et per ignem ante eius thronam circumstatem, et per sanctos angelos

* Appears to combine elements of various conjurations from the *Goetia*.

† Probably a corruption of *Asher Eheieh* (see Exodus 3:14 et seq).

‡ Possibly a corruption of *Asher Eheieh*; the Mathers-Crowley *Goetia* has that, anyway.

§ Could simply be a shorthand instruction for tracing a ‘T’ at this point.

*coelorum .T. et per eam, quæ Ecclesia Dei nominatur: et per summam sapientiam omnipotentis Dei viriliter exorcizamus, ut nobis hic ante circulum appareatis, ad faciendam nostrum voluntatem, in omnibus, provet placuerit nobis: per sedem **BALDACHIÆ**, et per hoc nomen **PRIMEUMATON**, quod Moyses nominavit, et in cavernis abyssi suerunt profundati vel absorpti, Datan, Corah, et Abiron: et in virtute istius nominis **PRIMEUMATON**, tota coeli militia compellante, maledicimus vos, privamus vos omni officio, loco, et gaudio vestro usque in profundum abyssi, et usque ad ultimum diem iudicii vos ponimus, et relegamus in ignem æternum, et in stagnum ignis et sulphuris, nisi statim appareatis hic coram nobis, ante circulum ad faciendum voluntatem nostram. In omnibus venite per hæc nomina: **ADONAY ZEBAOth**, **ADONAY AMIOREM**. Venite venite, imperat vobis **ADONAY SADAY**, Rex regum potentissimus et tremendissimus, cuius vires nulla subterfugere potest creatura, vobis pertinacissimis futuris nisi obedieritis et appareatic ante hunc circulum, affabile subito, tandem ruina flebilis miserabilisque; et ignis in perpetuum inextinguibilis vos manet. Venite ergo in nomine **ADONAY ZEBAOth**, **ADONAY AMIOREM**; venite, ventie; quid tardatis? festinate, imperat vobis **ADONAY SADAY**, Rex regum, EL, ATY, TITEIP, AZIA, HYN, IEN, MINOSEL, ACHADAN, VAY, VAA, EY, HAA, EYE, EXE, A, EL, EL, EL, A, HY, HAU, HAU, HAU, VA, VA, VA, VA.*

*WE, made in the image of God, imbued with the power of God, and created according to his will, by the most powerful and mighty name of God, EL, strong and admirable, we exorcize you (name of spirit or order of spirits here) and command you by him who spoke and it was done, and by all the names of God, and by the names **ADONAI**, **EL**, **ELOHIM**, **ELOHE**, **SABAOth**, **ELION**, **ASHER EHEIEH**, **IAH**, **TETRAGRAMMATON**, **SHADDAI**, Lord God most high, we exorcize you and powerfully command you, that you appear immediately here next to this Circle, in a fair human form,¹⁵ without any manner of deformity or tortuosity. Come all you such because we command you by the name **YOD** and **VAU** which Adam heard, and spoke; and by the name of God, **AGLA**, which Lot heard and was saved with his family; and by the name **IOTH**, which Jacob heard from the angel wrestling with him and was freed from the hand of his brother Esau; and by the name **ANAPHEXATON**, which Aaron heard and spoke and was made wise; and by the name **SABAOth**, which Moses named, and all the rivers and pools of the land of Egypt became turned into blood; and by the name **ECERCHIE ORISTON**, which Moses named, and all the rivers brought forth frogs, and they ascending into the homes of the Egyptians destroying everything: and by the name **ELION**, which Moses named, and there was such hail as had not been from the beginning of the world; and by the name **ADONAI**, which Moses named, and there were locusts, and they appeared over the land of Egypt and consumed all that remained from the hail; and by the name **SCHEMES AMITHA**, which Joshuah called upon, and the Sun stayed his course;¹⁶ and by the name **ALPHA** and **OMEGA**, which Daniel named and destroyed Bel and slew the Dragon:* and in the name **EMMANUEL**, which the three youths, Shadrach, Meshach and Abednego sang in the furnace of blazing fire and were freed; and by **HAGIOS**, and by the seat of*

* The reference is to the apocryphal Old Testament book *Bel and the Dragon*, an interpolation into the Book of Daniel, which satirises the Babylonian priesthood.

ADONAI, and by **O THEOS**, **ISCHUROS**, **ATHANATOS**, **PARACLETUS**: and by these three secret names, **AGLA**, **ON**, **TETRAGRAMMATON**, I adjure and constrain you, and by these names, and by the other names of our Lord the true and living God almighty, you who for your crimes were cast out of heaven, even unto the infernal region,¹⁷ we exorcize and powerfully command you by him who spoke and it was done, and whom all created things obey, and by the terrible judgements of God, and by the uncertain sea of glass, which is before the sight of the divine majesty, mighty and powerful, and by the four sacred beasts .T. before the seat of the divine majesty, having eyes before and behind: and by the fire round about the throne, and by the holy angels of heaven .T. and by her, called the Church of God,¹⁸ and by the supreme wisdom of God, we potently¹⁹ exorcize you, that you appear to us before this circle, to the fulfillment of our wills in all things that are pleasing to us: by the seat of **BALDACHIA**, and by this name, **PRIMEUMATON**, which Moses named, and Dathan, Korah and Abiron were swallowed up in the depths of the abyss: and by the power of that name **PRIMEUMATON**, which commands all the hosts of heaven, we will curse you, we will deprive you of your office, place and joy, we will set you in the depths of the abyss until the final day of judgement, and cast you down into eternal flame, and into pools of fire and sulphur, unless you immediately appear in our presence, before the circle to do our will. Therefore come ye, by these names: **ADONAI SABAOTH**, **ADONAI AMIOREM**. Come, come, **ADONAI SHADDAI**, the almighty King of kings, most powerful and most terrible, whose might no creature can escape commands you, for you, most stubborn ones, unless you obey and appear immediately and affably before this circle, there will eventually be [for you] a tearful and miserable fall, and the fire that never goes out,²⁰ awaits you. Therefore come in the name of **ADONAI SABAOTH**, **ADONAI AMIOREM**; come, come, why do you delay? hurry, for **ADONAI SHADDAI**, King of kings, commands you, EL, ATY, TITEIP, AZIA, HYN, IEN, MINOSEL, ACHADAN, VAY, VAA, EY, HAA, EYE, EXE, A, EL, EL, EL, A, HY, HAU, HAU, HAU, VA, VA, VA, VA.²¹

