

The Grimoire of
Pope Honorius





THE GREAT GRIMOIRE OF
POPE HONORIUS





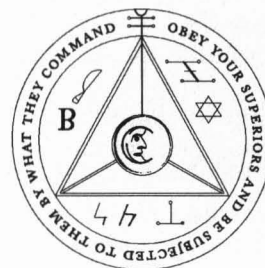
POPE HONORIUS III

THE
Great Grimoire
OF
Pope Honorius

TRANSLATED FROM THE GERMAN BY
Kineta Ch'ien

WHEREUNTO IS APPENDED AN ENGLISH
TRANSLATION OF A RARE WORK OF
ECCLESIASTIC EXORCISM

TRANSLATED BY
Matthew Sullivan



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EDITOR'S INTRODUCTION



HIS edition of *The Great Grimoire of Pope Honorius* is an amalgamation of several elements; the main text of the book is an English translation of the German given in Scheible's *Das Kloster*. Where, in Scheible's German, a lacuna in the Latin manuscript is noted I have placed an ellipse within brackets; [...]. The manuscript which Scheible worked from did not include the *Constitution* attributed to Pope Honorius; for the reader's convenience I have included the French text of the *Constitution* from the 1760 edition with the Idries Shah English translation of this text. I have also taken the liberty of including many of the pentacles, sigils and barbarous inscriptions which are generally associated with this work. As an appendix to the *Great Grimoire of Honorius*, I have elected to include the first English translation of a little-known 1492 monastic manuscript dealing with the rite of exorcism titled *Coniurationes Demonum*. Although unrelated to the Grimoire, I felt that its inclusion helped round off

this volume and also makes an interesting work available to readers which might not have otherwise found its way into print. I am indebted to Mr. Matthew Sullivan for his superb work in translating this obscure text. The barbarous inscriptions (figures i-x) were restored by Mr. Joel Radcliffe. His artwork was then digitized and further prepared for use. I have opted to include the original German text of the Grimoire so readers can refer to the source work, if they so choose. Where in the German text Scheible interjected a question mark, these have been removed in the English translation when the source of the original confusion or contention was resolved. However, I have left Scheible's annotations to the text intact and they have been translated for your inspection. For those of you who are interested in the myriad of past foreign language editions of the Grimoire, I have written a cursory examination of the major editions published between the middle ages and the modern era; it is included as an appendix in this volume.

James Banner
Seattle, Washington
December 23, 1998



TRANSLATOR'S PREFACE



IT WAS with certain trepidation that I accepted to undertake the task of translating *The Great Grimoire of Pope Honorius*, a book which has gained infamy in both the Americas and Europe. After a brief vacation during the summer of 1996 in Berlin, while brushing up on the peculiarities of the language employed by the writer of this work, I began the translation which is presented herein.

The handwritten chapter at the end of the work, a summation of the use of the book, appears to be the work of an author other than the writer of the main body of the text; it employs a different style of writing and dialect and was probably added to the work by the scribe of the Latin manuscript.

Where in the original text a sentence might run on for up to an entire page I have endeavored to break them up into shorter, more comprehensible, sentences.

Throughout the text I have translated the Ger-

man words for morning, noon, evening, and midnight as East, South, West and North respectively under certain circumstances. The use of these words in the original text made more sense when taken as the directions on an astrological wheel, i.e. sunrise in the East on the ascendent, noon in the South on the mid-heaven, etc. Instances of this type are addressed with footnotes.

Many thanks to Sheila Prieur, who acted in an advisory capacity during the translation of this work. Her suggestions in correcting certain passages of the original German text were extremely helpful. I would also like to thank Joseph Moore for his help in proof-reading the finished translation and for his assistance in editing the first draft of my translation. Thanks also to the Editor for his help in interpreting some of the magical terminology used in the present work.

Kineta Ch'ien
November 22, 1998
Seattle, Washington



BIBLIOGRAPHIC PROLEGOMENON



THE GRIMOIRE of Pope Honorius is almost nonexistent in manuscript form and, as far as I have been able to determine, no original Latin manuscript or bound volume is extant in the holdings of any European or American library. This fact alone makes the work of philologists who are concerned with the provenance of the present work very difficult. Practitioners of medieval magick and demonologists who are interested in the historical context of this book will find more questions than there are answers for similar reasons.

The *Grimoire of Pope Honorius* is often confused with the *Sworn Book of Honorius*, or *Liber Juratus*. The *Sworn Book* is said to have been composed during the fifteenth century and the *Grimoire of Pope Honorius* does not appear in printed form until 1629 and is generally thought to be a pseudepigraphical work, created as an attack on the Catholic Church or Pope Honorius in particular. These concepts are inconsistent with the records kept by a Dominican inquisi-

tor by the name of Nicholas Eymericus who lived from 1320-1399. Eymericus had contact with works on magic and in the Directory for Inquisitors, he reports that he personally confiscated such books as Honorius the Necromancer's *Treasury of Necromancy* from the hands of necromancers and later had such manuscripts burned in public. This reference alone asserts that magical texts attributed to Honorius are more antique than any historians of magical literature have lead us to believe.

Unlike the editions of the sixteenth and seventeenth centuries, the book which you hold in your hands includes a section which I have never seen in any other copy of the Grimoire, being a section dealing with the conjuration of the angels of the air, similar to that given in works of this genre. Indeed, the names of the spirits of the air given in the Grimoire are also to be found in the *Heptameron* with one exception; the spirit **Gambol**. We find this spirit named by Dr. John Dee. It is evident by reading the work that this section regarding aerial spirits was not simply inserted into the text body but rather the text flows smoothly, giving no sign of a change of tone throughout, suggesting that it was an original facet of the work. The Grimoire itself may lend supporting evidence to this hypothesis; a note by Scheible at the beginning of the book states that the Grimoire was originally used for the purpose of demonic exorcism. This is consistent with the inclusion of angelic conjurations. It was common during an exorcism for the priest or clergyman performing the rite

to conjure the angels of heaven to assist him in the casting out the spirits of darkness and to protect him and others from the attacks of the enemy during the rite. This practice has been abandoned in the Catholic rite and no longer appears in the *Rituale Romanum*. Also, we read in the *Constitution* that the text was intended to aid the exorcist so he would not become overwhelmed by the appearance of the demons and become weakened, allowing the spirits to overtake him. The fact that the text was originally written for the purpose of exorcism leads one to the possibility that it may have come from another document which was intended for the purpose of exorcism. Arthur E. Waite, in his *Book of Black Magic and Pacts*, writes that the Grimoire may be nothing more than a perversion of a book of orthodox angelic conjurations. The text could possibly have been used by the church during its exorcism of the possessed. This begs the question of what the intent of the original source text might have been.

Much like the printed editions of 1660 and 1670, the original text of this work was not accompanied by any drawings of sigils or magical symbols. The sigils which are attributed to the Grimoire are not found in any edition until that of 1760. While the sigils of the demons featured in the Grimoire were added at a later date, they do have distinct relationships to other black books, namely, *Grimoirium Verum* and the *Dragon Rouge*. The sigils of **Lucifer** and **Ashtaroth** in the later editions of the *Grimoire of Pope Honorius* are identical to those given to these spirits

in the *Dragon Rouge*. Those of Silcharde and Guland are identical to those attributed to these same spirits in *Grimoirium Verum*. The sigil of *frimost* is closely related to the sigil of *Bucon* in the *Grimoirium Verum*. The sigil of *Bechard* in the *Grimoire of Pope Honorius* is attributed to *Surgat* in the *Grimoirium Verum*. I have personally examined a copy of the 1670 edition of the *Grimoire* which once belonged Eliphas Levi and was happily surprised to see that he had inserted a number of magical illustrations into the work which enhances its practical use.

When examining the *Sworn Book* we see that, like the *Grimoire of Pope Honorius*, it is very Catholic in sensibility and concerns itself mainly with angelic conjurations. Although there is a short section at the end of the *Sworn Book* which does deal with conjuring the demonic spirits, this section seems to have been either left incomplete or abbreviated by scribes of the manuscript versions of the work. This leads us to yet another possibility; that the *Grimoire* could be the rest of the *Sworn Book*, a section dealing with the conjuring of the demonic spirits, if we are to believe the introduction of the *Sworn Book* when the writer states that the purpose of the text was to compose a work that contained the whole of the art of magic. Even a cursory inspection of the *Sworn Book* reveals that the text falls far short from presenting the whole of the art of magic. The exclusion of diabolism and the manipulation of these agents in the *Sworn Book* suggests that the manuscripts are either incomplete or partial copies of a larger work.

There is a work which is extremely rare and which I have not been able to locate to this day that also bears the name of Pope Honorius as the author, *Honorii Papae Adversus Tenebarum Principem et Ejus Angelos conjurationes ex Originale Romae Servato*, printed at Rome in 1529. This collection of angelic conjurations is thought by many to be wholly different than the text of the *Grimoire* but I do not know of anyone that has seen the text, so to make such a claim would be vain to say the least. The possibility of it being related to the *Grimoire* is indeed as high as it not being so. The conjuration of the angels of the air in the *Grimoire* makes the strongest case that the present work has an older, more complex, lineage than historians of magic have suspected.

John Davis
October 25, 1998
Traverse City, Michigan



THE LIFE OF POPE HONORIUS III



HONORIUS III was elected pope by the method of compromise. This means that the cardinals entrusted the choice of the next pope to a committee. In this case the committee was composed of Ugolino, cardinal-bishop of Ostia, and Guido, cardinal-bishop of Praeneste. The two chose the aged Cencio Savelli.

Cencio Savelli was born in Rome of a powerful family. As a very young man he entered the ranks of the clergy and rose to be canon of St. Mary Major, cardinal-deacon and cardinal-priest. He worked for Cardinal Hyacinth Bobo, and when Hyacinth became Pope Celestine III, Cencio became his chamberlain, or prime minister. While chamberlain, he drew up a tax list which was of great value to the papal government. After Celestine's death Innocent III likewise made use of Cencio's capable services.

Cencio was about sixty-eight years old when chosen pope, and he accepted the honor with reluctance. He was consecrated as Honorius III on July

24, 1216 at Perugia and was crowned at Rome on August 6, 1216.

Honorius III was an attractive personality. He combined love of learning, a practical aptitude for affairs, and a charming kindliness. Though old, Honorius threw himself into the work of ruling the Church with plenty of vigor. He was determined to carry out his great predecessor's plan for a new crusade, and he made great efforts to get it under way. In this he was not particularly successful. Emperor Frederick II, who had vowed to go on the crusade and was its natural leader, dilly-dallied and hemmed and hawed down to the death of Honorius. Meanwhile the ambitious monarch secured the imperial coronation from the hopeful Honorius on November 22, 1220. In 1217 King Andrew of Hungary led a group of knights to the Holy Land, but accomplished little. Even more disastrous was the movement led by John de Brienne in 1218 which is known as the Fifth Crusade. The crusade got off to a grand start when the Christian army captured Damietta, a key port in Egypt. The Sultan El Kamil actually offered to surrender Jerusalem and other holy places in exchange for Damietta, but Honorius guessed wrong. Expecting Frederick to start any time now, he declined the offer. The crusaders advanced on Cairo, were trapped in the Nile Valley, and had to surrender anyway. This fiasco was a cruel blow to Honorius, but to the end of his life the gallant old Pope continued to work for a new crusade.

Honorius worked hard to promote peace among

Christian princes. Like Innocent III, he made his influence felt in the far corners of Europe. He urged Louis VIII of France to take over the Albigensian crusade. In England he protected King John's little boy Henry III and took measures to safeguard his throne. He crowned Peter Courtenay as Latin Emperor of Constantinople in 1217. He took a militant interest in spreading the gospel among the Prussians.

Like Innocent III, Honorius favored the great new orders of friars. He approved the Dominicans in 1216 and the Franciscans in 1223. In January 1226 he approved the Carmelites. The Cistercians, too, felt the strong support of the pious Pope. A canonist who contributed much to church law, Honorius took a keen interest in the ardent intellectual life of the universities. He granted privileges to the great universities of Paris and Bologna.

One of this kind pope's last acts was to help the Roman people during a famine. Highly indignant when merchants stored grain and sent prices skyrocketing, Honorius secured grain from Sicily to feed his hungry people.

Honorius III died greatly respected on March 18, 1227.



CONSTITUTIONS DU PAPE HONORIUS LE GRAND

THE CONSTITUTION OF POPE HONORIUS THE GREAT

Le St Siège apostolique, à qui les clefs du roy-aume de Cieus ont été données par ces paroles de J.-C. à St Pierre: *Je te donne les clefs du royaume des cieus*; à toi seul puissance de commander au prince des ténèbres et à ses anges, qui comme les serviteurs se leur maître, lui doivent honneur, gloire et obéissance, par les autres paroles de J.-C. *Tu serviras à ton seul Seigneur*; par la puissance des clefs, le chef de l'église a été fait Seigneur des enfers.

Comme jusqu'à ce jour les souverains pontifes ont eu seuls la puissance d'appeler les esprits et de leur commander, la sainteté d'Honorius III, par la

The Holy Apostolic Chair, to which were given the keys of the Kingdom of Heaven by these words, addressed to Saint Peter by Jesus Christ: *I give unto thee the Keys of the Kingdom of Heaven*. To thee alone I give the ability to order the Prince of Darkness and the angels, who are his servants, and who obey him with honour. And in these other words of Jesus Christ: *Thou shalt worship the Lord thy God, and Him only shalt thou serve*. Therefore with the virtue of these keys the Chief of the Church has become the Chief of Hell.

But until the time of this Constitution, only the Ruling Pontificate has possessed the virtue and the

sollicitude pastorale, a bien voulu communiquer la manière et le pouvoir d'appeler et commander aux esprits, à ses vénérables frères en J.-C., ajoutant les conjurations qu'il faut faire en pareil cas, le tout contenu dans la bulle suivante:

Honorius.

Serviteur des servi-teurs de Dieu: A tous et chacun nos vénérables frères de la sainte Eglise romaine, les cardinaux, archevêques, évêques, abbés; à tous, etc., chacun nos fils en J.-C. les prêtres, diacres, sous-diacres, acolythes, exorcistes, lecteurs, portiers, clerics, tant séculiers que réguliers, salut et bénédiction apostolique. ✠

Dans le temps que le fils de Dieu, sauveur de monde, en-gendré avant le temps, et né selon son humanité de la race semence de David, vivait sur la terre, dont le très saint nom est Jésus, devant lequel les cieux, la terre et l'enfer doivent

power to command the spirits and invoking them. Now His Holiness, Honorius III, having become mellowed by his pastoral duties, has kindly decided to transmit the methods and ability of invoking and controlling spirits, to his brothers in Jesus Christ, the revered ones; and he has added the conjurations which are needed for this: and all is to be found in our Bull which follows.

Honorius.

Servant of the Servants of God. To each and every of our respected Brethren of the Holy Roman Church, the Cardinals, Archbishops, Bishops, and Abbots; to each one of our sons in Jesus Christ, the Priests, Deacons, Subdeacons, Acolytes, Exorcists, Cantors, Pastors, Clerks whether Secular or Regular; upon you all health and the Apostolic Benediction. ✠

In the times when Jesus, the Son of God, the Saviour, of the tribe of David, lived on this Earth: we see what power he exercised

fléchir les genoux, on a vu avec quelle puissance il a commandé aux démons, laquelle puissance a été transmise à St Pierre; il a dit: sur cette pierre je bâtirai mon église, et les pertes de l'enfer me prévaudront point contre elle. Ces paroles furent adressées à St Pierre, comme le chef et le fondement de l'église.

Nous donc qui par la miséricorde de Dieu, sommes parvenus, malgré notre peu de mérite, au souverain apostolat, et qui, comme légitime successeur de St Pierre, avons en main les clefs du royaume des cieux, voulant communiquer aux esprits, qui nous était réservé à nous seuls, et dont nos prédécesseurs avaient seuls joui, voulant, dis-je, en faire part, par inspiration divine, à nos vénérables frères et chers fils en J.-C., de puer que dans l'exorcisme des possédés, ils ne soient épouvanés par horribles figures de ces anges rebelles, que le péché a précipité dans l'abîme et qu'ils ne soient même pas suffisamment

over Demons. This power he passed on and communicated to Saint Peter with these words: "Upon this Rock I shall build my Church, and the Gates of Hell shall not succeed it."

These were the words which were addressed to Saint Peter, he who was the chief and the basic foundation of the Church.

