

The Picatrix

Liber Rubens Edition



Translated by
John Michael Greer &
Christopher Warnock

the Picatrix

Liber Kubeus Edition



The Occult Classic of Astrological
Magic Complete in One Volume

Translated and Annotated by
John Michael Greer and
Christopher Warnock

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Picatrix Liber Rubens Edition

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Blessed be that tojo is no crook, and cursed be they that steal this book!

To Kathleen & Sara

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Translators' Introduction

In an age when such terms as “classic” are the everyday fare of advertising copywriters, it is difficult to know how to introduce a genuine classic of occult literature, but the book you hold in your hands is impossible to describe in any other way. Originally written sometime in the ninth century by an anonymous Arab wizard in North Africa or Spain, and credited in the fashion of the time to the notable Sufi and scholar al-Majriti, it was originally titled *Ghayat al-Hakim*, “The Goal of the Sage.”

Like so many works of Arabic occultism, it eventually found its way to Europe. It was translated into Spanish and Latin at the court of Alfonso the Wise, King of Castile, in the year 1256, and received the new title of *Picatrix*. Scholars to this day are uncertain what the name means. The explanation that seems most plausible is that it is the Latin version of an Arabic transliteration—perhaps Buqratis—of a Greek original; it is tempting, though unprovable, to suggest that the name may have been Harpocrates, the Hellenistic Egyptian god of silence and mystery. The Latin text makes the mystery more intriguing by claiming that *Picatrix* was the name of the book's author.

The influence of *Picatrix* on the magical traditions of the western world was immense. Most of the significant scholarly occultists of the late Middle Ages appear to have drawn on it, or on material borrowed from it by other authors. Marsilio Ficino, whose translation of the *Corpus Hermeticum* launched the Renaissance occult revival, borrowed heavily from it for his pathbreaking *Three Books on Life*; Heinrich Cornelius Agrippa's *Three Books of Occult Philosophy* was even more extensively influenced by *Picatrix*, and some of the leading figures in the English occult renaissance of the sixteenth and seventeenth centuries—Simon Forman, Elias Ashmole and William Lilly—used it as a primary source for their own magical work. With the end of the Renaissance and the rise of the scientific materialism that dominated seventeenth-century culture, however, *Picatrix* dropped from sight, and the revival of magic in the western world that began in the middle of the 19th century passed it by. Even today it remains the least known of the major works of western occultism.

The Picatrix in Context

To understand why *Picatrix* had so great an impact on its own time, and has been so thoroughly forgotten in ours, it needs to be recognized as the extraordinary work it is. It is not simply a collection of magical recipes and rituals, like the grimoires of a later period. Though it does contain plenty of detailed instructions in magical procedures, its central focus is philosophical; it is in fact the most extensive treatise on the philosophy of magic to be written anywhere west of India between Iamblichus' *On the Mysteries* of the fourth century and Cornelius Agrippa's *Three Books of Occult Philosophy* of the sixteenth.

The philosophy that grounds the magic of *Picatrix* is the same theurgic Neoplatonism that fills both the books just mentioned, enriched—as Agrippa's work also was—by the astrological mysticism that played so large a role in the magical end of Neoplatonism after Iamblichus' time. To Neoplatonists, among them the author and a great many of the readers of *Picatrix*, the world was a hierarchy of levels of being, down which currents of influence cascaded from the divine unity at its summit. The work of the magician consisted of learning the ways of these currents, and drawing upon them to perform magical works when they were at their strongest.

Picatrix was not simply a discussion of magical philosophy, however. It contained an immense body of practical occult lore that had been gathered up among Arab occultists over the two centuries or so before its anonymous author put pen to paper. The practices of Neoplatonist theurgy contributed a great deal to the collection, and so did the astral magic of Mesopotamia; there are also workings in *Picatrix* that show close affinities with the magic practiced in ancient Egypt, and others that are clearly borrowed from Hindu tradition. No other book on magic from the Middle Ages contains anything close to a comparable collection of magical technique.

Much of the magic taught in *Picatrix*, in addition, used a particular procedure that could be found in few other sources. That procedure seems to have determined the name used most often for magic in the Latin text, *nigromantia*, which literally means “black divination”—very nearly in the sense that a modern book on espionage might refer to acts of sabotage and the like as “black ops.” Astrology, the principal method of divination in the medieval world, was generally considered even by theologians to be a legitimate and acceptable means of gathering information. What was not acceptable to the orthodox was any more active use of the subtle currents of influence that astrologers attempted to track, and this is exactly what *Picatrix* taught. Its “black divination” focused on making talismans at times precisely

chosen for their astrological properties, so that a specific influence radiated thereafter from the talismans for good or ill. Unlike the later magic of the grimoires, these workings required little ceremony and made only limited use of divine names and words of power; their effectiveness came from the heavens.

The audience of *Picatrix* differed from that of many other medieval occult texts as well, for its anonymous author states repeatedly that it is solely intended for the use of members of a particular profession of his time. The Latin text gives that profession the title *sapiens*; we have translated it “sage,” but there is another English word perhaps even better suited to the connotations the author had in mind: “wizard.”

It is too rarely remembered that legendary figures such as Merlin, and their fictional equivalents such as J.R.R. Tolkien’s Gandalf the Grey, reflect an authentic medieval phenomenon: the freelance occultist-scholar whose stock in trade was as much useful advice as magical powers, and who aspired—and very occasionally rose—to the position of councilor to kings. The author of *Picatrix* conveniently lists the qualifications for a *sapiens* in Book IV, chapter 5; they include a good working knowledge of the following topics: agriculture, seafaring, and politics; the military sciences; “the civilized arts by which people are helped,” including grammar, languages, law, rhetoric, writing, and economics; the four traditional branches of mathematics—arithmetic, geometry, astronomy, and music; logic, with the works of Aristotle specifically singled out for study; medicine; the natural sciences, and metaphysics, with Aristotle’s writings on these two subjects again specifically referenced.

From a modern perspective, this very demanding curriculum may seem irrelevant to the work of a professional wizard. From within the worldview of the Middle Ages and Renaissance, it was essential. Whether he was earning a modest living by casting horary divinations in a marketplace or leading a privileged life in a royal court, a wizard’s job was to provide sound advice to his clients. That advice would draw inspiration from astrology or one of the other scholarly methods of divination practiced at the time, such as geomancy, but it would also be informed by a broad education in very nearly the entire body of useful knowledge that had survived the decline and fall of the Roman world.

Nor, of course, did anyone in the Middle Ages or Renaissance perceive the sort of rigid barrier between occult sciences, such as astrology, and practical sciences, such as mathematics, that modern industrial cultures consider self-evident. As Arthur Lovejoy usefully pointed out many years ago in *The Great Chain of Being*, medieval and Renaissance cultures understood the cosmos to be a unity, bound together by connections and influences

extending from the throne of God above the heavens to the deepest recesses of matter. The arts and sciences had their own proper place in that cosmos, and each branch of human knowledge, however humble or exalted, cast a distinctive light on all the others. Thus the *sapiens*, the sage or wizard of the medieval world, took all human knowledge as his province and applied it to the challenging task of providing sound guidance to his clients in a troubled and often brutal world.

The Picatrix and the Necronomicon

The importance of the wizard as a professional found itself reflected early on in literature and folklore, in such figures as Merlin the Mage and Nectanebus, who played a Merlinesque role as magical instructor to Alexander the Great in the medieval Alexander legends. The concept of the magical book containing all the occult secrets of the universe similarly found its way into the popular culture of the age. Just as wizards passed in turn from medieval legend to modern fantasy fiction, in turn, the archetype of the secret book of occult lore found a new home in modern literature, and produced a remarkable parallel to *Picatrix* itself.

In a 1923 short story, “The Hound,” pulp horror writer H. P. Lovecraft first mentioned an imaginary tome of darkest magic titled the *Necronomicon*, written by the equally fictional Arab wizard Abdul Alhazred. The *Necronomicon* appeared frequently in Lovecraft’s stories from then on, along with other equally imaginary tomes such as the Pnakotic Manuscript, and evolved into the core text of an imaginary religion of evil: the cult of the Great Old Ones, terrifying beings from deep space who had ruled the Earth in the prehistoric past and waited until “the stars were right” to resume their dominion.

By 1927 the *Necronomicon* had become central enough to his “Cthulhu Mythos” stories that Lovecraft wrote out a few pages on its supposed history to help him keep his facts straight. According to this document,¹ the original Arabic name of the book was *Al Azif*, and it was compiled by Abdul Alhazred around 730 CE, drawing on forbidden lore from Babylon, Egypt, and a lost civilization in the “Empty Quarter” of the Arabian peninsula. Alhazred himself was devoured by an invisible monster in the marketplace of Damascus in 738, but copies of his book nonetheless got into circulation, and it was translated into Greek by Theodorus Philetas in 950, who retitled it *Necronomicon*. (Lovecraft interpreted this as “an image of the laws of death;” this is not quite grammatical Greek, and a more accurate translation might be

¹ Reprinted in *Harms and Gonce* 2003, pp. 303-304.

“Concerning the Laws of Death,” or possibly “Concerning Dead Laws.”)

In 1228, the Danish scholar Olaus Wormius supposedly translated the *Necronomicon* into Latin, and the famous British occultist John Dee, Elizabeth I’s court astrologer, made a manuscript English translation some centuries later. From that point on, the history discusses how different copies got into the places where it turned up in Lovecraft’s stories and those of other writers who borrowed his eldritch stage props, with his enthusiastic permission, for their own horror tales.

By the last years of his life, Lovecraft was having to fend off requests by fans and fellow writers that he find the time to manufacture the *Necronomicon*. His work fell into obscurity for several decades after his death, but it found newly appreciative audiences in the 1970s, and an assortment of forged *Necronomicons* duly saw print thereafter. One, written by a group of New York occultists under the pen name “Simon,” appeared in a mass market paperback edition in 1980 and became wildly popular among those members of the occult community (unfortunately no small number) who had trouble telling the difference between pulp horror fiction and genuine magic.

Among less credulous occultists, however, rumors began circulating sometime in the 1990s that Lovecraft had modeled the *Necronomicon* on *Picatrix*. This was admittedly only one of several stories that tried to link the *Necronomicon* to some real work of magic, but the rumor gains a certain degree of credibility from the remarkable parallels between the two works. Like the *Necronomicon*, *Picatrix* was first written in Arabic, translated into Latin in the thirteenth century, and circulated surreptitiously among European occultists for centuries thereafter. Both books contain detailed instructions for rituals meant to call down unhuman powers from what we would now call outer space, and include malefic magical workings of terrific power.

Lovecraft could easily have learned about *Picatrix* in time to use it as a model for the *Necronomicon*, as the second volume of Lynn Thorndyke’s *History of Magic and Experimental Science*, which devotes an entire chapter to *Picatrix*, was published in 1923. Still, the best study of the *Necronomicon* so far, Daniel Harms and John Wisdom Gonce’s *The Necronomicon Files* (2003), points out that Lovecraft’s knowledge of the occult was extremely limited, and there is no evidence that he drew on anything but a few popular occult exposés in constructing the dire rituals of his imaginary cult. Perhaps the safest generalization is that if *Picatrix* did not exist, someone would have had to invent it, and this is exactly what Lovecraft seems to have done.

Picatrix in Practice

Pany of the readers of this translation, like the readers of the original Arabic and Latin editions, will read it in the hope of learning how to practice its magic. This can certainly be done, but three significant obstacles must be confronted by anyone who hopes to learn the magic of *Picatrix* and put it to work in today's world.

First, nearly all the magical traditions that fill the pages of *Picatrix* and provided the medieval wizard with his stock in trade are unfamiliar to most of today's occultists, and the magical philosophy that underlies them will be even more so. Readers steeped in modern occult lore may be startled to find that today's popular notion of magical power as a function of the magician's will energizing forms in the imagination appears nowhere in *Picatrix*. This should come as no surprise; the concept in question was introduced to the magical traditions by Eliphas Lévi in 1854 in his *Dogme et Rituel de la Haute Magie*, which took it from the philosophy of Arthur Schopenhauer, and it existed nowhere in magical teachings before that time.

Picatrix is the product of an older world, and its magic draws on a conception of the nature of magic and the universe that differs in almost every imaginable way from today's occult traditions. In the magic of *Picatrix*, the sources of magical power are in the macrocosm rather than the microcosm; power is native to the universe, not to the mage. Vast currents of creative force set in motion by the Godhead itself cascade downward through multiple levels of being. They are refracted by the stars and planets like rays of light striking moving crystals, and descend to the earth with greater or lesser force, depending on the complex geometries of astrological relationship. The magician is the one who knows how to catch these currents at the moments of their greatest power, store their energies in material objects appropriate to them, and direct those energies to carefully chosen ends.

The differences between modern occultism and the old magic of *Picatrix* are sweeping enough that attempts to practice the workings in the pages that follow from within the worldview of contemporary magic are unlikely to get far or accomplish much. The student of *Picatrix* today needs to start at the same place as his equivalent ten centuries ago—with a thorough study of traditional astrology, as it was practiced in the Middle Ages and Renaissance. Modern astrology is emphatically not an adequate preparation, and in fact can all too easily be a barrier to understanding; instead, close study of a standard text such as William Lilly's *Christian Astrology*, followed by practical experience with the techniques it teaches, will provide the necessary background. The distance learning courses offered by Renaissance Astrology

(<http://www.renaissanceastrology.com>) provide another and, for many people, a more congenial way to gain the same working knowledge of the ancient science of the stars.

The gap between ancient and modern magic and astrology, then, forms the first of the three obstacles that must be overcome by the modern student of *Picatrix*. The second unfolds from the gap between the medieval culture that gave the old magic its social context and the modern industrial cultures that do the same thing for our very different ways of thought.

Picatrix, to put matters bluntly, is not politically correct, and it contains plenty of things that will affront the modern reader. Name a hot-button issue in contemporary culture—relations between the genders, the legitimacy of political power, the ethics of using animals as raw material for human activities, and more—and you may be sure that *Picatrix* offends today's sensibilities on that issue, since it approaches that issue from within the context of its own culture, rather than ours. Many readers will find this intolerable, and even those who learn to tolerate it may find that some things in the following pages make for uncomfortable reading.

In some cases, the gap has practical consequences as well. For example, many of the confections described in *Picatrix*—combinations of magically effective substances used to receive and apply the descending influences of the heavens—include animal ingredients that are illegal for private citizens to possess in the United States, and a great many others contain substances that are very hard to obtain. Still others are stunningly expensive—how many people can afford, say, to buy several ounces of pure gold for a talisman of the Sun? In every case, there are alternatives, but it requires careful study of *Picatrix* and other medieval magical texts to identify them and learn how to adapt ancient recipes to modern conditions, in the same way that the author of *Picatrix* and his medieval and Renaissance readers adopted the magic they inherited to the needs of their own times.

The author of *Picatrix* could easily have explained how to do this; at several points in the course of the book, he demonstrates a rare talent for distinguishing essential themes from minor details, and offers one option after another suited to different sets of changing conditions. In most of the book, however, he does nothing of the kind. This points up the third obstacle that the modern student of *Picatrix* must confront: the book before you is deliberately designed to hide its innermost secrets from anyone who is not willing to put in the work necessary to unravel them. This is not a user-friendly book. When the author wrote that it is meant for sages, or at least sages in training, he was not simply expressing a preference; he was offering a warning to the innocent and incautious. Given the common modern carelessness toward magic, this warning needs to be repeated in strong terms.

The teachings in this book are designed to protect themselves from casual use, and there are deliberate traps in certain places that have been set for those who are not willing to take the time to think things through, or to learn the fundamentals of the magical philosophy that underlies the workings given below.

A further warning deserves special emphasis. **Some of the recipes in this book produce lethal poisons.** Not all of them are listed as such; in fact, some of them are described as healthful cures, and some of the things that are listed as lethal poisons would be harmless if ingested. The medieval student of *Picatrix*, if he followed the advice concerning preparatory studies, would have already had a good working knowledge of the herbs and minerals that made up the stock in trade of the medieval physician, and thus would know at a glance that a recipe containing large doses of bitter almond oil, even though it was labeled as a cure, would quickly kill the person who took it. Most modern occultists do not have that background. **It is therefore urgently necessary, if you choose to put any of the following teachings into practice, to do the necessary research yourself and be sure that you know the health and safety issues surrounding every ingredient.**

You hold in your hands a book of magical philosophy and practice for which mages in the Middle Ages were willing to risk their lives, after all, and those who were able to find copies might spend the rest of their lives studying its pages. At least a hint of that same intensity of purpose and patience toward results would make a good starting point for a modern approach to *Picatrix* and its teachings. An immense amount of magic can be learned from this book, and only a certain fraction of that is stated in a way that can be grasped in a single quick reading. As the author points out, there are entire sciences carefully concealed in this book, which can be unfolded through patient study and practice. Glance through it passively, and it will teach you little and deceive you whenever it can, possibly with disastrous consequences. Engage it patiently and actively, pursuing the additional studies the book itself urges on you, and portal after portal will open for you.

A Note on the Text

This version of *Picatrix* is based primarily on David Pingree's critical edition of the Latin translation made at the court of Alfonso the Wise of Castile in 1256; we have also consulted the manuscript copy of the Latin text owned by English astrologers William Lilly and Elias Ashmole in the seventeenth century, currently in the British Library as Sloane

Ms. 3679. We have chosen to use the Latin rather than the Arabic edition because neither of us is sufficiently fluent in classical Arabic to manage an accurate translation and the Latin text is the one that became a primary source for European occultists during the Middle Ages and Renaissance. Students of medieval and Renaissance magic will find our translation from the Latin text considerably easier to match up to borrowings in such later authors as Marsilio Ficino and Cornelius Agrippa than a direct translation from the Arabic might be.

The Latin text differs in many points from the Arabic original, and is written in a murky medieval Latin full of words borrowed from Spanish and other languages. It has not been possible to interpret all of these satisfactorily; those that resisted understanding have been left untranslated, in the hope that readers with a background in medieval magical literature may be able to help us identify them in a future edition.

For the convenience of students of the occult, we have provided all the magical names and words of power given in the text in both the Latin and Arabic forms, and obscure passages and terms in the Latin text have been clarified by consulting the 1962 Ritter-Plesner German translation of the Arabic text.

Adocentyn Press has released its complete Picatrix translation in a variety of different editions, including the *Liber Atratus* and *Liber Rubens* editions. All editions contain the same basic text, but add additional and variant passages, either from the Arabic Picatrix or authors cited in Picatrix, not found in the Latin Picatrix. The *Liber Rubens* edition adds a passage from the Arabic Picatrix on the creation of a divinatory head.

Warning and Disclaimer

The material in this book includes descriptions of processes and activities that may be hazardous, illegal, or both. **Readers who choose to pursue any of these activities do so entirely at their own risk, and are urged to use discretion, to be aware of the potential risks involved in these processes and activities, and to consult with appropriate licensed professionals before making any attempt to perform any such processes or activities.** The translators and publisher of this book shall have no liability nor responsibility with respect to any loss or damage caused or alleged to be caused by reading or following any of the instructions in this book.

the Picatrix



Prologue

In the praise and glory of the highest and omnipotent God, who reveals the secrets of sciences to those predestined for them, and also for the illumination of those learned in Latin who lack books written by the old philosophers, Alfonso, by the grace of God the most illustrious king of Spain and all of Andalusia, commanded that this book, the name of which is Picatrix, be translated from Arabic into Spanish with all zeal and diligence. This labor was brought to completion in the year of Our Lord 1256, of Alexander 1568, of Caesar 1295, and of the Arabs 655. For the wise, noble and honored philosopher Picatrix compiled this book from two hundred books and many philosophies, and named it with his own name.

In the name of the Lord, Amen.² Here begins the book that the most wise philosopher Picatrix composed about the art of magic³ out of many other books. As the wise have said, the first thing that ought to be done in everything in this world is to give thanks to God. I say this because He ought to be praised by those to whom, by His light, secret things are revealed and hidden things made plain, and by His power all miraculous things are accomplished, and by Him all prayers and all sciences are made known, and by His precepts days are distinguished from nights, and by His virtue all things are created from nothing and proceed to their perfection, and by His power every created thing is renewed, and is governed according to the nature that pertains to it.

For He is almighty, and by Him all things are renewed through generation, and He is not contained by any other thing, nor is He separated from anything, for He has no limit, nor is anything outside Him; for He is His own place. All the tongues of this world together cannot relate His works nor declare His powers; for His wonders are without end, and nothing is strange to Him. Therefore is He to be praised, and we should obey Him and His prophets and saints, who by His precepts became illustrious on earth and revealed to humanity the way whereby the knowledge and wisdom of God might be obtained. Wherefore we ask that we might receive His grace and finally be brought to His eternal glory. Amen.

O you who wish to gain the knowledge of the philosophers and to understand and ponder their secrets, know that you must first diligently search their books, in which the great wonders of their art can be found, and seek to discover the wonderful science of magic. First of all, however, you

² This initial section, the invocation, is traditional in Arabic literature, and includes a brief summary of the central themes of the book.

³ Magic: *nigromancia* in the Latin text, literally "black divination."

must understand that this science has been hidden by the philosophers, and they have not wished to disclose it to humanity; nay, they have rather hidden it with all their might, and whatever they have said about it was phrased in secret words, and indeed in signs and similitudes, as though they spoke of other sciences. And they did this on account of their honesty and goodness, because if this science were revealed to all humanity, the universe would be thrown into confusion. And it was for this reason that they spoke of it figuratively, that no one would be able to obtain it unless this science was first revealed to them.

In the midst of all these concealments, therefore, they left ways and rules by which sages could attain it, and become proficient in all that they discussed secretly. For this reason I have compiled this book, intending in it to reveal the highways and byways of this science, and give voice to everything the wise have said about this science, and reveal all that they have hidden in their books in words by means of winding paths and deceptive words.

Therefore I pray to the most high Creator that this book of mine might come only into the hands of sages, who are able to follow what I am about to say herein, and maintain it in goodness, and that whatever will be done by its means be performed for good and in the service of God.

This book, moreover, is divided into four parts, and each of these divided further into chapters as needed. The first book treats of the nature of the heavens and the effects caused by the images in them. The second book speaks in general of the figures of heaven and the motion of the eighth sphere⁴ and their effects in this world. The third book teaches the properties of the planets and signs, and their figures and forms displayed in their proper colors, and how to converse with the spirits of the planets and many other magical workings. The fourth book, finally, treats of the properties of spirits, and of those observances necessary in this art, and how it may be furthered by images and incenses and other things.



Book One

Book One

Here follow the chapters of the first book:

Chapter One: How you may know your place^s in the universe.

Chapter Two: What magic is and what its properties are.

Chapter Three: What the heavens are and of their substance.

Chapter Four: The general theory and composition of the heavens for making magical images.

Chapter Five: Of examples of the theory of images, and of those things needful for making magical images.

Chapter Six: In what degree everything exists in the universe, and how it is known that man is a lesser world and corresponds to the greater world.

Chapter Seven: In what degree everything in the universe exists, and many other profound things, hidden by the wise, that we intend to reveal in this book of ours.

Chapter One

How you may know your degree in the universe

You should know, my dearest brother, that the best and most noble gift that God has given to humanity in this world is knowledge. By knowledge we become acquainted with ancient things, and the causes of everything in the world, and what more immediate causes are the causes of other things, and how one thing corresponds to another. By this we can know everything that is and why it is, and why one thing is raised above another in due order, and in what place exists the root and beginning of all the things of this world: that thing by which all things are dissolved, and through which everything new and old is made known.

For this is truly the first, and it lacks nothing, nor does it need anything else with it except itself; it is the cause of all other things, and does not receive its qualities from another. It is not a material body, nor is it compounded of material bodies, nor is it mixed with anything other than itself, but rather is all things in itself. Therefore it may not be called anything except the One.

Properly speaking, it is the sole truth and unique unity, and from it, anything united receives its unity. It is also the primal truth, and does not receive its truth from another; rather, everything receives truth from it. Everything apart from it is imperfect, while it alone is perfect. Nor is there perfect truth or unity apart from it, but it alone can be rightly called perfect unity and truth. All things are under it, and receive from it truth and unity, generation and corruption, as it is the cause of these things.

Because of this it may be known what part of anything receives its properties from it, and how this occurs, and why. For the One alone comprehends the order and relation of the generations and corruptions of all created things, and which of them are first, which are of a middle station, and which are last.⁶ The last are the cause of their own corruption, and are not the cause of generation in any other thing; the middle have the cause of corruption in them, and are the cause of corruption in all things that exist beneath them; the first is the cause of the generation and corruption of all other things that exist beneath them, and nothing is higher or more perfect than it, so as to be the cause of its generations and corruptions.

Nor is anything other than the One capable of perfect knowledge of the order of created things, and how and why the last is raised up by similarity, step by step, until it corresponds to the first, and descends again from the first in due order until it corresponds with the last. For the first alone is

⁶ These are the three worlds of medieval and Renaissance magic, the spiritual, celestial, and material worlds respectively.

the perfect philosophy and the knowledge of truth. You should know that knowledge is a perfect and noble thing, and you ought every day to study God—that is, to study His commandments and His goodness—because from him knowledge, perception, and goodness proceed. And His spirit is a noble and exalted radiance. Whoever intends to study Him ought to despise the things of this world, which have an end, and no stability exists in them. From Him, as from a higher world, the human spirit descends, and it ought to desire to return to the place whence it came and where its root abides. There, indeed, it has the capacity to know what the world is and what its powers are, and in what manner it was made by its Creator. The source of this knowledge is true wisdom.

You should likewise know that God is indeed the Shaper and Creator of the whole world and everything that exists in it, and that this world and everything in it were created from on high. Yet the mind of God is too deep and potent to be comprehended, and what little can be comprehended of it can be grasped only through study and knowledge. This is the greatest gift that God gave to humanity, that they might seek to know and understand. To study, therefore, is to serve God. Note also that knowledge has three properties, of which the first is that it always gains and never diminishes, the second that it fosters virtuous habits, and the third that it does not increase unless the knower wills it and delights in it, and seeks after it with the reason and will.

Wherefore you should know that the secrets we intend to reveal in this book of ours cannot be won unless you obtain knowledge first. Whoever desires to know ought to acquire a passion for the sciences and thoroughly scrutinize their rules, for it is ordained that these secrets cannot be won except through wisdom and study in the sciences. In these secrets, however, is a great purity with which you will be able to help many.

Chapter Two

What magic is and what its properties are



ou should know that this science is named magic. We call magic whatever is done by man, by which sense and spirit follow by its action in all their parts, or by which marvelous things are done so that the senses are led by them, contemplating and marveling.⁷ Magic is

⁷ That is, magic can either bind the human mind and spirit by its own subtle power, or the magician can make the appearance of something wonderful and use that appearance to catch and guide the mind.

difficult to understand because it uses connections hidden from our senses and sight. This is because these connections are divine powers placed before things to lure them upwards, as said before; and this science is too deep and strong for the intellect.

Part of this science is practical because it operates on spirit by spirit, and this is done by making things similar that are not so in essence. The composition of images does this with spirits and bodies, while the composition of alchemy does this with bodies and bodies. More generally, we use the word magic for all things hidden from the senses, and those things that most people do not know how to do nor whence their causes arise.

By sages, magical images are called talismans,⁸ which may be translated “violators,” because whoever makes an image does so by violence, and makes it by conquering the substance of which it is made. To work victoriously he makes it with mathematical proportions and influences, and uses celestial writing. These images are made from their proper substances in order that they might receive the aforementioned influence, and this is done at appropriate times. By suffumigation⁹ they are strengthened, and spirits are drawn into these images.

Know, then, that this is similar to the elixir¹⁰, which conquers bodies and by transmutation changes them to other, purer bodies. Magical images similarly work in such a way that they accomplish all things through violence. Poisons work in a similar way, when they course through a body and change it, reducing it to its nature, because one body is changed into another by the power of the compositions that exist in it.

You should know also that the power of purification that is called the elixir is made from earth, air, fire and water. These four powers become one in it, reduced to a common property and nature, because when it enters and penetrates a body it spreads through all its parts so that the body might better be altered and more readily obey and be transmuted under the elixir’s power. Similarly, also, the elixir in alchemy works by quickly converting a body from one nature into another, nobler one, first overwhelming its harsh and hissing spirit, and removing its qualities and its dregs. This is the secret of the elixir according to the sages of old.

The word elixir may be translated “fortitude,” because it shatters other fortitudes by conquering them, and transmutes them from one property to nother until it reduces them to its own.¹¹ The elixir cannot be made except

⁸ The Arabic word *tilsam*, “talisman,” appears here as *teksam* in the Latin text.
⁹ Suffumigation: the act of exposing a talisman to the smoke of incense, so the magical qualities of the incense enter into the talisman.
¹⁰ Elixir: the philosopher’s stone, which has the power to change base metals into silver or gold.
¹¹ This passage is reminiscent of the *Emerald Tablet*, a classic alchemical text,

by compounding animals, plants, woods, and minerals into one, as they imply who say that the elixir is made in the same way as the world, since the world is compounded out of all the things we have named. Similarly, the elixir ought to be compounded out of similar things, so that every part of it is joined together and enters into every other part, so that the woods are not able to remain by themselves, nor are other vegetable or animal things able to remain separate from vegetables, and similarly minerals desire coction¹² and the power of fire together with moisture and the power of air, and then are satisfied. We have found all this in a book called the *Book of Ordinances*. For now, however, we return to our subject.

Magic is divided into two parts, that is, theoretical and practical. The theoretical part is knowledge of the places of the fixed stars, because from these are composed the celestial figures and forms of the heavens, and of how their rays project into the planets that move of themselves, and of understanding figures of the heavens when they wish to make them. In this is included all that the sages of old have said about the elections of hours and times to work with images. You should know that those who have equaled the ancients in making images know that the virtue of images consists wholly in the election of hours and times of the proper constellations, and in appropriate substances from which the images are made. Words also form a part of magic, because words themselves have magical virtues. Plato says the same thing, that just as a friend can become an enemy through wicked and insulting words, good and friendly words can turn an enemy into a friend. By this it is clear that words have magical power in them. The greatest strength is achieved when several strengths are joined together to overcome, and this is the perfect virtue in magic. This comprises the theoretical part.

The practical part, in turn, is the combination of the three natures with the virtue infused by the fixed stars. This is what the sages call virtue, but they do not know how or in what manner this virtue comes to be imparted. When things that have such virtues are brought together at the same time, they have need of elemental heat. This is done by suffumigation, which helps to complete the incomplete virtue. Similarly, it ought to have natural heat, that is, by digestion. These two cannot be complete, nor are they able to function, without the presence of human and animal spirit.

You should know also that magic is gained by actions and works in one way, and more subtly in another. That which is gained by actions and works is gained from the magistry that is performed by the sage in the world

which says of the elixir: "This is the strong fortitude of all fortitudes, penetrating every solid and overcoming every subtle thing."

¹² Coction: literally "cooking," the steady application of heat that forms the chief working method of the alchemist.

of the circle of the Moon and the sage who is mentioned in the *Nabatean Agriculture*,¹³ as it says in that book, in the place where it says that you ought to accept the four birds. And the part that is gained subtly is from works performed by that sage who works in the motion of the sphere of Saturn, and also the sage who works in the motion of the sphere of Venus. And these two sages also are spoken of in the aforesaid book.

The ancient Greek sages used to work in subtle ways to change appearances, and to make those things appear to be so which were not. They named the science of images *Yetelegehuz*,¹⁴ which is translated “the attraction of celestial spirits,” and this name is applied to every part of magic. No one is able to attain this science except by astrology, nor are they able to proceed beyond the study of astrology unless at least they know the figures that exist in the eighth sphere, and their motion, as well as that of the other spheres, and the division of the twelve signs of the Zodiac with their degrees and their natures, and the qualities of each sign and their correspondences in this world, and the divisions of the planets in these twelve signs, and the movement of the Zodiac, and when other things are said to be conjunct with them, and the nature of the seven planets and the Head and Tail of the Dragon¹⁵ and their places in the heavens and their correspondences among the things of this world, and how to predict their risings and settings, and which ones rise and set before others, and their radical significations. These are the fundamentals of astrology, and knowing which of the seven planets rules a figure and understanding the order in which they rule, and how to extract the planetary parts from the Zodiac.

These are the things without which it is impossible for anyone to achieve mastery of this science, and all of it may be found in books of astrology. This is what the first sage says who is described in the aforesaid *Nabatean Agriculture*, when he says, “They have raised me above the seven heavens.” He means by this anyone who knows all the motions of the heavens and their qualities by the power of the understanding and the senses. This is likewise what God meant when He said, “Let Us exalt him on high.” He means by this, “Let Us give to him senses and intellect, so that he might be able to penetrate the highest of sciences.”

¹³ This work, the *Kitab al-filaha al-Nabatiya* in Arabic, was compiled by Ibn Wahshiyyah in the late 9th century of the common era, and was one of the primary sources of *Picatrix*. The Latin text refers to it here as *Liber de Alfilaha* (from Arabic *al-Filaha*, “agriculture”). It is called the *Chaldean Agriculture* elsewhere in *Picatrix*.

¹⁴ An Arabic attempt at the Greek word *entelechia*, “that which completes or manifests.”

¹⁵ Head and Tail of the Dragon: the north and south nodes of the Moon, respectively.

Chapter Three

What the heavens are and what their substance is

The shape of heaven is spherical, round and smooth in its surface, and all things in it share the same qualities and times. Some have thought that at one time the sky did not appear to have the quality of roundness. This is false, for the shape of heaven is its proper shape, and it cannot be other, for this is the shape of spirit, as though saying that spirit is first and nothing in the world is older than it. For it cannot be doubted that what is first and oldest in the world ought to have a perfect form; but the perfect form and figure is the circle, because it is the first of all figures and is made from a single line.

No generation or corruption of the bodies composing the universe can happen in the heavens. Conversely, it is impossible for any part of the heavens to undergo generation or corruption anywhere in the universe. This can only be because of the superiority and power of the heavens.

Now heaven, as we have said, is a sphere, round in all its parts and of perfectly equal curvature. A circular line surrounds it; in the middle of that circle is a point so positioned that all lines drawn from it to the surrounding circle are of equal length, and this point is called the center. It is said that these lines signify the rays that the stars cast upon the earth, which is at the center. From these come the power and virtue of images, and they work in this way. Thus we say that heaven is a round sphere and contains the whole world within itself, that is to say, within its capacity. Such a sphere has no excess or lack, and is a figure permanent in itself; from it all the powers of spirits are summoned.

The heaven of the fixed stars is under it, and the center of this sphere is not a part of the sphere itself, for its center is the same as the center of the earth. The nature of the heavens is all one nature, and all the movements of nature and of material bodies follow the movements of the heavens. All heat comes from it, and by this we mean that whatever heat exists in the world exists because of the heavens.

The degrees of heaven are 360 in number, according to the first division, and there are exactly as many figures, and by them all judgments in astrology are distinguished, since judgments follow the images of heaven, and the heavens are the cause of all operations below them.

Now the work and potency when the planets are in these figures, either by aspect or conjunction, which they have one after another by every kind of conjunction, and the work of the planets that take place in terrestrial things

in this world are according to this manner. For if it be Saturn, things that are cold and dry are affected, but by Jupiter things warm and moist, and by Mars, hot and dry. By Venus, things moderately hot but very moist, but by Mercury, things weakly hot and very dry, while by Luna things cold and moist are moved, and by the powers of the fixed stars the same things are moved as by Luna. When any planet is in any degree of heaven where it can be, and the planet be manifestly hot but weak in moisture or dryness, and the Sun attracts these virtues, we ought to judge that its effect grows and increases. Similarly, if we find that a planet acts to increase something by its nature and power, that thing will be stronger and more potent in its effect, while if the planet works against it, it weakens the effect according to its power in that work. Accordingly we may understand the planets' effects without error. You ought to study this in books of astrology.

Chapter Four

The general theory and arrangement of the heavens for making magical images

While the wise of old desired to make images, it was not in their power to disclose the constellations which are the foundations of the science of images, and by which the effects of that science are made manifest. We, however, intend to speak of the foundations of these constellations, with which you may help yourself in every ceremony involving magical images; and these foundations are the means by which the heavens bring about the effects of the images. Those who seek to make images must first master the science of calculating the positions of the planets and the constellations, and also the motions of the heavens.

Furthermore, they ought to believe firmly in the works that they do with images, so that what they do will be true and without doubt, nor should they harbor doubts concerning its effectiveness, since this work is not done in order to test or prove whether it be true or not; rather, they should have faith in their mind that it be true. By this the rational spirit is strengthened, and joined to that virtue of the upper world from which proceeds the celestial spirit that acts in the image; and in this way, what is desired will come to pass.

Thus it is necessary to believe firmly, because it is by this that the image will have the power to call upon the cooperation of the intelligence, and of all the primary and principal intelligences, and all the intermediate intelligences. Among all these intelligences, the human soul or intellect is clearly the lowest

that can call upon the cooperation of others, and then only when it operates and cooperates with a firm and full intention and diligence and with the greatest solicitude. This is called faith in a proposition. In other works of craftsmanship, if the craftsman is not diligent, solicitude and full intention can accomplish the work, but only rarely in making images will this function and complete the work.

Now, however, I wish to teach you one thing very necessary for this work, and that is working when conditions are best around this world.¹⁶ I say to you that you should not do anything in this work unless the Moon stands in a degree convenient and appropriate for the work you intend to do, because the Moon has powers and manifest works in all things that are beneath her, and none of them are hidden from her. And hereafter I will tell you the highest considerations in these processes that will produce much for you in this work, but for now I intend to speak of the effects and works of the Moon within the boundaries of her mansions, according to the consensus of all the wise of India about the 28 Mansions of the Moon.

The first Mansion of the Moon, then, is called Alnath¹⁷. It begins at the first minute of Aries,¹⁸ and ends at 12 degrees 51 minutes 26 seconds of that sign. The wise of India begin journeys and take medicines when the Moon is in this Mansion. This Mansion also ought to be used as the root in every image that you wish to make in order to go on a journey, so as to travel safely and return in good health. It ought also to be used as the root to place discord and enmity between husband and wife, and between two friends so that they become enemies, and to sow discord between two allies; and you should do similarly when you wish to cause servants to flee. I will reveal to you also the roots and foundations that ought to be observed in all good acts and works, that is, you should see that the Moon is well dignified and that it is safe from Saturn and Mars and from the combustion of the Sun. Do the contrary in every evil work, that is, see that the Moon is combust or conjunct Saturn and Mars, or that she applies to an aspect with one of the latter.

The second mansion is called Albotain.¹⁹ It begins at 12 degrees of Aries 51 minutes and 26 seconds, and ends at 25 degrees 42 minutes and 52 seconds of the same sign. In this Mansion make images to dig for streams and wells, to find hidden treasures, and for the planting of a great deal of wheat, for the destruction of buildings before they can be completed; and similarly to make images to enrage one man against another and to make stronger and firmer the incarceration of captives.

¹⁶ That is, when conditions in the heavens that surround the earth are favorable.

¹⁷ In Arabic, Al-Sharatain.

¹⁸ That is, 0 degrees 0 minutes 0 seconds of Aries.

¹⁹ In Arabic, Al-Butain.

The third mansion is called Azoraya.²⁰ It begins in the aforesaid degree²¹ and ends at 8 degrees 34 minutes and 2 seconds of Taurus. In this Mansion make images to sail safely on the sea and to return safely, and to firmly incarcerate captives, and to complete the works of alchemy, and all works done by fire, and to hunt in the country, and to cause love between man and wife.

The fourth mansion is called Aldebaran.²² It begins at 8 degrees 34 minutes and 2 seconds of Taurus and ends at 21 degrees 25 minutes and 44 seconds of the same sign. In this Mansion make images for the destruction of cities and villages and for any other building which you wish not to endure, so that it proceeds to destruction, and to make a lord despise his servant, and to place discord between man and wife, and to destroy fountains, streams, and those that seek treasures underground, and to kill and bind all reptiles and venomous animals.

The fifth mansion is called Almices.²³ It begins at 21 degrees 25 minutes and 44 seconds of Taurus and ends at 4 degrees 17 minutes and 10 seconds of Gemini. In this Mansion make images for youths to learn arts and occupations, and for the salvation of travelers, and to quickly return and for sailors to travel safely, and to improve buildings and to destroy the friendship between two people, and for favor between husband and wife, and do this when the Moon is rising in a humane sign, safe from Saturn and Mars and the combustion of the Sun, as we have described above in the First Mansion. The these are the humane signs: Gemini, Virgo, Libra, Sagittarius and Aquarius.

The sixth mansion is called Athaya.²⁴ It is from 4 degrees 17 minutes and 10 seconds of Gemini all the way to 17 degrees 8 minutes and 36 seconds of the same sign. In this Mansion make images for the destruction of cities and villages, and to besiege them with armies, and for the enemies of kings to exact vengeance, and to destroy crops and trees, and to cause friendship between two people, to improve hunting in the country, and to destroy medicines so that when they are taken they do not work.

The seventh mansion is called Aldirah.²⁵ It begins at 17 degrees 8 minutes and 36 seconds of Gemini and its boundary is the end of that sign. In this Mansion make images to increase merchandise and profit and to travel safely, and to increase crops, and to sail beneficially on the water, and to cause friendship between friends and allies, and to expel flies so that they will

20 In Arabic, Al-Thuraiya.

21 That is, 25 degrees 42 minutes and 52 seconds of Aries.

22 In Arabic, Al-Dabaran.

23 In Arabic, Al-Haqa.

24 In Arabic, Al-Hana.

25 In Arabic, Al-Dhira.

not enter where you wish, and to destroy officials, and it is good to go into the presence of the king or other high nobles, and to cause the king and other lords to be benevolent.

The eighth mansion is called Annathra.²⁶ It begins in the first degree of Cancer²⁷ and lasts for the next 12 degrees 51 minutes and 26 seconds. In this Mansion it is good to make images for love and friendship, and for the safe travel of those who travel in wagons through the countryside, and to cause friendship between allies, and to make the incarceration of captives firm, and for the destruction and affliction of captives, and to expel mice and bugs from whatever place you wish.

The ninth mansion is called Atarf.²⁸ It begins in at 12 degrees 51 minutes and 26 seconds of Cancer and ends at 25 degrees 42 minutes and 51 seconds of the same sign. In this Mansion it is good to make to destroy crops, and to make unfortunate those who travel on journeys, to do evil to all men, and to cause division and hatred between allies, and to help a man defend himself from being attacked by another man.

The tenth mansion is called Algeba.²⁹ It begins at 25 degrees 42 minutes and 51 seconds of Cancer and ends at 8 degrees 34 minutes and 18 seconds of Leo. In this Mansion make images for love between man and wife, and for the destruction of enemies, and to make firm the incarceration of captives, and for the strengthening and completion of buildings, and for the love of allies and for their mutual help.

The eleventh mansion is called Azobra.³⁰ It begins at 8 degrees 34 minutes and 18 seconds of Leo and ends at 21 degrees 25 minutes and 44 seconds of the same sign. In this Mansion make images to rescue captives, to besiege cities and villages, to organize trade and profit from it, for travelers on the roads to journey safe and unharmed, to strengthen buildings so that they are stable, and to increase the wealth of allies.

The twelfth mansion is called Acarfa.³¹ It begins at 21 degrees 25 minutes and 44 seconds of Leo and ends at 4 degrees 17 minutes and 6 seconds of Virgo. In this Mansion make images to increase harvests and plants, for the destruction of riches and of ships, and for the improvement of allies, officials, captives and servants that they will be steadfast and honest.

The thirteenth mansion is called Alahue.³² It begins at 4 degrees 17 minutes and 6 seconds of Virgo and last all the way until 17 degrees 8

26 In Arabic, Al-Nathrah.

27 That is, 0 degrees Cancer 0 minutes 0 seconds.

28 In Arabic, Al-Tarf.

29 In Arabic, Al-Jabhah.

30 In Arabic, Al-Zubrah.

31 In Arabic, Al-Sarfah.

32 In Arabic, Al-Awwa.

minutes and 36 seconds of the same sign. In this Mansion make images for the increase of trade and profit, the increase of harvests, for travelers to have good journeys on the roads, for the completion of buildings, for the freedom of captives, and the binding of nobles to have good from them.

The fourteenth mansion is called Azimech.³³ It begins at 17 degrees 8 minutes and 36 seconds of Virgo and it terminates at the end of the sign. In this Mansion make images for the love of man and wife, to heal the sick with physic and medicine, to destroy harvests and plants, to destroy lust, for the destruction of those who go by roads, for the benefit of kings that they have good and ascend to their reign, for sailors to sail well and safely, and for the friendship of allies.

The fifteenth mansion is called Algarfa.³⁴ It begins in the first degree of Libra³⁵ and ends at 12 degrees 51 minutes and 26 seconds of the same sign. In this Mansion make images for the digging of wells, to seek underground treasure, to impede travelers to that they are unable to go on their journeys, and to separate husband and wife so that they never join with each other, to place discord between friends and allies, to scatter enemies from your area, and for the destruction of the house³⁶ of your enemies.

The sixteenth mansion is called Azubene.³⁷ It begins at 12 degrees 51 minutes and 26 seconds of Libra and ends at 25 degrees 42 minutes and 52 seconds of the same sign. In this Mansion make images for the destruction of merchandise, harvests and plants, and to put discord between friends, and between man and wife, and the debauching of a woman you desire, for impeding those who journey that the end of their road is never reached, and to cause hatred between friends and liberate captives from incarceration.

The seventeenth mansion is called Alichil.³⁸ It begins at 25 degrees 42 minutes and 52 seconds of Libra and ends at 8 degrees 36 minutes and 2 seconds of Scorpio. In this Mansion make images to improve deception that it is accomplished well, to besiege cities and villages, to make buildings more firm and stable, and to save sailors upon the sea. And everyone agrees that you should create friendship with a friend when the Moon is in this Mansion so that the friendship will be durable and never destroyed, and likewise in this Mansion all images for lasting love ought to be made.

The eighteenth mansion is called Alcalb.³⁹ It begins at 8 degrees 36

33 In Arabic, Al-Simak.

34 In Arabic, Al Ghafir.

35 That is, 0 degrees 0 minutes 0 seconds of Libra.

36 In mediieval Arabic parlance the term "house" means also reputation and social standing, and this may be intended here.

37 In Arabic, Al-Zubana.

38 In Arabic, Al-Ikil.

39 In Arabic, Al-Qalb.

minutes and 2 seconds of Scorpio and lasts until 21 degrees 25 minutes and 44 seconds of the same sign. In this Mansion make images for men to conspire against kings and vengeance against enemies and whatever else of this nature you wish, to build buildings that will be strong, to free captives from incarceration, and to separate friends.

The nineteenth mansion is called Exaula.⁴⁰ It begins at 21 degrees 25 minutes and 44 seconds of Scorpio and ends at 4 degrees 17 minutes and 10 seconds of Sagittarius. In this Mansion make images to beseige cities and villages, and to enter and take them, and to do whatever else of this kind you wish, to destroy the wealth of whomever you please, to expel men from a particular place, to improve the lot of men traveling by wagons through the countryside, to increase harvests, cause captives to escape, to break and destroy ships, to separate and destroy the riches of allies, and to kill captives.

The twentieth mansion is called Nahaym.⁴¹ It begins at 4 degrees 17 minutes and 10 seconds of Sagittarius and ends at 17 degrees 8 minutes and 46 seconds of the same sign. In this Mansion make images to tame wild and disobedient beasts, to bring those traveling in wagons swiftly back again, and for men to come wherever you wish, for good people to be joined together, to firmly incarcerate captives, and to bring evil and destruction to the riches of allies.

The twenty first mansion is called Elbelda.⁴² It begins at 17 degrees 8 minutes and 46 seconds of Sagittarius and it lasts until the end of the same sign. In this Mansion make images to strengthen buildings, to increase harvests, to make a profit and firmly keep money, to go safely through the countryside and to separate wives from their proper husbands.

The twenty second mansion is called Caadaldeba.⁴³ It begins at the first degree of Capricorn⁴⁴ and lasts until 12 degrees 51 minutes and 26 seconds of the same sign. In this Mansion make images to cure illnesses, to put discord between two people, to make servants and captives flee, to cause goodwill between allies, and to make captives escape.

The twenty third mansion is called Caaddebolach.⁴⁵ It begins at 12 degrees 51 minutes and 26 seconds of Capricorn and lasts until 25 degrees 42 minutes and 52 seconds of the same sign. In this Mansion make images to heal illness, to join friends together, to divide husbands from their wives, for captives to escape and flee from their prisons.

40 In Arabic, Al-Shaulah.

41 In Arabic, Al-Naaim.

42 In Arabic, Al-Baldah.

43 In Arabic, Sa'd al-Dhabi.

44 That is, 0 degrees 0 minutes 0 seconds of Capricorn.

45 In Arabic, Sa'd Bula.

The twenty fourth mansion is called Caadacohot.⁴⁶ It begins at 25 degrees 42 minutes and 52 seconds of Capricorn and lasts until 8 degrees 24 minutes and 28 seconds of Aquarius. In this Mansion make images to increase merchandise and make a profit out of it, to have goodwill between husband and wife, for soldiers to report victory over enemies, to destroy the money of allies, and to prevent an official from fulfilling his duties.

The twenty fifth mansion is called Caaddalhacbia.⁴⁷ It begins at 8 degrees 24 minutes and 28 seconds of Aquarius and ends at 21 degrees 25 minutes and 44 seconds of the same sign. In this Mansion make images to besiege cities and villages, to take enemies captive and do as much evil to them as you please, to make messengers convey their messages and quickly return, to separate wives from their husbands, to destroy harvests, to bind a man and wife or a woman and her husband so that they cannot copulate, to bind whichever part of the human body you wish so that it is not able to function, to strengthen the prison of captives; and it is good to secure buildings.

The twenty sixth mansion is called Almiquedam.⁴⁸ It begins at 21 degrees 25 minutes and 44 seconds of Aquarius and ends at 4 degrees 17 minutes and 10 seconds of Pisces. In this Mansion make images to bind people in mutual love, to protect those who travel in wagons, to strengthen buildings and make the incarceration of captives firm and to cause evil to them.

The twenty seventh mansion is called Algarf almuehar.⁴⁹ It begins at 4 degrees 17 minutes and 10 seconds of Pisces and ends at 17 degrees 8 minutes and 36 seconds of the same sign. In this Mansion make images to increase merchandise and to acquire profit, to unite allies, increase harvests, heal illness, to destroy the riches of whomever you wish, to impede the building of buildings, to put travelers on the sea in peril, to prolong the incarceration of captives and to do evil to whomever you wish.

The twenty eighth mansion is called Arrexhe.⁵⁰ It begins at 17 degrees 8 minutes and 36 seconds of Pisces and lasts until the end of that sign. In this Mansion make images to increase merchandise, besiege cities, increase harvests, to get rid of things and to destroy an area, to make treasures be lost, to travel safely by wagon and safely return, to cause peace and concord between man and wife, to make the incarceration of captives firm and to inflict evil on sailors on the sea.

The foundation of all this is that you should see to it that in all good works, the Moon is safe from Saturn and Mars and their aspects, and from

the combustion of the Sun, and is joined to the fortunes⁵¹ by good aspects—that is, the trine and sextile aspects. In all these see to it that the Moon separates from one fortune and applies to the other. Do the opposite in works of evil.

One who practices magical arts ought to believe in his workings without any doubt regarding the work, because this is how the practitioner is well disposed to receive the aforesaid effects and the virtues from that which he intends to make. This disposition, achieved in this manner, cannot exist outside of man alone; but the disposition that is in other conscious beings is the way that they receive sensations according to their own proper nature, as wax easily receives forms impressed into it, just as daimons receive their daimonic powers, because their bodies are disposed to receive what is suitable for daimons; and this is because their feeble bodies are made impotent to resist this.

Similarly, a feeble disposition revealing itself in an otherwise strong place is the proper disposition for things out of which images are made; for everything is disposed to receive whatever work corresponds to it. This is a foundation of this work, and all accords with it. When something is disposed to receive an influence, the reception will take place; and when the reception has taken place, the effect will be open and manifest, and the figure receives strength. The effect will be as you desire insofar as the matter and the form are conjoined into unity, the way the figure of a man is united with a mirror or water, or as the unity of spirit and body.

When you wish to cause your effect in the daytime, dispose matters so that the Moon is ascending in one of the diurnal signs; and if you wish to do it in the night, she should ascend in a nocturnal sign. If she rises in a sign of short ascension⁵², the effect will be more swift and certain; and if she rises in a sign of long ascension, the effect will be slower. This can be strengthened or weakened by aspects to the fortunes; for if the Moon ascends in signs of short ascension and an infortune⁵³ is there, it will overturn and destroy the effect and oppress it, while if she ascends in signs of long ascension and a fortune is there, or aspects her closely with a favorable aspect, the effect will be accomplished quickly; and similarly when a diurnal sign ascends at night or a nocturnal sign in the day, and a fortune is in aspect with it, the fortune guides and strengthens it, while if it is in aspect with an infortune, that destroys it.

Those who intend to make images ought to make sure that they know the signs of long and short ascension; the fixed, moveable, and common signs;

51 Fortunes: in astrology, the planets Jupiter and Venus.

52 Short ascension: the signs Capricorn, Aquarius, Pisces, Aries, Taurus and Gemini, also known as the signs of direct ascension. The remaining signs are of long or oblique ascension.

53 Infortunes: in astrology, Saturn and Mars.

the diurnal and nocturnal signs; the fortunate and unfortunate planets; and when the Moon is safe from influences that interfere with her; and also which images are appropriate to the planets and to every sign. You should beware of trying to work magic to a good end when the Moon is applying to an eclipse, or under the rays of the Sun, that is, twelve degrees before or after.

In the same way you should preserve her from Saturn and Mars, and be careful that she not descend in southern latitudes beyond the twelve degrees mentioned above, or the same in northern latitudes. Similarly, you should take care that she not be of lessened course and slow, that is, when she moves less than 12 degrees in a day, because then she is assimilated to the motion of Saturn, and that she not be in the Via Combusta, which is most to be guarded against—that is, between the eighth degree of Libra and the third degree of Scorpio⁵⁴—nor at the end of a sign, which are the terms of the infortunes, nor cadent from the midheaven—that is, in the ninth house.

If there should be some very necessary working that cannot possibly wait until the moon is free from all of the aforesaid debilities, place Jupiter and Venus on the ascendant or midheaven because they will rectify an unfortunate Moon.

You should know that all that we have said, we have said only to reveal the secrets that have been written in the books of the wise. We pray God Almighty that by his grace and mercy this book of ours may only come into the hands of wise and good men. You, then, ought to be the guardian of the aforesaid workings, and never reveal them to the unworthy.

Chapter Five

Examples of the theory of images, and of those things needful for making magical images

When you wish to make images to cause love between two people, and make love and delight strong and firm between them, make images of the two in their likenesses. Let this be done in the hour of Jupiter or Venus, with Caput Draconis rising, and with the Moon making a good aspect to Venus, and let the lord of the seventh house apply to the lord of the ascendant by a trine or sextile aspect. Afterwards, join the images as if they were embracing, and bury them in the place of one of the two people, namely the person you wish to love the other more. And it shall

⁵⁴ The Via Combusta, according to other sources, extends from 15° Libra to 15° Scorpio.

be as you wish.

An image to generate peace and love between two people. Make two images under the ascendant of the question,⁵⁵ and make fortunate the ascendant and tenth house, and remove malefics from the ascendant, and make the lord of the tenth house fortunate and applying to the lord of the ascendant by a trine or sextile aspect.

Here, however, I wish to make clear what is necessary concerning aspects. I say that the trine is an aspect of perfect love, and the reason for this is that each sign of a fiery nature aspects one another with a trine aspect and signs of earthy nature aspect one another with a trine aspect, and you may understand similarly the aerial and aquatic signs; and this aspect causes perfect friendship. The sextile is an aspect of moderate friendship, because the signs that aspect each other by this aspect agree in their active but not passive nature,⁵⁶ and this is why this aspect is said to be of moderate amity. The square aspect is of moderate hatred, because they aspect each other from contrary natures. The opposition is an aspect of perfect hatred, because the signs that so aspect each other are contrary in all four natural qualities. But now let us return to our topic.

Now I will explain how you should make a twofold image. If you do this for two friends, make the eleventh house of the first image the ascendant of the second image; and if you wish to generate friendship between man and wife, make the ascendant of the second image the seventh house of the first image. And make it so the lord of the ascendant of the one who will return the friendship makes a good aspect with reception to the lord of the ascendant of the other image. Then join the images and bury them in the place of the one who is to have friendship and they will be friends as before.

An image to place love between two people. Make two images with Venus rising in the first face of Cancer and the Moon in the first face of Taurus in the eleventh house. When the images are made attach them so they are embracing each other and bury them in the place of one or the other. There will be affection and durable love between the two of them. These are called figures of alteration, and Ptolemy speaks of them in aphorism 33 of his *Centiloquium*.⁵⁷ We will speak of this in the fourth book of our work; there we will explain more about this, if God wills.

55 This implies that the magician first casts a horary chart for the working, and uses that chart as the basis for the magical image.

56 The elements share one of their two qualities but not both—for example, Aries (fire) and Gemini (air) share the quality of warmth, but one is dry while the other is moist.

57 One of the classic handbooks of astrology used in the Middle Ages, the *Centiloquium* of Claudius Ptolemy consists of one hundred astrological aphorisms.

An image for enduring love. Make two images, and put one of the Fortunes at the ascendant and the Moon in Taurus conjunct Venus. Write on one image a number – that is, a figure of al-Khwarismi, the sort that begin with 0⁵⁸ -- for 220 in the proper place, and on the other image write the same kind of figure for 284 in the proper place. Join the two figures together in an embrace, and then there will be perfect and lasting love between the two.⁵⁹

An image for kings and nobles to like whomever you wish. Make an image in the form and in the name of the person in this way. Make fortunate the ascendant with a fortune that is strong and not cadent, retrograde or combust, and make the lord of the ascendant strong and in good condition, and direct, and in his exaltation, and make the lord of the tenth house aspect the lord of the ascendant with a trine or sextile aspect with strong reception; and place the lord of the ascendant in a commanding sign and the lord of the tenth in an obeying sign.⁶⁰ As long as the one for whom you make the image shall bear with him, he shall be loved and honored and whatever he requests of the king shall be given to him.

An image for a lord to be loved and for his men to always be obedient to him. Make two images, the first of them in the hour of Jupiter, and the Moon aspecting the Sun with a good aspect and separating from the infortunes, and place the Head of the Dragon in the ascendant. Then make the other image when its ascendant is the fifth house from the ascendant of the first image, and in the hour of Venus and the Head of the Dragon is in the ascendant or aspecting the ascendant with a favorable aspect, and do this in the hour of the Moon, when the Moon is free from the infortunes. Bury the images under the ascendant of one of the fixed signs in the hour of Saturn. As soon as this is done all of your subordinates will be obedient to you.

An image to cause a servant to love his master. Let there be two images, of which one should be made in the hour of any of the superior planets and with the Moon waxing, with the North Node in the first, fourth, seventh or tenth house. Fashion the second image in the hour of any of the inferior planets, and the second image make in the hour of an inferior planet and make the tenth house of the first image the ascendant of the second image, and place the Tail of the Dragon in the first, fourth, seventh or tenth house. And when the images are made in this way, join them together

⁵⁸ The figures of Al-Khwarismi are the numerals we use today, as distinct from the Roman numerals still used in medieval Europe when this translation was made. The author means simply that you should write “220” on the figure rather than “CCXX.”

⁵⁹ 220 and 284 are termed “amicable numbers” in Pythagorean numerology, because the factors of each one add up to the other.

⁶⁰ The commanding signs are the signs of the Zodiac from Aries through Virgo; the obeying signs are the signs from Libra through Pisces.

embracing and bury them in the place of the person whose love the other desires.

An image to receive honor from a lord. Make an image and make fortunate the ascendant and tenth house and likewise the lord of the ascendant, and remove malefics from the ascendant and its lord, and place benefics in the eleventh house aspecting the ascendant and its lord with good and laudable aspects, and make the lord of the tenth house and the lord of the ascendant aspecting each other with a good aspect and mutual reception. When the image is complete keep it secret and don't let anyone see it and when you go into the presence of the lord, the office or honor you seek, you will have.

An image to increase business and trade. Make an image with the ascendant and the tenth and their lords fortunate, as well as the lord of the house of the lord of the ascendant and the lord of the house of the lord of the tenth; make fortunate the Moon and the lord of the house of the Moon, and the second house and its lord; and place the lord of the second house in reception with the lord of the ascendant by trine or sextile aspect, and place a fortune in the second house, and place the Part of Fortune⁶¹ in the ascendant or tenth, with the lord of the Part of Fortune making a good aspect to it. Make fortunate the eleventh house and its lord. And when this image is made, guard it and keep it secret so that no one sees it, and you will make a great profit and succeed in all your undertakings.

An image to cause cities to grow and make them prosper. Make an image with the ascendant and the tenth house and their lords fortunate, with the fortunes aspecting them, and make fortunate the lord of the second house and the lord of the eighth house, and make fortunate the lord of the ascendant and have him aspecting a fortune, and make fortunate the lord of the house of the lord of the ascendant, and the Moon and the lord of the house of the Moon. And when the image is made as described, bury it in the middle of the city and it shall be as you wish.

An image to gain the love of another. Make two images; make the first in the hour of Jupiter with Virgo rising, and with the waxing Moon in the ascendant, fourth, seventh or tenth houses. Make the second image in the hour of Venus when Venus is aspecting Jupiter and the malefics are cadent from the ascendant, and make the ascendant of the second image the seventh house cusp of the first image, and make the lord of the ascendant of the first image apply to the lord of the ascendant of the second image with a trine or sextile aspect. When these images have been made in this manner, bind them

⁶¹ The most famous of the Arabic parts, the part of fortune is calculated from the positions of the ascendant, sun and moon, and is used, among other things, as part of the delineation of wealth.

together embracing each other, and bury them in the place where you wish to gain love and delight.

An image for the destruction of an enemy. Make an image in the form and likeness of the one to whom you wish evil, in the hour of Mars, with the Moon in Scorpio; and if you are able, make the ascendant unfortunate, putting an infortune in the ascendant or forming a bad aspect to the ascendant, and put the infortune in aspect with the lord of the ascendant; and make unfortunate the lord of the ascendant and the lord of the fourth house, and make them aspect each other, or make unfortunate the lord of the ascendant in the fourth house, or have it received by a malefic in the fourth house or the ascendant. And when the image is made, bury it head downwards outside the city in which your enemy lives, and it shall be as you wish.

An image for the destruction of a city. Make an image in the hour of Saturn, which is an infortune, when the ascendant of the city is rising, with an infortune in the ascendant and as the lord of the ascendant⁶² and the lord of the house⁶³ of the lord of the ascendant as well, and keep the fortunes from the ascendant and from the lord of the ascendant and the lord of the triplicity of the ascendant, as well as the lords of the fourth, seventh and tenth houses. And when the image is made, bury it in the middle of the city and you will see miracles.

An image to hinder buildings so that they are not built. Make two images, one in the hour of the Sun, with Leo rising and the other in the hour of the Moon with Cancer rising; when the Moon is waxing and safe from the malefics and swift in course. And when they are made, bury them in the hour of Venus, and they will hinder buildings.

An image for the escape of those held in prison. Make an image in the likeness of the one whom you wish to be released in the hour of the Moon, when she is waning, swift in motion and separated from the malefics. Bury the image near the prison when the ascendant is placed as the Tenth house of the city where the prisoner is held.

An image for the destruction of an enemy. Make two images, the first in the hour of the Sun, with Leo rising and the Moon cadent from the ascendant, and the other make in the hour of the Mars with Cancer rising and Mars cadent from the Moon, and make them in the form of one striking another. Bury them in the hour of Mars with the first face of Aries rising. When you have done this, you will be able to act against your enemy as you

⁶² The lord of the ascendant is the planet ruling the rising sign in an astrological chart.

⁶³ The lord of the house of the lord of the ascendant is the planet ruling the sign in which the lord of the ascendant is placed in an astrological chart.

wish.

An image to chase any man from his place. Make an image with a tortuous sign ascending, and with the lord of the ascendant cadent from the ascendant, fourth, seventh or tenth house, and the Moon similarly cadent. Bury the image at a crossroad under the Via Combusta, and make the face of the image look away from his place, and you will see miracles.

An image to separate two friends from each other. Make an image under the ascendant of whichever friend you wish, putting a strong malefic in the ascendant and tenth house; make unfortunate the lords of the ascendant and tenth house, make a malefic aspect them with a square or opposition, and make the benefics cadent from the ascendant and the tenth house and their lords. Make the other image the same in all respects as we have said above. And bury it in the place of the other image when a fixed and malefic sign and the Cauda Draconis or other malefic rises. When this is done, they will hate each other and never love each other.

An image for the anger of the king to fall on whomever you wish. Make two images according to the principles of talismans that we have already set forth; and make the lord of the ascendant cadent from the lord of the tenth house or afflicted by him, and aspecting the lord of the fourth house by a square or opposition. Bury the image with a fixed and malefic sign rising. When this is done, the king will hate the person.

An image to catch many fish. Make an image in the form of the fish that are in that particular river, and make the image with Jupiter rising in Pisces, in the hour of Venus. Make it in this way; first make the head and the body and then the tail, and join them together at the aforesaid hour. Next make a spike of pure silver and place the image on the head of the spike, and make a jug or vase of lead with a narrow mouth, and in the middle of the jug place the spike standing straight up with the image of the fish at the top of the spike. Then take the aforementioned vase and fill it with water and seal the mouth with wax so that no water leaks out. All the fish will congregate there.

An image to catch fish. Alhanemi says in his book that he tried this and found it to be true. He says to make an image in the form of a fish, and cast it with the second face of Pisces rising, and the Moon and Mercury rising, and make it in the hour of the Moon. When this image is made, throw it in the river where you wish to have fish, and you will see miracles because many fish will come to this place.

An image to chase away scorpions. Make an image of a scorpion in very pure gold in the hour of the Sun, with the Moon in the ascendant, fourth, seventh or tenth, in Taurus, Aquarius or Leo, but the best is Leo, because Leo is by nature more contrary to a scorpion; and let the Sun be

in Leo, and Saturn retrograde. First make the tail, then the feet, then the claws, and last the head. There are many things to consider and you should understand them well because they will assist you in all of your works. When the parts are made, place the left claw in the place of the right claw and the right foot in the place of the left foot, place the head in its proper position and the tail similarly. After this make a stinger and put it upside down on the tail with the base of the stinger in its proper place, so the scorpion is stinging himself with his own tail. When the image is made in this way, bury it in a stone with a hole in it, and let this stone be a metallic ore. Then bury it in an important part of the city; and scorpions will flee from this place and they will not approach the place of the image or within 45 miles of the place.

Image to heal the sting of a scorpion. Make the image of a scorpion in a bezoar, and do this in the hour of the Moon, with the Moon in the second face of Scorpio, and Leo, Taurus or Aquarius rising. Fasten the stone in a gold ring and stamp the image in soft incense under the constellation⁶⁴ we have previously described. Give the person who was stung a drink made from the incense stamped with the seal, and they will be cured at once and their pain relieved.

One who always used the aforesaid method and all these sciences, who came from the land of the black people,⁶⁵ found that he could write a single name on a brass tablet and always carry it with him. Whenever anybody was stung by a scorpion, he bathed the tablet in water and had the water drunk by the person who was stung, who at once was healed and relieved of pain. He also said that when he did not have the brass tablet with him, he would write the name on a glass saucer with the kind of chalk that can be written with, or with saffron, or anything similar that can be drunk. He would bathe that in water and give it to the sick person, and at once the pain would depart.

If it were not for fear of going on at too much length, I could relate other marvels that he did with this name, because the people to whom he gave it to drink were a very great number, such that I cannot tell of them all briefly. Since I myself saw experiments⁶⁶ done with this name, however, I will forbear to relate more about this name in this book and the present chapter. This is the name:

⁶⁴ The word "constellation" literally means "combination of stars," and was used in medieval astrology as a term for a particular set of astrological conditions.

⁶⁵ The method of bathing an object covered with writing in water, and drinking the water as a medicine, was much used in ancient Egypt, and may indeed have been transmitted to sub-Saharan Africa.

⁶⁶ The word "experiment" (in Latin, *experimentum*) did not have quite the same meaning in the Middle Ages that it does today—it meant, broadly speaking, the proof of a teaching by practical experience—but no other modern English word comes closer.

zaare zaare raam zaare zaare⁶⁷
 fegem bohorim borayn nesfis albune
 fedraza affetihe taututa tanyn zabahat
 aylatricyn haurane rahannie ayn latumine
 queue acatyery niemiere quibari yehuyha
 nuym latricyn hamtaury vueryn
 catuhe cahuene cenhe beyne ✨.

The aforesaid name must be written in seven lines precisely, neither more nor less, with the Seal of Solomon at the end of the seventh line. It is said also that this should be written on the first Thursday in May, or that it should be written on the first Thursday of any month you wish; and I have seen it written in whatever day was convenient. Beware that you do not make a mistake in these names, neither in their form nor in their figure, that you not fall into error. The name that is written here *bohorim* I have seen the wise write *nohorim*, that is, with an initial *n*, but I myself recollect it beginning with *b* as I have said above. I say this to you so that the secret of this science may be revealed to you.

This name may also be written another way, that is:

caare zaare raam zaare
 fegem bohorim vabarayn nense albime
 fedrata offetihe traveuta tanin tribabat
 aylatricyn haurauc rahaune ayn latumine
 quene atatyery miniere quibarii yehaybari
 ymlateyoyn hanitanery veveryn
 cahuene theonhe beyne †† ✨.

The foregoing name is written in another book as follows:

caare zaare regem boorum
 vabara yn nefx albune
 federata effocye tantuca canyn cahabat
 ay latricyn haurauc rahannye ayn lataminie
 quene acatyery mynere quibari yehay kanny
 ym latricyn hamtaury verieryn
 canene tenothe beyne.

An image for men to be loved by their wives. Make the image of a girl in a cold and dry metal, and make it when Mercury is rising in Virgo and increasing in the circle, or when it is the almuten figuris, and do this work in the hour of Mercury. Set it aside until the time when the image is completed.

⁶⁷ The similarity of this first line to the Sanskrit mantra *Hare hare Rama hare hare* is unlikely to be accidental.

Make another image in the form of a youth and make it when Mercury is in Virgo, having returned to the place where you made the first image, or in Gemini, and beware of a diversity of ascendants; that is, when Mercury is in Virgo do not have Gemini rising, and when Mercury is in Gemini do not have Virgo rising, and whichever you have rising, place Mercury there. When the two images have been made in this way, attach them to each other as though embracing, and place the hands of each one around the sides of the other, and do all this work in the hour of Mercury with Virgo or Gemini rising. Make a band around the images using the same metal from which you made them, and bury them someplace in a city with many people. When you have done this men will embrace their wives and each hold the other dear. Similarly when someone seeks love from another, bury the images in the place where you wish them to be united.

An image for the destruction of cities, house and the like. Make an image under the ascendant of the city, if it is known, or under the ascendant of a horary question. Make unfortunate the ascendant and fourth house, and the lord of the ascendant, and the Moon, and the lord of the house of the lord of the Moon, and the lord of the house of the lord of the ascendant, and the tenth and its lord. When the image is made as has been said above bury it in the middle of the city and it will be as you wish.

An image to make a physician successful. Make on a sheet of tin the image of a man seated on a throne, doing the work of a physician. Make another image of a man standing on his feet holding a urine flask before him, and making a judgment on it.⁶⁸ Make both of these images with Taurus or Libra rising, Mars rising, and the Dragon's Head at the midheaven. When you have made them, put the tin plate with the image in the place where you wish people to come, and you will see people drawn miraculously to this place.

An image for the growth of harvests and crops. Make the image of a seated man surrounded by harvests, trees and crops, on a silver plate; and make it when Taurus rises, when the Moon is in Taurus and the Sun is going towards Saturn. And bury it in the place you wish, and all seeds and crops will grow well and quickly without damage from beasts or birds or storms or anything else that is a nuisance at harvest time.

An image to heal illnesses involving stones.⁶⁹ Make the image of a lion on a sheet of the purest gold, holding a stone in its paw as if dancing with it, and make it in the hour of the Sun with the first degree of the second face of Leo rising. Whoever carries this image will be free from their illness

⁶⁸ Diagnosis by the color, clarity, and odor of urine was important in both Arabic and European medicine in the Middle Ages.

⁶⁹ Kidney or bladder stones.

immediately. This has been proven many times. Hermes adds that in making this image, the Moon should not be applying to Saturn by sextile, and the Sun should not be in aspect to Saturn, or should be receding from such an aspect.

An image for removing illness, melancholy and spells. If you wish to remove mechanical⁷⁰ infirmities, to strengthen health and to return evil spells to their makers, make an image in the purest silver in the hour of Venus, when the Moon is in the ascendant, fourth, seventh or tenth houses and aspecting Venus with a good aspect, and the lord of the 6th house aspecting a benefic by trine or opposition, and the lord of the eighth squaring Mercury. Be sure that Mercury is not retrograde, combust or aspecting the malefics. Make this image in the final hour of Sunday, with the lord of the hour in the tenth or the ascendant. When it is made in this way the aforesaid infirmities will be removed.

You should know that the virtues of images and their power and the effect that they have only exist because of the heavenly bodies, and when these images are made according to the motions of heaven you will not find anything to impede or destroy them. It is necessary to observe, when casting images for love and friendship, that the Moon is fortunate and waxing and not when the Moon is afflicted and waning. Here is an example of this. Make images for love and delight and to visit kings and high lords in the day of the Moon, when she is waxing, and in Sagittarius, Taurus, Cancer or Pisces (and if she is with the Dragon's Head it is powerful for workings), and always in a mansion fortunate and appropriate for the work, and when the Moon is joined to Venus in the hour of Jupiter, and Jupiter is in Pisces, Sagittarius and Cancer and the Moon is with him. Make images for evil conversely, that is, when the Moon is in a malefic mansion and conjoined to malefic planets, or aspecting them by square or opposition. When you do this, your work will turn out as you wish in all things. Note also that working with images is better done at night than in the daytime in all of the aforesaid.

What is necessary in these workings, and cannot be dispensed with, is the union of your whole will and belief in the work, so that the power of your spirit is united with the power of the heavens; then all things will be accomplished effectively. Plato says in his book of aphorisms⁷¹ that when someone speaks a word with intention, and belief concords with it, whoever hears it is moved; and the converse, if you wish to do the contrary. This is the root of uniting the will with belief in prayer, and this first of all in asking that

⁷⁰ *Infirmities mechanicas* in the text; probably a misprint for "melancholic illnesses."

⁷¹ Not an actual work by Plato the Greek philosopher, but an apocryphal work attributed to him.

which you wish to ask from that Lord to whom you ought to pray.