A prayer to God, to be said in the four parts of the world, in the Circle

AMORULE, **TANEBA**, **LATISTEN**, **RABUR**, **TANEBA**, **LATISTEN**, **ESCHA**, **ALADIA**, **ALPHA ET OMEGA**, **LEYSIR**, **ORISTON**, **ADONAY**: *Clementissime pater mi coelestis, miserere mei, licet peccatoris, clarifica in me hodierno die, licet indigno filio tuo tuæ potentia brachium, contra hos spirius perticinacissimos: ut ego, te volente, factus tuorum divinorum operum contemplator, possim illustirari omni sapientia, et semper glorificare et adorare nomen tuum. Suppliciter exoro te, et invoco, ut tuo iudicio hi spiritus: quos invoco, convicti et consiricti, veniant vocati et dent vera responsa, de quibus eos interrogavero: dentque et deferant nobis ea quae per me vel nos præcipitur eis, non nocentes alicui creaturae, non ladentes, et neminem terrentes: sed petitionibus meis, in omnibus quæpræcipiam eis, sint obedientes.*

AMORULE, TANEBA, LATISTEN, RABUR, TANEBA, LATISTEN, ESCHA, ALADIA, ALPHA AND OMEGA, LEYSIR, ORISTON, ADONAI: *My most merciful heavenly father, have mercy on me, although a sinner, make the strength of thy arm bright today in me, although thy unworthy son, against those most obstinate spirits, that I – by thy will – may be made a contemplator of thy divine works, that I may be fit to be illuminated with all wisdom, and to always glorify and adore thy name. I humbly entreat thee, and invoke thee, that by thy justice these spirits which I call on shall be bound and constrained to come when called and give true answers concerning whatever I ask them about; and that they may declare and show to us those things which by me or us may be commanded, not harming any creature, neither injuring nor terrifying any; but may they be obedient to my requests in all things which I may command them.*

Then, standing in the middle of the circle, let him hold the appropriate Pentacle in his hand, and let him say:

Per pentaculum Salomonis advocati, dent mihi responsum verum.

By the pentacle of Solomon I have called [them], may they give me a true response.

Then say:*

BERALANENSIS, BALDACHIENSIS, PAUMACHLÆ et APOLOGIA SEDES; *per Reges potestatesque magnanimas, ac principes præpotentes, genio, Liachidæ, ministri tartarea sedis; Primac, hic princeps sedis Apologia; nona cohorte: Ego vos invoco, et invocando vos conjuro, atque supernæ Majestatis munitus virtute, potenter impero, per eum qui dixit et factum est, et cui obediunt omnes creaturæ et per hoc nomen ineffabile, TETRAGRAMMATON, ה ו ה י, IEHOVAH, in quo est plasmatum omne sæculum, quo audito elementa corrunt, aer concutitur, mare retrogradatur, ignis extinguitur, terra tremit, omnesque exercitus coelestium, terrestrium et infernorum tremunt, turbantur et corrunt: quatenus cito et sine mora et omni occasione remote, ab universis mundi partibus veniatis, et rationabiliter de omnibus quæcunque interrogavero, respondeatis vos, et veritas pacificem, visibiles, et affabiles: nunc et sine mora maniestantes, quod cupimus: conjurati per nomen æterni, vivi, et veri Dei, HELIOREN; et mandata nostra perficientes, persistentes semper usque ad inem et intentionem meam, visibiles nobis, et affabiles, clara voce, nobis intelligibili, et sine omni ambiguitate.*

BERALANENSIS, BALDACHIENSIS, PAUMACHLÆ and APOLOGIA SEDES; *by the Kings and great powers and powerful princes, genii, Liachidæ, minsters of the Tararean Seat; and by the chief prince of the seat of Apologia in the Ninth Legion: I call you, and in calling you conjure you. And being armed with power from the Supreme Majesty, I powerfully command you, by him who spoke and it was done, and whom all creatures obey: and by the ineffable name, TETRAGRAMMATON, ה ו ה י, IEHOVAH, in which is the shaping of all the ages,²² at the sound of which²³ the elements are*

* The following speech is addressed to the spirits conjured, and closely resembles part of the first conjuration from the *Goetia*.

overthrown, the air is shaken, the sea runs back, the fire is extinguished, the earth quakes, and all the terrestrial, celestial and infernal hosts tremble, are troubled and confounded. Wherefore come, quickly and without delay, from all parts of the world; come and reply rationally concerning all things soever which I shall question you concerning; and come peacably, visibly, and affibly, because we desire it, being conjured by the name of the eternal, living and true God, HELIOREN, and carrying out our commissions, enduring unto the end, and according to my intention, visible to us, and affable, clear of voice, intellegible to us and without any ambiguity.

Visions and apparitions

These things duly performed, infinite Visions will appear, along with phantasms of the beating of organs and all kinds of musical instruments: which is caused by the spirits, that the companions,²⁴ driven by terror, might flee the circle, for they can do nothing against the Master. After this you will see an infinite company of archers, with an infinite crowd of horrible beasts which will so compose themselves, as if they would devour the companions: nevertheless, let them fear nothing. Then, let the priest or Master²⁵ say, putting his hand on the Pentacle:

Fugiat hinc iniquitas vestra, virtute vexilli Dei.

Let your iniquity flee this place,²⁶ by the virtue of the banner of God.