We, the undeserving Pontiff, elevated to this high office through the benignity of God, and inheritor as the successor to Saint Peter of the Keys of the Kingdom of Heaven, have the intention and desire of communicating this power over the spirits which we possess and which has until now been known only to those of our rank. By the inspiration of God, we desire to transmit and to share this power with our respected brethren and our esteemed sons in Jesus Christ. We feel that while exorcising those who are possessed they might become overcome at the frightful appearances of the rebellious Angels who were thrown into the Pit for their

instruits de ce qu'il faut faire et observer, et qu'ainsi ceux qui ont été rachetés par le sang de J.-C., ne puissent être affligés d'aucuns maléfices, et possédés par le démon, nous avons inséré, dans cette bulle, la manière de les appeler, qu'il faut observer inviolablement; et parce qu'il convient que les ministres des autels aient autorité sur les esprits rebelles, nous leur accordons toutes lettres que nous avons, en vertu du saint siège apostolique, sur lequel nous sommes monté, et nous leur ordonnons, par notre autorité apostolique, d'observer inviolablement ce qui suit, de peur que par une négligence indigne de leur caractère, ils ne s'attirent la colère du Tout-Puissant.

sins, for they maybe not well enough versed in the things which they should know and use; and we desire that those who have been redeemed by the Blood of Jesus Christ should not be tortured by sorcery or possessed by a demon, and so we have added to this Bull the unchangable manner whereby they may be invoked.

Because, too, it is correct and right that those who minister at the Altar should be able to exercise power over the rebel spirits, we entrust them herewith with the powers which have thus far been ours alone. And we command them, by our Papal authority, to follow that which follows this utterly without change: otherwise through some omission they may attract upon them the anger of the All Highest.



The Great Grimoire of Pope Honorius

AD † MCCXX



BEFORE beginning, the master of this book should prepare for this great work through confession, communion and a three day fast, taking no nourishment other than bread and water. With humble heart and sins arraigned, not by the power of his own will but by the omnipotence of God whose desired purpose is written. He should put on the surplice and stole and have consecrated wax candles in readiness. Proceed from the eastern corner then to each other cardinal point, bow and speak the following.

NOTE BY SCHEIBLE: I present this from a manuscript from the Infernal Library of a Schwabian farmer, who copied it from somewhere for purpose of the demon exorcism, with so many

misspellings and clerical errors as to be completely ridiculous. Therefore, what could not be sorted out is printed word-for-word from the original manuscript.

¶ Aritl, southern* spirit of God, appear now, whether you are now in the East or the West or the North,† you who opens and conceals treasures. I conjure you by the Almighty who from nothing has created Heaven and Earth, by the Judge over life and death! I conjure you by God the Father † God the Son † and God the Holy Spirit † and by all other names of the Great God Elion † Tetragrammaton †, I conjure you by the Holy Virgin Mary; I conjure you by all the Angels and Archangels, Seraphim and Cherubim, Thrones and Dominions, Prophets and Evangelists and Apostles and all the Holy Martyrs, Confessors † and all the Holy Virgins, by the Old and New Testaments †, by the Holy Sacrament of the Altar †, by the Sun and Moon and all the planets, by those who have fallen to Hell †, by those who have willingly suffered pain and death upon the cross. Appear to me here in human form, without causing terror or fear or harm to my soul or my life. I command you to answer all my questions in accordance with truth. First, I command you, by all the aforementioned names, to deliver to me all the trea-

* In the original, *Mittägiger*,
midday or astrological South.

† *Aufgang*, *Niedergang*, *Mit-*

ternacht; literally, sunrise, sunset, midnight.

asures of gold and silver and costly pearls you have within your power and to procure for me everything which I and those in my company are needful of; without gaining power over us, neither in life nor after death. I command you, leave these treasures and depart from here in peace †.

¶ The conjurer must be fearless and courageous, then no harm can be done to him. Behold *The Conjuraton of Pope Honorius the Great*.



FURTHER conjure you and command your host of spirits to appear to me when I call you with the names which are contained in this book.

You shall appear to me in a pleasing and human form as you are commanded; without harm to our body or souls; without loud, discordant noise or fire; and depart from here after this conjuration without tarry or delay, as it is written herein. Do quickly and exactly what I command, as is in your power to do, without falsehood or deceit. Should any of the spirits whose names are entered in this book be in another place and not able to appear, let them send to me a spirit possessing the same powers, who will perform the same function and bind himself with oaths to obey my command, or the command of he who

owns this book. I will force you to wade in sulphur and fire for four thousand years if a single one of my commands you do not obey. You shall also call for me those who have the office and power this book prescribes, so that the demon you send appears instantly and brings about what is commanded. I doubt not that you will fail to appear if you are denied the reward of your labors.

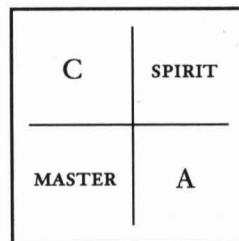
NOTE: *Before it is opened this book should be consecrated and a Mass to the Holy Trinity should be read. The incantation one speaks is directly after the transformation of the bread and wine.*



CONJURE you, book, to be useful and to willingly serve in all your transactions. Furthermore, I conjure you through the power of the blood of Jesus Christ, which is in this chalice, to prove your usefulness to all who read this book.

NOTE: *After this, one consecrates the book in the names of the Holy Trinity, three times, and completes the consecration by making the Sign of the Cross.*

THIS IS THE CIRCLE*



I employ you in order to constrain the Evil Spirits, in the name of the Father † the Son † and the Holy Spirit † so that they may not have power to enter into the circle and injure anyone. Through the power of the almighty God all spirits must obey us; after which: Forsake me not O Lord! my God! depart not from me. Come to my aid, my holy God! Almighty God I pray to you to bless and consecrate this book through the highest names which are written herein so that it has perfect effect and the spirits in all places come in obedience to you. Let all the spirits that are contained in this book perform according to my will as often and as much as I command without injury to my body or my soul through the power of our Lord Jesus Christ, to whom is the honor and the glory forever, Amen!

* The illustrations given in the original German are consistently drawn as in this case, i.e., around two intersecting lines. Although they *may have* been intended to be given in

the form of circles proper, I have decided to maintain the presentation of the original, even if doing so might cause momentary confusion to the Reader. —Ed.

OPENING PRAYER

IORD JESUS Christ, through your ineffable mercy forgive me, and show mercy to me. I invoke your holy names, that of the Father † of the Son † and of the Holy Spirit † so that my word and my prayer may be agreeable to you. Through the invocation of all the holy names in this book which are consecrated by your holy name, Jesus Christ! Alpha et Omega, Elison Anathema Adonai Emanuel Sabaoth. Through all names which are permitted to be pronounced and through all holy names as are written in this book. Through your sanctity and power they are blessed. Through the divine power and the holy sacrament of the precious body and blood in which all power and efficacy is contained. Let all experiments made with the spirits be through the assistance of our Lord Jesus Christ to whom is the honor and glory forever, Amen!

OPENING CONFESSION

✠Invincible, invincible, invariable, immortal, merciful, glorious, eternal God! Be not mindful of my sins but hear the prayers of the

sinners and as much as I am undeserving of your grace, still bless my undertaking so that I may receive the power to subdue and master the spirits of Hell and to compel them to obey my call, appearing and departing when I discharge them, yielding through your holy names Ena, Elion, Gen † Aglat, Golat †, which, when they are spoken, cause the currents of the sea to stop and the earth to tremble, fire to be extinguished, water to completely dissipate and the spirits of Hell to fly before your mighty names.



N ALPHA † & Omega & Ela † Elaya † Adonai † Ange † Avenaeg † Let this book be consecrated and all spirits whose names are contained herein obey me. *Beuzardain*, who reigns over all, to whom is the honor and the glory forever, Amen!

¶ Now quickly put on the stole and surplice, take in hand a lighted wax candle, sprinkle holy water with a posy of centaury and then wrap this book in a clean, consecrated linen, as the innocent infant Jesus must have been swaddled. Then lay the book beneath the altar cloth for three consecutive Fridays, beside the Gospel of St. John and under the holy Mass, after which bind it together crosswise with linen cord and

keep it in a pure place until you have need of it.

THE CONJURATION OF THE AIR SPIRITS



ADONAI! My heavenly and goodly Father, have pity on me as a poor sinner and extend your mighty arm today, Amen! Strengthen me against the spirits. Finally bestow, in consideration of the divine perfection, that I may praise your holy name Jesus Christ. I pray to you O Lord my God, I call out to you from my innermost heart that the spirits which I have summoned must come and bring what I require and answer all questions without lies or ambiguities. Also that they not inflict harm of soul or body upon me or anyone around me or frighten us with loud, discordant noises and that they shall obey all my commands through you my creator, you who lives and reigns forever, Amen!

THE NAMES OF THE AIR SPIRITS

NOTE: This prayer is spoken on the day before the one on which the air spirits will be summoned. Also read a Mass to the Holy Spirit.



IN THE FOLLOWING day betake one self to a solitary spot and speak the following prayer, after which apply to the named angels, call them to your aid and say: I pray to you, spirits, to be favorable to me in my desires accordingly as I demand and that you come quickly to me, to help and assist me in all things which I afterwards shall ask, and that you bring my desires to a good and happy outcome. As many of you as there may be, I conjure you by Agios Otheos † Isvios † Atthonalos † Alpha † et Omega † and through the power and merit of the glorious Virgin Mary, the mother of Jesus Christ and through the power of the holy names of the great and living God, I conjure you to readily accomplish my will, *Chanca Teristrison † Tan ba teritrisa tabue tabrena alitia alpha et omega* Adonai Jehova Adonai Adonai *at honabos* Agios Ishiros Adonai Tetragrammaton Adonai. I conjure you, you obstinate spirits, readily appear to me now, without loud, discordant noise and in a pleasing form by the almighty power of the mighty names of the great living God Adonai † Sadai † Aa † Agios † Emanuel † Agios † Otheos † Jesiros † Athanatos † Alpha † et Omega Holy Lord God Tzabaoth † Bind this word Holy

Spirit, most Holy Trinity, creator of all Nature, again I conjure you aforesaid spirit, appear to me in a pleasing form, in the names of God Adonai † El † Elion † Elia † Adonai † Sadai † LVX † Tetragrammaton † Alpha † et Omega † Messias † Soter † Emanuel † Sabaoth † Sapiens † Victor † Via † Veritas † Vita † Agios † Otheos and by all the other names of God which are known to mortals and immortals. I compel you to appear here now. Again, I conjure you by all the glory and the power of the divine majesty; by all the twenty-four elect, who stand before the countenance of God daily and ceaselessly call to him: *'Holy, Holy, Holy is the Lord Tzabaoth †'*; In the power of God the Father † and of the Son † and of the Holy Spirit †. By the authority of our Lord Jesus Christ of Nazareth, the crucified. Again I conjure you to immediately obey my authority, assiduously, without violence, and in a pleasing form and execute all my commands. In the names of the Father † and of the Son † and of the Holy Spirit † Amen!

End of the first conjuration.

THE NAMES OF THE AIR SPIRITS

Michael ✕ Gabrielle
Gambol ✕ Raphael
Serachiel ✕ Anael ✕ Kaphpiel

FORMAL DISCHARGE OF THE SPIRITS



CONJURE YOU, spirit N. N., who has appeared before me, to depart from me in peace and to return the place which the Lord of eternity has ordained for you, through our Lord Jesus Christ, who lives and reigns forever. I command that you appear whenever I call you by your name and stamp the ground thrice with my foot, and that you accomplish my desires on the place where I have called you.



NOTE: One must call each spirit with his name, then they will fulfill every wish. They are named: Lucifer, Beelzebub, Asarothe, Asmodai, Leviathan, Barbut, Berbigot, Genap, Dariston & Aeol. Whoever has perfected knowledge of these spirits will not find it difficult to discover what has taken place in all four parts of the world and all the spirits will obediently fulfill your desires. They must

serve you whether you be at home or under the open sky. These spirit-princes are twenty-four in number, they reign partly in the water, partly upon the earth. One summons all of them in the same way. Each has his appointed office. The first three give their sigil and seal as one demands from them. In them one perceives what one wishes. They can be summoned at any hour but only during the waning moon. The next three have the power to make a person invisible and to transport things from one place to another when you command them to by means of a stone which they will give you by the beginning of the third day of the waning moon. The following three of the named spirits bring what a person desires from remote places, be it gold or silver, but only on the fifth day of the waning moon when it is setting. The last three arrange meetings and are called on the eleventh day of the waning moon at its setting.

LUCIUS CASER

¶ The first three spirit Princes are called: **Molo, Rape, Ido**; the next three: **Tonsin, Agathoe, Amiadam**; the three after that: **Altaino, Jusatine, Briades**; the last three: **Migola, Tausata, Totuda**.

Take note that **Lucius** is also called **Lucifer**. He sometimes goes forth from his place and commands all the orders of spirits who follow him. The conjurer must call them by rank and office in a strong voice.

THE CONJURATION OF ASTAROTH*



IN THE NAMES of the Father † of the Son † and of the Holy Spirit, Amen! The Divinity blesses me and preserves me † The immeasurable Good shelters me. The glory and unity † the might of the Father † the wisdom of the Son † protects me. The power of the Holy Spirit illuminates me † Alpha and Omega, God made flesh, is alone true shelter and protection to me through this holy invocation. In the name of the Father † in the names of the Son † and of the Holy Spirit, Amen!

✠ I pray to you, mighty Lord, Jesus Christ, that you will suffer me to conjure **Astaroth**, by the terrifying day of judgment and the ascent of the Lord to Heaven and his descent into Hell,

* **Astaroth** comes in the form of a young woman, gives gold, silver, houses, etc. One must

call her nine times. She gives secret advantage, in this capacity one cites her.

through the deprivation, imprisonment and death of our Lord Jesus Christ, and through his resurrection, by almighty God, creator of All, the visible and the invisible, by everything which is in him, from the East, South, West or North, upon land or in the sea, in sight of the Sun or under the Earth; so that he immediately and without delay appear before me in human form without din and without cunning and truthfully answer my questions and be submissive and obedient to me as our Lord Jesus Christ was submissive to his Father at his death.

Qaema appears as a crowned woman, upon a tall horse who teaches secret sciences and heals sickness; his realm is in the West. **Agarus**,* an old man, teaches languages, bestows rank and power. **S. Petrus**† gladly gives answers. He reveals treasures, brings silver, gold and whatever else one desires. **Saos**, a crowned Prince, reveals treasure and gives accurate answers. **Gamoet**, a king, reveals treasures. **Ampheron**, an old man, reveals treasures. **Aeront** appears in the form of a bird, teaches and heals sickness, stirs up quar-

* BL Sloane 2731, 17th century, fol. 5, "Agareas or Agares teaches all Languages or Tongues presently. He hath power also to destroy Dignities both

Spiritual and Temporal."

† The useage here of the personage of Saint Peter as what appears to be a servitor of **Astaroth** is somewhat peculiar.

rels and causes fools to dance. He is invoked Wednesday, Friday and Saturday when the moon is waxing. **Siviant** speaks truthfully, strengthens the spirits and causes whatever one says to happen. **Aemon**, only his upper half is a man, with long beard and a crown upon his head. He gives answers, bestows concentration and the ability to remember anything one wishes. **Baal**, a mighty eastern prince, bestows the ability to become invisible and to be liked by the people. **Agerol**, an old man, procures knowledge of languages, rank and wealth. He teaches astrology and knowledge of things secret. **Aneral** heals sickness and teaches knowledge of healing and poisonous herbs. **Johann** bestows the ability to make oneself liked and opens any prison. **Artis** appears with two crowns and a sword in hand and obtains favors from any person. **Machin** teaches the workings of stones and plants and will bring them immediately from distant lands. **Jilbabor** procures the favors of princes. **Sibos** appears as an angel and makes one intelligent and courageous. **Sebepl** teaches the language of birds, makes one invisible and finds thieves and murderers. **Zomal** appears as a body of clear water and when one wishes will cause rain. **Canph** procures horses for as long as one has need of them.

Margolas argues against everyone, carries off cities and palaces and rebuilds them at any given place. **Sargas** teaches the workings of herbs and stones, procures health and wealth and makes one invisible. **Gezery** procures good workers and locates murderers. **Gewar** comes in the form of a virgin, teaches all sciences and also appears in the form of a bird, if desired.

GENERAL CONJURATION
OF THE SPIRITS AND DEMONS

IN THE name of God the Father † of the Son † and of the Holy Spirit † rise up and come, you Evil Spirits, through the power of the King; through the seven herbs in whose halls the spirits and demons are contained. Rise up and compel N. N. to appear before me and answer my demands and fulfill my desires, then power is given to him from East and West, South and North. I pray and command it of you, through the power of the threefold, eternal substance which is an invisible and unique essence. In the names of the Father † of the Son † and of the Holy Spirit † Amen. Return to your place in the peace which is between us.

FIRST CONJURATION: *To the Ruler of the East*

☩ **Oy Ey micane** and all Holy Martyrs, through the power of the all highest, I command you to quickly send N. N. to me to answer all my questions or you must come yourself to do my will. If you do not fulfill my wishes with haste then I will constrain you through the power of the Almighty to answer all my questions.

SECOND CONJURATION: *To the Ruler of the West*

RAIMOND, very mighty prince who governs the West, I summon you by all the highest names of God. I command you by the power of the all-highest names to quickly send N. N. here to answer to me and to always do as I command. If you do not then I will burn you and increase your pain.

THIRD CONJURATION: *To the Ruler of the South*

☩ **Raemon**, you who rules the South, I call you through all the highest names of God, I command you by the power of the all-highest names to quickly send N. N. here to answer to me and to always do as I command. If you do not then I

will compel you to do so through the power of the holy majesty.