Next, it necessarily is required that the working of these operations be hidden from other people and from the light of the Sun, nor should they be done in any place where the Sun may enter, and no other person should learn about your workings, unless it be one who is faithful to you and believes in the work, neither a mocker nor a disbeliever in the work and the powers of the spirits of heaven, or in their powers having power in this world, or that the work is done by these spirits. To confirm this, Thabit ibn Qurra⁷² says in the book he wrote, *On Images*, where he says that the science of images is the nobler part of astrology. Further on he says that a body that lacks life is deficient in spirit. He says this concerning images that are not made in a proper and opportune time, are therefore not apt to receive the spirits of the planets, and therefore are similar to dead bodies in which the spirit is absent. When they are made in a proper and opportune time as they ought, they receive spirits and infused powers from the planets and are similar to living bodies, from which follow miraculous effects.

Aristotle⁷³ says in his book of images that those who have images proceeding from the seven planets are better and higher, and when fortune smiles upon them, it is more durable. He means to say this about attracting heavenly spirits and virtues to earth. He also says concerning the names of spirits that, when anyone invokes them and wishes to draw down the corresponding spirits, that the latter descend with all their might in their hour, and they kill the one who invoked them, unless he is well trained and knowledgeable of the names of those spirits and the planets corresponding to their works, from which they have been drawn, and which conveys them to the world of matter. This is what is said by some of those who work with the mighty names, who say that the virtues of them change according to the nature of the things proper to them, and accomplish miracles in the world. The greater part of those who work with the aforesaid names disagree with this. I have made a single book of these names and how we ought to understand them, and revealed this in the exposition of all of them.

I wish to return to the words of Aristotle, in the place where he says of magical words that they cannot pass beyond the circle of the heavens, nor is anything like them held to be able to command spirits, for words do not have such a power except by the command of God the glorious and exalted, who

72 Thabit ibn Qurra was a native of Harran, the last Pagan city in Mesopotamia, and wrote numerous books on astrology and magic. *On Images (De Imaginibus)* is one of the few detailed sources discussing the kind of image magic taught by *Picatrix*.

73 The Greek philosopher Aristotle had many magical works credited to him in the Middle Ages, none of which he actually wrote. The references to Aristotle in *Picatrix* are to several of these pseudonymous occult works.

moves the spirits about by his command and sends them even to the center of the earth. Thus says Aristotle.

All the wise who have spoken of this science agree that in working with magical images, words and prayers help in combination with substances and actions. The sage Thoth says: words in images are as the spirit in a body, moving spirits and powers toward such a work, insofar as the words of the magus are joined with his will and certitude, because out of these latter factors is made noble that which completes the images and the words we say. Those that are here described are those who speak words corresponding to the works that are considered in our volumes.

For example, if you wish to work with an image for love and unity, speak in this way: "Let this man N. be joined to this woman N. as fire and air and water and earth are joined; and let his spirit be moved toward hers as the rays of the sun move the light of the world and its virtues; and let her and her actions be made in his sight like the heaven with the stars that compose it, or trees with their flowers. Let the spirit of each be raised up and subtilized by the spirit of the other as the waters flow over the earth, and let each of the aforesaid be unable to eat, or drink, or dance, or take pleasure in anything without the other." Alternatively, "Let N. be joined to N. and conjoined with her, as fire, air, and water with earth; and let him so be moved toward her as the rays of the Sun move the light of Earth and its virtues; and let they and their works be coupled together in their vision as heaven is conjoined with its stars and trees with their flowers. Let his spirit be thus raised on high and sublime above the spirit of N., as the water is raised up over the earth; and as N.," and so forth.

If you perform a ceremony to separate one person from another or to place enmity between them, say this: "I divide and tear apart this person from this person by the virtues of these spirits and planets, as the light is divided from the darkness;" and thereafter, "Let enmity and ill will enter between these two, just as fire and water are inimical to each other."

If you wish to join someone with some woman, or with many others, say this: "Let the will of such and such a woman (if you do this for one woman) or all of these (if you do it for all of them) be bound, and take possession of this work by the strength and power of the spirits and planets, as the masses and veins of the mountains bind together the stones thereof."

If you wish to dissolve this binding for someone, say this: "Let the binding of the will of such and such a man, which has been bound and constrained to such and such a woman, be unbound and dissolved and destroyed by the virtue of the spirits and planets, as wax is melted by the fire, and as the Sun destroys the shadows and their spirits, and as the snow is consumed by the heat of the Sun."

If you wish to prevent people from speaking ill⁷⁴ of you or of anyone else you wish, say this: “I cover this person with a cover of shining light, and I cut off the tongues of people from him, and I cover their eyes with a spiritual cover, drawing from them all evil enchantments; and I cut off their tongues and their evil wills.”

Beyond this, if you wish to have people speak ill of someone and hate him, say this: “Let this person be broken up and destroyed by the virtue and power of these spirits and planets, as the rays of the sun break up and destroy the thickness and density of clouds, and let their spirits be affixed to the tongues of wicked men so that they will wound him as arrows and catapult stones wound the body.

Be careful that when you do any of the aforesaid workings, you do not make any mistake in any of the aforementioned that is not in keeping with the working that you do; rather, say things that will strengthen your work and fill it out. Keep the teachings of this chapter well and diligently, because they are of great advantage and usefulness in the image workings you do; proceeding and continuing as said here, you will be able to compose all the images in the world. For those things out of which images are constructed ought to be similar and proportionate to the nature of that for which the image is composed, whether for good or for evil. I intend also to explain hereafter those things belonging to every planet you like among the metals, animals, trees, colors, incenses and sacrifices. You may assist yourself thereby in all your workings, just as a physician works with many medicines and substances, and with the obedience of the sick person in observing diets and taking medicines; in this way the physician obtains his goal.

Now the whole foundation of these operations is in observing the motions of the planets and constellations. Thus the ancient Greek sages were accustomed to observe a planet, watching until it was in its proper *geuzahar*⁷⁵. They placed it in the degree of the midheaven, and burned an incense appropriate to the planet, and made sacrifices with prayers likewise corresponding to the planet, and asked that whatever they willed, they would obtain. They said also to work similarly with a planet when it was rising, and similarly accomplished what they willed. It should be noted that the aforesaid workings were more certain if the planet was strong in the natal chart of those people who performed the working. All this you should understand, for because of it you will be able to accomplish whatever you wish.

⁷⁴ By “speaking ill” the author clearly means something more magically dangerous than spreading hostile gossip.

⁷⁵ A transliteration of the Arabic astrological term *jawzahirr*, or planetary node—the points at which the planet’s apparent path seen from Earth intersect the ecliptic.

Chapter Six

In what degree everything exists in the universe, and how it is known that man is a lesser world and corresponds to the greater world

You should know that knowledge is that which is truly noble and exalted, and whoever studies it and makes use of it receives its nobility and exaltation. Knowledge is what puts things in their proper order, because when one thing is known, another presently appears. He alone is perfect who attains the highest level of knowledge, and delights in and loves that level of knowledge. They were called “philosophers” in Greek, and in Latin this word is properly interpreted “lovers of knowledge.”⁷⁶ Whoever does not strive for knowledge is defective and weak in authority, and therefore ought not to be called human, despite having the name, form, and figure of a human being.

If such a person were to strive to learn knowledge, he would learn from it that he indeed is a human being, that he is a little world similar to the great world, and that he is a body together with a rational spirit, whole, animate, and reasoning, and that by these three spirits⁷⁷ he is set apart from all other things in the world, and from all other living things, inasmuch as he has reason. This word “reason” denotes the capacity for knowledge, because he is able to recognize appearances, and determine that they are not realities, and direct his mind to whatever is in the world and in whatever place (that is, in the world) by his knowledge and his consciousness, and retain therein the power and potential of all that he hears. By this he experiences through his consciousness whatever happens in the world and in man, that is, in the little world, for this latter is similar to the greater world, with which it corresponds in its form and the things found in it.

He is similar to the animals in all natural things, but he is separated from the animals by his crafts and knowledge. He has six motions;⁷⁸ he has hard bones, all ordered by nature in straight lines, which are moved by the parts beside them; he has fingers and hands composed of straight lines; and he has a round and valuable head. He receives knowledge and literacy and discovers crafts, and gives up all animal things; and these are not given up by any other animal. He laughs and weeps, and gives voice to his sorrow as he sheds tears. In him is God’s virtue and the knowledge of justice so that he might govern cities. There is an image in him, having light within it, of which his body is

76 In Greek *philosophos* means “lover of knowledge.”

77 The vital, animal, and rational spirits.

78 That is, the ability to move forward, backward, left, right, up, and down.

an image.⁷⁹ He is powerful in spirit and harmonious in his form. He knows what helps him, and what harms him. He perfects arts and professions, while arts and professions are not given to other living things. He discovers subtle crafts and subtleties in them, and makes miracles and wonderful images, and retains the forms of knowledge. By all these things he is separated by all other living things.

God made him the arranger and discoverer of His wisdom and knowledge, and the expounder of His qualities, and the receiver of all things in the world by the prophetic spirit or the treasury of wisdom, which comprehends all things and their combinations that exist in the great world. Man himself also comprehends all intelligences and compositions of things in this world by his senses, while none of these comprehend him; and all things serve him, while he serves none of them. With his voice he may imitate any animal he pleases, and make forms similar to them with his own hands, and count and describe them and explain their nature and works with his words. By contrast, no animal has the power to understand man, or to change its voice or imitate the voice of another;⁸⁰ for example, chickens, lions, and dogs cannot change their voices to one another's, while man himself has the power in his natural voice to make all the other sounds of the animals, and to change their forms and similitudes as he wishes. He chooses useful habits, and directs other animals in them, and reveals them to animals.

Man has a dense body and a subtle spirit, for part of him is subtle and the other part dense. The subtle part belongs to life, and the dense part to death; the medium of the one is mobile, and of the other is fixed; the one medium is formed and the other formless; the one medium is night and the other day; one is light and the other darkness, one visible and the other hidden, one perceives and the other only exists in perception, one presses down and the other is pressed down. The one part is ashamed of evil works, and makes what it chooses, and repents of other works. It is composed of fine and subtle matter; it contains in itself the density of the earth, the subtlety of the air, the heat of the fire and the coldness of the water, out of which it is made equal in motion by its own vital power. It knows the heat of fire because of the heat that is in man, and the coldness of water by the coldness revealed in him; and in this way every element out of which he is made is known in him.

The form of his head is the form of heaven, and its figure is similar to heaven's rotundity. More generally, the form of every subtle thing is joined to him.

The universal form of man is the container of the form of the universal

⁷⁹ The *augoeides*, the luminous or celestial body.

⁸⁰ Apparently the author of the *Picatrix* had never encountered parrots, cockatoos, and the like.

spirit, and the universal spirit is the container of the universal consciousness, and universal consciousness is the form of the light from which consciousness proceeds. Thus light is the material of universal consciousness, which is higher than all inferior things, and matter is always inferior to light and simpler than it. Thus man is completed out of the composite human form which is served by all other bodies, and itself is conjoined with other natures.

Whoever desires to know all this ought to be pure, inclined to virtue, clean and free from all bodily filth and all disturbing thoughts, because one who is thus disposed is able with his consciousness to seek and behold and attain certainty in this matter.

Now, though, in speaking of the foregoing we have deviated from the intent of this book, for it and its consciousness, are the roots of those things on which this book, which is about the science of magic, is grounded. If you labor unceasingly in knowledge and in matters of the intellect and in perception of those things that are, then no matter what happens, you will be able to search out and understand sorcery and magic.⁸¹ Plato says as much in the book he wrote called *Timaeus*, which goes on at great length in words and reasoning about forms. He expounded this reason very well where it says that in occult matters, it is the habit of the wise to cover up and conceal their knowledge in such a way that the foolish are not able to discover it. Another sage named Zadealis wrote something similar in his book, where it says in these matters to be hidden and profound.

The concealment and profundity of words is the subtlety of the wise in their reasonings, so that they cannot be understood without much contemplation. Their meaning lies hidden therein until intelligence extracts it from its concealments, and then it is extracted from a different meaning that is understood by the intellect at first glance. This science of magic is divided into two parts, of which one is manifest, and the other deeply hidden. The part deeply hidden is profound, and there are profound perceptions that cannot be grasped except with others that come before them through hard work, until their relationship becomes apparent and they are uncovered.

If anyone thoroughly studies this according to the dictum just given, he will have all that he desires, and secrets will be opened to him, and thereby he will attain what he wishes. The byways and highways leading to this attainment are many, however. Some of them are to take proofs from the manifest and apply them to the hidden, and returning the branches to the root in order to join them together, and to assemble in one's consciousness and thought the credible sayings of saintly men or of some particular saint. In this way you will reach completion and perfection, and you will attain

81 The text uses both *nigromancia* and *magica*, and so the first has been translated here as "sorcery."

what you wish, and the manifest and concealed meaning of these words will be revealed to you. Likewise, you will be granted the right to pass freely on the roads just mentioned, so that you will be able to attain knowledge and penetrate and uncover hidden things—because by each of the aforesaid roads you will be able to attain what you wish, and understand knowledge and its meanings, and understand all things, and perceive all things in their proper order.

Chapter Seven

In what degree everything in the universe exists, and many other profound things, hidden by the wise, that we intend to reveal in this book of ours

All things in the world are ordered in grades according to the things that govern them. The first of all things of this world, nobler, higher, and more perfect than anything found in the world, is God Himself, who is the shaper and creator of all. There follow in order consciousness or intellect; after consciousness, spirit; and after spirit, matter; and this matter⁸² is immobile, unalterable, and immobile. After this comes the sphere of nature, which is called the prime mover of all things moved, and is the source of all generation and corruption that happens in the world. Next comes the sphere of the fixed stars, and below this are found the other sphere in order down to the sphere of the Moon. Below this is found universal matter—that is, the first matter⁸³—in which is the pattern of all things of this world, which are within this first matter but are not apparent. After this matter come the elements, which are manifestations of this universal matter, for the elements do not have their operations or effects in matter.⁸⁴ After the elements in order come minerals, and after them plants, then animals, then rational animals. This order is found out of a diversity of other orders, for other orders descend from the intellect, which is nobler and higher than all other created things, and proceed from higher to lower until they reach the sphere of the Moon, and then proceed from the lower to the higher until they reach humanity, which is nobler than any other thing existing under the sphere of the Moon.

82 The quintessence, the substance that in medieval physical theory forms the spheres of heaven. Later in this chapter it is termed *materia alta*, "high matter."

83 The first matter or *prima materia* of the alchemists.

84 That is, matter is not a creation of the elements; the elements are processes within matter.

For in humanity knowledge, wisdom, and inquiry are made complete in manifestation.

Because of this you ought to know that those who labor for knowledge should grasp how these proceed in order. Those who work at this gain a better fortune, and avoid that which the sages have said: there is nothing worse among human beings than a student who wants to look sophisticated but not to have knowledge. For they do not gain knowledge, unlike those who work faithfully at it, and one who has no knowledge is not human except in an equivocal sense.

You should know also that what is found in the world has other orders and other divisions than the one given here, intended to sharpen the intellect so that it may be more practiced in learning. Afterwards, direct your attention to these, and you will understand the secrets of the wise. The order thereof is as follows: first comes the principle, then the high matter, then the elements, then matter, then form, then nature, then body, then growth, then animal, then human, then male, then the individual person being named. The first principle is more universal than high matter, because it is said to be above matter and accident, and it is not called matter except as the basis of bodies. Matter is more universal than the elements, because matter is without combination, and the elements cannot exist without combination. The elements are more universal than other materials, because an element is a simple body and receives qualities, and matter is a coadunation⁸⁵ of the elements ordered to receive form. Matter is more universal than form, because it is simple before its reception of form, and when it receives form it becomes a combination of matter and form—for example, the way that clay is the material of a vase and wood is the material of a footstool. When they receive motion and adaptation, their virtue is mixed, and becomes nature. When natures are united and receive color, increase, and decrease, the result is a body. Bodies are divided between those that grow and those that diminish; those that grow are divided between animals and non-animals, and animals are divided between humans and nonhumans, and humans are divided between male and female, and males into individuals known one by one. Matter is a coadunation of the elements ordered for the reception of form. Matter is divided into two parts;⁸⁶ one is simple matter, which receives nothing except the form of the elements earth, air, water and fire, and is transmuted from one material substance to another. The other is universal matter disposed to receive all forms composed of the simple qualities heat, cold, dryness and wetness, and is not transmuted from one material substance

85 A technical term of medieval physics, coadunation means “bringing together as one.”

86 These are respectively the lower and higher matter discussed earlier.

to another. The wise have called the first of these, that which is disposed to receive all diverse forms, while the other is named for the part of nature which is the body by which all of it is directed and fulfilled.

All that we have said in this context we say only to sharpen the intellect and illuminate awareness, because the aforesaid words and reasons that we have stated are spiritual images and the word that Adam received from the Lord God. They cannot be understood except by the sages who have labored faithfully in knowledge and have understood how created beings attain truth. You should understand all of this and retain it in your intellect, because what we have said up to this point in this book of ours constitute the foundations of the art of magic, if you understand it well.

Thus ends the first book of the most illustrious philosopher Picatrix



Orion

Book Two

Book Two

Here begins the second book, which discusses in general terms the figures of heaven and the motion of the eighth sphere, and their effects on this world. Here are the chapters of Book Two:

Chapter One: First is shown how to learn this science.

Chapter Two: The figures of heaven and their secrets.

Chapter Three: All the works of the planets, the Sun, and the Moon.

Chapter Four: The motion of the eighth sphere and the fixed stars.

Chapter Five: The division of this science among nations, and what part of it is possessed by each nation.

Chapter Six: The power of magical images, and the varieties of them that exist, and how magical images can receive the power of the planets, and how works are accomplished by magical images, and this is the root of the science of magic and of magical images

Chapter Seven: How to work dialectically in this science of magical images, and what part this ought to have in this science.

Chapter Eight: The order of natural things, and how they may enter into this science.

Chapter Nine: Examples of figures and the forms of images that summon the aid of the planets.

Chapter Ten: The stones proper to each planet and the formation of figures.

Chapter Eleven: The figures of the decans and signs and their effects.

Chapter Twelve: The figures and degrees of the signs according to the opinion of the Hindus, and how they

proceed according to the contemplations of this science, and in what manner the virtues of superior bodies are attracted according to the opinions of the same, with notable secrets.

Chapter One

How it is possible to learn this science

The wise who are endowed by nature with intelligence never cease nor neglect to seek and inquire that they might learn and understand the secrets of the sages, who sealed them up in their books and wrote them in hidden words, that the aforesaid might search them out by careful investigation until they attain what they desire; but those who are stupid and lacking in intelligence will never reach it or arrive at it. Yet the motive that drives me proceeds from investigating magic and forbidden things, in which I prospered from the days of my youth.⁸⁷ I studied Ptolemy's *Centiloquium*, in which it is said that all things in this world obey the celestial forms. Indeed all the sages agree in this, that the planets have influences and powers in this world, by which all things in it are made and transformed by the movements of the planets through the signs. For this reason sages understand that the foundation of magic is the movement of the planets.

I wish to present the following example, which I learned from a certain sage who labored in this science, who stayed in Egypt in the royal palace. There also dwelt a certain youth who came from a region in India, and who had progressed far by much study in the aforesaid science.

This sage said to me that, while he and this youth were talking together, they heard the voice of someone lamenting that he had been stung by a poisonous scorpion and was about to die. When he heard this, the youth took a piece of cloth from his purse, within which were seals⁸⁸ that smelled strongly of incense. He instructed that one of these be given to the man in a drink, and he would recover at once. The sage said that he rose up at once, desiring to learn more and find out the reason for this, received one of the seals from the youth's hands and gave it to the victim of the scorpion sting in a drink, as he had instructed; and at once the victim made an end to his cries of woe, and was saved.

The sage said that he then inspected the seal, and saw that it had the figure of a scorpion on it. When he asked the youth what had sealed it, the youth showed him a gold ring set with an engraved bezoar⁸⁹ bearing the figure

87 A wry reference to Isaiah 47:12, "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou mayest be able to profit, if so be thou mayest prevail."

88 That is, pieces of wax or some similar substance in which a seal had been impressed.

89 Bezoars are stonelike masses found in the stomachs of goats, sheep, and other grazing animals. In the Middle Ages they were considered a powerful cure for poisoning.

of a scorpion. The sage inquired of him what the figure was and by what secret influences it accomplished what I have described. The youth answered that the figure was made when the Moon was in the second face of Scorpio, and this was the secret of the power of the ring. This was what the sage said to me. I then made a figure of the same sort at the prescribed time, with which I sealed and suffumigated seals like the ones he described, and with them worked wonders at which everyone marveled.

For this reason you must realize and understand that no one can realize and understand the virtues and powers of the heavens in this little world unless they have studied the natural and mathematical quadrivium,⁹⁰ and whoever is ignorant of these sciences will be imperfect in his knowledge of the movements of heaven, nor will he be able to understand them, nor draw to himself what he wishes, because the compositions and foundations thereof are drawn from these subjects. Whoever is ignorant of arithmetic and geometry will be unable to calculate the motions of the celestial bodies, nor their returns and transits, nor to grasp the motions of those things by which the understanding is formed in arithmetic and geometry. Similarly you must learn music⁹¹ to understand the proportions and numbers of things, and in what manner celestial things correspond in love and hatred with terrestrial actions, and why the effects of celestial bodies are more apparent in one earthly thing than another. Indeed, anyone who does not grasp these proportions lacks any understanding of how these effects come to be, nor will such a person be able to work out the correspondences between causes and effects or vice versa⁹².

Likewise he who neglects the natural sciences will not be able to understand the processes of generation and corruption, and their causes, because if he does not know these things, he will not be able to understand or apply the effects that celestial bodies have, or the powers they exert over terrestrial bodies. Similarly, one who is ignorant of metaphysics will be unable to learn or understand how celestial virtues are infused in some terrestrial places and not in others. Therefore it may be concluded that no one will be able to understand or apply this science perfectly except for one who learns its orders and foundations, which no one will be able to learn except a philosopher who has extracted everything from the parts of philosophy we have already named. For this reason no one will be able to attain to perfection in this science except a perfect philosopher.⁹³

90 The four Pythagorean sciences of arithmetic, geometry, music, and astronomy.

91 Music in medieval theory includes the study of proportions and ratios.

92 That is, work out celestial relationships by comparing them with earthly phenomena.

93 See also Book IV, chapter 5, where the sciences just named feature in a list

Chapter Two

The images of heaven and their secrets

It must be known that to speak of the images of heaven is very difficult and profound, because all the wise have enclosed and concealed this work as far as they were able. I will explain to you the reason for this concealment, especially as those who seek and desire to study the aforesaid science, and to attain their desire to understand every form and image, may study the great book of images that was composed by the sage Rozuz, who in that book gave all the images and forms well and completely.

The ascensions of the images of heaven are of two manners,⁹⁴ of which one is the 48 forms drawn from the constellations. This is what we see changing according to the rising and setting of the fixed stars, which are changed from sign to sign, and other images of heaven such as the constellations of the Dog, the Bear, the Rooster, and the like. All these images change from sign to sign and from place to place, and do not simply move in accordance with the heavens as a whole.⁹⁵ The constellations in the signs of the Zodiac change much more than the others, because in a thousand years they move from face to face. Those constellations that are around the poles, on the other hand, do not move visibly in the same thousand years because they move together in a small circle, which is why, even in a thousand years, they do not appear to move. This manner is called the way of constellations.

The second manner calculates the images according to the opinion of the Hindus, who arrange them in this way: in the first face of Aries there rises a man with red eyes and a large beard, wrapped in a garment of white linen, seeming to make great gestures, and wearing a great white cloak tied around him with a rope, and standing on one foot as though regarding something in front of him. In the second face of Aries rises a woman wrapped in a linen cloak, clad in red garments, having only one leg, and with a face similar to that of a horse, full of anger, and seeking garments, ornaments, and sons. In the third face of Aries rises a man colored red and white, with red hair, angry and restless, having a sword in his right hand and a staff in his left, and clad in red garments; and he is learned, and a perfect master of iron working, and desires to do good, but cannot. In this way they proceed to the last face of the

of the studies a sage must pursue in order to practice magic successfully.

⁹⁴ That is, the apparent movement of the heavens can be tracked in two ways—first, by means of the constellations (patterns formed by the visible stars), and second, by means of the signs and decans (divisions of the ecliptic). The signs of the Zodiac, though they have the names of constellations, actually belong to the second category.

⁹⁵

This and the following passage refer to the precession of the equinoxes.

signs.

Next you should learn that they do not calculate these figures in any way except from the nature of the stars and signs. In this way you will be able to understand what was said above concerning the second face. All their sayings are of this sort. What I have said up to this point, you will be able to understand by using your senses and your imagination, and thus you will be able to make all things according to your wishes.

Abenoaxie⁹⁶ said likewise in his book, which he translated from the language of the Nabateans, which was called Timachanin, and speaks of the triplicities of the signs. One of them he named the watery triplicity, and wrote there what he said about the northern constellations. This is what he said: When someone seems to speak of water, a river, a swamp, or any other thing similar to them, you ought to understand that its work is in water.⁹⁷ In the same way, all the other figures of the triplicities that are assigned to fire, earth, or air, should be understood in the same way. This is the way that Tumtum⁹⁸ proceeded, along with all the other sages who discussed the figures and degrees of heaven.

This is what they said about the names of the degrees, and they also said the same thing when they gave examples of their forms in their places, because all these are signs by which you will be able to understand the powers and workings of the degrees. Thus you ought to interpret them in the same way. As an example of the foregoing, when someone refers to a mutilated head and mutilated hands, he means by this phrase death and weakness and the way of one planet with others, because all these are ways to understand the effects of the planets, and how other bodies are strengthened by them, so that marvels, and the effects of the planets in these bodies, become apparent. In this way you should understand the whole art of magic.

You should know that the effects of the planets are many and varied, and these effects are different in every degree of the heavens, that is, when a particular planet is in a particular degree, or when it is conjunct with other planets there. If you desire to know the number of their possible effects, that is, of every planet in every degree of the heavens, multiply 360 seven times, and the product will be 2520; and every one of these aspects has diverse effects by itself. If you then multiply 360 six times, the result, the number of conjunctions of any two planets in a single degree, will be 2160; and these

96 Ibn Wahshiyah (Abu Bakr Ahmed ibn 'Ali ibn Qays al-Wahshiyah al-Kasdani al-Qusayni al-Sufi), the translator of *The Nabatean Agriculture*.

97 That is, these apparently geographical references actually refer to the watery triplicity of the signs of the Zodiac, and are used to conceal techniques of astrological magic. This same form of concealment appears frequently in *Picatrix*.

98 Texts on astrology and geomancy attributed to the legendary astrologer Tumtum al-Hindi, or Tumtum the Hindu, were much circulated among Arabic occultists in the early Middle Ages.

aspects similarly have power and cause wonders in this world. If, however, you multiply 360 five times, the result is the number of conjunctions of three planets in a single degree, or 1800, and these aspects similarly have power and cause wonders in this world. If you multiply 360 four times, the result is the number of conjunctions of any four planets in a single degree, or 1440, and these aspects similarly have power and cause wonders in this world. If you then multiply 360 three times, the result is the number of conjunctions of any five planets in a single degree, or 1080, and these aspects similarly have power and cause wonders in this world. If you multiply 360 twice, the result is the number of conjunctions of any six planets in one degree, or 720; and these aspects similarly cause wonders in this world like the ones already mentioned. If you multiply 360 once, the result is the number of conjunctions of all seven planets in a single degree, or 360; and these aspects similarly have power and cause wonders in this world. This is the way in which the sage first mentioned above⁹⁹ understood things, when it is written of the figures of heaven and their judgments, what a given figure signifies, and likewise about the motions of the seven planets and the degrees of the signs. The coadunated sum of these figures is 10,080, and each of these aspects has powers and accomplishes marvels.

After this, however, the same sage first mentioned above said that when you wish to learn these aspects, you should do it in the following way. Put one of the seven planets in one degree and another in a different degree, and repeat this with all the seven planets, and then put them in any two degrees you wish; and do the same thing in every degree of the heavens, of which there are 360. This way is longer than the one already described, but more accurate, and thereby you will be able to understand the powers and effects of these aspects in this world. When you have done this, you should calculate the conjunctions made by the seven planets, as they travel through the degrees, with the fixed stars, as well as their applications to the fixed stars, and the separations of their movements from them and the separation of the fixed stars from them.¹⁰⁰ Then you should commit all this to memory, and understand it well, so that you will be able to calculate aspects. Be careful not to reveal the properties of these aspects to anyone, except those who are destined to receive them.

99 That is, Abenoaxie (Ibn Wahshiyah).

100 This passage outlines a time-consuming but very thorough method of learning the magical dimension of astrology, in which the student places two planets at random in a hypothetical chart, calculates the effects of each planet's placement and of the relationship between the two planets, and then repeats this with different planets and positions, factoring in the fixed stars as well, until he can determine the magical effects of any planetary aspect at a glance.

Chapter Three

All the works of the planets, the Sun, and the Moon

Now some sages, speaking of the foregoing, have said that the effects of the heavens and their powers in this world are nothing other than the increase and decrease of heat.¹⁰¹ They have said this because they have not understood the wonderful occult properties of the planets. They have said that the effects brought about by the Sun, the Moon, and the other five planets operating in this world help and strengthen the overall effect of the heavens. They have also said that from the motion of the heavens, all over motions are revealed, that is, the motions of all seven of the planets individually, and from the qualities of the Sun individually may be known all the other qualities that arise.

They say that the Moon has qualities¹⁰² from which it is possible to know and understand all her qualities and effects. The first of her qualities is her elongation from the Sun, that is, the period from the time she separates from conjunction with the Sun until her first square with the Sun. During that time her power increases moisture and warmth, but she affects moisture more than warmth. During that time her effects appear in the growth of trees and plants, and her power of increase is more apparent in herbs that grow in the ground than in trees that rise above the ground.

The second of her qualities is from the end of the first quarter until her opposition with the Sun. During this time her influence is more apparent in increasing heat and moisture equally. During this time her influence is well shown in the increase of moisture and heat in plants and minerals. When she recedes from opposition to her second square with the Sun, at that time her power increases moisture and heat, but heat more than moisture. Her influence appears more in increasing the bodies of animals, vegetables, and those minerals that grow, in all their parts; this is why at this time she works more by heat than by moisture.

From her second square to her combustion by the Sun, the effects, motions, and results of her heat appear much abated, so much less than those of the three previous periods that the result is opposite in all its effects, being moderately drying and strongly cooling. This is said because of her influence, which at that time is moderate in humidity; for this reason we are able to say that this quarter is moderately dry and very cold.

101 This was a theory discussed in the Arab intellectual circles during the Middle Ages.

102 These "qualities" (*qualitates* in the original) are the four traditional quarters of the Moon's orbit, plus its exact conjunction with the Sun.

When she is conjunct the Sun within one minute, then she has the fifth quality, which the Chaldean sages say is better than any other quality of the Moon, and is more powerful than all her other aspects. The sages of Persia, however, say that the power and weakness, increase and decrease of the effects of this fifth quality depends on the nature of the sign in which the conjunction takes place. The sages of Greece and Egypt, meanwhile, agree with what we have already said, that the conjunction with the Sun is strongest, but deny what we have said, that this quality of the conjunction is better; they assign the latter to the opposition between Moon and Sun, that is, when her light is complete.

All our sages,¹⁰³ however, are mutually in agreement that the better quality of the Moon is the aspect she makes when she is conjunct to the Sun within one minute, and they hold that this fifth quality belongs to the Sun and ought to have other interpretations, differing from the interpretations assigned to the other four qualities, because it is better and stronger than them in all their works. That interpretation is as follows: when the Moon conjoins the Sun, she rejoices and is glad, just as a wayfarer rejoices in his journey when he reaches his home or its neighborhood; this will be even more true of the shaper of all things, and most of all when she will perceive their effects beforehand. When she is conjunct with the Sun, she has completed her work, which is to diminish what is in excess and increase what is deficient.

Our sages say likewise that the virtue of the fifth quality has a similar effect to the effect of the Sun, and this is a very great thing and a noble quality. They say that all composite bodies receive from this the virtues that they ought to have, nor should it be understood from the foregoing that the Moon causes virtues and workings differing from those of the Sun; rather, the Moon reveals the Sun's influence and brings forth works accomplished by the Sun; nor do these appear until the Moon manifests those things that were previously concealed, and illuminates what had previously been in obscurity.

These five qualities of the Moon, which she receives out of the aforesaid five aspects which she has with the Sun, accord with the qualities of all the living things that live within her orbit. Of such are the five ages, that is, infancy, childhood, youth, maturity, and age. Likewise are the four times of the year—that is, spring, summer, autumn, and winter—and similarly the four parts of the world—that is, east, west, south, and north, along the wind that is principally assigned to that quarter. The four humors in the body—blood, yellow bile, phlegm, and black bile¹⁰⁴—are similar.

These are the senses and interpretations in which the foregoing material

103 "Our sages" are the astrologers of the Arabic world.

104 The humors were the basis of traditional medicine in the Western world from the ancient Greeks to the end of the Renaissance.

ought to be taken, most especially because all the foundations of these operations derive from the power of the planets, the Sun, and the Moon, and from their motions according to the qualities of the degrees that receive the forces and powers of the planets in their courses, for the powers pass from planet to planet through their aspects. For this reason, one planet will receive qualities belonging to the significance of other planets according to the different aspects that are formed by their positions in the heavens.

When any aspect is in force, it is evident that all composite bodies are changed and altered in all their changeable qualities during that period of time, according to the interaction of the motions of the planets with the signs they occupy, and vice versa, and these changes are called separate mutations. Those other primary things that we mentioned before, that are the foundations and properties of all things, are called common and permanent mutations, and they are not changed or altered because, if they suffered any alteration or change, the whole universal pattern of things in this world would be corrupted and destroyed; for this reason they are permanent and common.

The conclusion we ought to draw from all that we have said up to this point is that everything in the world, and all their qualities, orders and ends, are from the aspects of the Moon with the Sun, because this includes everything that is contained in trees and composite bodies because of the stars and the Moon. This is what causes the greater part of the influence and harm they receive from an eclipse of the Moon or other planets that are eclipsed. From the Sun, the Moon, and the fixed stars come permanent mutations; from these, things suffer change, receiving benefits from good qualities and harm from bad ones. Eclipses affect the Sun and Moon and other planets, and influence them to the harm of other composite bodies. Do not believe for a moment that the Sun or Moon receive any harm in their nature or accidents thereby; and we will call this an impediment of the heavens, so that you will understand that the reason that harm comes to animals, trees, and other composite bodies from eclipses of the Sun, Moon, and the other planets happens because the four elements are altered, changed and damaged.¹⁰⁵

Next in order, you ought to search for a place¹⁰⁶ appropriate and suitable in all its effects and convenient for your workings, noting the true and false signs in things that influence this world both in generation and corruption, so that the place is the kind that will have great power in the world in all its qualities. Similarly, you should seek to make the Moon free from impediments and infortunes, and be sure it is not in the Via Combusta,

105 One of the central principles of medieval cosmology was that destruction only happened in the realm of the four elements; the celestial realm was exempt from all generation and corruption.

106 That is, a celestial place, a part of the heavens where the Moon will provide the influence needed for the working.

because all workings that are ordained when the Moon is in a good quality and rightly moving are completed and perfected for good; whatever you desire will appear with all its effects, and its duration will be according to whether the Moon is slow or fast, and whether it appears in the same sign together with one of the infortunes, or descending from the midheaven, or at the end of a sign or in the last or next to last degree thereof, for all these harm and weaken the Moon.

This is also the case if the Moon descends to the descendant, or is cadent¹⁰⁷ from the lord of her house¹⁰⁸ and does not aspect him, or is cadent from the ascendant or any other angle, or is conjunct the south lunar node, because the beginning will not be fulfilled, nor will it have any durability. The house of the Moon must not be governed by a planet from which the Moon is separating, or one to which the Moon applies from an angle or from a succedent house, because when the Moon is cadent from an angle or a succedent house, she is not suited to any working.

The descendant, because of the circle of houses, is opposite to the house that is rising. If the Moon is in the ninth house, and the lord of the ninth house is cadent from the ascendant, it will be similar to the situation described above. If you find the lord of the Moon's house on the ascendant or midheaven, or in the eleventh or fifth houses, oriental¹⁰⁹ and direct, everything will be suitable and appropriate for whatever you intend to do.

Here is an example. Venus is favorable for all workings related to the activities of youth, happiness, and cosmetics, and Jupiter is assigned to the deeds of kings, prelates,¹¹⁰ and lords. Similarly, Mercury is favorable for all things relating to messengers and scribes, just as the favor of the Sun is assigned to royal and great operations and to kings, and as the favor of the Moon is associated with learning and news. Thus, according to the aforesaid, you ought to examine all workings and relationships that you wish to put into effect: that is, you should consider the Sun and Moon and the lords of their exaltations, and also the lords of their terms.

Next you should consider the ascendant and midheaven, because when you find these free from the infortunes and untroubled, and with their lords in favorable positions, then the work will go well and be accomplished

107 Cadent: the cadent houses are the third, sixth, ninth, and twelfth of an astrological chart. The Moon can be cadent from the lord of her house, when she is either 3, 6, 9 or 12 houses or signs from her lord.

108 The lord of the Moon's house: the planet that rules the sign in which the Moon is located in a given astrological chart.

109 The later more simplified explanation is that a planet is oriental to another planet if it rises after it, and thus appears further east in the sky; it is occidental if it rises before it, and thus appears further west in the sky. More complex, earlier definitions exist.

110 Prelates: clergy of high rank.

and its goal will be achieved. This will be even more so if the fortunes are luminous¹¹¹ and appear from the right and are oriental to the lord of the ascendant, because planets when they are oriental signify victory and the completion of things without difficulty or impediment, and when they are occidental, especially when in one of the four angles, they signify sluggishness, delay, and the postponement of things.

If you find the Moon favorably placed but the lord of its house is cadent, that shows that the matter under consideration will turn out good in the beginning and bad in the end. If you find both the Moon and the lord of her house favorably placed, the working will be good in all things and well completed, and you will obtain what you desire, and the end will be good. This will be even more so if the lord of the ascendant is a fortune and is in the ascendant or another of the angles, or if it is an infortune and favorably placed. Even better than this is to have Jupiter or Venus rising or in aspect with the ascendant, for then the business at hand will proceed easily and obtain a good result, and accomplish its goal easily and swiftly. This will be even more so if the Moon is conjunct with one of the fortunes, and that fortune is not diminishing in light or retrograde, because this is appropriate to any working except for captives who hope to escape from their masters, or workings to catch fugitives of any other kind.

You should pay attention to the Moon in all workings, as the foremost of the planets, because she has the most manifest effects and judges all things in this world, and to her belong the powers of generation and corruption, and she is the mediatrix of their effects; for she received the influences and impressions of all the stars and planets, and pours them down onto the inferior things of this world. For this reason you should pay attention to what we have said above concerning her fortunes and infortunes, and the waxing and waning of her light, because after she separates from the Sun her powers are balanced; thereafter they change when she is in sextile, square, trine, and opposite aspect. Her strength will accord with the nature of the planets and stars with which she is conjoined while in the aforesaid aspects.

If you find the Moon increasing in light, then her virtue and power are better and more useful in every working in which you desire to cause increase; if you find her decreasing in light, then she will be suitable and appropriate for all workings in which you desire to cause decrease. After the Moon separates from the Sun, until her sinister square,¹¹² and thence until she reaches opposition, she will always be good and appropriate for buying and

111 *Lucentes* in the original. The author may mean that they are increasing in light, that is, moving away from the Sun rather than toward him.

112 A sinister, or left-handed, square is made when the swifter planet is in a later sign of the Zodiac than the slower one.

selling, seeking judgments and loans, for disputations, and for seeking advice on any subject. After she separates from opposition, passing by the dexter square¹¹³ and thence to her conjunction with the Sun, she will be good and appropriate for seeking loans that we owe, for those who have the goods of others to return them, and for wisdom and seeking and inquiring after truth.

You should know that the ascendant is more fortunate and stronger if it has a fortune in the sign that is rising, and also in the second house. Furthermore, it should not be concealed from you that the moveable signs, especially Aries and Capricorn, are good and appropriate whenever you desire to overcome or obtain something; that the common signs are appropriate for sorcery and marvelous things; and that the fixed signs are effective in, and ordained for, binding and attracting and the performance of magical workings. All things that you want to be enduring, and especially great works, are suitable for the fixed signs, and likewise attracting spirits into things and binding them there. In these things, furthermore, it is best if the ascendant be in a common sign and the Moon in a moveable sign, forming an aspect to the ascendant. Similarly, in all things that are to endure, put the ascendant in a fixed or common sign, the Moon being in a fixed sign, applying by a trine or sextile aspect to the ruler of her house, which should be free from the infortunes, from combustion, and retrogradation.

If it is not possible for all these things to be fully considered,¹¹⁴ then at least see that the Moon is applying to one of the fortunes and to the lord of the ascendant by a trine or sextile aspect, and always beware of the square or opposite aspect, because trine and sextile are the favorable aspects, while the unfavorable are square and opposition. Thus when the lord of the Moon's house regards the Moon by a friendly aspect, even if it is an infortune, it will be favorable for petitions and in all that you wish to do. In all your workings, be careful that the Moon is not conjunct the South Node or applying to a square or opposition with the infortunes, and always observe in your workings the waning of the Moon, for when she wanes, it shows and reveals destruction and detriment, slowness and weakness in all things of this world. This is the waning of the Moon: that is, when she decreases by light and the calendar,¹¹⁵ and is slow in motion. The state and condition of the Moon is good when she is increasing by light and the calendar, and swift of course, nor is she regarding Mars by any aspect, because when the waxing Moon beholds

113 A dexter, or right-handed, square is made when the swifter planet is in an earlier sign of the Zodiac than the slower one.

114 *Considerari* in the original, a neat Latin pun suggesting *con-*, "with," and *sideres*, "stars."

115 The Arabic calendar uses lunar months; in the Middle Ages these months as calculated by calendar makers were not always in step with the phases of the Moon, thus the author's injunction to check both.

Mars, this is considered to be a great affliction of the Moon, and when she beholds Saturn while waxing, this is a grave affliction. Yet she stands alone among the powers and virtues that are above the Earth in the night. You should know that it will be shown to be better and more useful, in all our workings according to the points just discussed, when the Moon and the ascendant are in signs of direct ascension; for when this is the case, the work will be completed more rapidly and with swifter effect, and most so when they are in common or fixed signs.

Now of the moveable signs, the most moveable is Aries, then Cancer, and then Libra, which is stronger than all other enemies. In the same way you should understand that the angles are swifter in all operations, the succedent houses are next, while the cadent houses are slowest. The swiftest of all is when a fortune is rising and the Moon is increasing by light and the calendar. Note also that the conclusions of things cannot be found out except by the triplicity of the Moon and the lord of the ascendant, and by the calculation of their places and qualities and aspects, and the aspects they make with the planets mutually over time. By the aforesaid the ending of things may be judged.

Dorotheus¹¹⁶ in his instructions teaches us this, saying that in making judgments and elections of things it is necessary to observe the ascendant and its lord, and the Moon and the lord of the Moon's house. Be careful of the Moon in these elections and judgments, and see that it is not cadent from the ascendant¹¹⁷ if you can possibly avoid this, and even more so, that the lord of the ascendant and that of the Moon's house not be the two infortunes, applying to an aspect with the Moon from the ascendant or the signs that they rule. Be sure in all judgments and elections that the Part of Fortune is not cadent from an aspect or conjunction with the Moon, and be careful that neither the lord of the Part of Fortune's house nor the part itself is cadent from the ascendant after making an aspect with the ascendant or Moon.

Now if the lord of the ascendant is conjunct the part of fortune, this is very good in all workings and all your elections. Take diligent care in all your workings that the Moon be not in the third, sixth, eighth, or twelfth houses from the Part of Fortune, because this will be ill and inappropriate for every manner of business. Note always in all your workings that the Moon and ascendant be in signs of direct ascension. You should likewise know and understand that the ascendant and fourth house signify and reveal all dispositions jointly. If you find the Moon badly placed, and it should happen that it is necessary for you to act, and you are not able to delay at all, make the Moon cadent from the ascendant, having no part in her, and put a

116 Dorotheus of Sidon, the great first century CE astrologer.
117 That is, in the 3rd, 6th, 9th or 12th houses.

fortune in the ascendant, with fortunes rising and ruling the ascendant. This is what Dorotheus says.

You should know that the strength and goodness of the ascendant consists of two things, that is, form and fortune, nor should you interpret the lord of the ascendant in any other way. Form means that you should put on the ascendant something of similar nature, proportion, and quality to the intention of your election. Similarity of quality is a condition such as this: if you wish to make things happen quickly and complete themselves, or put things in motion, or in the houses of kings, or with great sublimity, place the ascendant in the fiery signs. Along with this rule is the following similar to it, that is, if your working deals with warlike and military matters, put one of the signs ruled by Mars on the ascendant.

You should make fortunate the house of the petition as well as the lord of that house, because the place or house of the petition shows and reveals what is in the beginning and ordination of the matter, and the lord of the petition signifies and reveals the means by which the petition is resolved, and the lord of the house where the lord of the petition is found signifies the end and outcome of the matter. In the same way, the ascendant shows what is in the beginning of the matter, and the lord of the house where the lord of the ascendant is found signifies the end of the matter.

Look also to the part of the petition,¹¹⁸ for this shows the nature of the petition, and also consider its lord, and the lord of the house where the lord of the part is placed. Diligently consider how you may position the house of the petition as we have described above, and make it fortunate by those fortunes that give strength when they are in that house, or applying to it with favorable aspects, while the infortunes are cadent from their houses. Never place a retrograde planet as the lord of the ascendant or the lord of the petition because, if either one is retrograde, the petition will be delayed and put at a distance and will not go forward; this is what a retrograde reveals and demonstrates. Similarly, all other places should be made fortunate in all their qualities. If any of them are retrograde, the effect of the working is destroyed at the beginning, and it may not be completed except with labor and peril. See also that none of the aforesaid be conjunct to the Sun or Moon, or in opposition to them, but rather on the ascendant or in the house of the petition or with the part of the petition, and a fortune should be rising, or in one of the other angles, or in the house of the petition.

You should know that the Greater Fortune¹¹⁹ has greater strength and

¹¹⁸ Arabic astrology includes a system of parts—points on the horoscope often determined by the relative placement of two planets and one house cusp. The Part of Fortune is a familiar example, but Arabic astrologers used hundreds of others, and most magical workings can be assigned to one part or another.

¹¹⁹ The planet Jupiter.

power in all petitions, in advanced knowledge, and in laws, while the Lesser Fortune¹²⁰ reaches out and works in all petitions concerning women's quarrels, as well as ornaments and the pleasures of women and their vices and the like. Never put the Moon on the ascendant of anything you wish to do, because she is the ascendant's enemy, but the Sun is not an enemy of the ascendant, for he uncovers things and melts what is frozen.

Similarly, do not put an infortune on the ascendant, nor in any of the angles of the chart, and especially not if the infortune has power in any malign place;¹²¹ for example, if it be the lord of the eighth house, for this reveals loss of merchandise and of exchange and of great lordships; and if that infortune rules the sixth house, it shows detriment to the petition on account of enemies, servants, illness, imprisonment, or animals; while if that infortune rules the twelfth house, it shows impediment and damage to the petition on account of misery, conflict, enemies, or by means of imprisonment; while if the infortune rules the second house, it reveals and argues for loss in the petition from another person on account of wealth, or subservience, or because of eating and drinking.

In all the aforesaid, you should observe all that we have previously said and not forget any of these points, but consider them as the foundations of the entire magical art. In all workings you perform in the daytime, put a diurnal sign of direct ascension on the ascendant, and in workings at night put a nocturnal sign of direct ascension on the ascendant. Furthermore, pay heed to the Sun and Moon if you can, and see that their hours and lords are in strong and fortified places, and do this so that the superior powers and strengths are coadunated by contact together, and are joined. In this way you ought to consider and arrange the status of what the planets reveal and the significance of the work you wish to do, and put them together before you begin to work. Thus in all works that you wish to do for love and benevolence toward men or women, see that the Moon is received by Venus in a trine or sextile aspect, and this is better when in her house or exaltation.

Note that the trine aspect is that which joins an equilateral triangle, so that each side has 120° of the circumference of heaven. A sextile aspect is that which connects the six equal sides of a hexagon, and each of these sides has 60° of the circumference of heaven. A square aspect is that which joins four equal sides into a square, and has in each of those sides a division of 90° of the circle of heaven. Opposition is when the planets are at the opposite ends of a diameter of the sky.

Now, however, I return to the considerations on which I have been

120 The planet Venus.

121 That is, the infortune should not rule the sixth, eighth, or twelfth houses, which are traditionally unfortunate.

lingering, and I say concerning any working of yours that cannot be delayed until the Moon is received by Venus, put them in a trine aspect and received by Jupiter or the lord of his house in a trine or sextile aspect; and if you cannot do any of these things, get the Moon in a term of Venus, made fortunate by Jupiter, and free from the infortunes. If your working is for love and benevolence, put the degree of the ascendant in one of the terms of Venus. If your working is for acquiring a share in an inheritance, put the aforesaid term of Venus on the cusp of the fourth house. If your working is for acquiring help from the law, do the same in the ninth house. If your working is for faithfulness, and for this you plan and labor, do this in the eleventh house, and strengthen the part of fortune by putting it in the house of one of the fortunes, or put the lord of its house in reception with a fortune.

If your working is for success in lawsuits and battles and the like, see that Mars is received by the Moon in an amicable aspect. If your working is for receiving what is owed to you, have Mars in reception with Saturn. If your working is about numbers, writing, or study, have him in reception with Mercury. If your work is for pleasing and petitioning kings and lords, have Jupiter received as above. If your working is for any other purpose, that is, for any of the reasons not included here, let Jupiter be in reception with the lord of the ascendant, or else received by the Moon or the ascendant or the part of fortune or the part of the petition. Put the lord of the Moon's house, or the lord of the ascendant, or the lord of the fourth house as described above, and make sure all the foregoing are in places free from the infortunes, and quiet and made fortunate by the fortunes, inasmuch as you are able, because these places dignify the conclusion of petitions.

When you wish to ask someone for something, in the hope that goods will be allotted to you, make the Moon or the lord of the ascendant receiving the almutaz¹²² and the lord of the petition, and put the Moon or the lord of the ascendant in the house of the petition. If you ask about the elderly or those who work land, make Saturn the lord of the chart. If your petition is about officials, judges, prelates, or rich and generous people, the lord of your chart should be Jupiter. If your petition concerns soldiers or men at arms, or magistreries, iron, fire, and the like, make Mars the lord of your chart. If your petition concerns kings or nobles, make the Sun the lord of your chart. If your petition concerns women, or joyful people and the like, or decorators, painters, ornaments, actors, those who make pictures on cloth, silk, gilded things and so forth, make Venus the lord of your chart. If your petition concerns merchants, scribes, teachers, subtle geometricians, and the like, make Mercury the lord of your chart. If your petition concerns things of a

¹²² The almutaz is the planet ruling a chart, calculated by one of several traditional ways; it is also known as almuten.

cold and moist nature, messengers, cases brought before the king, fishermen, and the like, make the Moon the lord of your chart.

Likewise, in all your petitions, make the lord of the ascendant fortunate as well as the Moon. If your petition concerns a question of wealth and food, place the part of fortune so that it is received by one of the fortunes. Beware of having either of the infortunes block the light of the Moon from the ascendant, or the contrary;¹²³ nor should either of the infortunes be conjunct the lord of the petition, the Moon, or the lord of the ascendant, nor should they be in conjunction or any aspect with the lord of the petition, and where we spoke of reception before let there also be a trine or sextile aspect with one of the fortunes, or similarly with the infortunes, or conjunct with the fortunes. Make sure that the lord of the petition is not cadent from one of the angles, nor the Sun, the Moon, or the lord of the ascendant.

If you cannot observe all of these points, however, consider the motion of one of the five lords of the petition,¹²⁴ and let it have aspect and reception according to the petition, as we have said, and make those two houses well received by the fortunes. Make sure that neither infortune is with the lord of the Moon's house or with the lord of the fourth house or the lord of the ascendant, because if either of the infortunes is as just said, it will ruin, destroy and impede the success of your working.

If you wish to work concerning some issue involving masters and servants, see that the Moon and the ascendant are in common signs, free from the infortunes. If your working concerns gold, strengthen the Sun and have it in relationship to the fortunes above all in your workings, and observe the same in all other qualities.

Thus far I have spoken generally about the judgments of the stars, for if you apply yourself to them and understand them as you ought, you will gain their benefit in whatever working you may do; and from generalities, you will be able to understand and judge particulars. You should be exceedingly careful that you never reveal the foregoing or show it to anyone who is not intelligent and studious in these matters. You should know that these are the foundations and raw materials of magical images, and they are among those secrets of this art that are demonstrated in public; and for this reason, serious study of the art of astrology was once prohibited by law, because the deep places of that science border the things that must be known in learning the art of magic.

Aristotle spoke of this to King Alexander: "O Alexander, be careful at every moment and in all your activities that you conduct yourself according

123 This refers to prohibition, when a planet is applying to an aspect or conjunction with another planet or point in the horoscope, but a third, hostile planet aspects one or the other before the aspect can perfect.

124 These are the planets ruling the sign, exaltation, triplicity, term, and the face on the degree of the cusp of the house that governs the question.

to the motions, aspects, and qualities of the celestial bodies, for if you study these things, your desires will be accomplished, and you will have whatever you will." This saying is very good and useful, because it indicates the difference between the actions of the wise and those of the foolish, who are unable to pass beyond practical considerations, and to whom thoughts concerning another world are shrouded in darkness; for thoughts concerning another world are nothing other than the wisdom that surrounds all sciences and all wisdom teachings.

Chapter Four

The motion of the eighth sphere and the fixed stars

The ancient sages who were learned in the magical sciences saw that the four quarters of heaven¹²⁵ move by eight degrees from west to east, then return by eight degrees from east to west, and this motion they called the motion of the eighth sphere.¹²⁶ Many of those who produce astronomical tables have concealed this motion, and make no mention of it, but this motion is of great usefulness in magic. Some of those who make astronomical tables include this motion in their tables, and provide numbers and calculations by which this motion can always be calculated at will.

You should by no means surrender this to oblivion, because it is the greatest foundation of magical knowledge, for by this motion the figures of heaven are changed, which is one of the great secrets of this science. The motion of these eight degrees is completed in 640 years, and returns in the same period.

Now it shall be said and revealed to you how greatly it is proper to attend to this motion in the science of magic as well as the science of the effects of the heavens. This same motion moves the pole of the heaven of constellations, moving it from east to west and back again, nor can it move otherwise than in these two ways. When this motion proceeds from east to west it signifies certain things that are done and accomplished in this world, and when it proceeds from west to east it reveals and signifies that other things are put into effect in this world. This motion is the motion of the

¹²⁵ The solstitial and equinoctial points, the "four corners of the world."

¹²⁶ This entire chapter discusses the theory of trepidation, a way of interpreting the precession of the equinoxes proposed by the Harranian astrologer Thabit ibn Qurra (824-901 CE). The theory was that precession moved backwards and forwards in an 8 degree arc, rather than continuing (as it actually does) around the full cycle of the Zodiac in a period of 25,920 years.

eighth sphere, the sphere of the signs and the fixed stars, a motion that is not the same as the motion of the entire heavens.¹²⁷ It is proper for you to understand this motion and consider it diligently in every working.

Chapter Five

The division of this science among nations, and which part of it each nation possesses

Now I will relate to you that I have seen, from one of the ancient sages, a certain very great wonder pertaining to this art, which at this time I have decided to reveal. This explains that this science is divided into three parts. Of these the first is the science of magic, and those who study and practice it most are those we have named Azahabin, who are captive Chaldean slaves. The second is the science of the stars, and of praying to them with suffumigations, sacrifices, prayers, and writings; and those who are most zealous in this science are the Greeks, who are very subtle, knowledgeable and intelligent in it, that is, in astrology, and they have true knowledge because astrology is considered the root of the entire science of magic. The third part, in turn, is the science that works with suffumigations, sayings and words properly assigned to these things, as well as the science of calling spirits together by these words and sending them away again. The Hindus are most versed in this last science, and those from Liemen and the Nabateans in Egypt practice it most. Each of the aforesaid divisions has its own theoretical foundation and practical essence.

It should be noted and made clear that the Hindus have their strength and power through words, with which they are freed and healed from deadly poisons without medicine. Similarly, they have sayings and words by which, whenever they wish, someone will be evilly vexed by demons, and in the same way it is possible to transmute the senses solely by hearing the aforementioned words, and the Hindus cause any change they wish to cause by virtue of these same words.¹²⁸ Similarly, they have musical instruments cleverly constructed, which they call "alquelquella," that produce harmonies from a single string, by which they make sounds with all manner of subtleties whenever they desire and wish.

¹²⁷ In Ptolemaic astronomy, the "motion of the entire heavens" was the apparent rotation of the skies around the earth every 24 hours, driven by the *primum mobile* or sphere of first motion.

¹²⁸ This appears to be the first Western reference to *mantrayana*, the Hindu religious and magical discipline centered on sacred words.

They perform similar wonders with women, whom they cause to conceive without intercourse with men, and they do this with motions, workings, and medicines. Some Hindus make a certain medicinal wine which they drink, and which prevents and forbids them from growing old and suffering the infirmities of old age, and they can only die a natural death because of the virtue of this wine. Implicit in these things are other, even more powerful things, for these things just mentioned are provided to them by nature, but the others are yielded up only to diligence and labor, and they have the greatest power to enchant and fascinate others in this world.

Some ordinary Hindus say and assert in their discourses that the space south of the equinoctial line is populated by those whom they call devils. These beings are most subtle, because they do not generate or die, and with this the law concurs.¹²⁹ The planets or celestial bodies that have these powers and vital forces in them are Saturn and Cauda Draconis.

The sage mentioned above says that every form and figure of generation and corruption that exists in this world is disposed and ordained by the powers and influences of the fixed stars, and by the aspects and dispositions of the fixed stars that exist in their images. He says also that other figures and forms are in the heavens but are not found on earth, and are not known or understood except by the wise, who are learned in the sciences of the magical art and of spirits, and who conclude their work with a conclusion in proportion to it. To these figures and forms they give names by which they may be known, though these names reveal nothing of the essence or any other quality of the figure. These names are figures and seals such as this:



Afterwards, they connect the points together with lines. The lines that extend from one point to another are considered to be rays that reach from one to another, and figures and images are calculated from them, and these are placed in the eighth sphere among the fixed stars.

The same sage has said that there are other imaginal figures in the heavens that cannot be figured except by the intellect, as the degrees of heaven are their embodiment. The wonders that this sage has described cannot be understood or known except out of the books of the Hindus, which have introduced many to this science. They say that figures ought to be made in a proper and opportune hour and time and arrangement of the heavens, with a due and appropriate ascendant. They undertake similarly to perform

¹²⁹ "The law" is a reference to the Qu'ran, a necessary bit of camouflage in a translation made for a Christian king.

divination with heads,¹³⁰ or birds, as well as mirrors and swords into which one gazes,¹³¹ and likewise explain the interpretation of dreams. They do all this in order to accomplish their desires and to know subtle and secret things.

With these things, the Hindus are able to guide themselves, just as astrologers guide themselves by circles formed around the planets and the moon, and the rainbow or celestial arc that appears in the air, and the apparent sparkling of the stars, and the whirlpools that appear in the sun,¹³² by all of which astrologers assist themselves in judging and understanding the effects of the heavens.

They have also said that in the heavens there are forms that are beautiful and lovely, and others that are completely lacking in beauty, which they form from the dispositions and aspects of the fixed stars. Those people who are born when the beautiful and lovely forms are rising, while the Sun and Moon are in similarly beautiful figures, are thus shown to be fortunate in their thoughts and deeds; while if an ugly and deformed figure is rising at the hour of birth, this shows that the person thus born will be unfortunate in his deeds, business, and thoughts. You ought to consider this in revolutions of nativities¹³³ and in every conjunction, and likewise in magical workings. Other sages have said that what is shown by the constellations is not borne out by any other judgment, like vain dreams that lack significance or insight. According to these, you are warned not to study them, and above all else you should not try to accomplish your desires using them. Rather, you will find these revealed in nativities, conjunctions, and revolutions.

Similarly, the sages have said that obtaining knowledge from dreams is a certain power present in the soul, by which the soul is linked to the spirits of heaven. By these forms and figures are seen that correspond to the things that are possible on earth, and they are given form by the power of these spirits, and these are true dreams, by which we are given certain knowledge of things.

The science of dreams is congruent to the science of astrology, and similar to it, because this science of dreams draws support from the science of astrology. Its power and influence come from the powers of Mercury because, when Mercury is strong in a natal chart, this shows the power of divination by dreams. Other dreams come from silence, from the state of the humors, and from vapors rising to the brain, as doctors say and assert, and these dreams mean nothing.

130 These are the talking brass heads of medieval legend.

131 Mirrors and polished sword blades were used to induce clairvoyance, much as crystal balls are used in more recent traditions.

132 *Et turbine in Sole apparente* in the original. It is hard not to identify these as sunspots, though these were supposedly first seen by Galileo in 1610.

133 Called "solar returns" in modern astrology, the revolution of a nativity is a chart cast each year when the sun is at the exact position in the heavens as it was at a person's birth, and predicts the events of the following year for that person.

You should know that dreams are indeed demonstrations of pure images separated from physical bodies and distinct from them. This happens when the soul turns away from perceiving through the sensory powers and does not work through them. Thence dreams are formed according to the cogitations of the mind and the powers of informing images—those that have the powers of sensory things and also possess the third property, which is the reminiscence of things after they have been, in this way: when the rational spirit is complete in itself as it should be, it sees images just as the person himself has seen. Thus the images come in dreams, appearing as no more and no less than when they were seen previously.

If the power by which the images are shown is stronger than the rational spirit, the dreamer will see what he has seen before in the form belonging to those things previously apprehended by sight, and not in the form proper to themselves. A man whose rational spirit is complete in itself will in a dream how a bear or a dog came running after him, and approached him. According to the other manner, the aforesaid dream will appear with a man of ugly appearance running after the dreamer, and this is a similitude.

If his nature is strong and potent, the spirit will be impeded by that strong nature, which is stronger,¹³⁴ and it will interject natural things such as eating, drinking, dressing, and lying with women; and the dreamer will see all the things natural to the body in the dreams, but in greater abundance. If his body is predisposed to intercourse with women, that is, if it has an excess of semen, it will appear to him as though he is copulating with a woman, and this is because nature wishes to expel from him that surplus matter. If the body has an excess of moist humors, he will see streams and waters in his dreams. If it has an excess of choler, fires and people lighting them and the like will appear in his dreams. If there is an excess of melancholy, he will see frightening and dreadful things, and the like, in his dreams. Auguries¹³⁵ are obtained in a similar way, and they are true when the power of the augur's ability to interpret them combines with the things he sees, hears, and comprehends while sitting, and understands from those things he perceives from the augury.

If the power of those things¹³⁶ in which the images appear be stronger, and reflect things in a pure way, then they are held to be like the things the wise see in mirrors, and guide themselves by what they see and hear, and by all these things they are able to attain to the power of knowledge and understanding of the things that they experience therein. All this is

¹³⁴ That is, stronger than the spirit.

¹³⁵ Augury is the art of divination from natural omens such as the flight of birds.

¹³⁶ That is, mirrors, swords, and other magical tools used for visionary experience.

accomplished by the power and fortitude of the spirit. In this way it fashions the virtue or vigor by which images are represented when they are separated from things that are sensed, and leave the realm of the senses. The spirit becomes a medium between the things of the senses and the visible experience that follows when they are conjoined with the power of the spirit. From this process proceed dreams and auguries: that is, when the body is purged of bad humors and achieves a proper humoral balance, whatever is seen will be truthful and certain; and if the body be otherwise, then whatever is seen will be false and vain.

It is manifest that divination is a virtue of the quintessence, and this is what we call prophecy. It is one of the powers of the spirits, in which what is seen is formed from separate things. It both perceives and understands them, whether sleeping or waking, because when the virtue of that in which the images are represented is complete and purified from all superfluities and impurities, it will see separate things just as though they were reflections in a mirror; in just the same way, they appear in the spirit when it is shining and whole. Because of this, nobody will be a diviner who can predict what will be from abstract considerations, nor understand things that can be known perfectly by the senses. If he is well versed in things of the sort mentioned above, which are comprehended by the senses, and lacks the other requirements just mentioned,¹³⁷ he is simply a sage. If he has both these complementary powers, then he is a prophet.

This cannot occur except in unique people in whom the prophetic spirit is completely established by the original dispositor of images, who is God himself, and who transmits this same prophetic spirit and establishes it in the midst of the common sense.¹³⁸ Thus God himself places such a virtue in the prophet naturally, since from the common sense proceeds the virtue and power of the senses, or the human intellect. To the common sense is joined the powers by which images are represented, and from this, because of the connection with this virtue, the common sense of such a person is adorned with that virtue; and because he comes into contact with the virtues of the images that are represented, he is called a prophet.

One who is thus disposed is higher and more complete and more fortunate than any other person. It is good to ask if through such a person we can obtain the same state, for human beings do not desire goodness unless by it we may obtain a better fortune. For this reason it behooves us to turn toward good habits and desires, that we do not become people of wicked

¹³⁷ That is, the balanced humors and other qualities that allow the perception of truthful visions.

¹³⁸ In medieval psychology, the common sense is the part of the mind where the perceptions of the five senses are blended to create a single image of the world.

habits. For this reason the prophets instruct people in laws and teach them to believe in the next world, so that the people unite themselves to goodness with a single mind. This is the way and the means by which that good fortune is achieved, along with an understanding of the things of this world and their qualities, and how they function together as well as individually. This we may call part of prophecy, which proceeds in order from sensible things to higher things in various directions, until we come to metaphysical science, in which human virtue is completed, and speculative sciences, by which it is perfected. It is good that man seeks this, nor can he find anything better, since he can seek and find nothing that is better than complete good fortune.

Albunasar Alfarabi¹³⁹ said this in the book he wrote concerning service to rulers: the order and disposition of things in the universe can be perceived according to the manner and way of high and sublime things, and it is by means of good habits, and virtuous deeds that bring forth goodness, that we may attain so great a fortune. Those who have made a firm beginning in the quest for this are without sorrow, for they will have joy and happiness and lasting wisdom perpetually and without end. They will join with the founder of the law¹⁴⁰ in saying that this life is not worth remembering unless there is another life in the world to come, because the present life, seen from the standpoint of that which is to come, is as nothing.

Now, however, we return to our theme. I say that according to the opinion of the Hindus, spirits reveal themselves in physical forms that speak and show things, so as to make kings love and hate according to their will, and to bring forth and withdraw from effect whatever is desired. This accords with the work of the ancient sages, who fashioned images in diverse forms, and included with them the times and prayers that accord with what is sought.

Again, they say that images are spirits of time, chosen because the works that are done with them are like miracles, and have the form of miracles. This is because their works are instituted by natural virtues, for natural virtues cause miraculous effects; thus the red jargoon stone (that is, the ruby) relieves and helps those who hold it against evils and infirmities, and against epidemics, and performs many other works by its natural virtue. Thus an image may be made joining two virtues, that is, the virtue and power of celestial bodies that the image receives from bodies that are far off, as well as from natural virtues impressed in them, as is done to expel fleas, frogs, and flies, which is done by magistry and the work of the constellations and

139 Albunasar: this is Abu Nasr Muhammad al-Farabi (872-950), the great medieval Muslim philosopher.

140 A reference to Muhammad, the prophet of Islam.

celestial bodies.

Images of the hours and minutes ought to be made from materials that are naturally appropriate, having the effect that you desire. The property of natural virtue is such that you ought to understand and know out of what material any image ought to be made and consecrated according to the virtue and effect you desire. Likewise, you ought to know that all works that can be made to happen in this world, because of anything known or anything made or attained by knowledge—all this can be done with images. If you diligently study all that we have expounded so far, you will help yourself greatly in gaining perfection in this science.

Chapter Six

The virtues of images, and by what means they may be had,
and how images may receive the powers of the planets, and how
works are done by images, and this is the foundation of
the science of magic and images

You should know that what we call virtue is jointly conferred by nature and spirit. If that which acts, acts according to its virtue, it will manifest its own nature in that action. This is especially true when such an action has its virtue in those things that do not manifest the nature that exists in them, the working will be stronger and more apparent, and what proceeds from it will be more true and more clearly known. This is like the virtue of scammony,¹⁴¹ which draws out the choleric humor by its own proper virtue, and this is because of the correspondence that choler has to heat and dryness, to which choler is assimilated by its nature. This appears likewise in simples,¹⁴² for when something is done by means of the virtue and similarity of nature existing in them, the results are more manifest, true, and apparent.

In the same way, magical images work by virtue and similarity, because a magical image is nothing other than the power of celestial bodies in the material bodies that they influence. Thus when the substance of the material body is disposed to receive the influence of the aforesaid celestial bodies or planets, and the celestial body likewise is disposed to influence the material

141 Scammony: *Convolvulus scammonia* or Syrian bindweed, a powerful purgative used in medieval medicine.

142 Simples: in medieval medical theory, medicines made from a single herb.

body of the magical image, that image will be more powerful and more disposed to bring about the effect we seek and desire. Similarly, the gifts of the planet will be more perfect and more complete.

Here is an example. When you wish to make and consecrate a magical image, consider the purpose and shape in which you wish to make the image, as well as the material of which you intend to make and consecrate it. Let the aforesaid things be in correspondence to one another, and let them reflect the powers and influences of the planet that rules the working. When it is fashioned in this way, the image will be powerful and complete, and its effects will follow and be manifest, and the spirit that has been placed in the magical image will be apparent in its effects. Those who fashion magical images but are ignorant of the foregoing make them badly.

In the same way, when you want to make something animal out of animals, or something made of wood, or something built of stonework, you should first take parts of that composition, and combine them with other parts of the same nature. Let them then be mixed and incorporated into a proper mixture.¹⁴³ Work in this way until the process is completed. When you do this, nature will not fail to have its proper effect, and the stars similarly will augment and increase that effect until the desired result follows. These influences act in many ways, and work as well in tinctures, as in animals that human beings by their own efforts are able to bring to life, such as reptiles, serpents, scorpions, and many similar things¹⁴⁴ that are made by composition and similar works, by the disposition of nature and the powers of the planets.

Similar to these are the works that are done by the decoction and mixture of things, from which appropriate medicines are made from necessary and opportune ingredients. Another example is the decoction of semen in the womb, which undergoes a certain decoction until it is brought to a condition appropriate to receive the essence of the creature. Thus nature accomplishes its works, and the planets contribute their proper powers, until the process reaches its ordained completion.

It is in this same way that some stones are compounded of minerals and water. At first, water is clear, and then the wind blows upon it, vibrating and striking against it until it curdles like milk. Then it is decocted into the nature of minerals, being already inclined to that nature, and at length after coction it congeals and is assimilated to the stone of a convenient mineral and receives the form and shape of that mineral.¹⁴⁵

¹⁴³ That is, combine the magically active ingredients with inert matter of the same general kind and mix them thoroughly, so that the whole substance is permeated with the magically effective mixture. This and several following paragraphs seem remarkably reminiscent of the modern theory of homeopathy.

¹⁴⁴ Instructions for these processes are included in Book IV, chapter 9.

¹⁴⁵ In medieval geology, some stones—notably quartz crystal—were thought to

In the same way the substance of trees is made and ordained, in all things that are born from the earth in such a manner. It happens in a similar way: first, the seed rots until it is brought to a disposition from which it is able to become the tree which is to be generated. It receives its form and figure corresponding to that which complements the tree's form; and it receives that form and complement out of the nourishing humidity received from that substance that was acquired at the time of its putrefaction.

In this way, in fact, are all things done that are made by skillful means, since at first it is necessary to remove the form and shape originally existing in that substance. In this way are worked all magisteries which intend to accomplish anything and proceed to do so. First the parts of all those things that will be used to make the thing are gathered together, and then worked together until they become a composite material disposed to receive a different form.

In this way we see that all works accomplished by means of fermentation are done, and the same thing is done by those who make cheese and butter, and other things composed of milk and honey; and the same thing is done by those who make thread with silkworms, and all other craftsmen who work at other crafts convert and transform one thing into another in this same way. This happens because any material that has a form and shape is not able to receive another form until it loses and surrenders the one it had at first; only thus a substance disposed to receive another form may then receive it. Once the substance receives some form and is formed thereby, it is freed and disencumbered from all other forms it previously had. We say this only concerning materials that exist here below, for in the superior world substance is informed with durable forms, so that they cannot be separated from their form; nor is any material able to take another form.

You should understand that work with magical images is done in this way. The makers of images first learned how to gather together things out of which a magical image could be constructed, and which are disposed and convenient to receive that form. Thus we see the laurel branch which heals and overcomes the poison of adders, and we see the crocus, from which scorpions flee; and wasps, which flee from bitter and sharp flavors, but delight in and seek out rose water, and may be drawn together by the odor of the herb thyme. Many other things happen in the same way, such as the increase of sperm and virility of a man with a woman after eating chickpeas, and many other things that grow by working with correspondences. Thus the body of a magical image is composed from many things joined together. By this combination it takes on a serviceable form so that it can receive the

be congealed water. Note that the form of a thing, in medieval science, comprised its basic material characteristics, not its outward shape.

powers and potencies of the things for which the image itself is fashioned and created.

In this same way physicians work in compounding medicines, when they seek to heal pain and illness, for the work of healing with medicines proceeds in two ways. Of these, the first uses simples, and this is a good and perfect work in its own right, as Johannicius¹⁴⁶ has said in his book *On Physic*: that always and in every case you will be able to help with simples, and you never need to work with compounded medicines. The second uses medicines compounded out of many things, combined by this work into one medicine. In this way are made electuaries and the greater theriac of Galen,¹⁴⁷ which is made of many medicines.

I tell you that a single planet has diverse effects entirely distinct from one another, just as fire does when it cooks honey. When this is done properly, with a moderate heat, the honey receives a good taste, better than it tasted before, while if it is cooked too much, it is strongly burnt and takes on a bad taste. This happens with planets when they stand in bright and dark degrees.¹⁴⁸ The heavens have two effects; one is their motion and natural effect, and the other is their accidental heat, which is generated from motion; and consequently heat comes from motion, and motion from the heavens.¹⁴⁹ This teaching is true and manifest. But those things that appear to the senses are made by motion, the motion and spirit of the eighth sphere or the heaven of Zodiacal signs. This is because of the powers of the fixed stars, and therefore it truly appears that that heat follows motion, and motion follows the powers and fortitudes of the fixed stars. The virtue of the fixed stars is a first composition,¹⁵⁰ having nothing before it in priority.

You should understand the same thing of all the parts and movements of the heavens and the heat born from them. The effects of the stars accordingly follow the effects of the heavens in this way, because the heavens produce their effects by means of some particular star, and the stars do not cause their effects except through the heavens or from the heavens, since no star has motion in itself alone, but has its effects and causes wonders according to

146 Hunayn ibn Ishaq (809-873), known to the Latin West as Johannitius or Johannicius, was a famous physician and translator of Greek medical texts.