Then the spirits are compelled to obey the master, and the companions will see no more. Then let the Exorcist, holding his hand near the Pentacle, say:

Ecce pentaculum Salamonis, quod ante vestram adduxi prasentiam: ecce personem exorizatoris, in medio exorcismi, qui est optime a Deo munitus, intrepidus, providus, qui viribus potens vos exorcizando invocavit et vocat. Venite ergo cum festinatione in virtute nominum istorum, AYE, SARAYE, AYE, SARAYE, AYE, SARAYE, ne differatis venire, per nomina aterna Dei vivi et veri ELOY, ARCHIMA, RABUR: et per hoc prasens pentaculum quod super vos potenter imperat: et per virtutem coelestium spirituum, dominorum vestrorum: et per personam exorcizatoris, conjurati, festinate venire et obidere praceptorum vestro, qui vocatur Octinomos.*

Behold the Pentacle of Solomon, which I have brought before your presence. Behold the person of the exorcist in the midst of the exorcism, who is well armed from God, fearless, far-seeing; who by potently²⁷ exorcizing has invoked and calls you. Therefore come with haste, by the virtue of these names, AYE, SARAYE, AYE, SARAYE, AYE, SARAYE, not hesitating to come, by the eternal names of the true and living God, ELOY, ARCHIMA, RABUR: and by the pentacle presented here, which powerfully reigns over you: and by the virtue of the Celestial spirits, your lords; and by the person of the exorcist, being conjured make haste to come and obey your master who is called Octinomos.†

* Almost certainly a corruption of *Eheieh Asher Eheieh* (אֵהִיֶּה אֲשֶׁר אֵהִיֶּה).

† Literally, “the eightfold name.” In Hermeticism and Graeco-Egyptian magic the number eight was of significance representing (a) the primal company of Egyptian Gods and (b) the ‘celestial sphere’ beyond the spheres of the ‘planets’ and thus outside their influence.

This done, there will be hissing in the four parts of the world. And you will immediately see great movement; and when these are seen, you should say:

Quid tardatis? quid moramini? quid facitis? pręparate vos, et obedite pręceptori vestro, in nomine Domini Bathat vel Vachat²⁸ super Abrac ruens, superveniens, Abeor, super Aberer.

Why stay you? why do you delay? what are you doing? prepare yourselves and obey your master, in the name of the Lord Bathat or Vachat rushing over Abrac, Abeor coming upon Aberer.

Then they will immediately come in their proper form. And when you see them next of the circle, hold out the Pentacle, covered in fine linen, and let it be uncovered, and say:

Ecce conclusionem vestram, nolite fieri inobedientes

Behold your doom²⁹ if ye refuse to be obedient

and suddenly they will appear in a peacable form and will say to you:

Pete quid vis, quia nos sumus parati complere omnia mandata tua, quia Dominus ad hæc nos subjugavit.

Ask what thou wilt, for we are prepared to carry out all thy commands, for the Lord has harnessed us thereunto.

When the spirits have appeared, then you should say:

Bene veneritis spiritus, vel reges nobilissimi, quia vos vocavi per illum cui omne genu flectitur, coelstium, terrestrium et infernorum: cuius in manu omnia regna regum sunt, nec est qui suæ contrarius esse possit majestati. Quatenus constringo vos, ut hic ante circulu, visibiles, affabiles permaneatis, tamdiu tamque constantes, nec sine licentia mea recedatis, donec meam sine fallacia aliqua et veredicem perficiatis voluntatem, per potentia illum virtutem, qui mari posuit terminum suum, quem præterire non potest, et lege illius potentia non pertransit fines suos, Dei scilicet altissimi, regis, domini, qui cuncta creavit, Amen.

Welcome spirits, or most noble kings, for I have called you by him to whom all knees bend, in heaven and on the earth and under the earth: in whose hands are the kingdoms of all kings, whose majesty none can contradict.³⁰ Wherefore I constrain you that you remain affable and visible before this circle, so long and so constant, nor shall you depart without my permission, until you have performed my will truly and without any deception, by virtue of the power of him who has set the sea her bounds, beyond which she cannot go, nor pass the limits of the law of his power, that is to say God the most high, king, lord, who created all. Amen.*

* “or most noble kings” is probably a gloss, a phrase to be substituted depending on the rank of the Spirits addressed.

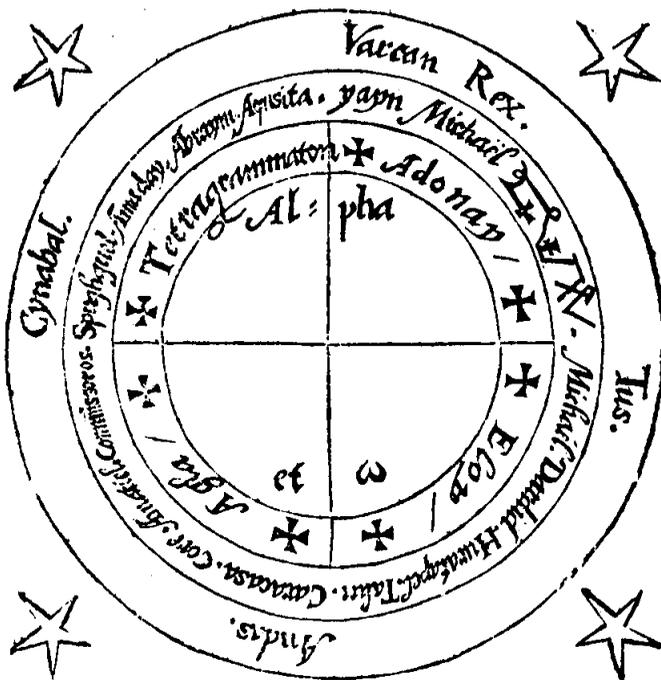
Then command what you will, and it shall be. After this, license them to depart thus:
 + *In nomine Patris, Filii, et Spiritus Sancti, ite in pace ad loca vestra: et pax sit inter nos et vos; parati sitis venire vocati.*

+ *In the name of the Father + the Son + and the Holy Ghost, go in peace to your places, and let there be peace between us and you; be ready to come when called.*

These are the things Peter of Abano has said concerning the elements of Magick.*

Moreover, in order that you may understand the means of making the circle, I will append one figure. So, if someone wants to construct a circle in springtime, on the first hour of the Lord's day, its form will be that shown in the following figure.

The figure of a Circle for the first hour of Sunday, in the season of spring



* While this statement appears to mark the end of the work, the following section is quite clearly an integral part of it, and is repeatedly referenced in the first section.

Considerations of the days of the week, and the Conjurations thereof

IT NOW REMAINS to explain the week, the individual days thereof and the spirits who rule them: first, concerning the Lord's day.