FOURTH CONJURATION: *To the Ruler of the North*



GINA, Agelissa, Glieta, Brieta, Lutecerus, Rebedin, I call you and I evoke you through the Power of all Powers. Do not delay in sending *N. N.* to me in a human and pleasing form, or you yourself must come in the name of the Father † of the Son † and of the Holy Spirit † and be obedient to me without threat to body or soul. Come in human form. I evoke you by all high, holy names, that you yourself be prepared to come here or send *N. N. N. N.* through the power of the living and true God and by the strength which was communicated to me and through whose command all things were created: the heavens, the earth, the sea, under the earth and all which is within it. I evoke you through the Father † through the Son † through the Holy Spirit † and through the Mother of Jesus Christ the eternal Holy Virgin. Through her purity and holiness, her fruitful and useful virginal body and her breast, her holy viscera and her holy milk which the Son of

the Father suckled through his holy body. Through every holy tear and every holy sigh from his eyes and his breast at the time of his painful suffering upon the holy cross. Through all holy things which come to pass and should come to pass in heaven as on earth which honor our Lord Jesus Christ and the blessed Virgin Mary and everything which in the strife-filled church is worshipped and venerated in order to honor his holy name. Through the Holy Trinity and through the precious blood which flowed from his side. Through the Annunciation and his becoming Man and his holy baptism and the trembling and sweat which flowed from his body and the weakness in which he spoke to his Father: If it is possible, let the bitter cup of death be taken from me. Through his heavenly ascension and the refuge of the Holy Spirit. ✠



EVOKE you anew, through the crown of thorns which he bore upon his head; through his hands and his feet and through the nails of his cross; through his wounds and through his tears which he twice shed and by the pain which he suffered for us with great love through all his holy limbs; through the Holy Resurrection, through the swaddling cloths which wrapped the baby Jesus;

through the fruit which the Virgin Mary carried in her chaste body; through the intercession of the glorious Virgin Mary; through all Holy Angels and Archangels; through the nine ruling Spirits, Patriarchs, Apostles and Evangelists; through the Holy Virgin and through the chains and bonds of God; through the herald John the Baptist; through the science of St. Catherine and through all holy souls.*

FORMAL RELEASE OF THE SPIRIT

IN THE name of that, in which all things their have purpose ordained, before which all knees bend, which doesn't suffer that any resist His power; through which I constrain you to remain fast and unmoving and not leave from here until you have fulfilled my will; through the power of these boundaries by which you are confined and which you can never cross. In the name of the Creator of all beings. In the name of the Father † of the Son † and of the Holy Spirit †

* When these evocations are spoken and the summoned spirits appear then they must leave their sign in this book over which one speaks the gos-

pel of St. John. Hereafter the spirit must promise to come as often as he is called. Then release him, when you have given something to him as a gift.

return now to your place and peace be between us and you. Be prepared to appear again as often as you are called.



NOTE: The *Pentaculum* [sic] must be consecrated and held up, together with the host, during the Mass before it is sprinkled with holy water. One must show this quickly to the spirits who are disobedient to ones' wishes, and speak thus: See in this your means of coercion? Be then not obstinate against our will and go now to your appointed place! Peace be between us and you and be prepared to appear again as often as you are called.

THE CONJURATION FOR THE DIFFERENT DAYS OF THE WEEK ADMINISTERED BY THE SPIRITS



SUNDAY: *Aziel*. It is spoken between midnight and one in the morning. When he appears, he will demand a hair from your head. You must, however give him a foreign hair and not your own: something from a rabbit. He demands it in ex-

change for knowledge of treasure or other things which one wishes to ask him.

COME	COME
AZIEL	AZIEL



CONJURE YOU, **Aziel** by all holy names which are written in this book, that you immediately obey me and that you send another spirit to me who will bring a stone which has the power to make me invisible to eye and ear. I conjure you, so that you go immediately where you are sent and without causing harm to me, be subservient to my desires and to the conditions which I have made with you.

HOLY TRINITY	I PROHIBIT	LUCIFER IN THE
	CLOSED	
NAME OF THE		WITHIN HERE

Monday: Lucifer. The conjuration takes place between eleven and twelve o'clock at night or between three and four. The circle is drawn with coal. The conjurer has holy water at hand and wears a surplice.

THE CONJURATION



CONJURE YOU, **Lucifer**, through the true God † through the holy God † through the God † who has created all things, I conjure you by the eternal names of God † Alpha Omega Eloy Saday Messias. I evoke, constrain and compel you by the holy name of God which is made known through the characters V.P.X. to send your spirit to appear to me in pleasing human form, without delay and who will give me answers to all my questions and be unable to harm my body or my soul.

Tuesday: Nimrod. Must be summoned between nine and ten o'clock at night. One gives him the first stone which one finds.

OBEY ME	OBEY ME
NIMROD	NIMROD
	OBEY ME
	NIMROD

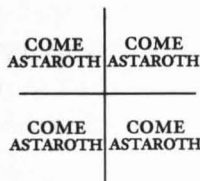
THE CONJURATION



CONJURE YOU **Aimrod** and command you by all names through which you can be constrained and summoned.

I evoke you **Aimrod** by all spirits and by all creatures; by the Seal of Solomon which will curse you and double and increase your pain for all time if you do not come and do my will, without harm to my body or my soul.

¶Wednesday: **Astaroth**. She is called between ten and eleven o'clock at night. She procures the favor of princes.



EVOKE YOU **Astaroth** and command you through the power of Jesus of Nazareth, to whom all demons are subjugated and who was born of the Virgin Mary through the mystery of the angel Gabriel. Again, I conjure you in the name of the Father † of the Son † and of the Holy Spirit † In the name of the glorious Virgin Mary and

the Holy Trinity; all Angels and Thrones, Dominions and powers, Patriarchs and Prophets, Apostles and Evangelists who never cease singing: *'Holy, Holy, Holy is the Lord, the God of Hosts, who is like a consuming flame to which you dare not come.'* I command you through He who on the day of judgment by fire which will come to judge the living and the dead, that you not forsake him to whom all honor and all praise alone is due. Appear quickly and obey my will, and honor the Holy Spirit, in his name I command you.

¶Thursday **Acham**. He is summoned between three and four in the morning. He appears in kingly form. One must give him some gold in order that he speak. He will further men's fortunes and reveal hidden treasures.



EVOKE YOU **Acham** by the image and the likeness of our Lord Jesus Christ through whose death the human race has been redeemed.

Present yourself to me at once. I command you by all the kingdom of God † Agios, I evoke you by his holy name which causes lions and dragons to tread the ground. Carry out my will without doing harm to my body or my soul.

¶Friday: **Ragiti**. He is called between eleven and twelve at night. One must give a mouse to

him which he himself readily indicates.

THROUGH THE LIVING	UNDYING & REIGNING GOD	COME RAGIEL	COME RAGIEL
THROUGH THE HOLY	GOD		

EVOKE YOU **Ragiel** and command you to come to me. I compel you through the names Elai † Eloï † Aglat taminabot † any and all holy names which are written in this book. By the Holy Sacrament of the Altar through which the sins of mankind are redeemed. I conjure you that you come without delay, without harm to my body or my soul and carry out my commands.

¶ **Saturday: Nabara.** He is summoned between eleven and twelve at night. As soon as he appears give him bread and command him to obey.

GO NOT HEREIN	GO NOT HEREIN
GO NOT HEREIN	GO NOT HEREIN

EVOKE YOU **Nabara** in the names of **Satan** and **Beelzebub** and in the name of **Astaroth** & all other Spirits that you must appear when I command it of you and neither deceive nor injure me, my body or my soul. I command you to come without delay or send to me another spirit who is like in power and who will carry out my wishes and not disappear until I give him leave.

¶ Six strong Conjurations, through which the spirits are constrained to appear to the conjurer at the proscribed time and carry out his will.

CONJURE YOU, Evil Spirit, who inhabits this place, in whatever part of the world you may now also be, and whatever power you have been given over this place by God and the Holy Angels I banish you through the might of the Father † through the wisdom of the Son † and

MORNING VIRTUS	MIDDAY AGLAT
MIDNIGHT imman S.	EVENING TETRAGRAM MATON

through the strength of the Holy Spirit † through the truth, which is always given from the true Lord Jesus Christ, the crucified, the Son of He who has created all creatures and who has given you power over this place. Therefore I command you, that of your own free will you tell me your name, without guile or deceit. Through the honor of the glorious Virgin Mary and all that is holy I banish you from this spot and send you to the depths of Hell. And speak: Go forth, you cursed spirit, in eternal fire which is prepared for you and all your company when you are disobedient. I conjure, compel and command you powerfully. I compel you by the holy names of God † Aon † Baid † Etar † Sebati † Combin † Atur † Adonai † Hen † Tetragrammaton † Sadai † Messias † Agios † Ischros † Emmanuel † Alpha † so that you have no more power to remain in this place. I command you and tell you that the archangel Michael will cast you to the prisons of Hell, as befits a devil. In the name of God the Father † of the Son † and of the Holy Spirit †.

¶ **Aacael** conceals and gives treasure to whom he wishes, his region is the South.* **Sabiel**, Spirit of affluence, his region is the East. **Achariel** pro-

* **Mittag** in the original or literally midheaven or astrological South.

cures gold and silver, his region is the South. **Odail** teaches sciences, his region is the North. **Nadal**, spirit of legal proceedings, he effects the judgment issued. He dwells towards the South. **Anasta**, spirit of love between man and woman, he brings them together and preserves their love. He dwells in the South. **Masiel**, the spirit of armies, he imparts courage and vigour, his rule is westwards. **Posses** rules the fields, he drives the enemy from the air and operates in the South. **Azdical**, spirit of the arts, operates in the West.* **Oriel** rules over the sea and makes it calm. He lives towards the East. **Heleniert** procures patronage and honored position, he lives towards the South. **Namut**, patron of thieves, is helpful but also loses things. **Zaral**, spirit of forests, he favors animal lovers, he operates towards the North. **Ramalothe** opens prisons, he operates towards the South.

THE END OF THE GRIMOIRE

WRITTEN BY

POPE HONORIUS THE GREAT.

ANNO. 1220.



* **Abend** in the original, or literally, evening.

THE HANDWRITTEN CHAPTER*

Depama-
lath

3 R. erbr Corratere



DSIGN and swear by my sigil which is set at the end of this truthful manuscript, first, that I, the spirit whose name is written in this book, will appear immediately and without delay in a pleasing human form, without din, without trickery and without blinding light or fire and bring whatever the conjurer demands in whatever language and manner he desires.

¶ Angera zanium by my Word.

¶ Polum pollum and as many as are dwelling here, to judge and to promise to bring and communicate spirit to person, as this book states.

¶ Quollum Opium in whatever form is demanded by me; gold or silver made from mens' hands which on any occasion he may require for commerce. I will bring what the conjurer requires without delay so that he may carry on

* This section is an Oath which the spirit is to mark with his sign or sigil. This section, although unrelated to *The*

Grimoire of Pope Honorius, was appended to the original manuscript which was originally acquired by Mr. Scheible.

business wherever he may live; buying and selling, building and demolishing and anything else that he may desire.



FURTHER, I oblige myself, willingly, to the conjurer, to deliver the longed for treasure; whether it is now concealed in the depths of the earth or at the bottom of the sea. I also promise to transform old coins into negotiable currency in circulation where the conjurer lives.

¶ Finally, I promise to protect the owner of this written book from all danger and persecution from his enemies; to uphold his health and to bear his sorrows so that he is never called before the Law. On journeys I will escort him and cause him to travel quickly and without trouble. I will appear to him in human form and speak with him in his mother tongue; give him knowledge so that he understands everything that he reads. I will fulfill all his wishes without exception, without cunning or deceit, and without causing harm to his body or soul. To the confirmation of this promise I have attached my sigil and signature.

CITATION

†† Come quickly without delay, my king Meridial, and appear before me in pleasing human form, and serve me as you have sworn. Quickly, quickly and carry out my request.

LICENSE TO DEPART

 O IN PEACE to your place which God has ordained for you, and retreat quickly from me, but appear without haste where and when I require you. Appear without discordant noise or without causing harm to my body or soul, my reason or my five senses [...] and those that are by me, and you should preserve me before all that is harmful.

THE END

Final Observation

¶ If you want to summon a treasure-spirit take earth in the hour which the moon is full, to be more precise put three spoonfuls of earth, with a new pewter spoon, into a new piece of

paper and say: In the name of the Father I seek you, in the name of the Son I find you, in the name of the Holy Spirit I constrain you and in the name of the Holy Trinity I command you to appear visibly with your concealed goods and leave what I desire from you in the place from which I have taken this earth.



GO ADJURO te custodem hujus thesauri in hoc loco a quo terram habeo per schazlo Goreb Agla siosmas nacus gaddurus et ulla odoi sabarlitt amara et mibeline omni mora in spesi aprexum signo terribilem fac onri damno et issione corporis et animae visibiliter comburens et omnibus maudalis meis obtemperes. Amen ††.

THE EXORCISM



YOU SPIRIT and evil soul! I bind you and conjure you with these words of power with which Solomon evoked and banished the spirits, through Tetragrammaton Agla Mothom principia moritura maschilam corporis maschilam in facto.

¶ Speak thrice: *Siko alam aca.*

DISMISSAL

¶ Speak thrice: *masar Rader Risie isuam polmarasi test mar ofa.*

TO THE GENTLE READER!



HE PRECEDING is a true account from the printed book of the great grimoire, with the useless and frivolous passages left intact. A pious priest, whom God has blessed with insight and grace, and who has this book in hand, will, by the above mentioned ceremony, compel the evil spirit and should obtain his signature.



HEN THE priest christens the book he should bend back the corners at three places using the chrism and should not touch the book with his hands, doing this with as much care as is applied to the Host. At this time the Mass is read, both the banishing and the invocation, in the order in which it is here arranged.

¶ First, before beginning the three day fast of bread and water, one must read the Mass in honor of the Holy Trinity over this book; after which the priest baptizes it.

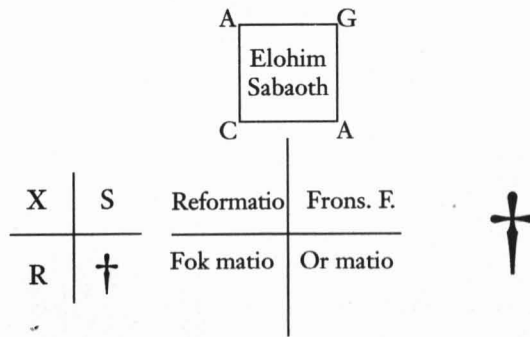
¶ Before him the engraved *Pentaculum* must be arranged and using the centaury he must sprinkle it with holy water.



OW ONE summons the air spirits as has been previously indicated. It is good also to read a Mass to the Holy Spirit at that time. The following night the priest begins with the constraint* and the prayer which is given here in Latin. Then the recitation of the mass with the application of the prayers. Then the other conjurations which are to be read when the priest demands the spirit's signature and obedience. Ere the spirit is banished give him something for his troubles. The priest reads the constraint every night until the spirit finally appears. At that time he must speak with the spirit as a Lord to his servant, being intrepid and firm, then the spirit can cause him no sorrow. Be courageous, read this little book through many more times, so that the directions are understood and followed with no mistakes.

✠ *Laudetur Jesus Christus!* ✠

* Zwangmess in the original, or literally, 'force-mass.'



MISSA CONJURATORIA

Seprentia dure sacerdos priusquam incipit missam
 praecise in nomine sancti Spimeindiridull
 simitalis patris, filii et sancti Spiritus eyonn
 vera catholica Apostolica et sancta Romana
 Ecclesia cite ordinatus et consecratus perte pote staleun
 quam lunide cite habeo conjuro te et adjuro zezomee et
 zhedunrorem principem Arat Semper vim et potestatem hujus
 sanctissime misrellossrily et permenta dominii novi Jesu
 Christi quem alton gio et mene quotidie et in cerreniter Amolalm
 et per invincibilem juctucem in gerorum quill conclunce cuipat
 Serpentis Dei genitricem Mariam et per suam artem et post
 † parum jlibatam niginitulcem oper duam poriuvi dimam
 intercessionem et omnium sanctorum preederim novoroem
 adfoocintina jam in voculorum patriarcharum sanctorum, quos
 duodecim archangelorum quatuor evangelistarum sanctorum

tey snegum specinlitter beatissimae virgini mirillansili ariet et
 persem crer sanctissime arse illorum et potentiam illorum
 quemiam preni pro inietatis etiam Deus ipremisi socc cerdoti
 (sacerdoti) obedit etiam et ramisu praesenti soleder Aulim
 jicual excudalone geneneo diverticulo et hoc Aerlim memendo
 obendius et meo plito sertis saccos velperloos ministros
 desoruntin onne detemimanten lecrum n sambuna ri nor in
 conanventubus obtalum sutetnee in renova nec muri obscorditec
 vesontro semplam sill omeu dolo cronde et gulacice gim terra
 molirebus nempe sim cum is jamelcoll sorrore sine omiru caroll
 veedumm corpori et rinnee (animae).