147 Electuaries are medicines blended with sugar or honey, while the greater theriac of the Roman physician Galen, believed to be a universal medicine, contained dozens of ingredients including viper's meat and powdered mummy.

148 Certain degrees in each sign of the Zodiac were considered "bright," while others were "dark" or "obscure."

149 The concept of motion in medieval physics is much more complex than the modern concept, and includes all forms of change. The argument being made here is that all changes in the material world are either caused directly by the stars, or indirectly, by heat generated by changes caused by the stars.

150 That is, the powers of the fixed stars do not come from anything else in the cosmos, since they were created directly by God.

the motion of the heavens. The first matter is the first nature, and is itself the source of truth, and the works of the stars proceed according to the vestments and colors that it makes for them. Therefore it is nobler and higher than any other thing.¹⁵¹

The degrees of heaven have no properties except in their places and images, because there is no division in the heavens between parts that act and parts that do not; down to its lowest part it is entirely one in form, power, work, and sense, without any diversity or difference in its parts. Because it is all of one substance, it cannot have any diversity in its qualities over time.

It is in no way possible for any degree of the heavens or the firmament to lack the quality or essence of the fixed stars, because the whole heaven of the fixed stars is so replete with stars. Those who say that a given degree of the heavens is empty of stars at a given time say this only in the sense that it is impossible to see or sense a star there, because only the larger stars can be seen, and there is no way for the others to be discerned by sight. Thus it can happen that a star may be in a place where it has no manifest effects, that is, when it is not in its term or exaltation, rising or opposite its rising, or standing retrograde or direct (unless it goes to one of the aforesaid places), nor having any assistance or aspect with some planet corresponding with its nature or opposed thereto, because these placements, even when they have effects, have effects contrary to those of the active placements of the fixed stars, and are similar to places having no effect, because planets never lack motion in the heavens and therefore never lack effects. This is why in these placements we say that they are very obscure and concealed. This is why you ought to note well and diligently consider this, so you understand effectively what follows from it, because when the planets are stronger in their effects, they function in two modes, that is, general and particular. The general effect is that which is not directed against any one manifested thing, while the particular effect is directed toward one manifested thing. According to this, it is said that some planet is the dispositor, or has an aspect, or collection, or reception, and so forth.

Here is an example of this. When food is in the stomach and is drawn by the liver through the mesentery, it is changed into blood; and when it is sent by the liver to the other members of the body, it is made into the similitude of the other members, as diverse as they are. Thus in each member of the body, it loses its form and gives up its resemblance to blood, as though it never had it, and becomes bone in the bones, and likewise nerve in the nerves, and does likewise in the other members.

The planets do the same thing in their motions. When they go toward

151 The first matter or *prima materia* is the quintessence, the substance out of which the heavens were believed to be made.

some aspect or conjunction, or any of the aforementioned places, they proceed to convert themselves according to the nature and operation of the place to which they go. Similarly, when a planet is rising, it works according to the operation of the star that is directly above it, and is assimilated to the star in its effects, and thereby works wonders. Furthermore, when it is in opposition to the ascendant, it works according to the planet that is below it.¹⁵² For this reason you ought to pay close attention and note exceedingly well what we say in this place.

For we say this: that the heaven of the fixed stars works in accord with the operations and effects of the *primum mobile*, and the heaven of the Moon influences and acts through the works of the nature of fire and air, more than other natures, on account of its subtlety. Thereafter we speak of Saturn, because when it is rising it has the effects of the fixed stars that are above it, and when it is opposite the ascendant it has the effects of Jupiter. We say the same thing about the other planets, that is, when a planet is rising its effects and action will be according to the action and effects of the planet that is above it in the order of existence, and when it is opposite the ascendant it will act according to the operations of the planet that is below it in the order of existence. This principle is much appreciated in the art of magic. The sages of old concealed it with all their might, but it would be wholly improper for us to fail to explain it.

You should keep firmly in mind that a planet that proceeds more slowly in its motion is stronger in its effects, and conversely a planet that is swifter in motion is weaker in action, while moderate motion yields moderate effects. In holding this opinion the ancient sages did not agree with the common teaching, because others have taught otherwise and to the contrary, saying that a planet slower in its motion is weaker in its effect, and swifter in motion is stronger in effect. The reasoning of these latter proceeds like this: they understand the foregoing according to the order and disposition given by the *primum mobile* to the sphere of fixed stars; while the reasoning of the others follows the disposition of the motion of generation on earth, according to which the more ponderous planets are stronger in effect and the swifter are weaker.

According to the opinion which deals with the disposition of the *primum mobile* to the sphere of the fixed stars, a planet swifter in motion will have a stronger effect, and one slower in motion will have a weaker effect, because

¹⁵² "Above" and "below" here, and in the following paragraphs, refer to the position of the planets and stars in medieval cosmology. The doctrine presented here—that each planet takes on the characteristics of the next higher sphere when rising, and the next lower when setting—is not found in later astrological writings and may be unique to the *Picatrix*.

it is a proportion of similars.¹⁵³ In this matter the wise disagree with one another, for one group of ancient sages held the contrary, positing the same similitude but attributing it to the primum mobile and the sphere of fixed stars; accordingly, the more ponderous planets will be better and more convenient in their similitude to the primum mobile as well as the sphere of fixed stars in their slowness, because they are slower in motion, and thus the slower will be similar to the slower and the faster to the faster. About this many of the ancient sages spoke secretly and occultly in their books, while we intend to speak here of the secret of the sages of the ancient art of magic.

You should know that when the Moon is conjunct Saturn, its effects will be in accord with those of Saturn. This happens because the influence of Saturn is stronger than the influence of the Moon, just as when any other planet is conjunct Saturn, their effects will be in accord with the dispositions and effects of Saturn. This is because the power of Saturn is the strongest of all the planetary forces, and this happens for the reasons and causes given above, that is, because of its supreme height and propinquity to the highest heavens, that is, the primum mobile and the sphere of the fixed stars.

Because Saturn is very slow, its motion is assimilated to that of the primum mobile and the other superior qualities mentioned above. Everyone that speaks of Saturn's conjunctions with Jupiter, the Sun, and Venus, says that when these latter are joined with the influences of Saturn, they are changed or altered with a great change or alteration. The same influences flow to Jupiter from the fixed stars, and generally to all the planets, down to Venus and the Moon. Thereafter, the influences of the fixed stars appear in water and earth, and the four elements and the generations that are generated from them, in which the influences appear outwardly.

When any two planets conjoin, the conjunction can have three qualities, that is, increase, decrease, and balance; for example, when the Moon is conjunct Saturn, the influence of the Moon will be weakened and lost, because the power of Saturn exceeds the power of the Moon, provided that they are joined in the same degree of longitude and latitude, in their hayz,¹⁵⁴ in their exaltations, or in some similar quality, such that the Moon and Saturn proceed together and are in the same place, and not otherwise. This relationship of Saturn with the other planets appears elsewhere.

It could well happen that the influence of the Moon and its power are greater than the influence and power of Saturn. This would happen when the Moon is in one of the dignities mentioned above, and Saturn is in the

153 That is, the motion of the planets is similar to the corresponding changes on earth, and so changes in one are mirrored proportionally in the other.

154 Hayz: a condition in which a masculine, diurnal planet is above the earth in the daytime in a masculine sign, or a feminine, nocturnal planet is below the earth at night in a feminine sign. A planet in its hayz is greatly strengthened.

contrary thereof. Now if the Moon is conjunct Saturn in a place contrary to the aforesaid dignities, then the effect of the Moon will follow the effect of Saturn as in the other relationships described above; and if Saturn is in one of the above dignities, and the Moon in a place contrary to them, the effect of the Moon will be greatly weakened and extinguished. If the Moon be equal in motion or slowness to Saturn, and in another place similar to Saturn's, then the power of the Moon and Saturn will be equal and similar in power; the more so if the Moon approaches her rising, which is the highest dignity that the Moon is able to have (although that dignity is not equal to the greater dignity of Saturn on the descendant), and if Saturn is direct.

Yet the relationships of Saturn and Jupiter are not the same as those of Saturn and the Moon, for these two are always or almost always equal. This happens as follows: when Saturn and Jupiter are both dignified, then the effect of Jupiter is stronger than that of Saturn; and if Jupiter is dignified and Saturn is equal in motion, direct, and in its exaltation, then the effects of Jupiter will not be elevated above those of Saturn; but if it is the reverse, then the power of Saturn will be greater than that of Jupiter, and that of Jupiter will be weakened and in remission.

Nor does this happen in the relationship of Saturn to Mars when these two are joined together; for the effects of Mars will be more manifest in appearance unless Saturn be much stronger in quality and disposition. But Venus and Mercury have dispositions and similitudes with every planet, and the Moon has no similitude or correspondence, because the Moon shares no similitudes or correspondences with any planet. This may be called the great foundation of magic, to be concealed from the multitude, for it is supremely necessary in magical work.

You ought also to know that the effects of the planet are brought about by themselves; and this is because the planets are simple bodies. Those things that are simple are able to suffer no accident or corruption because, if simple bodies were to suffer corruption, they would no longer exist; but destruction and corruption cannot happen except to bodies composed of diverse things.¹⁵⁵ You should know that the effect of the *primum mobile* is a perfect effect, and is the foundation of all the operations of the heavens, the planets, and the fixed stars, and this is because it is the power and fortitude that moves the other heavens. Because of this, it is said that the *primum mobile* is the mover of all things, nor does anything else move it; and to say that anything moves it would be to oppose truth.

The heaven of the fixed stars, however, because its motion is most general,

¹⁵⁵ Simple bodies: the basic constituents of existence, and a basic rule of medieval physics was that simple bodies could not be created or destroyed; only the composite bodies formed of simple bodies could be taken apart and put together.

alone follows the motion of the primum mobile; and it thus contains all the other spheres. And you should know that the motion of each of the heavens, along with the motion of the sphere and the fixed stars, is equal in every case, and the motion of the planets is according to the essential motion of their own heavens, by which they are moved, for no star has motion in its own right except by accident. The effects of the heavens are twofold, as we have said; there is the movement they have in themselves and the heat they have by accident.

Since heat comes from motion and motion is natural to the heavens as we have said before, thence proceed all the gifts and influences of the planets, which are drawn into magical images, to move influences and powers and reduce them until they are made manifest, because in form is the similitude of the planetary influences, and in matter is the power to receive them. Every substance has a form appropriate to its nature, and every form has a substance likewise. An example of this is fire which, when it is small and begins to expand until it is great, is able to grow and expand because fire, once it exists, feeds on material from which it can draw forth more fire by burning, and the fire hidden in these things becomes apparent, thus feeding and enlarging the fire.

You should know also that corruption does not enter into apparent things for the purpose of destroying them; it goes deep into things that are not apparent and corrupts them in a way that is not apparent. Because of this, apparent heat naturally rouses latent heat, and similarly, latent heat is roused by manifest heat. This is because latent heat is a disposition to the effect of heat, and thus generates it from itself. You ought to study the other reasons diligently; for you can extract the rest from this.

Chapter Seven

How to work dialectically in the science of magical images, and what part this ought to have in this science

What we have said so far has made clearly apparent the reception of form by matter, and the gift of planetary influence, and the reception of its powers, as well as the forms of similarity and difference, since similarity is a source of help in the effect of magical images. This is because working with images requires similarity to the effects of the stars, and this includes the metal out of which the image is composed, in the time when it is made and the place in which the image is cast and prepared.

From all these helps, taken together and made appropriate by the proper similarities, proceeds the effect of the image; if there is any divergence among them, the image will be lacking in effect. From this, it may be seen that coadunation is, so to speak, the greatest foundation of those effects gained by the art of magic.

In the same way, quantity is a foundation of this science, for magic works with the quadrivium.¹⁵⁶ By its first division, quantity is divided into two parts, which are continuous quantity and discrete quantity. Continuous quantity is in turn divided into five parts, which are line, surface, body, time, and place, while discrete quantity is divided into two parts, which are number and word.

Every one of these parts of quantity is most useful in magical work. For example, the line is necessary in magical images by reason of appearance and symbolism, which are required in images in order to relate them to the influence we want them to receive by similarity or dissimilarity. We divide the line itself in its turn in two ways, according to appearance and convenience, as we have said, according to what is written in the quadrivium, in the chapter on the straight line, where it says that a straight line connects two points and extends from each to the other. That saying is more perfect than any other saying about images, which says that a thing disposed to motion runs in a straight line, passing in one manner from the first point, where it begins, and running through others until it reaches another in the direction it is going.

For this reason we say that something is going straight toward something; and this is when it will encounter with some other thing toward which, in its course, it moves and runs—for example, the points projected by the rays of the planets, which go straight toward a point on the surface of a body disposed to receive the projection of those rays. This is why what is more perfect in magical images comes from the gifts of the stars, from which the effects of magical images are sought. The projection of rays that are suited to enter a given metal are the basis on which an image is composed, in order to fill it up with the influence for which the image is made and consecrated by contrariety or similarity. Thus it is most clearly apparent that the line proceeding from a planet to the form of an image must necessarily be straight, in order for what is given to be integral and complete, because it must not be what is called an oblique line; that would indeed be weak and diminished.

A plane is the figure that is produced by a force; and this is because a surface is the extension of the influence of an image in space. When it is

¹⁵⁶ Most of this chapter relates the concepts of image magic to the commonplaces of the quadrivium, the standard mathematics curriculum of the Middle Ages, which included the sciences of number, geometry, harmonics, and astrology.

extended, it necessarily becomes a plane, for all that is extended to the highest degree of subtlety is a plane.¹⁵⁷ Thus water is changed and altered in itself by such influences as changes in heat, cold, light, odor, color, and the like. The influences from above that run along lines of infusion from planets into images, and that which results from images in their place, make a plane. Thus you ought to understand this secret and add it to your store of learning. Because this is the way that magical images work, the ancient sages never revealed this.

Time is also necessary and appropriate in working with magical images, since they act according to the movement of bodies, as I will explain, and distinguish the effects of images from one another. Time is divided into parts by the influence of images, and by the time of the aspects in any given place, and the influence of their effects, if you wish that those effects be completed in a year, that is, from the parts of the declinations of the planets. This requires observing the time of planets in a proper and appropriate hour, and knowing the relationships they have with other planets that may be conjoined with them in the same degree, or may be in some aspect, such as opposition, square, trine, and the like.

Other things that have to be included in this work, from the positions of the planets, are the effects, either complete or incomplete, that ought to be discerned according to the mode and form of the work. These include whether a planet is direct, in its fall, or in its exaltation; in what place its gifts will be found; in what place it will be cut off by the fortunes or the infortunes; when the planet will be in light, turbid, or dark degrees; and many other things that are taught by astrology. This is a supremely great secret in the doctrine of magic, following this manner of diversity, as they say, in similarity and contrariety. This is how time has to be observed, and the manner that will accomplish this, and that is the time we ought to observe in preparing the aforesaid images, in the place that we ought to prepare them, doing similar things by similar means in their proper time.

Place, finally, is the last member of the aforesaid division of continuous quantity. The place is one in which work may be done easily, until it reaches the desired end in an appropriate time. The places of images, as well as their apparatus, whether this is hidden in air or earth or manifested, and everything similar (such as the places where images are constructed) and the places from which come the material of which the image ought to be made, all help arrange things and carry out the work, because all these considerations will influence the result and effect of the planets, and the work will be completed more effectually and marvelously by those who pay serious attention to statements worthy of belief. Amen.

157 A commonplace of early medieval physics.

I say to you that it may truly be said of the nature of miraculous and marvelous effects (and such are the effects of images) that their results are not similar to the effects of animals; they are rather like digging plants from the sands and cleaning stones, restricting plagues, floods, and clouds, changing winds, and other things like these, which will not be listed here because a prolix discourse would be inappropriate.

Words and numbers, which are the material of discrete quantity, are necessary in divinations, auguries, the interpretation of dreams, speaking in public, and the like; and all of these, in one way or another, are part of the art of magic. Quantity in itself, however, is necessary in these workings and opportune for all those who observe the time, and this cannot be done except by computing the movements of the heavens. Thus, when we say "from such and such a time to such and such a time," it is truly clear that we state some number that has been computed, and this number, when it is applied to a certain place, is then perfect in computation. In the same way, when we say "this working will be done from this hour for forty-two days," this saying makes it clear that we wish to state some number that has been computed.

Proportion also enters into this science in a way, because it is the form of an image. Its role is that it receives the virtue and power that are said to be put into images. To a great extent, these are brought into images by means of proportion and prepared figures in the place where a given quality is to be prepared. All this enters in by way of proportion, and other similar things of other qualities are brought in by a similar use of proportion.

Quality in itself, however, is the cause of the effects of magical images, in that anything that is done by the effects of images ought to have a complete virtue and power similar to their effects, and this should be of the same quality as that which is put in those images to accomplish the manifestation of that virtue and effect for which the image was intended. This is the aptitude and mixture that it ought to have, impressed by the nature of higher things into the nature of lower things, so that the thing that has been composed is assimilated to the gift of the planets and to the receptivity it ought to have, in order to complement the effect of the petition, of which we have often spoken in this book.

This is because planets participate more in one thing than in another. For example, a given planet corresponds to a particular city, and certain kinds of trees, animals, stones, and many other similar things. Thus something made of a particular stone may become part of something else in order to receive the influence of a certain planet, or something similar to it is used to receive the influence of that planet, or its nature, which is formed within it, may have a similar effect and function in this way to receive the influence of that planet. That stone, or the substance out of which the image is made, ought

to function in the same way, in that the nature of the stone or other substance out of which the image is made ought to be strong and robust, so that the image will be strengthened inwardly until its nature attains the victory; and thus is manifested, and its effects extended.

Those who have faithfully labored in this science only discovered the way by which they were able to arrive at it because they understood the nature of stones, or of other notable things of the same quality, or of other qualities similar to them, so well that they learned that the nature of these things could be strengthened so that they overcame and bound all other natural things, as happens with electuaries and theriac, which by means of their proper virtue preserve health and overcome illness. This victory happens from the force of the many medicines contained in them, just as by joining medicines together many marvels are done, as in medicine, the great work,¹⁵⁸ and other natural works such as images, and the prevention of plagues, and the influence of stones on one another. The saying of the wise should always be kept in memory, that in all your works and effects you should observe concord and those things that delight in one another, and avoid discord and those things that have hatred for one another and whose nature resists one another.

Chapter Eight

The order of natural things, and how they may enter into this science

¶ The order that the ancient sages established among the degrees of nature was nothing other than the way that must be taken to know the order and nature of species¹⁵⁹, and how they and all other things are governed. Thence they proceeded to relate species to one another until the use of medicines, and the effects they are able to have when they are joined together, were understood.

We cannot keep under a veil of secrecy one necessary thing, that is, the disagreement among the ancient sages about what the most simple constituents of nature are, and how many there are. The majority of the sages, whom I believe to be most accurate, say that the simplest constituents of nature, the mothers and beginnings of all other things, are four in number: cold, moisture, heat, and dryness, which are truly called the primary and simple qualities.

¹⁵⁸ *Opus maius* in Latin, a standard term for alchemy in the Middle Ages.

¹⁵⁹ Species: in medieval philosophy, a narrowly defined type of anything, usually contrasted with genus, a broader category. For example, "human" is a species, while "animal" is a genus.

It follows then from the foregoing that all composite natures are hot, cold, moist, or dry. That which we call hot occurs when matter is united with heat, and the same thing should be understood concerning the others. It is clearly apparent when we say this – that is, when we speak of hot or cold – that it is not similar to what is being said when we speak of heat or coldness themselves, or when we speak of the others in the same way. It then follows that this composite material becomes another composite which we call hot and dry, hot and moist, cold and dry, or cold and moist, which are composed of two natures. It is most obvious that this is not equal to what we have said about the others, that is, hot but not dry or moist, or cold but not dry or moist.¹⁶⁰

Third in order follow other composite natures, that is, fire, air, water, and earth, which are the third composite natures coadunated from the primary and secondary qualities. After these natures follow other composite natures that are arranged in a fourfold order, that is, those that are in bodies that are divided in many parts—for example, the four seasons of the year, which are winter, spring, autumn, and summer, and the four humors that are found in human beings as well as in all other animals, that is, blood, phlegm, choler, and melancholy. Yet the material of human beings is more delicate and subtler than the material of any other animal, in that the nature of animals is grosser and much more turbid than that of humans.

The natures that are in trees and plants that grow out of the ground, such as oils, tinctures, seeds, roots, and the like, are third in order; and of the same kind are the natures that are in stones. What we have said thus far is to be understood well; what we have said about trees and stones is equal to what we have said about humans and animals in this manner, that trees in subtlety of nature follow after animals. There follows in order composite things made by art, and then those that are composed out of composites and are the ultimate composite; these are medicines and other things compounded in the same way.

All things composed of simple and composite natures, in turn, are divided into seven parts, which thereafter proceed by extension into twenty-eight parts.¹⁶¹ I wish to exemplify this here, so that I might make clear that what is divided accords with the first explanation as well as the example.

I say, then, that the simple natures are heat, coldness, moisture and

¹⁶⁰ The point the author is making here, another commonplace of medieval physics, is that something that is hot is not the same as pure heat, since it is composed of heat and the thing heated, while something that is hot and moist, for example, is a compound combining the substance, the heat, and the moisture.

¹⁶¹ This is a subtle piece of Pythagorean numerology. There are seven astrological planets, and $1 + 2 + 3 + 4 + 5 + 6 + 7$ is 28, the number of mansions of the Moon. The author's central point is that all things are governed by a planet and a lunar mansion.

dryness; the first composite natures are hot, cold, moist, and dry; the second composite natures are hot and dry, hot and moist, cold and dry, and cold and moist; the third composite natures are the elements themselves, that is, fire, air, water, and earth; the fourth composite natures are the seasons of the year, that is, spring, winter, summer, and autumn; the fifth composite natures are the four humors, that is, blood, choler, phlegm, and melancholy; and the sixth composite natures are tincture, oil, roots, and seeds; and so on.

For this reason I say that heat, cold, moisture, and dryness are similar to fire, air, water, and earth, when they are divided into many parts by sense and perception. Therefore it is said that fire is hot, since it is hot and dry, but it is not said of heat itself that it is fire, nor that it is compounded of fire or some other thing, because every composite thing is joined to the thing that precedes it and is named after that of which it is composed, as heat precedes fire, moisture water, coldness water, and dryness earth. Yet this manner of speech, along with the example, we have used in the foregoing; and this same manner is used in speaking about the liver, lungs, gall, heart, head, thighs, hands, and all other members of the body.

Heat, as we have already said, is caused by the motion of the heavens; coldness is generated out of the center thereof (for the earth is called the center of the *primum mobile*), out of which terrestrial substances produce all generations in all substances; and coldness thus opposes heat in all its necessary qualities, in rest and motion, because heat is a quality that joins similars and divides contraries. In the same way, we say that by cold, contraries are joined and similars are divided. Thus all the qualities of these two ought to be opposed, because if this distinction between them was not of this nature, it would be harmed and destroyed.

Therefore I say to you that, if you wish to work in these high, noble, and intellectually profound sciences, you must not be sparing in zeal, or sluggish in studying the sayings and the books of the sages, because by their means you may attain what you desire. The other things that we have said up to this point, in mixing and combining things together, extracted from the sayings of the sages as well as all the sciences, we have said only by way of explanation and arrangement for your spirit and intellect, so that you might be made benevolent, teachable, and attentive in these things.

Chapter Nine

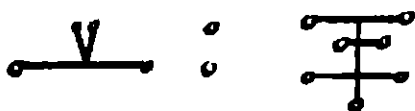
Examples of the figures and forms of images that call down the assistance of the planets

Now we shall return to the discussion we began earlier, when we were speaking of the figures of the heavens and their effects and how to call down the assistance and influence of the stars. I say that the six images, which will be discussed principally below, have virtue, power and effects on the world. In this place I intend to discuss and name these figures, that is, what can be expected of their action and effects, according to the ancient sages who have labored at this work and are in agreement with one another.

The first of them is to chase away mice from whichever place you wish. Write the following figures on a plate of red copper, with the first face of Leo rising, for this figure belongs to the fixed stars that are in the sign of Leo. When it is made, place this plate in the place of the mice, and all of them will flee from this place and run away. This is the figure:



To be rid of gnats. Make the following figures in a sulfurous stone with the second face of Taurus rising and place this stone in the place where you wish. No gnats will ever be able to come to that place as long as the stone stands. This is the figure:



To chase away flies from whatever place you wish. Draw these figures on a tin plate with the third face of Scorpio rising, and place the plate in whatever place you wish. Flies will keep away from this place. Here are the figures of the stars which drive them away:



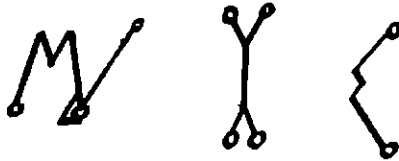
For any man which you wish to quickly come to you or to any place you wish. Make these figures in linen cloth, in the day and hour of Venus, with Venus rising in the second face of Taurus, and in that hour write the name of he whom you wish to come. Then set the top of the linen cloth on fire. At once he whom you said will come. Here is the figure:



To cause hostility. When you wish to separate two men so that they will no longer please each other, draw the figures written below with the tooth of a black dog on a plate of black lead in the day and hour of Saturn, with Saturn rising in the third face of Capricorn; put the plate in the place of one or the other or in the place where they come together. It will dissolve their friendship and they will never again please each other. Here is the figure:



To make whatever place you wish unfortunate, so that no one dwells there. Make these figures on a lead plate with the brain of a pig in the day and hour of Saturn, with Saturn rising in the second face of Capricorn, and put the plate in the place you wish to destroy. And the evil power of Saturn will pour into it, and no one will dwell there as long as the plate remains there. Here is the figure:



All of the six preceding works are done through the power of the planet or planets when they are bodily conjoined to the aforesaid constellations. You should know that there are no figures that call down the help of the fixed stars except these six,¹⁶² nor have the sages written them down in many places. For this reason we have chosen to write down this science completely in this book.

¹⁶² A statement oddly at variance with the rest of the chapter, which defines these as figures that call down energies from the planet.

Chapter Ten

The stones proper to each planet and the formation of figures

In this part I intend to reveal how each planet corresponds to metals and stones, and to the figures of the planets and their marvelous operations. The first is Saturn. Of the metals Saturn has iron and part of gold, his stones are diamond, onyx, cameo, and azebehe that is black and clear, and iron ore and magnesia and ruby in part, and yellow marcasite, and also hematite.

Of the metals, Jupiter has lead, and precious stones that are white and golden and part of carnelian and emerald and quartz and crystal and all stones that are white and clear and shining, and also gold.

Of the metals, Mars has red copper and all kinds of sulfur and has part of glass and premonada, and bloodstone and part of carnelian and onyx and in all stones that are red and tawny or speckled.

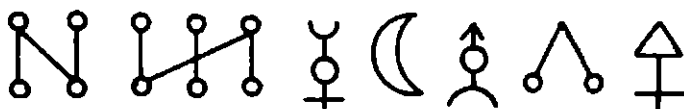
Of the metals, the Sun has Egyptian glass and azerne¹⁶³ and the stones albezedi and diamond and red pearls and stones that are sparkling and clear and part of hematite and azumbedich and ruby and the balassus ruby and gold marcasite.

Of the metals, Venus has ruby and part of silver and glass and blue stones and coral and malachite and has part of quartz and lodestone.

Of the metals, Mercury has quicksilver and part of tin and glass, and of stones it has emerald and all stones of this type and has part of azumbedich.

The Moon of the metals has silver and silver marcasite and seed pearls and has part of crystal and blue stones and onyx and quartz.

Here are the figures of the seven planets.



These are the figures of the planets as we have found them translated in the *Lapidary of Hermes* and in the book of Beylus and in the *Book of Spirits and Images* which was translated by Picatrix the sage.¹⁶⁴

The image of Saturn according to the opinion of the sage Picatrix is the form of a man with the face of a crow and the feet of a camel, sitting on a throne. In his right hand he has a spear and in his left hand a lance or dart.

163 Azerne: cupric oxide, CuO.

164 Note that Picatrix here is no longer the name of the compiler of the book, but that of one of his sources.

The image of Saturn according to the opinion of the sage Beylus is the image of an old man sitting erect on a throne.

The image of Saturn according to the opinion of Hermes is the image of a man standing with his hands raised above his head holding a fish and under his feet a lagarii (that is, a lizard).

The image of Saturn according to the opinion of other wise men is the form of a man standing on a dragon. In his right hand he has a scythe and in his left hand he has a spear, and he is wearing black garments.

The ring of Saturn. Saturn rules the turquoise among stones and lead among metals. Let turquoise be engraved on the day and hour of Saturn, when the Moon is in Capricorn, the figure of an upright man seated on a dragon with a sword in his right hand and a stone similar to an egg in his left, and set this as a signet in a ring of lead. Let whoever carries this ring beware of eating the flesh of ducks and of entering any shadowy place. He will be served by the spirits that work in shadows and darkness, and profound secrets will be revealed to him, and he will be served by bulls, men, scorpions, serpents, and mice, and every creeping thing upon the Earth.

The image of Jupiter according to the opinion of Beylus is the form of a man sitting on an eagle and wrapped in a cloak, and his feet are above the loins of the eagle, and his head, which is covered by the cloak, is held in his right hand.

The image of Jupiter according to Picatrix is the form of a man with the face of a lion and feet of a bird, and under his feet is a seven headed dragon and in his right hand he has a dart as though he wished to throw it at one of the dragon's heads.

The image of Jupiter according to the opinion of Hermes is the form of a man completely covered in a linen garment, riding a dragon, and with a lance or dart in his hand.

The image of Jupiter according to other sages is the image of a man riding on an eagle, carrying cloth in his right hand and holding nuts in his left hand, and all of his clothing is saffron colored.

The ring of Jupiter. Jupiter rules tin among metals and chalcedony among stones. If chalcedony is engraved on the day and hour of Jupiter, when the Moon is in Sagittarius, with the figure of a man sitting on an eagle with festive or exalted garments, and holding a javelin in his right hand, and this is set in a ring of tin, whoever carries this ring will be served by the sons of men, eagles, vultures, lions, and all the works of Jupiter.

The image of Mars according to the opinion of the sage Beylus is the form of a crowned man with an inscribed sword in his right hand.

The image of Mars according to the opinion of Hermes is the form of a nude man standing erect on his feet and before him on the right is a beautiful

maiden standing on her feet, which is the form of Venus; and her hair is fastened in the back; and Mars is placing his right hand on her neck and his left hand is stretched out above her breast, and he is facing her and gazing upon her. The sages say that this figure has great powers and very great effects, and with God's help we will discuss it later on.

The image of Mars according to other sages is the form of a man riding on a lion with a sword in his right hand, carrying the head of a man in his left hand, and his clothing is a coat of iron mail.

The ring of Mars. Mars rules iron among stones. If iron is engraved with a man wearing armor that covers his arms, with one sword sheathed at his belt and another bare sword in his right hand, and in his left the head of a man, and if it is engraved in the day and hour of Mars, whoever carries it will subdue warriors and triumph over them, and will be served by elephants, lions, and vultures, and all the workings of Mars will assist him.

The image of the Sun according to the opinion of the sage Beylus is the image of a woman standing on her feet in a chariot drawn by four horses, with a mirror in her right hand, while her left hand holds a stick above her breast, and above her head she has the similitude of flames.

The image of the Sun according to the opinion of Hermes is the form of a man standing on his feet, as though he wished to salute those he sees; in his left hand he is holding a round shield, and under his feet is the image of a dragon.

The image of the Sun according to the opinion of Picatrix is the image of a king sitting on a throne with a crown on his head, and having the image of a crow before him, and under his feet is the figure of the Sun written above.

The image of the Sun according to the opinion of other sages is the image of a baron standing erect in a chariot drawn by four horses; in his right hand is a mirror and in his left hand a shield, and his clothing is saffron colored.

The ring of the Sun. The Sun rules gold and diamond among stones. If a diamond is engraved with the figure of the Sun driving a chariot drawn by four horses, holding in his right hand a marcha (this is its Arabic name), that is, a mirror or a bladder, and in his left hand a rod with knotted cords, and over his head is a rooster's crest, on the day of the Sun, the first hour of the day, when the Moon is in Aries, and it is set in a ring of gold, and whoever carries it does not eat white dove or lie with a white woman, while he had the aforesaid ring, he will be served by the sons of men and by nobles, and whatever you say will be received with reverence, and you will be helped in all the works of the Sun.

The image of Venus according to the sage Beylus is the image of a woman standing on her feet, and in her right hand she holds an apple.

The image of Venus according to the opinion of the sage Picatrix is the

image of a woman holding an apple in her right hand and a comb in her left hand, like a tablet, with these figures written on it: OAOIOA.

The image of Venus according to the opinion of the sage Hermes is an image with the body and face of a man, the head of a bird, and the feet of an eagle.

The form of Venus according to the opinion of Ptolemy is the image of a nude woman with a chain around her neck held by the image of Mars, who stands before her.

The form of Venus according to the opinion of other sages is the form of a woman with her hair spread, riding on a stag; in her right hand is an apple and in her left hand flowers, and her clothing is colored white.

The ring of Venus. She rules bronze and copper among stones. If a whetstone is carved with a woman standing upright, holding a comb in her right hand, on the day and hour of Venus when the Moon is in Libra, and set in a ring of red bronze, and whoever carries it refrains from lying with old women, he will be served by women and kings, and all flying and forest animals, chickens, locusts, and every flying thing having beautiful feathers, and all the works of Venus.

The image of Mercury according to the opinion of the sage Beylus is the image of a young man with a beard, holding a dart in his hand.

The image of Mercury according to the opinion of the sage Hermes is the image of a man with a rooster on his head, sitting on a throne; his feet look like those of an eagle and in the palm of his left hand he has fire and under his feet are the signs stated before.

The image of Mercury according to the opinion of Picatrix is the image of a man standing erect, having wings that extend to his right side and a small chicken on his left side, holding a dart in his right hand, and in his left hand a round seashell; on the middle of his head is the crest of a rooster.

The image of Mercury according to the opinion of other sages is the form of a crowned nobleman riding on a peacock, with a reed pen in his right hand and a book in his left, and his clothing is of many mixed colors.

The ring of Mercury. He rules over quicksilver among metals and lodestone among stones. If a lodestone is engraved with a man sitting in a throne, having a dish with a book in his presence, and at his feet people are sitting and students listening, on the day and hour of Mercury, with the Moon in Virgo, and the one who wears it does not eat fishes, he will understand deep things and contemplated exalted things, and he will be served by rivers and seas, and all that exists in them, and all the works of Mercury and all peoples.

The image of the Moon according to the opinion of Mercury is the form of a woman with a beautiful face, with a dragon about her waist, having horns

on her head with two snakes encircling them, and with two more snakes above her head and a snake entwined around each of her arms, and a dragon above her head and another dragon under her feet, and both these dragons have seven heads.

The image of the Moon according to the opinion of Beylus is the image of a woman standing on top of two bulls, with the head of one next to the tail of the other.

The image of the Moon according to the opinion of Picatrix is the form of a man who has the head of a bird, and he holds a stick above him, and he has a tree before him.

The image of the Moon according to the opinion of other sages is the form of a young man wearing a crown and standing upright in a chariot drawn by four horses; in his right hand is a crook and in his left hand a mirror, and all of his garments are green and white.¹⁶⁵

Each one of the figures described above, whether of the Sun or the other planets, have miraculous powers and effects in magical operations, which we will explain in this book, God willing.

Here are the images as the ancient sages, the founders of this science, put them down in their books. Each one of these images has miraculous effects and great power. Now I intend to speak of their effects and powers.

An image of Saturn for much drinking. If under the influence of Saturn, you engrave in the stone feyrizech¹⁶⁶ the form of a man elevated in a high throne, on his head a yellow linen cloth, having in his hand a sickle, in the hour of Saturn, when he is on the Ascendant, the virtue of this image is that whoever carries it on his person will be able to drink heavily and die only of old age.

If you wish to cause discord between any two people, make under the influence of Saturn these figures in his hour and when he is rising, in diamond. Make a seal from this talisman in pitch and put the seal in the place of the two friends or the place of one or the other, and they will hate each other. Be careful not to carry this image yourself.



The Image of Jupiter. Under the influence of Jupiter, make the figure of a crowned man sitting on a throne with four feet carried by four winged

165 No ring of the Moon is given in any of the manuscripts of *Picatrix*.

166 Renaissance sources translate this word as "sapphire," but some modern sources translate it as "turquoise."

men and the man who is sitting on the throne is raising his hands as though he were praying. Make it in the hour of Jupiter when Jupiter is rising in his exaltation and make it in a clear and white stone. Those who carry this image will have increase of riches and honor and lead a good life, and have many sons, and be able to perform good things and not be injured by enemies.

If you wish to be esteemed by officials and judges, make under the influence of Jupiter the form of a handsome man with ample robes riding an eagle in crystal stone in the hour of Jupiter when Jupiter is in the ascendant and in his exaltation. It is true that officials and judges will esteem those that carry these images with them.

If you wish to stop women from conceiving and catch as many birds as you desire, make under the influence of Jupiter, the image of a vulture in the hour of Jupiter, Jupiter rising in the first face of Sagittarius, in the stone called¹⁶⁷...which is easily prepared. And if you carry this stone while hunting birds, birds will congregate around and you can capture as many as you wish. You will also be loved by men and received well by them. The stone we speak of is red in color, and when you shake the stone in your hand it makes a sound, and when polished, white water comes from it. If a woman has this stone she will not conceive as long as she has it.

Hermes says that if you make the image of a fox in this stone in the day and hour of Venus with Jupiter rising in Pisces aspecting the Moon, whoever holds this talisman will be feared by men and devils.

If you make from this stone the image of a crane in the hour of Jupiter, with Jupiter exalted, and if you wash the image in liquid and drink it, you will see spirits, and by it whatever you wish will be accomplished. It has these two powers, says Hermes.

An image of Mars to make what you wish for good or evil. Make under the influence of Mars the form of a man riding a lion, in his right hand carrying a bare sword, and in his left bearing the head of a man. Do this in the hour of Mars, with the second face of Aries ascending and Mars rising, and make the image of diamond. Whoever carries this stone will be powerful in good and evil, but more powerful in evil.

If you wish your appearance to cause dread and terror, under the influence of Mars make an image of a man standing wearing a coat of mail with two swords, one lying above his neck and the other bare in his right hand, on his left the head of a man. Do this in the hour of Mars when he is in his sign, in any of the stones of Mars, and anyone who carries this stone will cause fear in everyone and no one will approach them.

To stop blood from flowing from whatever part of the body you wish, make under the influence of Mars, the form of a lion and before it the figures

¹⁶⁷ The name for the stone is not given in the text.

or signs below. Do this in the hour of Mars, with the second face of Scorpio ascending, and make it as described above, in onyx. If someone carries this image, the flow of blood out of any part of their body will immediately be stopped.

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An image of the Sun. If you wish a king or kings to overcome and conquer everyone make an image of the Sun in the form of a king sitting on a throne with a crown on his head and a crow before him and under his feet these figures in ruby or oriental ruby, (balassus) when the Sun is exalted. The king who carries this stone will conquer all other kings and his opponents.

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If you wish not to be conquered and to complete what you begin, and to be protected from false dreams, make under the influence of Sun the form of a lion, and above it the four figures already spoken of, with the Sun rising in Leo and the malefics cadent and not aspecting the Sun, in a red stone. And whomever carries this stone will not be conquered by anyone and what they begin will proceed completely to the end, as we have said.

If, under the influence of the Sun, you make the image of a woman sitting in a chariot drawn by four horses, holding in her right hand a mirror and in her left hand a scepter with a seven branched candelabra over her head, in a diamond when the Sun is in his exaltation, whoever carries this image will seem good to everyone and not be afraid.

If, under the influence of the Sun, you write the figures below in a sedina¹⁶⁸ stone with the Sun rising in the first face of Leo, whoever carries this stone will be protected against the lunar illnesses that come from the combustion of the Moon.

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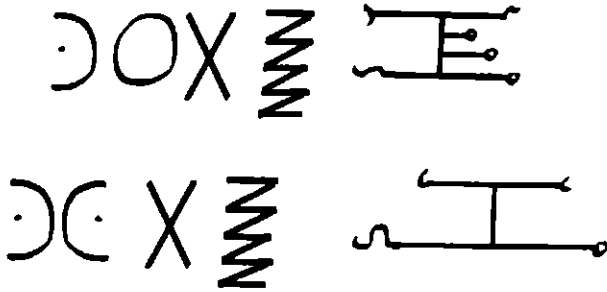
Image of Venus. If, under the influence of Venus, you make the image of a woman whose body is human with the head of a bird and the feet of an eagle, in her right hand an apple and in her left hand a wooden comb, and write OAOIOA on the figure, everyone who carries this image with them will receive good and be liked by everyone.

¹⁶⁸ According to Cornelius Agrippa, this should be a cornelian stone.

If, under the influence of Venus, you make the form of a woman, holding an apple in her right hand and a comb in her left hand, in white stone, the first face of Libra ascending, whoever has or carries the above image will always laugh and be cheerful.

If, under the influence of Venus, you make the image of a serpent, and above this the image of a spider in a crystal stone or beryl, with Jupiter exalted, whoever carries this stone will not be bitten by snakes, and whoever drinks liquid in which it has been washed will immediately be free from attack.

If, under the influence of Venus, you write the figures below in the hour of Venus (in another book I found the second set of figures; you can write whichever ones you wish), all the boys will love you and follow you.



If, under the influence of Venus, you make the image of a seated woman with wings with her hair braided behind her back with two braids with two boys in her lap, in the hour of Venus, when she is exalted, in quartz, he who carries this stone will not suffer loss or injury.

If, under the influence of Venus, you make an image of three people holding each other, in the hour of Venus, in a crystal, and whoever carries this image will be fortunate and gain profit from merchandise.

If, under the influence of Venus, you make the image of two mousetraps and one mouse in the hour of Venus, with Venus rising, in coral stone, wherever you put the aforesaid image no mice will remain.

If, under the influence of Venus, you make the image of a fly flying in the hour of Venus, with Venus rising, in granite, where the image is no flies will remain.

If, under the influence of Venus, you make the image of a leech in jasper, and put on another part of the stone two leeches and make the head of one at the tail of the other, in the hour of Venus with Venus rising, and make a wax seal with this image or even another seal if you wish, and throw it down in the place where there are leeches, none will remain in that place.

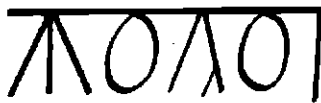
If, under the influence of Venus, you make the image of a woman

standing, in a crystal stone, and before her is the image of an idol that is also standing, and you do this in the hour of Venus, with Venus rising, whoever carries this image will be loved by women.

If, under the influence of Venus, you make an image of a woman standing on her feet, looking as though she has fur on her thighs, and a folded paper in her hand and in her other hand she has an apple; make this in the hour of Venus, with Venus rising, in granite, and if you make a seal from this image in wax and put it in the food of children, they will be freed from boils.

If, under the influence of Venus, you make in granite the image of the head of a zebra, and above it the head of a fly, and make the head of the fly a little smaller, that is, so it is a little smaller than the head of the zebra; do this in the hour of Venus, with Venus rising, and if you make a wax seal with this image it is good for all infirmities of the stomach.

An image of Mercury. If, under the influence of Mercury, you make the image of a baron seated on a chair with the head of a rooster and the feet of an eagle, and in his left hand fire and under his feet are the signs below; do this in the hour of Mercury, with Mercury exalted and rising, in emerald, and if this stone is carried into a prison it liberates prisoners.



If, under the influence of Mercury, when he rises, you make this sign in his hour in emerald, when you carry this stone you will be served by scribes and notaries and all those who are the nature of Mercury.



If, under the influence of Mercury, you make the figure of a single frog on the hour of Mercury, with Mercury rising, in an emerald stone, whoever carries it will offend no one. To the contrary, everyone you meet will speak well of you and say good things about your works.

If, under the influence of Mercury, you make the image of a lion in emerald or another image is the image of head of a lion, in the hour of Mercury, Mercury rising in Gemini, and above the head write a "A" and below the head a "D," whoever has this image will evade infirmities and fear, and good things will be said of them.

If, under the influence of Mercury, you make the image of a scorpion in emerald in his hour and with Mercury rising, if a pregnant women carries this image she will give birth easily and without danger.

For the operations of Mercury make the image of a man holding a balance in the hour of Mercury, Mercury rising in marble, if you make a seal in wax or other similar seal you will be delivered from infirmities and quickly freed from fevers and this has been tested against fever.

An image of the Moon. If, under the influence of the Moon, you make the form of a man with the head of a bird holding a staff above him, and holding the image of a branch in bloom in his hand, and do this in the hour of the Moon with the Moon rising in her exaltation, whoever carries this image on a journey will not be tired no matter where they go.

If, under the influence of the Moon, you make this sign in lapis lazuli in the hour of the Moon and the Moon rising, if this image is washed in liquid and given to two men to drink they will love each other very much and it will not be possible to separate them.



If, under the influence of the Moon, you make the image of a woman with wild hair pulled back, standing above two bulls, one with its head above the feet of the other and the other with its feet above the head of the other; fashion this in crystal, and on the other part of the stone face make the figure of a woman raised up with a crown, and with a staff in her right hand a staff, and write in a circle the sign below. Make this in the hour of the Moon with the Moon rising, and if you make a wax seal with this image and place it in a pigeon coop, many pigeons will congregate there.



If, under the influence of the Moon, you make the image of a man with the head of a lion and on his back is this sign;



Do this in the hour of the Moon, with the Moon rising, in lapis lazuli, and this image will free children from all illnesses that arise.

If, under the influence of the Moon, you make the image of a snake, and above his head place the signs below in the hour of the Moon, Moon rising, in the bezoar stone or in green jasper, in whatever place this image is put, snakes and serpents will leave.



If, under the influence of the Moon, you make this sign in the hour of the Moon, with the Moon rising, in emerald, with this stone make a seal in incense and give it to a man for good memory, and to retain knowledge.



These are the images proper to each of the planets.

The first is Saturn. Make in the hour of Saturn, Saturn rising in the third face of Aquarius, an image in stone for healing the sadness of maidens, and for retaining blood or the menses of women.

Of Jupiter. Make in the hour of Jupiter, Jupiter rising in the second face of Sagittarius and aspecting the Sun an image for the stopping it from raining excessively and to divert condemnation.

Of Mars. In the hour of Mars, Mars rising in the first face of Scorpio, make an image for strengthening timidity and humbling the anger of a king and to turn aside robbers, wolves, wild beasts and all evil doers.

Of the Sun. In the hour of the Sun, to take away bad thoughts and to heal infirmities of the stomach, make an image with the Sun rising in the first face of Leo and this image is strong and is said and quickly heals the infirmities of the elderly.

Of Venus. In the hour of Venus, Venus rising in the first face of Pisces, make an image to heal women from infirmities of the genitals and to gladden the sadness of men, and cure melancholy, and to take away bad thoughts and to have vigor and strengthen in sex, and in the first face of Taurus are made images to powerfully and miraculously bring about love and to have the good will of men.

Of Mercury. In the hour of Mercury, Mercury rising in the first face of

Gemini make images to sharpen the memory and intellect in knowledge and wisdom and to acquire grace from men.

Of the Moon. In the hour of the Moon, the Moon rising in the first face of Cancer make images for crops and trees and everything grown in the earth to thrive.

Chapter Eleven

The images of the faces of the signs and their effects

The ancient sages who have spoken of this science have said so many things and offered so many reasonings, that if we wished to recount all of it, it would be too long and diffuse, and we would stray from our topic. Yet we will speak of those reasonings that are necessary and without which we cannot pursue our topic. I will teach you, who intend to study this science, that you should study it, as you proceed, with a desire to help yourself by it, and you should reveal it to no one. The wise did not possess the science of the spirit, nor did they attain it, without great difficulty, study and labor; and they attained it because they were able to take up a life far removed from the concerns and cares of the world, and studied it with continual study with the good intelligence and memory they had. By good intellect and memory, the spirit and senses are fortified, and profound sciences are understood, through which man has a better ability to discern and verify those things that cannot be attained by everyone.

To discern the truth happens and occurs through a good memory and intellect; for this reason the wise have said things that seem to be a kind of superstition, because the clarity of their teaching is all in the clarity of the rational spirit and the gift of the strengthening virtue of things. The clarity of the rational spirit is its agility and disposition to receive those things it seeks to receive, and from which gains speed in its quest. This is how the intellect becomes vigorous, active, and strong, and disbelief in the work becomes weak. An example of strength and weakness of this kind is this, that strength quickly does what is to be done without great labor, and weakness is changed quickly and easily, and thus one who has a good intellect and memory understands sciences quickly and in a short time learns what is to be understood by the natural senses and study and intuition concerning things.

Good learning and understanding take place in this way, by the keenness of the spirit, until in a short time one obtains what he seeks. This intelligence and agility or disposition, however, are extracted from the acuity of fire,

which works quickly in its effects, and also from the keenness of the Sun, which separates the particles of air, and illuminates and clarifies in its hour. The keenness of the intellect is the same, which by its keenness and clarity separates what is sought, and inquires in all its parts until it achieves certainty and quickly understands things as they are. In the same way, the keener the intellect, the more and more swiftly it understands what it seeks, and whatever is presented to it. All of this must be understood in this place.

Note that each of the twelve signs is divided into three equal parts, and these divisions are called faces. Each of these faces has its own images, forms and figures, as the sages of India have recounted, and to each of the faces is assigned one of the seven planets. These faces are divided and distributed according to the position and order of the planets, beginning at the highest and proceeding in order all the way to the lowest, and then returning to the highest as we will explain. Beginning with Aries, the first face is assigned to Mars, the second to the Sun which follows him in order, the third to Venus who follows the Sun, and the first face of Taurus to Mercury; it proceeds in this way through the order of the planets until the end of the signs. Each of these faces has a nature and image that is appropriate to its lord; and we will present each of the images that arise in each of the faces in the following pages.

The first face of Aries is Mars, and there rises in it according to the opinion of the great sages in this science, the image of a black man, with a large and restless body, having red eyes and with an axe in his hand, girded in white cloth, and there is a great value in this face. This is a face of strength, high rank and wealth without shame. This is its form.

There ascends in the second face of Aries a woman dressed in green clothes, lacking one leg. This is a face of high rank, nobility, wealth and rulership. This is its form.

There rises in the third face of Aries, a restless man, holding in his hands a gold bracelet, wearing red clothing, who wishes to do good, but is not able to do it. This is a face of subtlety and subtle mastery and new things and instruments and similar things. This is its form.

There rises in the first face of Taurus a woman with curly hair, who has one son wearing clothing looking like flame, and she is wearing garments of the same sort. This is a face of plowing and working on the land, of sciences, geometry, sowing and building. This is its form.

There rises in the second face of Taurus a man with a body like a camel, who has cow's hooves on his fingers, and he is completely covered by a torn linen cloth. He desires to work the land, sow and build. This is a face of nobility, power, and rewarding the people. This is its form.

There rises in the third face of Taurus a man of reddish complexion with

large white teeth exposed outside of his mouth, and a body like an elephant with long legs; and there ascends along with him one horse, one dog, and one calf. This is a face of sloth, poverty, misery, and dread. This is its form.

There rises in the first face of Gemini a beautiful woman, a mistress of stitching, and with her ascend two calves and two horses. This is a face of writing, computation and number, of giving and taking, and of the sciences. This is its form.

There rises in the second face of Gemini a man whose face is like an eagle and his head is covered by linen cloth; he is clothed and protected by a coat of leaden mail, and on his head is an iron helmet above which is a silk crown, and in his hand he has a bow and arrows. This is a face of oppression, evils and subtlety. This is its form.

There rises in the third face of Gemini a man clothed in mail, with a bow, arrows and quiver. This is a face of audacity, honesty, division of labor, and consolation. This is its form.

There rises in the first face of Cancer a man whose fingers and head are distorted and slanted, and his body is similar to a horse's body; his feet are white, and he has fig leaves on his body. This is a face of instruction, knowledge, love, subtlety and mastery. This is its form.

There rises in the second face of Cancer a woman with a beautiful face, and on her head she has a crown of green myrtle, and in her hand is a stem of the plant called water lily, and she is singing songs of love and joy. This is a face of games, wealth, joy and abundance. This is its form.

There rises in the third face of Cancer a celhafe with a snake in his hand, who has golden chains before him. This is a face of running, riding, and acquisition by means of war, lawsuits, and conflict. This is its form.

There rises in the first face of Leo a man wearing dirty clothes, and there rises with him the image of a rider looking to the north, and his body looks like the body of a bear and the body of a dog. This is a face of strength, generosity and victory. This is its form.

There rises in the second face of Leo a man who wears a crown of white myrtle on his head, and he has a bow in his hand. This is a face of beauty, riding, and the ascension of a man who is ignorant and base, and this is a face of war and naked swords. This is its form.

There rises in the third face of Leo a man who is old and black and ugly, with fruit and meat in his mouth and holding a copper jug in his hand. This is a face of love and delight and food trays and health. This is its form.

There rises in the first face of Virgo a young girl covered with an old woolen cloth, and in her hand is a pomegranate. This is a face of sowing, plowing, the germination of plants, of gathering grapes, and of good living. This is its form.

There rises in the second face of Virgo a man of beautiful color, dressed in leather, and over his garment of leather is another garment of iron. This is a face of petitions, requests and gain, tribute and denying justice. This is its form.

There rises in the third face of Virgo a white man, with a great body, wrapped in white linen, and with him is a woman holding in her hand black oil. This is a face of debility, age, infirmity, sloth, injury to limbs and the destruction of people. This is its form.

There rises in the first face of Libra a man with a lance in his right hand, and in his left hand he holds a bird hanging by its feet. This is a face of justice, truth, good judgment, complete justice for the people and weak persons, and doing good for beggars. This is its form.

There rises in the second face of Libra a black man, a bridegroom having a joyous journey. This is a face of tranquility, joy, abundance and good living. This is its form.

There rises in the third face of Libra a man riding a donkey with a wolf in front of him. This is a face of evil works, sodomy, adultery, singing, joy and flavors. This is its form.

There rises in the first face of Scorpio a man with a lance in his right hand and in his left hand he holds the head of a man. This is a face of settlement, sadness, ill will and hatred. This is its form.

There rises in the second face of Scorpio a man riding a camel, holding a scorpion in his hand. This is a face of knowledge, modesty, settlement, and of speaking evil of one another. This is its form.

There rises in the third face of Scorpio a horse and a rabbit. This is a face of evil works and flavors, and forcing sex upon unwilling women. This is its form.

There rises in the first face of Sagittarius the bodies of three men and one body is yellow, another white and the third is red. This is a face of heat, heaviness, growth in plains and fields, sustenance and division. This is its form.

There rises in the second face of Sagittarius a man leading cows and in front of him he has an ape and a bear. This is a face of fear, lamentations, grief, sadness, misery and troubles. This is its form.

There rises in the third face of Sagittarius a man with a cap on his head, who is murdering another man. This is a face of evil desires, adverse and evil effects, and fickleness in these and evil wishes, hatred, dispersion and evil conduct. This is its form.

There rises in the first face of Capricorn a man with a reed in his right hand and a hoopoe bird in his left. This is a face of happiness, joy, and bringing things to an end that are sluggish, weak, and proceeding poorly.

This is its form.

There rises in the second face of Capricorn a man with a common ape in front of him. This is a face of seeking to do what cannot be done and to attain what cannot be. This is its form.

There rises in the third face of Capricorn a man holding a book which he opens and closes, and before him is the tail of a fish. This is a face of wealth and the accumulation of money and increase and embarking on trade and pressing on to a good end. This is its form.

There rises in the first face of Aquarius a man whose head is mutilated and he holds a peacock in his hand. This is a face of misery, poverty and slavery. This is its form.

There rises in the second face of Aquarius a man who looks like a king, who permits much to himself and abhors what he sees. This is a face of beauty and position, having what is desired, completion, detriment and debility. This is its form.

There rises in the third face of Aquarius a man having a mutilated head, and an old woman is with him. This is a face of abundance, accomplishing of will, and of giving offense. This is its form.

There rises in the first face of Pisces a man with two bodies, who looks as though he is giving a gesture of greetings with his hands. This is a face of peace and humility, debility, many journeys, misery, seeking wealth, miserable life. This is its form.

There rises in the second face of Pisces a man upside down with his head below and his feet raised up, and in his hand is a tray from which the food has been eaten. This is a face of great reward, and of strong will in things that are high, serious and thoughtful. This is its form.

There rises in the third face of Pisces a sad man full of evil thoughts, thinking of deception and treachery, and before him is a woman with a donkey climbing atop her, and in her hand is a bird. This is a face of advancement and lying with women with a great appetite, and of quiet and seeking rest. This is its form.

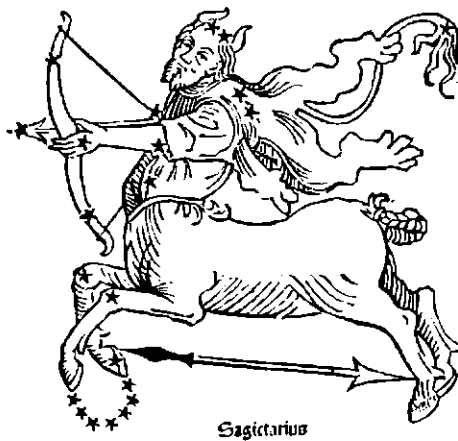
You should know that in the aforesaid discussion of the faces of the signs there is the greatest secret of great benefit, that cannot be understood except by deep study in the art of astronomy by those who have good intellects and acute and subtle at extracting foundations and profound subtleties. This is because one planet has the power to impede the effects of another planet, and the power of a term is more powerful than the power of a face and the power of a face is more powerful than the power of a sign.

This is because it is natural for one to advance over another, as water extinguishes the heat of fire, and fire carries off the coldness of water, and water moistens the dryness of earth, and earth dries up the moistness of air.

This happens because when natural things unite with one another and are pure, the strongest will conquer and prevail, and if many weak qualities join together, the strongest will be able to conquer entirely. If they are equal in their powers and effects, their work and effect will have a mixed nature.

If there is one quality that is very abundant in its own remote place, its perfection is diminished and consumed in the way that health, after it is most strong, produces illness, and when fruits are ripe and ready to be harvested they fall off of the tree, and the little snake destroys and kills great snakes, and small and tiny worms when they join together kill a serpent, and the powerful is weakened by the weak according to his nature. You should carefully consider what we have said.

The properties of these faces are such that you should observe everything that you ought necessarily to observe concerning the operations and bodies of each of the planets. When you make any of images of the faces described above, make them in a material appropriate to the planet that rules the face; then the work will be as we have said—that is, if you make the image when the corresponding planet is present in that face, then that work will be perfect and it will manifest in the world. If it happens that the Sun is rising in the hour of the planet or combines its force with it in a way that you desire,¹⁶⁹ the work will be stable and strong. In what we have said above, beware that the quality of the planet be not overcome by the Sun. If, on the other hand, you understand the reasons for everything that has already been said, the images of the faces we have given will bring about the effects you wish powerfully and completely.



¹⁶⁹ That is, if the Sun is in an amicable aspect for a benefic image, or an adverse aspect for a malefic one.

Chapter Twelve

The figures and degrees of the signs and their effects according to the opinion of the Hindus, and how they proceed in the contemplations of this science, and in what manner the virtues of superior bodies are attracted according to the opinions of the same, with notable secrets

The Hindu sages say, however, that the roots of the effects of the magical art are called decans.¹⁷⁰ They say that each part is called a decan, and given and assigned to the seven planets; and they also call the planet that rules each part a decan. The decans are found in this way. Each sign, as it rises, is divided into three equal parts, and the first part is attributed to the lord of the ascendant, the second to the lord of the fifth house and the third to the lord of the ninth house, and this is because the Ascendant, fifth and ninth are of the same triplicity. Works of magical art through the faces of the signs according to the opinion of the Indian sages are given below in order exactly as they have said.

We begin with Aries, and we say that the first face is of Mars, in which an image can be made so that, by such images they are always victorious in battle, litigation and controversy and gain what they wish, and are never defeated; and in it can be made an image to hinder the milk of beasts and destroy their butter.

The second face of Aries is of the Sun, and in this face you may make an image for kings and lords, to acquire their love and to turn aside their annoyance.

The third face of Aries is of Jupiter, in which you may make an image for officials, deputies, judges of cities, and prelates, to place peace and benevolence between them and to reconcile them when they disagree.

The first face of Taurus is of Venus, in which an image is made to place love between man and wife.

The second face of Taurus is of Mercury, and in it you may make an image to cause hostility and to bind the will and to cause disagreement between women.

The third face of Taurus is of Saturn, in which you may make an image to cause hatred and to bind men so they are not able to have sex with women, and conversely to cause women to sicken, and to separate men and women.

The first face of Gemini is of Mercury, in which an image is made to harm the senses and intellect.

170 The word in the Latin text is *adorugen*, from the Arabic *durayjan*, “decan.”

The second face of Gemini is of Venus, and in it an image is made to bring back absent people and cause fugitives to come back to a place.

The third face of Gemini is of Saturn, in which an image is made so that evil things will be spoken of whomever you wish, and so that disgrace will befall them.

The first face of Cancer is of the Moon, and in it you may make an image when it is necessary to call forth clouds and rain and to bring home absent people, whether by land or by sea.

The second face of Cancer is of Mars, and in it you may make an image to prevent unwanted rain and snow, and to banish unwanted snakes and wild beasts on land or sea.

The third face of Cancer is of Jupiter, in which you may make an image for those on the sea to escape perils.

The first face of Leo is of the Sun, in which you may make an image to acquire the love and benevolence of lords, and to bring together wolves, bears and wild beasts in any place that you wish.

The second face of Leo is of Jupiter; in it you may make an image to chase away wolves and bears, so that herds are not harmed.

The third face of Leo is of Mars, in which you may make an image to bring together bears, wolves and wild beasts in whichever city, village or place you wish.

The first face of Virgo is of Mercury, and in it you may make an image to write well and to profit in your business.

The second face of Virgo is of Saturn, in which you may make an image to destroy tools and writing instruments.

The third face of Virgo is of Venus; in it you may make an image to cause peace and love between women and their husbands.

The first face of Libra is of Venus, in which you may make an image when you wish to weaken the love of a woman, or the contrary.

The second face of Libra is of Saturn; in it you may make an image for love according to everything that has been said before.

The third face of Libra of Mercury, in which you may make an image for fugitives to return out of whichever place they are.

The first face of Scorpio is of Mars, and in it you may make an image to bring together tarantulas, snakes and vipers in whatever place you wish.

The second face of Scorpio is of Jupiter, in which you may make image to drive away tarantulas and snakes from whichever place you wish.

The third face of Scorpio is of the Moon, and in it you may make an image to divert and hinder rains, and to prevent harm either from rains or from the sea.

The first face of Sagittarius is of Jupiter, in which you may make an image

for love and benevolence and companionship.

The second face of Sagittarius is of Mars, and in it you may make an image to bring afflictions and illnesses to whoever you wish.

The third face of Sagittarius is of the Sun, in which you may make an image to acquire the love and the grace of kings and superiors.

The first face of Capricorn is of Saturn, in which you may make an image to hunt birds and beasts, and for the milk of herds to thrive and increase.

The second face of Capricorn is of Venus, and in it you may make an image to increase the milk of goats, and improve bees, and make them multiply in your area, and to call forth birds in any place you wish.

The third face of Capricorn is of Mercury, in which you may make an image to destroy everything contained in the previous faces.

The first face of Aquarius is of Saturn, in which you may make an image for love and friendship and companionship with the old, whether lords or servants, and to locate and take hold of treasures.

The second face of Aquarius is of Mercury, and in it you may make an image for love and companionship with the young.

The third face of Aquarius is of Venus, in which you may make an image for love and benevolence from women.

The first face of Pisces is of Jupiter, in which you may make an image for fishing in the sea and for a good voyage thereon.

The second face of Pisces is of the Moon, and in it you may make an image for the benefit of plants and fruits and to call forth rain at the necessary time, and for fishes to congregate in any place you wish, either in rivers or in the sea.

The third face of Pisces is of Mars, in which you may make an image for a good journey in military activities and for hunting birds and beasts.

This is what is said of the faces that the Indians call decans.

Hermes Trismegistus explains in his book *On Images* how to calculate images for each and every part of the human body and under which face of the signs to make them. Take pure gold and make a seal and write on it the image of a lion, with the Sun in Leo in the first or second face and in the Ascendant or midheaven, and the Moon not in her house,¹⁷¹ and the lord of the Ascendant not applying to an aspect with Saturn or Mars or separating from them. Bind the seal around the loins or kidneys. I have tested this, and found that one who does this will not suffer thereafter. I have also seen also a doctor use this seal to seal olibanum¹⁷² like wax; and patients that were given the seal in a drink were immediately freed from their illness. I myself have

171 That is, not in the sign of Cancer, which the Moon rules.

172 Olibanum: the resin of the *Boswellia serrata* tree, a close relative of the frankincense tree, used as incense.

made and sealed pills of goat's blood according to this method and it worked miraculously. This happens likewise for the sufferings of the other members of the body, according to their manner and form, and the appropriate symbolism of the planets.

I have found another way to do this. Take pure gold, and make a sigil or a lamen in which you engrave the form of a lion while the Sun is in Leo, the Moon aspecting him but not in her rulership, and the lord of the ascendant neither aspecting Saturn nor receding from him. Bind this sigil as above.

Aries. This figure is a ram with no tongue. Its properties are for all the infirmities of the head. While it may be made when the Sun is in the first or third or fifth degree of Aries, this figure will be of no benefit unless it is made when the Moon is waxing or full. These are the conditions of the figure. Saturn and Mars must be direct, Jupiter is not in Aquarius and Venus is not in Virgo, which is the sign of her fall, and Mercury is not in Taurus; make the figure between the first degree of Aries and the fifth degree of the first face, and do not make it in the second face (they have said elsewhere that the second face pertains to the eyes and the third to the ears, whence you must pay attention to the degrees), and when the Sun and Jupiter are completely above the earth; and make it in the hour of the Sun. Others say that it is good in the day and hour of Jupiter. And make it from gold and silver to the weight of 7 grains of common wheat. This is proven.¹⁷³

Taurus. Its image is placed above the liver and is for all its infirmities. Make it in the first face, between the first degree and the ninth. Let Saturn not be in Pisces nor the Moon in Scorpio and make Mars direct, since it ought to cause great change. Make it in the day and hour of the Sun, and do not have the Sun below the earth. Do not make it in the second face of Taurus, for they say elsewhere that the second face is for infirmities of the gall bladder, and the third face is for infirmities of the windpipe. Make the image in the form of a bull with a great head, small mouth, and great eyes. Make it of red bronze.

Gemini. Its image is placed upon the spleen and is for all its infirmities. Make it from the first degree to the tenth. Let the Sun be above the earth; and with Jupiter in Gemini it is much more powerful because Jupiter diminishes the spleen. Gemini has two bodies twisted together, in the form of two men up to the navel, and from the navel is one body; and in one hand it holds a staff. Make it from silver in the day and hour of the Sun and the first face of Gemini; in the second and third faces, you will find that it damages other members of the body.

Cancer. Its image is placed on the stomach for all its infirmities. Make

¹⁷³ *Et expertum est* in Latin, the standard conclusion for the recipe for a medicine in medieval pharmacology.

it in the first face and from the first degree to the fifth; the second face is not assigned to these infirmities, for it is assigned to the infirmities of the lower intestine. Be careful that Saturn and Jupiter are not retrograde, and that Mars is in Taurus and the Moon waxing and the Sun is descending (that is after noon) and Leo is above the earth. And do not make it except on Sunday and do not make it except from the first hour until the eighth hour or in the first and the eighth. Make it in gold or silver. Its image is the image of a crab. Be careful that Capricorn is not in the middle house (according to the opinion of the masters of doctrine the middle house is the sixth or eighth house). Taurus should not be in the fourth house; and be careful with these conditions, because all of them are necessary. This image is for the sufferings of colic. If you are able to make it in the night of the Sun and in his hour,¹⁷⁴ it is very good.

Leo. His image is placed over the right kidney and is for all of the infirmities of the kidneys. Make the image in the form of a lion without a tongue, straight and not twisted. Make it in the day and hour of the Sun, from the first degree until the tenth degree of the first face. Let Mars be direct; and if Saturn and Jupiter should be in the same sign, the seal will be useless. If the Moon is in Leo, let it be waxing, and if she is in other signs, have no fear, so long as she is not in the fourth, fifth or sixth houses. Saturn must not be in the eighth house. Make the seal in gold or silver, and engrave it or stamp it in one blow. Let the weather not be cloudy, and do not make it in the middle of the fifth degree or higher, and let the Sun be above the earth. The second face is assigned to the ribs that are in front of the kidneys, and this is proved. Others say to imprint the image in mastic, when the Sun is in Leo, and when the time comes that it is necessary, soften it for ten days in wine and drink all of it, and it cures all illnesses of the kidneys for a whole year.

The Conciliator¹⁷⁵ said to make these images when the Sun is in the 21st degree of Leo, and let it represent a lion with stones before him. Let them tie this sigil on the lower back above the kidneys. I have also seen physicians stamp olibanum with it like wax; and give the seal in a drink to patients who have kidney troubles, and at once they were cured. I myself have sealed lozenges of goat's blood, and they worked miraculously.

Virgo. Its image is a woman wrapped in cloth riding on a lion, and in her hand she has a staff or iron. It is placed over all infirmities of the left kidney, and for people over five years old. And there are many other

¹⁷⁴ The *Picatrix* uses an unusual system of planetary hours, in which night of the Sun is Saturday night from sunset on, rather than Sunday night; see "The Operation of the Moon" in Book III chapter 9, where this is made clear.

¹⁷⁵ The reference is to the magical textbook *Conciliator* by the great medieval mage Peter of Abano, which contains a similar working.

conditions laid out in the Book of Images, yet I will explain the ones that are most necessary. Saturn, Jupiter and Mars should be retrograde, the Moon should not be in the fifth house nor the Sun in the eighth house, nor is Jupiter in Aquarius nor Saturn in Leo nor Aldebaran under the earth nor Algamidirus¹⁷⁶ with the Moon nor in aspect with her, nor should Saturn nor Mars be contrary (that is opposite) nor Jupiter in the midheaven. Make it with the Sun in the first to fifth degree of the first face of Virgo. Make the image of a man riding on a lion. This has great properties, and with this the sages of India agree because they have proven it. Make it in silver or gold in the day and hour of the Sun, and do not change anything here and be careful of the number of the degrees.

Libra. Its image is placed over all infirmities of the stomach. Make it in the first face from the first degree until the tenth. Venus should not be retrograde nor Jupiter in Libra, and the Sun should be above the earth, and make it in the day of Jupiter from the first hour until the fifth. Make it from gold or silver to the weight of seven medium grains of wheat. The sages of India do not change their custom; rather, they make it in the day and hour of the Sun, and it is proven that it should not be made on a cloudy day. Also, if the Sun is able to shine upon the image, it will not be as good, as Enoch wrote; and this is proven.

It is said that the image of Libra ought to be one man climbing or walking upright, and in his hand he holds a scale so that it balances, and on his head a bird who is half white and half black. This is drawn at noon when the Moon is not waning. If she is in Libra, it is best to be cautious about the number and form, and this is proven. It is likewise proven that it is found best in the first degree; and according to their opinion it ought to be made when Jupiter is above the earth and in his day, and it is good for it to be made by engraving rather than stamping.

Scorpio. Some specify that its image is that of a crow and others its image is that of a man with a crow in his hand; and both of these are by experiment. It is placed over the infirmities of the remaining intestines. Make it when the Moon is waxing and in the day and hour of the Sun; and the Sun is above the earth; and make it in the first face; at a time that is not cloudy. The Hindus also specify that Saturn should be above the earth. Make it in the first face from the first degree to the eleventh.

Sagittarius. Its image is a man shooting arrows with a bow. Enoch says that it rises obliquely and its head is curved; and holds a bird in its left hand. And it is placed over all infirmities of the right hand; and it is greatly recommended against forgetfulness because it is good at expelling all of the

176 Probably Algamus Dhira, the two stars alpha and beta Canis Minor, Procyon and Gomeisa.

infirmities of Saturn, Mars and Venus. Let Saturn not be retrograde, nor Mars in the twelfth house, nor Jupiter in the fourth house; and the Sun should be above the earth, and the weather should not be cloudy. Make it of gold or silver in the first face, from the first degree until the fifth, in the day and hour of the Sun.

Capricorn. Its image is one white lamb, and the middle of its stomach is black. It is placed over all of the infirmities of the left hand, and expels the infirmities of Mercury and the Moon. Let Mercury not be retrograde and let it be above the earth; and let Saturn be under the earth and Venus above the earth in the east, as Enoch says. But the Hindus say that it must be made in the day and hour of the Sun or in the day of Mercury and the hour of the Sun; but this latter is not as good as the former. Make it in the first face, between the first degree and the tenth. Some specify its quality as laughter and weeping (that is, it counters laughter and weeping), while others say it counters angry men and restores them to being agreeable.

Aquarius. Its image is a man holding two pitchers. And it is placed over all infirmities of the right foot. Let Saturn, Jupiter and Mars be not retrograde, and the Moon be above the earth, and Venus under the earth. Others place this image over all infirmities of the feet. Make it in the first face from the first degree until the fourth. It will carry away all wicked contemplations of the heart. Others specify it for causing delight. Make it in the day and hour of the Sun, when Jupiter is not combust of the Sun, and the Sun is not elevated above Jupiter, and Saturn is in the degree of the ascendant.

Pisces. Its image is placed over all infirmities of the left foot. You may make it when the Moon is in the midheaven; and Mars is not in the midheaven, Jupiter is not retrograde and the Sun is above the earth, and it is not cloudy. Make it entirely in the first face, as the second face is located over the shins and the third over the hips. Others specify that the third is against the cruelty of men, and the Hindus have proven this. Make it from gold and not from any other metal. Other say that that tin is good or mastic. And make it during the day. These forms that we have said above are what Hermes specifies in his book of calculation.

One of the great sages of the Hindus says that the infusion of the fixed virtue of the stars is not completed without consecration, purification, and the investigation and assessment of the will, by which the virtues of superior bodies are as the forms of material powers, and inferior forms are as material for the virtues of superior bodies, and each is joined to the other accordingly as one draws the other. This is because all corporeal substances are one substance, just as all spiritual substances are one substance.

And some sages among them¹⁷⁷ say that virtues and powers are subtle

177 That is, among the Hindus.

things that are made by God, and put by Him in the world above his creatures out of His benevolence and love; concerning which these same sages have made many books concerning this, and all have been written with a subtle and acute intelligence. When they seek to attain and come to a higher level than the Law allows, first they must pay the penalty in their bodies and purify themselves from everything sordid. They used to begin in the first hour of the Lord's day, which day and hour are properly attributed to the Sun, and fasted for forty days from the consumption of meat, and fed on things born from the earth, and on seeds and herbs. They used to eat less and less each day until the forty days were over, and what they ate on the last day of the forty days was one-fortieth what they ate at first. In all this fasting they used to use medicines which removed the desire to eat and drink, though they never lacked the opportunity to do so.