Considerations of Sunday

The Angel of Sunday:

MICHAEL



His Sigil:*

His Planet:



The Sign of the Planet:



The name of the Fourth Heaven:

Machen†

The Angels of Sunday:

Michael, Dardiel, Huratapel

The Angels of the Air ruling Sunday:

Varcan rex.

Minsters:

Tys, Andas, Cynabal

The wind under which the above Angels of the Air are:

Boreas, the North Wind

The angels of the fourth heaven ruling Sunday, who should be called from the four parts of the world:

In the East: *Samael, Baciell, Atel, Fabriell, Vionatraba*

In the West: *Anael, Pabel, Ustael, Burchat, Suceratos, Capabili*

In the North: *Aiel, Aniel (also called Aquiel), Masgabriel, Sapiel, Matuyel*

In the South: *Habudiel, Machasiel, Charsiel, Uriel, Naroniel*

The fumigation of Sunday:

Red-Sanders

The Conjunction of Sunday

Conjuro et confirmo super vos angeli fortes Dei, et sancti, in nomine ADONAY, EYE, EYE, EYA, qui est ille, qui fuit,³¹ est et erit, EYE, ABRAYE: et in nomine SADAY, CADOS, CADOS, CADOS, alte sedentis super Cherbim, et per nomen magnum ipsius Dei fortis et potentis, exaltatique super omnes coelos EYE, SARAYE, plasmatoris seculorum, qui creavit mundum, coelum, terram, mare et omnia quæ in eis sunt in primo die, et sigillavit ea sancto nomine suo PHAA: et per nomina sanctorum angelorum, qui dominantur in quarto exercitu, et serviunt coram potentissimo SALAMIA, angelo magno et honorato: et per nomen stellæ quæ est SOL, et per signum, et per immensum nomen Dei vivi, et per nomina omnia prædicta, conjuro te MICHAEL angele magne, qui es præpositus Diei Dominicæ et per nomen ADONAY, Dei Israel, qui creavit mundum, et quicquid in eo est, quod pro me labores, et adimpleas omnem meam petitionem, juxta meum velle et votum meum, in negotio et causa mea:

* The sigils of the Angels of the seven days predate the *Heptameron*; they appear in some MSS of the *Liber Juratus*, a late medieval work.

† By some accounts, *Machen* or *Makhon* (מַכּוֹן) is the sixth Heaven and *Zebhul* (זְבוּל) the fourth.

I conjure and confirm upon you, strong and holy angels of God, in the name ADONAI, EYE, EYE, EYA, who is he that was, is and shall be, EYE, ABRAYE, and in the name SHADDAI, QADOSH, QADOSH, QADOSH, seated on high above the Cherubim: and by the great name of God himself, strong and powerful, and exalted above all the heavens, EHEIEH ASHER EHEIEH, the shaper of the ages, who created the world, the heavens, the earth, the sea and all that are in them on the first day, and sealed them by his holy name PHAA: and by the names of holy angels who rule in the fourth legion,³² and serve in the presence of the great and honoured angel, the most powerful SALAMIA: and by the name of the star, which is SOL, and by his sign, and by the unending name of the living God, and by all the names here proclaimed, I conjure thee, thou great Angel MICHAEL, who is set over the Lord's day; and by the name ADONAI, God of Israel, who created the world and all that is in it, that thou might labour for me, and fulfil all my petitions, according to my will and desire, in my business and purpose:*

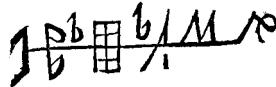
Here you shall state your business or purpose; further, say for what thing you undertake this Conjunction.

The Aerial spirits of Sunday are under the North Wind. Their nature is to procure gold, gems and precious stones, riches, favour and benevolence; to destroy men's enmities, to bestow honours on men, to cause or cure sickness. But how they appear is spoken of in the above book of Magical Ceremonies.†

Considerations of Monday

The Angel of Monday:

GABRIEL



His Sigil:

His Planet:

♄

The Sign of the Planet:

♄

The name of the First Heaven:

Shamaim

The Angels of Monday:

Gabriel, Michael, Samael

The Angels of the Air ruling Monday:

Arcan rex

Ministers:

Bilet, Missabu, Abuzaha

The wind under which the above Angels of the Air are:

Zephyrus, the West Wind

* The student will observe that citations in the conjurations of the days follow the days of creation in Genesis I.

† *i.e.*, the "Fourth Book" of pseudo-Agrippa which does indeed include a section on forms familiar to the spirits of the various Planets. This remark and the similar ones at the end of the section for each day may be interpolations by an editor, but they raise grave doubts about whether the *Heptameron* ever existed in anything like its present form as an independent work.

The angels of the first heaven ruling Monday, who should be called from the four parts of the world:

In the East: *Gabriel, Gabrael, Madiel, Deamiel, Ianael*
In the West: *Sachiel, Zaniel, Habaiel, Bachanael, Corabiel**
In the North: *Mael, Vuael, Valnum, Baliel, Balay, Humastrau*
In the South: *Curaniel, Dabriel, Darquiel, Hanun, Anayl, Vetuel*

The fumigation for Monday: *Aloes*

The Conjunction of Monday

Conjuro et confirmo super vos angeli fortes et boni, in nomine ADONAY, ADONAY, ADONAY, EIE, EIE, EIE, CADOS, CADOS, CADOS, ACHIM, ACHIM, IA, IA, Fortis, IA, qui apparavis monte Sinai, cum glorificatione regis ADONAY, SADAY, ZEBAOOTH, ANATHAY, YA, YA, YA, MARINATA, ABIM, IEIA, qui maria creavit, stagna et omnes aquas in secundo die, quasdam super coelos, et quasdam in terra. Sigillavit mare in alto nomine suo, et terminum, quem sibi posuit, non prateribit: et per nomina angelorum, qui dominantur in primo exercitu, qui servient ORPHANIEL angelo magno, precioso et honorato: et per nomen stellæ, quæ est LUNA: et per nomina predicta, super te conjuro, scilicet GABRIEL, qui es prapositus diei Lunæ secundo, quod pro me labores et adimpleas, &c ut in conjuratione diei Dominicæ

I conjure and confirm upon you, strong and good angels, in the name ADONAI, ADONAI, ADONAI, EIE, EIE, EIE, QADOSH, QADOSH, QADOSH, ACHIM, ACHIM, YAH, YAH, Strong YAH, who appeared on Mount Sinai, cum glorificatione regis ADONAI, SHADDAI, SABAOTH, ANATHAY, YA, YA, YA, MARINATA, ABIM, IEIA, who created the sea, the lakes and all the waters on the second day, which are above the heaven and which are in the earth, and sealed the sea by his exalted name, and it will not pass the bounds which he set it: and by the names of the angels who rule in the first legion, who serve the great, honourable and worthy angel ORPHANIEL: and by the name of the star, which is the Moon, and by all the names here proclaimed, I conjure thee GABRIEL, who art set over the day of the Moon, that thou might labour for me, and fulfil (etc, as in the conjuration of Sunday).