It is Done!

FIGURE I

31#9+257

FIGURE II

WIZTΩ

FIGURE III

[r2~333

FIGURE IV

28~v~3XTH

FIGURE V

7+Rβ5ooo

FIGURE VI

BHYx~B+††

FIGURE VII

TXOD≡90

FIGURE VIII

3v4233.5~3h3

FIGURE IX

o+HE? } E.lli+o57V+o+o~

FIGURE X

XVH5

FIGURE XI



FIGURE XII

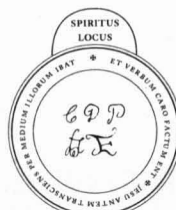


FIGURE XIII



FIGURE XIV



FIGURE XV

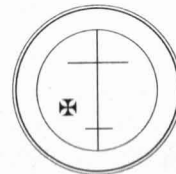


FIGURE XVI



FIGURE XVII

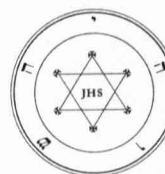


FIGURE XVIII



FIGURE XIX



FIGURE XX



FIGURE XXI



FIGURE XXII



FIGURE XXIII



Das sogenannte Grimorium oder der große Grimior des Papsis Honorius*

AD † MCCXX

Der Anfang dieses Buches lautet also:

Der Meister Dieses Buches soll, bevor er dieses beginnt, durch Beichte, Communion und dreitägiges Fasten, keine andere Nahrung als Wasser und Brod zu sich nehmend, mit demüthigem Herzen, und sich seiner Sünden anklagend, zu dem großen Werke vorbereiten, und nicht der eigenen Willenskraft, sondern der Allgewalt Gottes die gewünschten Wirkungen zuschreiben. Er soll Chorchemd und Stola anlegen, geweihte

Wachskerzen in Bereitschaft haben, von einer Ecke in die andere gehen, erst gegen Osten, dann gegen die andern Himmels- gegenden sich verbeugend, und wie folgt sprechen:

Ariel, mittägiger Geist Gottes, seyest du nun gegen Auf- oder Niedergang oder gegen Mitternacht, der du Schätze öffnest und verbirgst, ich beschwöre dich bei dem Allmächtigen, der aus Nichts Himmel und Erde erschuf, bei dem Richter über Lebendige und Todte! Ich beschwöre dich

* Dies gebe ich nach einem Manuscript aus der infernalischen Bibliothek eines schabischen Bauern, der den Unsinn, welchen er irgendwo Behufs des Teufelsbannens abschrieb, durch unzählige Schreibfehler vollends lächerlich macht. Dasjenige, was gar nicht zu entwirren war, ist wörtlich nach diesem Manuscripte abgedruckt.

bei Gott dem Vater † Gott dem Sohn † und Gott dem h. Geist † und bei allen andern Namen des großen Gottes Elion † Tetragrammaton †, ich beschwöre dich bei der heil. Jungfrau Maria, ich beschwöre dich bei allen Engeln und Erzengeln, Seraphinen und Cherubinen, und Thronen und Herrschaften, und Propheten, Evangelisten und Aposteln und allen heil. Martyren, Beichtigern † und allen heiligen Jungfrauen, bei dem alten und neuen Testament †, bei dem heil. Sacrament des Altars †, bei Sonne, Mond und allen Planeten, und bei dem, der dich in die Hölle gestürzt hat †, bei dem, der Pein und Tod an dem Stamme des Kreuzes zu leiden sich erbot, daß du mir heil. erscheinst in menschlicher Gestalt, ohne mir Schrecken oder Furcht zu erregen, noch mir an der Seele oder am Leibe zu schaden, weder mir noch denen, die bei mir sind. Ich befehle dir, daß du mir jede Frage der Wahrheit gemäß beantwortest.

Zuerst befehle ich dir bei allen höchsten obengenannten Namen, daß du mir den Schatz von Gold, Silber und köstlichen Perlen, den du unter deiner Gewalt hast, ausliefern wollest, so wie Alles, was mir und den Meinen nöthig ist, mir verschaffest, wie auch allen Denen, die in meiner Gesellschaft sind, ohne daß du Macht über uns gewinnest weder im Leben noch nach dem Tode. Ich befehle dir, diesen Schatz zu verlassen und von hier zu scheiden in Frieden †.

(Der Beschwörer sey furchtlos und beherzt, denn es kann ihm kein Leid geschehen. Siehe die Beschwörung des Papstes Honorius des Großen.)

Ferner beschwöre ich dich und befehle euch Geisterschaaren allen, daß ihr mir alsogleich erscheint, wenn ich euch mit jenen Namen rufe, die in diesem Buche enthalten sind, und zwar sollt ihr mir erscheinen in menschlicher und angenehmer Gestalt, wie euch befohlen wird,

und dieses ohne zu unserm Schaden an Leib oder Seele, auch nicht mit Getöds und im Feuer, sowie auch, daß ihr gleich nach Beschwörung von hinnen schwindet, ohne Weile und Verzug zu thun, was hierin geschrieben steht, und eilends thut, was ich befehle, überhaupt oder insonderheit, nachdem ihr Gewalt empfangen habt, und dieses ohne Lug und Falsch. Und sollte einer der Geister, deren Namen in dem Buche eingezeichnet, in einem andern Orte wohnen und nicht erscheinen können, so schicke er mir einen andern Geist von gleicher Gewalt wie jener, als den ich berufen werde, daß er dieselbe Verrichtung thue, und sich mit einem Eide dazu verbinde, meinem Befehl zu gehorsamen, mir oder dem Besitzer dieses Buches; ich werde euch gebieten, viertausend Jahre in Schwefel und Feuer zu waten, wenn ein einziger von euch diesem Befehl nicht Folge leistet. Ihr sollt mir auch denjenigen nennen, der das Amt

hat und die Gewalt, dieses Buch anzunehmen, welchem ihr Teufel augenblicklich erscheinen müsset, und was euch befohlen ist, zu bewerkstelligen, weil ich nicht zweifle, daß ihr ausbleibt, wenn man euch den Lohn eurer Mühen verweigert.

(Anm. Dieses Buch soll geweiht seyn, und lese man, bevor es geöffnet wird, eine Messe zur heil. Dreifaltigkeit. Die Beschwörungsformel spreche man gleich nach der Wandlung des Brodes und des Weines.)

„Ich beschwöre dich, Buch, daß du nützlich segest, allen, die sich deiner bedienen wollen in allen ihren Geschäften. Auch beschwöre ich dich durch die Kraft des Blutes Jesu Christi, das in diesem Kelch ist, daß du allen denen, die dich lesen werden, deine Brauchbarkeit bewährst.“

(Anm. Hernach weihe man es im Namen der allerheiligsten Dreifaltigkeit, und zwar dreimal, hernach vollende man es wenn man das Kreuz schlägt):

„Ich gebrauche dich, um die bösen Geister im Zaume zu halten und zu zwingen im Namen des Vaters †, des Sohnes †, und des h. Geistes † damit sie nicht Gewalt haben, in den Kreis zu treten und Jemanden zu beschädigen.“

Dies ist der Kreis.

„Daß uns alle Geister gehorchen müssen durch die Gewalt des allmächtigen Gottes“
Hernach:

„Verlaß mich nicht o Herr! mein Gott! weiche nicht von mir, komm zu Hilfe mir, Gott meines Heils! Allmächtiger Gott, ich bitte dich, du wollest dieses Buch weihen und segnen durch die höchsten Namen, die darin geschrieben sind, damit es eine vollkommene Wirkung hat, und die Geister aller Orten kommen, wo sie immer seyn mögen, daß sie dir gehorsamen, und alles, was in diesem Buche enthalten ist, thun nach meinem Willen, so oft und so viel ich befehle, ohne Verletzung meines Leibes oder meiner Seele, durch die Gewalt unseres Herrn Jesu

Christi, dem sey Ehre und Glorie in allen Zeiten, Amen!“

(Offenes Schuldbekenntnis.)

„Herr Jesu Christ, durch deine unaussprechliche Barmherzigkeit verzeihe mir, und erbarme dich meiner, indem ich deinen heiligen Namen anrufe, des Vaters † des Sohnes † und des h. Geistes †, daß mein Wort und Gebet dir wohlgefällig sey durch die Anrufung aller heiligen Namen, so in diesem Buche sind geweiht durch deinen heiligen Namen, Jesu Christe! Alpha et Omega, elison anathema Sabaoth, durch alle Namen, die erlaubt sind auszusprechen, und durch alle heilige Namen, so in diesem Buch geschrieben sind, durch ihre Heiligkeit und Kraft sey dieses auch gesegnet, durch die göttliche Macht und des heil. Sacraments des kostbarsten Leibes und Blutes, damit es alle Kraft und Wirkung empfangen, alle Experimente zu machen mit den Geistern, durch den Beistand unseres Herrn Jesu Christi,

dem sey Ehre und Glorie zu allen Zeiten, Amen!“

(Das offene Schuldbekenntniß.)

„Unüberwindlicher, Unveränderlicher, Unsterblicher, Barmherziger, Glorreicher, Unendlicher Gott! mögest du nicht meiner Sünden gedenken, aber das Gebet des Sünders erhören, und wiewohl ich deiner Gnade unwürdig bin, dennoch meine Unternehmungen segnen, daß ich die Kraft empfangen, die Geister der Hölle zu bändigen, und sie zu zwingen, daß sie, gehorsam meinem Rufe, sich einstellen, und wenn ich sie wieder entlasse, weichen durch deinen heiligen Namen Ena, Elion, Gen † Aglat, Golat †, welche, wenn sie ausgesprochen werden, das Meer in seinem Laufe hemmen, die Erde erbeben machen, das Feuer verlöschen, alle Wasser zerstreuen, die Geister der Hölle fliehen vor deinem mächtigen Namen.

En Alpha † et omega et ela † elaya † adonai † ange

† avenaegel † daß dieses Buch geweiht sey und alle Geister, deren Namen darin ausgezeichnet sind, mir gehorsamen. Beyzacdain, der Alles regiert, dem sey Ehre und Glorie zu allen Zeiten, Amen!“

Jetzt lege eilends Stola und Chorhemd an, nehme eine angezündete geweihte Wachskerze zur Hand, spritze Weihwasser mit Tausendgoldenkraut, und wickle dann dieses Buch in sauberes geweihtes Linnen ein, wie das unschuldige Jesuskindlein mußte eingewickelt werden. Alsdann lege es drei Freitage nacheinander unter das Altertuch, nach der Seite des Johannevangeliums, unter der h. Messe, hernach binde es mit einem Leintuch kreuzweise zusammen, und verwahre es an einem reinen Orte, bis du dessen bedarfst.

(Die Beschwörung der Luftgeister.)

Gebet.

Adonai! mein himmlischer und gütiger Vater, erbarme dich meiner als eines armen Sünders,

und strecke heute deinen Arm der Allmacht aus, Amen! stärke mich wider die Geister, verleihe endlich, daß in Anbetracht der göttlichen Vollkommenheit ich deinen heiligen Namen Jesu Christe möge loben und preisen. Ich bete zu dir, o Gott mein Herr, ich rufe aus dem Innersten meines Herzens, damit die Geister, welche ich citiren werde, kommen müssen und bringen, was ich verlange, und aus alle Fragen ohne Lug und Zweideutigkeit antworten, auch nicht Schaden zufügen mir oder Jemanden, der um mich ist, weder an der Seele noch am Leibe, auch nicht uns erschrecken durch Getöse, und daß sie allen meinen Befehlen gehorsamen durch dich meinen Schöpfer, der du lebst und regierst zu allen Zeiten, Amen!

(Namen der Luftgeister.)

Anmerk. Deises Gebet werde einen Tag zuvor gesprochen, an welchem man die Luftgeister citiren will, auch lese man eine Messe zum h. Geist. Am folgenden Tag

begibt man sich an einen einsamen Ort, und spreche nachstehendes Gebet, hernach wende dich zu den genannten Engeln, rufe sie um ihren Beistand an und sprich: „Ich bete zu euch, ihr Geister, daß ihr mir günstig seyd in meinem Begehren, demgemäß ich verlange, daß ihr eilends zu mir kommt, mir zu helfen und beizustehen in Allem, was ich nachher fragen werde, und daß ihr es zu einem guten und glücklichen Ausgang bringt. So veile eurer auch seyn mögen, ich beschwöre euch durch agios otheos † Isvios † atthonalos † alpha † et omega † und durch die Kraft und Verdienste der glorreichen Jungfrau Maria, der Mutter Jesu Christi, und durch die Kraft des heil. Namens des großen und lebendigen Gottes, beschwöre ich euch, daß ihr alsbald meinen Willen vollbringt chanca teristrison † tan ha teritrisa tabue tabrena alitia alpha et omega Adonai Jehova Adonai

Adonai at honabos agios ishiros Adonai tetragrammaton Adonai. Ich beschwöre dich widerspenstiger Geist also, daß du mir unverweilt erscheinst, ohne Getöse in lieblicher Gestalt, durch die allmächtige Kraft der heiligen kräftigen Namen des großen lebendigen Gottes Adonai † Sadai † aa † agios † Emanuel † agios † otheos † jesiros † athanatos † alpha † et omega heil. Herr Gott Zabaoth † Dieses Wort bindet heil. Geist, allerheiligste Dreifaltigkeit, Schöpfer aller Wesen; wieder beschwöre ich dich, obgenannter Geist, daß du mir in anmuthiger Gestalt erscheinst im Namen Gottes † Adonai † El † Elion † Elia † Adonai † Sadai † lux † tetragrammaton † Alpha † et Omega † Messias † Soter † Emanuel † Sabaoth † Sapiens † victor † via † veritas † vita † agios † otheos und durch alle andern Namen Gottes, die da sind

bekannt den Sterblichen und Unsterblichen, ich zwinge euch, daß ihr jetzt heir erscheint. Wieder beschwöre ich dich durch alle Glorie und Allmacht der göttlichen Majestät, durch die 24 Auserwählten, die vor dem Angesichte Gottes stehen und täglich und unaufhörlich ihn anrufen: „Heilig, heilig, heilig ist der Herr Zabaoth †“ und in der Kraft Gottes des Vaters † und des Sohnes † und des h. Geistes † in dem Ansehen unseres Herrn Jesu Christi von Nazareth, des Gekreuzigten; wieder beschwöre ich dich, daß du alsbald in meine Gewalt dich begebst, ohne Angestüm, mit Emsigkeit, in anmuthiger Gestalt, und verrichtest alle meine Befehle im Namen des Vaters † des Sohnes † und des h. Geistes † Amen!

(Ende der ersten Beschreibung.)

Die Namen der Luftgeister:

Michael, Gabriel, Samael, Raphael, Serachiel, Anaël, Baphiel.

Entlassungsformel der

Geister:

Ich beschwöre dich, Geist N.N., der du mir erschienen bist, von mir in Frieden zu weichen, und an den Ort zu gehen, welchen dir Gott von Ewigkeit her bestimmt hat durch unsern Herrn Jesum Christum, der da lebt und regiert zu allen Zeiten. Ich befehle dir zu erscheinen, so oft ich dich bei deinem Namen rufe und dreimal mit dem Fuße die Erde stampfe, daß du vollbringest mein Verlangen an dem Orte, wohin ich dich citiren werde.

Anmerk. Man muß Jeden mit seinem Namen nennen, dann werden sie alle Wünsche erfüllen. Sie heißen: Lucifer, Beelzebub, Astaroth, Asmodai, Leviathan, Barbut, Berbigot, Genap, Dariston, Aeol. Wer von diesen Geistern eine vollkommene Kenntniß hat, dem wird es nicht schwer werden zu erfahren, was in aller 4 Theilen der Welt geschieht, und sich die Geister in Allem, was man verlangt, gehorsam machen. Sie müssen dir dienen, seyest du nun

zu Hause oder unter freiem Himmel. Es sind dieser Geisterfürsten 24 an der Zahl, die da regieren theils im Wasser, theils auf der Erde. Man citire sie alle zugleich. Jeder hat sein bestimmtes Amt; die drei Erstern geben ihr Siegel und Petschaft, so man es von ihnen begehrt. In diesem erblickt man was man wünscht, Man kann sie allezeit citiren, aber nur in abnehmenden Monde. Die drei andern haben die Gewalt, unsichtbar zu machen, und deine Sachen von einem Ort zum andern zu tragen, und zwar mittelst eines Steines, den sie bei dessen Aufgang am dritten Tag des abnehmenden Mondes dir geben, sobald du sie dazu zwingest. Drei andere der genannten Geister bringen aus entfernten Orten, was man verlangt, es sey Gold und Silber, doch nur am fünften Tag des abnehmenden Mondes bei dessen Untergang. Die Letzten ordnen Zusammenkünfte und berufen sie am elften Tag des abnehmenden Mondes

bei dessen Untergang.

Lucius Caser.