When they had done as just described, there used to come into their spirits a subtle and acute intelligence, and they used to understand whatever they wished, and retained and increased their wills and senses; and they diminished the terrestrial and ponderous parts of themselves, and the subtle and acute parts of them became apparent, and they used to show an appetite and taste for ascending to the world above, and to the place from which spirits come, and they abhorred the flavors, repose, and delights of this world. When they had done this, it was then fitting for them to draw down virtues and powers from heaven, with which they would speak, and accomplish marvels, and those who wished would perceive what was to come and know the future periods of their lives, and they would receive laws from the powers which they would freely enact; and they obeyed the spirits of the stars.

In this book are the great secrets which they called the truth about things, by which they knew God Most High and recognized him as the maker and creator of all things. They asserted that those who engaged in this work did so only in order to come to an understanding of God and His unity, so that they might be illumined by His light. What we have said here in the foregoing, we say only so that the foundations of these things might be shown and their effects and consecrations might be collected, as they are preserved in their books.

So great are the marvels thereof that if we wished to tell of them, it would be as hard to recount as to hear them, and this book of ours would become too long and prolix, and we would wander from our theme. But we must speak of the incredible head which the soothsayers esteem as much as the Head of the Dragon, that is to say, the North Node of the Moon. They first find a blond, hairy, dark blue eyed man with a monobrow and entice him into their temple with tales of its mysteries. They seize him and place him in a barrel of sesame oil up to his neck. They nail a cover on the barrel, seal

it with lead and let his head stick out, while his body remains in oil. Now they feed him daily a definite quantity of dried figs, soaked in sesame oil, and suffumigate his nose and his face with incense. They do it 40 days without interruption. They give him no water to drink, and what he gives of himself, remains in the oil. Finally, his tendons are slack, his joints soft, his veins full of fluid and he is soft as wax. Then a suitable day is determined at which they gather and burning incense pull his head from his body at the first vertebra. As the head is pulled out so that the nerves remain hanging out, the body remains in the oil. Then they put the head in a wall niche on a layer of burned olive ashes covered with embroidered cotton fabric. They suffumigate this head with incense and it tells them whether prices will expensive or cheap, whether dynasties will rise or fall and everything else that will happen in the world. His eyes remain open, but longer blink. And the head exhorts them to the worship of the planets and tells what will happen to them personally. If they ask the head about science and art, he responds to them. Also they take the remaining body from the barrel to remove the liver and cut, then they can see from its sign concerning their own affairs. The shoulder blades, and certain passages in his joints are used for divining their affairs as well. They shave their heads, do not eat and drink, except in his name. In time of al-Muqtadir they were discovered, and he ordered their temple opened. They found the head in it, and they were expelled from the temple ordered to bury the head. Therefore we return to our theme, usefully leaving the aforesaid.

I say now what the sage Alraze¹⁷⁸ wrote in a magical book, in which he specified each constellation and tested what it was assigned to. In all works of magic for love, friendship and alliance or all things thing to be done, we ought to see that the Moon conjoins Venus or forms an aspect with the sign Pisces, or that the Moon in Pisces forms an aspect with Venus in Taurus; if you attend closely to the preceding, you will obtain your intention in a marvelous way and fulfill what you wish.

When you wish to do any evil thing, we ought to see that the Moon is in Cancer or Libra forms an aspect with Mars, or conjoins him in the Ascendant or seventh house; the evil that you ask for will be fulfilled. In all workings in which you wish blood to flow swiftly, place the Moon in a water sign. In all workings for discord and hatred, place the Moon in Aries or see that Cancer forms a square aspect with Saturn, or conjoins him. In operations in which you wish to bind tongues, place the Moon under the Sun's beams and let our operations be done at night.

In every working you do for kings, old men, and nobles, place the Moon in aspect to the Sun in his sign or exaltation, and in the midheaven; when

178 Abu-Bakr Muhammad ibn Zakariya al-Razi (850-923 CE), known in medieval Europe as Rhazes, a famous Muslim physician and philosopher.

this is done our petition will be fulfilled. In all workings for prelates, judges, leaders, and laws that are to be introduced, place the Moon in aspect with Jupiter in Pisces or Sagittarius, in the midheaven, and your work will be even more strengthened and complete. In all workings concerning law, scribes, servants of kings, or tenants who give returns to kings, place the Moon aspecting Mercury, Mercury being in Gemini or Virgo, and the Moon full; and then your business will be able to carried out.

You should understand that the square aspect of the Moon with any planet is more apparent according to nature; and this is when it is in any of the four angles, the strongest of which is the midheaven. In all operations for prosperity, see that there are aspects to fortunate planets, but for evil effects do not have aspects to the fortunes, but only with the infortunes. When you wish to do any form of evil work, see that an infortune is in aspect, because from the strength and power of Saturn and Mars the preceding effects are carried out, because they are stronger and more powerful in this type of work.

Similarly, you should know that the aspects of the Moon with planets are more powerful when the Moon is oriental of the Sun and in front of him, and not when she is behind him. The aspect of the Moon and the Sun by sextile or trine is good in all high works in which you seek treasure, great wealth, royal power, honor and victory. When in the all of the preceding operations the Moon is in the tenth house, the effects are good and very strong in completing the work, which cannot be when she is in the fourth or seventh houses, nor when the Moon is waning or combust of the Sun.

The trine, sextile, square and opposition aspects of the Moon to Venus are appropriate to all effects, nevertheless it is not as good as the aspects of Jupiter which indeed are useful and powerful in all operations. Still, in works of agreement, love, and lasting friendship with women and in similar works the aspects of Venus are better and more powerful for all of the preceding things that are specifically attributed to Venus, the strongest of which is the trine aspect with the Moon in an earth or water sign. And if by chance the Moon is in a fire or air sign, have her rising.

The sage Alraze mentioned above, who recounted the foregoing, was a man worthy of belief in every science, because he was a sage and a seeker of knowledge and a tester of things, having studied much in ancient books. Geber Abnehayem,¹⁷⁹ however, was the great sage who wrote many books in this science, such as the book which he named *Book of the Secrets of Magic*, and another, the *Great Book* divided into eighty chapters, and another which he named *Book of Keys* containing the figures of the degrees, along with their effects and judgments, and another *On the Astrolabe* in which he presented all

¹⁷⁹ Jabir ibn Hayyan (721-776 CE), known in medieval Europe as Geber, the greatest of the Muslim alchemists.

the operations of the astrolabe, which is divided into a thousand chapters, in which he gave many works and marvelous effects that no one had recounted before him, and his great book which he called *Complete Book of Magic*, and compiled in his teachings the wisdom of every science and other marvels that were always hidden away by the wise.

This same man observed everything encompassed in the science of magical images and the effects of the figures of heaven and the powers of the planets and the works of nature; out of which this sage composed all the foregoing, and extracted the motion and effect of the Sun which had been proven by the calculations of mathematicians. Because of his merit I have called him a sage, and have taken him as my master, and become his disciple, even though so great a time lies between us. I pray to God that He grant him eternal life, and grant him a high place among the souls of the saints.

The great sage Plato, however, wrote two books about magic, that is, the Greater and the Lesser. In the Greater he wrote about the effects of the figures of heaven, from which he described great marvels, such as walking upon water, and changing into the form of any animal you desire, or into some composite form never before heard of in this world, and calling down rain at times when it ought not to rain and preventing rain when it ought to rain, and making stars move and cast down rays out of their proper times, and burning down hostile cities as well as ships at sea and remote places that you wish to burn, and ascending into the air, and making stars appear at times incongruent for their appearance so that they seem to fall from heaven, and speaking with the dead, and making it appear as though the Sun and Moon were divided into many parts, and making ropes and spears appear to be serpents and dragons, eating anyone they encounter, and making long and short journeys pass in the blink of an eye.

All the foregoing that we have described are brought about by the powers and virtues of figures and by the strong attraction of spirits that will be obedient to us, and by the strong composition of the bodies of the figures of materials brought together from this inferior world. From these come the spiritual motions that move all bodies, by which motions marvels are brought about, as well as works that are not done by human beings, but appear to belong almost to the category of miracles. For the same reason all the books composed by this sage are full of figures which he describes and exhorts us to understand, and to learn their properties and effects, and by what path we are able to achieve effects if we follow it in every detail.

This is what Pythagoras, speaking of the figures of heaven, said: that they are examples representing other figures of the world. He said also that in the higher world there is a durable substance that our senses are not able to perceive. Geber Abnehayem composed a book about this science which he

called the *Complete Book*, which explains what is a rational animal and what is an irrational animal. It also speaks in this book, speaking according to natural reason, about what is assimilated to the effects of nature, but all that Plato said, according to heavenly reason, Geber said about the powers and effects of spiritual figures composed of natural materials. In this book of ours, if God wills, all of the foregoing will be explained with reasons for the effects of the figures of heaven, all of which will be explained in an appropriate place, according to our judgment, together with all that we have found in the books of the wise and experienced in our own time of the effects of figures, signs, and planets.

But this second book of ours is now at an end.



Book Three

Book Three

Here begins the third book of Picatrix, in which are treated the properties of the planets and signs; and their forms and figures, given in their proper colors; and how it is possible to speak to the spirits of the planets, and many other works of magic.

Chapter One: The parts of the planets that exist in plants, animals, and metals.

Chapter Two: The parts of the signs in the aforesaid three parts of existence, that is, plants, animals, and metals

Chapter Three: The figures, tinctures, vestments, and suffumigations of the planets as well as the tinctures of the faces of the signs

Chapter Four: Why the secrets of this science cannot be understood except a little at a time

Chapter Five: A demonstration of the proper virtue of animals and notable things necessary in this science, and how planetary spirits are attracted by figures and suffumigations

Chapter Six: The magistry of drawing planetary spirits with natural things, and what a magical image is and how it can have this power

Chapter Seven: Attracting the virtues of the planets, and how we may speak with them, and how their influences are divided among planets, figures, sacrifices, prayers, suffumigations, and propositions; and the state of the heavens necessary to each planet.

Chapter Eight: The way of prayer with which the Nabateans used to pray to the Sun and Saturn, and how they would speak to them and their spirits and draw forth their influences

Chapter Nine: How to attract the powers of each planet and the powers of their spirits, naming them according to their

parts, and how to accomplish this by speaking their names

Chapter Ten: A demonstration of the confections of planetary spirits, and preventing dangers from ceremonies and effects, and of the wonders of magic, and of the food, suffumigations, unguents, and odors that one who invokes planetary spirits ought to use; and the proper effects, and works that are not done except in appearance

Chapter Eleven: The effects of magical images in diverse things, as well as in alterations of sight, so that things are seen other than as they are; and causing sleep and waking, and making poisons and their remedies

Chapter Twelve: Rules necessary in this science

Chapter One

The parts of the planets that exist in plants, animals and metals

Having spoken in the preceding book of the images and figures of the heavens and the other figures that are found there, we will now explain which figures or faces in this world are compared to the celestial figures. You should know that as the Sun passes from place to place in the circle of the signs his effects are diverse, and this diversity is produced by the diversity of the planets and fixed stars. Therefore when there is anything that you wish to arrange, you should look for a time that is appropriate to your intention, when the celestial figures favor your work, and then your working will have the effect that we intend it to have naturally, and by means of the resemblance of terrestrial to celestial things and the coming together of the two natures, namely the terrestrial and celestial.

Into that which is terrestrial, the celestial virtue is poured in, and in it the spiritual motion and alteration will be most according to your desire. Therefore workings with images are done in two ways, that is, by the virtues of the heavens and by the virtues of natural things of the earth. Thus in this third book we will speak of all the images in magic according to the science of images, and its highest achievements. In this place we will relate in detail the effects and powers that every planet has individually, and their effects and powers of magic.

First we will speak of Saturn. Saturn is the source of the retentive virtue.¹⁸⁰ He rules profound sciences, and the science of laws and seeking out the causes and roots of things and their effects, and speaking of wonders and understanding deep and secret qualities. Among languages he rules Hebrew and Chaldean; among the external organs the right ear; among internal organs, the spleen, which is the source of melancholy by which all members are reciprocally connected. Among religions,¹⁸¹ he has that of the Jews; and among clothing all black clothing; among professions, those that work with the earth, plowing, digging, extracting minerals, builders, and architects; among tastes, those that are unpleasant; among places, black mountains, dark rivers, deep wells, and desert boundaries and places; among stones, onyx and all black stones; among metals lead, iron and all metals that are black and smell bad; among trees, elder trees, oaks, carubia trees, palms and vines; among herbs, cumin, rue, onions and all plants that have thick leaves; of

180 This virtue, and the others named in this chapter, are drawn from medieval medicine.

181 "Laws" in the original, but religious teachings are clearly meant.

medicines, aloe, myrrh and similar things, white lead¹⁸² and colocynth;¹⁸³ of incense, strong cassia and storax; among animals, black camels, pigs, apes, bears, dogs and cats; among birds, all that have long necks and coarse voices, and cranes, ostriches, duga, crows, and all animals that thrive under ground; among small animals, those that are dry and stinking. Among colors he has all dark and tawny colors.

Jupiter is the source of the augmentative virtue. He rules over laws and the legal profession, jurisprudence, and skill in obtaining petitions, repayments and retentions, and he guards against mortal illnesses. He rules wisdom, philosophy and the interpretation of dreams; among languages, he has Greek; among external organs, the left ear; among internal organs, the liver who rectifies the complexion and humors; among religions, that which unites all; among clothing, that which is white and expensive. Among productive and unproductive professions, he governs ruling and correcting laws and selling treasures; among tastes, those that are sweet; among places, oratories, and all places that are famous, full of treasure, and holy; among stones, emerald and all white and yellow stones, and crystal, and all stones that are bright and considered precious; among metals, tin and tutia;¹⁸¹ nuts, hazelnuts, pines, pistachios, and all trees that bear fruit, fruit having a rind; among herbs, white mint, all herbs that are fruitful with a good odor; among medicines saffron, yellow sandalwood, nutmeg, camphor, amber and mace; among animals, all animals that are beautiful and valued for their appearance, those which are sacrificed, and all inoffensive, clean, and precious animals such as camels, beavers, stags, gazelles; among birds, those that are beautiful and colorful, such as peacocks, roosters, pigeons and quail; among small animals, the kind that work, such as silk worms. Among colors he has red tending toward white.

Mars is the source of the attractive virtue. He rules over the science of nature and rules surgery, and mastery of beasts, and extracting teeth and letting blood and circumcision. Among languages he has Persian; among external organs, the right nostril; among internal organs, the gall bladder from which choler and heat come; of instincts, that which rouses to anger and battle. Among religions, he has heretics and those who change from one faith to another; among clothing, linen and the skins of rabbits and dogs and garments made of several different skins; among professions, blacksmithing and weapon making and robbery; among tastes, those that are hot, dry and bitter; among places, strong fortresses, places that are defensible and warlike,

182 Ceruse, traditionally known as "spirits of Saturn."

183 A bitter melon used in medieval medicine.

184 Tutia: an impure zinc oxide, a byproduct of traditional methods of making brass.

and place where fire burns, and where animals are slaughtered and where wolves, bears and wild animals congregate, and places of judgment; among stones, granite, and all stones that are red and dark; and of metals, red gold and sulfur and petroleum and glass and red bronze; among trees, all trees whose nature is hot, such as pepper, pines, scammony, cumin, cocnidium, laurel, euphorbia, hemlock, trees that are useful and burn easily; and of medicines everything that has a bad complexion and kills and consumes because of great heat; and of scents red sandalwood; and of animals, red camels and all animals that have great red teeth, and dangerous wild animals; among small animals those that do evil like vipers, scorpions, mice and the like; among colors, intense red.

The Sun is the light of the world and the governor of the cosmos, and is the source of the generative virtue. He rules philosophy, augury, and the exposition of jurisprudence. Among languages he has French, and he shares the Greek language with Mercury;¹⁸⁵ among external organs, the eyes, and among internal organs, the heart, which rules the organs of the body and is the source of heat, granting life to the whole body; and of religions, the religion of the Sabaeans and the those who pray to the spirits of the planets; among clothes, those that are precious and noble, those that are made of gold; among tastes, those that are thick and sweet; among places, great cities, royal and beautiful, in which kings linger, and lofty and expensive places; among stones, ruby and jacinth; among metals, gold; among trees, those that are lofty and beautiful, such as palms that grow tall; among herbs, saffron, roses, wheat, grains and olives which he shares with Saturn; among medicines, aloe wood, sandalwood, shellac and all whose complexion is hot and sharp; among odors, good aloe wood; among beasts, those that are valuable and useful to man, oxen, horses, camels, rams, cows and all animals that have great strength and power; among birds, those which are kept by kings, falcons, eagles, and peacocks in part; and he also has great serpents, and shares bears with Mars; among colors those that are reddish, and yellow like gold.

Venus is the source of the power of flavor. And she rules grammar and the art of measuring sound and song. Among languages she has Arabic; among the internal organs, the right nostril, and among internal organs, those that meet in sexual intercourse and project sperm,¹⁸⁶ and the stomach, and those from which come the virtue and flavor in eating and drinking; among religion, Islam; among clothing, all painted clothing; and of professions, all professions of painting and shaping, selling things that smell good, playing

¹⁸⁵ This is in the original, even though an earlier paragraph assigns Greek to Jupiter and a later paragraph gives the Turkish language to Mercury.

¹⁸⁶ This includes the vagina as well as the penis; medieval medical theory classified vaginal secretions as the female equivalent of semen.

instruments that are good to listen to, singing, dancing and making stringed instruments; among flavors, all sweet things that taste good; and of places, place of vice, places in which men seek healing, and in which men dance, and places of cheerfulness where there is singing and speech, and places of ladies and beautiful women, and also places of eating and drinking; and of precious stones, pearls, and of rocks, lapis lazuli and almartach; and of plants, all plants with a good odor like saffron and arhenda, roses and all flowers with a good odor and smell and are pleasant to look at; among medicines balsam and grains of julep, and those that emit a strong smell, such as nutmeg and amber; among animals, females, camels that are beautiful and all beautiful animals with symmetrical bodies such as gazelles, sheep, gazelles, hares, partridges, calandras and the like. Among small animals, she has those that are colorful and beautiful; among colors, sky blue and gold tending a little to green.

Mercury is the source of the intellective virtue. And he has rulership over learning sciences and wisdom and dialectic, grammar, philosophy, geometry, astronomy and astrology, geomancy, the notory art,¹⁸⁷ augury by birds according to their flight, and interpreting the language of the Turks and other peoples; among the external organs of a man, the visible tongue; among the internal organs, the brain and heart, from which flow the intellect and powers that arrange things in order, and the sensitive memory; among religions, those that are forbidden, and that of those who speculate about religion, and those who delight in the ways of philosophy, and those who live according to the senses; among clothing, linen clothing; among professions, preaching, writing verse, building carriages, geometry, interpreting dreams, debuxandi and drawing, and all professions that are discovered through subtle thought; among tastes, those that are sharp; among places, houses of preaching and places where subtle masters work, and springs of water, streams, reservoirs and wells; among stones, all stones shaped and inscribed; among minerals, mercury, and all stones that are raised up and used in noble works; among plants, reeds, kapok, flax, pepper, and all plants with a sharp smell like cloves, and all trees with fruit that has an outer rind; among medicine, all gums; among things that smell good, those which are for medicine and health maintenance, such as ginger and spikenard and the like; and of animals, humans, small camels, zebras, rumas, apes, wolves, and all animals that jump or run swiftly and all beasts that feed through trickery; among birds, those that fly smoothly and clearly and those with perception and understanding, and those that have pleasant voices; among small animals, those that move quickly such as ants and the like, and of colors, blue and mixed colors.

¹⁸⁷ The notory art was a branch of medieval magic designed to assist learning. Each branch of knowledge had certain *notae* or diagrams, and the magician concentrated on the *nota* for the art or science he wished to learn while repeating a specific prayer.

The Moon receives the virtues of the planets and pours them out into the world, and is the source of the natural virtue. And she has rulership over geometry and arithmetic and of the conjunction of waters and weight and measure, and high knowledge, magic and medicine and petitions and ancient things. Among languages she has German; among the external organs of man the left eye; among internal organs, the lungs, from which proceed respiration; among religions, those that pray to idols and images; among clothing, hides and scarves; among professions, polishing, leather working, minting money, and sailing; among tastes, those that have no taste like water; among stones, very small pearls; among metals, silver and those having a white body; among trees, iris and reeds, and all white trees with a good odor and all born in the earth that do not rise above their roots; and all small plants and all stalks and all plants that are grazed; among places, springs of water, lakes, swamps and places of snow and wherever water is found; and of medicines those that are for maintaining health and healing such as cinnamon, ginger, pepper and the like; among animals, red horses, mules, donkeys, cows and hares; among birds, all birds smooth in their motion, and all animals born or living in the air, and all water birds, and birds that are colored white. She has white snakes, and her colors are saffron and red.

Know that the nature of the Head of the Dragon is to augment; when it is with fortunate planets it increases them in honor and strength, and if he is with unfortunates he augments them in condemnation and bad fortune. Similarly the Tail of the Dragon has the nature of diminution. And when it is with fortunate planets it diminishes their good and with infortunates it diminishes their evil and condemnation. And we have reminded you of the preceding so you can know it and value it.

Chapter Two

Of the parts of the signs in the aforesaid three existences,
that is, plants, animals, and minerals

In the same way that the planets have rulership over things, so also the signs have rulership over things. We begin with the first sign, Aries. Aries rules, among the organs of the body, the head, the face, the pupil of the eye and ears; among colors, yellow and red mixed; and bitter tastes; and sandy places, places of fire and places where robbers gather; among metals and minerals, those that are worked with fire; among animals, those with hooves whose feet are covered.

Taurus rules, among the organs of the body, the neck and the trachea, and all populated places and those created by plowing; among trees, all tall trees and those that produce fruit, and those that do not need water, and all that have good tastes and smells; among animals, all quadrupeds and those with hooves.

Gemini rules, among the organs of the body, the shoulders, arms and hands; among colors, green tending toward yellow; among tastes, sweet; among places, house and cultivated places in high mountains; among trees, those that are tall; among animals, men and apes; among birds, water birds and all those with a good voice and that readily make songs.

Cancer rules, among the organs of the body, the chest, breasts, stomach, lungs, ribs and the secret places of the chest; among colors, tawny and smoky; among tastes, salty; among places, lakes of water, swamps, and places where waters flow together, the seashore and the shores of rivers; among stones, those that are in the water; among trees, those that grow tall in the water; among animals, those thriving in the water, such as small fishes, snakes, scorpions, vipers and terrestrial reptiles.

Leo rules, among the organs of the body, the noble parts, the heart, the thinner ribs and back; among colors, red, yellow and brown; among places, those easily defended and strong, the cities of kings and strong castles and holy places; among tastes, bitter; among stones, those that are red, diamond and jacinth; among metals, gold; among trees, those that are tall; among animals, those that have long teeth; among birds, raptors.

Virgo rules, among the organs of the body, the belly and of the internal organs, the intestines, the lower bones of the belly, and the abdominal organs; among colors, white and tawny; among tastes, those that are astringent; among places, places where women gather and places of joking and singing; among trees those that produce seeds; among animals, men; among birds, those that swim in water.

Libra rules, among the organs of the body, the hips and buttocks, sexual organs, and the upper belly; among colors, green, violet and tawny; among tastes, sweet; among places, deserts, sand, hunting grounds, and high and lofty places from which many things can be seen; among trees, those that are tall and straight; among animals, men; among birds those with large heads.

Scorpio rules, among the organs of the body, all of the sexual organs of men and women, among colors, green, red and tawny; among tastes, salty; among places, dry lands, prisons, and sad places; and stony places where scorpions gather; among stones, coral and marine pearls; among trees, those that are tall and straight; among animals, scorpions, vipers, snakes, small dry animals of the earth, and water animals.

Sagittarius rules, among the organs of the body, the buttocks, shins, and

the signs of superfluity in the body and everything excessive in the body; among colors, rose changing to red and all colors tawny and mixed; among tastes, bitter; among places, gardens, places of kings and fire; among stones, the emerald; among minerals, lead; among animals, men and birds, snakes and small worms.

Capricorn rules, among the organs of the body, the knees, the tendons under the knees, that is those under the kneecap and calves; among colors peacock blue, cardinal red, and all that are tawny and tending toward black; among tastes, astringent; among places, the palaces of kings, gardens and enclosed places, river banks and kennels, hospices and inns and places where captives gather and also places of the image and power of great men; among trees, those that are strong, such as olives, nuts, oaks, and all plants born in the water like reeds or iris and all plants with thorns; and among beasts, some animals of the water, terrestrial reptiles and serpents.

Aquarius rules, among the organs of the body, the lower calves and heels and their tendons and joints; and of colors green, gray and yellow; among tastes, sweet; among places, places with flowing water, the sea and places where wine is sold; among stones, glass and similar things; among trees, those that are tall; among animals, man and all animals whose appearance and form is ugly like the devil.

Pisces rules, among the organs of the body, the feet, nails and tendons, among colors, green and white and all good colors; among tastes, sharp; among places, hermitages, river banks, the sea, lakes of water and enclosed places; among stones, pearls, stones that are white and clear like crystal and pearls that are grown in the water; among plants, those are in the middle between tall and short and all plants that grow in the water; among animals, aquatic animals and those that are slow moving.

These are the properties of the things ruled by the planets and signs, and are appropriate to them. It is necessary to pay attention to this because it is a foundation of magic.

Chapter Three

Of the figures, colors, garments, and incenses of the planets,
as well as the colors of the faces of the signs.

I will now speak of the colors of the planets. The color of Saturn is like burned wool; that of Jupiter is green; that of Mars is red; that of the Sun is the color of yellow gold; that of Venus is saffron colored; that of Mercury is like lac¹⁸⁸ and the color of gold mixed with green; that of the Moon is white.

Here are the images of the planets according to Hermes, in the book he sent to king Alexander, which he called the Book of the Seven Planets. What follows are many of the things necessary in this science.

The image of Saturn is the image of a black man, wrapped in a green cloak, with the head of a dog and holding a sickle in his hand.

The image of Jupiter is the image of a man wearing fine clothing and sitting on a throne.

The image of Mars is the image of a man riding on a lion, and holding a large lance.

The image of the Sun is the image of a beardless man with a beautiful face, having a crown on his head and a lance in his hand, and before him is the image of a head and a man's hand and the rest of his corpse like a horse with four hooves, lying reversed, that is with hands and feet upraised.

The image of Venus is the image of a beautiful young girl with a comb in her hand and in the other an apple, and her hair is flowing.

The image of Mercury is the image of a naked man, writing and rising on an eagle.

The image of the Moon is the image of a man riding a hare.

The aforementioned sage admonished Alexander that when he wished to do any working with any of the planets, the working should be done with a body that is agreeable to the nature of the planet. If you wish to complete anything, consider the nature of the Ascendant at the time when you wish to do the work, and put on clothing that corresponds to the rising sign. Make the Ascendant fortunate with a benefic and the seventh house unfortunate with a malefic; this is because the Ascendant signifies the querent (and therefore it should be made fortunate in order that things should go vigorously forward), while the seventh house is assigned to the thing desired (and therefore it is appropriate that it be infortunated and debilitated in order for the ordained effect to be brought about).

188 Lac, the product of the lac tree, is a resin with a red-brown color.

Now follow the colors of the clothes or garments of the planets. The colors of the garments of Saturn are always black and it is best that they all be made of wool. The color of Jupiter's garments is green, and they are best made of silk. The color of Mars' garments is that of the flame of fire and they are best made of silk. The color of the Sun's garments is yellow gold and they are best made of silk and yellow gold. The color of Venus' garments is rose, and they are best made of silk. The color of Mercury's garments is many colors mixed and they should preferably be silk. The color of the Moon's garments, finally, is shining white, and silk or linen is preferred.

Now we will discuss the suffumigations of the planets. The suffumigation of Saturn is all things that smell bad, asafoetida, gum arabic, bdellium,¹⁸⁹ hemlock and similar things; Jupiter's is all good and temperate odors and includes amber, lignum aloes and similar things; Mars' suffumigation is everything hot such as pepper and ginger; the Sun's is things that are temperate and good odors like nutmeg, amber and similar things; Venus' suffumigation is everything fragrant like rose, violets, green myrtle and similar things; Mercury's is mixed odors like narcissus, violets, myrtle and similar things; the Moon is everything that smells cold like camphor, lilies and similar things. Pay close attention in your work, however, to what has been said already.

Now follows the colors of the faces of the signs in order.¹⁹⁰

The color of the first face of Aries is red and it is made this way. Take one part of green gall, gum, and orpiment¹⁹¹, pulverize them separately then mix them together. And from this write or paint what you wish using egg white as the medium.

The color of the second face of Aries is yellow and the color of gold and it is made in this way. Take vitriol of iron¹⁹² and talc in equal parts. Pulverize them separately, then mix them with honey. Distill them into a gum and save them for your work.

The color of the third face of Aries is white and this is how it is made. Take talc and white lead in equal parts.

The first face of Taurus has a color that is tawny and smoky and it is made in this way. Take soot and mix it with gum, and keep it for use. The second face of Taurus is white and it is made in this way: take talc and white lead in equal parts. The third face of Taurus is black and is made from burnt wool.

189 **Bdellium:** resin from *Commiphora wightii*, a relative of the myrrh tree, used for incense.

190 Many of the following recipes for colors use extremely toxic ingredients that can be lethal even in very small doses. Do not attempt to use any of these recipes! The same colors can be obtained with safe synthetic pigments today.

191 **Orpiment:** arsenic trisulphide (As_2S_3), an extremely toxic pigment used in medieval art.

192 **Vitriol of iron:** iron sulphate ($FeSO_4$), also known as shoemaker's black.

The first face of Gemini has the color yellow and is similar to gold in color, and is made this way. Crush gall, and take the parts that are black and soak them in water that completely covers them and put in just enough. In another quantity of water and mix lac into it. Mix them together and save for use later.

The second face of Gemini is red and is made in this way. Take orpiment and cinnabar and mix them together, and distill, and add gum in a sufficient quantity and save for later use. The third face of Gemini is red and we have said how to make it.

The first face of Cancer has the color yellow, and how it is made we have already said. The second face of Cancer is also yellow and we have said how to make it. The third face of Cancer is black, and it is made of orpiment and gall in equal parts with a small amount of gum arabic.

The first face of Leo is tawny in color, and it is made as we have said before. The second face of Leo is yellow of a shade similar to gold and it is made as we have said above. The third face of Leo is red like the color of apples or pomegranates and is made in this way. Take cinnabar and wash it many times. Then soften the dust well and mix it with green gall in water, add a small amount of gum arabic and lac; keep it for use.

The first face of Virgo is a mixture of red and gold, and it is made in this way. Take saffron and pulverize it well and dissolve in water of green gall, mix well, and let it sit undisturbed for awhile, then add a small amount of gum arabic.

The second face of Virgo is tawny, which is made as we have said before.

The third face of Virgo is a mixture of yellow and red color and it is made in this way. Take orpiment and pulverize it well and saffron water with a small amount of gum arabic, and keep it for use.

The first face of Libra is tan, which we have already said how to make. The second face of Libra is black, and we have said above how to make it. The third face of Libra is white and we have said above how to make it.

The first face of Scorpio has the color black, the second yellow, the third, tan, and all of these we have already told how to make.

The first face of Sagittarius has the color red, and we have already said how to make it.

The second face of Sagittarius is yellow and it is made in this way. Take yellow orpiment and heat it in the fire overnight. Then mix it with white lead and pulverize it well, then add a small amount of gum arabic, and write with it.

The third face of Sagittarius is tan, and how to make it we have already said.

The first face of Aquarius has the color of red mixed with indigo, and it is

made with dragon's blood mixed with gum arabic.

The second face of Aquarius is black and it is made in this way. Take gall, gum arabic, one dram of orpiment, and a half dram of parchment. Break them up and pulverize them and mix them together, dissolving them in egg white and make pills and allow them to dry. And when you wish to write, take one and dissolve it in water and write with it.

The third face of Aquarius is green, and it is made with the gall of an animal with a small amount of gum arabic.

The first face of Pisces has the color of light red, which is made with white lead pulverized with a small amount of cinnabar¹⁹³ and gum arabic. The second face of Pisces is tawny and is made from the burnt bark of tamarisk mixed with a small amount of gum arabic. The third face of Pisces is red and we have already said how it is made.

Chapter Four

Why the secrets of this science may not be understood except a little at a time

The ancient sages who have spoken of the occult sciences and magic¹⁹⁴ in their books wrote them as obscurely as they could, so that no one would be able to gain any benefit from them, except by means of wisdom and continual study and practice in them. This chapter is placed here, as though by mistake, in order to make a modest demonstration of this.

Chapter Five

In which is demonstrated the virtue proper to animals and noteworthy things necessary in this science, and how the spirits of the planets are attracted by figures and suffumigations

Now that the higher properties of every planet in the inferior tribes, that is, animals, plants, and minerals, have been described, we shall now speak of the same tribes in another way. Among them,

193

Cinnabar: mercuric sulfide (HgS), a poisonous ore of mercury.

194

Magis scienciis et nigromancia in the original.

the animals are more noble, and among these nobler forms, humanity is distinguished, in that it attains a nobler degree of reflection. Some animals have only one sense, such as conches, alaph omidie and the like, while others have two, three, four, five, or even ten. Humanity has ten manifest senses and five hidden ones, which this book will now discuss.

The forms of animals are diverse, as may be seen by reviewing the different kinds of animals. Just as a human being is an animal intermediate between separated¹⁹⁵ celestial spirits and beasts, fish are intermediate between beasts and birds, conches are intermediate between sensitive and insensitive beings, as they only have two senses¹⁹⁶—and this is because of the terrestrial nature that binds them, and makes them almost similar in nature to plants. From this it is clear that the more an animal has of a given element, the more the animal will be made of that element's nature.

Man is the noblest of animals, since in his body the elements are mutually related as they ought to be, while other animals may be more easily equated to their combinations of elements. One of the elements is proper to each animal, who can never be separated from it, as birds can never be separated from air or fishes from water, and devils are never separated from the perpetual fire that is called "infernal," while the fire that is sensed and perceived by our senses is properly assigned to the animal called "salamander," which resembles a mouse made of fire. Heavy animals, on account of their weight, are never separated from earth.

Here we will answer a certain unspoken question, that is, in what way devils exist in fire. I say that man is called a lesser world, and when comparing him with the greater, one may almost say that whatever is contained in the greater world may be found virtually in the lesser. Thus if devils exist in the greater world, they ought in a certain sense to be found in effect in the lesser. This happens in this way: when the irascible appetite¹⁹⁷ is stirred up in man, it is inflamed immoderately and he becomes angry and utterly furious, and then becomes a devil in all his actions. By a certain similitude we can say that devils exist in fire, that is, they exist in the rising fire of anger in man, from which the deeds of a devil follow. When the will of that man has the temperament it ought to have, in turn, it is governed by reason and virtue, and he becomes an angel. We can therefore truly say that devils exist in the greater world just as they do in this lesser one.

Now, however, we return to our theme. I say that the aforementioned

195 "Separated," that is, from physical bodies and the world of matter.

196 The contradiction between this and the previous paragraph is in the original.

197 Anger in medieval psychology is one of the appetites, the irrational drives that the wise control, and that control the unwise. It corresponds to fire and the choleric humor.

division of three kinds in respect to the planets, and their works in the aforesaid sciences according to the Chaldeans, Nabateans, Egyptians, Greeks, Turks, and Hindus, come from the combining of parts that are of the same kind, and this may be accomplished by means of suffumigations, garments, food, and odors. In this way they made truly great marvels, as we indeed discover in their books. In this way they made confections with which, by the addition of the powers of the stars, they worked with the air until it was mingled with the powers of fire, until these reached this world, and thereby the effect or desire was accomplished.

The air is a body without which other bodies can have very little life, since it is the medium by which bodies, or influences, or the effects of the planets, may be disposed by the will acting by a mixture of its own air with the air in general. This may be done by suffumigations, which take the place of the members of the human body, and these suffumigations are composed of woods and things and other kinds. By these suffumigations the spirits of men are moved toward their desires. In this way magical workings have marvelous and manifest effects.

I have read a certain book, titled "The Divider of Sciences and Revealer of Secrets," in which this was written. It recounted a story that seems trustworthy to me, which was mentioned in the land of Foracen as something else which came from India and was introduced to this science from there, but when the book discussed disputes about doubtful matters, it questioned whether it belonged to this science. It said, though, that this was clearly proven.

"There was in that land a certain girl whom everyone considered very beautiful. One said that he could make her come to my dwelling. I asked him to make her come as he promised, and I did this for two reasons, both for the love of knowledge, and also because I desired the girl; and I asked him also to do the working in my presence. At once, by suspending an astrolabe and finding the altitude of the Sun, he determined the ascendant and also set out the twelve houses.¹⁹⁸ He found that Aries, which is ruled by Mars, was rising, and Libra, which is ruled by Venus, was in the seventh house. I asked him what this meant, and he said that the ascendant and seventh house are the houses corresponding to the request I had made. Mars and Venus being placed in the chart where they were, he explained that when they regarded one another in a trine aspect, my intention would be accomplished. He found that the aspect between them would be perfected in forty days, and he told me that in the aforesaid forty days from the day in which I asked my

¹⁹⁸ This was standard medieval astrological practice. Since the position of the Sun in the zodiac can be easily tracked in tables, the position of the Sun in the sky at any moment allowed the medieval astrologer to calculate the ascendant and the house cusps.

question, I would in fact gain my desire.

“At once he took a little piece of diamond, powdered it finely, and mixed it with an equal amount of gum ammoniac,¹⁹⁹ and from this mixture he made an image in my likeness. He also took dry sycamore and powdered it finely, mixed it with wax, and from this made an image of the beautiful girl, and dressed it in clothing like hers. Then he took a new jug and in it put seven rods or sticks (that is, twigs of myrtle, willow, pomegranate, apple, cottonwood, sycamore, and laurel) and arranged these in the middle of the jug, four below and three above, placed crosswise.

“Then he put in the image made in my name, and then he put the image of the girl into the same jug. As he did this, he noted when Venus would be opposing Mars, and when Mars would be strengthened by the fortunes. He sealed the jug, and opened it again every day in the hour in which he put the aforementioned things into it. At the end of the forty days, when the lord of the ascendant regarded the lord of the seventh house by trine aspect, he opened the jug again and placed the images so that each regarded the other, that is, face to face. Then he sealed the jug and gave it to me to bury under the hearth in which there was ordinarily a fire, and while burying it in the gravel, told me to say one word from India, which he interpreted to me and told to me as we will explain later on.

“Then, when the working was complete, he took out the jug and opened it, and took the images out of it. Then the aforesaid girl came to the door of my house, and she stayed with me for ten days. At the end of the ten days, he said I should do the aforesaid. ‘When my promise to you is fulfilled,’ he said, ‘I think it better that we free the girl, and restore her to liberty unharmed.’ I agreed to this with a good will, and took the two images that had been buried. Then, taking powdered chaste tree²⁰⁰ and mixing it into wax, he made candles from it and burned them on the hearth.

“When they were entirely burnt, he took the images from their burial place, divided them from one another, and threw one of them in one direction and the other in the other, saying another word which I shall teach later. He did all this to show his knowledge to me. When this was done, we saw the girl’s memory vanish, and she stood stupefied like a sleepwalker. She then said to me, ‘What did you want to say to me?’ and, taking flight, left the house.

This was one of the great marvels that I have seen of this science in the course of my life. I have recounted the foregoing in order to show

199 Gum ammoniac: this is the gum of *Dorema ammoniacum*, a Middle Eastern herb.

200 Chaste tree: *Vitex agnus-castus*, a tree whose leaves were used in medieval medicine.

the wonders of this science and the magnitude of its effects so that, as this working was done with an aspect of the aforementioned planets, and their positions, aspects, ascensions, departures from their houses, the materials of which the images were compounded, suffumigations, and everything else was related to the work, so you in your own workings should do likewise, so that everything in them should correspond and you will proceed to your goal with the proper competence. In this way you will be able to attain the result you desire, as the wise have written.

Now, however, I will begin to treat of those things which are needful for working with the planetary spirits, as well as those of the stars, and generally of those things that accompany images, so that the image receives the virtues of the planet: for example, suffumigations, and from what foods you should abstain while working, so that the work is completed more swiftly. I tell you, my dear student, that I have composed this book with great labor and study, bringing together a very great number of the books of the ancient sages, considering and contemplating their opinions, and writing down their true conclusions and proven results, until I had studied word by word 224 books of my predecessors, the ancient sages, and from all these, gathering the flowers and lilies thereof,²⁰¹ I composed this book, devoting six years altogether to this labor.

Before writing the passage quoted above, I put forward aphorisms that were noteworthy and truly worth observing. The reception of the spirits of the planets, however, according to the opinion of the ancients, is that which follows. It is first necessary to know the nature of the planets, what receives their powers, the spirits you desire to summon, and their powers, so as to combine these in the figure or image you wish to use, and the natures of those things that correspond to the planet which were discussed earlier, that is, its colors, foods, perfumes, and incenses. Then you should diligently direct your efforts, so that the color of the surface of the body of the image be a similar color to that of the planet you have chosen, that the perfume be among its perfumes, and the colors of the garments of the image and the magician be colors that correspond to the same planet; and the suffumigations be odors corresponding to that planet. The body of the magician should also be of the nature of the planet; that is, let it be fed with foods assigned to the planet, and clothed accordingly, so that the body of the magician himself should thereby be maintained in the complexion²⁰² of the planet.

If it happens that such meals are contrary to your own nature, you should

²⁰¹ A popular medieval image; collections of excerpts from books were called *florilegia*, literally “gathering of flowers.”

²⁰² In medieval medical theory, “complexion” was the technical term for the balance of humors in the body.

begin by eating foods that are moderate and temperate, and little by little proceed to eat the planetary foods, so that your stomach becomes accustomed to it.²⁰³ In this way you may strengthen your appetite so that your body may be governed and nourished by the food. When the body is to be governed in this way, however, see what part of the Zodiacal signs the planet is in, and also that its rays are projected in a straight line to the Earth, and are not broken off by the rays of another contrary planet, but are poured directly down onto the Earth, being far from any impediment.

Then you should take some of the metal attributed to the planet, and from it cast a cross, doing this when the heavens are appropriately arranged; and set up the cross on two feet.²⁰⁴ Then combine it with a figure or image appropriate to your intention and the planetary spirit. For example, if you wish to make an image for battles or to conquer and terrify enemies, join the cross to the image of a lion or a snake. If you wish to work in order to flee and escape, combine the cross with the image of a bird. If your working is for the increase of riches, power, official position, or social standing, combine the cross with the image of a man sitting on a throne. Do the same thing, following these examples, in all your requests, combining the cross with a figure appropriate to your desire. If you wish someone to be obedient to your desire and not disobey your precepts, make the image out of a stone that is of a nature appropriate to the planet that has great power in the radix of his nativity and in his ascendant. Make that image in the hour of the same planet, and the planet that is dominant in the nativity should not be opposing, or in the same sign as, or in any aspect to, any planet of a nature contrary to it. If you would make the aforesaid perfect, set up the figure so that it is the erectrix of another prime figure.²⁰⁵

The reason why we have said that this figure should be made in the form of a cross is for reasons already given, that is, that the powers of all things are collected in figures that accord with the qualities that are in them, and flee from their contraries. We seek the powers of a planetary spirit in order that it may be united with a figure, but we do not know the form of the spirit, nor are we able to attain to that knowledge experimentally except in the form of a human being, an animal, or some other thing.

It may be concluded from this that all the aforementioned virtue manifests most completely in figures. Therefore, we see all the figures and forms of trees and plants to be diverse in their shapes, just as the forms of animals are, and likewise minerals. As we have no way to perceive the proper

203 This is standard medieval medical advice.

204 What follows makes it clear that this cross has equal arms, and is meant to stand upright on two legs like a letter X.

205 That is, choose the time and date when you set up the figure by means of electional astrology so that it furthers your intention.

forms of the planetary spirits, the ancient masters of this art chose the cross as a universal figure for them. This is because every body is perceived by its surfaces, and the surfaces of forms have length and breadth, and the proper figure of length and breadth is found in the cross. Thus we say that this shape has a universal magistry in these workings, and is as it were a receptacle for the powers of the planetary spirits insofar as the other figure does not diverge from them. This is one of the secrets of this art.²⁰⁶

Furthermore, all human beings are set beneath the seven planetary circles. When the virtue of the planetary spirits is united with the figure of the cross, then the working has virtue and power over whatever other figure stands with it, so that if the other figure is in the shape of a man, its power will be poured out upon men, and likewise if it is shaped as some other animal.

When you make the figures in this way, however, you should also make a thurible²⁰⁷ out of the same metal of which the cross is made, in such a manner and form as to be wholly enclosed except at its upper end, in which there should be an opening so that the smoke is able to get out through it; nor should the smoke of the incense be able to rise upward by any other route. Besides this, you should have a house set aside and assigned to this work, into which if at all possible only those taking part in the working may enter, and they only at the time of the working. This house should have a place open to the sky; it should be strewn with herbs of the planet ruling the working, and in it should be nothing but these herbs.

Then you should take suffumigations of the nature of the same planet, which you will burn in the thurible. Set up the cross above the thurible, so that the rising smoke goes up toward the underside of the cross and then flows above the upper side. If this is done, and the preceding instructions are diligently followed, the smoke of the suffumigation reaches the sphere of the signs²⁰⁸ entirely by straight lines, nor will the lines of other planets resisting that planet cut it off with their rays. If your work will be on this inferior Earth, and the virtue of the planet descends to the Earth by its own proper lines, then you will have what you desire.

Whoever intends to labor in this science, however, must first learn and understand what general and specific significations belong to each of the planetary powers, and how one power overcomes another. Excellence in the working just described comes from choosing a planet for your working that has a general potency, and not combining it with another planet that has a

206 This remarkable passage seems to echo Gnostic teachings about the cross or *stauros*, the instrument by which Jesus triumphed over the archons of the seven planets.

207 Thurible: an incense burner.

208 That is, the incense rises straight through the celestial spheres to the sphere of the Zodiac, following the descending rays of the planet ruling the operation.

particular potency. You should always work with the spirit and influence of that planet that has the more general potency. Furthermore, if the planet that has a general potency is the dispositor of the nativity of the magician, or the almuken ruling it, your work will be even more complete.

A sage has said that there is no other way or method to unite incorporeal spirits with corporeal spirits except by first making contact with the higher of the two; and this is the secret of this art. Nonetheless, whoever performs the foregoing without error will be able to achieve his desire. The sage Aaron said that one who knows his own nativity is able to know the hour of the conjunction of his own spirit and body, and therefore the planet ruling his nativity, and by this knowledge knows the planet that effected the union of spirit and body in his own generation. If that planet is unfortunate, it will make him unfortunate, while if it is fortunate, on the other hand, it will make him fortunate.

Chapter Six

The magistry of drawing planetary spirits with natural things, and what a magical image is and how it can have this power

Nothing in this science can be perfected unless the virtue and disposition of the planets are inclined toward it by their own nature. This is what Aristotle says, in the *Book of Antimaquis*,²⁰⁹ where he says: Perfect Nature fortifies those who philosophize, and strengthens their intellect and their wisdom, so that in all their works they may quickly attain fulfillment.

Everything belonging to this science, however, the wise concealed according to their degree, so that no one except a philosopher would be able to uncover it. They taught all knowledge and the subtleties of philosophy to their disciples before revealing to them the work of the spirits of Perfect Nature. They gave to the spirits of Perfect Nature these four names: Meegius, Betzahuech, Vacdez, Nufeneguediz, which are the four parts of the spirits of Perfect Nature named above. When those sages wished to speak about Perfect Nature, they called them by these four names, which signify the powers of Perfect Nature.

Hermes, however, said: When I wished to understand and draw forth the

²⁰⁹ This is the *Kitab al-Istamatis* or *Liber Antimaquis*, one of many medieval magical texts assigned to Aristotle, which is quoted repeatedly in the following chapters.

secrets of the workings of the world and of its qualities, I put myself above a certain pit that was very deep and dark, from which a certain impetuous wind blew; nor was I able to see anything in the pit, on account of its obscurity. If I put a lit candle in it, straightway it was extinguished by the wind.

Then there appeared to me in a dream a beautiful man of imperial authority, who spoke to me as follows: "Put that lit candle in a lantern of glass, and the impetuosity of the wind will not extinguish it. You should lower the lantern into the pit, in the middle of which you should dig; thence you may draw forth an image by which, when you have drawn it forth, the wind from the pit will be extinguished, and then you will be able to hold the light there. Then you should dig in the four corners of the pit, and from there you may draw out the secrets of the world and of Perfect Nature, and its qualities, and the generation of all things."

I asked him who he was, and he replied: "I am Perfect Nature;²¹⁰ if you wish to speak to me, call me by my proper name, and I will answer you." I asked him then by what name he was called, and he answered me, saying, "By the four names mentioned above I am named and called." I asked him next at what times I should call him, and how I should make the invocation.

He said: "When the Moon is in the first degree of Aries, be it by day or by night, whenever you wish, go into a house that is clean and splendid, in one corner of which you should put a raised table on the floor, toward the eastern side. Take four pitchers (each of which should have a capacity around one pint). Into one of them put cow's butter, into the second nut oil, into the third almond oil, and into the fourth sesame oil. Then take four more pitchers of the same size, and pour wine into them. Then make a composition of nut oil, butter, honey, and sugar. Take the eight pitchers and the mixture you have made, and a glass vessel; put this latter in the center of the table, and put the composition you have made into it.

"Next put the four pitchers full of wine at the four quarters of the table, arranging them in the following way: the first pitcher in the east, the second in the west, the third in the south, and the fourth in the north. Then take the other four pitchers; first put the one full of almond oil to the east, then the one full of nut oil to the west; the one full of butter goes to the south, and the one full of sesame oil to the north. Then take a burning candle and put it in the midst of the table. Then take two thuribles full of burning charcoal, into one of which you shall put frankincense and mastic, and into the other aloes

210 This entire passage is reminiscent of the *Poemandres*, the first dialogue of the *Corpus Hermeticum*, in which Hermes has a conversation with a similar spiritual being. The ritual that follows is of great interest; it seems to bridge the gap between classical rituals for evoking a guardian spirit, of the sort found in the Graeco-Egyptian magical papyri, and early modern rituals for the same purpose such as the famous Abramelin working.

wood.

“When all this is done, stand upright on your feet facing the east, and invoke the four aforementioned names seven times. When you have invoked them seven times, speak as follows:

“I call to you, O strong, potent, and exalted spirit, because from you proceed the knowledge of the wise and the understanding of the intellect, and by your virtue the desires of the wise are accomplished, that you may respond to me, and be present with me, and unite with me your powers and the virtues that accompany you, and strengthen me with your knowledge so that I may understand that which I do not understand, and know that of which I am ignorant, and see that which I do not see; and remove from me all blindness, turpitude, forgetfulness and infirmity; and lift me up to the degree of the ancient sages (those, indeed, whose hearts were filled with knowledge, wisdom, understanding, and cognition), and affix the aforesaid things in my heart, so that my heart may be made like the hearts of the ancient sages.” He then said: “And when you have done the foregoing working in the aforesaid way, you will see me.”

This working is described in the Book of Antimaquis. The ancient sages used to perform this working every year for the sake of their spirits, so that they might put in order their Perfect Natures. When this was done, they used to feast together with their friends on whatever on the table was nearest to them.

Aristotle said furthermore that each sage had his proper virtue infused into him by exalted spirits, by whose powers their senses were closed, their intellects opened, and sciences were revealed to them. This virtue was conjoined with the virtue of the planet ruling the radix of the nativity, so that the virtue thus co-created in them strengthened them and gave intelligence to them. These same ancient sages and kings used to do this working and pray this prayer with the four names given above, by which they helped themselves in their knowledge and understanding, and the increase of their business and possessions, and guarded themselves from the plots of their enemies, and did many other things.

Aristotle said that the first who worked with images, and the one to whom spirits first appeared, was Caraphzebiz. He it was who first discovered the magical art, and spirits appeared first to him, performing wonders, and opening Perfect Nature to his knowledge, and made him understand that same secret nature and sciences. His familiar spirit said to him: I will remain with you, but do not reveal me to others or speak of me, and make sacrifices in my name. He became a sage by working with the spirits, and helped himself by their powers and by workings in which they took part.

From that sage Caraphzebiz down to another sage named Amenus (who

was the second to work with spirits and magical operations) 1260 years passed by. This sage, when he taught, used to offer this advice, that any sage who wanted to work magic, and preserve himself with the powers of the spirits, ought strictly to give up all cares and all other sciences beside this one, because when all the senses and the mind, and all contemplations about other things, are strictly turned to magic, it may be acquired with ease; and since many assiduous contemplations are appropriate to this science of magic, the magician must wrap himself in these, rather than being wrapped around any other things.

Tintinz the Greek said the same thing in the beginning of his book, that one who desires to perform this work ought to abandon all intention and contemplation concerning other things, because the root and foundation of all these workings consists of contemplations. Aristotle said that an image is called an image for this reason, that the powers of spirits are conjoined to it;²¹¹ for contemplation goes into anything in which the virtue consists of a hidden spirit. The powers of the spirits are fourfold: that is, the senses, which are said to be joined to the world; the spirit of things, to which spirit is attracted; the spirit of perfect, sane, and unbroken contemplation; and the spirit by which works are done by the hands. These three spirits in matter, which exist in intention and effect, are coadunated in perfect contemplation with the senses, which we have said are joined to the world.

The senses attract rays and bring them to those things toward which they are directed, like a mirror that is raised up into the light of the Sun, and reflects his rays into the shadows to either side; it receives the Sun's rays from his light, and projects them into shadowy places; and those shadowy places become bright and illuminated, nor is the Sun's light diminished thereby. This is how the three spirits named above work, when the spirits of motion and rest are joined to the superior world while in contact with the senses; they attract the powers of the spirits of the superior world, and pour them out upon matter. This is the foundation of images, and why they are given that name.

Socrates said that Perfect Nature is the Sun of the wise and its root is light. Certain people inquired of Hermes the sage, asking: "With what are science and philosophy joined?" He answered, "With Perfect Nature." They asked again, saying, "What is the root of science and philosophy?" He said, "Perfect Nature." Then they questioned him more closely: "What is the key by which science and philosophy are opened?" He answered, "Perfect Nature." They then asked of him, "What is Perfect Nature?" He answered, "Perfect Nature is the spirit of the philosopher or sage linked to the planet

211 This seems to be suggesting that the Latin word *ymago*, "image," comes from *in ago*, "I act in it"—a standard kind of medieval analysis.

that governs him. This is that which opens the closed places of knowledge, and by which is understood that which cannot otherwise be understood at all, and from which workings proceed naturally both in sleep and in waking.”

Thus it is clear from the foregoing that Perfect Nature acts in the sage or philosopher as a teacher toward a student, teaching the latter first in simple and easy matters, and then proceeding step by step to greater and more difficult ones, until the student is perfect in knowledge. When Perfect Nature works in this way, according to its own virtue and influence, the intellect of the philosopher is disposed according to his natural inclination. You should understand this, committing it to memory, because from the foregoing it may be concluded that it is impossible for anybody to attain this science except those who are naturally inclined to it, both by their own virtue and by the disposition of the planet ruling in their nativity.

Chapter Seven

Attracting the virtues of the planets, and how we may speak with them, and how their influences are divided among planets, figures, sacrifices, prayers, suffumigations, and propositions; and the state of the heavens necessary to each planet

A certain sage, Athabary by name, said this about the work of the sages in receiving the powers of the planets, according to the observances found in the ancient books of magical operations. When you desire to speak with any planet or ask it for anything that you need, first and above all else, purify your will and your faith in God, and beware especially that you believe in no other; then cleanse your body and your garments of all dirt. Then determine the nature of the planet to which your petition corresponds. When you wish to address the planet to which your petition properly belongs, dress in clothing dyed the color of that planet, and suffumigate yourself with its suffumigation, and pray its prayer. Do all this when the planet is established in its dignities and called superior in its dispositions, for by observing these things, what you desire will come to pass.

Here we will briefly repeat the petitions proper to each planet. Ask Saturn in petitions concerning old people or generous men, senators²¹² and rulers of cities, hermits, those who labor in the earth, restoration of citizenship and inheritance, distinguished men, farmers, builders of buildings,

²¹² Many cities in the medieval Middle East were governed by city senates, as in Roman times.

servants, thieves, fathers, grandfathers, and great-grandfathers. If you find yourself in contemplation and sorrow, or in melancholy²¹³ or grave illness, in anything just named, or in any thing that has already been mentioned as belonging to Saturn, and you ask for something that belongs to his nature, you may seek it from him in the manner we describe below, and you may also help yourself in your petition by means of Jupiter.²¹⁴ The essence of all these petitions is that you should not seek anything from any planet unless it belongs to his dominion.

Seek from Jupiter all that belongs to his portion, such as petitions concerning sublime men, the powerful, prelates, sages, preachers of religion, judges, virtuous men, interpreters of dreams, hermits, philosophers, kings, their sons, the children of their sons, soldier, and cousins; and petitions for peace and profit; and anything similar may be sought from him.

Seek from Mars what is consistent with his nature, such as petitions against soldiers, officials, fighters, and those who busy themselves with warlike acts; and on behalf of friends of kings, and those who destroy homes and citizens, and do evil to humanity, killers, executioners, those who work with fire or in places such as stables, litigators, shepherds, thieves, companions on the road, liars, traitors, and the like. Similar, ask him concerning infirmities of the body from the groin downwards, and also for phlebotomy,²¹⁵ accumulation of gas, and the like. In these latter petitions you may also help yourself with Venus, for the nature of Venus dissolves what is closed up by Mars, and repairs what he damages.

Seek from the Sun those petitions that are appropriate to him, such as petitions against kings, the sons of warriors and kings, exalted people who delight in justice and truth and abhor falsehood and violence, desirous of good reputation and seeking popular acclaim, officials, clergy, physicians, philosophers, exalted people who are humble, perceptive and magnanimous, older brothers, fathers, and the like.

Seek from Venus all things that pertain to her, such as petitions of women, boys, and girls, daughters, and generally everything pertaining to the love of women and carnal copulation with them, art, vocal and instrumental music, telling jokes, and all those who give themselves over to worldly pleasures, those who engage in vices, male and female servants, brides and grooms, mothers, friends, sisters, and all those similar to them, and in these petitions you may also help yourself with Mars.

Seek from Mercury petitions appropriate to notaries, scribes,

213 Melancholia corresponds to the modern concept of depression.

214 While Saturn rules sorrow, melancholy and the like, Jupiter counteracts them, and the powers of Jupiter may therefore be used to balance an excess of Saturnine influence.

215 Bloodletting for medical reasons.

arithmeticians, geometers, astrologers, grammarians, lecturers, philosophers, rhetoricians, poets, sons of kings, secretaries of kings, halfbreeds, merchants, minstrels, lawyers, servants, boys, girls, younger brothers, painters, designers, and those similar to them.

Seek from the Moon all things pertaining to her and attributed to her nature, such as those who petition kings, urban and rural tenants, halfbreeds, messengers sent by land or sea, farm laborers, plowmen, geometricians, stewards, portraitists, mariners and all those who do work pertaining to water, the populace in general, geomancers, fiancees, the wives of kings, youths without beards, and the like.

Next I have determined to write the natures of each of the planets and the things appropriate to them, and what each of them signifies. This begins with Saturn, as before. Saturn is cold and dry, an infortune, destructive, the source of bad and foul odors, proud and a traitor because, when he makes any promise, he betrays it. He signifies farmers, streams, those who work in the earth, controversies, great and long journeys, great and enduring enmities, bringing evils, battles and all things unwanted, and the power to make and work. True speech, hope, blackness, age, buildings, fear, great thoughts, cares, angers, betrayals, sorrows, anguish, death, inheritances, orphans, old places, appraisals, proper elocution, secret sciences, secret meanings, and profound knowledge: he signifies all the foregoing when he is direct in his motion.

When he is retrograde, however, he signifies misfortune, debilities or infirmities, prisons and evils suffered in all things, and if he enters into aspect with any other planet, he weakens it and damages all the qualities of the other planet. If he is retrograde and you ask him for something, what you seek will come about with delays and miseries and great labor. If he is retrograde in any of his dignities, his maledictions are augmented and increased; while if he rises in his powers and dignities, then he will be easier and gentler.

Jupiter is warm and moist, temperate and fortunate (whence he is called the Greater Fortune), and follows Saturn in the order of the planets. He signifies things that are subtly made, the bodies of animals, beginnings, the growth of animals, right judgment, collegiality and equality in all things, perception, gentleness, true speech, truth, right belief, faithfulness, chastity, honor, gratitude, eloquence, the sustenance of good words, good perception and intelligence, the sciences, philosophy, teaching, things obtained by correct reasoning and peace, honor received from the people, improvement in all one's business, fulfillment of petitions, the will of kings, delighting in riches and accumulating them, gentleness,²¹⁶ liberality, sacrifices, helpers of people in all things and all works, delighting in crowds and all crowded places, benefactors of humanity, piety, following and upholding the law in all things,

216 This repetition is in the original, as are those in the lists that follow.

delighting in places of the faithful, people of honest speech, decent ornament, beauty, joy, laughter and much conversation, speaking well and gladly, benign faces, as well as lovers of the good and those who abhor evil, preachers of good words and those who perform all good deeds and avoid bad ones.

Mars is hot and dry, an infortune, destructive, and the cause of evils. He signifies destruction, wicked deeds, depopulation of homes and cities, drying up and damming of rivers, fire, combustion, controversies, blood, all passions while they are being felt, bad and distorted judgment, oppressions, sorrows, manslaughter and all manner of destruction, demolition, lawsuits, wars, battles, terrors, discord between people, anxieties and miseries, pain, wounds, prisons, misery, escape, litigation, stupidity, treacheries, and all things that are cursed without sense or reason—ordinary happiness, lying, ungratefulness, ordinary life, shame, encounters on the roads, landlessness and lack of solace, discords, sharpness and angers, doing things that are prohibited by the laws, fear, ordinary legalities, betrayals, all kinds of false promises and assessments, wicked deeds involving copulation with women in forbidden ways, such as those who desire beasts and other animals and strange women, infanticide and destroying living things and abortion, robbery, treasons and deceptions, all manner of frauds, feeling miserable, brooding, thefts of clothing and shoes, highway robbery, those who break walls by night,²¹⁷ those who break down doors, and evil deeds of every kinds, as well as all things remote from truth and lawfulness.

The Sun is hot and dry, and of mixed good and ill in his influence; he repairs and destroys, and brings both good and evil; he is both a fortune and an infortune. He signifies and reveals perception and intellect, exaltations and high offices, but without fear, and indeed easily, makes men to triumph over their enemies and easily inflict violent deaths on them; he shows those who give great gifts to friends (that is, to those to whom they are appropriate and merited); he destroys those who send many, which are cut off all together, distributes good things and otherwise, and causes both good and evil; those who observe the law, and those who keep promises; to all people, he gives delight in good and pleasant things, great eloquence and giving ready responses in all things; he increases the appetite for amassing wealth, and for people to desire good things, a good reputation in the mouths of the people, and high positions and official posts, making all legality and goodness, and all things that are proper for kings and great men in the world and the mode of living that is necessary to them, as well as all exalted and ornate work with minerals, and making the crowns of kings and sublime things, and making large books.

217 A standard way to break into a house in the medieval Middle East was to apply hammer and chisel to masonry walls at night.

Venus is cold and moist, and a fortune. She signifies cleanliness, splendor, preciousness, word games, delight in music, joy, adornments, laughter, pictures, beauty, loveliness, playing music by the voice or stringed instruments; delighting in marriage, desiring spices and things that have good odors; sending dreams; provoking games of chess and dice; desiring to lie with women and to fall in love with them and receiving promises from them; desiring to appear beautiful, loving liberty, magnanimity of heart, and joy. She abhors anger, brawling, vengeance, and lawsuits; she desires to serve the desires and wills of friends concerning the world's opinion; tends toward false promises; is inclined to cupidity; desires to drink much; incessantly desires much copulation, and of shameful kinds, and to do it in inappropriate places, as women are accustomed to do with one another; delighting in animals and children and in making them good; making things equal; delighting in merchants and living with them and being loved by their women; and that they may be delighted by men. When she is well received, she plays a part in the making of crowns, building stables and working in stone, having sweet speech, disdaining the world and having no fear of it; sustaining people so that neither anger, strife, or discord can be felt by them; it designates a weak heart and a weak will in lawsuits and combat, and signifies desire for all beautiful combinations of things which may be in conformity with the will; making colors and laboring diligently in skills involving them; selling merchandise, spices, and prayers; those who observe the religious law; and those who adhere to sciences and philosophies of forbidden kinds.

Mercury is changeable, permuting himself from one nature to another, and receives the nature of the other planets—that is, he is benefic with benefic planets and malefic with malefic ones. He signifies perception and the rational intellect, fine eloquence, powerful and profound understanding of things, good intelligence, good memory, good perception, and an agile mind apt to learn sciences; those who labor in science and philosophy; understanding how things will happen; arithmeticians, geometers, astrologers, geomancers, magicians, augurs, scribes, grammarians, and smooth talkers; ready understanding of the petitions of the wise, those who labor in sciences and who desire to be exalted by those same sciences; those who want to make books, verses, and rhymes; those who write books, calculations and sciences; those who want to know the secrets of wisdom; expounders of philosophies; merciful and gentle people, and those who love sensation and pleasure; those who waste and destroy their wealth; merchandise; those who buy and sell things; having a part in the judgments and reasonings of people; the astute and deceptive; those who contemplate wickedness in their minds and keep these thoughts hidden; liars and makers of false instruments; fearful of enemies, swift in all works, flitting from the things of one profession to

those of another; busying himself in everything; daring in all works that can be done by subtlety, and desiring to do great things; those who become rich; supporters of their friends and the people who mislead them to illicit ends.

The Moon is cold and moist. She signifies the beginning of works, great cogitations about things, good perception and motion, the best discussions in councils, utterances well spoken, daring in all things; fortunate concerning food that is necessary or desirable; good manners with people; gracious and quick in all actions, clean, moving quickly toward what is desired; having healthy and clear intentions toward people; a great appetite for eating, but a small one for sex and delights with women; turning away from evil so that one may be well spoken of by people; delighting in happy and beautiful things; thoroughly studying high sciences such as astrology, magic, and other secret sciences; faithful spouses, desiring to produce sons and nephews, and to make the society and home of their parents better; loved and honored by people, abhorring iniquity, just in all her works, and according to one of her qualities she signifies oblivion and necessity.

How to speak with Saturn. When you want to speak with Saturn and ask him for whatever you wish, you must wait until he enters into good condition, of which the best is when he is in Libra, which is his exaltation, next in Aquarius, which is the house of his rejoicing, and last in Capricorn, which is his second house. If you cannot have him in any of these three places, put him in one of his terms or triplicities or in an oriental angular or succedent house (among all of which the angle of the midheaven is to be preferred), direct in his course, and in a masculine quarter, being oriental as mentioned above. Beware of his detriment and unfortunate aspects, of which the worst of all is a square aspect with Mars, and do not let him be cadent. The most important point (of which you should take diligent care) is that you should see that the planet is in good condition and quality, and remote from infortunes, because when he is like this, he is like a man of good will and a lively heart and a great and ample mind, and if another person seeks something from him, he cannot find it in himself to deny the petitioner. When the same planet is retrograde in his course or cadent from the angles, he is like a man full of anger and ill will, who is most ready to deny a petition.

When you have placed Saturn in a good condition as mentioned above, and you desire to speak with him and pray to him, dress yourself in black garments; that is, all the clothing on your body should be black, and you should also wear a black cap of the sort that doctors wear, and you should wear black shoes. Then go to a place set aside for these workings, remote from other people, and appropriate to the humbler sort of people, walking with a humble mind and in the fashion of the Jews, because Saturn is the

lord of their conjunction.²¹⁸ Have a ring of iron in your hand, and carry an iron thurible with you, onto the burning coals of which you should put the following suffumigous confection, which is compounded in this way. Take opium, actarag (which is an herb), saffron, laurel seed, caraway, wormwood, lanolin, colocynth, and the head of a black cat, in equal parts. Grind up everything that needs to be ground, blend it with the urine of a black goat, and make pills of it. When you wish to work, put one of them on the burning coals of the thurible, saving the others; then face the part of the heavens in which Saturn is found. While the smoke is rising, say this prayer:

“O exalted lord whose name is great and who stands above the heaven of every other planet, whom God made subtle and exalted! You are the lord Saturn, who is cold and dry, shadowy, the author of the good, faithful in your friendships, true to your word, durable and persevering in your loves and hatreds; whose knowledge reaches far and deep, truthful in your words and promises, single in your operations, solitary, remote from others, near to suffering and sorrow, far from joy and celebration; you are old, ancient, wise, and you abolish knowledge of good things; you are the author of good and of evil. Miserable and tormented is he who is made unfortunate by your infortunes, and fortunate indeed is he who is touched by your fortunes. In you God has placed powers and virtues, and a spirit causing good and evil. I ask you, father and lord, by your exalted names and wonderful deeds, that you do such and such for me.”

Here say the petition you wish to make, and cast yourself to the earth, with your face always turned toward Saturn, and with humility, sorrow, and gentleness. Your intention ought to be clean and firm in the matter about which you propose to ask, and you should repeat the foregoing words many times. Do the aforesaid in Saturn’s day and hour, and know that your petition will be effectually fulfilled.

There are other sages who pray to Saturn with different prayers and suffumigations, and the latter are composed as follows. Take southernwood, bericus seeds, juniper root, preserved dates, and cashew nuts, in equal parts. Grind them up and mix them with good wine well aged (that is, many years old). Make pills of the mixture, and save them for use. When you wish to do the working, do as we have said above, and put some of this suffumigation in a thurible, while facing Saturn. As the smoke rises, say:

“In the name of God and in the name of Heylil,²¹⁹ who is the angel to whom God has assigned the powers and potencies of Saturn in all things

²¹⁸ According to medieval astrology, each of the world’s religions came into being due to a particular conjunction of the planets, and so each faith has a ruling planet, the lord of its conjunction.

²¹⁹ Isbil in the Arabic text.

accomplished by cold; you who are in the seventh heaven; I invoke you by all your names, which are, in Arabic Zohal, in Latin Saturnus, in the Persian language Keyhven,²²⁰ in Roman Coronez, in Greek Hacoronoz,²²¹ in Indian Sacas;²²² by all these names of yours I invoke you and call to you. I likewise conjure you by the name of God the exalted, who gives power and spirit to you, that you will listen to me and accept my prayer with the obedience by which you obey God and His dominion, and accomplish such and such for me."

Here speak your petition, with the suffumigation continually being on the coals of the thurible. When you have said the aforesaid once, throw yourself to the ground facing Saturn, for this is consistent with his nature. Repeat the foregoing words, and then make a sacrifice to him.²²³ Behead a black goat, and collect and save its blood; extract its liver and burn the liver to ashes in fire, and keep the blood. When you have done this, what you desire will come to pass.

When you wish to speak with Jupiter. If you wish to speak with Jupiter, put him in a good condition as we have said before concerning Saturn. Dress yourself in yellow and white garments, and go to a place that you have set aside for these workings, humbly and gently, in the manner of hermits and Christians, with a belt tied around your waist and a crystal ring bearing a cross on your finger, and wear a white cap. Take one thurible made of the metal of Jupiter,²²⁴ in which you put burning fire. A suffumigation of the following sort is put into it. Take classa, storax, stalks of columbine, peony, calamus root, pine resin, and hellebore seed in equal parts. Grind them to powder and mix them with old pure wine (that is, aged for several years), and make pills of the mixture. When you wish to do a working, do as we have said and cast one of the pills into the fire in the thurible. Turning toward the part of heaven where Jupiter is, say the following.

"May God bless you, Jupiter, blessed lord, who is the greater fortune, warm and moist, equitable in all your works, affable, beautiful, wise, truthful, lord of truth and equality, far from all evil, merciful, lover of those who uphold religions and serve them, who thinks little of the things and vices of this world, delighting in religions and religious services, exalted of mind, doer

220 Kewan in the Arabic text.

221 "Roman" in Picatrix means the Greek dialect of the Byzantine (Eastern Roman) Empire, while "Greek" is the dialect of the Christian communities in the Muslim world. The names for Saturn in both dialects are descended from the classic Greek Κρόνος, Kronos, and are given as Kronos in the Arabic text. These names generally suffered much garbling in their passage through Arabic and Latin.

222 Sanasara in the Arabic text.

223 Most of the rituals in this chapter include animal sacrifices, which were standard practice in classical Pagan religion.

224 This is traditionally tin.

of good and free in your nature, high and honored in your heaven, lawful in your promises and true in the friendships you have. I conjure you first in the name of God Most High who has given you power and spirit, and by your good will and lovely effects, by your noble and precious nature, that you will do such and such for me.” Here name your petition. “For you are the source of all good and goodness, and the maker of all good things. Therefore you hear all petitions that are of goodly form.”

There are other sages, however, who pray to Jupiter with different prayers, and suffumigations, and their suffumigation is made as follows. Take common fleabane, frankincense, nettle tree, equal parts; three parts of myrrh, and two parts of clean raisins. Grind everything that needs to be ground, mix it together with wine that has been aged for many years, and make into pills that can be saved for use. When the working is done, one of the pills is to be put in the thurible as we have said already concerning Saturn. Dress yourself in the manner of a friar or a monk, and upon your neck place one of the books of Scripture. Go humbly and meekly to the place where the working is to be done. Turn your face toward the heavens, toward that part where Jupiter is, and say the following.

“O angel Raucayehil,²²⁵ whom God has set beside Jupiter! You, Jupiter, are the greater fortune, perfect, and the maker of good and of the perfection of all things. You are perceptive, wise, and great of intellect, far from all evil works and all malice and turpitude. I invoke and call you by all your names, which are, in Arabic Misteri,²²⁶ in Latin Jupiter, in Persian Bargis,²²⁷ in Roman Dermiz, in Greek Rauz,²²⁸ and in Indian Huazfat.²²⁹ I conjure you by the spirits and powers that God placed in you, by the obedience with which you obey Him, and by your virtues and marvelous effects and by your good, radiant and pure nature, that you do such and such for me.” Here you should say your petition. Prostrate yourself to the ground and pray, and repeat the aforesaid often and many times. Afterward, take a white lamb and behead it and burn it completely, and eat its liver. Then it will be as you have asked.

There are others, however, who pray to Jupiter without suffumigating so that they may be safe from tempests on the sea. Thus said Rhazes, in his book of metaphysics: to escape in time of peril on the sea, turn to face Jupiter, when he is at the midheaven, and say the following.