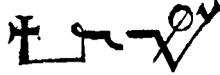
The Aerial spirits of Monday are under the West wind, which is the wind of the Moon. Their nature is to give silver, to carry things from place to place, to bestow swiftness on horses, and to speak the secrets of persons present and past. For the manner in which they appear, see the previous book.

* A *Corabiel* is cited as one of the Angels of the Circles of Heaven, ruling Mercury, in John Dee's spirit diaries, although this is possibly an error for *Kokabiel* (from *Kokab*, the Hebrew name for the Sphere of Mercury).

Considerations of Tuesday

The Angel of Tuesday:

SAMAEL*



His Sigil:

His Planet:

♂

Signs ruled by that Planet:

♈, ♀

The name of the Fifth Heaven:

Machon†

The Angels of Monday:

Samael, Satael, Amabiel

The Angels of the Air ruling Tuesday:

Samax rex

Minsters:

Carmax, Ismoli, Paffran

The wind under which the above Angels of the Air are:

Subsolanus, the East Wind

The angels of the fifth heaven ruling Tuesday, who should be called from the four parts of the world:

In the East: *Friagne, Grael, Damael, Calzas, Arragon*

In the West: *Lama, Astagna, Lobquin, Soncas, Iaxel, Istael, Irel*

In the North: *Rahumel, Hyniel, Rayel, Seraphiel, Marhiel, Fraciell*

In the South: *Sacriell, Ianiel, Galdel, Osaell, Vianuell, Zaliele*

The fumigation for Tuesday:

Pepper

The Conjunction of Tuesday

Conjuro et confirmo super vos, angeli fortes et sancti, per nomen YA, YA, YA, HE, HE, HE, VA, HY, HY, HA, HA, VA, VA, VA, AN, AN, AN, AIE, AIE, AIE, EL, AY, ELIBRA, ELOIM, ELOIM: et per nomina ipsius Altii Dei qui fecit aquam aridam apparere, et vocavit terram, et produxit arbores, et herbas de ea, et sigillavit super eam cum precioso, honorato, metuendo et sancto nomine suo: et per nomen angelorum dominantium in quinto exercitu, qui serviunt ACIMOY, angelo magno, forti, potenti et honorato: et per nomen stellæ quæ est MARS, et per nomina prædicta conjuro super te SAMAEL angele magne, qui præpositus est diei Martis: et per nomina ADONAY, Dei vivi et veri, quod pro me labores, et adimplereas (etc).

I conjure and confirm upon ye, strong and holy angels, by the name YA, YA, YA, HE, HE, HE, VA, HY, HY, HA, HA, VA, VA, VA, AN, AN, AN, AIE, AIE, AIE, EL, AY, ELIBRA, ELOHIM, ELOHIM: and by the names of the high God himself, who made dry land appear from the water,³³ and called it earth, and produced trees and herbs from it, and sealed it with his worthy, honourable, and feared name: and by the names of the angels who rule in the fifth legion, who serve the great, strong, powerful and honourable angel ACIMOY: and by the name of the star, which is MARS: and by the names proclaimed, I conjure thee SAMAEL, thou great angel who is set over the day of Mars: and by the name ADONAI, the living and true God, that thou might labour for me and accomplish (etc).

* Note: in some Qabalistic literature, *Samael* (סמאל) is a demon prince; the Angel of Mars is more usually given as *Zamael*, זמאל.

† מוער, sometimes rendered *Maon* or *Maghon*.

The Aerial spirits of Tuesday are under the East wind. Their nature is to cause war, death, ruin and fire, and to give two thousand soldiers at a time: to bring death, sickness and health. But for how they appear, see the previous book.

Considerations of Wednesday

The Angel of Wednesday:

RAPHAEL



His Sigil:

His Planet:

♃

Signs ruled by that Planet:

♈, ♎

The name of the Second Heaven:

Raquis

The Angels of Wednesday:

Samael, Satael, Amabiel

The Angels of the Air ruling Wednesday:

Mediat (or Modiat) rex

Ministers:

Suquinos, Sallales

The wind under which the above Angels of the Air are:

Africus, the Southwest wind

The angels of the second heaven ruling Wednesday, who should be called from the four parts of the world:

In the East: *Mathlai, Tarmiel, Baraborat*

In the West: *Ierescue, Mitraton*

In the North: *Thiel, Rael, Iariahel, Venahel, Veled, Abuiori, Veirnuel*

In the South: *Milliel, Nelapa, Babel, Caluel, Vel, Laquel*

The fumigation for Wednesday:

Mastic

The Conjunction of Wednesday

Conjuro et confirmo vos angeli fortes, sancti et potentes, in nomine fortes, metuendissimi et benedicta IA, ADONAY, ELOIM, SADAY, SADAY, SADAY, EIE, EIE, EIE, ASAMIE, ASARAIE: et in nomine ADONAY, Dei Israel, qui creavit luminaria magna, ad distinguendum diem a nocte: et per nomen omnium angelorum deserventium in exercitu secundo coram TETRA angelo majori, atque forti et potenti: et per nomen stellæ, quæ est MERCURIUS, et per nomen sigilli quæ sigillatur a Deo fortissimo et honorato: per omnia prædicta super te RAPHAEL, angele magne, conjuro, qui es præpositus diei quarte: et per nomen sanctum, quod erat scriptum in fronte Aaron sacerdotis altissimi creatoris: et per nomina angelorum, qui in gratis salvatoris confirmati sunt: et per nomen sedis animalium, habentium senas alas, quod pro me labores (etc).