Bei drei ersten Geisterfürsten heißen: Molo, Rape, Ido, die drei andern: Tonsin, Agathoe, Amiadam, die drei vorletzten: Altaino, Jusatine, Driades, die drei letzten: Migola, Tausata, Totuda. Zu bemerken ist, daß Lucius s.v.a. Lucifer heißt. Er geht einmal aus seinem Ort heraus, und nöthigt sie, den unter ihm stehenden Geisterordnungen Folge zu leisten, diese wieder den ihnen vorgesetzten u.s.w. Sie müssen nach Rang und Amt von dem Beschwörer mit starker Stimme angerufen werden.

Die Beschwörung Astaroths.

Im Namen des Vaters † des Sohnes † und des h. Geistes, Amen! Es segne mich und bewahre mich die Gottheit † es behüte mich die unermessliche Güte, es beschütze mich † die Glorie und Einigkeit † die Macht des Vaters † die Weisheit des Sohnes † es erleuchte mich die Kraft des h.

Geistes † Alpha und Omega Gott und Mensch sey mir durch diese h. Anrufung allein ein reicher Schutz und Schirm im Namen des Vaters † im Namen des Sohnes † und des h. Geistes † Amen!

„Ich bitte dich, mächtiger Herr, Jesu Christi, du wollest mir zulassen, die Astaroth zu beschwören durch den Tag des erschrecklichen Gerichts und die Auffahrt des Herrn zum Himmel und sein Hinabsteigen zur Hölle, durch die Beraubung, Gefangenschaft und Tod unseres Herrn Jesu Christi, durch seine Auferstehung, durch den allmächtigen Gott aller Geschöpfe, der sichtbaren und unsichtbaren, durch Alles, was in ihm ist, gegen Morgen, Mittag, Abend oder Mitternacht, auf dem Lande oder im Meere, in Angesichte der Sonne oder unter der Erde, daß er alsbald und unverweilt vor mir erscheine, in menschlicher Gestalt und ohne Getöse, ohne Arglist mir die Wahrheit auf meine Fragen antworte, mir

unterthänig und gehorsam sey, wie unser Herr Jesus Christus unterthänig war seinem Vater bis in den Tod."

Anmerk. Astaroth kommt in jungfräulicher Gestalt, gibt Gold, Silber, Häuser u.s.w.. Man muß sie aber neunmal anrufen. Sie gibt heimlichen Gewinn, in dieser Eigenschaft citire man sie.

Raema erscheint als eine gekrönte Frau, auf hohem Pferde, lehrt geheime Wissenschaft, heilt Krankheiten, sein Reich ist gegen Abend. Agar, ein Greis, lehrt Sprachen, gibt Herrschaft und Macht. S. Petrus gibt gern Bescheid, er weist Schätze, bringt Silber, Gold, und was man sonst verlangt. Saos, ein gekrönter Fürst, weiset, Schätze, gibt gute Antwort. Gamot, König, weiset Schätze. Ampheron, ein Greis, weiset Schätze. Aeroni erscheint in Vogelgestalt, lehrt und heilt Kranke, regt zum Streit auf und Harren zum Tanze. Anh rufe men Mitt-

woch, Freitag und Sonnabend bei wachsendem Monde an. Sivian redet wahrhaftig, stärkt die Geister, und bewirkt, daß sie Alles sagen müssen. Aemon, nur zur obern Hälfte Mann, mit langem Barte, eine Krone auf dem Haupte, gibt Antwort, verleiht Gedächtniß und Erinnerungsfähigkeit alles dessen, was man will. Baal, ein mächtiger orientalischer Fürst, er verschafft die Gabe, sich unsichtbar und bei den Leuten beliebt zu machen. Agerol, ein Greis, verschafft Sprachkenntnis, Herrschaft und Reichthum, lehrt die Kenntniß verborgener Dinge und Astrologie. Keneral heilt Kranke, und lehrt die Kenntniß der heilsamen und giftigen Kräuter. Johann (?) verschafft die Gabe, sich beliebt zu machen, öffnet alle Gefängnisse. Arlis erscheint mit zwei Kronen und einem Schwert in der Hand, verschafft Gunst bei Jedermann. Machin lehrt die Wirkung der Steine und Kräuter, und bringt sie im

Augenblicke aus den entferntesten Ländern. Jilbagor verschafft Fürstengunst. Sibos erscheint wie ein Engel, macht verständig und beherzt. Gebepl lehrt die Sprache der Vögel, macht unsichtbar, und fängt Diebe und Mörder. Zomal erscheint als Gewässner, bewirkt auf Verlangen, daß es regne. Canph verschafft Pferde, so lange man sie brauchen will. Margolas streitet wider Jedermann, trägt Städte und Schlösser ab, und versetzt sie an beliebige Orte. Sargas lehrt die Wirkung der Kräuter und Steine, verschafft Gesundheit und Reichthum, macht unsichtbar. Gezery verschafft gute Arbeiter, fängt Mörder. Gewar kommt in Gestalt einer Jungfrau † lehrt alle Wissenschaft † erscheint auf Verlangen auch in Vogelgestalt.

Allgemeine Beschwörung der Geister und Teufel.

Im Namen Gottes des Vaters †, des Sohnes † und des heiligen Geistes † Erhebt euch und kommt, ihr bösen Geister

durch die Kraft eines Königs, durch die sieben Kräuter, in deren einem die Geister und Teufel enthalten sind in der Halle und zwinget A. A. vor mir zu erscheinen, und auf mein Begehren zu antworten, und zu erfüllen, was ich verlange, nachdem ihm Gewalt gegeben ist von Aufgang und Niedergang, Mittag und Mittemacht. Ich bitte und befehle es euch durch die Gewalt dessen, der dreifältig, ewig und gleicher Substanz ist, der ein unsichtbares und einziges Wesen. Im Namen des Vaters † des Sohnes † und des h. Geistes † Amen. Gehet hin an euren Ort in Frieden, welcher sey zwischen uns und euch.

Erste Beschwörung: An den Gebieter des Orients

Oy ey micane und alle heiligen Martyrer, durch die Kraft des Allerhöchsten befehle ich dir, daß du mir eilends und unser 1 z e 2 weilt schickest A. A., mir auf alle meine Fragen zu antworten, oder du mußt selber kommen, meinem

Willen genug zu thun, und erfüllst du nicht schleunig meinen Wunsch, so werde ich dich durch die Gewalt des allmächtigen Gottes zwingen, mir auf alle meine Fragen zu antworten.

Zweite Beschwörung: An den Gebieter des Occidents.

Raimond, sehr mächtiger Fürst, der du gegen Abend regierst, ich citire dich durch alle die höchsten Namen der Gottheit, ich befehle dir in der Kraft des allerhöchsten Namens, den A. A. eiligst hieher zu senden, daß er mir antworte, und thue, was ich immer befehlen werde, und wenn du es nicht thust, so will ich deine Pein vermehren und dich verbrennen.

Dritte Beschwörung: An den Gebieter der Mittagsgegend.

Raemon, der du gegen Mittag regierst, ich berufe dich durch alle höchsten Namen der Gottheit, ich befehle dir in der Kraft des allerhöchsten Namens, A. A. eiligst hieher zu entsenden, daß er mir antworte, und thue, was ich immer befehlen werde, und wenn du es nicht

thust, so zwinge ich dich durch die Gewalt der göttlichen Majestät, mir genug zu thun.

Vierte Beschwörung: An den Gebieter der Mitternacht.

Agina, Agelissa, Glieta, Brieta, Luteccus, Rebedin, ich berufe und beschwöre dich durch die Kräfte aller Kräfte, daß du nicht säumest, mir zu schicken A. A. unter menschlicher und amuthiger Gestalt, oder daß du selbst kommst in Namen des Vaters † des Sohnes † und des heil. Geistes † und segest gehorsam vor mir ohne einige Gefahr des Leibes und der Seele, komm in menschlicher Gestalt, ich beschwöre dich bei allen heiligen höchsten Namen, daß du dich bereitest, hieher zu kommen, oder schicke durch die Gewalt des lebendigen und wahren Gottes A. A. A. A. und durch die Kraft, die aus mir geredet, und durch dessen Befehl alle Dinge sind entstanden, der Himmel, die Erde, das Meer, die Abgründe und alles, was darin ist, ich beschwöre dich durch den Vater † durch den

Sohn † durch den h. Geist † und durch die Mutter Jesu Christi, die ewige heilige Jungfrau, durch ihre Reine und Heiligkeit. Fruchtbarkeit und Gebrauch ihres jungfräulichen Leibes und ihrer Brust, des heiligen Eingeweidcs und ihrer heiligen Milch, welche der Sohn des Vaters gesogen durch ihren heiligsten Leib, und durch alle heiligen Thränen und alle Seufzer, die zur Zeit seines schmerzhaften Leidens am Stamm des heiligen Kreuzes sich ihren Augen und ihrer Brust entrangen, durch alle heiligen Dinge, die geschehen sind und geschehen sollen im Himmel wie auf Erden, zu Ehren unseres Herrn Jesu Christi und der seligsten Jungfrau Maria, und alles, was in der streitenden Kirche geheiligt und verehrt wird zu Ehren seines heil. Namens durch die h. Dreifaltigkeit und durch das kostbarste Blut, das aus seiner Seite geflossen, durch seine Verkündigung und Menchwerdung und seine heilige Taufe

und das Erdbeden und den Schweiß, der aus seinem Leibe geflossen, und die Schwachheit, in der er zu seinem Vater sprach: "Wenn es möglich ist, so lasse den bitteren Belch des Todes vor mir vorübergehen," durch seine Himmelfahrt und die Zuflucht des h. Geistes †.

"Ich beschwöre dich auf ein neues, durch die Dornenkrone, die er auf seinem Haupte getragen, durch seine Hände und Füße und durch die Nägel seines Kreuzes, durch seine Wunden und durch die Thränen, die er zweimal vergossen, und durch die Pein, die er mit großer Liebe durch alle seine heiligsten Glieder für uns gelitten, durch die heilige Auferstehung, durch das in die Windeln eingewickelte Jesuskindlein, durch die Frucht, welche die Jungfrau Maria in ihrem keuschen Leibe getragen, durch die Fürbitte der glorreichen Jungfrau Maria, durch alle heiligen Engel und Erzengel, durch die neun obersten Geister, Patriarchen, Apostel und Evangelisten,

durch die heilige Jungfrau und durch die Ketten und Banden Gottes, durch den Vorläufer Johannes den Täufer, durch die Wissenschaft der heil. Katharina und durch alle heiligen Seelen."

Anmerk. Wenn diese Beschwörung gesprochen und die citirten Geister erschienen sind, so müssen sie in dieses Buch ihre Zeichen eintragen. Zuvor aber spreche man das Evangelium Johannis darüber, und wenn es gezeichnet ist, abermals. Hernach muß der Geist noch versprechen, daß er, so oft man ihn anrufen werde, kommen wolle. Sodann entlasse ihn, wenn du ihm Etwas geschenkt hast

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† † †
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Entlassungsformel des Geistes.

Im Namen dessen, der allen Dingen ihr Ziel vorgeschrieben, vor dem sich alle Kniee beugen, der nicht duldet, daß Jemand seiner Gewalt widerstrebe,

durch welche ich euch zwingen, fest und unbeweglich zu bleiben, und nicht von dannen zu weichen, bevor ihr meinen Willen erfüllt habt von Stück zu Stück, durch die Kraft dessen, der euch Gränzen steckte, die ihr niemals überschreiten könnt, im Namen des Schöpfers aller Wesen, im Namen des Vaters † des Sohnes † und des h. Geistes † begehrt euch jetzt wieder an euren Ort, der Friede sei zwischen uns und euch, seyd bereit zum Wiedererscheinen, so oft ihr gerufen werdet.

Anmerk. Das Pentaculum muß geweiht und mit sammt der Hostie in der Messe gehoben werden, zuvor sprengt man mit Weihwasser. Den Geistern, die sich unsern Wünschen ungehorsam zeigen, muß man es schnell zeigen, und sprechen: Seht ihr dieses euer Zwangsmittel? seyd also nicht widerspenstig gegen unsern Willen und geht jetzt in eure Wohnungen! Der Friede sey zwischen uns und euch, und seyd bereit zum Wiedererscheinen, so oft

man euch berufen wird.

Die Beschwörung der den verschiedenen Tagen der Woche vorstehenden Geister.

Am Sonntag: Aziel. Sie wird gesprochen zwischen 12 und 1 Uhr Nachts. Wenn er erscheint, so wird er ein Haar von deinem Kopfe fordern, du mußt ihm aber nicht dein eigenes, sondern ein fremdes Haar geben, etwa von einem Hasen. Er bedarf es, um Schätze zu weisen oder auch andere Sachen, um die man ihn befragen wird.

Ich beschwöre dich Aziel durch alle heiligen Namen, die in diesem Buche verzeichnet sind, daß du ungesäumt mir gehorsamst, daß du mir einen andern Geist sendest, der mir einen Stein bringe, wodurch geschehe, daß ich rede und doch nicht gehört noch gesehen werde von irgend einem. Ich beschwöre dich, daß du dich gegen denjenigen, den du schicken wirst, dienstbar bezeigst, und ohne mir zu schaden erfüllst, was ich begehre, damit die Bedingungen dir bekannt sind, welche ich mit

dir machen werde.

Am Montag: Lucifer. Die Beschwörung geschieht Nachts zwischen 11 und 12 Uhr, auch zwischen 3 und 4 Uhr. Den Kreis zeichne man mit Kohle. Der Beschwörer habe Weihwasser zur Hand, und ziehe ein Chormeid an.

Die Beschwörung:

Ich beschwöre dich Lucifer durch den wahren Gott † durch den heiligen Gott † durch den Gott † der alle Dinge erschaffen hat, ich beschwöre dich durch den beständigen Namen Gottes † Alpha Omega Eloy Saddy Messias und ich beschwöre, zwingen und nöthigen dich durch die h. Namen Gottes, welche durch die Buchstaben v.p.x. bekannt gemacht werden, daß du mir ungesäumt einen deiner Geister in amuthiger menschlicher Gestalt mir erscheinen lassesst, auf daß er Antwort gebe auf alle meine Fragen und unfähig sey, mir an Leib oder Seele zu schaden.

An Dienstag: Aimrod. Dieser muß zwischen 9 und 10

Uhr Nachts citirt werden. Man gibt ihm den ersten Stein, den man findet.

Die Beschwörung.

Ich beschwöre dich Rimrod und befehle dir bei allen Namen, durch welche du gezwungen und citirt werden kannst, ich beschwöre dich Rimrod bei allen Geistern und bei allen Creaturen, bei dem Siegel Salomonis, den Fluch und die Pein dir für alle Zeiten zu doppeln und zu vermehren, so du nicht kommst, meinen Willen, ohne Schaden meines Leibes oder meiner Seele, zu erfüllen.

Am Mittwoch: Astaroth. Sie wird von 10 bis 11 Uhr zu Nachts angerufen. Sie bewirkt Fürstengunst.

Ich beschwöre dich Astaroth und befehle dir durch die Kraft Jesu von Nazareth, dem alle Teufel unterthänig sind, und von der Jungfrau Maria ist geboren worden durch das Geheimniß des Engels Gabriel, wieder beschwöre ich dich im Namen des Vaters † des Sohnes † und des h. Geistes † im Namen der

glorreichen Jungfrau Maria und der h. Dreifaltigkeit, aller Erzengel und Throne, der Herrschaften und Gewaltigen, Patriarchen und Propheten, Apostel und Evangelisten, welche nicht aufhören zu singen: Heilig, heilig, heilig ist der Herr, der Gott der Kriegsheere, der da ist wie die verzehrende Flamme, daß du nicht wagest zu kommen, ich befehle dir durch den, der am Tage des Gerichts mit Feuer kommen wird, zu richten die Lebendigen und Todten, daß du den nicht verschmähest, dem alle Ehre und alles Lob allein gebührt, erscheine eilends meinem Willen gehorsamend, gebe die Ehre dem h. Geist, in seinem Namen befehle ich dir.

Am Donnerstag: Acham. Er wird zwischen 3 und 4 Uhr Nachts citirt, er erscheint in königlicher Gestalt. Man muß ihm etwas seines Gold geben, damit er rede, der Menschen Glück fördere, und verborgene Schätze öffne.

Ich beschwöre dich Acham

durch daßelbe Bild und die Gleichheit (?) unseres Herrn Jesu Christi, der durch seinen Tod das menschliche Geschlecht erkaufte, daß du sogleich mir gegenwärtig segest, ich befehle dir durch alle Reiche Gottes † agios, ich beschwöre dich bei seinem heil. Namen, bei dem, der die Löwen und Drachen zu Boden getreten, daß du meinen Willen vollziehst, ohne mir Schaden zu können, weder am Leibe noch an der Seele.

Am Freitag: Ragiel. Er wird zwischen 11 und 12 Uhr Nachts angerufen. Man muß ihm eine Maus geben, daß er sich willig zeige.

Ich beschwöre dich Ragiel und befehle dir, zu mir zu kommen, ich zwinge dich durch die Namen Elai † Adonai † Eloi † Aglat taminabot † Any und alle heiligen Namen, welche in diesem Buche verzeichnet sind, bei den allerheiligsten Sacramenten des Altars, bei dem, der die Menschen von ihren Sünden

erkaufte, beschwöre ich dich, daß du ungesäumt kommst, ohne mir an Leib und Seele zu schaden, und meinen Befehl zu vollziehen.