“God bless you, noble planet, exalted star, precious and honored! In you God placed powers and spirits that accomplish good, and give form to the

225 Rufjail in the Arabic text.

226 Mustari in the Arabic text.

227 Birgis in the Arabic text. A Roman name, Hurmuz, is also given in the Arabic text.

228 Zeus in the Arabic text.

229 Wihafati in the Arabic text.

bodies of the universe as they appear in the divine law, and give life, and help those who sail the sea, and preserve their lives. I ask you, by the strength that God put in you, that you grant your light and spirit to me, whereby I may save myself, and cleanse and purify my nature, so that my perceptions and spirit may be illuminated, so that I may be able to know and understand things." If your work be properly performed, you will see the similitude of a candle burning before you, and if you do not see this, you will know that your working was not done correctly. Repeat it until you see the candle burning as just mentioned, and it will be as you desire.

But the consensus of the greater number of sages is that you should face toward the part of the heavens where Jupiter is, and say, "May God bless you, Jupiter, planet of perfect and noble nature, exalted, honored, precious, and benign lord, warm and moist and similar in your nature to air, equitable in your works, wise, truthful, lover of religion, wise and learned and lover of those who believe and keep the faith, ruler of truth and the law of truth, greater fortune, shining, perfect, direct, equal, just in your judgments, pious, exalted, honored, disdainer of the sciences of this world, exalted of mind, greatly delighting in grand and sublime things and those that are of your nature and mind, faithful in speech and promises, true in your friendships, perfect in goodness and far from all malice and sin; pure one who fears God, giver of the spirit of fortitude and lord of good and true laws, far from every evil deed and word (for your thought and intention is to uphold the law with perceptiveness, gentleness, intelligence and acuity), delighter in the wise and in wisdom, interpreter of dreams, lover of those who uphold religion, sustainer of your friends and those who cling to them, you who triumph truly and directly, delighter of kings, sublime men, soldiers and rulers, gatherer and accumulator of riches so that they may be given away in the service of the people and God and that which pleases Him, benefactor of humanity, helper of those who obey the laws and commandments of God, keeper of promises and of the words of the law, lover of crowds and populous lands and populated places, helper of pious people and communities, keeper of fidelity, good omens, words, beautiful affections, jests, laughter, long speeches, good manners and sense, lover of lying with women in a proper way and according to the laws, abominator of all evil deeds opposed to the laws, distinguisher of good deeds to which we ought to attach ourselves; you command us to abhor wicked deeds and keep far from them.

"May God bless you, O planet that is helped by God; to you God has given piety and goodness. To pure spirits working with God and living in his service, you distribute good things and keep them from every evil and worldly thing by your solicitude. In the waves of the stormy seas, you are the helper of those who call upon God. I ask you, out of your goodness aforesaid, to

illuminate us and our sons and our associates with your light, and to deign to help with your high and honored powers and spirit, which God has placed in you, that by this spirit we may be able to preserve our bodies and our activities, and acquire wealth; and we may be able to put away from ourselves evil thoughts, sadness, and misery; nor may we have misery in this world, or sorrowful thoughts; but that we may live a good life in great and perfect abundance, and do works pleasing to the Lord our God; and that by your powers and spirit you may fortify our bodies so that in health, without any infirmity or suffering, they may be made to preserve our lives, and all infirmities and occasions of evil may be kept far from us.

“Infuse in us, sublime, noble and exalted spirit, your virtue, that we may thereby be honored by all people, that they may hold us in reverence and fear, and please us, and from them and the earth as well as from those of our people who seek to harm us, we can draw away so that they cannot do anything by their speech or actions to cause us harm. Let us also draw ourselves away from every evil that may be done to us by any person or beast, and let us be able to have divine grace and your love, that we may be wholly sheltered by your spirit and virtue, and defend us by your good and beautiful shelter, and regard us by a favorable aspect, and by this let us be defended against all this world. Let those who speak ill of us and their maledictions of every kind be held far from us, and let their eyes be darkened so that they cannot see our traps and deceptions, nor say anything evil of us, nor seek to do any harm to us, nor be able to blame us for any evil deed or word. By the noble and exalted virtue of your spirit may we be defended and sheltered, and thus gaze upon the hearts and minds of people so that all those who behold us shall be terrified by our appearance and be abashed, while by them we may be illuminated and honored as the rays of the sun, which are exalted, sublime, and honored above everything of this world.

“Grant the help of your strength and spirit to us, so that we may have thereby the perception and intelligence to understand divine laws, and to be able to keep them and be helped by them, and that we may be pleasing unto God and ready to do his service, as we ought to be. So shelter us with the strength of your spirit that we may be helped and defended by it, and by the divine God, our Lord, we may be able to attain knowledge, and by His grace be enabled to enter therein; and may He protect and defend us from the maledictions of the Earth, and draw us away from the tastes of this world, and so purify our senses of the superfluities of nature that they may be joined to the natural senses,²³⁰ by which we may obtain the sublime and exalted knowledge of God and His grace. By your good and upright spirit, so guide

230 That is, that the senses may be so purified so that they reflect the universe truly.

and lead us that our spirits may be cleansed and purified of all superfluity and sin, and may be made clear, and remain inwardly unshaken by all the evil tastes of the world, sin, and impurity, and be protected by your power and spirit, so that they may attain to the high source of spirit and perception, and with the spirits of the angels and divine grace remain eternally in the service of God.

“For by you our wills are withdrawn from all corruptible things, that we may attain to eternal things. But may God in His mercy pardon and remit our sins, misdeeds, and maledictions, that our spirit be united with the things similar to Him and divided from things contrary to Him, that we may be able to understand, without any confusion, our nature, our forms and figures, and our proper names, that we may be able to rest in our spirits from all misery. Cleanse our spirits from all the juices of nature, and in this way grant that we may be able to obtain the good things of this world as well as the next. Amen.

“For I invoke you by all your names, that is, in Arabic, Misteri;²³¹ in Persian, Bargis;²³² in Latin, Jupiter; in Roman, Harmiz;²³³ in Greek, Biuz;²³⁴ that you may listen to my prayer and hear my words, and that you will deign to fulfill my petition. I conjure you by the name Raubeil [Rufija’il], who is the angel whom God placed beside you to complete the virtues and powers of your spirit and your effects; and by the names²³⁵ Deryes, Ahatyz, Mahaty, Darquiz, Themiz, Carueyiz, Dehedeyz, Carnaduyz, Deme, and by the oldest works of the world, ancient and exalted above all others, which is without beginning or end, and is the principle of all things. By all these names, then, I conjure you, that you may listen to the prayer I have spoken and to my requests, and fulfill the petition I have made to you, and purify my mind toward you. I ask you for these few and limited things for us on account of the fragility of our nature and our deeds, and I return in all my doings to you and to your spirit, which cleanses and purifies my mind toward you, and disposes me toward you, that with humility and benevolence what I ask will be granted, and that I may be preserved by your name and spirit. For I know and understand your lordship and power, and am obedient to them. May you hear my prayer and words, on account of your goodness, and hear all my petitions, so that they may be made by me without any defect, and those which in our petition we have forgotten to ask for, you will deign to fulfill.

“Grant us a share in your goodness and nobility, and protect us with your spirit and the honored light of your noble mind, so that thereby we may

231 Mustari in the Arabic text.

232 Birgis in the Arabic text.

233 Hurmuz in the Arabic text.

234 Zeus in the Arabic text.

235 These names are respectively Darjas, Hatis, Magis, Daris, Tahis, Farus, Dahidas, Afridus, and Damalus in the Arabic text.

have the power by which we may make all our dealings upright, and come into wealth. Draw us and our means away from the cravings of people, that thereby we may acquire the love of the people, so that our dealings with them may be well received, and that they may be obedient to our judgments and all our commands. May we be able to gain the grace and favor of kings and outstanding men and even our enemies, and have the reputation of being upright and honest in all our deeds and words; and let us perceive in our hearts the pleasures and vices of the world. May it please you to fulfill all the petitions we have already made by your might and the precious, noble, and exalted spirit which God has placed in you to accomplish good and to have pity on creatures and to distribute the requirements of life to the people of the world.

“I ask you by your pity, and by your great and honored nobility, and your noble and precious deeds and the light you have received from our God, who is the Lord of the Universe, that you may hear this prayer of mine, and turn toward me, and grant what is in my heart and mind even though I do not bring it forth in speech. Grant virtue and intelligence to me, by your powers and spirit, so that I may know that my petition to you has been well received, and reveal that you will help us according to your pity, so that cares and sorrow may be cut off from us. Grant to us, from your enduring good fortune, good fortune that will endure with us for all time. For I conjure you by your names and your pity, goodness, and nobility, that you may be my advocate in the presence of the Lord our God, the Precious One and Lord of the Universe, that my petition may be effectually fulfilled, and I may easily and without effort or sorrow obtain all that I seek; and also receive grace from kings and rulers of the earth and powers in the earth and all rational and irrational creatures. I conjure you by the Lord our God, who alone is God in this world, the world that is gone, and the world that is to come, that I may ask from you and your noble powers all that my prayer seeks, that you may receive complete blessings from the Lord of the Universe, and grace unto the age of the ages. Amen. And having a pure and blessed mind toward the Lord our God, Amen.”

Now the sages who are experienced in this science have said of whoever does the foregoing working as we have just described it, saying everything that we have hitherto said, that the virtue and power of the spirit of Jupiter will reach out to him, and all his petitions will be fulfilled in the world, and for the whole circle of that year he will be healthy and safe from harm in his body, without detriment or infirmity, and all people will be obedient to him, and everything that he proposes to do will be accomplished easily, effectually and diligently, and he will be welcomed by people everywhere, especially if Jupiter is strong in his nativity. You should know that the more humbly and

gently you proceed when you do the foregoing working, the better it will be, while keeping your mind pure and clean and withdrawn from all things of this world, neither thinking about mundane matters nor occupied by anything except the working itself. Prostrate yourself to the ground, turning your face toward Jupiter and making your prayer humbly, and you will have great help fulfilling your petitions in all things.

When you wish to pray to Mars. When you wish to ask Mars for something, and speak to him and honor him, put him in a good condition as we have said before concerning Saturn. Dress yourself in red garments, and put a red linen or silk cloth on your head as well as a red skullcap, and hang a sword from your neck, and arm yourself with all the weapons you can carry; and dress yourself in the manner of a soldier or a fighter, and put a bronze²³⁶ ring on your finger. Take a bronze thurible with burning charcoal, in which you should put the following suffumigation.

Take wormwood, aloes, squill, spurge, long pepper, and watercress in equal amounts. Grind them up and mix them with human blood. Make pills of this, which you may set aside for use. When you wish to begin working, put one of them into the thurible, which you have brought with you to a remote place specially set aside for this working. When you have arrived there, stand upright on your feet and speak secretly, boldly, and without any fear, facing the south, Mars being fortunate and in good condition as we have said already about the other planets, and these same rules should always be observed. As the smoke rises, say the following.

“O Mars, you who are a honored lord and are hot and dry, mighty, weighty, firm of heart, spiller of blood and giver of illnesses thereto! You are strong, hardy, acute, daring, shining, agile, and the lord of battler, pains, miseries, wounds, prisons, sorrows, and mixed and separated things, who has no fear or contemplation of anything, sole helper in all your effects and in investigations thereof, strong in calculation and will to conquer and to seek after fortune, cause of lawsuits and battles, doer of evil to the weak and the strong, lover of the sons of battle, vindicator of wicked people and those who do evil in the world. I ask of you and conjure you by your names and your qualities that exist in heaven, and by your slayings, and also by your petitions to the Lord God who placed power and strength in you, gathering them in you and separating them from other planets that you might have strength and power, victory over all and great vigor.

“I ask you by all your names, which are: in Arabic, Marech;²³⁷ in Latin,

236 Or a copper ring; the Latin word *aes* can mean either one. All other references to bronze in this section may be understood similarly.

237 Mirrih in the Arabic text.

Mars; in Persian, Baharam;²³⁸ in Roman, Bariz; in Greek, Hahuez;²³⁹ and in Indian, Bahaze.²⁴⁰ I conjure you by the High God of the Universe, that you may hear my prayer and attend to my petition, and furthermore see my humility and fulfill my petition. I ask that you will do such and such for me." Here say whatever your petition may be. Then say: "I conjure you by Raucahehil,²⁴¹ who is the angel whom God has set beside you to complete your affairs and effects." Always, when you say the foregoing, the smoke from the thurible should continue to rise, and you should repeat the foregoing many times, and ask for what you wish. Then behead a leopard, if you can get one, and if not, a mouse, which when you have beheaded it, you should burn it as we have already said for others, and eat its liver. That which you desire shall be accomplished.

But when you want to ask for the return of something that has been taken from you by an enemy, or an enemy has done evil to you and you want to be avenged on him, arm yourself with weapons and dress yourself as we have already said, and go to a place as noted above carrying the thurible and suffumigation with you. As the smoke rises, say the following:

"O Mars, who is of the nature of ardent flame, author of wars and labors, who presses down the exalted and hurls them from their dignities and estates; igniter of fury, wrath, and ill will in the hearts of the wicked; maker of mortality, killing of people by one another, shedding of blood, and incest with women, and cause of the sublimity and elevation of one person over another, and of offense and defense! I ask now that you protect and defend me, who is united with you in all these things. You are strong, hot and powerful in your works, nor do you draw back from whatever you seek and require. I ask you by all your names, manners, works, motions, and ways that are in your heaven, by your light and your dominion and the virtue of your realm, that you will attend to me and hear my petition.

"I have been vanquished by such and such a person, who out of his pride and willfulness caused and sought to cause iniquity to me. You are the commander of all those who turn to you, you enact and fulfill petitions made to you. I ask you by the light, strength, and power placed in you by God, the Lord of all the world, that you may send one from among your furies against this my enemy so that he may be separated from me, and direct his thoughts so that he may not remember me or think of me, and send against him pains and miseries and great vengeance and harm of such a kind that I will be able to receive from him what he took from me, and that his hands and feet may

238 Bahram in the Arabic text.

239 The Roman and Greek names are both Ares in the Arabic text.

240 Angara in the Arabic text.

241 Rubija'il in the Arabic text.

be cut off by me, and that he may receive every evil and misery from me, as well as the wrath and fury of the king; that his body and his wealth alike be given by me to thieves and robbers; and let him suffer in his body from sores and fevers and blindness of his eyes and deafness of his ears; and let all his senses be destroyed so that he is made blind, deaf, and mute, and contracted in all his limbs; and give to him pains and protracted miseries, and spoil food and drink and every flavor for him; and let him be deprived of life, and inflict on him every kind of misery and pain; and on his body, wealth, children, and associates inflict vengeance, and the wrath and fury of the king; pour out on him the enmity of his neighbors and his parents, and let thieves have his lordship and lands, and pursue him wherever he goes by land or sea. Let all the aforesaid be effectually accomplished, that he may be hurled down from his office and estate.

“You it is who are the doer of strong, furious, and evil works. I conjure you by your strengths and by your evil and strong effects on those who change, alter and corrupt all generated things, and on those who act against mariners and do evil to people, and all who labor in these works of yours. I conjure you that you may listen to my petition and I ask that you will be strong to fulfill it and that you pour out my misery and the evil works that the man about whom I pray to you has done to me. I conjure you by Raubeyl,²⁴² who is the angel whom the God of the Universe set beside you to complete all your effects and potencies. I conjure you by your spirit, that spirit which condemns sailors on the sea, and by the power that you pour out into the hearts of furious men and lovers of war, and slayers of one another, and those who enter into arduous deeds and the bitterest of wars. By all this I conjure you that you will hear my prayer and direct your attention to my affairs, and grant the strength of your spirit to me, who has set out the prayer you hear; and may you receive perfect honor from God, who is the Lord of all the Universe. You are the commander of good and of good events, and the doer and maker of evils, inflicting pains and miseries on those who deserve them. Amen. Amen.

“I furthermore conjure you by the names²⁴³ Dayadeburz, Hayaydez, Handabuz, Maharaz, Ardauz, Beydehydiz, Mahydebiz, Deheydemiz, by all which I conjure you that you will grant my petition, and attend to my requests, and have pity upon my lamentations and tears, and heal my injuries, and protect and defend me from the malice and treachery of this person and others who seek to do harm to me. I conjure you by the high God of the entire firmament, the Lord of great power and dominion, namer of the

242 This is again Rubija'il in the Arabic text.

243 These names are respectively Dagidijus, Hagamadis, Gidijus, Maras, Ardagus, Hidagidis, Mahidas, and Dahidamas in the Arabic text.

prophets and the lord of good, giver of all life on Earth, who created life and death, end and persistence. He indeed it is who remains and endures for the infinite age of ages, without beginning or end; by Him I conjure you that in this hour and time you will fulfill my petition. Amen.”

Repeat these words many times, saying them over the smoke of the thurible, and your intention will be fulfilled. If you behead one of the beasts of Mars mentioned above and burn it in the fire and do with it as is done with the others, you will be the more certain to have your petition fulfilled.

To avenge yourself on an enemy. The ancient sages used to do this working in the proper manner to the star of vengeance, which is near the pole: that is, Benethnays,²⁴⁴ which belongs to the constellation of the Great Bear. They made their prayer in the following manner.

When you have an enemy who does evil to you or seeks to do the same, and you wish to send him pain and misery so that he will no longer think of you, so that you may be able to avenge yourself by this working, go into a house that you have constructed for this purpose, and face the part of heaven where Benethnays then is. Cast the suffumigation described below onto the burning coals in the thurible. While the smoke rises toward the world above, say the following.

“May God bless you, great Benethnays, you who are exalted in your place and beautiful in the firmament. I call and conjure you by the power that God, the founder of all things, has placed in you, that you will send to such and such a person, a spirit that will enter into his body in such a manner that his body will be bound and knotted up so that all his members will be accursed and all his senses returned to nothingness, so that he shall altogether lack sight, hearing, and every sensation, motion, speech, eating, drinking, delight in anything, and life itself, and that you, O star Benethnays, may hurl him down to death and pour out on him every kind of misery, in every part of him; let his eyes behold only labor and sorrow, the wrath and fury of kings and the victory of his enemies and of wild and domestic beasts; command him to suffer malevolence from his neighbors and parents, and send harsh and manifest vengeance swiftly upon him in all things; destroy his body and house, destroy him by casting him down from high places, make his eyes start from his head, break his hands and feet, destroy all his members, and inflict upon him the strongest and most extreme miseries and the harshest punishments that a human being can suffer; turn him away from the God of mercy and pity, nor have any pity upon him, nor remove any impediment from him; and all that I have said, do swiftly.

“My mind is freely set on you on account of the great injuries I have sustained from him and the evil that he has done and sought to do to me

without any reasonable cause. You are the star that effectually accomplishes petitions and supplications made to you, and protects those who have recourse to you. Therefore I ask you to pour out your power and spirit on the aforementioned person with great fury and wrath, and send all the aforesaid punishments on him swiftly, that he may have pains, miseries, and great sorrows, and be maltreated and despised by everyone who sees him, and pour out on him great infirmities and sorrows in all his members, and inflict changes upon him so that he suffers all the pains and miseries I have described to you. I therefore conjure you by your power and spirit that you will remember my petition, and mourn for my tears, and grant to me your spirit, power, and understanding, that I may know that you have effectually heard my petition. I likewise conjure you by God of the great firmament and exalted powers, and by Him, that is, who has dominion and power over all creatures of heaven and earth, who is God himself, to hear my petition, and I now ask you to accomplish it punctually by the name of that High Lord who is God, and by His power and His virtue, that you accomplish my petition and closely consider my speech and words.”

When you have said all the preceding in this way, prostrate yourself to the ground, and repeat the same words many times. Do this continually while the smoke rises from the suffumigation, which is made as follows. Take storax, nutmeg, holly, and aloes wood, one ounce each, and spikenard and mastic, three ounces each. Grind it all and mix it with the best wine, and make pills of it. You may set it aside to use whenever you want to work with the polar stars.

When you want to pray to the Sun. When you want to pray to the Sun and ask anything from him, such as asking for grace from the king, and the friendship of lords, and lordships and how to acquire them, make the Sun fortunate and put him on the ascendant, and do this in his day and hour. Dress yourself in royal vestments of yellow and golden silk, and put a crown of gold on your head, and likewise a golden ring on your finger, and equip yourself in the manner of the great men of the Chaldeans, because the Sun is the lord of their ascension. Go into a house set apart and dedicated to this work, and place your right hand on your left, and face the Sun with a modest and humble expression, the way the timid and modest look. Take a thurible of gold and a handsome rooster whose neck is beautiful, and on its neck put a little burning candle which is set on top of a single piece of wood the size of the palm of your hand. In the fire in the thurible put the suffumigation, which will be described below. When the Sun rises, turn the rooster to face him, and with the smoke ascending continually from the thurible, say the following.

“You who are the foundation of heaven and are exalted above all the stars

and all the planets, holy and reverend, I ask that you may hear my petition, and grant to me the grace and friendship of such and such a king and other kings as well. I conjure you by Him who gave you light and life. You are the light of the world. I invoke you by all your names: that is, Arabic, Yazemiz;²⁴⁵ in Latin, Sol; in Chaldean, Maher;²⁴⁶ in Roman, Lehu;²⁴⁷ in Indian, Araz.²⁴⁸ You are the light of the world and its illumination; you stand in the middle of the planets. You it is who cause generation in the world by your virtue and heat; from your sublime place. I ask you for your exaltation and will, that you may deign to help me so that this king and certain other kings of this world shall put me in an exalted and sublime position, that I may have dominion and exaltation just as you are the lord of the other planets and the stars, who receive their light and illumination from you. I ask you who are the foundation of the whole firmament, that you will have pity upon me, and listen to the words and prayers I say to you." While the smoke rises, you should say the above words.

The suffumigation that is necessary for this work, however, is that which we call the hermits' suffumigation, and this suffumigation (as the ancient sages say) has great and marvelous effects. It is compounded of 31 spices, and its composition is as follows.

Take common fleabane, bdellium, myrrh, opium, elecampane, and cicely, 7 oz. each; nettle tree, lavender, and peeled pine nuts, 3 oz. each; orris root, cardomel, cardamom, aromatic calamus, frankincense, and mace, 5 oz. each; dried roses, saffron, spikenard, caper root, and cinquefoil, 4 oz. each; aromatic coltsfoot, balsam grains, and mother of thyme, 9 oz. each; 1 oz. of squill; 2 lbs. each cucumber seed, cardamom, terebinth, powdered dates, and peeled raisins; and 5 lbs. clarified honey. Grind everything that needs grinding, mix with the best wine, and make into pills; and reserve these for the operations of the Sun, suffumigating with them when you pray the aforesaid prayer to the Sun. When you have finished, behead the rooster and eat its liver. Do everything as we have said elsewhere, and you will have your desire.

The suffumigation and prayer of the Sun, however, may be done better in this way. Dress yourself in clothes of the kind already mentioned and prepare yourself in the way we have described above, and put the following suffumigation in the fire of the thurible. Take saffron, storax, frankincense, nutmeg, litharge, wild pomegranate flower, aloes wood, and saxifrage in equal parts. Powder and mix them, and make pills which you may set aside for use. When you do the working, put one of the pills on the burning coals of the

245 Shams in the Arabic text.

246 This name is given as Mihr, and identified as Persian rather than Chaldean, in the Arabic text.

247 Helios in the Arabic text.

248 Aras in the Arabic text.

thurible. While the smoke rises, say the following.

“May God bless you, Sun, you who are fortunate and the greater fortune, hot and dry, luminous, resplendent, noble, beautiful, exalted, and honored king over all the stars and planets. Power of beauty, subtlety, good disposition, truth, wisdom, knowledge and riches, which by your virtue are acquired, and in you are made strong. You are the lord of the six planets, which are governed by your motion, and you reign over them and have kingship and lordship over them, and they are obedient to you and depend on your aspect, so that when their motion is conjoined with yours, at once, obedient to you, they overflow with your light; and when they are corporeally conjunct with you their rays are consumed, and they are wholly concealed by your face, and all of them shine by your light, virtue and splendor. You have power over them all. You are king, and they are vassals. You give light and power to them all, and they receive fortunate influences from you and do fortunate things when they aspect you with a favorable aspect, and when they aspect you with an unfortunate aspect, they lose their fortunate influences and become infortunes. No one can possibly perceive all your good and noble qualities, which are infinite to our intellects.”

When you have made the foregoing allocution in this way, prostrate yourself to the ground facing the Sun, and repeat the foregoing words many times. Make a sacrifice of some animal of the Sun according to what we have said about the superior planets, and you will have your desire.

Another prayer to the Sun, which the sages say is for kings, powerful people, and exalted people when they have been separated from their power and realms and wish to return to their original estate. When you wish to do a working for this or a similar purpose, first put Scorpio on the ascendant, with the Sun forming an aspect to Mars. Take a thurible of gold, and put burning coals with it; and hold grains of amber the size of a fava bean in your hand, and cast them into the fire of the thurible one after another. As the smoke rises toward the Sun (that is, when he is in the middle of the sky), turn toward him and say the following.

“O Sun, you who are the source of riches, the increment of power, the life of decoration, the root of exaltation and the beginning of every good thing! I place all my will on you, and with it place myself wholly in your hands. I beseech you on account of my decline and fall and the diminution of my power, and because people rejoice over me and do not respect me according to my estate. I conjure you by the exalted Lord God, who is the mover of your movements and the giver of your power, by whom you are able to complete your acts, and by the obedience with which you obey the same Lord, and by the reason you have to help and save by projecting yourself and your will (that is, to those who pray to you and supplicate you with a clean

and unblemished will) and by the dominion and power that the Lord has given you above all other planets, that you hearken to me, and free my mind, and remove from it troubled and sorrowful thoughts, and restore me to my power, estate, and lands, and grant that one in particular of the people of this world shall fall under my obedience and domination; for you are worthy to distribute your power, fortitude, exaltation, and nobility, by which I shall have fortune and power to work upon all things so that they may be obedient unto me.

“I conjure you by your concealed and hidden nobilities, and by the help that you have in ordering motions, and by the influence, power, strength, and works that you have in the generation of things in the world, and by your pity which touches the poor, and by your fortune which touches the great, and by your fidelity and lawfulness which you have toward the Lord God, who gives power to you, and by your duty to help those who flee to you and call to you, and by the paths and passages of heaven which have no similitude on Earth, that you hear my prayer and understand my request and listen to my words and effectually accomplish my petition. All those who have a clean and unblemished mind toward you will have perfect salvation.”

Say this while wearing the clothing that we have described above, standing with your face toward the Sun, and observing all the other things touched on earlier, you will have your desire.

When you want to pray to Venus. When you want to pray to Venus and ask her for something among those things that pertain to her, see that she is far from the infortunes, direct and not retrograde, and in good condition. Then dress yourself and adorn yourself in one of two manners, of which the best is the garments and ornaments of the exalted men of Arabia.²⁴⁹ Dress yourself in white garments, and wear a white cloth on your head, which is their sign. The other manner is to adorn yourself entirely as a woman. Dress yourself in a long garment of silk and gold mixed together, precious and beautiful, and on your head wear a crown ornamented with pearls and precious stones, and on your hand wear a golden ring ornamented with a pearl, and golden bracelets on your wrists; and in your right hand hold a mirror, and in your left carry a comb. Place before you a jug of wine, and sprinkle your garments with powdered aromatic spices and sweet-smelling things and nutmeg, as women do. Then take a thurible of gold alloyed with silver, and put burning coals into it; onto these put the suffumigation we will describe shortly. As the smoke rises, say the following.

“May God bless you, O Venus, you who are queen and fortune, and are cold and moist, equitable in your effects and complexion, pure and lovely

²⁴⁹ Islam was traditionally ruled by Venus, as suggested by the green flag bearing the evening star alongside the Moon, which is its traditional banner.

and sweetly scented, beautiful and ornate. You are the lady of adornment, of gold and silver; you delight in love, joy, ornaments and jests, elegance, songs and music that are sung or played on strings, written music and songs played on organs, games and comforts, rest and love.²⁵⁰ In your effects you remain equal. You take delight in wine, rest, joy, lying with women, for in all of these your natural effects consist. I invoke you by all your names: that is, in Arabic, Zohara;²⁵¹ in Latin, Venus; in Persian, Anyhyt;²⁵² in Roman, Affludita;²⁵³ in Greek, Admenita;²⁵⁴ in Indian, Sarca.²⁵⁵ I conjure you by the Lord God, the lord of the highest firmament, and by the obedience you offer to God, and by the power and lordship He has over you, that you listen to my prayer, and consider my petition, and do such and such for me." Here speak your petition. "And I conjure you by Beyteyl,²⁵⁶ who is that angel whom God has set beside you to complete all your powers and effects."

When you have said the foregoing, prostrate yourself to the ground toward Venus, and repeat the foregoing while you remain prostrate to the ground. Then raise yourself up and repeat the foregoing words again. When this is done, behold a pigeon and a turtle-dove, and eat their livers; their bodies are to be burned in the thurible that has already been mentioned. While you do the aforesaid, let the suffumigation be in the fire of the thurible. The composition of this suffumigation is this. Take aloes wood, gall, costus, saffron, opium, mastic, poppy hulls, willow leaves, and orris root in equal parts. Grind them all and mix them with rose water; make from this pills the size of a fava bean, which you cast into the fire of the thurible when you perform this working as described above.

A prayer to Venus for love. You can also create love between two people and between husband and wife in this way. Dress and adorn yourself as we have said above, and see that the condition of Venus and the other planets is as described above, and put into the fire the following suffumigation. Take gall and long pepper, 5 oz. each, and raisins, frankincense, and mastic, 3 oz. each. Grind them all and mix them with rain water, and make pills the size of a fava bean, which you throw on the coals one after another, and so on until you reach the end of the working, nor should the smoke be absent at any point during the working. While the smoke rises, say:

"O Venus, you who are the spirit of live and the ordainment of friendship and the adornment of conjunction! From you proceeds the power of

250 The repetition is in the original.

251 Zuhara in the Arabic text.

252 Anahid in the Arabic text.

253 Aphrodite in the Arabic text.

254 Tijanija in the Arabic text.

255 Surfa in the Arabic text.

256 Bit'ail in the Arabic text.

enjoyment and love, and from you flow good friendship and mutual delight among people, and from you, having been accumulated by you, the spirits of good desires and evil desires redound. From you proceeds the root of the conjunction of love between men and women. From you is the root of generation. You draw the spirit of one person toward another, and by you they are united; by love their spirits are disposed toward one another, and by your virtue love is generated. O Venus, you who are lovely, you who give the virtue of the conjunction of love, by which you desire those who seek you!

"I beseech you by your names, and by the sublime and exalted name of God, who created you and moves you in your heaven, that you may listen to my prayer and petition, concerning the ill will that such and such a person has and wishes to have toward me, and the misery, labor, and sorrow that are from their²⁵⁷ enmity and ill will, and that have diverted good things from me—this is the reason why I am conquered. I ask and supplicate that you turn the aforesaid person toward me, along with their love and friendship, and I ask that you send your spirits and powers upon them and their spirit, and upon the essence of their spirit, their speech, and all their spirit and thoughts be directed toward me; and move them by this movement and power toward me, as though by the movement of flame and the power of impetuous winds. I conjure you and your spirits—you who are true in your friendships and loves, and lovely and firm in your associations; your spirits, who bring about loves and conjunctions and move the power of delights and vices in spirits and bring about love—by all these I conjure you that you will hear and attend to this my petition and prayer.

"I likewise conjure you by Beyteyl,²⁵⁸ who is the angel whom the Lord our God has set beside you to fulfill your powers and effects. I conjure you also by your spirit, with which you have strength and potency in your works. I conjure you by your light and radiance, that you pour into their heart and thoughts the desire for enjoyments, vices and loves, that you attend to my affairs and fulfill my petition, so that you will fulfill all that I have desired from you and transmit to me a share in your light, potency, and love, by which I will be able to perceived that my petition has been heard by you. For it is you who joins hearts, who unites love and benevolence, who combines, who brings about joy, solace, and delight, that you may have complete and perfect salvation in eternity. Amen."

When you have said and done the aforesaid as given above, sacrifice a white dove and eat its liver. Burn the rest of it, save the ashes, and put them in the food of anyone you wish; you will be well loved by that person.

257 Here and elsewhere in this ritual, "their" may be replaced by "his" or "her" depending on the gender of the person in question.

258 Bit'ail in the Arabic text.

When you want to pray to Mercury. When you want to pray to Mercury and ask him for one of the petitions that pertain to him, such as petitions of scribes and regencies of kings, dress yourself in the garments of a notary and scribe, when the Moon is conjunct with Mercury, and proceed in all your actions as though you were a scribe. On your finger put a ring of fixed mercury,²⁵⁹ because with such a ring Hermes the wise used to work. Sit on a chair of the kind that schoolmasters use, and turn to face Mercury, holding a piece of paper in your hands as though you intended to write on it. Have the proper suffumigation and a thurible of fixed mercury full of fire, in which you put the suffumigation. As the smoke rises, say:

“May God bless you, good lord Mercury, you who are truthful, perceptive, intelligent, and the sage and instructor of every kind of writing, arithmetic, computation, and science of heaven and earth! You are a noble lord and temperate in your joys, the lord and sustainer and subtle interpreter of wealth, business, money, and profound perceptions. You are the dispositor and signifier of prophecy and prophets and their perceptions, reasoning and doctrine, apprehending diverse sciences; of subtlety, intelligence, philosophy, geometry, the sciences of heaven and earth, divination, geomancy and poetry; of writing, rhetoric, keenness of the senses, profundity in all professions and actions, quickness, the conversion of one business into another, making things clear or clean; of sustaining and helping people and making them content with what they have; of piety, perception, tranquility, averting evil, and of good religion and human law. You have concealed yourself by your subtlety so that no one else can possibly know your nature or determine your effects.

“You are fortunate with fortunes and unfortunate with infortunes, masculine with masculine planets and feminine with feminine ones, diurnal with diurnal planets and nocturnal with nocturnal ones; you exist and harmonize with them in all their natures, and you conform yourself to them in all their forms, and you transmute yourself into all their qualities. Therefore I call on you and invoke you by all your names, that is, in Arabic, *Hotarit*;²⁶⁰ in Latin, *Mercurius*; in Roman, *Haruz*;²⁶¹ in Persian, *Tyr*;²⁶² in Indian, *Meda*;²⁶³ I conjure you above all by the high Lord God, who is the lord of the firmament and of the realm of the exalted and great; by Him I conjure you, that you will receive my petition, and grant to me that which

259 That is, mercury that has been solidified. Methods of fixing Mercury are important teachings in Western and Hindu alchemical tradition.

260 Utarid in the Arabic text.

261 Harus in the Arabic text. The Arabic text also gives Hermes as the Greek name.

262 Tir in the Arabic text.

263 Budha in the Arabic text.

I ask, and pour out the powers of your spirit upon me, by which I shall be made strong, and be able to have my petition fulfilled, and be made apt and disposed to gain knowledge and wisdom. Make me beloved and well received by such and such kings and exalted men, make me exalted and honored by all peoples and kings, that I may be given secrets, that they may receive my words effectually and have need of me, and seek from me knowledge and wisdom in writing, arithmetic, astrology and divination. Work on me in such a way and so dispose me that by all these things I may receive profit and wealth, honors and exaltations before kings and exalted persons, and all that I am able to receive.

“Thus I conjure you by Arquyl,²⁶⁴ who is the angel whom God has set beside you to complete your acts and works, that you will receive my petition and hear my prayer and attend to my requests and fulfill them. I ask also that you help and strengthen me with your spirit, and join me by your spirit and power to the affection of kings, and aid me to attain knowledge and wisdom by your virtue, and by your assistance so help me that I may know what I do not know, and can understand what I do not understand, and can see what I do not see, and remove me from necessity and all that decreases understanding and leads to division and illness, so that I may attain to the level of the sublime ancient sages (those, that is, who had knowledge and understanding in their spirits and minds), and send to my spirit your power and spirit, in order to elevate me, and make me attain to the aforesaid state, and direct me in knowledge and wisdom and in all my deeds, that I may have grace and power by serving kings and exalted people, and in this way acquire wealth and treasures, and swiftly fulfill this my petition. Therefore I conjure you by the Lord God, lord of the high firmament and the realm of power, that you may receive my petition and effectually fulfill all the things that I have asked of you.”

When you have said all of the foregoing, prostrate yourself to the ground toward Mercury, humbly and devotedly, and repeat the foregoing prayer once. Then raise your head, and behead a rooster that has a large comb, and burn it in the way described earlier, and eat its liver. The suffumigation that is to be burnt is compounded in this way: take nuts of the holm-oak, cumin, dry cloves, myrtle roots, bitter almond bark, acacia, tamarisk grains, grapevine roots, and squill, all in equal parts. Grind and mix with pure and delicate wine, make into pills, and save them for use.

When you want to pray to the Moon. When you want to pray to the Moon and ask her for any of those things that pertain to her, dress as though you were a child, and have with you things that smell good, and hold a silver ring in your hand, and be quick in your movements and actions, and speak

264 Harqil in the Arabic text.

elegantly, well, and punctually. Carry in front of you a thurible of silver. In the fourteenth day of the lunar month, when the Moon is above the earth and aspecting the fortunes with a favorable aspect, wash your face, turn toward the Moon, and say the following.

"May God bless you, O Moon, you who are the blessed lady, fortunate, cold and moist, equitable and lovely. You are the chief and the key of all the other planets, swift in your motion, having light that shines, lady of happiness and joy, of good words, good reputation, and fortunate realms. You are a lover of the law and a contemplator of the things of this world, subtle in your contemplations. Joy, songs, and jests you take delight in and love; you are the lady of ambassadors and messengers and the concealer of secrets. Free and precious one, you are closer to us than the other planets, you are larger than all and most luminous; you are apt to good and evil, you join the planets together, you carry their light, and by your goodness you rectify all things whatsoever. All the things of this world are adorned by your beauty and accursed by your curse. You are the beginning of all things and you are the end thereof. Thus I call to you and I conjure you by Celan²⁶⁵, who is the angel whom God set beside you to complete all your effects, that you will take pity on me, and hear my petition, and by the humility which you bear toward our Lord Most High and His kingdom, that you will hear me in the things concerning which I beseech and ask you. By all your names I invoke you: that is, in Arabic, Camar;²⁶⁶ in Latin, Luna; in Persian, Mehe;²⁶⁷ in Greek, Zamahyl;²⁶⁸ in Indian, Cerim;²⁶⁹ in Roman, Celez,²⁷⁰ that you hear my petition in this place."

Then prostrate yourself to the earth, facing the Moon, repeating the foregoing words. While doing this, keep suffumigating with the suffumigation of the hermits, which is composed of 28 components in this way: take one ounce each of mastic, cardamom, savine, storax, and long pepper; two ounces each of elecampane, myrrh, squill, dar sessahal, spikenard, costus, frankincense, and saffron; four ounces each of melon, melon seed, and henna root; three ounces each of orris root, nettle tree, Indian poley, and shelled cleaned pine nuts; two pounds laudanum, St. John's wort, apple leaves, dried roses, and rice; two pounds of raisins; and five pounds of dates. Mix these with enough of the most subtle wine to bind them together, and make into pills the size of a fava bean. When the working is finished, take a calf and behead it, and burn it in a great fire, as we have said before. If

265 Silija'il in the Arabic text.
 266 Qamar in the Arabic text.
 267 Meh in the Arabic text.
 268 Sam'a'il in the Arabic text.
 269 Suma in the Arabic text.
 270 Selene in the Arabic text.

you sacrifice an ewe instead, burn her and eat her liver, as we have described earlier concerning other sacrifices. Your petition will be fulfilled.

The opinion of the sages, however, concerning opportune prayers and petitions to the planets, is that each planet acts in matters corresponding to its nature, as fortunes in good things and infortunes in bad ones. When you wish to seek anything from a planet, see to it that the lord of the ascendant is aspected by that planet, and the almutaz of the figure is oriental, and elevated in four altitudes in its epicycle as well as oriental therein;²⁷¹ this is when they would ask their petitions. Also, the virtues and effects of the planets are stronger and more influential at night. Be careful that you do not ask anything from any planet that is not of its own nature, for in this case your petition will fail.

The sages who made these prayers and sacrifices to the planets in mosques²⁷² did all of the foregoing things. While the planet moved through eight degrees of heaven, they would sacrifice one animal, and similarly when it declined by another eight degrees they would offer another sacrifice. They say that Hermes commanded them to do this in mosques or in their own churches. These sages say of the aforementioned Hermes that he was the lord of the three flowers of things, that is, king, prophet, and sage. They require that no animal of two colors, nor black, nor having a broken bone nor a horn broken in any way, nor an injured eye, nor having any flaw in its body, be sacrificed in their mosques. When they behead an animal, they take out its liver at once. They examine it, and if they find any defect or spot in it, they say that the lord of that place has some notable impediment. They then cut up the liver and give it to one of the bystanders to eat.²⁷³

They call Mars in their language *Mara smyt*, which means Lord of Malefactors, and they say that he is a malefactor because he is quick to do evil. His image according to their opinion is the image of a man holding a sword in his right hand and a flame of fire in his left, and threatening in turn with sword and fire; and for this reason he is honored by them, and they make sacrifices out of fear of him and to prevent his evils. The sacrifices they make to him are made when the Sun enters Aries, which is the house of Mars, and similarly when the Sun enters Scorpio they make another sacrifice.

271 The epicycle is the smaller circle that, in medieval astronomy, each planet except the Sun and Moon traced through the heavens in addition to its orbit. In modern terms, the ruling planet of the chart must be significantly further than its average distance from the Earth, but not yet at its maximum distance.

272 The Arabic version of the Picatrix makes it clear that the rituals and invocations in this chapter are those of the Harranian Sabians.

273 This is a remarkably good description of the ancient ritual of animal sacrifice, complete with hepatoscopy (divination by the liver of a sacrificed animal), one of the standard ancient forms of divination. The "lord of that place" is presumably the planetary god ruling the temple where the sacrifice takes place.

They have an experiment with a child, which is as follows. In the month that the Sun spends in Scorpio, they would take a boy and lead him into a house set apart and decorated for this working, and have him stand upright on his feet. They would bring a handful of tamarisk seeds, and burn them in a brass thurible. Over the boy they would utter words pertaining to Mars and dress him in the garments of Mars. If the fire touched the back of the boy, they judged by this that he was unqualified, inappropriate, and inapt for this working; while if the fire touched his front parts, they asserted that he was proper and apt for this work.²⁷⁴

Then they took him to their house of prayer, where they examined him to see that he was healthy in all his members. They then took him to another house where it was dark, and veiled his eyes. The priest was waiting for him, and held a spear of red tamarisk wood above him. They dressed the boy in animal skins, and put a thurible full of fire next to his right foot and another thurible full of water next to his left foot. Meanwhile the boy's mother came with a rooster in her hands and sat in the door of the house.

The priest then swore the boy to secrecy, and bound him by the bonds of an oath that he would never reveal the secrets of the ritual for all eternity, and terrified him fiercely so that he did not reveal it, telling him that if he revealed any of the foregoing to anyone, he would instantly die. When this was finished, the boy's eyes were unveiled and opened. His mother then came in with the aforementioned rooster, and the priest took the rooster in his hands and beheaded it above the boy. At once the mother threw a red cloth over the boy and led him out of the house. As soon as the boy left the house, he put a ring on his index finger that bore the image of an ape.²⁷⁵

They also say that the first sacrifice pertaining to Saturn is when he is in Taurus, and they sacrifice a cow to him, asserting that its horns are placed in the manner of a crown, and that it is more beautiful than other animals and more proper for sacrifice than any other animal. They sacrificed it after it had been fed on herbs gathered by virgin girls in the garden of the Sun for a certain time, and afterwards they returned home by roads other than the ones by which they left home. They considered all of the foregoing to be the greatest secrets of their workings. They made sure that the aforementioned cow was completely intact, and without any white spot, however small. Above its eyes they put a golden chain and wrapped this around its horns.

274 Tamarisk seeds thrown onto hot coals burst and fly some distance. If the boy turned his back on the burning seeds in an attempt to flee, the burn marks on the clothing on his back would identify him as a coward; if he faced them bravely, he was fit for the rest of this ritual of Mars.

275 This fascinating "experiment" is a ritual of initiation into a mystery cult of Mars for boys on the brink of manhood. There are few if any accounts of ancient mystery initiations that give so much detail.

They say that the wise Hermes taught them to do the working in this way.

When they wished to behead the cow, they prepared it for death, and burned the suffumigation of Saturn before it and said prayers after the manner of the Greeks. The priest beheaded it with a sharp sword in which no defect or diminution was found, and collected the blood in a dish, and received its tongue, ears, snout, and eyes; and the rest was carried away in pieces.²⁷⁶ Later they used to inspect the blood that remained in the dish and the foam that rose atop the blood, and from the foam interpreted the lordship and motion of Saturn, which according to them is the first motion, because in him motion begins and ends. They were accustomed to make this kind of sacrifice when Saturn entered the sign of Taurus.

These same men used to wash their faces and bodies with wine and powdered salt, because it makes their skin or hide dry, and because it makes the blood move freely in their bodies. They hold that their work is completed by this.

They had a closed house into which no one entered, and in it was a deep well. When the Sun entered into the first degree of Leo, they would send to the land of Canuiz²⁷⁷ for a red ram, and cover it with precious cloths. They led it to a place full of trees and flowers, making much rejoicing, and gave it as much wine as it would drink. They then led it to this house at night, and threw it down the well just mentioned, and bathed it therein in sesame oil. Then they drew it up out of the well and gave it dried roses, lentils, fava beans, rice, honey, and wheat to eat, all mixed together. Finally, 28 days after the Sun's entrance into Leo, they led it at night to a grove outside the city and outside populated land, and cut off its head. They made a pit there and buried the ram in it. The head, though, they carried back to the house of the working, and stored it up facing their images.²⁷⁸ They said that out of it they heard a faint voice, by which, they said, they learned the length of life of their king and the increase or decrease of their people.

The one who revealed the foregoing workings and taught us this secret was Barnac Elbarameni,²⁷⁹ who ended his days in the land of the Hindus; a certain part of India is given the name Bayrameni²⁸⁰ after him. Certain sages of that people have many workings of diverse kinds, which would prolong our book inordinately if we wished to repeat them all. Therefore we return here to our proposed course.

276 Presumably by the other worshippers.

277 Cyprus in the Arabic text.

278 Images of the gods; the "house" is clearly a temple.

279 Bartim the Brahman in the Arabic text.

280 The Arabic text says that the Brahman caste is named after this sage.

Chapter Eight

The way of prayer with which the Nabateans used to pray to the Sun and Saturn, and how they would speak to them and their spirits and draw forth their influences

The Nabatean sages have said that the power and works of the heavens and stars are from the Sun originally, and this is because they see and understand that the Moon helps him (that is, as much as is in her power), while the Sun does not need her effects, nor those of the other planets; and similarly, the five other planets follow the Sun in their effects and obey and are humbled by him, and proceed in their aforementioned effects according to the dispositions of the Sun. In the same way, according to their opinion, all their effects are primarily rooted in the Sun, and the other six planets help him by their effects. Similarly, the fixed stars are the Sun's handmaidens, and serve, obey, and are humbled by him, and while they help him with their effects, this is not because of any need that he has of them. These people were wont to make this prayer to the Sun:

“We pray, we honor, and we praise thee, high Lord Sun. For you give life to everything living in the world, and the whole universe is illuminated with your life and governed by your power. You are seated on high; a great kingdom full of light, perception, intellect, power, honor, and goodness is yours. All things that generate are generated by your power, all things governed are governed by you; by you all plants live, and all things endure in their strength through you. You are noble and honorable in your effects, and powerful in your enduring heaven. We salute, we praise, and we honor you, and we pray in obedience and humility, and reveal all our minds to you, and all things necessary to us we ask and require of you. You are our lord, and we beseech you that we may perceive your life and governance by day as well as by night. We give to you our wills, that you may free and defend those who turn to you from our enemies and from all evils, and that this also may be done by the Moon, who is your handmaiden and obeys you, and whose light and radiance are from you and the virtue that proceeds from you. You are the giver of power; you are lord in your chosen heaven. The Moon and the other planets serve you always and obey you, and never depart from your precepts. May all this likewise always by us be praised unto the infinite age of ages, Amen.”

The sages of *The Chaldean Agriculture*²⁸¹ have said that they prayed to Saturn with the following prayer, but they first ascertained that this lord was

not descending in the circle nor occidental of the Sun, nor under the Sun's rays nor in the midst of his retrogradation. When they found him to be free of all impediment and clean, however, they made the following prayer to him, and suffumigated with old hides, fat, sweat, dead bats, and mice, of which 14 bats were burnt and 14 mice were similarly burnt; and they took the ashes and spread them on the head of their image. They prostrated themselves around the image on stone or black sand. By this working they were protected from Saturn's malice and evil, because from Saturn all evils, destructions, and sorrows proceed. He is the lord of all poverty, misery, sorrow, imprisonments, sins, and lamentations, and these are signified when he is cadent and unfortunate. When he is in good disposition and in his exaltation, however, he signifies purity, length of life, exaltation, joy, honor, wealth, inheritance, and the transmission of inheritances to sons and nephews. His goodness is when he is oriental of the Sun, and when he is at the midheaven and in direct motion and swift in motion and elevated in his circle and in his increase.

Zeherit, who was the first sage of the three sages of *The Chaldean Agriculture*, said that he made this prayer to Saturn and asked from him the petitions he desired, and at once a certain disposition came over Saturn's image, from which he received an answer to what he asked. The way of making this prayer is as follows.

"We stand upright, we pray and we honor you in obedience and humility. We stand upright facing this high, living and enduring lord, fixed in his power and dominion, who is Saturn. He is enduring in his heaven and potent in his lordship and adunate²⁸² in his effects, altitudes, and magnificences. He encircles all things, and has power over all things visible and invisible, and has power over all that exists on the Earth. By his power all living things on Earth live, and by his durability they endure. They begin by his power and potency, and he makes them endure, and by his enduring permanence and his durability the Earth is made permanent. He makes waters and rivers to flow by his power, as they flow away and are moved. By his life he makes living things move so that they live. He is cold by his nature. By his high rulership trees grow and are raised up, and the earth is made ponderous according to the ponderousness of his motion; and if he wishes, he makes things other than they are. He is wise and the power of things and the maker of perception; and his knowledge extends to all things. For you are blessed, you are the lord of your heaven, and your name is holy, revered, and honored. We are obedient to you, on our feet we pray to you

282 "adunate" literally means "as one"—*ad unum*—and is a technical term in medieval philosophy; the point being made is that Saturn's effects, altitudes, and magnificences are all one with his essential nature.

and to your honor, by your names, will, nobility and honor we beseech you that you will strengthen our senses that they will be enduring and be with us throughout our lives, that they will remain as they are, and take pity on our bodies when they are separated from live, so that worms and creeping things draw back from our flesh. You are the pious and ancient lord, and none but you can restore what you have destroyed. You are permanent in your words and deeds, nor do you repent of your actions. You are slow and profound in your powers. You are so great a lord that no one can take away what you have given, and what you prohibit none can allow. You are the lord of your elegant works and your unique realm. You are the lord of the other planets, and the other stars moving in their circles fear the movement of your voice and shake with terror for fear of you. We ask you and we implore you that you will keep us safe from your fury and your wrath, and deign to remove from us your evil effects, and in your purity have pity on us, and let your good and noble names touch your pity, so that we may be able to remove by your power all your evil effects, and have pity on us by your virtue as well as ours. By all your names, and by your high and noble name, to which you will allow more than all your other names—this name²⁸³—we pray and ask that you will pour out your pity on us.”

The foregoing words were composed by Abenrasia²⁸⁴ in *The Chaldean Agriculture*, which he translated out of the Chaldean language. We have repeated this prayer here only to reveal the common agreement of the ancient sages concerning planetary workings, and how they at all times protected their bodies from the natures of the planets. We have recited this prayer in this book to turn people away from this incomprehensible working of the ancient sages. We have made this book of ours complete in all that we promised to treat in the beginning. Because this prayer is prohibited in our faith, we recite it here solely to uncover the secrets of the ancient sages, because it was made before the laws against such workings. For that reason none of the foregoing ought to be removed from this book, and even as much as I have communicated concerning this working and others has been done with good intentions. I beseech all who see and hear this book never to reveal it to the insensate. If it becomes necessary to reveal any of it, do not do so except to those of great wisdom and illuminated minds and those who lead their lives according to the commands of order. I supplicate God the Omnipotent: keep this work of ours out of the hands of the foolish, and pardon me for all that is said here, for I have said all the foregoing with good intentions.²⁸⁵

283 _____ Clearly the highest name of Saturn was originally written here, but was omitted.

284 This is again Ibn Wahshiyyah.

285 Given that the material in this chapter and the latter part of the previous one is pure Pagan planer-worship, the author's palpable panic here is understandable

Chapter Nine

How to attract the powers of each planet and the powers of their spirits, naming them according to their parts, and how to accomplish this by speaking their names

The spirit of Saturn called Redimez²⁸⁶ is coadunate with all of his names, both collectively and individually, and with his parts which are above and below and elsewhere, according to the opinion of Aristotle in the book he wrote for Alexander, which is called the Book of Antimaquis, in which he discussed the way in which the powers of the planets and their spirits ought to be attracted. And their names, listed according to Aristotle's opinion, are as follows. The name of the spirit of Saturn above is called Toz, below is called Corez, to the right Deytyz, to the left, Deriuz, before Talyz, behind Daruz; and its motion in its sphere and its progress through the signs and the motion of its spirits—all the aforesaid are united in the name Tahaytuc²⁸⁷. All of these separate names above are united in the primary name, Redimez, and this name is the root and origin of all the names we have said.

The name of the coadunating spirit of Jupiter is Demehuz, the spirit above is Dermez, below is Matiz, to the right is Maz to the left is Deriz, in front is Tamiz, behind is Foruz and the spirit of his motion in his heaven and divided by the signs is Dehydez²⁸⁸ and the name that is the root and origin of all is the primary name we mentioned above, that is Demehuz.

The name that coadunates the spirits of Mars is Deharayuz, the high spirit is Heheydiz, the low is Heydeyuz, the right is Maharaz, the left is Ardauz, in front Hondehoyuz, behind is Meheyediz, the spirit of his motion in his heaven and his progress through the signs and the movement of his spirit is called Dehydemez.²⁸⁹ The name that includes all of the aforesaid names, and which is the root and origin of the aforementioned, is the name named above, that is to say Deharayuz.

The name that includes all the spirits of the Sun is Beydeluz; and the name of the spirit above is Dehymez, below Eydulez, to the right Deheyfuz,

286 Barimas in the Arabic version

287 These spirits of Saturn in the Arabic text are Tus, Harus, Qajus, Darjus, Tamas, and Darus respectively. The Arabic name of the spirit of Saturn's motion is Tahitus.

288 The Arabic names of the spirits assigned to Jupiter are Damahas, Darmas, Matis, Magis, Daris, Tamis, Farus, and Dahidas respectively.

289 The Arabic names of the spirits of Mars are Dagdijus, Hagidis, Gidijus, Magras, Ardagus, Handagijus, Mahandas, and Dahidamas respectively.

to the left, Azuhafez, before Mahabeyuz, behind Hadyz, and the spirit of his motion in his heaven, and through the signs, and of his spirit is called Letahaymeriz.²⁹⁰ The name that includes and conjoins all of these names (and is the root and origin of the aforesaid) is the name named above, that is Beydeluz.

The name that includes all the spirits of Venus is called Deydez, her spirit above is Heyluz, below Cahyluz, to the right Diruez, to the left Ableymez, before Teyluz, behind Arzuz, the spirit of her motion in her heaven and progress through the signs and the movement of her spirit is Dehataryz;²⁹¹ of equal value to all the names we have said (and it is the origin and root of all the names aforementioned) is Deydez who has been named above.

The name that includes all the spirits of Mercury, in turn, is Merhuyez, and his spirit above is Amirez, below Hytyz, to the right Cehuz, to the left Deriz, before Maylez, behind Dehedyz, the spirit in the motion of his heaven and progress through the signs is Mehendiz.²⁹² The name that includes all the names we have said (and it is the root and origin of the aforesaid) is Merhuyez named above.

The name that includes all the spirits of the Moon is Harnuz, her spirit above is Hediz, below Marayuz, to the right Meletaz, to the left Timez, before Hueyetz, behind Meyneluz, and the name of her spirit in the motion of her heaven and progress through the signs is Dahanuz.²⁹³ The name that joins and unites all of the names listed above (and which is the root and origin of the aforesaid) is Harnuz listed above.

Aristotle said all this in the book already mentioned, giving the aforesaid spirits the names just given, and asserting that these are spirits of the parts of the universe, there being six parts in the climes of the seven planets.²⁹⁴ The names of these spirits are those that worshippers of the planets were accustomed to use, and which they habitually used in the prayers they prayed to the planets. You, however, ought to diligently pay attention to what was said earlier.²⁹⁵

Next, the philosopher said that from these spirits descend all the spiritual potencies of the same kind that come into contact with the climes and

290 The Arabic names of the spirits of the Sun are Bandalus, Dahimas, Abadulas, Dahifas, Ati'afas, Maganamus, Gadis, and Tahimaris respectively.

291 The Arabic names of the spirits of Venus are Didas, Gilus, Hilus, Dahifas, Ablimas, Basalmus, Arhus, and Dahtaris respectively.

292 The Arabic names of the spirits of Mercury are Barhujas, Amiras, Hitis, Sahis, Daris, Hilis, Dahdis, and Mahudis respectively.

293 The Arabic names of the spirits of the Moon are Garnus, Hadis, Maranus, Maltas, Timas, Rabis, Minalus, and Dagajus respectively.

294 The climes were basic concepts in medieval geography—regions of the earth arranged in bands from north to south.

295 That is, the passage at the beginning of Book III chapter 7 that warns against polytheism.

the world of generation. By praying to the aforementioned spirits, they accomplished miracles—from them, riches and poverty emanated, for they gave, took away, and changed the course of these things. They had bodies with which they were clad, and were embodied with the same. Each of them had human beings in their climes, into whom their powers and spirit flowed, and they permitted them to arrange things with these sciences and make use of things of their nature.

Thereafter the same philosopher said this: when you wish to summon any of the aforesaid planetary spirits in any clime, attend to the aforementioned fundamentals because the effect of each of the planets works most powerfully in its own clime.

The Operation of Saturn. When you wish to work with Saturn, do the following. With the Sun in Capricorn and the Moon in Sagittarius,²⁹⁶ make an image with feet of iron, and wrap it in a garment colored green, black and red. Afterwards go into the open and go under trees that lack any odor. Make your sacrifice (namely a cow or calf) and suffumigate with a mixture of the brain of a black cat, castor, hemlock, myrrh and St John's Wort. Say: "Bedimez, Toz, Eduz, Hayz, Derniz, Tayuz, Huaruyz, Talhit, Naycahua, Huenadul,²⁹⁷ come, you spirits, here is your offering!" Repeat your prayer continually as you suffumigate. Make your petition and it will be fulfilled. All of this has been laid by Aristotle in his book.

The Operation of Jupiter. When you wish to work by means of Jupiter, do the following in the day of Jupiter,²⁹⁸ the Sun being in Sagittarius or Pisces and the Moon in the head of Aries (because this is the exaltation of the Sun). And prepare a clean and splendid house, with hangings and curtains and cloth goods finely decorated, so that the house may be suitable to the work. Take in your hand a dish with a mixture or compote of honey, butter, nut oil, sugar, making it smooth and moist. Then make a pastry (that is, a torte) of flour, butter, milk, sugar and the most delicate saffron, and make it as large as you can.

In the same house, put a large table in the place of honor, supported by a strong tripod. Place before it a censer composed of the metal of Jupiter.²⁹⁹ On the table place nutmeg, camphor, lignum aloes and other good smelling things and civet and the like. Have one measure of mastic, along with the pastry you made and the mixture you made, that is, both the wet and the dry.

In the middle of the table place a large burning candle, and behind the

296 The Arabic text specifies that the Moon should be in her 20th Mansion, which is between 4° 17' and 17° 8' of Sagittarius.

297 These are Barimas, Tus, Harus, Qajus, Gardijus, Tamus, Warijus, Tahit, Wasirah, and Wamandu in the Arabic text.

298 Thursday.

299 This is traditionally tin.

candle place four opened pomegranates, and the cooked and roasted flesh of a ram, a chicken and a pigeon and fill the dishes full. At the head of the table put a jug full of wine and a clear vessel. Above the table place a branch of myrtle. When you have done the aforesaid, suffumigate with mastic and lignum aloes at the head of the table, and suffumigate with mastic in the other parts of the house, and no one should be in the house besides yourself.

Say the following: "Demuez, Armez, Ceylez, Mahaz, Erdaz, Tamyz, Feruz, Dyndez, Afrayuz, Tayhaciedez."³⁰⁰ These are the all of the names of the spirits of Jupiter in six parts of Heaven. The interpretation of the name Afriduz and the others following is, "Come and enter, all you spirits of Jupiter, and smell the perfumes and eat from this dish and do as you desire." Say the preceding seven times. Afterwards go out of your house and stand quietly for an hour.³⁰¹

Then enter your house and repeat the previous prayer again. When you have done the work five times, return to the house a sixth time and make the aforementioned prayer as we have said, and then the spirits will come in beautiful forms wearing ornate garments, and they will receive your petition and that which you desire will come into being in the manner you wish, and your knowledge and understanding will be assisted and the power of the spirits will defend and protect you. When you have done everything as ordered above, call together your friends and associates and prepare food and eat and drink together and perfume with perfumes and suffumigate with suffumigations. This is the prayer of the planets that the Roman sages themselves were accustomed to make each year, and especially for Jupiter.

The Operation of Mars. When you wish to work by means of Mars, do the following in the day of Mars,³⁰² the Sun being in Aries, which is the house of Mars, and the Moon in her 23rd Mansion,³⁰³ in which is the exaltation of Mars. Do this at the end of winter when the trees begin to fruit. Take with you a cow or sheep as sacrifice, and fill an incense burner with charcoal and suffumigate with myrrh, aspad seed and sarcocolla,³⁰⁴ and provide a full dish (that is, a dish as good as you are able to make) and fill a pitcher full of wine. As we have said before, you should carry everything to a field, under a tall tree, and offer up the sacrifice in both hands, and light the fire in which the suffumigation will be burnt. Say these words: "Dahaydanuz, Hahaydiz,

300 These are Daltamus, Armas, Hilis, Magas, Adris, Tamis, Farus, Dahidas, Afrawas, and Ki'aqiras in the Arabic version.

301 This is not necessarily an hour by the clock; the medieval sense of time was less exact than ours. "A long while" might be a better translation.

302 Tuesday.

303 This is Sa'ad al Bulah, 12° 51' to 25° 42' Capricorn.

304 Sarcocolla is a resin from African shrubs of the genus *Penaea*, popular in the Middle Ages as incense.

Hayadayuz, Mihyraz, Ardahuz, Heydaheydez, Mehenediz, Dehydemez.”³⁰⁵ This is the oration of Mars. And when you have said that, say this: “This sacrifice is yours, spirits of Mars. Accept this and consume it and do as you desire.”

Afterwards take the sacrifice to another place away from the tree, and suffumigate it with the suffumigation already described, and cut off the head of your sacrifice and cut off the skin and remove the liver and roast it. Put all of it on a tray and cover it with the skin; and offer it as a sacrifice in the same place and say the prayer. Then pray in this way: “O spirits of Mars, this sacrifice is yours. Come and smell this suffumigation, and do as you will with this sacrifice and food.” Then a red spirit like the flame of a fire will descend, and he will go to the food and consume a portion of it with fire.

As soon as you see the spirit, ask for what you wish and you will be assisted in all of your works. When the flames are gone, take the aforementioned food and eat as much as you are able, similarly drink as much wine as you can, and ask whatever you wish of the petitions pertaining to Mars. You should know that Mars is a diverse planet that is strong in its nature, and does not receive or respond to petitions every time. Therefore when doing the magical works of Mars, even when the aforesaid events do not happen, by no means despair. As soon as you have carefully done the aforesaid, return to your own house.

The Operation of the Sun. When you wish to do the magical work of the Sun, do it on a Sunday, the Sun being in Leo and the Moon in the 15th or 19th degree of Aries.³⁰⁶ Prepare an appropriate house that is clean and bright, and ornament it with the costliest cloth you have. Place in it seven golden images, and if you are not able to make them of gold, then you may use wood. If they are made of gold, put jewelry of red jacinths and pearls on them, and if the images are made of wood, wrap them in clothing of red silk and put on them jewels of gold and red jacinth. Place the images in the middle of the house, and before whichever image you please, place a table.

Place on the table, wherever you like, pastries made from wheat flour that has both wet and dry portions, and somewhere in the middle of them place a pitcher of wine, and around the table, vessels with many different types of pleasant smelling things such as nutmeg, camphor and amber, and place myrtle in the house. Afterwards light a large wax candle, and place it on something high that will place it before the images, and say: “Tebdeluz, Dihymez, Andulez, Dehycayz, Aginafez, Mahagnuz, Ahadyz, Tuymeryz.”³⁰⁷

305 These are Dagidus, Hagidus, Gidijus, Magdus, Ardagus, Hidagidis, Mahandas, and Dahidamas in the Arabic text.

306 These are the degrees of the Sun's exaltation in Aries.

307 These are Bandalus, Dahimas, Abadulas, Dahifas, Ati'afas, Maganus, Gadis, and Tahimaris in the Arabic text.

And when the aforesaid has been spoken, make your petition for what you propose to ask for. When this is done, call together some of your friends and acquaintances and eat the food and drink the wine. Afterwards they should leave the house, because then you can petition the spirits of the Sun and they will hear you clearly.

The Operation of Venus. When you wish to do the magical works of Venus, do it in the day of Venus, the Sun being in the beginning of Pisces and the Moon in Cancer. Clean yourself and bathe, and when you are cleaned and bathed, go to where there are figs or palms and take with you a ram. Say, "Hueydez, Helyz, Hemyruz, Deneriz, Temeyz, Cempluz, Arhuz, Meytaryz."³⁰⁸ When you have said this, ask for what you wish. But beware that you do not ask for something attributed by nature to another planet.

The Operation of Mercury. When you wish to do the magical works of Mercury, work in the day of Mercury, with the Sun in Capricorn, because the year of the Chaldeans begins then. Sit in a gold throne in an empty house, and suffumigate yourself with lignum aloes, incense, myrrh, hemlock and elecampane. Put a golden table before you, and around it place seven male goats, which you shall discipline with a wooden rod so that they cry out.

As the smoke of the suffumigation rises, say: "Barhurez, Emirez, Haytiz, Cociz, Deriz, Heniz, Deheriz, Zahudaz."³⁰⁹ And when the aforesaid has been said, cut the heads off the goats, skin them and cut them apart and place them around the table, while continue to suffumigate with the suffumigation. When this has been done, cover your entire face except for your eyes, and continue to suffumigate. Afterwards go out from that house and carry all of the meat you have cut, and cook it with chickweed and vinegar, and get bread made with wheat flour. When this is done, put everything in a basket and save the best of it. Ask for appropriate things in your petition to Mercury.

The Operation of the Moon. When you wish to do the magical works of the Moon, do so when the Sun is in Cancer and the Moon in Aries, which is the exaltation of the Sun, and do the work in the night of the Moon (that is, on Sunday, when the day has ended)³¹⁰. When the Sun sets, go to a field. Then wash and clean yourself very well, and take a ram and a suffumigation of frankincense, hemlock, elecampane, myrrh and lignum aloes mixed together. Your friends and associates should go with you, and some of them should lead the aforesaid ram and bring the suffumigation, and they should likewise bring food in baskets. When this is done, they should light a large

308 These are Didas, Gilus, Hamilus, Damaris, Timas, Samlus, Arhus, and Hataris in the Arabic text.

309 These are Barhujas, Amiras, Hatis, Sahis, Darajas, Hatis, Dahris, and Magudis in the Arabic text.

310 Planetary days normally begin at dawn, but Arabs and Jews both begin the day at sunset; here the standard practice has been changed to fit the Semitic custom.

fire of wood, and put the baskets of food around the hearth.

One of them who is taking part in your petition should rise up, and find a place by some spring of water, with a fig tree before it and nearby the ram that he has led there. He should put the suffumigation, which he has brought with him, into a fire. He then says: "Hedyuz, Denediz, Mubrynayz, Miltaz, Tymez, Rabyz, Celuz, Deheniz, Merniz."³¹¹ When he has said this, cut off the head of the ram. Then your associate who led the ram should go away, because if anyone approaches you, you must kill them, cutting off their heads, saying the same words one at a time, and suffumigating with the suffumigation.³¹²

When this is done, you should leave, and go back to where the fire is burning. Then you and all your friends may return to the place where the ram was killed, and skin it, and take its skin, head, feet, and entrails to a clean place, where no other animal can eat any of the aforesaid parts, and bury them. Roast the ram, and when it is well roasted, put it amidst the circle of baskets of food around the hearth. When dawn is near, put out many-colored cloths under the fig tree, and when this is done suffumigate with the aforesaid suffumigation. And say the oration of the spirits and ask for your petition, and all of it will be fulfilled.

Chapter Ten

A demonstration of the confections of planetary spirits, and preventing dangers from ceremonies and effects, and of the wonders of magic, and of the food, suffumigations, unguents, and odors that one who invokes planetary spirits ought to use; and the proper effects, and works that are not done except in appearance

Aristotle, in the Book of Antimaquis already mentioned, which he composed for King Alexander, recounted the confection of four stones, which have miraculous spiritual powers and effects.

The first of these is named Rayetanz. Whoever carries this stone with him in a battlemented ring³¹³ will receive the humble obedience of men

311 These are Gadnus, Hadis, Maranus, Maltas, Timas, Rabis, Minalus, Dagajus, and Garnus in the Arabic text.

312 Ritual taboos of this kind were not uncommon in ancient Greek rituals connected with the Mystery cults—one of many elements of this chapter that show clear signs of descent from Hellenistic Pagan religion.

313 That is, a ring with a bezel shaped like the top of a castle tower.

and of every other living thing possessing a spirit; and if he seals any letter with this stone and sends it to any kings or any other men, when it is seen by them, at once they will tremble and obey it, and unfailingly accomplish whatever the letter requests. It will also make men perverse if it is transmitted in the same way as given above.

This stone is red in color, and its composition is as follows. Take three ounces of rubies; grind them and cover them with 1/2 ounce of diamonds, one ounce each of lead filings and magnesia, 1/2 ounce sulfur, and two ounces of gold. Let all the aforesaid be mixed in a crucible and put on a gentle fire, increasing it little by little until all the aforesaid ingredients fuse, for the rubies will be melted by virtue of the diamond, the diamond by virtue of the magnesia, and the magnesia by virtue of the sulfur, and gold also fuses with them. When they are well blended, take the crucible off the fire and allow it to cool. You will find one body, completely blended, and of a turbid color; then leave it.

Then take equal parts lion brains, leopard fat, and wolf blood. Liquefy the fat, and mix it with the brains; then pour the blood into it, and it will take on a spotted color. Be careful that you do not touch it with your hands, nor get your clothing near it, and keep your face turned away from its odor, for it is a deadly poison in all its qualities, from the specific form according to the opinion of Cetras, who saw it in a dream. When it is still, take it off the fire.

Then take burnt copper, crocus, and yellow and red sulfur, ten ounces each. Let them be pulverized and cleaned, and then add them to the foregoing poison. At once its harmfulness will be broken, and the whole of it will be liquefied. When it is all melted and mixed together, put it in a jug or small vessel, which should be sealed up with alchemists' luting;³¹⁴ and put it on a gentle fire. When all of it has melted like wax, take it off the fire and allow it to cool. Then melt the first body, which should be combined with its spirit³¹⁵ little by little, until it is all blended and becomes one body. From it, make round pebbles of the desired size on a lathe, for Aristotle said the following to Alexander: O Alexander, know that this is a miraculous body that conquers everything.

The second stone is named Helemetiz. This stone is to be made against rain, hail, and snow; for when any of these is about to fall, raise this stone upon your right hand, and you will be safe from them. This stone is spotted in color, and it is made in the following way. Take four ounces of hellebore

³¹⁴ In the days before rubber stoppers, alchemists sealed the lids on their flasks with fine clay, or luting, that was baked solid by the heat of their furnaces and made an effective sealant.

³¹⁵ The first part of the confection, made from minerals, is the body of the stone; the second, made largely from biological materials, is the spirit of the stone.

and melt it with white soapwort on the fire. When it is melted, put four ounces of silver and four ounces of lead into it. When all this is melted together, take it off the fire and work with the spirit of the work.

Take bones from the forefeet and hind feet of a pig, which have been well cleaned of flesh and tendons, and cook them well in salt water; when they are well cooked, take them off the fire and dry them to remove the water. Pulverize them and put them in an earthen vessel with equal parts of mandrake and lime, sealed up well with alchemists' luting and properly arranged—that is, in the vessel put down a layer of mandrake and lime, then on top of it a layer of powdered bone, and so successively until the vessel is full. Melt all this by cooking it for one night on a fire of manure. Then remove the aforesaid vessel from the fire, and allow it to cool. Powder the contents and add to them a little clear red copper. Then grind them again, sprinkling them with human blood from a vein, and let it be ground for an entire day; and save it for use.

When you have finished, melt the first body, and add to it this second body a little at a time, until the two are fully blended into one another. When this is done, take it off the fire, and let it cool, and you will find its color to be spotted. This stone may then be worked on a lathe to the desired size in a spherical form. Thereafter you should labor at this work with the words and ceremonies that we have given already in the ritual of Perfect Nature. When you see rain, snow, hail, and thunder in any place, and you wish to send it away from yourself and the place where it is, say the words we have said before, and raise your right hand, holding that stone, toward the sky; and all the aforesaid will be stilled. This stone is composed of the powers and spirits of spiritual things.

The third stone is named Astamatis. Aristotle says that this stone is one of the wonders of the world, for whoever carries it with him in a fight or battle will remain safe from harm from enemies, and from their offensive weapons—not only himself, but also his companions. The composition of this stone is as follows.

Take ten ounces of iron melted in sulfur, and melt it in the fire, and into the sulfur put white magnesia stone and borax, all well powdered, until they are all blended into one. First it will appear yellow, then white like silver, but even more beautiful, and its body will be soft. After this take pork fat and pig brains in equal amounts. Melt them together, mix with the blood of a black crow, and let it cool, so that it coagulates by the normal way of coagulation. Then take four ounces of magnesia stone, 1/2 ounce of burnt diamond, two ounces of clear red copper, and four ounces of yellow sulfur; grind them all together into powder, and put the powder on the aforementioned coagulated body.

Let it all be put into an earthenware vessel of appropriate size, and sealed well with alchemist's luting. Thus prepared, let it be put on the fire and completely melted like wax. Then take it from the fire, and allow it to cool. It will coagulate, and take on the form of a stone; set this aside. Then take ten ounces of iron processed in the way already mentioned, and one ounce each of gold, silver, and copper. Put them on the fire and melt them until they are well mixed. When this is done, cast the other body you have already made onto it, little by little, until they are entirely blended; and let it be purified by fire. The moisture of the bodies will be removed, and then will be united with one another and will be made very slippery.

