THE STEGANOGRAPHIA OF JOHANNES TRITHEMIUS

BOOK I

TRANSLATED BY

FIONA TAIT AND CHRISTOPHER UPTON

with

BOOK III

AND AN EXTRACT FROM A COMMENTARY

BY GUSTAVUS SELENUS

EDITED WITH AN INTRODUCTION

BY ADAM MCLEAN

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INTRODUCTION

By adam mclean

Johannes Trithemius (1462 - 1516) was perhaps the central figure in the evolution of the Western Esoteric Tradition. He transformed the magic of the medieval period, synthesising it into a Renaissance Esoteric Art and Science, and the formative influence of his ideas spread over all of Europe. Two of the pupils of this esoteric teacher, Henry Cornelius Agrippa and Paracelsus, took Trithemius' teachings on the relevance of esotericism out into the broad world. Agrippa revealed the spiritual dimension of Cabalistic Angel Magic, while Paracelsus restored a spiritual perspective to Alchemy, the other main esoteric discipline. Trithemius himself, as an occult teacher, shied away from working in the public sphere, but rather worked individually through initiating and inspiring his small group of chosen pupils. He sought to work in secret, as the highly respected Abbot of the Benedictine monastery at Sponheim, but his influence was profound.

Johannes Trithemius was born in 1462 at Trittenheim near Trier on the Moselle. His father Johannes Heidenberg, a vine dresser, died when he was only a year old. His mother later remarried and he was not well treated by his stepfather. When very young he had a prophetic and formative dream or vision (this is recorded by Heidel):

"When asleep a youth clad in white seemed to appear who had two writing tablets in his hands, on which were written letters, who said to him to take either of the tablets which he liked. He chose one upon which was some writing. The youth who appeared, then said to him, 'Behold God has heard your prayers and will give to thee what thou has asked, and beyond what thou has required'. He was only then a boy. Next day, thinking nothing of the vision, he was from that time desirous of learning. His parents heard him repeat next day the alphabet, the Lord's Prayer, with the Angelic Salutation, the Apostles Creed, and in one month he was able to read books of the Teutonic language. Having oppressions at home and tumultuaries, he frequented deserted places, first near Treves and afterwards near Heidelberg."
He learnt reading and the rudiments of Latin from a neighbour secretly at night. From desire of knowledge he went to Trier and later travelled to Heidelberg, where he was to meet with a mysterious stranger who instructed him in the secret sciences. While in 1482 Trithemius decided to return to his native town of Tritheim, this occult teacher informed him that on this journey he would find the key to his life. He got as far as Spongheim, a mile from Bingen, where deep snow forced him to seek shelter in the Benedictine Monastery of St. Martin. While there he decided to become a monk. In the preface to his 'Polygraphia' it is recorded that 'On February the first, 1482, he put aside the secular habit, and then in the Monastery of Spongheim put on the monastic habit under the rule of St. Benedict'. This important step for the young man, proved indeed to be the key to his being able to use his life's energies constructively.

Trithemius proved so able a monk that barely a year later he was appointed Abbot of the monastery (this is recorded in Nepachus):

"From the time of my ordination, nothing was sweeter to me than the study of the Scriptures. Fervent in the lectures and studies, a day was unhappy if I had not studied scripture. Contrary to my desire, on July 19th, our Abbot, who delighted in my studies, I, though only a youth and inexperienced was chosen Abbot at the age of 23 years two months and 20 days. I, after being so placed, continued my studies, nothing but necessity interrupting them. Indeed, I needed to study Scripture more closely, to learn so as to teach my brethren, both older and more learned. From sleep I spent many hours learning from Scripture that I might teach, preferring study to food and sleep.'

The monastery had fallen into a state of disintegration, parts of the building were in ruins, it was heavily in debt, and the monastic discipline had to a great extent broken down. The energies of the young Abbot Trithemius in a short period transformed this state of chaos into order. The monastic discipline was restored and the monks began working at various crafts, preparing parchment, copying books and adorning them with gilded initials, and worked on the land. The monastery prospered, the debts were repaid, and Trithemius began to restore the library, which had been quite extensive at an earlier period, but the indolent monks had sold many of the volumes to keep them without the need to work for their living, and when Trithemius took over as Abbot there were barely 48 volumes left in the collection. As is recorded in Nepachus:

"I sent out brethren to find additions to our library and made exchanges. Many precious volumes written on paper and parchment were gathered from various monasteries – Volumes on Astronomy, Music, Mathematics, Philosophy, Poetry, Oratory, History, Medicine and the Arts. During 23 years, with great labour, expense and diligence, about 2000 volumes written and printed in all faculties were obtained, the like of which was not to be seen in all Germany – A rare and valuable library, many volumes in Greek brought from Italy, 100 Greek Codices, also a Hebrew Bible and other codices."

This library, together with his scholarship and creative energy, gave Trithemius a degree of fame. People came from France, Italy and Germany to see this collection and to meet the great scholar. Princes and Kings, even the Emperor Maximilian I, sent emissaries to ask the advice of the Abbot of Spongheim.