Am Samstag: Rabara. Er wird zwischen 11 und 12 Uhr Nachts citirt. Sobald er erscheint, gebe man ihm ein Brod, und befehle ihm zu gehorchen.

Ich beschwöre dich Rabara im Namen des Satans und Beelzebubs, und im Namen Astaroths und aller andern Geister, daß du mir erscheinst, wenn ich es dir befehle, und mich weder betrügst noch beschädigst, weder am Leib noch an der Seele, Ich befehle dir, daß du ungesäumt kommst oder einen andern Geist sendest, der gleiche Macht hat, um meine Wünsche auszuführen, und daß er nicht eher verschwinde, bis ich ihn entlassen habe.

Sechs starke Beschwörungen, wodurch die Geister gezwungen werden, zu jeder beliebigen Zeit dem Beschwörer zu erscheinen und seinen Willen

auszuführen.

Ich beschwöre dich, böser Geist, der du deisen Ort bewohnst, in welchem Theile der Welt du jetzt auch seyn mögest, und was immer für eine Gewalt dir von Gott und den heiligen Engeln gegeben über diesen Ort, ich banne dich durch die Macht des Vaters † durch die Weisheit des Sohnes † und durch die Stärke des h. Geistes † durch die Wahrheit, die immer noch ist gegeben worden von dem wahren Herrn Jesu Christo, dem Gekreuzigten, dem Sohne dessen, der alle Kreatur erschuf, und der euch über diesen Ort Gewalt gegeben, deshalb befehle ich euch, daß ihr freiwillig, ohne List und Trug mir eure Namen sagt, und durch daß Verdienst der glorreichen Jungfrau Maria und aller Heiligen banne ich euch Geister von dieser Stätte, und schicke euch in die Tiefe des höllischen Abgrunds, und spreche: Seht hin, ihr verfluchte Geister in das ewige Feuer, welches euch und allen euren Gesellen bereitet ist, so ihr euch

ungehorsam zeigt, und ich beschwöre, nöthige und befehle euch kräftiglich, ich zwingen euch durch die heiligsten Namen Gottes † Aon † Baid † Etar † Sebati † Combin † Atur † Adonai † Ken † Tetragrammaton † Sadai † Messias † Agios † Ischros † Emanuel † Alpha † daß ihr keine Gewalt mehr habt, in diesem Orte zu bleiben. Ich befehle euch und erwerbe, so ihr Teufel seyn solltet, daß der Erzengel Michael euch in das höllische Gefängniß werfen wird im Namen Gottes des Vaters † des Sohnes † und des h. Geistes †.

Aacoel verbirgt und gibt Schätze wem er will, seine Region ist der Mittag. Sabiel, Geist der Reichthümer, er sammelt sie und spendet sie aus wem er will, seine Region ist der Morgen. Achariel schafft Gold und Silber, seine Region ist der Mittag. Odail lehrt Wissenschaften, seine Region ist Mitternacht. Radel, Geist der Prozesse, er läßt die

Urtheile ergehen, er haust gegen Mittag. Anasta, Geist der Liebe, zwischen Mann und Frau, er ruft sie hervor und erhält sie. Er wohnt gegen Mittag. Masiel, Geist der Kriegsheere, er flößt Muth und Thatkraft ein, herrscht gegen Abend. Posses herrscht in Feldern, jagt den Feind in die Luft, er wirkt gegen Mittag. Azdical, Geist der Künste, wirkt gegen Abend. Oriel regt das Meer auf, und besänftigt es wieder er haust gegen Morgen. Heleniert verschafft Gunst und Ehrenstellen, er wohnt gegen Mittag. Ramut, Patron der Diebe, verhilft aber auch zu verlornen Sachen. Zaral, Geist der Wälder, begünstigt Jagdliebhaber, sein Wirken ist gegen Mitternacht. Ramaloth öffnet die Gefängnisse, sein Wirken ist gegen Mittag.

Ende des Grimoirs, verfaßt von Papst Honorius dem Großen Anno 1220.

Die Handschrift c.

Ich bezeichne und beschwöre bei meinem Siegel, welches zu

Ende dieser wahrhaften Schrift gesetzt ist, erstlich, daß ich demjenigen, der in diesem Buch lesen wird, alsbald und ungesäumt in einer anmuthigen menschlichen Gestalt und ohne Getöse, ohne Betrug, ohne Feuerstrahlen (?) bringen werde, was er fordert, in welcher Sprache (?) und auf welche Weise der Beschwörer will, daß ich das Verlangte ihm bringen soll.

Ingera zanium durch mein Wort.

polum pollum und so viel gewohnt sind, zu urtheilen und zu versprechen, wie verständige Geister der Personen, die dieses Buch hat oder lesen zu bringen (?)

Quollum opium unter welcher Gestalt sie es mir fordern werden, Gold oder Silber von Menchen - Händen gemacht, damit sie es brauchen können bei jeder Gelegenheit, wie man dessen im Handel bedürftig seyn sollte, wo auch der Beschwörer wohnen mag, so werde ich ohne Verzug ihm das

Verlangte bringen, damit er Geschäfte betreiben, kaufen und verkaufen, bauen und einreißen könne, und alles, was ihm sonst noch befallen sollte.

Ferner verpflichte ich mich, freiwillig dem Beschwörer die verlangten Schätze zu überbringen, mögen sie nun in den Tiefen der Erde oder in den Abgründen des Meeres verborgen sein, auch verspreche ich, alte Münzen in gangbare Geldsorten zu verwandeln, wie sie am Wohnorte des Beschwörers im Curse sind.

Endlich gelobe ich, den Besitzer dieses geschriebenen Buches, vor allen Gefahren, vor den Nachstellungen seiner Feinde zu schützen, seine Gesundheit zu wahren und Sorge tragen, daß er nie vor Gericht gerufen werde; auf der Reise will ich ihn geleiten, und bewirken, daß er schnell und ohne Beschwerde seinen Weg zurücklege, ich werde in menschlicher Gestalt ihm erscheinen und in seiner gewohnten Sprache mit ihm

reden, ihn an Kenntniß zunehmen lassen, daß er Alles verstehe, was er liest, ihm alle Wünsche ohne Ausnahme erfüllen, ohne List und Trug, ohne ihm am Leibe oder an der Seele zu schaden, und nichts soll ihm jemals wieder entrissen werden. Zur Bekräftigung dessen, was ich hier gelobt, habe ich mein Siegel und Unterschrift beigelegt.

Citation:

††† Komm ungesäumt ohne Aufschub, mein König Meridial, und erscheine mir in menschlicher anmuthiger Gestalt, und diene mir, wie du es geschworen. Eile, eile, und vollziehe meinen Wunsch.

Entlassungsformel.

Geht in Frieden an den Ort, welchen Gott dir bestimmt hat, und weiche eilends von mir, erscheine aber ungesäumt, wo und wann ich deiner bedürfen werde, ohne Getöse, auch ohne mir an Leib oder Seele, an meinem Verstande oder fünf

Sinnen Schaden zuzufügen.

F
noch denen, die bei mir segn werden, und du sollst mich vor allem bewahren, was schädlich ist.

Ende.

Schlußbemerkung.

Wenn du einen Schatzgeist citiren willst, so nimm Erde in der Stunde, wo der Mond voll ist, und zwar in einem neuen zimmern Löffel drei Löffel voll Erden in einem neuen Bogen Papier, und sprich: Im Namen des Vaters suche ich dich, in Namen des Sohnes finde ich dich, im Namen des h. Geister zwinge ich dich, und im Namen der h. Dreifaltigkeit befehle ich dir, daß du mit deinem verborgenen Gute sichtbar erscheinst und mir von dem Orte, von welchem ich diese Erde habe, überlassest, was ich von dir verlangen werde im A. †††.

Ego adjuro te custodem hujus thesauri in hoc loco a quo terram habeo per schazlo Goreb

Agla siosmas nacus gaddurus et ulla odoi sabarlitt amara et miheline omni mora in spesi aprexum signo terribilem fac onri damno et issione corporis et animae visibiliter comburens et omnibus maudalis meis obtemperes. Amen †††.

Der Bann.

Du Geist und böse Seele! ich binde und beschwöre dich mit diesem Machtwort, mit welchem Salomo die Geister beschwören und gebannt hat, durch Tetragrammaton Agla Mothom principia moritura maschilam corporis maschiliam in facto.

Sprich dreimal: Siko alam aca.

Entlassung.

Sprich dreimal: masar Rader Risie isuam polmarasi test mar ofa.

An dem geneigten Leser!

Vorstehendes ist ein getreuer Auszug aus dem gedruckten Buch des großen Grimoir, mit Hinweglassung der unnützen

und leichtfertigen Stellen. So ein frommer Priester, dem Gott Einsicht und Gnade zuwendet, dieses Buch in seine Hand bekommen sollte, so wird er in der oben angezeigten Form den bösen Geist zur Unterschrift zwingen, und er wird in den Stand gesetzt seyn, weilen Menschen hülfreich beizuspringen.

Wenn der Priester tauf, soll er an drei Stellen des Buches die Ecken mit dem Chrysam bestreichen und einbiegen, damit man sie mit den Händen nicht berühre, sie deshalb zur größern Vorsicht auch mit Oblaten bekleben, während dem die Messe gelesen wird, sowohl zum Bannen als zum Beschwören, wie hier das Nachfolgende zu vergleichen ist.

Erstens muß, bevor das dreitägige Fasten bei Wasser und Brod beginnt, die Messe über dieses Buch zu Ehren der h. Dreifaltigkeit gelesen werden, dann tauf der Priester.

Zuvor muß von ihm das abgezeichnete Pentacolum

gerichtet werden. Zum Sprengen des Weihwassers bedient er sich des Tausend-goldenkrauts.

Wie man die Luftgeister citirt, ist vorne gezeigt. Dann ist es auch gut, eine h. Messe zum h. Geist zu lesen. In der folgenden Nacht fängt der Priester mit der Zwangsmesse an, und die Gebete, wie sie hier in lateinischer Sprache beigelegt sind. Dann die Beschwörung zur Meß mit Anwendung des Gebets, dann die andern Beschwörungen zeigen, wie sich der Geist zu unterschreiben hat, wenn ihn der Pastor zum Gehorsam brachte, Ehe der Geist entlassen wird, gebe man ihm etwas für seine Mühe (!) Der Priester lese die Zwangsmesse mehrere Nächte, bis endlich der Geist erscheint. Dann rede er mit dem Geist, wie der Herr mit seinem Diener, unerschrocken und fest, denn er kann ihm kein Leid zutügen. Ermahnt wird, das Büchlein mehrmals durchzulesen, daß ja in der Anordnung kein fehler

mit unterlaufe.

Laudetur Jesus Christus!

Missa conjuratoria.

Seprantia (?) dure (?) sacerdos priusquam incipit missam praecise in nomine sancti Spimeindiridull (?) simitalis (?) patris, filii et sancti Spiritus eyonn (?) vera catholica Apostolica et sancta Romana Ecclesia cite ordinatus et consecratus perte (?) pote (?) staleun (?) quam lunide (?) cite habeo conjuro te et adjuro zezomee (?) et zhedunrorem (?) principem Arat (?) Semper vim et potestatem hujus sanctissime misrellossrily (?) et permenta (?) dominii novi Jesu Christi quem alton (?) gio (?) et mene (?) quotidie et in cerreniter (?) Imolalm (?) et per invincibilem juctucem (?) in gerorum (?) quill (?) conclunce (?) cuipat (?) Serpentis Dei genitricem Mariam et per suam artem et post † parum jlibatam (?) niginitulcem (?) oper (?) duam (?) poriuati (?) dimam (?) intercessionem et omnium sanctorum preederim (?) novororem (?) adfoocintina (?) jam in voculorum (?)

patriarcharum sanctorum, quos duodecim archangelorum quatuor evangelistarum sanctorum tey (?) snegum (?) specinliter beatissimae virgini mirillansili (?) ariet (?) et persem crer sanctissime arrse (?) illorum et potentiam illorum quemiam (?) preni (?) pro inietatis (?) etiam Deus ipremisi (?) socc (?) cerdoti (sacerdoti) obedit etiam et ramisu (?) praesenti soleder (?) Aulim (?) jiculac (?) excudalone (?) geneneo (?) diverticulo et hoc Aerlim (?) memendo (?) obendius (?) et meo plito sertis (?) saccos (?) velperloos (?) ministros desoruntin (?) vnne (?) detemimanten (?) lecrum (?) n smbuna (?) ri nor in conanventubus (?) obtalum (?) sutetnee (?) in renva (?) nec muri obscorditec (?) vesonro (?) semplam (?) sill (?) omey (?) dolo (?) cronde (?) ct gulacice (?) gim (?) terra molirebus (?) nempe sim cum is jamelcoll (?) sorro (?) sine omiru (?) caroll (?) veedumm (?) corpori et rinnee (animae).

Es geschehe:

Coniurationes demonum





Coniurationes Demonum

¶ The binding of evil spirits dwelling within the bodies of men, as it was with holy Peter:



¶ The Gospel of Matthew.

OW when Jesus was born in Bethlehem of Iudaea in the days of Herod the King etc.

¶ The Gospel of Luke.

I n that time the angel Gabriel was sent from God unto a city etc.

¶ The Gospel of Mark.

I n that time Jesus appeared unto the twelve as they sat at meat and upbraided them with their unbelief etc.

¶ The Gospel of John.

I n the beginning was the Word, and the Word was with God, and the Word was God etc.

¶ The Gospel of Luke.

I n that time; coming down to Capernaum, a city of Galilee, Jesus taught them on the sabbath days. And they were astonished at his doctrine: for his word

was with power. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know who thou art; the Holy One of God. And Jesus rebuked him, saying Hold thy peace and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What word is this! For with power and authority he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about. A Prayer:

¶ Lord God be thou gracious in thine heart to me, for thou wishest all men to be saved, and in thine own image and likeness made thou us. Take up the prayer I lay before the face of thy goodness on behalf of thy servant, N.N., who is vexed by a demon. Grant that he reach thy mercy, by the Lord. Another Prayer:

¶ I beseech thee Lord Jesus Christ that thou shalt drag forth all the infirmities from every limb of this man: from the head; from the hair; from the beard; from the brow; from the eyes; from the ears; from the nostrils; from the mouth; from the tongue; from the teeth; from the throat; from the windpipe; from the neck; from the back; from the chest; from the breasts; from the heart; from the stomach; from the flanks; from the flesh; from the blood; from the bones; from the shins; from the feet; from the fingers; from the sole and from the marrow; from the sinews; from the quick; and from all the join-

ery of the limbs of him. Heed me, a most miserable sinner, Lord Jesus Christ, thine is the power, the might, and the authority forever and ever. Amen.

¶ Exorcise thee, unclean spirit, in the name of God the Almighty Father, and in the name of Jesus Christ his son, and by the power of the Holy Ghost, to depart from this servant of God, N.N. Evil-tongued devil, he himself commandeth thee, who walked with dry feet upon the sea and stretched his right hand out to Peter as he sunk, who made open the eyes of the blind child, and who after four days made Lazarus to arise from the tomb.

¶ Evil-tongued devil, raise thyself and acknowledge thy purpose and pay homage to the living and true God; pay homage to Jesus Christ his son and to the vindicating Holy Ghost and depart from this servant of God, N.N., by this holy sign of the cross which we place upon his brow; Evil-tongued devil, dare never to pollute, nor presume ye to persist within him. Go forth from him, Satan: and deliver this place to the vindicating Holy Spirit. Go forth, unclean spirit from this work of God. A Prayer:

¶ God of the angels; God of the archangels; God of the Apostles; God of the martyrs; God of the confessors; God of the virgins; God father of our Lord Jesus Christ, I call upon thy holy name and I beseech humbly for the mercy of thy glorious majesty to deem to stand forth as my ally against this most wicked spirit, so that wheresoever he concealeth himself, he will hear thy name and swiftly go forth and depart. he commandeth thee, evil-tongued devil,

who commanded the winds, the sea and the tempests. He commandeth thee, evil-tongued devil, who beheld thee plunge from the highest of the heavens into the depths of the earth. He commandeth thee, evil-tongued devil, who beheld thee return whence thou came. Heed therefore, Satan; thou art conquered; fear. Thou art cast down; depart. Thou art bound by oaths in the name of our Lord Jesus Christ. Therefore thou, most wicked spirit, art the enemy of the race of men; receiver of death; thwarter of justice; root of evils; wellspring of corruption; seducer of men; persecutor of the nations; agent of hatred; song of discord; seed of avarice; inspiration of agonies; master of demons who standeth and defieth though thou knowest that he hast laid thy powers low. Thou art false; thou knowest he who was burnt in Isaac's place, who in Joseph's place was sold in slavery. By this sign he died and in this name he was crucified. Thou knowest thou art divided from him; Depart in the name of the Father and the Son and the Holy Ghost: and deliver over this place to the Holy Ghost. By this sign of the cross of our Lord Jesus Christ who shall come to judge the living, the dead, and the age by fire.