I conjure and call upon ye, strong, holy and powerful angels, in the strong, most feared and blessed name YAH, ADONAI, ELOHIM, SHADDAI, SHADDAI, SHADDAI, EIE, EIE, EIE, ASAMIE, ASARAIE: and in the name ADONAI, God of Israel, who created the great lights, to distinguish the day from the night: and by the name of all the angels serving in the second host, before the great angel, strong and powerful, TETRA: and by the name of the star, which is MERCURY, and by the name of the seal,

which is sealed by the most strong and honourable God: by all I have proclaimed, I conjure thee, thou great angel RAPHAEL, who art set over the fourth day: and by the holy name, which was written on the brow of Aaron, created the most high priest: and by the names of the Angels who are resolute in the service³⁴ of the Saviour: and by the name of the abode of the beasts having six wings,³⁵ that thou might labour for me (etc as in the conjuration of Sunday).

The Aerial spirits of Wednesday are subject to the Southwest wind. Their nature is to give all metals, to reveal all earthly things past, present and future; to placate judges, to give victory in war, to rebuild and teach experiments and all forgotten³⁶ sciences: to change bodies of mixed elements from one thing to another: to give sickness or health: to raise up the poor and cast down the elevated, to bind or loose spirits, to open locks. Such spirits carry out the operations of others, but not with perfect power, rather from virtue or knowledge. But their manner of appearance is discussed in the book above.

Considerations of Thursday

The Angel of Thursday:

SACHIEL



His Sigil:

His Planet:

♃

Signs ruled by that Planet:

♌, ♍

The name of the Sixth Heaven:

Zebul

The Angels of Thursday:

Sachiel, Castiel, Asasiel

The Angels of the Air ruling Thursday:

Suth rex

Ministers:

Maguth, Gutriz

The wind under which the above Angels of the Air are:

Auster, the South wind

The fumigation for Thursday:

Saffron

Since the Angels of the air are not found beyond the fifth heaven, therefore on Thursday say the following prayers in the four parts of the world:

In the East: *O Deus magne et excelse, et honorate, per infinita sæcula.*

O God, great and exalted, and honoured, through endless ages.

In the West: *O Deus sapiens et clare et huste, ac divina clementia: ego rogo te piissime Pater, quod meam petitionem, quod meum opus, et meum laborem hodie debeam complete, et perfecte intelligere. Tu qui vivis et regnas per infinita sæcula sæculorum, Amen.*

O God, wise and bright and just, of divine clemency: I ask thee most sincerely,³⁷ Father, that this day I may accomplish and perfectly understand my request, my work and my labour. Thou who livest and reignest through the endless ages of ages, Amen.

In the North: *O Deus potens, fortis et sine principio.*

O God, powerful, strong and without beginning.

In the South: *O Deus potens et misericors.*

O God, powerful and merciful.

The Conjuration of Thursday

Conjuro et confirmo super vos, angeli sancti, per nomen, CADOS, CADOS, CADOS, ESCHEREIE, ESCHEREIE, ESCHEREIE, HATIM YA, fortis, firmator saeculorum, CANTINE, IAYM, IANIC, ANIC, CALBAT, SABBAC, BARIFAY, ALNAYM: et per nomen ADONAY, qui creavit pisces reptilia in aquis, et aves super faciem terra, volantes versus coelos die quinto: et per nomina angelorum servientium in sexto exercitu coram PASTORE angelo sancto et magno et potenti principe: et per nomen stellae quae est IUPITER: et per nomen sigilli sui: et per nomen ADONAY, summi Dei, omniam creatoris: et per nomen omnium stellarum, et per vim et virtutem earum, et per nomina praedicta, conjuro te SACHIEL, angele magne, qui est praepositus diei Iovis, ut pro me labores (etc).

I conjure and confirm upon ye, ye holy angels, by the name, QADOSH, QADOSH, QADOSH, ESCHEREIE, ESCHEREIE, ESCHEREIE, HATIM YA, strong, establisher of the ages, CANTINE, IAYM, IANIC, ANIC, CALBAT, SABBAC, BARIFAY, ALNAYM: and by the name ADONAI, who created fish and creeping things in the water, and birds above the face of the earth, flying towards heaven, on the fifth day: and by the names of the angels serving in the sixth host before the holy and great angel and powerful prince PASTORE: and by the name of the star, which is JUPITER: and by the name of his seal: and by the name ADONAI, the supreme God, creator of all: and by the name of all the stars, and by their force and virtue, and by the names proclaimed, I conjure thee SACHIEL, thou great angle who art set over the day of Jupiter, that thou might labour for me (etc, as before).

The Aerial spirits of Thursday are under the South wind. Their nature is to win the love of women, to make men glad and joyful, to appease disputants, to pacify enemies, to heal the sick and sicken the healthy, to bring or take away losses. But how they appear is spoken of in the book above.

Considerations of Friday

The Angel of Friday:

ANAEL



His Sigil:

His Planet:

♀

Signs ruled by that Planet:

♊, ♎

The name of the Third Heaven:

Sagun

The Angels of Friday:

Anael, Rachiel, Sachiel

The Angels of the Air ruling Friday:

Sarabotres rex

Ministers:

Amabiel, Aba, Abalidoth, Flaef

The wind under which the above Angels of the Air are:

Zephyrus, the West wind

The angels of the third heaven ruling Friday, who should be called from the four parts of the world:

In the East: *Setchiel, Chedisutaniel, Corat, Tamarel, Tanaciel*

In the West: *Turiel, Coniel, Babel, Kadie, Maltiel, Hufaltiel*

In the North: *Peniel, Penael, Penat, Raphael, Raniel, Doremiel*

In the South: *Porna, Sachiel, Chermiel, Samael, Santanael, Famtel*

The fumigation for Friday: *Aromatic plants*³⁸

The Conjuration of Friday

Conjuro et confirmo super vos, angeli fortes, sancti atque potentes, in nomine ON, HEY, HEYA, IA, IE, ADONAY, SADAY, et in nomine SADAY, qui creavit quadrupedia et animalia reptilia, et homines in sexto die, et Adæ dedit potestatem super omnia animalia: unde benedictum sit nomen creatoris in loco suo: et per nomina angelorum servientium in tertio exercitu, coram DAGIEL, angelo magno, principe forti atque potenti: et per nomen stellæ quæ est VENUS: et per sigillum eius, quod quidem est sanctum: et per nomina prædicta, conjuro super te ANAEL, qui es præpositus diei sextæ, ut pro me labores (etc).