When you see that this has happened, remove it from the fire and allow it to cool. You will find that the bodies have united into one and become a little soft. You may work this on a lathe, and make round stones of any desired size, and you should work on them for three days with the words we have already mentioned. You should always keep this stone with you and carry it during war, and you will be preserved against all the iron weapons of your enemies—you and all that accompany you, while you have the aforesaid stone with you.

The fourth stone is called Handemotuz. Aristotle said that this stone exists to awaken the love of women, and is composed so that by it, for example, soldiers and warriors who ought to be engaging in battle will seek to mingle with women instead, so their bodies may be made weaker, and that in consequence they will be more easily vanquished. This stone is white in color. It is compounded in this way.

Take ten ounces of lead, one ounce each of copper and iron melted with sulfur, and 1/2 ounce of silver. Melt the copper, iron, and silver all together, then put in the lead. When all this is blended together, take 1/2 ounce each of magnesia, diamond, and yellow sulfur, and two ounces of red copper. Powder them all, and add the powder to the melted substances until all has been absorbed. Then take this off the fire, and set it aside.

Then make the spirit in this way. Take equal parts of gazelle fat and the brains and marrow of a horse. Melt the fat and mix it with the brains and marrow, and then put sparrow blood in it until it coagulates. Then take one ounce of pig bones, and powder it with a little of the best borax, 1/2 ounce of magnesia, one ounce of yellow sulfur, and 1 1/2 ounces of red copper, and mix them together into a mass, and add it to the aforesaid marrow and fat. Put it on the fire until all of it has melted together. Then take it off the fire and allow it to cool.

When it has cooled, take the body you made first, and melt it on the fire. Put the medicine into it little by little until all has been absorbed, and all of it begins to simmer. Then take it off the fire and let it cool, and it will

become a stone, which you may make spherical and equal on a lathe. Then work for three days using the words we have already mentioned. Then make two images of copper, one in the shape of a man and the other in that of a woman, and put the stone in the male image. Let these images be placed back to back.

Take an iron needle, and say over it the words we have already given. When this is done, thrust it into the chest of the female image until the image is entirely pierced through to the back, and let it be pressed into the male image so that the two images are pinned together. Put the images prepared in this way into a tightly closed iron box, and over it, day and night, say the words we have given above. Keep it with you, for you and all your associates will thus be completely free of any desire for women.

Aristotle relates all of the foregoing in the aforementioned Book of Antimaquis. The mixtures of which all these stones are made are deadly poisons, and whoever makes these stones must carefully avoid touching or smelling them. The remedy for this poison, by which these things may be done without fear, is made in this way. Take two ounces each of aloes wood, myrtle seed, mandrake seed, and centaury seed, 1/2 ounce nutmeg, and one ounce each of chaste tree, cleaned raisins, and white sandalwood. Mix them together and pulverize them well, and blend them with the juice of myrtles, and make them into pills, which you should allow to dry. Whenever you wish to compound the aforementioned stones, which are deadly poisons, take these pills and put them in your nostrils, ears, and mouth, and cover your entire face with a cloth while the foregoing are powdered and worked.

You will also need another remedy for the preservation of your hands, which is this. Take equal parts of laurel seeds and the kernel of basil seeds, and four parts each of balsam and rabbit's blood. Grind what can be ground, and mix this with the balsam and rabbit's blood. You should have this medicine with you in all the foregoing operations, and wash your hands in it while working, and you will be able to work safely and without danger.

In the aforementioned book, Aristotle also says that spirits sometimes attack the workmen who perform the foregoing, destroying their natures. If you wish to free them from this infirmity so that their natures may be brought back to their proper quality, give them the following medicine to drink. Take 1/2 ounce of human blood, and mix it with four ounces of oil of bitter almonds and two ounces of rabbit brains or marrow, and let these be mixed with one ounce of donkey's urine. Combine the foregoing; and once each day, on an empty stomach, for nine days, give this in a drink to the patient. By this medicine they will be cured, and their nature rectified, and evil planetary spirits of every kind driven away from them, so that their

natural complexion may be restored to lasting strength.³¹⁶

Again, in the book named Malatiz, Aristotle says the following. When Alexander inquired of Caynez, a sage of India and a master of marvels in this art, he composed this book Malatiz out of the knowledge of Caynez himself, in which he recounted the wonders done by this Caynez, who was considered a spirit in human form, and who lived for 840 years. This was in the time of King Aydeneruz, who was a mighty man and a murderer. This sage made great marvels from composites of the greater and lesser worlds, and his words were composed by the spirits that are in the composite world.³¹⁷ He controlled the will of the aforementioned king and of any other kings that he wished. He also used to make marvels and diverse prayers, which I will relate presently.

For acquiring the love of a woman. This confection he called Deytuz, and its composition is as follows. Take 1/2 ounce each of gazelle marrow and beef fat. Melt them together, and add 1/2 ounce each of camphor and rabbit brain. Let all these be put into an iron vessel for the aforesaid melting, and add the powdered camphor last. When it is all mixed together, take it off the fire. Then make an image out of virgin wax, which has not been used for any other purpose, and have in mind the woman whom you desire.

In the mouth of that image make an opening that penetrates to the belly of the image, by which the melted medicine above may be poured into the belly of the image. While pouring it, say: "Dahyeliz, Hanimidiz, Naffayz, Dabraylez."³¹⁸ Then put into its mouth two ounces of fine sugar.

Next, take a fine silver needle and insert it into the chest of that image until it comes out the back. While you place the needle in this manner, say: "Hedurez, Tameruz, Hetaytoz, Femurez."³¹⁹ When this is finished, wrap the image in a white cloth, and over this put another silk cloth, white in color, and prepare a silk thread, and tie this tightly under the chest of the image, and let the two ends of the thread be joined together and knotted with seven knots. Over each of the knots say these words: "Hayranuz, Hedefiuz, Faytamurez, Arminez."³²⁰

Then put the image in a little clay pot, which you should seal up with alchemist's luting. Make a pit in the house where the person lives against

316 This passage conceals a breathtaking ruthlessness, as oil of bitter almonds contains cyanide; four ounces daily for nine days would be more than enough to kill the patient. Presumably the point of the passage is to allow the book's owner to employ workmen for these alchemical workings without any risk that they would be able to duplicate the formulae later.

317 That is, the world of matter, composed of the four elements.

318 In the Arabic text, these are Dahjajas, Gananmawadas, Naqagajas, Dirulajas.

319 In the Arabic text, these are Haduras, Timarus, Hanitus, Wamiras.

320 In the Arabic text, these are Argunas, Hadamijus, Finuras, Armitas.

whom, or at the request of whom, this working is performed—that is, in whichever house or place is suitable. Bury the image there, head up, and cover it with earth. Then take two ounces each of incense and galbanum,³²¹ and cast it on the fore. While the smoke rises, say: “Beheymerez, Aumauliz, Menemeyduz, Caynaurez.³²² I move the spirit of this woman N. and her will toward this man N. by virtue of the spirits I have named, and by the virtue and power of the spirits Beheydras, Methurez, Auleyez, Nanitaynuz.”³²³

When you have done the foregoing, return to the house. You should know that all the spirit and will of the woman against whom this working is done will be moved toward the man for whose sake the work is done, nor will she be able to rest or sleep or do anything else until she obeys the man for whom such a working has been done, and this is by virtue of the spirits of the foregoing image. This woman will be led to the house where the image is buried by the aforesaid virtue.

Another confection for the same purpose, to be given in food. Take two ounces each of rabbit rennet³²⁴ and wolf brains, three grains of melted beef fat, two grains each of amber and nutmeg, three grains of camphor, two ounces of the blood of that person who is the agent (that is, for whom the working is done). Put this blood in an iron vessel on the fire to heat. When it is hot, add the other medicines to it, and mix them all. Then remove it from the fire, and mix it with wine or honey or with a dish of meat or fowl or any other dish you wish.

While you do the foregoing, keep your mind intently on the woman for whom you are doing it. Then take a little incense and an equal amount of galbanum, and cast them into fire. While the smoke rises, say: “Ye Deyluz., Menydez, Catrudiz, Mebduliz, Huenehenilez.³²⁵ I move the spirit and will of this woman N. by virtue of these spirits and this composition, and I move her spirit and will by a restless motion whether in waking or sleeping, in walking, standing, or sitting. Nor shall she have any rest until she obeys these spirits whom I name: Hueyheyulyez, Heyediz, Cayimuz, Hendeliz.”³²⁶ When you have done the foregoing in the manner specified, give all of the food to eat to whomever you wish, so that nothing remains of it. When the aforesaid

321 Galbanum: the resin of an Asian plant, *Ferula galbaniflua*, which was used as an incense

322 In the Arabic text, these are Bahimaras, Umaralis, Qadamidus, Finuras.

323 In the Arabic text, the first three names are Haturas, Maljuras, Ulijas; the last is uncertain.

324 Rennet: the powdered stomach of an animal, used to curdle milk for cheese.

325 In the Arabic text, these are O Dilus, Ahidas, Batrudalis, Bandulis, Wajagilas.

326 In the Arabic text, the last three of these names are Hajadis, Qidamus, Andalis; the first is partly illegible.

medicine reposes in her stomach, she will not be able to be still—rather, she will be moved with a strong motion—and she will come obediently to the place of your choosing.

If it should happen, because of some difficult, that there is no way for you to give this to the woman in food or drink, take the confection as prepared above, and in place of the blood mentioned above, use the blood of the one against whom you operate. Mix it all together very well. Put it into food or drink as before, and put it into a jug with your own hands.

Take two ounces each of incense and galbanum, and suffumigate with them. While the smoke rises, say: “Adyeruz, Metayruz, Beryudez, Fardaruz.”³²⁷ I move the spirit and will of this woman N. toward this man N., and by all spirits and wills and hearts I move her so that she cannot be quiet or calm in waking or sleeping, speaking, sitting, or standing, until she is obedient to N. and fulfills his desire completely. I attract the spirit of her heart and move her toward this man N. by virtue of these spirits: Vemedeyz, Audurez, Meyurneyz, Sandaruz.”³²⁸

After this, give the aforementioned to be eaten by the one for whom this working is done. When he has eaten it and it has descended into his stomach, instruct him to take two ounces each of incense and galbanum in his hand and cast then upon fire, and suffumigate with them. While the smoke rises, have him say these names: Hamurez, Heydurehiz, Heldemiz, Hermeniz.”³²⁹ When he has said these, tell him to say: “By these names let the will of the one for whom this operation is done be attracted. Let her come to me with great love and obedienceso that my will and command shall be fulfilled.”

The same sage says further that is you are unable to get the blood of the woman, take two ounces each of wolf’s blood and cow’s blood, and mix them in an iron vessel upon the fire, as we have described above. Put into it two grains of rabbit marrow, three grains of wolf’s marrow, and four grains of beef fat, all melted and mixed together. Add two grains each of nutmeg, camphor, and rabbit rennet, and when all this has melted, mix it well and take it off the fire. Give this mixed into drink or food. Then suffumigate with incense and galbanum.

While the smoke rises, say these words: “Animurez, Maphueluz, Fenuz, Fadrulez.”³³⁰ I move the heart, spirit, and mind of this woman N. toward this man N., and I move her spirit, forbidding her to sleep so that she cannot have any rest in waking, sleeping, staying, going, or arising. I move her

327 In the Arabic text, these names are Adirus, Batirus, Barjudis, Fardarus.

328 In the Arabic text, these names are Madis, Udureas, Manurajas, Handarus.

329 In the Arabic text, these names are Hamuris, Tidurahas, Inamas, Harmas.

330 In the Arabic text, these names are Anamuras, Habwalus, Fanis, Badrulas.

spirit and will and lead her to N. by virtue of the spirits written hereunder: Hueytayroz, Beryenuz, Aunuhiz, Andulez.³³¹ When you have done, this, give it to eat to whomever you wish. When it is in his stomach, take two ounces each of incense and galbanum and hair from a wolf's tail, with which you should suffumigate the man who ate the foregoing, saying these names written below, which I will teach you: Heyudez. Maherimeyz, Taydurez, Umeyruz.³³² When you have done this, know that the spirit and nature of the woman toward whom this operation is done will be moved with a great love for that man, and her desires likewise; and she will not be able to find rest in anything until she has come with a humble attitude toward that man.

Another confection, that is, a suffumigation for love. Take two ounces each of wolf vulva and rabbit penis, one ounce of the eyes of white mice, two ounces each of the fat of a white dog, incense, and galbanum; and beef fat of a weight equal to all the foregoing, melted in an iron vessel; put into this all the foregoing ingredients. When they are all blended together, take 1/2 ounce of camphor, one ounce each of white sandalwood and aloes wood, 1/2 ounce of amber, and 1/4 ounce of nutmeg. Powder them and add them to the aforementioned confection, and blend well together. When this is done, let it be divided into seven equal parts. Take seven thuribles full of burning coals, which you should set in front of you in a straight line, and in each of them put a seventh part of the confection you made as just described. While the smoke rises from the thuribles, say: "Ahayuaraz, Yetaydez, Ahariz, Aharyulez.³³³ I move the heart, spirit, and nature of this woman N. toward this man N., forbidding her any rest or sleep, and that she shall have no peace in sleeping, waking, or sitting, or in any other action, until she comes to him obediently to obey his pleasure and command. I attract and draw her spirit toward him by virtue of these spiritual spirits:³³⁴ Alhueriz, Heyemiz, Huetudiz, Taudiz."³³⁵ When you have done this, return to your home. The aforesaid woman will come there, and will be obedient to his good pleasure and command.

Again, another for the same purpose, to be smelled. Take two grains of rabbit rennet, and one grain of a male goat's liver, and add powdered incense. Put it on the fire, and let it roast until all its moisture has left it entirely. Then take it with iron tongs, and cut it to small pieces with a knife, and let it be pressed in a pot until all the water leaves it; this water should be set aside in a glass vessel. When you wish to work with the foregoing, take

331 In the Arabic text, these names are Tirulis, Barjanus, Ubuhis, Wandulas.

332 In the Arabic text, these names are Hanudis, Mahrijas, Tiduras, Umirus.

333 In the Arabic text, these names are Ajuras, Jatandas, Ahjulas, Harjulas.

334 Spiritual spirits: *spirituum spiritualium* in the text. The phrase is just as strange in Latin as it is in English.

335 In the Arabic text, these names are Albawaris, Hajaqus, Wabudis, Tawadus.

two grains of the aforesaid water, three grains of nutmeg, and four grains of amber. Put all these on a charcoal fire in an iron vessel until it is all melted and blended together. Add to it a single grain of the confection from the glass vessel, and then melt until it is entirely blended and mixed together; then take it from the fire and put it again in a glass vessel. When you wish to work with it, take one ounce of fine and very pure oil of amber, which you should put on the fire in an iron vessel, and add a single grain of the confection from the glass vessel, which you should melt until it is entirely blended and mixed together.³³⁶

When this is done, take two ounces each of incense and galbanum, and suffumigate with them. As the smoke rises, say: "Yetayroz, Maharahetym, Faytoliz, Andoraruz."³³⁷ I move the heart of this woman N., her spirit and her will toward this man N., and I move the spirit of her heart toward him with love and desire, forbidding her sleep, rest, and tranquility, so that she will not have any peace in sleeping, waking, rising, or sitting. I attract and draw her spirit and will toward him by virtue of these spiritual spirits: Hueyquitayroz, Hedilez, Menueriz, Meyefurez."³³⁸ When you have said the foregoing, take the aforementioned oil, and (if you can) anoint with it the woman for whom the aforesaid working is done. If you cannot do this, put it on something from which its odor shall arise, so that she for whom the working is done will smell it. At once, when she is anointed by this or smells it, her spirit and will by a strong motion will be moved with a strong love and desire toward the man for whose benefit this working was done, and she will have no peace either sleeping or waking or resting in anything until she comes to him, obedient and tame.

If it so happens that you cannot give this to her by means of its odor, make an image of wax formed in her likeness, which you should give to the man, so that he may hold it in his hands. Suffumigate it with incense and galbanum for three days successively, that is, at the rising of the Sun, repeating the words given above and suffumigating with the suffumigation, and anoint yourself with the oil mentioned above. When you have done everything in this manner, her spirit and will will be moved toward him with love.

If you wish to do the foregoing in another way, take myrtle branches or those of another sweet-smelling tree such as apple, and anoint them with two grains of the aforementioned compounded medicine. Suffumigate them with incense and galbanum. While you suffumigate, say these words: "Neforuz, Hemiruliz, Armulez, Feymeriz."³³⁹ I move the heart of this woman N. and

336 The repetitions in the preceding paragraph are in the original, and may involve a scribal error.

337 In the Arabic text, these names are Jatirus, Fiharis, Fitulis, Andarawas.

338 In the Arabic text, these names are Qitarus, Adilas, Manhuris, Manquras.

339 In the Arabic text, these names are Nurus, Andulis, Armulas, Fimaris.

her spirit and will toward this man N., and I move her spirit and nature toward him in love and desire. I take away from her sleep, waking, and rest in sleeping, waking, rising, and sitting. I draw and lead her by virtue of these spiritual spirits: Venehulez, Mantayriz, Feymulez, Berhunez."³⁴⁰ Then make whoever you wish (that is, the woman for whom the working is done) smell the odor. When she smells it, her spirit and will at once will be moved by a strong motion and great love and desire, so that she will be unable to be still or to rest in any way until she comes obediently to the place of the querent and fulfills all his desires.

If you are not able to do this by means of odor, however, make a wax image as we said above. Let the agent (that is, he who commanded that this working be done) take the image into his hands, and take two ounces each of incense and galbanum, which he should cast onto the fire with his own hands. Then instruct him to say the words: Heydinez, Beyduriz, Affihuz, Deriyenuz."³⁴¹ When he smells the oil, at that instant the work is completed. At once the spirit and will of the woman for whom the aforementioned work has been done, as well as her heart, will be moved by a string motion in great love and desire, and she will not be able to rest in any manner of quiet or tranquility until she comes obediently to the querents desire, ready and able to fulfill his every wish.

These four images, composed as we have said, are called Decaytus; they are those that Caynez the sage recounted for the union of man and woman.

For acquiring the love of a king. When you wish to attract the love of a king and his beneficence toward the people, take virgin wax that has not been used for any other purpose, and from it make an image of the king whose disposition you wish to influence as just said. Then take 1/2 ounce of gazelle brains, one ounce of rabbit brains, and two ounces of human blood; mix them together in an iron vessel, and let them be put on the fire until they are all mixed. To that mixture add one ounce each of powdered camphor and amber, and 1/2 ounce nutmeg, adding these to the first medicine. Leave it until all is melted and blended together. Then make a single opening in the head of the image, by which you pour the medicine into the belly of the image, and then seal up the opening well with wax.

Then take four ounces each of human blood, the blood of a white rooster, and horse brains, 1/2 ounce each of nutmeg and camphor, and two ounces of melted beef fat. Let these be combined and held over the fire. Make an opening in the throat of the image, pour the mixture into it, and let it cool; then close the opening with wax.

Next take a fine silver needle that is new and has never been used for any

340 In the Arabic text, these names are Arulas, Manturas, Fimalus, Barhujas.

341 In the Arabic text, these names are Ididas, Biduris, Añus, Darjanus.

other purpose, and thrust it through the chest of the image so that it does not pass into any other part of the image. While you do this, say: "Acriuz, Fendeyuz, Nephalez, Feyeduz."³⁴² Then put the image in an earthenware vessel and seal it with luting.

Then take one ounce each of incense, powdered galbanum, and the eyes of white roosters, and mix them together. Take the image and the aforesaid suffumigation and a thurible, and climb a high mountain, from which you can see the king's city; make a pit there the size of the image, and bury it there head downward. On the mouth of the pot or vessel put a stone or tile, and put earth upon it until it is entirely covered. When this is done, put the suffumigation onto the fire, and while the smoke rises, say: "Acderuz, Madurez, Feyleuz, Hueryreliz." [Akrarus, Manduras, Filahus, Warmalis] Then say: "I turn the heart of this king N. with love, friendship, goodwill, and mercy toward this man N. and this people N., by the virtue and power of these spiritual spirits: Hueyfeduez, Affimuz, Beefinez, Medariuz." [Naduras, Inamus, Kafinas, Madalus] Know that the king will delight in that man or that people, and grant to them his favor.

For generating enmities. He says: a confection to generate enmities, which is given in food, and it is this.

Take 1/2 ounce each of the bile of a black cat and the brains of a pig, two ounces of the fat of a black dog, and two grains of sweet myrrh.³⁴³ When this confection is eaten it attracts spirits of enmity and ill will.

For the same. Take two ounces of the brains of a black cat, one ounce each of pig's bile and brains, and 1/2 ounce each of the penis of a black dog, sweet myrrh, and ammoniac. From all these things blended together, make a suffumigation, and it will be as above.

For the same. Take three grains of black dog's bile; two ounces each of pig's brains, black cat's bile, pig grease, sulfur, sweet myrrh, black cat's eyes, and oil of caubac; two grains of copper, four ounces of the brains of a black dog, and one ounce of hair from its tail. If you make a suffumigation from all this mixed together, it will generate ill will and enmity. A certain sage worked with all these confections, and asserted that he found them to be true.

That a man may have no desire for women. When you want to do this, take 1/2 ounce each of the brains of a black cat and mandrake seeds. Mix these two together and blend well. Then make an image of wax, and make a hole in the top of his head, into which you pour the confection. Then take an iron needle, and into the image (that is, in the place where delight in women is) thrust the needle.

Then take four ounces of pig's blood; two ounces each of rabbit rennet

342 In the Arabic text, these names are Aqarjus, Gidajus, Jahilas, Jahidus.

343 Sweet myrrh: a Mediterranean herb, *Opopanax chironium*.

and swallow brains; and one pound each cow's milk and myrtle juice. Mix all these together, and when you wish to take away someone's desire for women, give him this to drink, and suffumigate him with incense and galbanum mixed together, and it will happen as you desire.

Chapter Eleven

The effects of magical images in diverse things, as well as in alterations of sight, so that things are seen other than as they are; and causing sleep and waking, and making poisons and their remedies

I have found the following confections in books written by those who were wise in this science, none of which are mentioned by the aforesaid Caynez. First, to bind tongues so that nothing evil is said of you.

When you wish to bind tongues so that they may speak no evil, compound the confection that follows. Take the tongues of all the following, that is: the tongue of a crow, an eagle, a toad, a water snake, a white dove, a white rooster, and a hoopoe.³⁴⁴ Powder all these tongues and mix them together. Then take one grain of pearl and 1/2 ounce each of gold, silver, camphor, borax, and aloes. Powder all of these and mix them together, and add them to the powder described above, and blend the whole mass with honey. Then put it in a white silk cloth.

Then take two hairs from the eye of a hawk, two hairs from the eye of a peacock, the liver of a hoopoe, the liver of a chicken, two wing bones of a dove, and two wing bones of a hoopoe. Powder all these and blend them with milk, and put them in the aforementioned white cloth with the first mixture.

Then make an image of white wax, which you should name with your own name; write your name and the figure of the Sun on its head, and similarly on its chest write your name and the figure of the Moon. Then wrap this image in another white silk cloth, and put it in the midst of the aforementioned mixture, and tie it all up with silk thread. Whoever carries an image thus prepared with him will behold miracles, nor will anyone be able to speak ill of him, and he will be loved and valued by all.

For love. Take five ounces of gazelle brains, one ounce of leopard blood, and two ounces of rabbit rennet. Mix these together and blend well. Give

³⁴⁴ These animals correspond to the seven planets in descending order from Saturn to the Moon.

this mixture in food or drink to whomever you will, and you will be loved by that person.

For the same. Take two ounces of the blood of a white dog and the same amount of its brains, and four ounces each of gazelle brains and human blood. When this is all mixed and blended, suffumigate whomever you will with it, and that person's spirit will be moved toward you in love.

For the same. Take two ounces each of the brains and blood of a white dove and the blood of an eagle, one ounce of rabbit rennet, and 1/2 ounce of hawk brains. Mix all these together and blend well. Give some of this in food to whomever you will, and you will be loved by that person.

For the same. Take one ounce each of chicken blood, leopard blood, and rabbit rennet, and two ounces of human blood. Blend all this together, and add one ounce of eyebright. Suffumigate anyone with this confection, and you will be loved by that person, whose spirit and will will be moved toward you.

For the same. Take two ounces each of sparrow blood and brains, one ounce each of mouse blood and brains, four ounces of human blood, and 1/2 ounce of eyebright. Mix them, and give in a drink to whomever you wish.

For the same. Take the brains of a black cat and human urine, in equal parts. Mix them, and give them in food to whomever you wish; and that person's spirit and will will be moved toward you in love.

For the same. Take four ounces each of the blood and brains of a red dog, two ounces each of rabbit rennet, dove blood, and chicken blood, and one ounce of eyebright. Mix all these, and suffumigate with it whomever you wish.

For the same. Take eight ounces of donkey blood, and one ounce each of fox blood and hedgehog blood. Mix these well, and to this mixture add two ounces of eyebright. Suffumigate with this whomever you wish.

For generating enmity and discord. These confections are compounded for enmity and ill will. Take four ounces of the blood of a black dog, two ounces each of pig blood and brains, and one ounce of donkey brains. Mix all this together until well blended. When you give this medicine to someone in food or drink, he will hate you.

For the same. Take four ounces each of black cat's blood and chaste tree, two ounces each of the brains and blood of a kite, and of fox blood, and four ounces of chaste tree. Powder the chaste tree, and then mix it with the others. If you suffumigate someone with this, it will expel love from him, and his will and spirit will draw back from love.

For the same. Take fox blood and ape blood, two ounces of each, and one ounce each of cat's blood, wolf's blood, ape brains, and pig brains. If you mix these together until well blended and give it to someone in food, it will

do the same as above.

For the same. Take two ounces each of toad brains and crane brains, four ounces each of the blood of a red dog and the blood of a black cat; and one ounce each of pork fat and the brains of a red dog. Mix all this together and add to it four ounces of cinquefoil. With this, suffumigate the person you want to hate you.

For the same. Take four ounces each of human blood and donkey's blood, and one ounce of leopard's blood. Mix it all together, and give it in food to whomever you wish; and it will do the same as above.

For the same. Take four ounces each of the blood of a black dog and the blood of an eagle, and one ounce of donkey's blood. Heat them, and mix with two ounces of chaste tree. Make a suffumigation of this mixture for the one you want to feel hatred.

The following four suffumigations cause enmities, hatreds, and depopulations. The first of them is this. Take equal parts of blood of a black cat, brains of a red dog, and blood of a fox. Mix them together and add to them St. John's wort and chaste tree, two ounces each. Suffumigate with this whomever you wish.

The second, for the same. Take four ounces each of pig rennet, pork fat, and mouse blood, and one ounce of brains of an arrahama. Mix all this, and add St. John's wort and cinquefoil in equal parts, making an amount equal to the other ingredients. Powder all together, and suffumigate whomever you wish.

The third, for the same. Take eight ounces each of crane brains and kite brains, and one ounce each of rabbit brains and blood and donkey fat. Mix together, then add an amount of chaste tree equal to the other ingredients. Whomever you suffumigate with this will become as above.

The fourth, for the same. Take one ounce each of crow's blood and vulture's blood, and four ounces each of donkey fat and blood. Mix together and add an amount of chaste tree equal to the other ingredients. Whomever you suffumigate with this will become as above.

For the same. Take four ounces of black cat brains. Powder this, and mix it with an equal amount of dried and powdered human feces. Give this in food to whomever you wish, and he will hate.

Aristotle said: "Whoever truly knows and is instructed in the separations and unions of spirits and natures, and understands the ordering of the macrocosm and microcosm, will know the separations and conjunctions of all things with one another, spiritual as well as corporeal."³⁴⁵

³⁴⁵ Readers who consider these long lists of confections pointless should read Book III, chapter 4 again, and then study this quote attributed to Aristotle with the greatest care.

Here are seven confections that are given to men in food so that they cannot perform with women. The first is this. Take two ounces each of horse brains, pig fat, and black cat's blood. Mix all these with one ounce of powdered colocynth, and give a little of this mixture in food to whomever you wish.

The second, for the same. Take horse brains, pig fat, and wolf's blood in equal parts. Give half a dram in food to whomever you wish, and it will be as said above.

The third, for the same. Take ape blood and brains, ostrich fat, and the eyes, horn, and tongue of deer, all in equal parts. Powder them all and mix together, and give 1/2 ounce in food to whomever you wish.

The fourth, for the same. Take four ounces of donkey brains, one ounce of pork fat, and two ounces of horse blood. Mix them all, and give 1/2 ounce in food to whomever you wish.

The fifth, for the same. Take four ounces of powdered pig bones, two ounces of persimmon leaves, and two ounces each of burnt wolf hair, black cat's eyes, and donkey brains. Mix them all together, and give 1/2 ounce in food to whomever you wish.

Sixth, for the same. Take equal parts of black cat's blood and the brains of a sea cow. Mix them, and give 1/2 ounce in food to whomever you wish.³⁴⁶

Here are seven confections that will cause sleep and quiet all the spirits of the body, and it will be believed that they kill. The first of them is this. Take equal parts pig's brain and the brain of a chamois (which is an animal like a deer), and add a quantity of mandrake seed equal in weight to both. Give 1/2 ounce in food or drink to whomever you wish.

The second, for the same. Take four ounces of wild black poppy seeds, and one ounce each of fox brains, human brains, and pig bile. Mix them, and give a little in food to whomever you wish.

The third, for the same. Take equal parts human sweat and the blood of a black cat, and a quantity of mandrake seed of a weight equal to both. Mix them, and give 1/2 ounce of it in food to whomever you wish.

The fourth, for the same. Take 1/2 ounce each of pig's brains and black cat's blood. Mix them, and give in food to whomever you wish.

The fifth, for the same. Take equal parts dove brains, pig's blood, and grease from the serpent that is called the deaf adder. Mix them, and give 1/2 ounce in food to whomever you wish.

The sixth, for the same. Take four ounces of cat urine, two ounces of horse sweat, and one ounce of colocynth. Mix them all, and give 3/4 of an ounce in food to whomever you wish.

The seventh, for the same. Take equal parts of the juice of wild rue,

human sweat, and pig brains. Mix them all, and give 1/2 ounce in food to whomever you wish. This confection kills the virtue of the victim's spirits.

Here are ten confections that cause sleep and death. In the Book of Methedeyhoz, similarly, are found these ten confections that cause sleep and death.

The first of them is this. Take two ounces of coagulated urine of a black cat, and one ounce each of mouse brains and chamois brains. Give 1/2 ounce in food to whomever you wish.

The second, for the same. Take equal parts of pig brains, pit sweat, and salt of human urine. Mix together, and give in food to whomever you wish.

The third, for the same. Take two ounces each of ape grease, dog brains, and blood of a racan or lagarius (which is a large green lizard). Mix together, and give 1/2 ounce in food to whomever you wish.

The fourth, for the same. Take equal parts donkey brains and human sweat. Mix together, and give 1/2 ounce in food to whomever you wish.

The fifth, for the same. Take human sperm and gazelle brains in equal parts, and animal sweat of a weight equal to both. Mix together, and give 1/2 ounce in food to whomever you wish.

The sixth, for the same. Take human sweat and gazelle brains in equal parts. Mix together, and give 1/2 ounce in food to whomever you wish.

The seventh, for the same. Take black cat brains, bat brains, and wolf grease in equal parts. Mix together, and give one ounce in food to whomever you wish.

The eighth, for the same. Take equal parts mouse brains and black crow's blood, and 1/2 part colocynth. Mix together, and give one ounce in food to whomever you wish.

The ninth, for the same. Take two ounces each of bear's bile and brain, and one ounce each mouse blood and black cat grease. Mix together, and give one ounce in food to whomever you wish.

The tenth, for the same. Take equal parts ape brains and human brains. Mix together, and give one ounce in food to whomever you wish.

These ten confections just mentioned have virtues and powers from the planets and fixed stars, by means of the virtues of the things of which they re composed, from which, by a certain mixture, a spiritual power results. The foregoing are found in the book that is named Hedeytoz,³⁴⁷ which was compiled by Hermes the sage.

In this book he described a form of composition that causes wonders, and repels all witchcraft³⁴⁸ from men, that is, from those who carry this confection

347 This is apparently the same as the Book of Methedeyhoz mentioned elsewhere in this chapter.

348 Witchcraft: the Latin word in the text is *maleficia*, the standard medieval

with them.

Against witchcrafts and enchantments of men. Take the spine and head of a frog, and grind them together. Put them in a silk cloth with one ounce each peony, barberry [*aloaxac?*] and donkey brains. Let whoever fears witchcraft carry this with him, and he will be safe from it. This confection was made by Galienus for a certain king who reigned in his time.

Wonders which are made with things belonging to the human body. In the aforementioned book, the same sage said that in the human body are many wonders of the works of magic, when one works with them as the sages who discovered this science used to do. Among them, Hermes wrote of a marvelous confection which displays many wonders, and which is made as follows. He used to take an intact human head, freshly killed, and put it into a large jug. With it he put eight ounces of fresh opium and enough human blood and sesame oil, in equal parts, to cover the aforementioned head; he then sealed the jar tightly with luting, and put it on a mild charcoal fire for 24 hours without interruption. Then he took it from the fire and let it cool. He strained the foregoing, keeping his face covered, and found that it had all melted to the similitude of oil, which he set aside.

He said that there were many marvels in that oil, and the first is that it allows you to see whatever you want to see. If you light a lamp with the foregoing oil, or anoint someone with it, or give a little of it in food to someone, you will see whatever you wish.

To appear in the form of whatever animal you wish. Take the head of the animal and its grease, and scialta nuts, using as many of these latter as you wish. Cover them with oil in a jug, and put on a gentle fire for a day and a night, until all the oil flows from them. When it has cooled, strain it well. If you light a lamp with this and anoint someone's face with it, he will appear in the form of that animal standing upright. This may be done with the heads of diverse animals, and in the same way he will appear as diverse animals.

For taking away sense and thought. Take the head of a man, freshly cut off, and put it in a large pot; and put his spleen., heart, and liver with it. Then in the same pot put the heads of the following animals, that is, of a cat, a fox, an ape, a chicken, a hoopoe, a crow, a kite, a bat, a goose, a swallow, a tortoise, and an owl. Cover them all with oil, and seal the mouth of the jar well with luting; put it on a gentle fire, and let it remain there for three days and as many nights. Then take it off the fire, and let it cool. Strain the foregoing with your face covered, and set aside the oil.

Then take the bones of the aforementioned heads, and burn them in a different oil until they are reduced to powder. Mix the powder with black henbane seeds and scialte nuts, and keep this with you for use. When you

term for the magical curses believed to be employed by witches.

wish to work with the foregoing, give some of the powder to whomever you wish, in food or drink, and light three lamps with the oil; you will see it affect him. To make your body appear wondrous, take some of the aforesaid oil and anoint your face with it. You will begin to illuminate the house by its light, and will appear to stand out as though you were something monstrous.

For sending away sense and memory. Take two ounces each of hawk brains, mouse brains, and cat brains, and 1/2 ounce each of sulfur and myrrh. Mix it all and leave it to putrefy.³⁴⁹ When you wish to use it, take 1/2 ounce of it and an equal amount of crane feces. Mix them together, and cast them onto the fire so that smoke rises from it. Whoever breathes that smoke through his nostrils will be possessed by a demon, and will lose his senses and memory, and will not be able to tell in what place he is.

Many other marvels that are made from the human body. In a certain book published by Geber the sage, I found many marvels that are made from the human body. He says this: I, Geber, have seen that the elements accomplish your labors when they are combined; alone, they accomplish nothing, because their existence remains in themselves. When they are conjoined with one another so that all four are united, I have seen that they create and give birth, grow and live. When one of the four is lacking, however, I have seen that they cause death, withering, and corruption. I begin with man, and first with the head.

I say that the human brain heals those who have lost their memory, if they eat his brain.

Burnt skull bone, drunk with syrup of squill for nine days, heals epileptics.

Whoever carries a human eye together with a wolf eye cannot be hindered by the evil eye or by any wicked tongue.

Human hair, burnt, powdered, and mixed with laudanum, warms the head.

The saliva of a young man heals scabies if frequently moistened with it.

If the saliva of a young man or woman is put on the head or mouth of a snake, the snake will swiftly die.

The tongue of a woman helps those who wish to tell lies and compose incantations.

If you wish to steal or carry off something, carry with you the tongues of a man and a kite.

Water of blood imbibed in sublimated azernec makes the azernec enter

³⁴⁹ Putrefaction, the act of allowing something to putrefy or ferment, is one of the twelve classic alchemical processes. This chapter includes several alchemical recipes dealing with the *opus animalium* or work with animal substances, the most secretive of the branches of alchemy.

into copper that is melted in the fire.³⁵⁰

Ear wax makes the Sun and Moon swiftly melt or solidify, and with it one may make them solid as quickly as with borax.³⁵¹

Soup made from a human head drunk mixed with brains heals those who have lost their minds.

Shave your fingernails and toenails with a knife of red copper when the Moon is in conjunction with Jupiter, and burn them when she is in conjunction with the Sun; take powder made from the ashes, and give it in a drink to whomever you wish, or sprinkle it on his clothing; he will delight in you.

So that new leprosy or scabies, which is a kind of leprosy, will not increase, give the patient in food a powder made from the burnt end of a human penis, and it will spread no further.

Human urine burns every place where it goes. If someone has scabies, wash him with it, and he will quickly be healed.

Human feces dried in the sun, powdered, and put into gold in which there is iron corrodes the iron and destroys it, and cleanses the gold.

Oil of feces softens the Sun and Moon and improves their color.³⁵²

Whoever has a deadly illness in his thighs, let him wash his thighs in water of feces that has been distilled three times, and put powdered, calcinated feces on it, and he will quickly be healed.³⁵³

One who suffers from an acute fever should wash his head with water of human blood, and he will be healed.

When a wound is washed with water of blood, and the calx of the same blood is put on the wound, it will be cured.³⁵⁴

All combustion, whether of fire or burning water, if first washed with water of feces, and then treated by applying a powder of calcined blood, will be healed.³⁵⁵

If you see a sick person who cannot be healed by any medicine, wash him with water of blood, and his condition will improve.

350 Imbibition: the alchemical process of pouring a liquid onto a solid so that the solid absorbs the liquid. Water of blood is made by distilling human blood.

351 The Sun and Moon here, as in alchemical literature generally, are gold and silver.

352 Oil of feces: the oily part of human feces, extracted by one of several alchemical methods.

353 The "deadly illness of the thighs" is probably bubonic plague, which produces large black boils in the groin. Calcination is another of the twelve standard alchemical processes, and consists of subjecting a solid to heat until it is reduced to white ash.

354 Calx: the white ash resulting from calcination.

355 Combustion: in modern medical terms, inflammation, which in medieval medical theory could be caused by an excess of cholera, the fiery humor, or by one of the other three humors that has become adust ("burning").

Whoever has great internal dryness in his body, give him water of blood to drink, and he will be healed.

If someone suffers from diarrhea, give him droplets of blood to drink, and he will be healed.

If someone has a quartan fever, take a human arm bone and the topmost wing bone of a goose, and have him carry them with him; he will be healed.³⁵⁶

Every man who suffers from nightmares should be washed with water of feces, and he will be healed.

Oil of feces distilled three times and imbibed with an amalgam of the Sun and green water of alfadite with dissolved cinnabar water, tinges the Moon and other metals.³⁵⁷

A collyrium of human bile heals weeping eyes and cataracts.³⁵⁸

Whoever has a cancer or a fistula should burn blood, and make a calx from it, and put the calx on the cancer or fistula; but first wash the place with distilled water of blood.

Human feces dried in the Sun are very strong and sharp, and take away rheumatism and disease from horses and other animals, and help the eyes, and take away cataracts from the eyes of beasts.

Women's menstrual blood given to a man makes him leprous, and if it is put in someone's bath, he will soon die.

The cure: take human semen, and give it to him to drink. Similarly, he will be cured if a certain herb called male barberry is given to him.

Take the membrane around the human heart, and pour into it the blood of three other men, and call upon demons; they will answer.

Take your sweat in a very clean and beautiful basin, and then put it in a glass vessel. Put into it scrapings from the soles of your feet, and a little of your feces dried in the Sun, and one root of the herb that is called *fu* in Arabic, and in Latin valerian. Give this in a drink to whomever you wish, and he will delight in you.

I, Geber, have tested this, and it is entirely true. Women, however, add water with which they have washed their thighs, while keeping their buttocks turned toward the east.

All flesh and bone of men, when burnt, moves and provokes benevolence.

Three measures of human death—that is, you should measure a corpse three times; and with the same measure, you should measure a living man's arm from the elbow to the longest finger, and again from the shoulder to the same finger, and then from the head to the feet. He will waste away and die.

Blood taken from the fingers of the left hand when the Moon is

356 Quartan fever: a relapsing fever of the kind that recurs every three days.

357 This is a recipe for manufacturing imitation gold.

358 Collyrium: an ointment put on the eyelids.

in conjunction with the Sun, and from the other when the Moon is in conjunction with Venus, and given to someone when the Moon is in opposition to the Sun: this provokes delight. This is an experiment of the Egyptians, and I have seen it tested many times and discovered its virtue.

Water of feces and of snails dissolves tartar. Quench sheets of copper in it, and they will become white. Put feather alum and dissolved azech in it, and it will be better.

Take the skin of a woman's vulva all the way around, so that it retains its opening; and if you look at someone through it, it is the sign of death. This is a thing of great sacredness. In the same way, it causes illness. This was taken from those among the Greeks who were called Ephesians.

Skin a human penis, and tan and soften the skin with salt and wheat flour, the way belt leather is treated—you should know that you will be able to bind and loosen with it.

Human testicles, dried and powdered, and eaten with frankincense, mastic, cinnamon, and cloves, makes men young again and gives them very good color.

A human eye tied up in a snakeskin causes anyone who sees you to delight in you and not to hinder you, but to be good to you.

Whoever suffers from a fever or a headache, if you anoint his head with breast milk, the pain will be removed.

Breast milk with opium brings sleep to the feverish and insomniacs.

If you wish to go safely on a journey, make one pill from your semen and your ear wax, and suspend it from your neck, and you will go safely. Certain sages used to carry this with them, saying that a great many properties were hidden in it. Some of them thought there were 72 such properties, to all of which they used to assign reasons that none were able to contradict.

The umbilical cord of a newborn wrapped in a red cloth with the tongue of a green tree frog—whoever carries this with him will be honored by his lord and by others as well.

Whoever has an illness with pustules, or scabies, should anoint himself in hot sunlight with water of blood distilled three times, and then put on the earth of blood,³⁵⁹ and he will be healed. he should do this seven or more times. This we have already demonstrated in the book *On Properties*.

The right arm of a man and the head of a rabbit kept in anyone's home has power against lies.

Alcohol of human bile with cat eyes helps and makes keen the sight, and whoever makes this will cause marvelous things to appear and demons to be seen.

³⁵⁹ Earth of blood: the dried blood solids left in the retort when all the liquid has been distilled.

Take human blood, and grind it with lodestone and the deadly lucula that is called Herb of Light. Make a mass of it, and keep it with you in a little vessel of gold or silver, and you will have power over enchantments and tricks and lies, and above all if you have collected the herb with your own hands and the blood is from your own body.

A certain person from Baldach, however, told me that the herb that in Arabic is called *fit*, in Latin valerian, and in Greek *amantilla*, has a similar virtue. He said also that the virtue of this confection was to cause benevolence when eaten or given in a drink.

Take the vulva of a woman (that is, the skin) and carry it with you in a yellow cloth with a serpent's tongue; and you will have the power to make discords and friendships. The same may be done with the hair from a woman's chest.

All of the foregoing are found in a certain book published by Geber the sage. In the book *Methedeyhoz* I found the experiments written below.

To take away sight by suffumigation. Take the blood of dogs, donkeys, cats, goats, and cows in equal parts. Mix these bloods together, and put them on a gentle fire until they are all blended into one. Then put into it one part each of powdered azernec and sublimated mercury. Mix well and put into a jar, which you should seal well with luting and bury in manure until it putrefies. Then take it out, and beware of its odor. If you put 1/2 ounce of this confection in fire, anyone who breathes it will have the sight of their eyes closed off by a mist, and they will be unable to see light any more. To cure, take fennel juice and green coriander juice. Mix them and put them in the eyes, and by this the blindness will be healed.

For taking away speech. Take two ounces each of cat bile and bear bile, four ounces of bat blood, and 1/2 ounces each of lettuce seed, black poppy seed, and mandrake root. Liquefy the blood and mix in the other ingredients, blend well, and allow the mixture to dry. Then powder it and mix it with old wine aged many years, and make lozenges of 1/2 ounce each. If you give one of these to anyone in drink or food, he will lose the power of speech completely, nor will he be able to communicate in any way. To cure him, let the mouth of the patient be filled with oil or butter, and have him hold his mouth closed.

For taking away hearing. Take mandrake, cow bile, and goat bile in equal parts. Mix them together and powder them; when they are powdered, let them putrefy. Give 1/2 ounce of this in food to whomever you wish, and he will completely lose his hearing. To cure, put juice of rue into the ears of the patient, and he will be healed.

For generating discord and enmity. Take the head of a racanus and an asp, the hair of a dog and of a black cat, in equal parts. Mix them together,

and burn them in a jar until they can be powdered. If you throw some of this in a place among people, hatred and quarreling will increase among them until they kill one another. To cure, take four ounces of mallow seeds and two ounces each of the blood and bile of a white dove. Let these be powdered, and mixed with the blood over the fire; and make lozenges weighing 1/2 ounce each. When you wish to take away this discord, pulverize one lozenge, and cast the powder in the place—that is, where the other powder was thrown. At once the aforesaid spirit of discord and hatred will be taken away from there.

Confection for sleeping. Take 1/2 ounce each of opium and black henbane seeds, and 1/6 ounce each nutmeg, lady's bedstraw, and fresh aloes wood. Powder them and mix them with the juice of green coriander; and let it putrefy in a jar so that their complexions and spirits may mix with one another. Then take it out, and give 1/2 ounce in a drink to anyone you wish, and he will sleep for a great space of time during which he cannot be awakened.

For the same. Take four ounces each of scialte nuts, red azernec, mandrake seeds or its bark, and black poppy; six ounces of autumn crocus; and two ounces of henbane seeds. Mix them all together and allow to putrefy for three days; when this is finished, remove them. Give 1/2 ounce to drink mixed with wine to whomever you wish.

For the same. Take equal parts of opium, mandrake bark, lettuce seed, branches of scialte nut, arcole juice, black hellebore, and black poppy seed. Powder them all, mix them together, and blend with a quantity of old wine aged for many years equal in weight to all the foregoing; and leave it to putrefy for seven days. Then take it out, and give 1/2 ounce in food to whomever you wish.

For the same. Take henbane juice, mandrake juice, green coriander juice, lettuce juice, juice of scialte nuts, and spring crocus in equal parts, and opium, a tenth part of all the foregoing. Mix them together. Then take a syrup made from mashed figs pressed four times in an oil press, blend an egg into it, and take of this syrup an amount equal to all the other ingredients. Mix them together, and let it putrefy until all the complexions and spirits are united. Never give a dose of this confection larger than 1/4 ounce, and this is because of the very great strength that its spirit has in the foregoing.

A deadly poison. Take equal parts dried scorpions, scialte nuts, black poppy, and colocynth. Mix them together and pulverize them, and let them putrefy. Be careful of this because 1/2 ounce of it will kill a man.

For the same. Take soapwort, ariole, and fresh eyebright in equal parts. Mix them together, and let it putrefy with a quantity of viper's gall equal in weight to all the preceding ingredients—that is, let it putrefy in an jar

appropriate for it—and leave it until it has putrefied. Then remove it. Beware of this, because its excessive heat and superfluous sharpness damages and destroys the blood of the heat and swiftly kills men.

For the same. Take as many frogs as you can catch, and put them on spits arranged as you wish (that is, as many as you wish on each spit) thrusting them through from the mouth to the opening of the anus; and put the spits upright, so that the frogs are placed with their mouths toward the ground. Then have a leaden vessel in which you can collect oil the oil that issues from their mouths. You should know that the later oil is much more effective in this working than the first; save it for use. Oil of this kind, because of its damage to the members of the body, very powerfully kills and harms. The first who discovered this deadly poison was Rufus, who tested it, and found great wonders in it.

A wonderful composite stone against poison. The kings of India were accustomed to have this stone made as described below, because the wonders it wrought in defending them against all danger from poison exceeded all the other noble things that were around them. The composition of this stone is as follows. Take the eyes of ten deer, and the eyes of ten vipers or other venomous snakes; if you cannot get vipers' eyes, as many as will weigh as much as ten of them; and take as much of the head of a toad as equals the weight of one of them. Let all these be dried and well cleaned, and powdered very finely, until it will pass through a fine cotton sieve. Then let it be put in a glazed pot with a very narrow mouth.

Then take sharp wine flavored with cedar, and turnip juice, eight ounces each, and one ounce each of clean white spiderwebs and mastic; the spiderwebs should be chopped up as finely as possible, and put with the mastic into the two juices. Let them remain there for two days and as many nights; then take it up and strain well and combine with the powder in the jug already mentioned. When this is done, seal up the mouth of the jar tightly, and bury it in burnt straw, leaving it there until all is dissolved and reduced to the appearance of oil. Then mix it with water, and put it back in the same burnt straw until all the water is consumed, and turned back so that it can be coadunated.

When this is done, take it out and put it in an empty eggshell so that it becomes round. Put another eggshell over it and seal it well, and put it back again in the same burnt straw, and leave it there until it is partly coagulated. Then take it out, piercing a pinhole in it, and wrap it in a silk cloth, and put it in bread dough and bake it in a pan. When it is done, take it out and put it in the stomach of some kind of fowl, and when it is so placed, roast the fowl. Then take it out of the stomach of the aforementioned bird; if you find that it is well solidified in the form of a stone, that is good; if otherwise, put it in the

stomach of another bird. Roast as before, and proceed in the same way until it becomes a stone, and put a thread through the pinhole, and by this thread tie it over the loins.

The kings of India used to make such a stone in this way, and continually wore it over their loins. The effect of this stone is that if anything poisonous was put before the wearer, in food or drink or anything else, the stone would be moved with a great motion and would sweat with a great sweat. This is very well known among the Hindus, and it one of the great marvels that are among them.

The one who first compounded this stone by his own labor was King Behentater, who was one of the kings of India, and a great sage. It was he who built the city of Manif, in which he built mighty buildings, and in those buildings constructed images that spoke. He it was who discovered how to use numbers to make computations for love, which is one of the great wonders the Hindus have. When two people were given these numbers in food or drink or in any other manner, they became great friends and well pleasing to each other. If the aforesaid numbers were carved in wood, and bread or anything else edible was sealed with them and you gave it to someone to eat, he will delight in you with a great love. If those numbers are written on your clothing, your garments cannot be taken away from you;³⁶⁰ and if you write them on banners that are put in the street to draw business, they will draw business to you.

The lesser of these numbers is 220, and the greater is 284.³⁶¹ The way to use these numbers is as follows. Write the smaller and the larger number in the figures of al-Khwarismi. Give the lesser in food to whomever you wish; you should eat the larger. The one who receives the smaller will be obedient to you as the lesser is obedient to the greater, and you will be delighted by him because of the marvelous property and power of the aforesaid computations. These computations may be done similarly with raisins, and pomegranate seeds, and eating whatever other fruit you wish. This is done by the number, and not by the figure.³⁶² I have experienced the aforesaid computations many times, and have found truth in them as narrated above.

This king made twelve festivals for the people of Egypt³⁶³ in the

360 Garments of quality were a common target for thieves in medieval times.

361 These same "amicable numbers" were used in a magical image in Book I, chapter 5, and the following instruction to write them in "the figures of al-Khwarismi" (Arabic rather than Roman numerals) appeared there as well.

362 That is, you give 220 raisins, pomegranate seeds, or what have you to your target, and eat 284 of them yourself.

363 This leap from India and Egypt is not as strange as it seems in the light of medieval geography. Most medieval geographers, Arab as well as European, believed that the Nile and the Ganges were the same river—both, after all, were infested by crocodiles—and that the Indian Ocean was a landlocked sea with the Nile curving around it through the unknown lands of the south.

twelve months, that is, one in each month. Then he made a house wholly surrounded by images, and these images used to cure the people of Egypt of all infirmities. In the head of each of them the infirmity assigned to it was portrayed. The people of that place very often used to cure themselves of their infirmities by those images in the following way. They would approach the images, and describe their infirmities to the image assigned to the same infirmity, from which they wanted to be healed; and at once they were healed. The same king also made an image in the form of a man laughing, and this was the virtue and power of that image; anyone who was oppressed by sorrow and melancholy would look at that image, and at once he would be cheerful and laughing, and the thoughts that troubled him would be handed over to oblivion. All in all, the effects of his images proceeded so that that the people of that city used to worship the king as though he was a god.

The same king also made bronze images in that city with two wings extended, and these were entirely covered with gold. Then he set them in place in the city. Their virtue was that all who passed by them, man or woman, who had committed adultery, uncovered their natures, nor were they able to pass by those images without uncovering themselves. All who uncovered themselves, fornicators and fornicatrices alike, were led into the presence of the king, and were truly known to be guilty of that crime, and punished justly according to the laws of that city. For this reason both the men and the women of that city used to shun that form of wickedness.

The same king also made an earthenware vessel that he filled with water, and his entire army used to drink from it without decreasing the water in it. This king lived in the time of Alexander the Great, and it is said that he presented this vessel with some other marvels to him. The vessel was constructed by the artificial magisteries of science, the properties of nature, and the knowledge of the strengths of the spirits of the planets and the fixed stars.

In this same way was made the pillar that Acaym king of India made in the gate of the city of Nube, which was made of black marble and was completely full of water. No matter how much was taken out of it, the water never decreased; and this was because it attracted the moisture of the air by virtue of the magistry by which it was made. The king constructed this work for the benefit of the people, on account of the distance of that city from the banks of the Nile and its closeness to the salt sea, and because of this latter it happened that by the sun's rays, from the water of the sea, drew up gross and humid vapors, from which the most subtle were purified of their salt in the air, and by the most suble magisteries of geometry and the science of magic, used to desdend into that pillar as though they condensed out of the air. It was for this reason that water was never lacking in the pillar,

because of the aforementioned attraction, which happened in the same way that the bloodstone attracts whatever is put around it.

Beyond these, the Hindus have other great marvels, some of which I propose to relate presently. For prohibiting every motion of the body. Take a human penis, and chop it into pieces, and stir it into powdered opium, scialte nuts, and a little azerne. Then put it into a lead vessel to putrefy, and beware of it. When you extract it from putrefaction, you will find it liquefied and as though reduced to oil. If you give a little of this oil in food or drink to anyone you wish, all his senses, motion, and spirit will be closed and stupefied, nor will he be able to move any part of his body. The Hindus used to perform many wonders with this oil, mixing it with other things, giving it in food, and revealing that which they desired and that which was outside their customs. They would give it in food to whomever they wished, and by this they would demonstrate what they wanted never to be revealed, and would even transform men into whatever figure or form they wished.

That you may appear in the form of any animal you wish. Take the semen of a man who is complete in all his members, and put it in an egg (that is, in the shell) mixed together with the semen of any animal you wish. Seal the egg well and leave it to putrefy in hot manure for three days. When this is complete, take it out of the manure, and in the egg you will find the similitude of an animal. Take it out and put it in sesame oil, and leave it for three more days. That animal will drink that oil during those three days, and while it is still living, let it be ground in that same oil. If you light a lamp with the oil, anyone who anoints his face with it will appear in the form of the animal whose semen you used. This was considered among the Hindus to be a noble secret, that they would never reveal among anyone but themselves.

That a man should be unable to leave a city. Take a man's semen and a little of his blood, and cook it with twice the amount of honey until all the semen has dissolved into the honey. Then cook the honey until it is well browned. Give this food to whomever you wish—that is, to someone who intends to set out on a long journey. Whoever eats of it will not be able to leave the city that day; rather, he will remain there as though rapt and insensible.

A great wonder of magic. The Hindus also make another composition, with which they used to perform great works of magic. This is its composition. They took a sow, and closed her up in an empty house. One room of the house they prepared with iron and tin so that she could not leave the house. In the same house, next to the sow, they would put a boar in a room prepared the same way, and once this was done, they remained in that place for 24 days. They would begin this work when the Sun entered the first degree of Capricorn. Each day they would give them crumbled wheat bread

soaked in milk to eat, as much as they wanted. At the end of those 24 days the sow, having the greatest desire to couple with the boar, would be moved by so great a motion that from her flowed a great quantity of female seed,³⁶⁴ similar to coagulated cow's blood.

The Hindus would make great artifices by collecting this seed; they would put it in a lead vessel, seal its mouth well, and put it in manure for 24 days to putrefy. At the end of those days they would remove it from the manure, and when the aforementioned vessel had cooled, they would open it and find in it an animal that moved. They would feed it for three days with nuts and milk, as we have said above concerning the sow. At the end of the three days they would drown it in oil, with which they would perform great marvels of magic, giving it in food and lighting lamps with it and anointing faces and bodies with it, and many other marvels that are not worth relating because of their prolixity. We ask, however, that those who perform the foregoing keep it as the greatest of secrets, and do not reveal it to anyone except to someone else who is expert in it.

Chapter Twelve

Rules Necessary in this Science

Those who intend to involve themselves in this science ought to know that it is by the works and experiments they do in this world that profound and secret sciences are known, and by works and experiments doubts are solved.³⁶⁵ This is because when anyone accomplishes his desires, his doubts are settled. You should indeed be greedy in all the things, and about all the things, that we have taught you so far, and you should be faithful in the operations themselves, and continually observe the ways of the sages and the habits of the ancients in the operations of this science. From unlawful foods and pleasures you should stay as far as you possibly can; indeed, you ought to think of the salvation of your soul and the love of God as assiduously as you can, because desire and love attract spirits and incline you to follow spiritual effects, and complete and reveal all their properties furthering the thing that is desired.

If that orientation be toward God, Who is the beginning and end of all

364 Medieval embryology held that females had an equivalent of semen, which mingled with the male's semen to produce offspring.

365 This sentence all by itself does much to resolve the ongoing debate about the descent of modern science from Renaissance magical traditions, which were powerfully influenced by Picatrix.

things and the perpetual and eternal Lord of Lords, then that love will be durable and perfect. If that love instead is fixed on corporeal things, that love will be unstable and a corruptible and terminating love. The will is divided into different kinds, for there is a love which is accompanied by health and honor is that love which is fixed on God the sublime and exalted, and to this kind belongs the love of fathers, teachers, and holy men; likewise the love of piety and the love of children. There is a love which is advantageous and helpful, and this is the love of people who delight in helping one another freely. The will, when it is most acute, is called love, and as we have said above, when we put another ahead of God, that ought rightly to be called corruptible love.

We base our entreaties on God Himself, that He may so illuminate your mind and spirit that His profound sciences may be opened to you, and that He may protect and defend you from the conspiracies of the common people and of evildoers, and that you will not reveal any of your secrets to the ignorant, because it is thus that they become the murderers of holy men and prophets.

Now the properties that are proposed and the examples that are given in the books of the prophets concerning this science, if you were to try to deduce them by experiment, would seem to be of a fraudulent nature, nor would you be able to deduce the effects promised by them in eternity. If you understand them, however, in the manner we have said (that is, with the right attitude and steady faith and an understanding of the causes of effects), then they will be seen to be noble, high, and precious, and of a nature remote from the merely animal in man. If we ought properly to obey our parents, who gave life and being to us, we ought even more to obey the prophets and saints who gave us examples, that by their rule of life our souls might be saved and we be led to perpetual life. When virtue is found in our bodies, on account of the perfection of the elemental bodies, then that virtue cares for and governs our bodies in their figures and effects, and it is not separated from them until its proper time.

This is what the prophets call nature. They call it natural because virtue of this kind is the cause of the government of bodies for a determinate time, in whatever accords to the natural division of each one. For this reason it is called nature by them, because nature is the primary innate principle of all animals and plants.

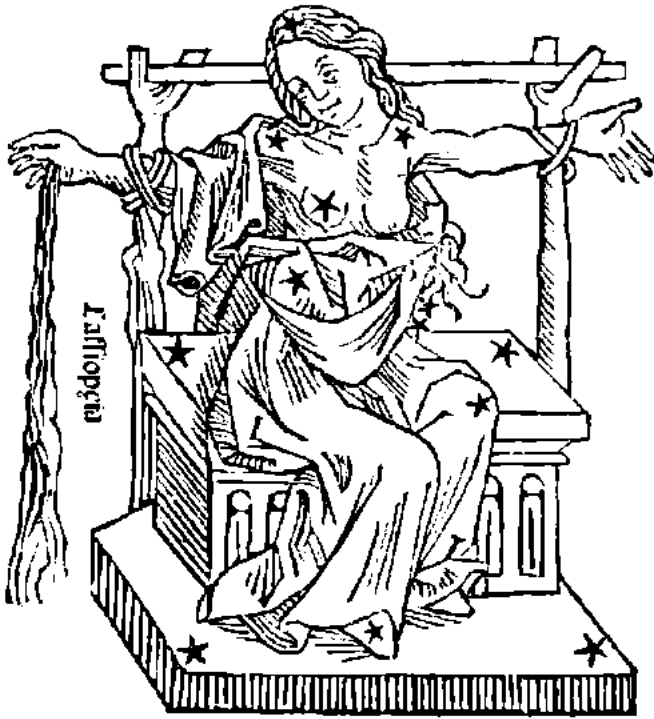
Here is an example. A stone that is thrown falls back down by its nature, and this is not by the size of its body, because other bodies are not similar to it in size, but rather this effect happens in an opposite way, as in the case of fire, which ascends more quickly the larger its body is; this is understood to be the principle of this manner of motion, and this is called nature. Furthermore,

they call this motion “nature,” and again, they say that the nature of an element is its form and natural shape.

For this reason physicians use this noun, “nature,” for the complexion and the innate heat and for the forms and figures of the body and for motion and spirit, and it is used according to whatever their intention is. Now in truth this noun, “nature,” is an equivocal name, because it is used for every body and all its properties, and for the humors, the elements of heaven, and the virtues that God has placed there that are the causes of generation and corruption, movement and rest, in all things that are moved and made to rest. For this reason above all, the sages have defined it as the end and beginning of motion and rest.

The philosophers have said that corporeal form cannot exist in bodies except by the mediation of heaven between them and spirit. Plato defines it thus: nature is a body perfect for making beings. Galienus says: nature is the natural heat helping the body and removing corruptions and detriments from it, insofar as it is able; and when the virtue of the body concurs with it and makes it apt for government, conduct, and so on. Abenteclis says: for it is a simple body having one form and one figure, and in it is power and life, but it itself is the form of life, as appears in children, to whose nature a certain magistry preserving life is given by nursing, sleeping, etc.; and when it is taught to artificial things, the work of the magister is accomplished. I have recounted the foregoing only to clarify the light of your intellect, because I have striven in all things to be instructed and learned in the creation and contemplation of every manner of being that may be found in the universe. By doing the same, you will have an adept mind, by the intellectual conjunction of the possible with the agent. Thus it is completed.

This finishes the third book of Picatrix; the fourth book follows.



Book Four

Book Four

Here begins the fourth book, in which is revealed the properties of spirits, and those things that are necessary in this art, and how they may be helped by images, suffumigations, and other things.

Chapter One: By what virtue and force spirit proceeds, and what are the properties of spirits, bodies, senses, intellect, and soul, as well as the differences between them

Chapter Two: What vigor the spirit of the Moon brings to this inferior world, and what ought to be done with each of the seven planets

Chapter Three: What the Chaldeans held to be the profundities and secrets of this science, and what they said about it

Chapter Four: The images and reasonings that greatly further this science

Chapter Five: The ten sciences that are necessary to this art, and how this science is helped by them, and what is the foundation of the science of magic

Chapter Six: How the suffumigations of the stars ought to be made, and certain compositions necessary to this science

Chapter Seven: The things of the magical art found in the book *The Chaldean Agriculture* which Abudaer Abemiaxie translated from the Chaldean language into Arabic

Chapter Eight: The virtues of other things which Nature does by her own properties

Chapter Nine: Images whose virtues perform marvels, that were found in a book that was discovered in the church of Coredib and the book of Queen Folopedre; and a description of all the rules necessary in working with magical images

Chapter One

By what virtue and force spirit proceeds, and what are the properties of spirits, bodies, sense, intellect, and soul, as well as the differences between them

The ancient sages agree in this, that God disposed five things and ordered them by degrees, putting the noblest in the highest degree—that is, prime matter and prime form,³⁶⁶ which is the primal source of all; second, perception or intellect; third, spirit;³⁶⁷ fourth, the nature of heavenly things; and fifth, the elements, and things made of the elements. First, however, he placed in his highest heaven a circle where no other god and no other lord but Himself could remain, and He ordained that all other light should emanate from there; and thence, by His power, he distributed and spread knowledge, and the nobility of the other virtues that pertain to that virtue.

Perception and intellect He put in the first circle below that one, from which they descend similarly to the way light descends from that one; and thence, by His power, knowledge and the nobility of virtues that pertain to it are emanated. Next below He placed the circle of spirit, from which spirit is emanated similar to the way light emanates from the first; knowledge and the nobility appropriate to it (that is, that which proceeds from the circle of spirit, as well as from the circles above it) flow forth by means of it. Then in order below spirit he placed nature,³⁶⁸ which proceeds similarly to the first; and by His power the nobility appropriate to it was generated in it by those things that are above it.

It is therefore clear that the first form is more noble and in every way more subtle than perception, as perception is more noble and subtle than spirit, and spirit than nature, and nature than the elements. Each of the aforesaid He put one above another according to their proper measure of distance, as though to say that the first is absolute, pure in itself, and free from all grossness; while the second has in it a little more grossness or materiality than the first, and less than the third, and so by degrees descending to the elements and elementary things. This is because that prime essence shines

366 Prime form: the first Platonic form or idea, the Form of the Good, True and Beautiful, which in medieval Platonism was identified with God.

367 Spirit: in medieval cosmology, vital force, which is intermediate between mind and matter.

368 Note that “nature” here is a term for the quintessence, the subtle substance of which all things above the circle of the Moon is made, according to medieval physics.

more brightly in itself, while other things lacking its purity, down to the necessary endpoint, return to it as they create species, that is, as subordinate genera, they return to the most general genera, as each receives nobility from its superiors and distributes its power to its inferiors.

Presently He created and formed the heavens, and placed the heaven of spirit in the midst of four other heavens, of which the two above it, those of the prime essence and intellect, are luminous and clear, and the two below, those of nature and the elements, are shadowy and obscure. But the heaven of spirit, as a subordinate genus, receives the knowledge and nobility appropriate to it from the superiors and distributes them to the inferiors.

In the end, spirit is conquered and illuminated by the two heavens above it, and receives from them light, knowledge, and nobility. Spirit itself is most fully formed when it reaches toward the heights, and resides in the place where it was made and created, and whence it receives fortune, goodness, and light; this place is called paradise. But spirit conquering the two heavens below it is shadowy, miserable, and unfortunate spirit, and descends to the lowest things, and resides in a place where it is held captive and can find no rest; this place is called Hell.

Again, this same spirit created animals and vegetables and all solid bodies. These do not receive perception and knowledge from the prime form; the latter distributed very little to them, since they were not appropriate to it. They, however, are conquered by the two lower heavens (that is, those of nature and the elements), and reside on earth, where they exist, remain, and are created. All the aforementioned proceed from the divine power and virtue.

Here is an example. Trees are born in the earth—their beginning is their roots, and their ends are the branches, leaves, and fruit born from them. Their roots draw in the vegetable virtue from the moisture of the earth, while the twigs draw it from the air. Those trees in whose nature the earthly material dominates the aerial have roots longer than their branches, and conversely, when air predominates over earth, the branches grow longer than the roots. Therefore, to confirm the aforesaid, we see with our senses trees and other vegetables born in the earth that have roots longer than their branches, and vice versa; and there are trees whose roots dry out but not their twigs, and vice versa.

We see the same thing in birds, among whom those whose nature is more appropriate to the earth fly more heavily, while the more their nature is assimilated to air, the more lightly and swiftly they fly. The same is true of human beings who, the more their nature is compounded of the subtle elements and the more it is purified of grossness and feeds on lighter foods, the more subtle and spiritual, and the more able to understand spiritual

things, they become; while to the contrary, the more that human beings are composed of earth and the grosser elements, and feed on coarser food, the less able they become to ascend to spiritual things, and the more accustomed they naturally become to gross and corporeal perceptions. By this it is clear that evil proceeds from corporeal things, while good proceeds from spirit.

Matter, however, is divided into two parts, that is, spiritual and corporeal. The spiritual portion is the first matter, which is the supernal world, and the first form, which is the spiritual first element (that is, sense, soul, nature, the elements, and the beginnings of every kind that are first purified of matter), and the first unity, which remains indivisible as it is a unity, a point, and the like, and that which cannot be divided by time, as the instant of the beginning of a line, which is a point. Corporeal matter is that which is composed of the elements, such as animals, trees, and the like.

Furthermore, matter is either simple or composite. Simple matter is everything above the heavens, and composite is everything that exists below the heavens, and thus can be perceived by sight and experienced. Bandaclis the sage said that all matter that can be perceived by the five corporeal senses is corporeal matter and entirely composite, and when it is of this kind, it is corrupted and changed, becoming a localized thing lacking a location.³⁶⁹ All matter that cannot be perceived by the five corporeal senses is called simple matter, pure, spiritual, luminous, stable, and exalted.

All matter that can be perceived by one of the five senses³⁷⁰ is intermediate between simple and spiritual matter, on the one hand, and composite and corporeal matter on the other. Thus what is corporeal is held by corporeal bodies, and with these they pass through changes of time and color, while what is spiritual remains with light and exalted spirit, and with these endures for infinite ages. You, however, who propose to study this book should consider how you may lead your soul to the degree and understanding of the blessed spirits, which you may do if in all your doings you strive to follow the spiritual part, the cognition of which differs from that of beasts.

The sages disagree, however, about the properties of sense and its divisions.³⁷¹ For this name—sense or intellect³⁷²—is used by them to denote

369 A fine point of medieval physics. When a composite object is corrupted—that is, goes out of existence because its component parts separate—it still exists in potential; there is simply no place where it happens to exist.

370 That is, by one rather than by all five.

371 The rest of this chapter is devoted to a careful examination of the concept of sense, *sensus* in Latin, which has no good equivalent in modern English. According to the competing definitions given in the following paragraphs, it represents (1) consciousness; (2) the inborn capacity to understand the basic rules of logic; (3) the sum of accurate human knowledge; and (4) the perception of eternal ideas as reflected in the material world.

372 Note that the word “intellect” here has its old meaning, the direct perception of noncorporeal truths, and does not mean the discursive reasoning mind.

four different things. In the first sense, it is used to describe reason, because humanity, distinct from all other animals, who lack sense and discretion, is disposed to receive knowledge and the secret labors of the masters; and the property of sense is that it is disposed to the acquisition of knowledge. Sense appears from this as a divine light infused by God into the heart, which disposes it to see and understand things exactly as they are. This is the opinion of one party of the sages who discussed this subject. Thus Seusdalis said that the word “human” is equivocal, that is, it refers both to people in whom intellect is active and to people in whom intellect is lacking.

The second opinion. Sense is that which is recognized by knowledge and apparent to the senses, as in children who are able to perceive very little of the secrets of nature, but who apprehend nature as though this was naturally granted to them: for example, in numbers, they recognize what two plus one is, and that two bodies cannot simultaneously occupy the same space, and that it is impossible for one body to be in two places at the same time. One party among the sages, speaking of this, assert that those who deny this opinion demonstrate its truth.

The third opinion. Sense, according to another opinion of the ancient sages, consists of that which has been proven by long experience. Those who lack cognition or sense thus ought rightly to be called imbeciles, fools, blind, and stupid.

The fourth opinion. Sense, according to others, consists of natural cognitions whereby are understood the profundities of eternal things, from which the corruptible things of this world descend. When these natural cognitions are found in some person, we say that he has the sense to overcome and conquer his bestial nature, and is assimilated to the spiritual and eternal. This is the property by which human beings are distinguished from other animals.

Thus the two prior are natural and the two latter are acquired by study and learning. Thus a sage said: “I see that sense is of two kinds, that is, natural and acquired.” The acquired cannot be had in any way other than by means of the natural, just as the light of the sun is little help to an eye that is naturally defective.

Here we proceed to another, higher distinction of sense.³⁷³ The ancient sages divided sense into six parts, of which two are comprehended by words—that is, the general sense and the universal sense, so that we speak of the natural and universal spirit; which they understand in this way, that all

373 The distinction made here is, first, between consciousness (sense) in its general meaning, apart from the universe, and consciousness in interaction with the universe; and second, both of these as they relate to individual beings with bodies (such as humans), individual beings who are free from embodiment (such as God), and individual beings who exist in an intermediate state, such as spirits and angels.

things are divided into three parts—that is, the body, the natural sense, and the spirits of intelligences and the angels who move the heavens. Of these the first and lowest obtains its place from the two latter, the second we consider the most noble of all, and the third we know to be the medium between them.

The reason why we say the second is nobler is that it is purified of all material dependence; while separated intelligences and the angels who move the spheres are intermediate between these, since they move the heavens, by the motion of which the active senses work their effects. The general sense, however, is that which we have described above in the division of sense, that which is removed from form or matter, because when we speak of man in general, this is understood to mean the reason of rational men or the reason of which all men are capable, by which they are distinguished from all other animals. This they call the general sense.

Universal sense, however, is expressed in two ways, of which one is more appropriate to the word, for by it is understood the genus of the whole universe.³⁷⁴ The second kind of reason is that which, according to the way the explanation of these names is understood, is a kind of property apart from material things and all their parts, which is moved naturally and not according to accident. Of this genus the lowest grade is active sense, which is assigned to human spirits and the higher sciences.³⁷⁵ This genus is the principle of all things that follow the first principle; and the first principle governs everything.

The second of all, according to this intention, is the ninth sphere, which goes around once each day and night carrying the other spheres which are caught up in it. By reason of its magnitude and capacity, which contain all other bodies, it is called the body of the universe.³⁷⁶ Thereafter, according to this opinion, the universal sense is a substance equally distributed in all its parts, apart from matter. It moves itself, desiring to assimilate itself to movement. Its movement has been discovered to be the beginning of everything. Thus the founder of the Law said that the first thing created by God was sense, which by divine aspiration began to move.

The general spirit, however, is called many different things, and these all have names corresponding to their subjects, and all of them are assigned as spirits to their proper bodies. The spirit of the universe is the sense of the

³⁷⁴ That is, the genus (category) of consciousness that exists in the universe as a whole, the Anima Mundi or soul of the universe.