¶ He commences the services over those who are vexed by the demons. Firstly the Dominus Vobiscum is spoken. Then Cum Spiritum Tuo. The beginning of the holy Gospel According to John. Glory to you, et cetera. In the beginning was the Word. Likewise a portion of the Gospel According to Mark. And Jesus said et cetera; Go ye into all the world and preach

the Gospel, et cetera. And afterwards is a Pater Noster and an Ave Maria said. This prayer follows:

Lord Holy Father Almighty who begat for thy self before all ages a coeternal son, a son of like substance: with the Holy Ghost, who arose from the same Son, Thou created the heavens, the earth and all things, seen and unseen. My knees are bent here to pray to thee: I worship thee, I praise thee, I glorify thee and bless thee; and entreat that thou be gentle to this most pitiable sinner and not despise him whom thine own hands wrought, but save and deliver him with thine holy name. Standing upon the feet, the Gloria in Excelsis is spoken. A prayer:

Lord Jesus Christ, son of the living God, thou art the truth and the light; thou art the first image and eternal life; to thee with thine father and the Holy Ghost is equal honor and like glory and coeternal dominion. My knees are bent here to pray to thee: I worship thee, I praise thee, I bless thee, and I glorify thee; and I beseech thee to suffer not this thine servant to be lost, but with the grace of thy mercy save and deliver him whom thou digned to redeem with thine own precious blood. Here is a Credo spoken. A prayer:

Lord Holy Father God Almighty, thou standest forth like unto the substance, like unto the eternity, and like unto the quality of the Father and the Son; thou proceedest from them unerringly, and manifested thyself above our same Lord Jesus Christ in the form of a dove. And thou did descend upon the Apostles in tongues of flame. My knees are bent

here to pray to thee: I worship thee, I praise thee, I bless thee, I glorify thee: I entreat thee to wholly drive from this thy servant the shadows of the night and sin and falsehood; and kindle thou in him the light of thy mercy and the fire of thy sweetest and most holy love.

Lord Jesus Christ, son of the most glorious Mary, virgin forever, I invoke thee by thy holy birth; Lord Jesus Christ, by the manger in which thou did lay, have mercy on this man. Lord Jesus Christ, by thy baptism and thy holy fast, have mercy on this man. Lord Jesus Christ, by thy holy cross and passion, have mercy on this man. Lord Jesus Christ, by thy holy elect, have mercy on this man. Lord Jesus Christ, by the thorns of thy crown, have mercy on this man. Lord Jesus Christ, by thy fifty lashes, have mercy on this man. Lord Jesus Christ, by the blows and the vinegar stirred with bile, have mercy on this man. Lord Jesus Christ, by thy holy blood and the waters which poured from thy side, have mercy on this man. Lord Jesus Christ, by thy holy resurrection, have mercy on this man. Lord Jesus Christ, by thy holy ascension, have mercy on this man. Lord Jesus Christ, by the vindicating Holy Ghost, have mercy on this man. Lord Jesus Christ, by thy coming judgment, have mercy on this man. Lord Jesus Christ, by thy majesty, have mercy on this man. Lord Jesus Christ, by the glory of thy kingdom, have mercy on this man. Lord Jesus Christ, be thou merciful to this man and free him from his sins and his enemies seen and unseen; and bestow upon him a portion in

life eternal with thy holy saints. Amen. In the name of the Father, the Son and the Holy Ghost. Amen. A Psalm:

Plead my cause, O Lord, with them that strive with me: Fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear and stop the way against them that persecute me; Say unto my soul, I am thy salvation. (35:1-3.) Glory to the Father and the Son and the Holy Ghost. So it was in the beginning, etc. A Prayer:

Q God, who through thine only begotten son gathered the faithful people unto thyself and shut away the damnation of the devil: we beg you to drive out from thy servant N.N. the deceptions and devices that are the devil's. And sustain him untouched through all of the assaults thereof. By our same Lord Christ. A Prayer:

Q God of heaven; God of the angels; God of the arch-angels; God of the prophets; God of the virgins; God who holds the power to bestow life after death, rest after labor; indeed, there is neither one above thee, Lord, nor another creator of the heavens and the earth, for thou art the king and thine kingdom shall be without limitation. With humility I beseech your majesty and glory so that thou shall deem to liberate this your servant from the unclean spirits. By our Lord. Remember; how art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven,

I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the North: I will ascend above the heights of the clouds; I will be like the most high. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and considering thee, saying, Is this the man that made the earth to tremble, that did shake the kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil-doers shall never be renowned. Prepare the slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts. A Prayer:

And he came down with them, and stood in the plain, and the company of his disciples and a great multitude of people out of all Judeae and Jerusalem and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits, and they were healed. And the whole multitude sought

to touch him: for there went virtue out of him, and healed them all. A Prayer:

Deliver me from mine enemies, Lord: I fled to thee; teach me to do thine will, for thou art my God. We beg that thou, Lord, shalt accept with indulgence the gift of our humility that we bring before thee on the behalf of thy servant's petition: Loving One, be thou as a bar between him and the oppression of the Evil One, the devices and all the power thereof; by our Lord. A Prayer:

Lord God of might, take up the prayers which I offer up to thee on the behalf of thy servant and cast out thy enemies and adversaries, Satan and all his vassal demons, so that they will hold no longer the power over this thy servant, N.N., of vexing, tiring, or riding him, nor of abiding within him, for he has placed his trust in thee, Lord, and is not confounded; Indeed, by thy justice and might, release him. A Prayer:

Eternal God, thou art the God of Abraham; the God of Isaac; the God of Jacob; the God of Moses and of Aaron; the God of Tobias and of Eli, Lord forever and ever, we entreat thee, command thou thy servant to be freed from the trials and vexations of the demons: for from the beginning the unclean spirits have always been deceitful and never stood within the truth, but persevered always in the wickedness of iniquity and pride, vanity, jealousy and greed, and they harass thy servant with various amazements. Therefore command thou thy loving angels to lay those evil enemies low, so that the ter-

rible serpents, even unto the oldest, shall sink into a languor, and with them all of their companions. Mayest thou strike them down, as thou with anger and fury struck down Sodom and Gomorra. Thus drive these enemies and thine adversaries back to nothing. Because they pitiously harass this man before us, thy servant, and strive over his body, command them to mount their damnation, so that no more shall they be able to conceal themselves inside the body that they created not; nor to hold power in his soul, that thou, divine One, poured forth. Nor may their evil keep some power in any of his vestments or clothes, in the joinery of his limbs or in the body which thou, Lord, made from the dust of the ground; thou fashioned his bones and sinews, thou bestowed the spirit; And therefore by the honor of thy name and thy Son's, our Lord Jesus Christ, and by the might of the Holy Ghost and of the most holy cross, let the demons be driven from the body and spirit of thy servant and proceed into the houses of punishment that thou hast prepared for them. For thou art unmatched by gold, Lord, nor by silver, nor by precious gemstones, but by the most holy body and thine blood; by thine passion thou redeemed us, Jesus Christ, savior of the world that is the majesty praised by the angels. A Prayer:

¶ A crowd of the sick and those who were vexed by unclean spirits came to him because there sent virtue out of him, and he healed them all. A Prayer:

¶ May this heavenly bread which we took, Lord, both grant us mercy and safeguard thy servant from

the mockeries of the Old Enemy. By the Lord. A Prayer:

¶ Almighty God, thou art the healing goodness forever: Listen to our entreaties on the behalf of thy servant and give to him true humility, true penitence and integrity and make him to abandon the empty rites of the devil and his apostate angels, and deem thou to release this man, thy servant, N.N., from their power as thou released Adam from hell; Peter from prison; Paul from chains; Susanna from false accusations; Lucia from the brothel; Ye who commanded the paralytic to carry his cot and walk; Lazarus to rise from the tomb; the Israelites to cross through the middle of the sea; Jonah from the belly of the whale; The three children of Israel from the furnace of burning fire; Daniel from the den of lions; David from the hateful sword; Thou rescued Mary Magdelene from the seven demons; Wherefore, Lord, deem thou to release thy servant, N.N., from the persecutors of old. We pray and beg thee, Lord Almighty God, that the iniquitous spirits may no more hold power over thy servant. And the peace of our Lord Jesus Christ through whom we were redeemed that we need fear no evil, for he is himself with us. By the power of the same. After, the beginning of the Holy Gospel according to John is spoken, Glory to thee, Lord; In the beginning was the Word, etc. Psalm 54; God, in thy name. Psalm 11; O Lord my God in thee do I put my trust. Psalm 52; Why boastest thou thyself in mischief, O mighty man? With rejoicings and prayers God shall see to

his own. Afterwards this binding is spoken:

I bind thee devil by the Father and the Son and the Holy Ghost, and by the patriarchs and the prophets; the Apostles and Evangelists; the martyrs and confessors and virgins and all the saints of God, the women and men thereof, who everyday, forever and ever praise the King of kings, and glorify him that sitteth upon the throne. And by our Lord Jesus Christ I bind thee to depart from this servant of God, N.N. I bind thee devil by our Lord Jesus Christ's passion which he received for the generations of men; depart from this servant of God, N.N. I bind thee devil by the holy cross from which our Lord Jesus Christ was hung; depart from this servant of God, N.N.; be not able to conceal thyself in his body, nor in his limbs, nor in his head. I bind thee devil by the nails of our Lord Jesus Christ with which his hands and even his feet were pinned to the cross; depart from this servant of God, N.N.; be not able to conceal thyself in his mouth nor in his head. I bind thee devil by the lance that was Longinus' with which he punctured the side of our Lord Jesus Christ and from which poured forth the blood and water; be not able to conceal thyself in his throat, neither in his tongue, nor under his tongue, nor in any of his limbs. I bind thee devil by the death and the tomb of Christ, out of which he rose again on the third day from the dead; be not able to conceal thyself in his bowels, neither in his innards. I bind thee devil by the resurrection of our Lord Jesus Christ during which he appeared before his disciples saying, It is I, fear not, and he

instructed them saying, Go Ye into all the world and preach the Gospel unto every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned. (Mark 15:16-17.) By these aforementioned words I bind thee and remonstrate thee to depart from this servant of God, N.N. I bind thee devil by the vindicating Holy Ghost, the most high, whom our Lord Jesus Christ entrusted to his disciples in fiery tongues; depart from this servant of God, N.N.; and no more return nor cause to return any demon upon him: As God divided the heavens from the earth, the truth from the lie, the good from the evil, the sweet from the bitter, so be thee divided from this servant of God, and no more hold the power to draw unto him nor lie down within him nor ride him during the day, nor during the night, nor to fornicate, nor froth, nor raise up a woe at any hour, neither at the moment when he standeth, neither when he walketh, neither when he sleepeth, neither when he sleepeth not, nor on any account, neither while eating, nor drinking, nor while doing any manner of work. Nor art thou able to work some evil against this servant of God: nor betray him through some revealment to any living person on the earth, nor strike him down: neither to make him struck, nor be thou able to hound him with any evil, nor be thou able to deliver a woe unto any person. Neither art thou able to summon to thine aid any unclean spirit; nor stand over this servant of God, even to destroy and pollute him. I bind thee devil unclean spirit, by God the Almighty Father, by Jesus Christ

his only begotten son, by the most high and vindicating Ghost, by the Twelve Apostles and by the four Evangelist and by the twelve prophets, and by the twenty-four elders, I bind thee; and by all the prayers of the saints that every day and always, throughout the day and throughout the night are praising and glorifying God the king forever and ever. Amen. I bind thee devil by the four divisions of the world so that thou shalt surrender and yield this place in which thou abideth and get thee hence, never again to return to this man here, nor to some other person; but depart with the other unclean spirits; And yield this place and get thee whither I bid thee to go. And as wax floweth before a flame's countenance and sinners perish before the countenance of God, thus mayest thou flee and be brought to nothing, as salt dissolved within water.

¶ Another Binding:

I bind thee devil by holy Michael, by holy Gabriel, by holy Raphael, and by holy Uziel; and by all the angels and archangels; and by the nine choruses of angels and all the Virtues of the heavens, the Principalities and Powers, the Thrones and Dominions, Cherubim and Seraphim, worshipful of God the Father and always praising him and glorifying him forever and ever. Amen.

¶ Another Binding:

I bind thee devil by all the saints of the Old Testament who abide in Paradise and in the glory of God the Almighty Father: and by the glorious Virgin Mary who was a virgin before her travail, dur-

ing her travail, and after her travail: indeed she conceived our Lord Jesus Christ the savior and redeemer of the world: and by all the holy saints and Patriarchs; the Apostles and Evangelists, martyrs, confessors, doctors of the Church and virgins and all the might of God. I bind thee so that thou shalt have not power nor leave to keep the body of this servant of God, N.N., for God made him after his own likeness: nor shall Satan & Beelzebub hide thee. On the day of judgment penalties and torments shall gather together to dwell over thee: On the everlasting day together with all thy company and wicked angels hasten thou to the mark, and as an oven burning in the earth, be thou damned inside throughout the never-ending ages forever and ever. Amen.

✠ Finis ✠



AN EXAMINATION OF THE EDITIONS OF
THE GRIMOIRE OF POPE HONORIUS

FOR THE purposes of this inquiry I have only examined the text body of *The Grimoire of Pope Honorius* proper in the editions which I've outlined, as the appended materials are completely unrelated to the Grimoire itself. The serious student is encouraged to access and study the books themselves if my approach is deemed inadequate. The major difference between the two earliest editions of this work is the changing of the names of some of the spirits employed by the operator of the work. It is my hope that this exploration into the various editions of this grimoire will better delineate the singularity of the text which was chosen for translation in the book which you now hold in your hands.

At. 1670, French edition.

[*within a double-rule border:*] GREMOIRE | DU
PAPE HONORIUS | AVEC UN RECUEIL | DES
PLUS RARES | SECRETS | [*kaballistic device*] | A

ROME | [double rule] | M DC LXX |

Collation: (5 1/16 x 2 5/8) 69 leaves, pp. i-iv 1-50, 50-125, 126-132, 133.

Contents: Hebraic inscription ("אֲדֹנָי ה' שְׁמִי") in black ink p. i; hand-drawn FRONTISPIECE by Eliphas Levi p. iii; TITLE p. iv; page facing verso (pg. 10) blank; TABLE 126-132.

Binding: Black boards. White end-papers; fore and bottom edges uncut.

Notes: This copy of *The Grimoire of Pope Honorius* is unique in that it was from the personal library of Eliphas Levi and contains marginalia and notes by him throughout. Illustrations and notations made by him have been delineated in the relevant sections. The language & content of this 1670 edition appears to be later than the main text translated for publication in this book and, while it was passed over for translation at this time, we did use it for reference in all phases of preparing the present edition for publication.

Overview of Contents:

I. *Constitutions du Pape Honorius le Grand.* Text begins: "Le Saint-Siège Apostolique, à qui les clefs du royaume des Cieux ont été données, par ces paroles de J.-C." pp. 1-5.

II. *Orison.* Text begins: "Mon Seigneur Jésus-

Christ, Fils de Dieu vivant, qui pour le salut de tous les hommes [...]" pp. 5-10.

III. Leaf facing page 11 gives nine inscriptions to be engraved during the implementation of the book's instructions.

IV. *Orison.* Text begins: "Jésus-Christ, Rédempteur des hommes, qui étent l'Agneau sans tache, avez été immolé pour le salut du genre humain [...]" pp. 11-14.

V. Leaf facing page 12 is smaller (4 x 2 1/2) than the rest of the pages. It gives three kaballistic illustrations.

VI. Leaf facing page 13 is on the opposite side of the page described in v. and gives four kaballistic illustrations.

VII. *En l'honneur de la très-sainte et très-august Trinité; le Père, le Fils et le Saint-Esprit. Ainsi soit-il.* Text begins: *Les soixante-douze sacres noms de Dieu, Trinitas, Sother, Messias, Emmanuel [...]* pp. 14-15.

VIII. Leaf facing page 15 is smaller than the rest of the pages (4 5/8 x 2 1/2) and depicts four kaballistic illustrations designated by the text as *Le [...] trois petits pentacles de Salomon, et celui de l'évangile de St-Jean.*

IX. *Initium sancti Evangelii, secundum Joannem, gloria tibi, Domine.* Begins: "In principio erat verbum, et verbum erat apud Deum [...]" pp. 15-17.