I conjure and call upon ye, ye strong, holy and powerful angels, in the name ON, HEY, HEYA, IA, IE, ADONAI SHADDAI, and in the name SHADDAI, who created quadrupeds and creeping beasts and men on the sixth day and gave Adam dominion over all beasts: wherefore let the name of the creator be blessed in his realm: and by the names of the angels serving in the fourth host, before the great angel, the strong and powerful prince DAGIEL: and by the name of the star, which is VENUS: and by his seal, which is truly holy: and by the names proclaimed, I conjure thee ANAEL, who art set over the sixth day, that thou might labour for me (etc).

The Aerial Spirits of Friday are under the West wind. Their nature is to give silver, to excite men, and incline them to luxury, to reconcile enemies through luxury, and to make marriages; to allure men to love women; to cause or remove sickness; and to do all things which have been moved.³⁹

Considerations of Saturday, or the Sabbath

The Angel of Saturday:

CASSIEL*



His Sigil:

His Planet:

♄

Signs ruled by that Planet:

♄, ♁

* Or *Caphriel*. The original conjuration cites *Caphriel vel Cassiel* at the start, and *Caphriel* further down; but *Cassiel* alone appears in the list of names.

The name of the Seventh Heaven:	<i>Araboth*</i>
Angels of Saturday:	<i>Cassiel, Machatan, Uriel</i>
Angels of the Air ruling Saturday:	<i>Maymon rex</i>
Ministers	<i>Abumalith, Assaibi, Balidet</i>
The wind which the above angels of the Air are under:	<i>Africus, the Southwest wind</i>
The fumigation of Saturday:	<i>Sulphur</i>

As said above, in the considerations of Thursday, there are no angels ruling the air beyond the fifth heaven: therefore use those orations in the four angles of the world which you applied to that purpose on Thursday.

The Conjunction of Saturday

Conjuro et confirmo super vos Cassiel, Machatori et Seraquiel† angeli forti et potentes: et per nomen ADONAY, ADONAY, ADONAY, EIE, EIE, EIE, ACIM, ACIM, ACIM, CADOS, CADOS, IMA,⁴⁰ IMA, SACLAY,⁴¹ IA, SAR, Domini formatoris sæculorum, qui in septimo die quievit: et per illum qui in beneplacito suo filiis Israel in hæreditatem observandum deduit, ut eam firmiter custodirent et sanctificarent, ad habendum inde bonam in alio sæculo renumerationem: et per nomina angelorum servientium in exercitu septimo BOOEL angelo magno et potenti principi: et per nomen stellæ, quæ est SATURNUS: et per sanctum sigillum eius, et per nomina prædicta, conjuro super te CASSIEL, qui præpositus es diei septimæ, quæ est dies Sabbati, quo pro me labores (etc).

I conjure and confirm upon ye, ye strong and powerful angels Cassiel, Machatori and Seraquiel: and by the name ADONAI, ADONAI, ADONAI, EIE, EIE, EIE, ACIM, ACIM, ACIM, QADOSH, QADOSH, IMA, IMA, SHADDAI, IA, SAR, the Lord, shaper of the ages, who rested on the seventh day: and by him who of his good will gave the same to be observed by the children of Israel throughout their generations, that they should steadfastly keep and sanctify the same, to have thereby a good reward in another age:⁴² and by the names of the angels serving the great angel and powerful prince BOOEL in the seventh host: and by the name of the star, which is SATURN: and by his sacred seal, and by the names proclaimed, I conjure thee CASSIEL, who art set over the seventh day which is the Sabbath day, that thou might labour for me (etc, as before).

The Aerial spirits of Saturday are subject to the Southwest wind: their nature is to sow discord, hate and evil thoughts: to give lead freely, to kill everyone and to maim every limb. But how they appear is spoken of in the previous book.

* Omitted by "Abano." The Seven Heavens are not mentioned by Agrippa in his scale of the number 7 in the *Second Book*; the scheme in (for example) *Godwin's Cabalistic Encyclopædia*, has *Araboth* (עברות) as the Seventh. But different Qabalistic texts disagree on this, as on many things.

† The latter two angels are cited nowhere else in the *Heptameron*.

Table of the Angels of the Hours*

<i>Name of the Hour</i>	<i>Angel of the Hour</i>						
	<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wed.</i>	<i>Thurs.</i>	<i>Friday</i>	<i>Saturday</i>
	<i>(Hours of the Day)</i>						
1 Yayn	Michael	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel
2 Ianor	Anael	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel
3 Nasior	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael
4 Salla	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel	Michael
5 Sadedali	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel	Anael
6 Thamur	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael	Raphael
7 Ourer	Samael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
8 Tanic	Michael	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel
9 Neron	Anael	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel
10 Iayon	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael
11 Abay	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel	Michael
12 Natalon	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel	Anael
	<i>(Hours of the Night)</i>						
1 Beron	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael	Raphael
2 Barol	Samael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
3 Thanu	Michael	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel
4 Athir	Anael	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel
5 Mathon	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael
6 Rana	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel	Michael
7 Netos	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel	Anael
8 Tafrac	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael	Raphael
9 Sassur	Samael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
10 Aglo	Michael	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel
11 Calerna	Anael	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel
12 Salam	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael

This however also is to be noted: the first hour of the day, anywhere in the world and in whatever season, is to be assigned to the Sun-rise, where he first appears on the Eastern horizon: moreover, the first hour of the night is to be the thirteenth hour from the first hour of the day. But enough of this.

The end of the Magical Elements of Peter of Abano

* For ease of reference this has been compressed into a single table; "Abano" lists each day separately, repeating the names of the hours each time.

Notes on this translation.

For the Latin text I used the version printed in volume I of Agrippa's *Opera* (first published Lyons, n.d. (ca. 1600), facsimile reprint Hildesheim: Georg Olms Verlag, 1970).