³⁷⁵ “This genus” is the category of individual conscious beings, of which human beings who are capable of the higher sciences are the lowest manifestation. The implication, already referenced in the words of Seusdalis above, is that ignorant human beings are not actually conscious.

³⁷⁶ The Anima Mundi is thus the consciousness of the ninth sphere or Primum Mobile.

universe. Thus every substance that is wholly incorporated in the moving heavenly bodies overflows, and this is according to the stillness of sense. The relationship between the spirit of all and the sense of all, however, is equal to that between our spirit and our active sense. The spirit or intellect of the universe is the principle by which natural bodies are perceived, and the grades thereof in receiving perception accord with the grades of sense in all things, and the perception of the one is assimilated to that of the other.³⁷⁷ The foregoing are the rules that have been found concerning sense.

Aristotle said that the sense of the sensing spirit is received from that which is sensed. If anyone asks in what way the spirit understands, the answer is that the rational spirit discerns by the light of the senses, when it desires to know anything, and when it receives this same light, it rejoices therein and achieves its intention. Its light extends over all perceptible things until it is closed in sleep, wherein all sensing spirits are stupefied and relaxed, and to which all intellectual spirits are subject. If someone objects to this, saying, 'Who knows whether the spirit understands something while it is sleeping?' I answer that something remains from the spirit, even as heat remains from fire after the fire has been extinguished. According to the unity of the sense with the body, it can be terminated, despite the view of one party of the sages.

Empedocles said that sense is not able to be terminated because it is a simple substance, and simple substance has neither genus nor difference because it is not separated. A definition cannot be completed except by genus and divisions.³⁷⁸ He says further that sense is divided into two—that is, a general sense that contains all things virtually and is not fatigued thereby (and is itself all things in itself in its own substance, and is coextensive with time, which does not precede it by a single instant); the other is a noble and selected sense, which is purified and consoled, which is only found in the human body; and then only when it has been purified to its proper purity and consoled for its sorrow. It is the light cast by the light of the general sense.

The soul is a spirit of divine intelligence, which divine intelligence created and placed in the body without any medium; and He planted it in those bodies which follow the light of the Sun, because it is by the Sun that, by means of rays, He touches the bodies themselves. Souls are ordered in natural forms according to their effects; and from Him come the capacities of

377 That is, the more accurate the perception of natural bodies by the individual, the more that perception corresponds to the perception of natural bodies by the spirit of the universe.

378 This is a basic rule of medieval logic: the definition of something must include the genus or class to which it belongs, and the differences or divisions that set it apart from other things of the same genus. A human being, for example, can be defined as a featherless biped; that is, it belongs to the genus of animals with only two feet, and its difference or division from other bipeds is that it lacks feathers.

sensation, estimations or cogitations, imaginations, stillnesses, memories, and the like.

One party among the ancient sages determined this: Nature is a durable motion by which corporeal agents are perfected or completed, and live their potential.

Chapter Two

What vigor the spirit of the Moon brings to this inferior world, and what ought to be done with each of the seven planets

You should know, however, that one party among the Chaldean and Egyptian sages said that the Moon pours out and transmits the influences of the planets to this composite world. Because of this, they did workings, sacrifices, and prayers to the Moon herself upon her ingress into each sign. Here I have opened to you the same workings of other nations, and what is said here is translated out of the Arabic language.

How one can speak with the spirits of the Moon, and first, when she is in Aries. When you wish to attract the virtue and power of the Moon when she is in Aries, at the hour when she is completely risen, because that is better and more useful for your petition; in that very hour, put on a crown and go to a green and watery place near the banks of a river or running water. Take with you a rooster with a divided crest, which you will behead with the bone of another rooster, as you must not in any way touch that rooster with iron. Turn your face to the Moon, for this is a very great secret among them.³⁷⁹ Put in front of yourself two iron thuribles full of burning coals, in which you should cast successively grains of incense, so that the smoke rises up toward the Moon. Then stand upright between the censers, and say: "You, O Moon, luminous, honored, lovely, who with your light shatters the shadows, you ascend in your rising and fill every horizon with your light and beauty. I come to you humbly, seeking wealth, for which I humbly ask you." Here state your petition. Then take ten steps forward, always looking at the Moon, and repeating the aforesaid words. Carry one of the thuribles with you, into which you should cast four ounces of storax.

Then burn your sacrifice, and draw the following figures on a leaf of cannabis with the ashes of the sacrifice and a small amount of crocus:

379 That is, among the Chaldeans and Egyptians.



Then burn the leaf. At once, as the smoke rises, you will see before you the figure of a handsome man dressed in the finest clothes, standing between the thuribles, to whom you should address your petition, and it will be fulfilled by him. At any time after this, when you wish to ask something of him, repeat the working just given, and the aforesaid form will appear to you and answer your questions.

When the Moon is in Taurus. When the Moon is in Taurus, and you wish to attract her virtue and power, you should know first of all that the Moon has diverse effects and diverse powers in each one of the signs. When you wish to do this work, go to the same kind of place as was said of the other sign,³⁸⁰ and bring with you one rooster and one thurible with fire. Dress yourself in linen garments dyed with alayeron or pomegranate rinds, and wear a hood upon your head. You should have one gourd full of water in which nut wood has been boiled. Take some of the water in your right hand, pour it into your left, and wash your hands, arms, and face with it. Be careful that the hood does not fall back from your head. Then wash your feet with the aforesaid water. Then take a new rush mat or reed mat, on which no human foot has ever stepped, and let this mat be wrapped entirely in a linen cloth painted green and red. From the place where you are standing, or from the cloth that covers the mat, jump and land with both feet on the aforesaid mat, and say: “Ribharim ribharim caypharim caypharim dyaforim dyaforim.”³⁸¹ Repeat these names twenty times. Then stand upright, and go back to the gourd of water already mentioned, and again wash your hands. Then behead your sacrifice, and saying the same words again, burn it. Continually, while you perform this working, suffumigate with incense and mastic. Then you will see the figure of a man, to whom you may ask your petition, and what you desire shall be accomplished.

Something that appears in this working reminds me of a certain person who had a friend who lost everything he had and fell into great poverty. He said that the lord of his friend’s ascendant was Saturn, and Saturn was an infortune to him and the source of his poverty. He showed his friend how to pray to the Moon when she was in Taurus. The friend did the whole working, and there appeared to him the form of a man, to whom he asked his petition and described his poverty. It seemed to him that the man took him by the hand and led him to a certain ditch, and told him to dig there. He did so,

380 That is, of Aries.

381 In the Arabic text, these words are “Rabqar rabqar iqam iqam taqfur.”

and found a treasure there which made him a rich man.

When the Moon is in Gemini. When the Moon is in Gemini and you wish to attract her virtue and power, go to a high place where the winds blow. Take with you a rooster, and the aforesaid suffumigation, and a ruler of yellow brass three cubits³⁸² long and a thurible of the same brass, in which you light a fire and fan it with the ruler; and in the midst of the fire put a pound of storax. Hold one end of the ruler over the fire (that is, while the smoke rises) and point the other end toward the Moon. Then put on the fire three ounces of incense and a little amber, and hold the ruler in the smoke as we have already said. Then sit before the fire in the thurible and take the ruler in your hands, and make a circle with it, in such a way that you are at the center of the circle. Then take seven heaps of dried beanstalk, and put them in seven places around the circumference of the circle. Divide your sacrifice into seven parts, and put each part onto one of the heaps of beanstalk. When this is done, kindle the fire with the ruler in the aforesaid beanstalks until the sacrifice is burnt. Thereafter, stand in the middle of the circle and say, "You, O Moon, refulgent and luminous, honored in your realm and gathered into the place and degree of your exaltation, because you govern this world by your power and spirit-- I call to you and I ask of your spiritual power that you will do this for me." Then state your petition; supplicating and praying, prostrate yourself to the ground and say "abrutim abrutim gebrutum gebrutum"³⁸³ twenty times. Then raise your head above the ground, and you will see a form as described above, to whom you should speak your petition, and it will be accomplished effectually.

When the Moon is in Cancer. When the Moon is in Cancer, and you wish to attract her virtue and power, climb up to a high place, where there is a spot elevated above an ample plain. Then look to the right and to the left, before you and behind you, listening, and holding a turtle-dove in your hand. Behead it, and take four feathers from its right wing and the same number from its left; cut off its beak, and burn it completely. Then take the aforementioned feathers, mix them with two ounces of colocynth and four ounces of storax, and put all this in a single pan. Then take two ounces of white behem, which must be added to the ashes of the sacrifice and mixed with the juice of birthwort, and out of this make the figure of a man riding on a lion.

When this is done, rise up and raise the image before you, and light a fire, into which you should put your suffumigation, and say: "You, O Moon, who are full of light, replete with benevolence and beauty, and equal in your

382 A cubit is a unit of measurement equal to the length of the forearm and hand from the elbow to the tip of the longest finger.

383 In the Arabic text these words are "Hirut, hirut, garut, garut."

altitude, I pour out my prayers to you and send my petition." When this is done, make a circle in the earth, and in the center thereof put the image you have made, after writing on it the name of that which you wish to turn aside. Then go back and repeat the same words, and prostrate yourself to the ground. After this, rise up, and take six ounces of vinegar, and dissolve the image completely therein. Add one grain of nutmeg, a quarter ounce of amber, four ounces of gall-nut, and one and a half pounds of storax, and put it over a fire until it is well boiled. Out of it make pills weighing one ounce each, and suffumigate with these to the Moon for seven nights (that is, burning one pill each night), and save the rest. The sages who have labored at this work have said that, if you suffumigate anyone you wish with this suffumigation, and they breathe the odor, they will never be able to disobey your commands. Many who have practiced this science, when beginning a journey on which they faced lions, bears, serpents, scorpions, and other noxious animals, were freed from experiencing any harm from them through working with the aforesaid suffumigation.

When the Moon is in Leo. When the Moon is in Leo and you wish to attract her virtue and power, go to an uninhabited place, and carry seven thuribles with you, which you should place in a circle on the ground in such a way that one cubit separates each thurible from the next. Between each thurible and the next put a goose's egg on which is written these figures:



Then take a needle of yellow brass three palms³⁸⁴ in length, which you should hold in your right hand; upon your head you should at all times have a yellow hat, made of wool in the Arab fashion, and you should wear a shirt of wool, dyed yellow. In the center of the circle, behead a rooster with a divided crest, as we have described in the sign of Aries. Then burn the meat of the chicken in the thuribles. Take some of its blood on the point of the needle, and let it drip from the needle into the thuribles and onto the aforementioned eggs. When this is done, count two thuribles from the one in front of you, and take the egg after that thurible, and put it before you, and strike it repeatedly with the needle, suffumigating with incense and yellow sandalwood, saying "Hendeb hendeb"³⁸⁵ fifty times. Then there will come to

384 that is, three times the width of your own palm; for most people, this will be 8 to 10 inches.

385 These words are "Andab, Andab" in the Arabic text, and are to be said 50 times rather than 15.

you the tangible form of a superior man, to whom you should address your petition; and it will be effectually accomplished at once.

When the Moon is in Virgo. When the Moon is in Virgo and you wish to attract its virtue and power, take thirty thrushes and behead them, and cook them until they are well done. Take them out when their feathers fall out of them, and salt them moderately and save them for use. Do this thirty days before the Moon enters into Virgo. Thereafter, each day eat one of them, after suffumigating it with four drachms of crocus; and after you have eaten it, you must not eat anything else until six hours have passed.

Do this every day for thirty days, during which time you must also abstain from wine; at the end of this time, wash yourself in the water of an eastern spring, and from the water of the spring take some in a jug of medium size that was made while the Sun passed through the fourth degree and the Moon was in the seventh degree of Aquarius. Seal the mouth of the jug with wax that has never been touched by fire.

When this is done, betake yourself to an ample place, and carry before you a thurible containing a quarter ounce each of incense and crocus; and say, "You, O Moon, are beautiful and positioned in aspect and copious in giving, great and high; your light illuminates the shadows and sends forth spirits, and your beauty gives joy to the heart. I beseech you and confide such and such a matter to you." Then take the aforesaid jug in your left hand, and say, "Haphot haphot," and dig with your right hand in the dirt, and continually say the aforesaid word while you dig.

Do this until you have made a pit a cubit deep, and set the jug in it with its mouth pointing to the south side of the pit. Then fill the pit again with earth until its surface is level with the ground. While doing all this, say the aforementioned name continually. Afterward, draw the figure of the thing you want on a sheet of lead with a golden needle, and bury it at the top of the aforementioned pit. When you have done this, your petition will be fulfilled at once.

When the Moon is in Libra. When the Moon is in Libra, and you wish to attract her virtue and power, gird yourself with a cord plaited from rushes of the sort that grow in water, go to the eastern bank of a river, and burn your sacrifice by the bank of the stream next to where the current of water runs, facing the Moon the whole time. In your hand you should hold a brass slingstone³⁸⁶ made when Venus was retrograde in Taurus and Mercury was in Aries. Do all this five times, going to the bank of the stream and returning each time. When this is done, strike the water of the stream with the slingstone, that is, when the sacrifice is burnt, and say: "You, O Moon, high

³⁸⁶ The sling was a common military weapon in ancient times, and ammunition for slings was often cast from lead and other metals.

and honored! To you I offer and send this sacrifice, and I do this in order to receive your grace, because you have power to grant to me my petition and to fulfill my desire.” Then light a fire of wild olive wood, and throw storax onto it, and run in a circle around the fire as fast as you are able. Then you should prepare yourself in the place where you made the fire, and make a line in the earth from your feet to the fire, and on the line write this name: ganeytania ganeytania. Then take the earth in which you wrote the name, and mix it with earth and water that is not moving; and from this make two images, the other being in the form of anyone you wish.³⁸⁷ Let the images embrace one another, that is, if your working is for love, and if it is ordained to another purpose, make them in that manner. Let the making of the aforesaid image or images be done in the hour of the Moon, as quickly as they can be, and whatever you ask will be fulfilled.

When the Moon is in Scorpio. When the Moon is in Scorpio and you wish to attract her virtue and power, rise up when the Moon is in the thirteenth degree of Scorpio and go to a place in which there are many dense trees, and many waters. Make a square figure on the ground, and cover it with the leaves of nut trees and leaves of citrons and pines; sprinkle all of it with rose water. Then put a new silver thurible before you, and in it put some lignum aloes, storax, and incense, as much as you can. Then dress yourself in a garment of pure white in which no other color is mixed.

When you have done this, set before you two clay thuribles full of water, and take a little clay pitcher, with which you should transfer water from one thurible to the other, and from the latter, pour water onto your sides with the pitcher. Make your sacrifice of animals pertaining to this sign. When this is done, stand on your feet, and four times prostrate yourself, and in each prostration say, “Seraphie seraphie.”³⁸⁸ Then sit down again, and cast onto the top of the fire lignum aloes and incense, and put storax into whichever thurible you wish. Then prostrate yourself another four times as before. Then a man of seemly and perfect form will appear to you, whom you should ask whatsoever you will, and it shall be fulfilled as you desire.

When the Moon is in Sagittarius. When the Moon is in Sagittarius, and you wish to attract its virtue and power (and the great sages considered this working to be a very strong and perfect work, and many of them practiced this working of Sagittarius to find treasures), and when you wish to do this, perform the following working when Mercury is in the fourth degree of Cancer. At that time melt ten pounds of brass, and out of it make five images in the form of dragons, and do this while Mercury remains in the degrees of the same sign.

387 The first image should be made in the form of the magician.

388 These words are “sarafha, sarafha” in the Arabic text.

When the images are completed, proceed to a clear flowing stream, and divert water from that stream by five small channels that you make, which flow out one after another along the course of the stream wherever you wish. In each of these channels put one of the five images made in the form of dragons, as described earlier, so that the water flows into their tails and out of their mouths. Then take five wineskins and place each one at the mouth of one of the dragons, so that the water flows into the wineskins from the dragons' mouths, and leave them there for an hour. Then take the wineskins away from the mouths of the dragons, and let the water from those dragons flow out onto the earth for another hour after that. Again, return the wineskins to their original places (that is, each one of them to the image at which it was first situated), and allow the water flowing from the mouths of the dragons to flow into them for another hour. At the end of that hour take them away as before, and proceed to work in the same way until they are completely full.

When they are full, go twenty palms back from the river with them, and when you have walked that far with them, the wineskins are to be placed on the ground in a circle. Each of them is to be pierced with a needle; and in the middle of the circle make a pit, into which the water going out of the wineskins may flow, and next to each wineskin one of the dragons is to be put. When all is completed in this manner, rise up and run back to the bank of the river, looking continually at the Moon, and take into your mouth as much of the river water as your mouth can hold; and run back to the place of the aforementioned wineskins, and sprinkle the wineskins and dragons with water from your mouth. Near each of the dragons place a thurible full of burning charcoal, into which you should put amber and lignum aloes, nor should the smoke be extinguished at any point while the water flows from the wineskins.

When all the water is gone, take the dragons, put them in the wineskins, and bury them in the pit mentioned above, and cover them with earth. When this is accomplished, stand up at that place, and behead your sacrifice facing fifteen trees; and raise your head toward one of the trees, and as you do, say, "Harmum harmum."³⁸⁹ Say this word fifteen times, once to each of the trees, and then your petition will be fulfilled at once, because a man of beautiful appearance and good disposition will appear to you, who will lead you to the place in the four quarters of the world where you will find your desire.

I say truthfully to you and I had a friend once, who did this working as I have given it here; and when the working was completed, a man appeared to him who asked him for his petition. He responded that his petition was this, that the man should show him an image by which lost treasures could

389 In the Arabic text, these words are "harqum, harqum."

be found. It seemed to him that the man took him by the hand, and led him to a certain place, where the man gave him the bronze image of an elephant which held an iron key between its forefeet and hind feet. It seemed to him then that the man said, "Take the elephant, and wander wherever it leads you, and in the place where the key falls from between his feet, you will know that treasure is to be found there."

My friend took the elephant in his hands; and when he had proceeded, holding it, for a distance of four cubits, the key fell from between the feet of that elephant. At once he stopped, and dug a pit there, and in it he found that there were stairs. Descending them, he found a great house full of vessels of gold and silver, as well as precious stones. He took as much of the treasure as he could carry, and returned with an elephant, and thereby was able to carry the treasure away with him.

When the Moon is in Capricorn. When the Moon is in Capricorn and you wish to attract its virtue and power, when the Sun appears in the sign of Cancer, you should go into a house only just large enough for two men, and cover it over for seven days with fragrant boughs (that is, each day you must renew the covering with fresh boughs). In each of those seven days, you shall suffumigate the aforesaid house with lignum aloes and incense. At the end of the seven days, go into that house dressed in a beautiful red garment, and you will see that in the house is a covered table or something like it; and when you wish, you may uncover it, and say, "Heyerim heyerim falsari falsari tifrat tifrat."⁹⁶¹ Then leave the house, and proceed in a circle around the house seven times.

Then suffumigate the house with two ounces of lignum aloes in a silver thurible for the space of one hour. Then go outside it, and again go around the aforesaid house seven times as before. When you have done this, offer up your sacrifice of a chicken, as we have said many times already, and then again enter the house. There you will find a man sitting, to whom you must say three times: "I conjure you by the lovely and luminous Moon, adorned and honored, that you speak to me." Speak with him then, and ask him for whatever you wish, and it will be effectually accomplished.

Now all that which by the operations of these chapters do, for the most part, may be done in order to acquire love. One of my close friends once had a handmaiden that he sold. After he sold her, he fell back in love with her, and asked the man to whom he had sold her if he could buy her back again, but the man refused to return her. Seeing that he would not be able to get her again in this way, he did the aforesaid work as just described; at once the man who owned her took a strong dislike to her. He sent a message to my

390 In the Arabic text, these words are "hajawam, hajawam, balgar, balgar naqaraw naqaraw.

friend asking him to buy her, according to his desire, for the price that had been agreed. Seeing, though, that the man was unhappy with her, my friend recovered her for a more modest price. The foundation of this working, however, and others of the same kind, is that the one who performs them be of good deeds and a follower of natural effects and far from all evil deeds; also let him be clean and clear from all voluptuousness and as secret as he possibly can be.

Here, however, I wish to recount something that happened in our own time to one who wished to attract the virtue of the Moon, who performed this working for reasons of necessity, but spent a certain night living in a manner contradictory to this operation. On the night when he actually performed it, there appeared to him a man who had something in his hand, which he put in the mouth of the would-be magician; and at once his mouth was sealed up, so that he did not seem ever to have had a mouth. Thus he lingered for forty hours full of the greatest terror, at the end of which he perished utterly.

When the Moon is in Aquarius. When the Moon is in Aquarius and you wish to attract her virtue and power—first you ought to read what all the ancient sages agreed, which is that the rules for these workings are those things that have been found to be useful in them. Therefore the rules and the workings joined together have the most effective results, and proceed straight to the desired end. When the rules are not added to the working, the greatest peril to body and spirit results, and when those who perform these workings do not know how to do them, there occur the greatest and most terrible dangers, which are frightful even to describe. This, I say to you, is to be taught and reprov'd: for no one should dare to meddle in this work unless they are of good memory and good quality.

When the Moon is in this sign, then, and you wish to work, take the heads of three male ducks, which have been put on the fire in aged wine many years old until they are well done, and then grind them in an iron or lead mortar until they are all reduced to a single mass; and this is to be done when the Moon is in Cancer. Then add a pound and a half of cinnamon, two ounces of sandalwood, a pound and a half of dry storax, four ounces of incense, and a small amount of dragon's blood. Mix it all up along with the wine in which the heads were cooked; from it make forty pills, which you should put in an iron skillet over the fire until they are completely dry.

At night, after you have done this, go into a field when the Moon is in Aquarius and her light is complete.³⁹¹ Set before you fifteen thuribles, which may be of brass or silver, but it is considered better still if they are of gold; and all of them should be full of burning coals. Into each thurible cast one of

391 That is, on the night of the full moon.

the pills, and offer up a rooster in sacrifice, as above. While the smoke rises, a certain man will appear to you, who will now be visible to you and now be hidden, and this will happen quickly, very quickly. Then you should take three of the aforesaid pills, and cast them into the fire, and say, "Hantaraceret hantaraceret."³⁹² Repeat these words ten times. Then you will see that man clearly, and make your petition to him; and it will be effectually fulfilled.

When the Moon is in Pisces. When the Moon is in Pisces, and you wish to attract her virtue and power, take one and a fifth pounds of hemp juice, and the same amount of the sap of the plane tree, and mix them together. You should extract these fluids from the plants when the Sun is in Virgo and Mercury is luminous and direct in motio; and the extraction should be done in a marble mortar. When this is done, add four ounces of mastic, two ounces each of amber and camphor, one ounce of alkali,³⁹³ and ten ounces of sarcocolla. All these are to be well blended together, and to them you should add half a pound of the blood of a deer beheaded with a brass knife.

When all this has been mixed together, put it into a glass vessel. Then go to a place where there is a spring of flowing water, and carry the aforesaid glass vessel to the spring by its handle. Then take one thurible, and put it on a stone in the midst of the water of the aforesaid spring, so that there is flowing water all around the thurible. Then set fire burning in the thurible; and as it burns, open the mouth of the glass vessel, and empty the aforesaid vessel into the fire, that is, a little at a time, until all of it has been poured out into the fire. Then offer your sacrifice. The servant of the Moon will then appear to you, to whom you should make your petition, and it will be brought to you effectually.

Great miracles and great effects, according to the Hindus, are in suffumigations, which they call calcitarat; and with them are worked the effects of the seven planets. These suffumigations ought to be used according to the nature of the planet to which the petition corresponds.

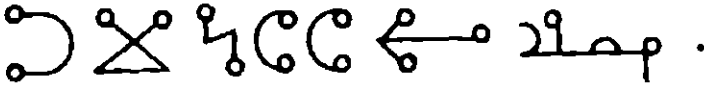
First, of Saturn. When you wish to work by means of Saturn, fast for seven days, beginning on the Lord's day. On the seventh day, that is, Saturday, behead a black crow, and say, "In the name of Anzil,³⁹⁴ who is placed with Saturn. You, Anzil, who are the angel of Saturn! I conjure you by the Lord of high heaven that you will hear my petition and my desire." Then work with a calcitarat for what you will.

392 In the Arabic text, these words are "hantar asrak hantar asrak."

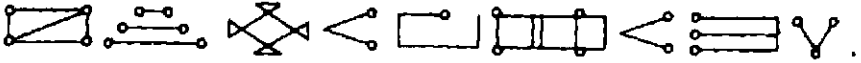
393 Impure potassium hydroxide, extracted by soaking wood ashes in water.

394 In the Arabic text, this angel is named Asbil.

The figures of Saturn are these:



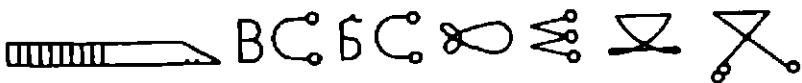
When you wish to work by means of Jupiter, fast for seven days as above, beginning on a Friday. At the end of those days, that is, on Thursday, behead a lamb and eat its liver, and say, "You, Roquiél,³⁹⁵ the angel who is placed with Jupiter the fortunate and good, and in the greater fortune, perfect and lovely! By the Lord of high heaven, I conjure you that you will receive my prayer and petition, deigning to grant that which I ask you to perform." Then work with a calcitarat for what you will. The figures of Jupiter are these:



When you wish to work by means of Mars, fast for seven days beginning on a Wednesday. At the end of the seven days, that is, on Tuesday, behead a spotted cat, and say, "You, Zemeyel,³⁹⁶ angel of Mars, you are strong and powerful and the lord of burning fire and warriors and lawsuits! I conjure you by the Lord of high heaven that you receive my petition and do such and such for me, so as to accomplish it effectually." Here speak your petition, and work with a calcitarat for whatever you seek. These are the figures of Mars:

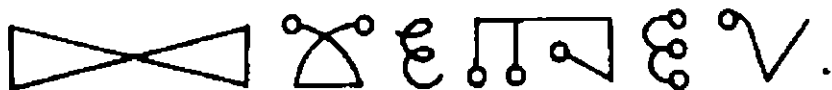


Now when you wish to work by means of the Sun, you should fast for seven days as before, beginning on a Monday. On the last day, that is, the Lord's day, behead a young calf and eat its liver, and say, "You, Yebil,³⁹⁷ angel of the Sun, the light of Him who is the goodness of the world, lord of radiance and light; he who is perfect fortune, and by him misfortune and detriment are made. I conjure you by the Lord of high heaven that you do this for me, and fulfill this my petition." Then ask for what you wish, and work with a calcitarat for what you desire. These are the figures of the Sun:

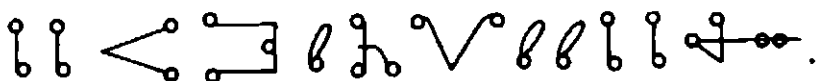


395 In the Arabic text, Rufija'il.
 396 In the Arabic text, Rubija'il.
 397 In the Arabic text, Ba'il.

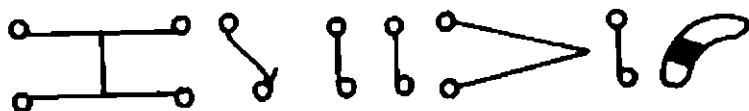
When you wish to work by means of Venus, fast beginning on a Saturday until the following Friday. On Friday, behead a white dove, but on the fourth day eat its liver, and say, "You, Anbetayl,³⁹⁸ angel of Venus, fortunate and beautiful! By the Lord of high heaven, I conjure you, that you do this for me and accomplish my petition." Ask for what you wish, and work with a calcitarat for what you seek. These are the figures of Venus:



When you wish to work by means of Mercury, fast for seven days, as above, beginning on a Thursday. On the last day, that is, Wednesday, behead a black and white rooster and eat its liver, and say, "You, Arquil,³⁹⁹ angel of Mercury, lord of noble and good qualities! By the Lord of high heaven, I conjure you, that you will do and fulfill this for me." Here say your petition, and work with a calcitarat. These are the figures of Mercury:



When you wish to work by means of the Moon, you should fast for seven days beginning on a Tuesday. On the last day, that is, Monday, behead a sheep and eat its liver, and say, "You, Cahil,⁴⁰⁰ angel of the Moon, whose key is goodness and whose principle is rapidity! By the Lord of high heaven, I conjure you, that you do this for me and accomplish this my petition." Say your petition, and work with a calcitarat for that which you desire. These are the figures of the Moon:



All of the aforementioned sages of old knew these workings, and in them are many effects in working magic, that is, in miraculous suffumigations and images. Many of the Chaldeans, who dwelt in the Promised Land and who at that time were called Capti,⁴⁰¹ were virtuosi in these workings. Of

398 In the Arabic text, Bira'i.

399 In the Arabic text, Harqil.

400 In the Arabic text, Salja'il.

401 A fascinating tidbit. Capt—Caphtor in Hebrew, Keftiu in ancient Egyptian—was the name of the island of Crete in the days of the Minoan civilization. The Chaldeans, however, were an Aramaic-speaking people of Mesopotamia who seem to have had no connection to Crete.

these workings, a great many are found in the book called *The Chaldean Agriculture*. Abenvasia, who translated this book, published all these works. We, however, in this book of ours, intend to recount some of them.

Chapter Three

What the Chaldeans held to be the profundities and secrets of this science, and what they said about it

The Chaldeans, indeed, were those magi who made themselves preeminent in this science and these workings; and they are held to have been entirely perfect in this science. They themselves assert that Hermes first constructed a certain house of images, from which he used to measure of the flow of the Nile at the Mountains of the Moon; but this house was made of the Sun.⁴⁰² He used to hide himself there from men in such a way that no one who was with him was able to see him.

He also it was who built, in the east of Egypt, a city twelve miles in length, in which he built a certain citadel that had four gates in its four quarters. At the eastern gate he put the image of an eagle, at the western gate the image of a bull, at the southern gate the image of a lion, and at the northern gate he built the image of a dog. He made certain spiritual essences enter into these, which used to speak in voices that issued from the images; nor could anyone pass through the portals without their permission. In that city he planted certain trees, in the midst of which he set up an arbor that bore the fruits of all generation.

At the summit of the citadel he caused to be built a certain tower, which attained a height of thirty cubits, and on the summit of it he commanded to be put a sphere, the color of which changed in every one of the seven days. At the end of the seven days it received the color it had at first. Every day, that city was filled with the color of that sphere, and thus the aforesaid city used to shine every day with color.

Around that tower, in a circle, water abounded, in which many kinds of fish used to live. Around the city he placed diverse and changing images, by means of which the inhabitants of the city were made virtuous and freed from sin, wickedness and sloth. The name of this city was Adocentyn.⁴⁰³ Its people were most deeply learned in the ancient sciences, their profundities and

402 "The Mountains of the Moon" was the ancient and medieval name for the Ruwenzori range of East Africa, where the White Nile has its headwaters.

403 In the Arabic text, al-Asmunain.

secrets, and in the science of astronomy.

I have seen, however, a certain composition to conceal people, which is made in this way. When you desire to do this, take one rabbit on the 24th night of the Arabian month,⁴⁰⁴ and behead it facing the Moon, and continually looking at her. Suffumigate with the suffumigation of the Moon, saying the words of the Moon given above; and then say: "I call you, angelic spirit of magic and all that is hidden, you who are called Salmaquil! By this I supplicate you, who distributes your virtue and power and strength in this work, that you will deign to give what I ask of you, out of those things attributed to your power."

When you have said this, take the blood of the aforementioned rabbit, which you should mix with its bile. You should bury its body so that nobody is able to see it, because if you go away and anyone uncovers it in the daytime, that is, when the Sun is elevated above it, the spirit of the Moon will kill you. The blood, when you have taken it and mixed it with the bile, should be taken away with you and kept for use.

When you wish to hide yourself and be seen by nobody, take some of the blood and bile mixed as above, in the hour of the Moon, and anoint your face with it; and do not cease to say the aforementioned words of the Moon, because while you say them you will make yourself totally hidden from the sight of others, and in this way you will be able to achieve whatever you desire. When, however, you wish to be seen and become visible again to others, cease to say the same words, and wash your face, and anoint it with the brain of the aforesaid rabbit, and say, "You, O spirit of the Moon, reveal me and make me appear to people." Then everyone will see you. This is among the works of the Moon, and is considered one of the great secrets and profundities of this science.

Chapter Four

The images and reasonings that greatly further this science

All that has been said up to this point in this book of ours, we have repeated from the sayings of the ancient sages and their books discussing this science and work, and extracted from these same sources. He who reads these books, however, and closely studies them, and grasps all that we have said up to this point, will truly understand and

404 The months of the Arabs begin on the first night in which the new moon is visible at Mecca.

recognize the labor that we have done in compiling this book out of diverse books dealing with this science, which are the foundations of this work.

One of the most perfect books of this science that we have found is a volume that was revealed by Hermes the sage at the founding of Babylon, and in this was a book of aphorisms called *The Secret of Secrets*.⁴⁰⁵ From it we have selected 45 aphorisms⁴⁰⁶ which are considered of great value in this science and these workings.

The first of them is this: If you work on those things which pertain to a planet, and draw upon those things that are of the nature of the planet with which you desire to work, and do not depart from this, you will have the greatest assistance in attracting the strength, virtue, and power of that planet.

2. Ask from the Sun to be feared and have glory, the command of armies, courage, rule over lords, the destruction of kings, the lighting of fires, and the virtue of shining light into shadows.

3. Ask from the Moon agility of motion, the movement of waters, the virtue of making known what is secret, extinguishing fires, diminishing whatever can be set in motion, and separating those who are of a united opinion.

4. Ask from Saturn the hindering of motion, the concealment of purity, the destruction of cities, humility of the heart, and quieting of waters.

5. Ask from Jupiter increase of riches, beautifying of dreams, fleeing from sloth, forsaking sorrows, labors and strife, and making journeys safely either by sea or by land.

6. Ask from Mars the conquest of enemies, fortitude of heart, causing evil animals to hunger and prepare themselves, lighting fires, arranging wars, and having victory over enemies.

7. Ask from Venus the desire for copulation, the virtue of causing loves and enthusiasms and expelling sorrow and sloth, invigorating the appetite, increasing generation, multiplying children, extinguishing fire, and being safe from animals.⁴⁰⁷

8. You should make many suffumigations, have perfect faith, fast often, utter many prayers, choose a place appropriate to the work, and observe the aspects of the planets. These are the foundations of magical workings.

9. Your petition will be quickly fulfilled if the planet to which you make your petition is the lord of your nativity; without this, it will be harder for your petition to proceed to its proper conclusion.

405 *The Secret of Secrets*, or *Secretum Secretorum*, was one of the more famous medieval handbooks of astrological magic; it was usually attributed to Aristotle, rather than Hermes.

406 There are only 44 aphorisms; one referring to the properties of the planet Mercury was omitted below by scribal error at some point.

407 The aphorism about Mercury should appear at this point.

10. Spirits have the power to strengthen the effects of a planet and ameliorate its qualities, or to the contrary, to lessen and worsen its effects and scatter its powers.

11. If the ascendant differs from the nature of the petition, the petition will not be fulfilled, nor will prayer attain that which it seeks.

12. The images of the fixed stars are considered more enduring in their effects than the images of those things that are capable of retrograde motion.⁴⁰⁸

13. If you do a planetary working with the aid of some fixed star of the same nature, it will be more complete and more perfect because it will have the vigor of the planet and the endurance of the fixed star.

14. When the ascendant, the petition, and the planet are of one nature, and you aid yourself therein with a fixed star, and you have firm belief and will, your petition will swiftly be fulfilled, and it will be strengthened from the vigor of the planet.

15. The fixed star Altair assists with movement, while Vega helps with rest.

16. Diligently study the conjunctions of the planets, for this work is very greatly augmented by them.

17. In the aspects of the planets, as much as in their conjunctions, the foundations of images consist.

18. Put the significator at the midheaven, in its house or exaltation, and see to it that there is a fortitude on the ascendant.

19. Assist your work with the Sun when you wish to conquer and surpass someone; then your petition will more swiftly be completed and will increase.

20. Assist your work with the Moon when you wish to retain something; then your petition will more swiftly be completed and will increase.

21. Assist your work with Saturn when you wish to bring down something, and to cause evil; then your petition will more swiftly be completed and will increase.

22. Assist your work with Jupiter when you wish to ascend to good things; then your petition will more swiftly be completed and will increase.

23. Assist yourself with Mars when you wish to win, in peace as well as in war; then your petition will more swiftly be completed and will increase.

24. Assist yourself with Venus when you wish to seek love and friendship; then your petition will more swiftly be completed and will increase.

25. Assist yourself with Mercury when you wish to know and understand, or to expel moisture; then your petition will more swiftly be completed and

⁴⁰⁸ Mercury, Venus, Mars, Jupiter, and Saturn at times appear to move backward in the heavens; unlike the fixed stars, the Sun, and the Moon, which always proceed in the same direction.

will increase.

26. Delay in results from a petition comes from an error in your performance of the working, or your lack of faith, or disorder in the structure of the working.

27. Workings done with the suffumigations and prayers proper to them are better than those in which the suffumigations are insufficient and the will is divided.

28. The light of the Sun and the projection of its rays interfere with the spirits of the nocturnal planets.

29. The darkness of night and the stillness of motion interfere with the spirits of the diurnal planets. Thus you ought to comply with each planet according to its timing, and according to that which is proper to it.

30. A heavy planet, while it is slower, has a more powerful effect than a lighter planet, though the latter has quicker effects.

31. You should not seek union from Mars, just as you should not seek separation from Venus; do not seek anything from the planets that deviates from their natures and their paths.

32. You may work with comets in those things that pertain to them, when they appear, in the same manner as fixed stars.

33. Seek from Mercury what is governed by the sign in which it is placed, and invoke the Moon along with it. In this way you will have two qualities.

34. You should invoke Mercury for illnesses of the head, according to their diverse qualities.

35. In workings of Mercury, you may seek quickness of the tongue when he is in his own house.

36. It sometimes happens that those things that pertain to Mars are received by the Sun, and likewise that the things pertaining to the Sun are received by Mars.

37. It sometimes happens that those things that pertain to the Moon are received by Venus and the things pertaining to Venus are received by the Moon.

38. The Sun abhors those things that pertain to Saturn, and the things that pertain to the Sun are abhorrent to Saturn.

39. Venus abhors those things pertaining to Jupiter, and the things that pertain to Venus are abhorrent to Jupiter.

40. The Moon abhors things pertaining to Mars and Mars abhors things pertaining to the Moon.

41. Jupiter abhors things pertaining to Mars, and Mars abhors things pertaining to Jupiter.

42. Mars also abhors things pertaining to Venus, and Venus abhors things pertaining to Mars.

43. Mercury abhors things pertaining to Jupiter and Jupiter abhors things pertaining to Mercury.

44. It may be seen from the opinions of the sages that the two infortunes are inimical to each other because of the diversity and discord between their essential natures.

All these things you ought to know and understand perfectly. We have chosen these aphorisms out of the works of the aforesaid sage. We have also chosen the following ten aphorisms from the book of Ptolemy named *The Centiloquium*.⁴⁰⁹

The first of these is: The astrologer can hold back and oppose many of the effects of the stars and their natures if he knows them and their works and understands their effects. He can make it happen those things receptive to the stars receive his influences before they receive those of the stars.

2. The spirit of the magician furthers the effects of the heavens just as the harvests of nature—that is, in the way that harvests are furthered by plowing and cultivating the earth.

3. The forms of this composite world are obedient to the forms of heaven, and from this, those who are learned in magical arts command that forms be made when the planets are in the equivalent celestial forms, when they wished to understand this science.

4. You may make use of the infortunes, and help yourself with them to achieve your desires, just as physicians are helped by carefully making use of poisonous substances in combination with others.

5. The combination of two substances in one thing embraces both substances and their nativities. If there is a similarity in them, there will be a union between them; and whichever one of them is in the stronger place will gain the primacy and lordship, and whichever is in the weaker place will be its servant and receiver.

6. Friendship and enmity are received from the places of the Sun and Moon, in their origin and permutation, and from the harmony or diversity of the ascendants of the friends or enemies. Obedient signs, however, are stronger in friendship.

7. In founding a city, make use of fixed stars, and in building a house, make use of planets. The inhabitants of a city founded when Mars or another star of its nature is at the midheaven, though, will perish by fire and sword.

8. All that is and becomes in this world, that is, by means of generation and corruption, is caused by the 120 conjunctions⁴¹⁰ that the seven planets

⁴⁰⁹ *The Centiloquium* or *Liber Fructus* are 100 aphorisms traditionally attributed to Ptolemy, the most famous of the astrologers of antiquity.

⁴¹⁰ There are a total of 120 possible conjunctions between two or more of the seven classical planets, and a branch of astrological theory once accounted for everything in existence by means of these conjunctions.

make. In all the effects of these conjunctions, the receptive form is to be observed; for from this form, the effect is completed.

9. The Sun is the source of the animal power; the Moon of the natural power; Saturn of the retentive power; Jupiter of the power of growth; Mercury of the power of judgment; Mars of the power of sharpness and anger; and Venus is the source of the power of desire.

10. Mars, Mercury, and Venus in nativities signify the will and manners of those nativities and display their works and magisteries.

In the books of philosophy published by Plato we find the saying that none besides Jupiter reveals the truth. In another place he says that as blood, choler, black bile, and phlegm are the elements of the body, the virtues of these elements proceed from the planets, and so the action of one humor on another and the reception of one humor by another in the beginning of generation is from the planets. In still another place, he says that when truth is lacking in the science of astrology,⁴¹¹ it is because the time has not been determined, or the place, or it happens because of discord between the active factors, or the astrologer has made an error. On this account, however, the demonstrations of astrology are different from those derived from omens or the flight of birds, because in these latter, what is to come reveals itself. Because of this, both that which occurs, and that which is not appears.

In the book of philosophy by Hippocrates we find: When Jupiter is the lord of the solar year, in that year there will be few illnesses and much health, and the generations of animals will be multiplied.

We find this in the books of Aristotle: Kingship is attributed to Saturn, justice to Jupiter, eagerness to Venus, judgment to Mercury, labors to the Moon, and pride to Mars.

You ought to know, however, that we recite all the aforesaid in this place only so that you will learn and understand what the aforesaid sages used to think concerning the profundities and secrets of this art, and that all of them were as one in this, that from these things they were able to attain the goal they desired.

Johannicius son of Isaac translated the book of Aristotle, the master of the Greeks, which I have seen, and I propose to repeat here some of what he said concerning the sayings of the wise and the profundities of their judgment as well as the conclusions of their intellects, which you ought to understand. There is a certain thing in the first volume of his book which I have read, and I will repeat part of it here.

Some of the sages, discussing this art, have said: Every working and every magisterly has a door through which, by understanding, they may be entered;

⁴¹¹ The text has *astronomia* here, but the modern distinction between astronomy and astrology did not yet exist in medieval times.

and each of them has a stair, by which an ascent may be made to the thing desired. They have also said this: None may attain what they seek without order and discipline. And this: When you whine about something, a danger is born in it.⁴¹²

All the wise philosophers in this science have said: The art of magic must be given by God and by the celestial virtues. They that say this say also that no one can be a magician unless he is illuminated by knowledge, because of the difficulties of the art, as well as the profundities that he must be able to understand. Yet this work and science, which has been perfected by the sages, and which must be studied thoroughly in the right way, is revealed to everyone.

The beginning of this science is the knowledge of the figures of the stars ascending in the heavens, and to know what figure is represented by them, and is revealed apart from others, and that it is not figured by them except to perfect another figure by augmenting its members. When, however, you have learned these figures and their natures, according to the nature of the terrestrial things that pertain to their nature, that is, in the figures of living things according to their harmony and proportion with celestial figures, you will be able to work. If you carefully attend to the proper harmony, and harmoniously join figures together and prepare them, they will be the first matter and foundation of this work.

When images are fashioned in this way, they will be lasting and complete in their effects, and if they are not fashioned in this way, their effects will be destroyed by the destruction of their terrestrial material and the destruction of the composition thereof. Durability comes from the fixed stars, but images have a better nature and a better effect when they are made with the planets, and the effects are more durable when a planet aspects a fortune, which augments the same with the strength and potency it draws to Earth from the heavens.

There are certain words among the names of God that make spirits descend from the heavens to the Earth. Those who work with these names and words, if they are not wise and learned in the nature of spiritual and celestial things, will be killed by the descending power of the spirit; and for this reason no one ought to work with these names except those who are known to be wise and have received grace. In magical workings there are also words that work in the same manner, but these magical words and names are not perfect unless the virtue, commandment and grace of God are joined to them. When this is done, the highest heavens descend and are joined to

⁴¹² *In eo quod queritur, periculum generatur.* Clearly Johanničius had to contend with the same attitudes in his students that more recent teachers of magic face in theirs.

terrestrial matter, all the way down to the center of the Earth.

An image primarily works according to the natural substance from which it is supposed to be made, but it cannot be made without words that have magical virtues. As far as you can, see that there is no enmity or discord between natures and figures in the properties of the work. For example, a magister who makes the image of a lion ought to be brave and vigorous, nor should he fear any animal that exists in nature; on the contrary, he ought to be a man who has encountered a lion, and knows and understands its nature, and realizes that others may be led by it into anger and ill will. Here, however, the ancient sages are not entirely in accord; but when the foregoing things are done as we have said, they will achieve the desired end.

Likewise, when you wish to create such an image, you should do this at a time when the corresponding animal is active and when its nature is invigorated; for in this way the power of the image will be strengthened. Likewise, see to it that during the time in which you make the image, no accident happens to you. For example, with the lion: do not make the image of a lion at a time when a fever happens to one; for in this case the work if the image will be deficient in virtue.

All the motions of the heavens are moved in terrestrial figures by the virtue of God. For this reason you should observe the motion of the star from which you wish the image to receive durability of virtue, so that it is not hindered while the image is being made. Likewise, you should observe two figures, that is, the degree of the sign of the planet that governs the work of the figure, and the motion thereof, so that they are not hindered by anything, because when the planet moves freely in its heaven, the virtues of the image are moved, proceeding, returning, rising, and setting in the same way. Likewise pay the closest attention to conjunctions, oppositions, and aspects in constructing images, and be sure that their figures are manifested in heaven, and the contraries to the same be hidden. You should know that if you do not observe the aforesaid rules in constructing images, their effects will be imperfect.

Geber Abenhayen, speaking of this science, said: The work of images is similar to the effects of nature, nor can it be done without the necessity of knowing the things pertaining to the stars among animals, trees, and stones; understanding the aspects of the planets and stars, and also the signs, to terrestrial places; the science of astronomy, the motions of the heavens, the rulerships and exaltations of the planets, their longitudes and latitudes, the mansions of the Moon; the nature of places on earth and their waters, soils, rains, snows, and their lands, seas and seasons, and what places are far from the equator; which living things generate more of their kind, and which effects of living things, whether reptiles or others, are more permanent; and

when living things are not generated and when they are generated; for in constructing images with this knowledge, the work will be easy, because no difficulties will arise therein.

In making the aforesaid natures (that is, in workings with images) it should be kept in mind that images made of stone are more durable than those made of vegetable or animal substances, because wood burns readily and animals putrefy. The effects upon animals are twofold—that is, one is to gather them and increase their number, and the other is to disperse and repel them. These are appropriate for different times, as they involve different motions—that is, there is a time for gathering and growth, and a time for dispersing and repelling. This may be considered under the heading of the opposition of degrees. In stones a certain supreme secret is hidden, that is, when any animal—that is, if you want it to depart—is hot in its nature, the stone ought to be cold; if the animal is moist, the stone ought to be dry, and vice versa. From this it should be understood that if you wish vipers and wasps to flee, the work ought to be done in cornelian and diamond and the like; but if they are cold by nature, such as scorpions, beetles, flies, lice, and things similar to them, work with hot stones such as malachite and crystal, and in bronze and gold and the like.

This is for the working to make them flee. Workings to draw and increase them ought to be done with things that are harmonious and pertinent to them, as in working with vipers, you should work with gold and bronze and similar things. All this happens because of the harmony of complexion, the direction of movement, and the diversity of conjunctions and substances. The figure and form ought to be in the form and figure of the animal for which it is made, as a figure for mice in the shape of a mouse, one for serpents in the shape of a serpent, or one for scorpions in the shape of a scorpion.

I say to you further that, if the quantity of stone of which an image is composed is large (that is, between an ounce and a pound), the virtue and power of it will be able to reach from the place where it is for a hundred leagues. If it contains a combination of things in its figure, however, its nature will have no motion or effect except that which terminates in its own place, though its motion or effect will not be limited to those of its substance or the nature of the bodies that compose it, for spirits have a wider range than those bodies that contain little spirit.

Plato said this: bodies and spirits are contraries, because out of the life of each one proceeds the burden of the other. He wrote after this: You ought to endure the death of your body for the sake of the life of your spirit, that is, the body should be the handmaid of the spirit, and should serve the spirit in its generation and in all its works. Do not allow your spirit to serve your

body in any way, nor kill the dead on account of the life of the living, nor kill that which is living out of love of the dead.

They then asked him: how is it that the spirit that moves the heart is killed? To this he responded: Seeing that nature, by its powers, moves the rational and animal spirits according to the manifest similarity of nature that is in them, according to the body, this is therefore the spirit that ordains friendship, love, and victory. At times thereafter, nature joins the divided parts, and at other times, it divides the united parts. Thence, when nature is moved in a uniting motion (I mean to speak here of the conjunction of parts), then two spirits are joined in the love that is proper to spirit, and they are united with the rational intellect. That which is spiritual is first, and thereby it may behold the cause of this world; and it is thus made pure and simple. When nature is moved by a separating motion, however, it attracts to itself an animal spirit and enters into friendship with the corporeal.

Thus in the fulfillment of its victory the rational spirit rejoices and reigns on account of its similarity to the subtle, by which, because of its rational ordering, it is affected. The animal spirit likewise rejoices when parts and hearts are divided, on account of its similarity to the division of natural parts. This is because spirit, when it is in itself, has marvelous forms which a spirit attracted toward nature cannot have; and thence the motive power of nature helps in its bodily substance (I mean to speak here of the bodies of hearts, and their weight), and thus perishes the moving spirit of those figures that are not able to be attracted by reason. Spirit attracts them instead by figures and subtle motions and visions of the eye and other members of the body.

You, however, who propose to labor at this science, should accustom your spirit and your thoughts to those things in which these men used to exercise themselves, and so struggle with your spirit that you may attain the things that the aforementioned men attained. This indeed is what the ancient sages used to teach about spirit, waking and sleeping, saying: Make your spirits accustomed to visions, because they can occur to you often, and by them may be gained in sleep what you will hardly ever be able to attain while awake.

This should be understood: when the manifest senses are awake, the hidden senses are debilitated, nor are they able to accomplish their effects. When the manifest senses sleep and do not function, however, then the hidden senses function, according to the vigor of contemplation, imagination, memory, and judgment that exists in the spirit. Then the vigor of judgment is simple, nor is it impeded by any impediment. Then, heat is hidden away, and while it is hidden, the superfluities of the body melt away. You who seek after this science should know, however, that when you accustom your spirit to the aforesaid, then in time, visions will be made manifest to you, and it will be necessary for you to understand in seeking them.

Chapter Five

The ten sciences that are necessary to this art, and how this science is helped by them, and what is the foundation of the science of magic

The ancient sages who discovered this art, not without searching with continual labor and testing all things, while waking and sleeping, persevered until they attained what they desired. In following this path, they learned and understood two conclusions, and the first of these is that there are ten arts you must know, of which five are considered necessary to the student of law, and five to the student of philosophy.⁴¹³

The first of these comprises agriculture, seafaring, and governing the people, because these are the principal arts in governing cities and kingdoms. These cannot be learned except from the ancient sciences, which may be found in a great many books.

After this is the art of leading soldiers, commanding armies, engaging in combats and battles, calling animals and birds, and deceiving them.⁴¹⁴ These may also be found in a great many books.

After these are the civilized arts by which people are helped; and among these are grammar, the division of languages, legal reasoning, making reasons and rulings understood,⁴¹⁵ and all that proceeds from these, such as writing and everything that pertains to them, buying and selling, and so forth. These may be found in a great many books.

Thereafter follows arithmetic, and all books by which numbers and similar things are known. Next in order is geometry, which consists of theory and practice; from this comes surveying, lifting heavy objects, making machines, leading water from one place to another, aerial instruments, and making and using burning mirrors. Next comes astronomy, by which the course of the planets and the judgment of the stars are known. After this music is distinguished, under which is included singing, playing, and writing notes.

After this is dialectic, which is divided into eight books, into which Aristotle the sage invites us to enter.⁴¹⁶

413 A great many more than ten arts are listed here, and no straightforward division into ten categories can be found in the text.

414 The latter two belong to the art of hunting, which medieval authors often, and quite reasonably, considered a kind of warfare.

415 That is, rhetoric.

416 That is, logic. The reference to Aristotle in this case is correct; his books on logic formed the standard textbooks on the subject for centuries.

After this is medicine, which is divided into two parts, that is, theory and practice.

After this follow the natural sciences, which Aristotle and other wise philosophers have set forth. About this, a great many books can be found, which require many glosses and much exposition; of these the first is called the *Oyodus* of Nature; second, the Book of Heaven and Earth; third, the Book of Generation and Corruption; fourth, the Book of Signs that Appear in the Heavens, fifth, the Book of Minerals, sixth, the Book of Vegetables; seventh, the Book of the Motion of Animals (that is, from one place to another).⁴¹⁷

After this follows metaphysics, of which Aristotle wrote in thirty books. Whoever thoroughly understands and perfectly learns these things is a complete sage, and will achieve perfection in the things he desires.

After this, the two conclusions we have mentioned follow directly out of the aforesaid ten arts; for whoever does not know these ten arts cannot attain to these conclusions. From what we have said so far, you ought to rouse yourself, and ascend by necessity to the knowledge of all the sciences listed above, because when you make yourself perfect in them, you will attain what the ancient sages attained, and you will understand the workings of the sages and the spiritual sciences, and you will accomplish what they used to accomplish. And when your effort toward spirit equals that which used to be in your animal powers, you will receive all this from the grace of the Highest. This is that which is comprehended in the secret sayings of the prophets.

From this follows love; for in love, the greatest powers are found. Note, however, that love is twofold; there is love acquired through virtue, and love imbued with vice. It is of love acquired through virtue that we speak here, and you ought to seek to acquire none other. Love imbued with vice is corporeal love of a flawed and material form; from this kind of love, therefore, you ought to flee as far as you can.

It is said in the books of the wise that the proportionate and harmonious binding of spirit consists primarily of love. The human spirit is divided into three parts, that is: the animal spirit, the natural spirit, and the rational spirit. If the natural spirit of a man has conquered the others, he will be a lover of such things as food and drink, and nothing else; if the animal spirit has conquered the others, he will be a lover of nothing but conquering and surpassing others; while if the rational spirit conquers, he will be a lover of nothing but intellect, goodness, and knowledge.

This happens, however, only because a certain planet presides over his nativity, and such a planet is called the lord of the nativity. Thus you should know that if the Moon or Venus is the lord of someone's nativity, that person

⁴¹⁷ Most of these are books on natural science by Aristotle. "Oyodus" derives from Greek *hodos*, "way" or "path."

will be a lover of women and enjoyments. If the Sun or Mars is the lord of the nativity, that person will be a lover of overcoming and defeating; but if it be Jupiter or Mercury, such a person will be a lover of knowledge and learning, and understanding good things, and goodness and justice. Because of the foregoing, whatever someone is will be as visible in his nature as in his love.

Love which turns toward terrestrial things is acquired by sight, and by means of sight it continues to grow, as wheat in the earth grows from its seed, and as a tree when it is planted, and as animal sperm when it is received by the womb. Sight, therefore, is like a raw material in this, for in sight is found the principle of this kind of love, so that by being near the beloved, and beholding her face, this kind of love grows and increases, and when the lover is united with her, their spirits are made one. This is corporeal love between two spirits, in which the harmony of friendship in them is called love. If it is love in the rational spirit, however, the lover will be delighted by that which is of the same kind, that is, wisdom, knowledge, goodness, stable virtues, and eternal things, of which it is said there is no end; and this love of goodness, nobility and exaltation is deservedly attributed to the rational spirit. The other loves of which we have spoken are evil and deserve to be forsaken, because in them is wickedness of spirit, and from such friendship and such unification of spirits, and the continuation thereof, it may be seen to be corrupted and destroyed.

Plato, in his book *On The Soul*,⁴¹⁸ says this: dry and melancholic complexions and dry fountains of infirmity and corruption are factors which must be seen in order to be conversant with them. By them, one becomes similar to a dry animal who remains in hot, dry, mountainous terrain. Such places destroy and corrupt whoever comes near them or lingers in them, and do so very quickly; and they even destroy and corrupt by their appearance those who look at them. According to this, one who looks with malignity in his complexion and spirit destroys and corrupts that at which he gazes.

418 Plato wrote no book by this title; another medieval apocryphal work is meant.

Chapter Six

How the suffumigations of the stars ought to be made, and certain compositions necessary to this science

A certain sage from the land of India, who was exceptionally well versed in this science, combined composite suffumigations and terrestrial natures with celestial natures. The Hindus used to work with suffumigations in all their workings and effects, and by them they used to attract the spirits of the planets and make them enter into whatever they wished, and by this means made them accomplish whatever they desired. Such workings, however, are not properly done by themselves, but they are convenient for their singular effects in the workings appropriate to each of the planets, of which we have so often spoken in this book. Accordingly, these workings are to be combined with suffumigations.

The Suffumigation of Saturn. Take the fruit of mandrake and dried olive leaves, 100 ounces each; grains of black mirobalan and dried black pepper, ten ounces each; the dried brains of black crows and cranes, 30 ounces each; dried blood of pigs and apes, 40 ounces each, all well ground and mixed together. From them make pills weighing half an ounce each, and while making these, invoke the spiritual powers of Saturn, that is, with that which we have given in Book III of this volume, chapter 6. Then compress them and save them for us.

The Suffumigation of Jupiter. Take flowers of balsam and myrtle, both dried, ten ounces each; shelled nuts and shelled hazelnuts, both dried, four ounces each; brains of chickens, doves, and geese, all dried, 40 ounces each; dried blood of peacocks and camels, 20 ounces each; nutmeg and camphor, 1/2 ounce each, and diligently see to it that the blood we have mentioned in these suffumigations is not extracted from the hearts of the animals. All these, having been well ground as said above, are mixed together; and do everything as we have said above concerning the suffumigation of Saturn.

The Suffumigation of Mars. Take red asafoetida, xenab, and terebinth, 40 grains each; giant fenne and red auripigment, four ounces each; sparrow brains and dried scorpions, 20 ounces each; 40 ounces of leopard's blood; and ten ounces of grease rendered from a red serpent. All these being well ground, mix them together and do everything we have said above with the others.

The Suffumigation of the Sun. Take ten ounces each of spikenard flowers and red and yellow sandalwood; six ounces each of cypress, thyme, and red cassia wood; two ounces of costus; 20 ounces each of eagle brains and

blood, and cat brains and blood. Let them dry, and do everything with them that has been set forth above.

The Suffumigation of Venus. Take laurel twigs, pomegranate seeds, and frankincense seeds, eight ounces each; 20 ounces each of mastic and poley stems; four ounces each of henbane stems and storax; two ounces of sodium carbonate; 16 ounces each of sparrow brains and goshawk brains, and 40 ounces of dried horse brains. All these having been well ground, mix them together. and do everything with them that has been said before.

The Suffumigation of Mercury. Take 20 ounces each of henbane flowers, indigo leaves, and assari; four ounces each of amber and toad testicles; two ounces of red ammoniac; 20 ounces each of the brains of jays, hoopoes, and tortoises; and 40 ounces of donkey's blood. All these, being well dried and well ground, should be mixed together; and do with them everything that is done with the others.

The Suffumigation of the Moon. Take 100 ounces each of persimmon leaves and cinnamon leaves; 20 ounces of dried orris root and storax; ten ounces of cumin; four ounces of fat rendered from a white serpent; 20 ounces each of the brains of a white rabbit and a black cat, both dried; and 40 ounces of fox blood. All this, being well ground, should be mixed together, and you should do everything that you did with the others. Remember that the aforesaid confections of all the planets ought to be mixed with whipped honey, and pills made of them, as described for Saturn.

Whenever you make these, work with the power of the planet for which the composition is made, that is, with the spiritual power discussed in chapter 6 of Book III. Likewise, when making these compositions, continually and without ceasing say the words and prayers of that planet. Be careful also that no one else sees the suffumigations, and that the suffumigations themselves do not behold either the rays of the Sun or those of the Moon; and keep them in a chosen place, and store them in a metal vase, and this vase should be made of the metal of the planet to which the work pertains. If you do not do what is said here, the work will be ruined, and you should know that failure in this work occurs because of the operator. I will explain the remedy for all of this to you, which is that you follow these instructions so that you do not ruin the work.

A sage from the land of the Hindus, however, in a book that he wrote, revealed a certain wonder that I wish to repeat to you here; it is among the operations of Mercury, and among the profundities and secrets of the spirit of that planet, that is, of the spirit of knowledge and understanding and learning. You should know that this is one of the wonders the Hindus have in knowledge, secrets, and profundities.

When certain Hindu sages desire to preach to the people, they used to

anoint themselves and their associates with this mixture; and by its virtue, spirit would abound in them, and gave them grace and virtue and fortitude above all others, so that the people used to obey them. The composition was of this kind. Take suet of jays, fat of sea crabs, suet of beef, and dried hoopoe blood, 40 ounces each; 20 ounces of amber, ten ounces each of dried pomegranate seeds and sydrac seeds, and 50 ounces of costus. All this, being well ground, should be mixed together, and as said before, while you work upon it, draw down the spirit of Mercury into it, continually repeating the prayer of Mercury as we have given it in this book of ours. When you have done all this, keep in in a vessel made of fixed mercury; and with this composition the sages already mentioned were able to do all that was just described by anointing themselves and suffumigating with it.

These are among the wonders and the secrets of their workings. When the sages of the Hindus wished to preach to the common people, they used to anoint themselves and their associates with this ointment, that by virtue of the ointment the intellectual virtue of the spirit was increased in them, and their words were devoutly received by all, and people used to be obedient to their sermons.

This next confection, however, which is for the spirit of Saturn, is made in the following way. Take 40 ounces each of pig grease and bear grease, 20 ounces each of red pepper and lupine seed, ten ounces of myrobalan seed, and 30 ounces of dried elephant blood. All this, being well ground, should be mixed together, and do everything in the order that we have said above. While you are making it, attract the spiritual and celestial virtue to it, that is, by saying the prayer of the angel of Saturn as we have given it in this book. They thus showed this confection to the spirits so that other people would not hear them and so that they would be obedient to the magicians.

I wish here to teach you a certain thing, without which the work of the suffumigations and unguents of the planets is not perfect. In this work, it is necessary for you to act so that the attraction of the spiritual virtue of ther planet is completed most perfectly; this is kept as a supreme and profound secret. When you desire to collect the blood and brains that we have mentioned for these suffumigations and ointments, behead the animals as has been said above, and make of them a sacrifice, because by sacrifice and suffumigation the attraction of the spirits is more swift. When you wish to make such a sacrifice, put the planet whose spirit you desire to attract in its exaltation and free from the infortunes. But you should not permit the aforesaid confection to be seen by anybody, and you should keep it in a vessel of lead.

This next confection protects those who make suffumigations from being harmed by the spirits of the planets. The virtue and power of this confection

extends to all workings involving the planets and speaking with their spirits; additionally, it has the greatest virtue against poisons, because it defends and protects people so that they are not harmed by the aforesaid. This composition is made in the following manner.

Take six ounces of scorpion brains, four ounces of the brain of a white dog, eight ounces each of peacock brains and quail brains, four ounces of sparrow brains, two ounces of goshawk brains, eight ounces of the blood of a male hedgehog, and 20 ounces each of donkey brains and hoopoe brains. Mix all of the aforesaid brains together and allow them to dry. Then grind them, and add to them four ounces each of white and yellow sandalwood, cinnamon, and spikenard; one ounce of giant fennel; 20 ounces of amber; six ounces of ammoniac; ten ounces of frankincense; four ounces of nutmeg; two ounces of camphor; 16 ounces of quie (which is a certain kind of gum); and four ounces of mandrake. All of this, being well ground, should be mixed together, and blend it with oil of centaury. Make seven round pills out of the confection, and dry them in the shade.

While you are making this confection of the planets, do not cease saying their prayers and those of their angels. When you have made the pills as we have said, keep them hidden in a vessel made of all seven of the metals of the seven planets,⁴¹⁹ because the spirits of the planets remain with them continually. Whenever you desire to perform a working of any of the seven planets, or any other celestial working, keep one of these pills with you while you do it, for while you have it with you, the spirits of the planets will not be able to harm you. The ancient sages used to protect themselves from the aforesaid danger with this mixture, and thence you should know that it is most secret and most useful; therefore keep it well and hide it.

The ointment that follows is found in the books of the sages, which call it the Ointment of the Sun. The virtue of it is to receive grace, honor, exaltation, and love from kings, soldiers and aristocrats. Take one phial of glass, and put into it the best oil of roses, pure and clear. On the day of Mars, standing upright on your feet, face the Sun, which should be in the signs of Aries or Leo and in the degree of the ascendant, with the Moon aspecting him with a amicable aspect. Then take the aforesaid phial in your right hand, and holding it, with your face to the Sun, say: "May God bless you, planet, replete with your light and goodness! How beautiful and good you shine forth in your origin and your resplendent spirit! You are indeed the Sun, and you rule the cosmos with your light and your spirit and your vigor. You are the candle of heaven, you are the light of the universe, you are the maker of all that is generated, and these powers are infused into you by God. For you

⁴¹⁹ This is the famous *electrum magicum*, an alloy composed of silver, mercury, copper, gold, iron, tin, and lead

are the Sun, who searches the four corners of the cosmos from your turning heaven. To you light and beauty are granted by divine power; you grant your luminous light or life to the Moon unveiled from her beginning to her end.

“I ask of you therefore that you grant to me, in this oil, friendship, benevolence, and a friendly reception, so that my friendship and the will of all hearts shall run together, by which I shall be able to have love and grace from kings and greater and lesser persons. Let this be true of me. I ask you and conjure you by your dominion that the friendship and love for me in their hearts, tongues, and thrones shall be everywhere, and put me in the places of their joy, so that my appearance and friendship shall please them in all the joys of which they are accustomed to partake, and seeing my presence there they shall honor me and be happy.

“I conjure you, Lord, by the angel Ancora,⁴²⁰ who dwells in the fourth heaven, and by Anehutyora, Actarie, Ahudememora, Behartyon, Actarie, Ahude,⁴²¹ that you shall place love and benevolence from the hearts of kings, lords, and great persons in this oil which I hold in my hand, that they may seek me eagerly, and that I may not have an enemy in the universe, and indeed, that all may please me and love me obedient to my will, nor shall they transgress against my precepts, but rather seek my grace.

“I conjure you, Lord, by Behibilyon and Celyuberon,⁴²² who dwell in the fifth heaven, that you will open the hearts of these persons to me and bind their tongues so that they are unable to say anything evil of me, nor be able to find anything of that kind in words or deeds, and make this binding for now and forever. I conjure you, Lord, by Zauceb,⁴²³ who is the angel of the sixth heaven, that you stop up the mouths of my enemies, or even more, that you pour love for me and delight in me into their hearts.

“I conjure you, Lord, by Barhaot,⁴²⁴ who dwells in the seventh heaven, that you grant toward me love, goodwill, a good reputation and a good reception in the hearts of the whole universe, and grant to me a good reception and perfect love from all people, as well by day as by night, by your spirit and grace. I conjure you by the name that gives life to all loves and friendships, and that unites and conjoins the hearts of all lovers, that you will pour enduring love and benevolence toward me into all their hearts for now and forever. Amen.”

Say this prayer twelve times, and observe the foregoing conditions.

Thereafter keep this oil very carefully. When you wish to enter into the

420 In the Arabic text, this angel is named Antur.

421 In the Arabic text, these names are Jahartajun, Aqraraja, A'udajamura.

422 In the Arabic text, the first of these angels does not appear, and the second is named Saljubarun.

423 In the Arabic text, this name is Susab.

424 In the Arabic text, this name appears as Barhawar.

presence of kings, lords, and exalted people, anoint your face with this oil, and what you wish, you will attain, and you will see marvels in your friendly reception by the aforesaid. This working I found written in the books of the Hindus, and it is continually in use in all manner of business among them.

Chapter Seven

The things of the magical art found in the book *The Chaldean Agriculture* which Abudaer Abemiaxie translated from the Chaldean language into Arabic

In the book *The Chaldean Agriculture*, which Abudaer Abemiaxie translated from the Chaldean language into Arabic, we have found many workings of the art of magic and a great many other things of the same kind, which we have written in this place.

On a certain page of this book, it is recounted that a gardener, while he slept one night beneath a laurel tree, heard this laurel speak to him and say, "O man, see if in this garden of yours there is a tree that surpasses my beauty and virtue; for indeed you will find no one who can say that he has found a tree better, lovelier, more honorable, and more precious than I am." To this the gardener responded, "Why do you say this, and what signifies this saying to me?" The tree said, "That you will recognize me as such I speak to you, and that you will honor me above other trees. Know that I am honored and prized by Jupiter, who delights in me and honors me. Therefore I speak to you, that you will honor me above other trees, and worship me at opportune times, for I will reveal to you a marvelous working suitable to others (and most useful to those who may come after you). Therefore rise up in the middle of the night and put oil of laurel seeds⁴²⁵ on your hands, and you should also anoint your face with it. Then stand, raising your face to look toward the heaven of Jupiter, and say: 'O Jupiter, who is the fortune of fortunes! I ask you by the praise and honor that this laurel tree offers to you that you will grant me fifteen more years of life after this day.' When you have done this, until the aforesaid time you will remain safely alive. Truly I say to you that if you do this working, you will find it to be true, nor will it fail you, and in this way you may help yourself. By this working you will be able to know the honor and love that I have from Jupiter, and how much he delights in me and permits me."

425 Or oil of acorns; the Latin is ambiguous.

In the aforementioned book, in discussing the properties of this tree, it also says this: Adam the prophet said that if you take fourteen seeds of the laurel tree, and grind them to a powder when they are perfectly dry, and put the powder in a very clean dish with wine vinegar and beat it with a stick of fig wood—when you wish someone to be possessed by a demon, give that person some of this powder in a drink. He will appear to be greatly vexed by a demon, but no one else will be able to perceive it. The cure: give him three ordinary radishes with all their leaves, and make sure none of them are left uneaten; when they reach his stomach and remain there for a little while, he will be cured of the foregoing.

It is proven above in the same place, concerning the laurel tree, that if you take the leaves of the laurel and raise them in your hands after touching them to the ground, then put them over your ears—while they remain there, you will not become drunk, nor will you have a headache, no matter how much unmixed wine you drink.

Of this tree, in the same book, it says: Take laurel leaves and lime or vitriol⁴²⁶, one pound each; let them be pulverized together and mixed with strong vinegar. If you anoint your hands with this, you will be able to take red hot iron in your hands because of the ointment, without suffering any harm.

Again in the same book it says: if you take boughs from the ash tree and cook with its leaves, all the insects that are in that place will gather around.

Abenvasia also recounts that the sages of magic have said that the sap of trees, their fat, and their oil—all the aforesaid exist in every kind of tree, and if one works with these words and ceremonies, they quickly received the virtue of spirit and of the ceremony. Sap indeed is more disposed than the others to receive this; for this reason those who work with tree sap using words and ceremonies, and changing the words, put anything in a drink, destroy and damage the hearts and bodies of the sages.

A certain sage, however, has said that myrtle has a power in magical ceremonies worthy of praise when it is mixed with other things. The Chaldean sages assert that those who work with this tree fashion figures of diverse animals out of its roots in the place where it grows, asserting that these are no small foundation for magical ceremonies, because from them a man who looks on them may be made in effect and spirit to have their proper form, figured and posed in their similitude. Again they say that they take the roots of this tree at someone's birth, and make from them the figure of a man or a woman, writing on it the name of the person of whom the image is constructed. From the roots they make other figures—that is, of lions, serpents, scorpions, and every other kind of noxious animal—mixed with

⁴²⁶ Lime is calcium carbonate, CaCO_3 , and vitriol is copper sulphate, CuSO_4 .

the other forms aforementioned and placed upon them, and that they do the aforesaid at a specific and opportune time, when the planets and fixed stars are properly positioned to accomplish the foregoing. Those for whom they do these workings in that place become ill and are seen to be cruelly afflicted by some demon, losing their senses and suffering many other infirmities.

In that same book of *The Chaldean Agriculture* it is recounted that this tree praises itself above other trees, saying: "I am the tree of gold, and my color is like unto it; and by me people are liberated from 98 illnesses, and are cured. My oil fortifies the heart and cleans the gums, and by it the spirit is made glad, and there is no other oil that does this better than mine. I am the blessed tree. Whoever takes my branches or leaves or fruit and places them in his house will not suffer from wretched miseries or from sad thoughts, and for all the circle of that year in all his relationships he will live fearless and alert. I am indeed above all others the blessed tree; for whoever watches the Sun rise in the morning, carrying me with him in his hands, will rejoice and be glad that day. For I am the tree of Saturn, weightiest of planets; I am the tree of the greater name and great Saturn; I am the tree that makes the sorrowful rejoice; I am the tree that removes misfortune from the unfortunate; I am the tree that populates desert places, and by me the regions of Persia and the land of the black people are made fertile. I have the first among days, and the highest and most honored among planets, and the oldest among cities, and the strongest and most durable among castles, and the greatest and longest among rivers, and the coldest among winds, and the clearest among parts, and the highest among heavens, and the oldest among trees, and I obtain the noblest among qualities and the highest among relics."

Concerning this, however, a certain sage named Zeherith, who was one of the three who composed the book of *The Chaldean Agriculture*, said this: If anyone on the first day of the lunar month, and the first hour thereof, takes olive branches with green leaves and no yellow leaves, and carries them to his house, and keeps them until the beginning of the next moon; at the beginning of the next moon, as before, let him again take branches to his house, carrying them as before, which he should keep in the place where the first branches were. Then let him take the first and burn them until they are blackened by the heat, and he will be protected from all the evils and impediments of Saturn, and will be wholly free of them, and will be alert and joyful in his spirit and qualities, and will in no way grieve or suffer, and will profit by his work, and live a fortunate life, and will be virtuous, nor will he die except of old age. Again, he says that if anyone mixes the aforesaid olive branches with palm branches in order to work as we have said above, all who dwell in his house will be healthy until they die, and from them all cold illnesses will depart, and the light and sight of their eyes will be increased

every day if they look at the aforementioned branches.

Whoever takes a fresh olive pit and cleans it of all outward dirt, perforates it, threads it on a strong black silken thread, and suspends it from that thread around the neck of any animal, that animal will not be afraid to wander alone at night, and will be alert, and will be made docile toward people. If any person is timid, and carries the aforesaid around his neck, fear will depart from him; if he is weeping, his tears will be taken away and he will receive good solace; and if he suffers from evil thoughts, they will flee away from him and good thoughts about all things will replace them.