XI. *Conjuration universelle.* Text begins: "Ego N. conjuro te N. per Deum vivum, per Deum verum, per Deum sanctum et regnantem, qui ex nihil cælum et

terrum [...]” pp. 17-19.

xii. *Conjuration*. Text begins: *Moi N. je fe conjure esprit N. au nom du grand Dieu vivant [...]* pp. 19-20

xiii. *A.P.* Text begins: “*Quid tardatis, quid facitis? praeperate vos, obedite praeceptorum vestro [...]*” pp. 20-21.

xiv. Between pgs. 20-21 are four pages of kabalistic illustrations. The first page gives the magic Circle and Triangle of evocation, drawn in black ink. This illustration, to the best of my knowledge, is not present in any other editions of this work. Below the circle three human feet are depicted. The second page gives an alternate circle (as two overlapping circles) which is commonly given in other editions. This version, however, pictures a triangle beset with four circles (drawn in red) and a brazier within this triangle. The next page shows a pentagram set within a circle and each point of it marked with one letter of the Hebrew word “יהוה” (Jeshua). In the center of the pentagram is an eye. The circle has the Latin phrase “In eo qui me confortat omnia possum” going around the circumference of it. The other illustration on this page is a kabalistic diagram. The next page depicts a Star of David (drawn in black) with the names of four saints written in the lateral points. Above the Star is the following handwriting: [written in red:] le cachet du livre | IMRI | [within a single-rule border:] 21 | —Quis ut Deus? | —Frater Domini | [and below the Star, in red:] —Quis angelus ductor | tuus | —Hermes sanctus. | queru tuo o ea & Julianus | [below the border, also in red:] Bohas a dit:

ne timeas | Jakim de doumet à Mohas.

xv. *Conjuration de Livre*. Text begins: “*Je te conjure, Livre, d’être utile et profitable [...]*” pg. 22.

xvi. *Il faut dire se suit avant le signe du Livre*. Text begins: “*Je vous conjure et ordonne, Esprits, tous et autant que vous êtes [...]*” pp. 22-24.

xvii. *Conjuration des Démons*. Text begins: “*Au nom du Pere, et du Fils, et du Saint-Esprit: Alerte, venez tous Esprits [...]*” pp. 24-25.

xviii. *Figure du cercle et de ce qui le concerne*. Text begins: “*Les cercles se doivent faire avec du charbon, ou de l’eau bénite aspergée, avec du bois de la croix [...]*” pg. 25.

xix. *Ce qu’il faut dire en composant les cercles*. Text begins: “*Seigneur, on a recours a votre vertu; Seigneur, confirmez cet ouvrage [...]*” pp. 25-27.

xx. Leaf facing page 26 is an illustration depicting a hand holding the top of a grotesque decapitated head above a cross entwined by a serpent. Below this image is a serpent with a head on each end (possibly the αἰαθοδαμνος of Grecian mythology) extending in opposite directions over a circle. At the bottom of the illustration is written “figure relative au grand | exorcisme” with the handwritten note “page 84”, relating the image to the text segment titled “Le grand exorcisme pour deposseder [...]” pp. 24-25.

xxi. Leaf facing page 27 is an illustration of the *Grand Pentacle de Salomon* with the phrase [written in red:] “Scire ✕ Velle ✕ Acidere | TACERE.” (“Know ✕ Will ✕ Dare ✕ KEEP SILENT.”) below it.

xxii. *Pour les renvoyer, il faut montrer le Pantacle de Salomon, prenouvant ce qui suit.* Text begins: "Voila votre sentence qui vous defend d'être rebelles à nos volontés [...]" pp. 27-28.

xxiii. *Conjuration au Roi de l'Orient.* Text begins "Je te conjure et invoque, o puissant Magoa [...]" (and goes on to name the following spirits; *Massagel, Asiel, Satiel, Arduel & Acorib.*) pp. 28-29.

xxiv. *Conjuration au Roi du Midi.* Text begins "O Egym! grand roi du Midi, je te conjure et invoque par les très-haut et saints noms de Dieu [...]" (and goes on to name the following spirits; *ffadal, Aastraché.*) pg. 29.

xxv. *Conjuration au Roi d'Occident.* Text begins "O Roi Bayemon! [...]" (and goes on to name the following spirits; *Passiell, Rosus.*) pg. 29.

xxvi. *Conjuration au Roi du Septentrion.* Text begins "O Roi Amaymon! [...]" (and goes on to name the following spirits; *Madael, Laual, Bamulhar, Belem, Ramat, Sechiell, Barachiell, &c.*) pp. 30-34.

xxvii. *Conjuration pour chaque jour de la semaine.* Text begins "Pour le lundi à Lucifer. Cette expérience se fait souvent depuis onze heures jusqu'à [...]" pg. 35.

xxviii. *Conjuration du Lundi à Lucifer.* Text begins "Je te conjure, Lucifer, par le Dieu vivant, par le Dieu vivant [...]" pp. 36-37.

xxix. *Pour le Mardi à Nambroth.* Text Begins "Cette expérience se fait la nuit, depuis neuf heures jusqu'à dix [...]" pg. 37.

xxx. *Conjuration.* Text begins "Je te conjure Nambroth, et te commande par tous les noms, par lesquels tu peux être contraint et lié [...]" pp. 37-38.

xxx. *Pour le Mercredi à Astaroth.* Text begins "Cette expérience se fait la nuit, depuis dix heures jusqu'à onze [...]" pg. 38.

xxxii. *Conjuration.* Text begins "Je te conjure, Astaroth, mechant esprit, par les paroles et vertus de Dieu [...]" pp. 39-40.

xxxiii. *Conjuration.* Text begins "Je te conjure, Acham, par l'image et ressemblance de J. C. Notre-Seigneur [...]" pg. 41.

xxxiv. *Pour le Vendredi à Bachet.* Text begins "Cette expérience se fait la nuit, depuis neuf heures jusqu'à douze [...]" pg. 41.

xxxv. *Conjuration.* Text begins "Je te conjure, Bechet [...]" pg. 42.

xxxvi. *Pour le Samedi à Nabam.* Text begins "Cette expérience se fait la nuit, depuis onze heures jusqu'à douze [...]" pp. 42-43.

xxxvii. *Conjuration.* Text begins "Je te conjure, Nabam, au nom de Satan, au nom de Béelezebub, au nom d'Astaroth [...]" pp. 43-44.

xxxviii. *Pour le Dimanche à Aquiel.* Text begins "Cette expérience se fait la nuit, depuis onze heures jusqu'à une [...]" pg. 44.

xxxix. *Conjuration.* Text begins "Je te conjure, Aquiel par tous les noms écrits dans ce livre [...]" pg. 45.

xl. *Conjuration tres-forte pour tous les jours et à toute heure, tant de jour que de nuit, pour les trésors cachés [...]* Text begins "Je vous commande, démons, qui résidez en ces lieux, ou en quelque partie du monde [...]" (and ends with the handwritten note) "ici finit la gremoire d'Honorius." pp. 45-50.

XL1. Leaf facing page 50 is a cryptic kaballistic illustration.

XLII. Leaf facing page 51 is a kaballistic illustration. A handwritten note at the top of it reads [*written in black*:] "qui diabolus vocat ipse | pater [?] est diaboli—" below this inscription is the Hebrew "tetragrammaton" (יהוה) [*written in red*] inscribed upside down. Below this is a kaballistic illustration with the words [*written in black*:] "Diabolus Mendax est et Pater ejus Q.E.D.P.E.D." and below that, a handwritten note [*written in red*] reading "nomini Diaboli est | inverso et Subversio | nominis Dei | Et corpus diaboli est | umbra corporis Dei."

A2. 1760, French edition.

[*within a double-rule border*:] GRIMOIRE | DU | PAPE HONORIUS, | AVEC UN RECUEIL | DES PLUS RARES SECRETS. | [*kaballistic device*] | [*single rule*] | A ROME (1760) |

Collation: 74 leaves, pp. i-xxv, 1-103, 104-106, 107-115, 116-123.

Contents: No quarter-title, pp. iii-iv vii-ix, xi, xiii-xiv, xii, xiv, xv, xx, xxii-xxiii are blank. Woodcut [?] FRONTISPIECE "Garde pour les moutons" p. ii; TITLE p. iii; TABLE 104-106, APPENDICES 107-115, 116-123.

Binding: Black boards. White end-papers; all edges cut.

Notes: I examined the copy of this edition which was acquired by the British Library on July 19, 1977. Although the title page gives the date 1760, the British Library dates the actual printing of the book at 1810. The contents of this edition appear to be the basis for Arthur Edward Waite's exposition of *The Grimoire of Pope Honorius* in his *Book of Black Magic & Of Pacts* (London, 1898).

Overview of Contents:

I. Pages following the title-page and preceding the text body of the work are a gallery of the illustrations referred to in the book itself. The frontispiece is intended to act as figure 1 and thus the first numerated illustration is figure 2, a *coq noir* or black hen, referred to in the initial *Orison* in the text proper. Although similar illustrations appear in other grimoires, (notably, *Le Poule Noire*), this illustration is, as far as I know, exclusive to this edition of this work. Figure 24 is a frontispiece to the "Constitution du Pape Honorius le Grand" and is an illustration of the apparition of Saint Geneviève. (Saint Geneviève, circa 422-c. 500, is the patron saint of Paris, and was born in nearby Nanterre, France.)

II. *Constitution du Pape Honorius le Grand*. Text begins "Le St. Siège apostolique, à qui les clefs du royaume de Cieux ont été données par ces paroles de J.-C. à St Pierre: Je te donne les clefs du royaume des cieux; à toi seul puissance de commander au prince des ténèbres et à ses anges [...]" pp. 3-7.

III. *Orison*. Text begins "Mon Seigneur Jésus-

Christ, fils du Dieu vivant [...] pp. 7-12.

iv. *Orison*. Text begins "*Jésus-Christ, rédempteur des hommes, qui étant l'agneau sans tache, avez été immolé pour le salut du genre humain [...]*" pp. 12-15.

v. *En l'honneur des la très-sainte et très-auguste Trinité; le Père, le Fils et le Saint-Esprit. Ainsi soit-il*. Text begins "*Les soixante-douze sacrés noms de Dieu, Trinitas, Sother, Messias, Emmanuel [...]*" pp. 15-18.

vi. *Conjuration universelle*. Text begins "*Ego N. conjuro te N. per Deum vivum, per Deum verum, per Deum sanctum et regnantem [...]*" pp. 15-18.

vii. *A.P.* Text begins: "*Quid tardatis, quid moramini, quid facitis? preparate vos, obedite praeceptoribus vestris [...]*" pg. 21.

viii. *L.Q.L.F.A.P.* Text begins: "*Voici le pantacle de Salomon, qui j'ai apporté à présence, et te fais commandement, de la part du grand Dieu Adonay [...]*" pp. 21-22.

ix. *Renvoi*. Text follows: "*Ite in pace ad loca vestra et pax sit inter vos, et vos parati sitis venire vocati. In nomine Patris, et Filii, et Spiritus sancti. Amen.*" pg. 22.

x. *Act. D.G.* Text follows: "*Laus, honor, gloria benedicto sit sedenti super thronum et viventi in seculum seculorum. Amen.*" pg. 22.

xi. *Conjuration du livre*. Text begins: "*Je te conjure, Livre, d'être utile et profitable à tous ceux qui te bront [?] pour la réussite de leurs affaires [...]*" pg. 22.

xii. *Il faut dire ce qui suit avant le signe du Livre*. Text begins: "*Je vous conjure et ordonne, Esprits, tous et autant que vous êtes, de recevoir ce livre en bonne part*

[...]" pp. 23-24.

xiii. *Conjuration des demons*. Text begins: "*Au nom du Père, et du Fils, et du St.-Esprit: Alerte, venez tous Esprits Parla vertu et le pouvoir votre Roi [...]*" pp. 24-25.

xiv. *Après ces conjurations, vous ordonnerez d'apposer le cachet*. Text begins: "*Les cercles se doivent faire avec du charbon ou de l'eau bénite aspergée avec du bois de la croix bénite [...]*" pg. 25.

xv. *Ce qu'il faut dire en composant les cercles*. Text begins: "*Seigneur on a recours à votre vertu; Seigneur, confirmez cet ouvrage, ce qui est opéré en nous [...]*" pp. 25-26.

xvi. *Pour les renvoyer, il faut montrer le Pantacle de Salomon prononçant ce qui suit*. Text begins: "*Voilà votre sentence qui vous défend d'être rebelles à nos volontés [...]*" pp. 27-28.

xvii. *Conjuration au roi de l'Orient*. Text begins "*Je te conjure et invoque, Ô puissant Magoa [...]*" (and goes on to name the following spirits; *Massagel, Asiel, Satiel, Arduel & Acorib*.) pp. 28-29.

xviii. *Conjuration au roi du Midi*. Text begins "*O Egym, grand roi du Midi, je te conjure et invoque par les très-hauts et saints noms de Dieu [...]*" (and goes on to name the following spirits; *fadal, Pastraché*.) pg. 29.

xix. *Conjuration au roi d'Occident*. Text begins *O Roi Bayemon!* [...] (and goes on to name the following spirits; *Passiel, Rosus*.) pg. 29.

xx. *Conjuration au Roi du Septentrion*. Text begins "*O toi [sic] Amaymon!* [...]" (and goes on to name the following spirits; *Madael, Laaval, Samulha, Belem,*

Ramat, Sethiel, Barachiel, &c.) pp. 30-34.

xxi. *Conjuration pour chaque jour de la semaine.* Text begins "Pour le lundi à Lucifer. Cette expérience se fait souvent depuis onze heures jusqu'à [...]" pg. 34.

xxii. *Conjuration du Lundi à Lucifer.* Text begins "Je te conjure, Lucifer, par le Dieu vivant, par le Dieu vrai [...]" pp. 34-36.

xxiii. *Pour le mardi à Frimost.* Text begins "Cette expérience se fait la nuit, depuis neuf heures jusqu'à dix [...]" pg. 36.

xxiv. *Conjuration.* Text begins "Je te conjure Frimost, et te commande par tous les noms, par lesquels tu peux être contraint et lié [...]" pp. 36-37.

xxv. *Pour le mercredi à Astaroth.* Text begins "Cette expérience se fait la nuit, depuis dix heures jusqu'à onze [...]" pg. 37.

xxvi. *Conjuration.* Text begins "Je te conjure, Astaroth, méchant esprit, par les paroles et vertus de Dieu [...]" pp. 37-38.

xxvii. *Pour le mercredi à Silcharde.* Text begins "Cette expérience se fait la nuit, depuis neuf heures jusqu'à quatre [...]" pp. 38-39.

xxviii. *Conjuration.* Text begins "Je te conjure, Silcharde, par l'image et ressemblance de J. C. notre Seigneur [...]" pg. 39.

xxix. *Pour le vendredi à Bechard.* Text begins "Cette expérience se fait la nuit, depuis neuf heures jusqu'à douze [...]" pp. 39-40.

xxx. *Conjuration.* Text begins "Je te conjure, Béchard [...]" pg. 40.

xxxi. *Pour le Samedi à Guland.* Text begins "Cette

expérience se fait la nuit, depuis onze heures jusqu'à douze [...]" pp. 40-41.

xxxii. *Conjuration.* Text begins "Je te conjure, Guland [...]" pg. 41.

xxxiii. *Pour le Dimanche à Surgat.* Text begins "Cette expérience se fait la nuit, depuis onze heures jusqu'à une [...]" pg. 42.

xxxiv. *Conjuration.* Text begins "Je te conjure, Surgat par tous les noms écrits dans ce livre [...]" pg. 42.

xxxv. *Conjuration très-forte pour tous les jours et à toute heure, tant de jour que de nuit, pour les trésors cachés [...]* Text begins "Je vous commande, démons, qui résidez en ces lieux, ou en quelque partie du monde [...]" pp. 43-47.

B1. 1924, Italian translation of 1760 French edition.

Biblioteca di Scienze Occulte | Il Grimoire | di | Papa Onorio III | [single rule] | Tratto dalla edizione di Roma | del 1760 | [single rule] | Con 23 riproduzioni di pentacoli | sigilli è cerchim magici | [kaballistic device] | ALBERTO FIDI — EDITORE | Milano — Vis Paolo da Cannobio, 29 | —1924— |

Collation: (5 1/8 x 8 3/8) 52 leaves, pp. 1-74, 75-100, 102-104.

Contents: No quarter-title, TITLE p. 1; TABLE 102-104, APPENDICES 107-115, 116-123.

Binding: Black cloth. Brown end-papers; all edges cut.

Notes: Appears to be a direct translation of the 1760 French edition.

B2. 1978, French reprint of 1670 edition.

[*within ornate border:*] GREMOIRE | DV PAPE
HONORIUS | AUEC VN RECVEIL | DES PLVS
RARES | SECRETS | [*kaballistic device*] | A ROME
| [*single rule*] | MLXLXX [*sic*]

Collation: (4 1/8 x 7 1/16) 74 leaves, pp. 1-61, 62-137, 138-144.

Contents: TITLE p. 3; TABLE 138-144.

Binding: Black boards. White end-papers; all edges uncut.

Notes: This appears to be a verbatim reprint of the original 1670 edition; although the text has been re-set, the original copyist or typesetting mistakes in the Latin are repeated here. There are a few minor differences in the illustrations given than those in the original edition. One illustration, not present in the 1670 edition, is facing page 34. It is given upside down and presents two circles with double rings, arranged vertically within a double-ruled border. The top circle has the Hebrew phrase "רת רתאותרכר : רהרה אהר" set within the two rings. Inside the

circle is a kamea, apparently based on the root Hebrew "יהוה". The inscription in and around the second circle is too corrupt to be fully elucidated. The bottom line of the text given in within the seal appears to read 'שא' in a cipher form of Hebrew. Below the two circles is the Hebrew inscription "יכסכה."