I used Turner's translation (from his edition of the "Fourth Book") essentially as a guide, varying where Turner's reading was either obscure or blatantly wrong, and modernising the language in a few places (though not generally in the conjurations). Two Latin passages in the section *Of the mode of working* were left untranslated in the 1655 edition; these I have rendered into English as closely as possible. The figures of the Circle and Pentacle and the Sigils of the Angels have been scanned from those given in Agrippa's *Opera*. Some readings in the conjurations for the first part were taken from the Mathers-Crowley *Goetia* (there is textual evidence to suggest that Turner was referring to an English text close to or identical to this). Transliteration of a few of the Hebrew Divine Names has been changed to the form normally used in modern Western magick, e.g. ADONAI, SABAOTH, etc. The conjurations, etc, are given in both the original Latin and English in all cases (Turner gave most of them thus, at least in the edition I was using as a source; apparently some copies lack the translations). I did not bother referring to the edition of the *Heptameron* printed in *The Magus*.—T.S.

1: Turner has "in readiness", which is a more literal translation but obscures the meaning.

2: "the knowledge of" is not in the Latin; it is an interpolation so the English makes sense.

3: *Isagogen*; from the Greek, generally used to mean an introductory discourse.

4: *quasi versentur in re praesenti*. The present translation is somewhat free. Turner gives "as if they were in present exercise."

5: *distinctum functiones spirituum conspicient*; but *functiones* cannot reasonably be the object of *conspicient*. I have moved the verb for clarity of meaning; it is likely that the actual object is the *rudes adhuc, et qui superstitiones magicænon gustarant* of the previous sentence.

6: Thus in Turner. The original has *prestigiarum*, which my dictionary translates "illusions."

7: Turner has "purge" which is nonsense in this context – you are not taking a laxative, and in any case *asperge* is a compound of *ad + spargo –ere* ("sprinkle, splatter"; it is also the root of the English 'aspersion') and unrelated to *purgo –are* which does mean "purge." Actually "asperge" is an English word, though rarely used. The *asperges* is a common versicle for purification, it is from the Vulgate translation of Psalm 51 (50 in the Vulgate numbering), via the Ordinary of the Mass.

8: *vase fictili seu terreo*. Turner has "of earth or iron", probably having misread *terreo* as *ferro*.

9: lit "through all generations of generations."

10: *discipulis*. Turner has "servants." 'Pupils' or 'apprentices' is a more literal translation.

11: *ad locum consecrandum*; lit., "to the place to be consecrated."

12: "angeli supradicti" was not originally in brackets, but since it literally means "angels spoken of above" (presumably in the preceding paragraph) the actual names should be substituted.

13: Translation of this phrase is highly tentative. *estote* is future imperative of *esse*, expressing an order not to be obeyed immediately, which is not easy to put into English. *adjutorium* is gen. pl. of *adjutor –oris*, "helper, assistant" and none of my Latin texts give any clue as to the meaning of *in + genitive*. Turner leaves this and the next speech untranslated.

14: At this point, Turner's Latin text has *et per nomen SCHEMES AMITHIA, quod Josua vocavit, et remoratus Sol Corsum*. This citation is not in the version in Agrippa's *Opera*.

15: Literally "a fair form, that is to say, human."

16: As mentioned in my notes to the Latin, this citation is not in the edition of the Heptameron in Agrippa. It is, however, in the Second Conjunction of the *Goetia* – worded exactly the same, at least in the Mathers-Crowley edition.

17: Lit. “the place beneath.” This citation is omitted by Turner’s English translation, although it is in the Latin text of the conjunction in Turner. Nor is it in the *Goetia*.

18: This citation not in Turner’s English translation (although it was in the Latin text in Turner). It isn’t in the *Goetia* either. Do I spot a pattern here?

19: Lit., “manfully.”

20: Lit, “the fire forever inextinguishable.”

21: This concluding sentence appears to be untranslatable, and is essentially a string of *voces magica*.

22: This is a tentative translation (Turner omitted to translate this phrase); my Latin dictionary does not give any word stems which could fit *plasmatum*. *Plasma* means approximately ‘mould’ and is a late loan-word from Greek. *Seculum* could also be read “generations.”

23: More literally, “which being heard.”

24: *socii* – i.e., the disciples, assistants, or general dogsbodies of the Magister or Exorcist.

25: *sacerdos sive magister*.

26: Or, in 16th century English, “avoid hence your iniquity.”

27: Turner’s reading; “with powerful force” might be a more literal rendition.

28: This odd phrase (which occurs in other Grimoires) can probably be traced to a transliteration from Hebrew; Beth can be pronounced either ‘b’ or ‘v’, and a carelessly drawn Cheth could have been confused with Tau; so the translator wrote down two possible transliterations.

29: Turner has “confusion” (as does the *Goetia*, where this line appears in “The Address unto the Spirit upon his coming”); either this is patently wrong, or the text in Agrippa’s *Opera* is defective at this point and Turner had access to an earlier edition of the *Heptameron*. PS: at least one MS of the *Goetia* has “conclusion”, this may have been ‘corrected’ to “confusion.”

30: A more literal translation would be “nor is there any who can contradict his majesty.”

31: Possibly should be *erat* (imperfect).

32: *Exercitu* approximately means a host, assembly, or troop.

33: Literally, “made the water appear dry.”

34: “Grace” is a possible translation, but makes less sense in this context.

35: Turner, or possibly Francis Barrett (some editions of Turner’s translation omit English versions of some conjurations), garbled this to “and by the name and place of Ammalium.” The reference is probably to the four beasts of *Revelation VI*.

36: *destructas*, literally “destroyed.”

37: Literally “most religiously” or “most dutifully.”

38: *Costus*. Turner renders it “pepperwort”, probably *Lepidium latifolium*, a species of cress. Agrippa in Book I ch 44 of *De Occulta Philosophia* refers pepperwort root to Saturn and Taurus.

39: *omnia quae habent motum, facere*.

40: In original, *Ina vel Ima*, possibly a gloss by a copyist working from a partly legible MS: but the emphatic doubling or trebling of names which occurs elsewhere suggests it should be *Ima*.

41: Probably a copyist’s error for *Saday* (*Shaddai*, שַׁדַּי) as *Saclay* is cited nowhere else.

42: Turner has “the world to come.” Again, could also be translated “in another generation.”