If anyone takes nine of the aforesaid pits and cleans them of all external moisture and oil, and holding them in his hand, let him watch the Sun when he rises in the morning, and one after another holds them up as though to throw them in the Sun's face, and while doing this says: "O you Sun! Have mercy on me, and free me from the infirmities that I suffer." Let him do this seven times, with 49 of the aforesaid seeds,⁴²⁷ and he will be cured wholly of his infirmity, even if that infirmity has lasted a long time.

If you wish that an angry person be freed from the anger he has toward you, take seventeen of the aforesaid pits, well cleaned, and wash them well in hot water and, after a little while, in cold water, and dry them very well with a clean and attractive cloth, and then anoint them with olive oil. Then put them in your left hand. Stand above a flowing river, looking at the water, and say: "O you running water, who is the contrary of burning fire! Appease such a person's anger toward me, and remove from him the ill will he has toward me; let him be so pacified toward me that he may wholly cherish me and love me." When you have done this, throw one of the aforementioned seeds into the middle of the flowing water; and say these words seventeen times in turn, and each time throw one of the aforesaid pits. When you have completed this, the anger of the one who bears it toward you will depart from him; even if it is the anger of a great king or some other great lord, he will be pacified and delight in you and receive you honorably.

If anyone takes a vessel of crystal or clear white glass, and filling it with good clear olive oil, places it before the Sun every morning and, on an empty stomach, continually observes its shadow and gazes into the oil, his vision will be invigorated and all infirmities will depart from his vision and eyes, and his heart and will will rejoice, and he will be loved and very well received by everyone who sees him.

If anyone plants flowering mallow, and continually surrounds himself with the same, and looks at its flowers, sadness and ill will and evil thoughts will be cast out of his heart, and he will be very well received.

⁴²⁷ There has been a scribal error here, as seven times nine does not equal 49. In all probability, the ceremony originally involved seven olive pits rather than nine.

If you wish that a spring of running water, the flow of which has diminished, will recover the same, do the following. Have a virgin girl, young and beautiful, go to the spring carrying a drum, and standing over the outflow of water, let her begin to beat the drum softly, and let her go on beating it for three hours. At the beginning of the fourth hour, another lovely and beautiful virgin should go to the same place, bringing with her a tambourine, which she should start beating, following the same beat as the drum. They should do this for the space of six hours; nine hours will pass in all, at the end of which the water of the spring will increase. Do all this in a single day, or at most in three days, and that spring will be made fit for use.

Again it says: Lovely virgin girls dressed in garments of diverse colors and carrying diverse instruments (whatever instruments they wish) before the opening of the spring go singing and drumming. Then they go around the opening of the spring at a distance of two cubits doing the same. Then over a distance of 21 cubits, one after another, they approach it drumming and draw back from it singing. They then return to circling the opening of the spring as before. Then they work by drawing back from, and then approaching the spring, that is, drumming and singing as has been said. When all this has been completed, the water of that spring will be increased that day or the next.

If anyone takes mallow leaves well ground and mixed with olive oil, and anoints his hands and body with it, if he puts his hands among bees or wasps, they will not sting him or harm him, nor will they do him any hurt.

If you wish to exterminate fleas, take white lead, quicklime, and the roots of bitter melon, grind them well and add an equal amount of asafoetida; all this should be tempered with water, and an equal amount of salt mixed with it. If you sprinkle this mixture in your home, all the fleas that dwell there will perish.

For improving vines. Take chickpeas and anoint them with olive oil, cook them, then grind them very well, and cast around a pound thereof about a vine when the fruit is becoming sour, and the sour taste will naturally depart from the vine.

For removing sorrow. Take chickpeas which you have set in the light of the Moon at night, when her light is increasing; in the morning, before the sun rises, anoint them with olive oil, and put them in water to soften them for the space of two hours. Then cook them. From all those to whom you give these to eat, all sorrow, ill will, evil thoughts, and every kind of melancholy will depart, and their hearts will rejoice in the highest virtue, and they will become joyful and alert in all things.

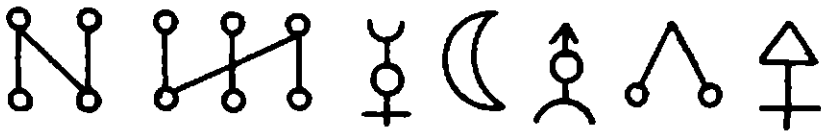
When clouds appear that look as though they carry hail, and someone wishes to protect his harvest from hailstorms, let him have many associates

with him, of which some should carry silk, and some should have nothing in their hands, and let them go out into his field; and one by one let them throw the silk at the clouds, while the others who are without silk go about clapping their hands. All of them should make high-pitched cries, of the sort that farmers make when they want to make birds and noxious animals flee; they should do this very often. Remember, however, that there ought to be an even number of them, and the more there are, the better. This has been proven and found true by very many.

Take pure steel (that is, iron from Andanica⁴²⁸) and make of it a highly polished mirror. Go toward the clouds, carrying the mirror in your hands and raising it toward the clouds, shouting in a loud voice, and the tempests will depart from that place.

In a certain book edited by Geber the sage, concerning tempests and other things, I found this written. Make a mirror of gold or gilt silver, and suffumigate it with hair from a woman's chest, which you moisten with your semen, then suffumigate it with threads from her garment. After you have washed yourself, look into it, and you will make her image appear in the mirror, followed immediately by yours; or first yours, then hers. This experiment is something that Ptolemy of Babylon said, and three sages from India found it in Egypt; and they proved that this mirror ought to be made when the Moon is in conjunction with Jupiter, and gilded or furbished when the Moon is with Venus.

But I wish to tell you the composition of the mirror, and how it is to be worked and kept, for this reason, that all the nature of humanity enters into it. Temper the mirror with live and natural blood; then suffumigate it; then write on it the names of the seven stars, their seven symbols, and the names of the seven angels and seven winds. Now the names of the seven stars are these: Zohal, Musteri, Marrech, Xemz, Zohara, Hotarid, Alchamar. And these figures are written in a circle around the outer edge,



and they are in a ring. Next are written within a polished and gilded circle the names of these seven angels: Captiel, Satquiel, Samael, Raphael, Anael, Michael, Gabriel. When this is done, the names of the seven winds are written on the unpolished part, and these are the powers of the wind, of whom the names are these: Barchia, Bethel almoda, Hamar benabis, Zobaa marrach, Fide arrach, Samores maymon, Aczabi.

428 Andanica: an old Greek town in Italy, now Andorossa.

Then suspend the mirror for seven days in silk above water, and suffumigate it; and let it be suspended from a red staff. For three nights suffumigate it with good odors; the best may be found in the Book of Moses. If you gaze into this mirror, and keep it well, you will see that in it you will gather men, winds, spirits, demons, the dead and the living, and all will obey you and be at your command. Do your work in this manner: the suffumigation is of the seven things proper to man, that is, blood, semen, spittle, ear wax, the tears of the eyes, feces, and urine. Suffumigate with this, and instruct the winds as you wish; and they will do your will. Keep this, and you will experience all that I have said to you; for you will have power over winds, men, and demons, and they will come obediently to you. Do this over a basin of water or over some other clean vessel full of water. And you will behold this, and it will be fulfilled as you have asked.

The sage whom we have already named (that is, Zecherith) has recounted nineteen experiments which are written below. The first is to protect vineyards from bad weather. Take a tablet of marble or wood, and on it make images of vines and grapes—do this between the 22nd day of October and the fourth day of December (that is, on whatever day among the aforesaid you wish); and put the tablet thus made in the middle of the vineyard. This image is proven to protect vineyards from the weather.

For chasing noxious animals from a vineyard. Take equal parts of the feces of a black dog and the feces of a wolf. Let them be mixed with human urine, and leave them thus for seven days; at the end of which, sprinkle this wherever you wish in the vineyard. No noxious animal, such as bears, wolves, foxes, serpents, and the like, will enter into that place. Do the aforesaid for three days in succession.

For making serpents flee. Take tartago wood and suffumigate with it in a place where serpents gather together, and at once they will flee from there.

For the same. Take ammoniac and asafoetida, one ounce each, and strong wine vinegar that has been boiled on the fire, and while boiling it dissolve the aforesaid gums until they are well mixed. Then let it be taken out and formed into lozenges, which you should save for use in a glass vessel. When you wish serpents to flee from anywhere they are, suffumigate that place that you wish to purify with the said lozenges, or others of the same sort, and you will have your intention.

For making reptiles and mice flee. Take xenab, deer's horn, axenus and leopard's tongue. Let them all be pulverized and mixed with very strong wine vinegar; let them be tempered and cooked together until the result is the consistency of oxymel.⁴²⁹ Then mix it with powdered pomegranate leaves. Make pills out of this, and save them for use in a glass vessel. When you do

429 Oxymel: a mixture of honey and vinegar much used in medieval medicine.

the working, suffumigate the place with these, and it will be purified of them.

For killing mice. Take equal parts of litharge⁴³⁰ and ceruse,⁴³¹ and pulverize them. Add to one part of this mixture, four parts of flour, and mix it all with a little oil. Make it into pills, and anoint them with aged cheese several years old that has a good odor. Put these in a place where mice are accustomed to go; all those that eat of the pills will quickly die.

For the same. Take a bronze vessel, and put into it the dregs of oil in which black hellebore has been mixed. Put this same vessel in the house where mice are accustomed to go. The odor of the oil will draw them to it; and when they have taken a little of the oil, they will suddenly fall over as though drunk.

For killing scorpions. Take radish leaves and put them on scorpions, and they will bite themselves until they die.

To make a lover forget his beloved. Take fava beans when the Moon is in either of Saturn's rulerships, and put them in wine for a day and a night to soften them; then let them be cooked in the same wine. When they are cooked, let them be given to the lover to eat, and he will forget his beloved.

That wasps and bees do not sting you. Take dry powdered asparagus roots, and mix them with sesame oil. Anoint your hands and feet with this; afterwards, you will be able to safely enter the place because you will be able to remain safe from injury from them.

A deadly poison. Take the juice of an herb that is known in the land of Armenia, the leaves of which are similar to palm leaves except that they are finer, and with it anoint the point of a spear or any other weapon, and if anyone is wounded by being struck with it, in the day or the one following it, he shall die. To cure this, take human feces, fresh or dried. If you get it fresh, give the patient two ounces of it in a drink with oil of roses, or oil of violets, or the two mixed together; by this potion alone he will be able to escape from it. If you get the feces dried, give him four ounces in a drink with the same amount of dried roses. As I recollect, I believe that this herb is called *alcondiz*, because from the juice of that herb a deadly poison is made when iron is dipped into it, and afterwards blood is shed in wounding someone with the iron.

Another deadly poison. If anyone consumes a pound of monkshood seeds, he will die within four hours despite any remedy given afterwards except fresh human feces given in a drink. You should know that human feces, fresh or dried, generally counter every poison,⁴³² except the bite of the

430 Litharge: lead monoxide, PbO.

431 Ceruse: lead carbonate, PbCO₃. Both this and litharge are highly toxic.

432 It seems almost superfluous to remind the reader that the rest of this paragraph is not good advice to follow!

deaf adder, which are not healed by them alone. It is very necessary that a plaster of radishes, well crushed, be put on bites of this snake, and the pain will be soothed.

A theriac for every poison. Take three ounces of laurel wood, seven ounces of its leaves, and two ounces of its fruit. Let this be dried and well powdered, and to it add six ounces of human feces. Mix it together and incorporate it with honey and wax, and be sure that the weight of the latter is no greater than the former. Keep this confection in a golden or silver vessel. This is a universal theriac against every poison, and it prevents graying of the hair.

If you put a laurel bough in a house where a frightened infant is being nursed, putting the bough above its cradle, the infant will be freed from fear. If you plant a laurel tree inside a house wherever you wish, fear will be removed from the house, and its inhabitants will be happy, joyful, and rest well, which are properties of the aforesaid tree.

The seeds of the darnel damage the head and make the eyes darken and remove vision and cause sleep. Some accursed people take equal parts of darnel seeds, crocus, olibanum, and wine lees, and if anyone drinks of this confection, he will sleep, and his tongue will become so dry that he will not be able to speak, nor will he be able to stand up. If you add to these things four other things, which are these: mandrake, wild lettuce seed, black pepper, and henbane seed, if you give this confection to anyone, he will be drunk and will lose his senses and will be completely out of his mind. Abenvasia, speaking of the foregoing, instructs that this confection should be kept secret, nor should it be revealed to any wicked person.

In *The Chaldean Agriculture*, speaking of this same herb,⁴³³ he says that in it exist many marvelous properties—that is, if you put a handful of it into a basin and put snakes in it, they will rise up on their tails as though they wished to jump; and that if you put this herb next to a mirror placed so as to stand in the sun, it will be burnt.

For healing morphews. When the Sun sets and you are about to go to sleep, take as many fava beans as you can hold in your hand and say: “You, Sun, precious and high lord, I ask that you take away this morphew from me, and make it vanish from my body and my chest and from whatever place it may be.” When you have said this, throw one of the aforesaid beans behind your shoulder; and repeat the foregoing words and do the said action until all the beans are gone. Do the foregoing seven nights in a row, and do this when the Moon is waning.

For catching birds. Take fava beans and darnel seed, and put them in wind to moisten for a day and a night; then take it and put it in a place where

cranes, crows, and other birds are able to eat from it. Those who eat of it will fall to the ground as though dead.

For taking away warts. First count how many there are, and take the same number of chickpeas. When the Moon is conjunct the Sun according to its proper motion, you should warm the aforesaid chickpeas somewhat at the fire. Then upon each one of the warts put one of the chickpeas, and leave it there for a little while; then take it off the same, and let it be put in a black cloth and tied up with a thread. Stand upon a high place, throw the chickpeas behind you, and return to your home without any backward glance or step toward the chickpeas.

For separating two people from each other. The seeds of a certain tree that is called sebestan have many properties in workings of magic, among which there is a working for separating two people from each other and putting discord and even enmity between them; for indeed the property of these seeds is to separate friendships and altering the will in such a way as to make it bear ill will toward others. The words of Zeherith the sage extend this far.

Abenvasia recounts that all the Chaldeans, great as well as small, men and women alike, on the first night of the month of March used to put in their beds under their heads one piece of cheese and four dates and seven grape seeds and an equal number of grains of salt, in a fitting cloth. They used to say that a certain old woman who was a servant of Venus used to say that on that night everyone in their beds ought to feel under their bellies and look beneath their heads. If they found emptiness under their bellies and did not find it under their heads (because of the portion of cheese, dates, and raisins, as said above), they used to pray to Venus at once that a certain man who had been sick all that year, and had been hindered in all his works, would be sustained for the following year. All the Babylonians also used to do this without fail.

He also said that the power of Saturn and Mars was combined in a certain fruit similar to a melon, which is called "batecas;" and it is used by those who perform astrological operations. Again he says: if anyone puts the seeds of the batecas in a human skull, and buries it, and covers it well with earth, and waters it, from it will grow citrulls.⁴³⁴ Whoever eats these citrulls will experience an increase in vigor, memory, and intellect. If you put these seeds in the skull of a donkey and bury it, and keep them moist with water as above, it will bear citrulls, and anyone who eats of them will become silly and foolish, and his vigor, courage and intellect will depart from him.

In the same book it says that the Chaldeans use the roots of this herb in one way, its leaves in another, its stems in still another, and its seeds similarly

434 The fruit of a relative of the cucumber.

in another, and in each of them are marvelous and beautiful effects in the art of magic. This happens because it swiftly attracts and readily received all those things that Nature herself has placed in it. When it is mixed with human brains, those who eat of it will accomplish wonders.

It says later in the same book that if the same seed is placed in the head and belly of any animal, and the seed and the animal buried together in the earth, it will bear citrulls that will work marvels, and they will be similar in their effects to the animal in whose head or belly the aforementioned seed was placed, as described above. Whoever eats of them and mixes them with his own nature—they will work wonders in the body of those who eat them.

Again in the same book it says that if someone takes one mandrake root and buries it in the same place as these batecas seeds, they will work many wonders, which I omit at present because of the tedium of writing so long a passage; in that book, however, it is contained in full.

A certain ancient sage who was ahead of his time in philosophy recounted twelve miraculous workings, which I intend to write down at this point. The first is that, if anyone puts a human skull in a seed bed, and in that place the seed of batecas has been planted and covered with earth, and this seed is cast into soil prepared for it, and thereafter each day it is waterwred with a mixture of lukewarm water and human blood, it will once again bear citrulls. Those who eat them will see many terrifying as well as other marvelous things.

Again it says: if someone takes in his hand the root of an onion, watching the Moon at night when she rises in the first hour of the night, and stands on his feet facing the Moon, saying the words and prayers we have given in this book, and offering the following conjuration: "I swear by you, Moon, that if you take from me pain and infirmities of the teeth, that I will never eat any part of an onion;" then let him cook the onion he has in his hands, and eat it. Whoever does this every month when the Moon is disposed as aforesaid will be protected against all infirmities of the teeth.

That a chicken will follow you around. Take the leaves of a garden onion, and fold them up one inside another. Give them to whatever chicken you wish for three days in a row—that is, three times a day; and you ought to begin this working on a Wednesday. Thereafter the chicken will esteem you and follow you.

That every hard body be softened. Take sal alkali⁴³⁵ and galbanum, ten pounds each. Put them in a vessel with three times as much water as both together, and let it remain there for seven days, at the end of which you should strain the water through a cloth. Then heat the water, and put into it the same amount of alkali and galbanum as before. Again, let it remain there for seven days, and then strain through cloth. Then reheat the water, and into

435 Sal alkali: impure potassium carbonate, K_2CO_3

each ten pounds of water put half a pound of ammoniac and two ounces of atrament. Let all this be put on a gentle fire or warmed well by the Sun; leave it for ten days, and then let it be cooked for one entire day; then strain it, and it is made. If you put bone, horn, stones, or any hard metallic body into it, and allow it again to be heated by the Sun, while covered entirely with sheets of lead, what you put into it will be softened to the consistency of paste.

For the same. Take cedar tips and mix them with red wine vinegar, and mix them very well, until they are blended together. Into each pound of the same put three ounces each of sal ammoniac and powdered sea salt; let them be mixed well, and leave them in the sun for three days, stirring each day. When you have done the foregoing in this way, put into it any hard body you wish, and it will be made so soft that you will be able to work it as you wish.

For the same. The sage mentioned above said that sulfur softens every metallic body, and its work with every stone and metal is marvelous.

For provoking uncontrollable laughter. Give ten ounces of powdered crocus in a drink to anyone you wish; it will cause him to start laughing uncontrollably, until finally he dies.

The herb of the lion destroys all trees and plants that are around it, nor can any tree or any other plant grow in a place where herb of the lion grows. It can only be uprooted in this way. Let a virgin girl approach it, carrying a white rooster with a divided crest; and circling the place where the plant is, let her make the rooster strike the plant with its wings. By that striking the herb will be dried up.⁴³⁶

If a cat approaches any place where spikenard is, and it smells the odor of the spikenard, it will not leave that place, but will seek for the spikenard and cry as loudly as it can—this is one of the marvels of plants and the places where they appear.

Every place has different properties, that is, there are trees and animals attributed to it that are rarely found elsewhere, as seen with balsam, which is said to grow in Egypt alone, and ebanus which grows on the island of Huac and not elsewhere, and the tree that is called “the tree of the black people” and only grows in the country of the black people, and the tree bearing olibanum, which is found in the plain of Hamen, and the muse tree which is only known in the western lands, and many others which are in some places and not in others, that is, according to whether or not the place is appropriate to them. The property of lands and places are from the harmony of waters and airs; but the first causes of all these is in the line of heaven transiting over that place and from the vigor of the stars found therein. For from the vigor and nature of the stars existing in that line will be the production of animals

⁴³⁶ That is, its poisonous quality—dangerous to humans as well as other plants—will be dried up.

and trees in that place, which are not able to be produced in other places.

In the western seas there is a certain island named Cadiz, in which a certain herb grows in the springtime; and the cattle of that island eat that herb. If anyone drinks milk from that herd, he will become drunk as though it were wine; and he will be made as merry by that milk as by wine.

In France a certain tree is said to grow, and if anyone stays under it for the space of half an hour, he will die; and if anyone touches it or takes anything from it, he will die instantly.⁴³⁷

Likewise in France, in the southern part, a certain small tree is said to grow, and it is the size of a cabbage, but its leaves are like those of rue. If anyone takes the root with the branches and leaves of this same tree, and puts them in cold water and leaves them for an hour, the water will become as hot as if it stood by the fire; and when it is taken out, at once the water will be as cold as before.

In the land of India there is said to be a certain tree which cannot be burned by fire. There is said to be another tree there which, if you take a branch and put it on the ground, it will move like a serpent.

In the same place is said to be another tree from which, in spring and fall, voices similar to human voices are heard to issue, and the roots of that tree are shaped like human beings.

In the land of Bequien is a certain tree that lights up at night like a candle.

It says also that costus, which is found in the land of India, emits more odor than any other thing, and it is the suffumigation they use for images in the houses of their ceremonies. The Chaldeans say that it is the best of all things for making offerings and suffumigations to images of Venus, and many work with her images using it. Zeherith the sage included this tree in the book *The Chaldean Agriculture*. He said that some of the Chaldeans used to mix nutmeg, holly, moist and dry storax, rose and myrtle flowers, as well as frankincense, with this herb; and all of them mixed it with crocus. With this mixture they used to suffumigate their clothing, images, and faces on their high holy days,⁴³⁸ saying that the odor of this suffumigation destroys all infirmities and turns impediments away from them.

It says further that a suffumigation of the myrrh tree or its branches prevents epidemics. Again, they used to make a suffumigation of the wood of the same tree, as well as its gum, to which they used to add incense, nutmeg,

437 This is the famous Upas tree. According to some medieval writers, it was so deadly that if the shadow of a flying bird touched it, the bird would drop dead from the air. In medieval European writings, the Upas tree was believed to be somewhere in the mysterious East; it is rather charming to find it claimed here as a tree of the distant and exotic land of France.

438 High holy days: literally *in suis pascalibus diebus*, "on their Easter days."

holly, and storax, saying that this suffumigation made Venus gracious. When they used to burn this suffumigation with sacrifices to Venus, and with her prayers and conjurations before her book and images as we have said in this book, playing their instruments and saying the aforesaid conjurations of Venus, they would ask from Venus whatever they wished. When this ceremony was given to Venus she would fulfill all their petitions. They did not do the foregoing unless Venus was free of all other planets and in her power and virtue, so that she was not impeded⁴³⁹ by anything, and especially by an aspect or conjunction with Mercury, because among the other impediments to Venusan aspect or conjunction with Mercury takes the highest place. Zeherith the Sage said that the addition of crocus and costus to the foregoing suffumigation adds power to it, and the work will be completed more quickly.

We have related all these marvels of trees in this our book because plants are one part of the inferior world of the elements, subject to generation and corruption. Generation and corruption, in turn, are divided into three parts, that is, in animals, in plants, and in minerals. Plants are the medium between animals and minerals because plants correspond to animals in living, growing, and reproducing, and to minerals in corporeity and insensitivity. Thus plants are more useful to human life than animals or minerals. Those things that are useful to human life and health from plants are seeds, roots, stalks, bark, leaves, flowers, and fruit; from minerals, human beings also take what is useful to them such as salt, alum, stones, and metals; from animals, meat, fat, bones, blood, and other components of animal bodies are used.

It is therefore manifest that plants are situated closer to humanity than are minerals, and among plants are trees, which exceed the other plants in goodness, scent, properties, usefulness, or some other thing. It is clearly similar in minerals, that is, in precious stones, which are considered more excellent than other stones, and likewise among metals, among which gold prevails over all. But the noblest and most precious of all corruptible things is the rational animal, that is, man, to whose perception and industry all things are made subject until the end. This elementary world exists because of the elements; the elements because of nature; nature because of spirit; spirit because of intellect; and intellect because of God Himself, upon whom all the heavens and nature depend. To Whom be blessings for the infinite ages of ages. Amen.

⁴³⁹ Impeded: in astrological terminology, a planet that is impeded is subject to a negative influence from other planets, or is in debility due to its place in the signs and houses of the astrological chart.

Chapter Eight

The virtues of other things which Nature does by her own properties

In this part we will recount the marvelous properties of simples, trees, animals, and minerals. First is the emerald; when it is seen by the kind of viper that has a head resembling a weasel's, the viper's eyes suddenly go blind. Further, when serpents' eyes are hurt, they rest their gaze upon fennel, and at once they are healed. Eagles carry a diamond to the place where they raise their young, so that the chicks will be protected from serpents. When bears see the eyes of mice, at once they flee from them.

When the bones of a hoopoe are put in hot water, the parts from the bottom of the bird sink, while the others float on top of the water.

When an owl dies, one of its eyes stays open and the other closes. If the closed eye is placed over someone, he will sleep and cannot be awakened while it remains over him, while if the open one is placed above someone, he cannot sleep unless it is taken away. If someone who suffers from gout places the claw of a vulture above himself, he will be freed from the gout—that is, in this way: if the gout is on the right side, he puts the right claw of a vulture over himself, and likewise for the left.

In the land of Horazen is said to be a very white stone named assiffe that cannot be ground down. When this stone is put on anyone's stomach, it heals whatever infirmities of the stomach might be present.

In the river Algeriche are found white, spotted, black, and mixed stones, and if they are rubbed together, they provoke a flood in that river which will not cease while the stones are being rubbed. For this reason no one is able to enter the river or walk on its gravel at night because of the rubbing of the stones; from that friction, floods issue as said above, and at night we cannot perceive them by sight.

The eagle-stone sounds inwardly as though it had another stone inside it, but when it is broken, nothing is found, and each of the parts sounds as above. This stone is red in color like the soil of Cabros. The virtue of it is wonderful in childbirth; for if a woman giving birth takes it, she gives birth at once without danger and with little pain.

There is a certain animal the size of a fox, and similar to a cat in form and appearance. This animal puts out fire by its coldness, nor is it killed or burned by fire. The mouths of ostriches are not burned by fire, nor is its stomach, into which hot iron may be put; for it digests iron in its stomach and takes no harm from it, and indeed is nourished by it. If you take all the feathers from whatever bird you wish, and make of them a single mass, if you

rub that mass over a cloth or your hand, whatever body of modest size you touch with it will be drawn to it and suspended above the ground.⁴⁴⁰

There is said to be a certain stone named behet, which is of a color like the color of marcasite,⁴⁴¹ and it shines beautifully. Anyone who looks at it even once will remain in continual laughter until he dies, nor is there said to be any remedy that will cure such laughter. On this stone there is said to be a certain bird named alphersit. It is the size of a sparrow, and is black, but its neck and legs are red. When this bird rises from the stone, the stone loses its virtue, and if, after this, someone sees it, he will not be harmed by it.

The fava bush has thick stalks, and when they are broken, the beans become hard. If you put this stalk on a person possessed by a demon, he will be freed from the demon; by the odor of the stalk, the demon will depart from him.

If you burn deer horn before serpents, they will die of the odor. Ants are killed by the odor of cumin. Scorpions will flee from the odor of crocus, nor are they able to remain in a place where it is. Flees avoid the odor of chalk, and if you put hot salt in your house, they will flee from it. If you suffumigate with poley, insects will flee at once.

In pools of water there is said to be an algae that cannot be burned with fire. This herb is similar to a green plant, but is not one. It is named pond lentil. Stems of jujube make neither light nor flame when they are burned.

The vulture carries the leaves of alexinz to the place where its chicks are, so that they may be protected from harmful animals.

The stone atarac is among the things that are inseparable, and is a stone that cannot be broken in any way; both large and small stones of this kind exist. If you put little pieces of a certain stone called algemest⁴⁴² in a bottle of wine, no one who drinks from that bottle will become drunk at all, nor will the wine harm him. If you put small pieces of another stone called atambari into a vessel, however, and any kind of drink is put in that vessel, whoever drinks of it will become drunk, will lose their senses and intellect, and become worried and sad.

The lodestone attracts iron. If you anoint it with an onion, it loses its virtue; if you then put it in sheep's blood, it regains its virtue.

In the river of Cerich is said to be a certain kind of serpent. If any man sees one of them, the man will die; while if the serpent sees itself, it will die.

If you put a pig upon a donkey and the donkey urinates while this is the case, the pig will die at once.

440 Nowadays, this magical effect is credited to static electricity.

441 Marcasite: crystallized iron pyrite, FeS₂. It is golden in color.

442 Algemest: a scribal error for amethyst, which traditionally had this property. The word "amethyst" comes from a Greek word meaning "not drunk."

When hail appears, if a woman who is menstruating casts herself upside down on the ground, uncovering herself completely and raising her thighs toward the cloud, hail will not fall around her on the field or the harvest.

If a dog climbs on a mountain or a high place, and beneath it a certain animal called addabum goes past, and the shadows of the two animals touch each other, the dog will fall down and that animal will kill it.

If someone with a quartan fever sits down on a wolfskin, he will be healed of the fever.

If you put fifteen figures above a woman in labor, she will give birth easily and without danger. Put nutmeg seeds above someone with a quartan fever, and he will be healed of the fever.

If you put elephant feces on a tree, the tree will bear no fruit while the feces remain there. If you put the same feces on a woman, she cannot become pregnant.

There is a stone that draws urine from people with dropsy, but when it does so, it loses its virtue and is destroyed thereby.

With the stone called ligia, quicksilver is congealed and made into a single body.

If you put a spider's web on someone who has a quartan fever, he will be healed in a short time. If you combine it with the web of a cantharides beetle, he will be healed swiftly from everything.

Asps and vipers who hear the cry of the ostrich will flee from that place.

When you mix (...) ⁴⁴³ with silver extracted from copper and purified of it, and with it strike a place where birds gather, the birds will not be able to depart from there, and thus will be captured.

If you touch any meat with the head of the sea-rabbit, it will be turned into tiny pieces or into paste. If you put gold into mouse feces, it will be burned as though it were lead; and when it has thus been burnt and reduced to powder, if you put it in cat feces, it will be restored and flow back together. When gold is combined with any corporeal power, it is destroyed. If it is combined with marcasite and sulfur to be melted by itself, gold will be purified and refined.

The stone malachite softens gold. If you put it together with gold and melt them, its combustion will take it away from the gold; whereas if you put borax with them, the effect will be better. If you quench gold in the juice of the leaves of quipos, it will be made apt for sophistication by many repetitions, losing its original infirmity; ⁴⁴⁴ thus the salt of it becomes red. If

⁴⁴³ The word that belongs here is omitted in all the manuscripts.

⁴⁴⁴ A very complex sentence. To quench a metal is to put a hot piece of metal into a liquid; to sophisticate something, in medieval Latin (and English), is to exercise trickery on it. What is being discussed here, without saying so in so many words, is the manufacture of fake gold.

you put silver above the smoke of sulfur, it will become black, and when you put it in salt, the blackness goes away and it becomes white.

Anoxatir has the property of drawing out of every body all the moisture that exists inside and outside it. Niter cleanses all bodies of moisture, and clears their surfaces. If you mix gold with the stone azure, it will increase the beauty and clarity of the gold. If you put it over fire, the azure stone will turn to flame and will depart, and will produce infirmities of the eyes. When marcasite is burned in sulfur, it enters into the Great Work; and from it is made the material of the work. Magnesia has in its body an admixture of lead, and without it, glassworking cannot be accomplished. Tutia gives a red color to gold, and takes away moisture from the eyes and frees them from all moist ailments. Best of all is white tutia. If you rub your teeth and gums with powdered crystal, the teeth will be made firm and the gums freed of corrosion.

Ashes of burnt sea crabs take away illnesses of the eyes, and fortify the sight. If a dog eats a camel's spleen, it will die at once. If you put the dried feces of a dog fed on bones on an apostume of the throat, the apostume will dissolve and be healed at once. If you put the shell of a female turtle over a pot, it will never boil.

The gebore tree is of two kinds, namely, male and female. If you give any woman five ounces of the female tree in a drink, she will have a great appetite to lie with a man; and the same will be done to a man if you give him the same amount of the male tree in food or drink. He will be greatly irritated, nor will he be able to be rid of the irritation unless you give him two ounces of vegetable ash in a drink. If anyone takes the flowers of this tree in a drink, he will continually break wind, nor will this cease as long as it remains in his stomach. If you give anyone the flower of the female tree in a drink, he will sleep three days without waking; if you wish to awaken him, give him hot water with olive oil to drink. If you grind the leaves of this tree and distemper them with sulfur water, it will heal wounds in a single day if you put it on them.

If a serpent or scorpion is tied with the bark of this tree, it will die at once.

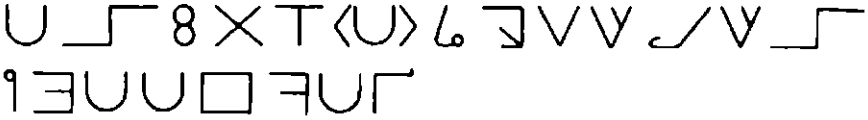
Salt heals the stings of scorpions, wasps, and serpents. Purslane eaten one day after another constricts the blood, and when chewed, raw or cooked, it heals bites at once.

If a ram sees a lion, it will die at once of natural causes.

A tarantula will die if it sees a scorpion, and a serpent will die if it sees an owl.

If anyone takes a ring of azure or of the stone cornelian on which these 26 figures are carved, and wears it on his finger when he goes before a king

or some other aristocrat, he will be received nobly and well, and whatever he asks from him or them will be fulfilled with effect. Be very sure, however, that you do not get any of these figures wrong in any way; because if there should be any mistake among them, the ring will not work effectively. This is one of the wonders of this art. The figures are these:



These figures are found in the book of Queen Folopedre.

If you put this ring on a tarantula bite, and then bathe it with the patient's saliva, he will be cured at once. If you rub a tarantula bite with the leaves of the herb called yambut, one after another, it will be healed in an instant. Catran mixed with salt heals wounds made by a serpent. If a man anoints his penis with catran and lies with a woman, she will not become pregnant. Eating hazelnuts heals tarantula bites; thus anyone who carries hazelnuts with him will not be killed by a tarantula bite. If someone who is bitten by a mad dog puts chewed bitter almonds on the wound, and eats them, he will be healed of the wound. If you put the herb called southernwood on a viper bite, it will be healed instantly; if the juice of this herb is sprinkled through the house, fleas will go mad, and if they fall into that juice, they will die.

If you burn tarantulas, and mix the ashes into bread and give it to someone who suffers from the stone, the stone will break, and that person will be healed. Flour of the seeds of the herb named vetch will heal bites from a mad dog if it is put on them.

Chapter Nine

Images whose virtues perform marvels, that were found in a book that was discovered in the church of Coredib and the book of Queen Folopedre; and a description of all the rules necessary in working with magical images

We find in the book that was discovered in the chamber of Queen Folopedre, composite images that accomplish wonderful effects and marvelous works by their properties and virtues. We propose in this book of ours to make mention of these, so that this science may not be deficient in anything.

For healing the bites of reptiles. Take the bile of a kite dried in the shade, and mix it with an equal part of fennel juice, and store it in a glass bottle. This powder may be applied to the eyes, and it will cure and heal the bites of tarantulas, vipers, wasps, asps, and other reptiles. If the bite should be on the right side, let this powder be put on the left, and if the bite is on the left, let the powder be put on the right. When you wish to do this, add an equal amount of water; and do as we have said three times in succession.

That asps leave their holes. Take shards of glass and filings of yellow brass. Melt them in a crucible, and add red azernec⁴⁴⁵ and red magnesia; then take this from the fire and break it into little pieces. Then take the head of a kite and its bones (specifically, the kite that is found in the land of Egypt), and mix it with black galbanum. Melt it again on the fire, and let it be mixed with the other medicine; when this is done, take it off the fire. Make out of it a sistrum, which in our language is called a rattle, and let a grain be put into it of the diamonds that are found in the land of Egypt. When you have done this, strike with it on the mouths of the holes of vipers, serpents, and other reptiles. When serpents hear the beating of a sistrum compounded in the aforesaid way, they will leave their holes at once without endangering the one who plays the sistrum. The property of the aforesaid bird (that is, the kite already mentioned) is that, when it cries and asps hear it, they are driven from their holes and are killed by its voice.

For gathering mice in one place. Take the juice of the leaves of white grape vines, squill juice, borax, henbane, and red Indian tutia. Powder the borax and tutia, and mix them with the aforesaid juices; and make pills the size of a chickpea, and let them dry in the shade. When you wish mice to gather together, put one of the said pills on burning coals. When mice smell

445 Red azernec: cuprous oxide, Cu_2O .

the smoke, they will all gather at that place, and you may do with them as you will.

That fishes will gather together at the place you choose. Take millet, which you should allow to rot. When it is rotten, combine it with fat, powdered fava beans, and bull's blood, and mix it well enough that it all becomes a single mass. Then put it in a reed, and fit it with a hempen thread. Then cast the reed into a place where there are fishes; all the fishes in that place will gather around the reed, and you will be able to take them with a net if you wish.

For catching birds sleeping in trees. Take fat of land turtles, lirim seeds, sweet myrrh, and condisum in equal parts. Powder them all and mix well together. Make a mass of it with donkey's urine, and make of it pills the size of a chickpea, which you should allow to dry in the shade. When the working is performed, take an earthen vessel full of burning coals, and place in it one of the said pills, and with this suffumigate a place where there are birds; and cover your nostrils with silk so that you do not smell the smoke. All the birds who smell the said smoke will fall to the ground as though dead, and you may catch them at will. If you wish to heal them, wash their feet in hot water, and they will be healed.

For the same. Take mandrake and ammoniac, and mix it with the juice of green hemlock. Make pills from it, and allow them to dry. Suffumigate with them under a tree where there are birds; but do this when the weather is calm and without wind. All the birds who smell that smoke will fall to the ground as though dead.

For sharpening vision. Make a crown out of the roots of a certain tree called catlam, which I believe is the same as gobore, and put it on your head. While you carry it on your head, your sight will be so invigorated that you can see the smallest things far away. When you take it off your head, your sight will return to its original state. If you anoint morphews with the juice of the leaves of that tree mixed with wine vinegar, they will instantly be cured.

That someone will not become drunk. Make a vessel of brass as subtly as you are able. Then take equal parts of wine alcohol distilled in an alembic, cabbage juice, and juice of cypress, and mix them all together. When this is done, quench the vessel in the foregoing mixture until it has absorbed a pound of it; then take the same vessel out of the mixture. When you wish to drink, anoint the vessel with oil of bitter almonds, and drink from it as much as you wish, and you will never become drunk.

That flies will not approach a table. Take fresh condisum, yellow auripigment, and dried earth of Cofan, grind all of them well and pulverize them completely, and then mix them with squill juice. Anoint the table with it, and also anoint your hands. From the aforesaid mixture, make an image in

the form of a fly, and put it on the table, and as long as it stands on the table no fly will remain there.

For expelling asps and reptiles. Take a leopard skin, which is tanned and softened like leather, and from it make a blanket. No venomous beast will be able to remain in that place.

For banishing asps. Take round aristolochia, and mix it with the flesh of a racanus, which is a large green lizard. Grind this together very well, and add to it the gall of a lion. Make pills of this; when you wish to work with them, distemper one of the pills with water of anoxatir, and with it write on paper or parchment that which you wish to write; and tie this up in a cloth. All asps will flee from anyone who carries this cloth with him, and if any asp touches the said cloth, it will die at once.

That vapors will rise up like fire. Take the root of the herb that is called cotrop; this herb shines at night as though it were a candle. Grind the root well with the brain of a deer and the gall of a cow, and make pills of it. If you put one of them in a fire of dung, marvelous smoke will rise, by which the whole sky will appear to be red, and vapors will rise that will appear similar to flames of fire. All who see this will be frightened. You ought not to do this, however, except when the weather is cloudy and still.

If this light is in front of you, you will see nothing, but if it is behind you, you will see everything that is in the house. Take dolphin fat, and a wick rubbed all over with powdered azernec and aziniar. Put the fat into a crucible made of brass, and in the crucible put the aforesaid wick. Light it; it makes a light such that, if anyone holds it in his hand, he will see nothing, but if anyone has it behind him he will see everything that is in the house.

That a woman will not become pregnant. Make the image of an ape in brass, and perforate it through the spine; into the opening, put scammony. When you want to lie with a woman, tie the said image to your thighs, and the woman will not become pregnant.

That dogs will not bark at you. Take mandrake root, and when it is well ground, mix it with a bitch's milk. Make the image of a dog from it, and dogs will not bark at you, but will all flee from you.

That iron will be turned into water. Take equal parts of the herb called comesir, squill, and green pomegranate husks. Let all be well ground, mixed together, and distempered with wine vinegar; and distill it with an alembic. Repeatedly quench iron in that vinegar, and it will be turned to water. Let it stay thus for an hour and a half; and then take away the vinegar. You will find the iron shining and running and gathered together in one.

That cloth will burn without fire. Take golden marcasite, which you should grind very finely; and mix it with the strongest wine vinegar. Distill it with an alembic into a glass vessel, and then bury it in manure and leave it

there for the space of 14 days. Then take it out, and again put it in bran for the same number of days. Then take it out and with it anoint any cloth you wish, and that cloth will be burned by it as though by fire.

A water that burns, and appears entirely red. Take lime of Cyprus, which you have roasted well in a hot oven, and leave it there for one night. In the morning, take it out, and you will find that it has become completely red. If it is not, let it remain there for another night until it becomes red; and when it is red, take it out. Grind it well, and pour distilled wine vinegar onto it, the quantity thereof being five times the quantity of the lime. Then put it in a glass vessel and leave it for three days, and mix it three times each day. Then set it to boil, or better still to foam; from it will issue a red water the color of jargoons.⁴⁴⁶ Put the water in a crucible, in which you should put a lighted wick. This water will burn; and by its light the whole house will appear to be red in color (that is, the color of jargoons), and the whole house will sparkle like a jargoon.

For making green tarantulas that kill by biting. When you want to do this, fast for a whole day until nightfall. At night, take the herb called wild basil, which you should chew well; and put what you have chewed into a glass jar, the mouth of which you should seal well. Put it in a dark house where neither the sun nor any other light is visible, and let it stay there for forty days. Then take it from there, and in it you will find green tarantulas which, if they bite any man, they will kill him. These tarantulas have a property: if you put them in olive oil in the sun, and let them stay there for 21 days or some similar time, they will die and be dissolved into the oil. If you anoint tarantula bites with that oil, they will be healed; and if a drop of it falls on a tarantula, it will die in an instant.

For making red serpents. Take the webs of large spiders, and put them in donkey's milk in a glass jar. Leave them there for three days, and they will be consumed and vanish from the milk. Let turtle fat be added to it, and let it be mixed well, until it takes on the consistency of brains. Let all this be put into a red linen cloth, and buried in manure for seven days; at the end of which you will find red serpents. If you put them in a place where there are frogs, the serpents will be made in the form of dragons, for frogs in the land of Egypt are inimical to dragons; because when they see dragons they bite them, and proceed to wound the dragons until they die.

For making insects flee. Take one hair from the mane of a virgin mare, which you should take the first time a stallion mounts her. Then make knots in the form of insects in that hair, as many of them as you can, until it looks like a bunch of grapes. Then take the said hair, and put it in a vessel of yellow

⁴⁴⁶ Jargoons: this word usually means "zircon," but these are not red, and "jargoon" has already been explained in Book II, chapter 5 as a term for the ruby.

brass, the mouth of which you should seal up tightly, and bury this in the middle of the house. Insects will not be able to enter that house while the aforesaid vessel remains there.

To make a light from whatever wood you wish. Take fat from a sea dog, and mix it with oil of laurel, soap, and a little sulfur, until these are well mixed together. If you smear this on any wood you wish, a light will be ignited in the form of a candle, nor will it be extinguished until the wood is consumed. The foregoing working is from the works of Antiochus.

For causing wolves and all noxious animals to flee. This work is done with a drum specially made for it, which is composed thus. Take a sea hedgehog; cut off its head, and extract its spines. Skin it, and prepare and anoint the skin as you would any other skin. Then take the skin, and stretch it well over a frame drum or a kettledrum of brass, and save it for use. When you desire the aforementioned beasts to flee, beat the said frame drum or kettledrum at night, because all evil beasts will flee from its sound, and all reptiles that hear it will die.

That frogs will depart from a lake. Take the fat of atimzach and mix it with wax. From it make a candle with a wick. Burn the candle in any place you wish; and the croaking of frogs will be wholly extinguishes.

To catch tarantulas. Take agnum castum and white cardellum, and break them up together. Add to them red galbanum and bezoar stone finely powdered, and blend all these with the juice of sarza. Out of this mass make the image of a tarantula, and out of what is left over of the confection, make pills, which should be dried in the shade. Then put the aforesaid image before you, and cast the pills into fire as a suffumigation; all the tarantulas in that place will gather together before the image. I believe, however, that the virtue of the suffumigation has greater influence than the image in the foregoing.

We have taken all the aforesaid images and confections from the book *The Chaldean Agriculture*, and have decided to copy down this much of it so that this book of ours may be more complete. You who intend to read this book, however, should keep it as secret as you can, and do not reveal it to anyone unless he is worthy, apt, and disposed to this art. Such people are few in number; nor will you be able to discover these secrets unless you yourself are one of them.

Always remember the aphorisms and teachings that Zucrat the sage taught his students at the end of his life. First: let your natures be so disposed and ordered that you perfectly understand this art, and those things pertaining to it, in and of themselves; you will thus gain the greatest assistance in your work. Second: let your secrets and purifications be displayed only in your hearts when the times are not safe, remembering that just as the times

will change for the worse, they will also change for the better. Third: that it will never occur to you, when you have gained wealth and power, to despise and take for granted what you have done. Fourth: to ask little from your friends and create good will little by little, as a child grows, nor to display to them your love or your benefits suddenly, or in any way other than little by little; for if someone desires something from you and receives it all at once, his friendship will not endure, but he will be more likely to become an enemy. Fifth, as far as you are able, to avoid deceitful and shameful dealings, for by them nobility is lost and goodness corrupted. Sixth: rejoice in your friends, and do not ask from them everything you have a right to demand; keep this rule and your friendships will endure. Seventh: do not continually criticize your friends for the things that they do; for you will be disposed to do such things, and similar things, yourself. Eighth: do not respond insultingly to anyone who seeks something from you; for such requests are a distinct sign of blessings upon the good things you have received from God by means of His grace. Petitions from the poor, especially, you should fulfill effectually to the extent that you can, if they are made in a becoming manner; and in doing so, you ought to give thanks to God unceasingly for the station and power to which He has guided you, so that you are able to benefit those who seek you; for when this is the case, it reveals a right and laudable intention and prosperity in God. Ninth: know what things are good and natural for the powers, because by this your own virtues will be known to them, and they will delight in you; for they will delight in you to the same degree that you delight in them. These precepts Zucrat the sage taught to his pupils at the end of his life; they are the foundations of the usefulness of magic.

I will also explain the seven teachings that Pythagoras approved. First: you should balance all things by proportion, and keep them in their proper disposition. Second: govern your friendships and loves, and act on them as far as is healthy. Third: do not light a fire in a green place, as a sword will cut it off. Fourth: govern your desires and appetites and measure their importance correctly by their effect; thus your body will be maintained in perfect health. Fifth: make yourself accustomed to the straight and equal; thus the love and friendship of the people toward you will increase. Sixth: observe the times and employ them as lords and judges do, observing what is required in the world for the preservation of life. Seven: do not harm or contaminate your spirits or your bodies; rather, observe a proper temperance, so that you will always be able to work with them according to the necessities of the times.

Here, however, are the 28 Mansions of the Moon according to Pliny.

The first mansion is for destruction and depopulation and this Mansion is called Alnath. While the Moon is passing through this Mansion,

make the image of a black man with his hair wrapped and encircled, standing on his feet, having in his right hand a spear in the manner of a warrior. Make this image in a iron ring; and suffumigate it with liquid storax. Make a seal with the ring in black wax and say: "You, Geriz, kill N son of N, or N wife of N, quickly and speedily and destroy them." Heed this and it will be as you wish. Know that Geriz is the name of the lord of this mansion.

The second Mansion is Albotayn and is for the removal of anger.

When the Moon is passing through this Mansion, take white wax and mastic and melt them together over a fire. Then remove this from the fire and make the form of a crowned king. Suffumigate it with lignum aloes, and say: "You, Enedil, drive away this anger from me, and let me be reconciled with him, and let my petition be satisfactory to him." Keep this image with you, and it shall be done. Know that Enedil is the name of the lord of this Mansion.

The third Mansion is Azoraye (that is, the Pleiades) and is for the acquisition of all good things. Make the figure of a seated woman with her right hand over her head, and wrap it in cloth, suffumigate it with musk, camphor, mastic and aromatic oils. Say: "You, Annuncia, make it so." Make the image in a silver ring with a square table, and put it upon your finger and it will be as you wish. Know that Annuncia is the name of the lord of this mansion.

The fourth Mansion is Aldebaran and is for obtaining enmity. Take red wax and when the Moon is passing through this Mansion, make the image of a knight riding on a horse, holding a serpent in his right hand, and suffumigate the image with red myrrh and storax. And say, "You, Assarez, make it so and fulfill my request," and ask for things pertaining to hatred, separation and ill will. It will be completely done as you have requested. Know that Assarez is the name of the lord of this Mansion.

The fifth Mansion is Almizen and is for receiving good from kings and high officials. When the Moon is passing through this Mansion, fashion a figure from silver and in it sculpt a head without a body, and above the head write the name of the lord of this Mansion and your petition and suffumigate it with sandalwood, and say: "You, Cabil, do such and such for me and let my petition be granted and let me receive good things and the best from the king and his councilors." When you have done this carry the seal in a box, and your request will be fulfilled. When you wish to see something when you sleep, place the talisman under your head at night when you sleep, thinking always in your mind about what you wish, and you will get an answer for what you seek. Know that Assarez is the name of the lord of this Mansion.

The sixth Mansion is Achaya and it is for putting love between two people. When the Moon is passing through this Mansion, make two images

from white wax, make them embrace each other, and wrap them in white silk. Suffumigate them with amber and lignum aloes, and say: "You, Nedeyrahe, bring together so and so and so and so, and place between them friendship and love." It will be as you wish. Know that Nedeyrahe is the name of the lord of this Mansion.

The seventh Mansion is Aldira and is for the acquisition of all good things. When the Moon is passing through this Mansion, fashion a seal of silver, and sculpt the image of a man clothed in robes and with his hands extended to heaven in the manner of a man who is praying and supplicating; in the breast of the image write the name of the lord of this Mansion. Suffumigate it with sweet smelling things, and say: "You, Siely, cause such and such to happen, and grant my petition." Ask for whatever you wish that pertains to good things. Carry the image with you and it will be as you wish. Know that Selehe is the name of the lord of this Mansion.

The eighth Mansion is Annathra and is for gaining victory. When the Moon is passing through this Mansion, fashion from tin the image of an eagle with the face of a man, and on its breast inscribe the name of the lord of this Mansion. Suffumigate it with sulfur, and say: "You, Annediex, do such and such for and grant my petition." When this image has been completed in this fashion, take it with you into battle and you shall be victorious and shall prevail. Know that Annediex is the name of the lord of this Mansion.

The ninth Mansion is Atarfa and is for causing infirmity. When the Moon has passed into this Mansion, make a lead image of a eunuch holding his hands over his eyes, and on his neck inscribe the name of the Lord of the Mansion. Suffumigate the image with pine resin and say: "You, Raubel, make N son of N die of sickness or N son of N's blood to flow." Ask for which one of these two that you wish, it will be completed if you follow the right path as we have explained above. And know that Raubel is the name of the lord of this Mansion.

The tenth Mansion is Algebha and is for the cure of infirmities and to make childbirth easy. When the Moon is in this mansion, fashion from gold or brass the head of a lion, and above it write the name of the lord of this Mansion. Suffumigate the image with amber, and say: "You, Aredafir, lift up sadness, slowness and infirmity from my heart and body and whomever consumes or drinks liquid in which this seal has been washed." And on whatever day you have suffumigated it, then it shall be carried to the sick or the infirm and wash it with another substance to be consumed against illness or for women who have had a difficult birth. Know that Aredafir is the name of the lord of this Mansion.

The eleventh Mansion is Azobra, and it is that you will be feared and receive good things. When the Moon is in this Mansion, make in a table

of gold the image of a man riding a lion, holding a lance in his right hand and holding the ear of the lion with his left hand, and in front of this figure write the name of the lord of this Mansion. Say: "You, Necol, bring glory to me that I shall be feared by men, and so that their fear shall cause them to tremble when they behold me; and quiet the heart of the king and of lords and of men of high estate that they may grant me honors and dignities." Carry this tablet with you, and it shall be as you have requested. Know that Necol is the name of the lord of this Mansion.

The twelfth Mansion is Azarfa, and it is for the separation of two lovers. When the Moon is passing through this Mansion, fashion in black lead the image of a dragon fighting with a man, and in front of this figure write the name of the lord of this Mansion. Suffumigate the image with the hair of a lion mixed with asafoetida, and say: "You, Abdizu, break apart and separate such a one from such a one." Bury this image in the place that you wish, and it shall be as you desire. And know that Abdizu is the name of the lord of this Mansion.

The thirteenth Mansion is Alahue, and it is for the liberation of men who are not able to come to women and for putting love between men and women. When the Moon is passing through this Mansion, fashion from red wax the image of an erect man (that is, with an erect penis); and let it be in all ways the image of a man desiring to couple with a woman. From white wax fashion the image of a woman. Bind the two images together face to face, and suffumigate them with amber and lignum aloes, and wrap them in a piece of white silk which has been washed in rosewater; and on either image write the name of the one you desire. If a woman shall carry these images with her, she will be most strongly desired by the man whose name is upon the image – which is to say, when he sees her. If another is tied or bound, who is not able to perform with women, if he shall carry the images with him it shall be dissolved and he will be able to perform with women. Know that the name of the lord of this Mansion is Azerut.

The fourteenth Mansion is Azimech, and it is for the separating of men from women. When the Moon is passing through this Mansion, fashion from red wax the image of a dog with his own tail held in his mouth. Suffumigate it with the hair of a dog and the hair of a cat, and say: "You, Erdegel, break apart and divide such a one from such a woman through enmity and ill will." And name whatever persons you wish, and bury the image in the place where they are. And know that the name of the lord of this Mansion is Erdegel.

The fifteenth Mansion is Algafra, and it is for the acquisition of friendship and good will. When the Moon is passing through this Mansion, make in ink the figure of a seated man, holding scrolls in his hand as if

reading them. Suffumigate it with frankincense and nutmeg and say: "You, Achalich, do such and such for me, and accomplish my petition." You may ask him for the joining together of friends and lovers, and any thing which pertains to them, and this image should then be carried with you. And know that Achalich is the name of the lord of this Mansion.

The sixteenth Mansion is Azebene, and it is for the making of money (which is to say, in selling and buying). When the Moon is passing through this Mansion, fashion in a plate of silver the figure of a man seated in a throne and carrying a scale in his hands. Suffumigate the image with fine odors, and set it out under the stars for seven nights, saying each night: "You, Azeruch, make such and such happen for me, and accomplish my request." Ask of it pertaining to selling and buying. Know that Azeruch is the name of the lord of this Mansion.

The seventeenth Mansion is Alichil, and it is so that thieves may not enter into the house and other criminals likewise. When the Moon has entered this Mansion, fashion the figure of a monkey in an iron seal, holding his hands above his shoulders. Suffumigate it with the hair of a monkey and the hair of a female mouse, and wrap it in a monkey skin. It should then be buried in your house, while saying: "You, Adrieb, guard all my things and everything that exists within this house, nor let it be entered by thieves." When the foregoing has been done, thieves will flee from your house. Know that Adrieb is the name of the lord of this Mansion.

The eighteenth Mansion is Alcab, and it is for taking away fevers and infirmities of the belly. When the Moon is passing through this Mansion, fashion from wax the image of an adder holding its tail above its head. Suffumigate" it with the horn of a stag and say: You, Egribel, guard this house of mine that no serpent may enter nor any other hurtful beast." Place the image in a vessel which should be buried beneath your house; when the aforesaid has been done, then no serpent will be able to enter nor any other hurtful creature. If the image is to relieve a fever or illness of the belly, carry this image with you and it will cure you. Know that Egribel is the name of the lord of this Mansion.

The nineteenth Mansion is Axaula, and it is for bringing on the menses in women. When the Moon has passed around to this Mansion, fashion from heme (which is a kind of bronze) a seal, and engrave in it the image of a woman holding her hands before her face. Suffumigate it with liquid storax and say: "You, Annucel, cause the blood to flow from such and such a woman" – name her here. And it shall be as you ask. If a woman keeps this image tied about her waist, she will give birth quickly and without danger. Know that Annucel is the name of the lord of this Mansion.

The twentieth Mansion is Alnaym, and it is for hunting on land.

When the Moon is passing through this Mansion, fashion in a plate of tin a figure having the head and arms of a man, the body of a horse with four feet and having a tail, holding a bow in its hands.⁴⁴⁷ Suffumigate it with the hair of a wolf, and say: "You, Queyhuc, cause me to take all I hunt in the world, and let them come to me swiftly." Carry the image with you and you shall easily take anything in the world that you hunt. Know that Queyhuc is the name of the lord of this Mansion.

The twenty-first Mansion is Albelda, and it is for destruction. When the Moon is passing through this Mansion, fashion the image of a man having two faces, with one facing forward and one facing behind. Suffumigate it with sulfur and carob, and say: "You, Bectue, depopulate such and such a place and destroy it." Then place the image in a small bag and place sulfur and carabe with it along with some hair, and bury it in the place that you wish, and it shall be as you have requested. Know that Bectue is the name of the lord of this Mansion.

The twenty-second Mansion is Sadahaca. It is for binding tongues so that they do not say anything bad about you. When the Moon is in this mansion make an iron ring and engrave in it the figure of a man with winged feet wearing a helmet and suffumigate it with mercury.⁴⁴⁸ And inscribe this image in iron for the safety of fugitives. And say: "You, Geliel, bind these tongues so they cannot say bad things and make me secure and let N. escape safely from his enemies." Carry this ring with you and make a seal in black wax with the ring to bind tongues. Know that the name of the lord of this Mansion is Geliel.

The twenty-third Mansion is Zaadebola, and it is for destruction and devastation. When the Moon is passing through this Mansion, fashion a seal of iron in which you should sculpt the image of a cat having a dog's head. Suffumigate it with the hair of a dog, and say: "You, Zequebin, drive out everyone from such and such a place, and destroy and devastate it." When this Mansion has come to the Ascendant, set this seal out under the stars, and the following night bury the aforesaid seal in the place which you wish to destroy. It shall be as you desire. Know that the name of the lord of this Mansion is Zequebin.

The twenty-fourth Mansion is Caadezod, and it is for the increase of herds. When the Moon has passed into this Mansion, take the horn of a castrated ram which is well cleaned and made appropriate, and in it fashion the figure of a woman with her son in her arms, in the likeness of one who is nursing. Suffumigate it with the scrapings which have been taken from the

447 That is, a centaur carrying a bow.

448 That is, with the herb named mercury; a suffumigation of metallic mercury is an unusually unpleasant method of suicide.

aforesaid horn, and say: "You, Abrine, improve and guard this herd." After this, hang the image about the neck of one of the rams of this herd; if you wish to work with herds of cows, fashion this image in the horn of a bull, and hang it around the neck of a bull, and the herd will be augmented as has been said and death shall not overtake it. Know that Abrine is the name of the lord of this Mansion.

The twenty-fifth Mansion is Zaadalahbia, and it is for the protection of orchards and crops from evil accidents. When the Moon is in that Mansion, fashion a seal in fig wood, and sculpt in it the figure of a man in the likeness of one who is planting trees. Suffumigate it with the flowers of these trees, and say: "You, Aziel, guard my crops and my orchards that any destruction or ill fortune may not befall them." Place the aforesaid image in one of the trees in the place which you wish to guard. While the image which was made continues there, destruction shall not befall the crops. And know that Aziel is the name of the lord of this Mansion.

The twenty-sixth Mansion is Alfarg the Former, and it is for the creation of love. When the Moon is passing through it, take white wax and mastic and melt them together; from these fashion the image of a woman with her hair unbound and before her a vessel placed as if to receive her hair. Suffumigate it with the sweet-smelling odors, and say: "You, Tagriel, bring me to the love and friendship of such and such a woman." Place the image in a small bag, and place with it also some of the most sweet-smelling of substances; carry it with you, and it shall be completed as you have requested. Know that Tagriel is the name of the lord of this Mansion.

The twenty-seventh Mansion is Alfarg the Latter, and it is for the destruction of springs and wells. When the Moon is passing through it, take red earth, and in it fashion the image of a winged man, holding a perforated dish in his hands, and raising it to his mouth. Afterward put it into the fire until it is hard. After this place in the vessel asafoetida and liquid storax, and say: "You, Abliemel, destroy such and such a spring of such and such a man," and name him here as you wish. Throw the image into his spring, and it shall be destroyed and the spring shall no more come forth. And know that Abliemel is the name of the lord of this Mansion.

The twenty-eighth Mansion is Arrexe, and it is for bringing fish together in one place. When the Moon has come to this Mansion, fashion of henc (which is a kind of bronze) a seal, in which you should fashion the image of a fish having a colored spine on which you should write the name of the lord of this Mansion. Suffumigate it with the skin of a sea fish; after this, tie a string around it and throw it in the water in the place where you wish the fish to come together. All of the fish in the area nearby will immediately gather together about it, and allow you to harvest them. And know that

Anuxi is the name of the lord of this Mansion.

You should know that on all the aforesaid images you ought to write the name of the lord of the mansion, and your petition with it. In all those that are made for good, and to cause gathering, uniting, and generating friendship and love, you ought to write on the chest of the figure; and in all workings that are done to cause disunion, separation, and to generate enmity and ill will, you ought to write behind the shoulders (that is, along the spine of the image); while in all workings that are done to acquire glory, honor, and advancement, you ought to write on the head of that image. Thus it is finished.

The prayer of Saturn. Quermiex, Tos, Herus, Quemis, Dius, Tamines, Tahyτος, Macader, Quehinen: Saturn! Come swiftly with your spirits.

The prayer of Jupiter. Bethniehus, Darmexim, Maciem, Maxar, Derix, Tahix, Tayros, Deheydex, Mebguedex: Jupiter! Come swiftly with your spirits.

The prayer of Mars. Guebdemis, Hegneydiz, Gueydenuz, Magras, Herdehus, Hewbdegabdis, Mehyras, Dehydemes: Red Mars, Baharam! Come swiftly with your spirits.

The prayer of the Sun. Beydelux, Demeymes, Adulex, Metnegayn, Atmefex, Naquiris, Gadix: Sun! Come swiftly with your spirits.

The prayer of Venus. Deydex, Gueylus, Meylus, Demerix, Albimex, Centus, Angaras, Dehetarix: Venus, Neyrgat! Come swiftly with your spirits.

The prayer of Mercury. Barhuyex, Emirex, Hamerix, Sehix, Deryx, Meyer, Deherix, Baix, Faurix: write, Mercury! Come swiftly with your spirits.

The prayer of the Moon. Guernus, Hedus, Maranus, Miltas, Taymex, Ranix, Mehyelus, Degayus: Moon! Come swiftly with your spirits.

Leyequin, Leyelgane, Leyequir, Leyequerich, Leyeric, Leyerus, Leyexeris. Write these names on a glove, which you then burn; and while it burns, read the aforesaid names aloud. By this love and friendship will be moved.

This completes the book of Picatrix the sage on astrology.

Glossary

- adunate:** a technical term in medieval philosophy, meaning “entirely unified.”
- amicable aspect:** in astrology, a trine or sextile aspect
- adverse aspect:** in astrology, a square or opposite aspect
- almutaz:** the planet ruling an astrological chart, calculated by one of several traditional methods; also called *almuten*.
- ammoniac:** *Dorema ammoniacum*, a Middle Eastern herb; not to be confused with the mineral sal ammoniac
- angles:** in astrology, the first, fourth, seventh, and tenth houses of the horoscope, also called **cardines** or **cardinal houses**
- anima Mundi:** the soul or consciousness of the universe, identified in Picatrix with the ninth sphere or **primum mobile**
- Arabic parts:** points on the horoscope often calculated from the relative positions of two planets and one of the house cusps
- Aristotle:** Greek philosopher, 384-322 BCE. During the Middle Ages, he was credited with many magical handbooks, none of which he actually wrote; nearly all references to him in *Picatrix* are to this pseudonymous literature.
- aspect:** in astrology, angular relationships between planets that bring their effects into interaction; traditionally trine (120°) and sextile (60°) are the amicable (favorable) aspects, and opposition (180°) and square (90°) are the adverse (unfavorable) aspects
- augury:** the art of divination from natural omens such as the flight of birds
- azernec:** either cupric oxide, CuO, or cuprous oxide, Cu₂O; the latter is called **red azernec**
- bdellium:** resin from the guggul tree, *Commiphora wightii*, a close relative of the myrrh tree, used for incense
- benefic:** in astrology, positive or favorable
- bezoar:** a stonelike mass sometimes found in the stomachs of goats, sheep, and other grazing animals, much used in medieval medicine as a cure for poison
- black bile:** also known as melancholy, one of the four humors of medieval medicine, associated with the element of earth
- blood:** one of the four humors of medieval medicine, associated with the element of air
- cadent:** in astrology, three houses or signs away, generally from the Ascendant or other angles.
- cadent houses:** in astrology, the third, sixth, ninth, and twelfth houses of

the horoscope

calcination: another of the twelve standard alchemical processes, the act of subjecting a solid to heat until it is reduced to white ash

calcitarat: according to Picatrix, the Hindu term for a **suffumigation**.

cardinal houses: see **angles**

cardines: see **angles**

ceruse: lead carbonate, $PbCO_3$

cinnabar: mercuric sulfide (HgS), a poisonous ore of mercury.

cholera: see **yellow bile**

coadunation: in medieval physics, the fusion of the four elements in a material substance, or any other unification of separate things as one

coction: transforming a substance by keeping it at a steady heat for a period of time

collyrium: an ointment put on the eyelids.

colocynth: a species of bitter melon found in the Middle East and used in medieval medicine, also known as wild citrull.

combust: in astrology, within $8^\circ 30'$ of the Sun

commanding signs: in astrology, the signs of the Zodiac from Aries to Virgo

common signs: in astrology, Gemini, Virgo, Sagittarius, and Pisces

complexion: in medieval medical theory, the balance of humors in a body; see **humors**

confection: a mixture of magically powerful substances

conjunction: in astrology, the meeting of two planets in the same degree of the Zodiac; in traditional astrology this technically not an aspect but it is generally treated similarly.

corruption: in medieval science, the process by which things go out of existence; normally paired with **generation**

cubit: a unit of measure equal to the distance along the forearm and hand from the elbow to the tip of the longest finger

debility: in astrology, a planet is said to have debility or be debilitated when it is in the sign of its detriment or fall, or in hostile aspect to one of the infortunes, or in one of the four cadent houses or otherwise afflicted.

decan: see **face**

dexter aspect: in astrology, an aspect in which the swifter planet moves away from the slower one.

dignity: in astrology, a planet is said to have dignity or be dignified when it is in a sign, term, or face that it rules, or the sign of its exaltation or triplicity, or in amicable aspect to one of the fortunes, or in one of the four cardinal houses or otherwise made fortunate.

direct: in astrology, a planet is direct when it moves along the ecliptic in its

normal direction; the opposite of retrograde

direct ascension, signs of: in astrology, the signs from Capricorn through Gemini

election: in astrology, the art of selecting in advance a time when a desired astrological influence is at its peak

electuary: a medicine blended with sugar or honey

elementary: pertaining to the four elements, or to the part of the universe below the circle of the Moon, where the four elements exist; see **elements**

elements: in medieval physics, earth, air, water, and fire, which are combinations of the qualities acting in matter rather than material substances in their own right

elixir: in alchemy, the philosopher's stone, a substance able to transmute ordinary metals into silver or gold

face: in astrology, a division of 10° or 1/3 of a zodiacal sign, also called a decan; each face is ruled by a planet using a variety of systems.

first matter: in medieval science, the *prima materia* or quintessence, the perfectly transparent and luminous substance out of which the heavens are made

fixed signs: in astrology, Taurus, Leo, Scorpio, and Aquarius

form: in medieval science, the basic characteristics of a material substance, rather than the outward shape taken by that substance

fortunes, the: in astrology, the planets Jupiter and Venus

galbanum: the resin of an Asian plant, *Ferula galbaniflua*, which was used as an incense

generation: in medieval science, the process by which things come into existence; normally paired with **corruption**

genus: a general category to which one or more species belongs; see **species**

geomancy: an art of divination, very popular in the Middle Ages, that used sixteen figures of single and double points generated by random methods to create the equivalent of an astrological chart and answer questions

gum ammoniac: the gum of *Dorema ammoniacum*, a Middle Eastern herb; not to be confused with **sal ammoniac**

hayz: in astrology, a condition in which a masculine, diurnal planet is above the earth in the daytime in a masculine sign, or a feminine, nocturnal planet is below the earth at night in a feminine sign; a planet in its hayz is strengthened

Hermes: the legendary sage and magician of late classical, medieval, and Renaissance legend, also know as Hermes Trismegistus, the Thrice Great Hermes, derived from the Egyptian god Djehuti (Thoth). A vast

number of magical, astrological, and divinatory texts were credited to him.

- horary astrology:** the art of astrological divination, which interprets a chart cast for the moment a question is asked in order to answer the question
- humors:** in medieval medicine, four subtle fluids, identified with blood, phlegm, yellow bile, and black bile, that maintain health when in balance and cause illness when out of balance
- imbibition:** the alchemical process of pouring a liquid onto a solid so that the solid absorbs the liquid
- impeded:** in astrological terminology, a planet that is impeded is subject to a negative influence from other planets, or is in debility due to its place in the signs and houses of the astrological chart, also known as afflicted.
- infortunes, the:** in astrology, the planets Saturn and Mars
- ingress:** the moment when a planet enters a given sign of the Zodiac, or reaches some other specific point in the Zodiac, such as its position at a previous time
- intellect:** the capacity to know mental realities directly, without the intervention of the senses.
- irascible appetite:** in medieval psychology, the appetite or irrational drive that produces anger; it corresponds to fire and the choleric humor; see **humors**
- litharge:** lead monoxide, PbO
- long ascension, signs of:** see **oblique ascension, signs of**
- lord of the ascendant:** the planet ruling the sign of the Zodiac rising at a particular moment
- lord of the house:** the planet ruling the sign of the Zodiac on the cusp of a given astrological house at a particular moment
- lord of the question:** the planet ruling the sign of the Zodiac on the cusp of the house governing the purpose of an electional chart or magical working at a particular moment, the quesited house.
- luting:** fine clay used by alchemists to seal stoppers and lids onto their flasks; it was baked hard by the heat of the furnace, making a good seal
- malefic:** in astrology, negative or unfavorable
- marcasite:** crystallized iron pyrite, FeS₂.
- melancholy:** see **black bile**
- moveable signs:** in astrology, Aries, Cancer, Libra, and Capricorn
- nature:** see **quintessence**
- obeying signs:** in astrology, the signs of the Zodiac from Libra through Pisces
- oblique ascension, signs of:** in astrology, the signs from Cancer through Sagittarius

- occidental:** rising before the Sun or another specified planet
- olibanum:** the resin of the *Boswellia serrata* tree, a close relative of the frankincense tree.
- oriental:** rising after the Sun or another specified planet
- orpiment:** arsenic trisulphide (As_2S_3), an extremely toxic pigment used in medieval art.
- oxymel:** a mixture of vinegar and honey, much used in medieval medicine
- palm:** a measure of length, equal to the width of a human palm
- Part of Fortune:** one of the Arabic parts, points on the horoscope calculated from the positions of planets and other points; the point of fortune is calculated from the Sun, Moon, and the ascendant, and shows the location of good fortune in the chart
- phlegm:** one of the four humors of medieval medicine, associated with the element of water
- planets:** in medieval astrology, the seven visible bodies that move regularly against the background of the fixed stars, the Sun, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn; the Sun and Moon are occasionally distinguished from the planets
- prelates:** clergy of high rank, such as Christian bishops or Muslim imams.
- prime form:** the first Platonic form or idea, the form of the Good, True, and Beautiful, which in medieval Platonism was identified with God
- prime matter:** the *prima materia* or original substance from which all other substances derive, identified in Picatrix as the substance or body of God
- Primum Mobile:** in medieval cosmology, the ninth sphere of the cosmos, which circles around the earth once in 24 hours and imparts movement to all the other spheres
- putrefaction:** the act of leaving a substance to rot or ferment, one of the twelve classic alchemical processes
- quadrivium:** the four Pythagorean sciences that formed the high school subjects of medieval and Renaissance educational theory: arithmetic, geometry, music, and astronomy
- qualities:** in medieval physics, heat, cold, dryness and moisture, which combine to create the four elements
- quintessence:** in ancient and medieval cosmology, the fifth element, the substance from which the spheres of the heavens are made; also called “high matter” and “nature” in *Picatrix*
- racanus:** a variety of large green lizard, also known as a lagarius, used in some *Picatrix* confections; we have not been able to identify the species
- reception:** in astrology, a relationship between two planets, in which each planet is in a sign, term, or face in which the other is dignified

red azernec: see **azernec**

retrograde: in astrology, the apparent movement of a planet in the opposite direction from its normal course; the opposite of direct

revolution of a nativity: a chart cast annually for the time when the sun reached the same position as at birth, used to predict the following year in the native's life

sal alkali: impure potassium carbonate, K_2CO_3

sal ammoniac: impure ammonium chloride, NH_4Cl

sarcocolla: a resin from African shrubs of the genus *Penaea*, popular in the Middle Ages as incense

short ascension, signs of: see **direct ascension, signs of**

simple: in medieval medicine, a medicine made from a single herb

sinister aspect: in astrology, an aspect made when the swifter planet moves toward the slower one

species: a narrowly defined category of things, belonging to one or more genera; see **genus**

spirit: in medieval physics, vital force, intermediate between consciousness and matter

succeedent houses: in astrology, the second, fifth, eighth, and eleventh houses of the horoscope

suffumigation: exposing an object to the smoke of incense, to charge it with the magical virtues of the incense

term: in astrology, one of a set of sixty uneven divisions of the heavens; each term is ruled by a planet

thurible: an incense burner

via combusta: in astrology, a section of the Zodiac in the signs Libra and Scorpio, which has a malefic effect on planets placed in it; Picatrix identifies it as the section between 8° Libra and 3° Scorpio, while other sources place it between 15° Libra and 15° Scorpio

virtue: in medieval thought, distinctive excellence and power, rather than strictly moral virtue

vitriol of iron: iron sulphate ($FeSO_4$), also known as shoemaker's black.

yellow bile: also known as choler, one of the four humors of medieval medicine, associated with the element of fire

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