Heidel includes the following description of Trithemius:

"He was of elegant appearance, placid in speech, of a sweet nature, humane, modest, desirous of admiring and loving all men, of a good heart, prudent, merciful, humble, with many great natural gifts. Truly religious, merciful when the occasion was suitable. In his rule there was a certain majesty of expression, yet a humane sympathy. He had a contempt of riches and did not see the need to vindicate himself from criticism – 'I do not doubt that it is God in heaven, who sees all injustice, who will vindicate and pardon those who suffer without cause'. He had moreover a contempt for fame or for praise. Pity, charity, zeal for the honour of God and for the souls of men, justice, temperance, and all he wrote, said or did has the odour of virtue."

For some 23 years he held his position as Abbot of Spongheim and must have met with many people who visited the great library. Outwardly an Abbot of the Benedictine Order, Trithemius, however, was also an alchemist, a anatomist, an astrologer, and he was theosopher, and he studied in a knowledge of the vast body of wisdom in the Western Occult Tradition. He sought the spiritual within this tradition to refashion it into a form suitable for the age. All around him in Italy and in Germany, the Renaissance of Art and Culture was flowering. Trithemius sought a Renaissance of esoterics. He had acquired knowledge, he had acquired manuscripts into his collection, and he looked for pupils who could take this knowledge out into the world. Thus there came to him his two most famous students – Agrippa and Paracelsus.

Agrippa, it seems, was given the task of making available to the broader public, a knowledge of the spiritual content of Ceremonial Magic. Up till that time ceremonial magic was contained in the fearful 'Grimoires or books of conjugation which were so misunderstood. Trithemius must have noted the distorted views of magical practices perpetuated by the Dominicans Sprenger and Wimper in the 'Malleus Maleficarum' published in 1485, and wished to reveal the profound spiritual wisdom that was in fact contained in the grimoires of Western occultism. Trithemius gave Agrippa access to a spiritual interpretation of a Cabalistic Angel Magic, and this was codified by Agrippa in his 'De Occulta Philosophia', the Three Books of Occult Philosophy, which was circulated in manuscript from around 1510. (Francis Yates in her 'Occult Philosophy in the Elizabethan Age' suggests that Albrecht Dürer had access to a manuscript of Agrippa's work as inspiration for his famous engraving 'Melancholia 1'). In 1509-10 Agrippa visited Trithemius, and acquired the first manuscript version of De Occulta Philosophia, dedicated to Trithemius. (This version, now in the University-bibliothek Wrburg, Ms. M.ch.q.30., reproduced in facsimile as one of the appendices to K.A.Nowotny's edition of De Occulta Philosophia, Graz 1967.) This differs somewhat from the printed version, published at Antwerp in 1533. Agrippa's view of magic in De Occulta Philosophia is
entirely positive, and one sees him as a reformer of the tradition seeking the spiritual parameters of the Magical work. Behind Agrippa we see the influence of Trithemius.

Paracelsus was inspired by Trithemius to spiritualise the esoteric discipline of Alchemy. With his charismatic personality and strongly voiced views, Paracelsus revitalised the Alchemy of the time, pointing always to its spiritual dimension, and asking people not to seek the material/gold, but the spiritual gold contained in this discipline. This spiritual gold was, in part, the preparation of vital medicines, as Paracelsus used alchemy as a means of healing. He was a grand reformer of the tradition, and like Agrippa was inspired by his great teacher Trithemius.

Johannes Reuchlin (1455-1522), who wrote one of the first accounts of the Cabalistic system in Latin, De Arte Cabalistica 1517, although not perhaps a student of Trithemius, certainly met with him and must have benefited by their conversations. Through his writings Reuchlin sought to make the esoteric 'tradition of the Cabala underlying the Hebrew religion available to a non-Jewish readership. He brought into the public sphere, the theory and practice of the Cabala, and in particular stressed the relevance of such ideas to Christianity—a large section of De Arte Cabalistica being devoted to a cabalistic analysis of the name of Jesus.

Trithemius has not received recognition for inspiring these and many other disciples, whose work during the early 17th century transformed esotericism into a vital living force in the outer world, and the outward renaissance of esoteric science in the late 17th and early 18th centuries, even the Rosicrucian movement, bears a great indebtedness to the quiet work of this secret adept.

As befits one who wished to work secretly, Trithemius was much pre-occupied with codes and magical alphabets, as is evidenced by his 'Steganographia' and 'Polygraphia', and it is likely that there is much encoded in his more respectable published material, for example in his Sermons and Prayers. (Caramuel in his Steganographia of 1635, provides an explanation of a prayer of Trithemius, in which it is turned into a cabalistic four-sided figure, guarded by four Hebrew expressions.)

Trithemius, however, could not keep his pre-occupations entirely secret, as he was meeting with a large number of people visiting him at Sponheim, and rumours began to circulate about his involvement in the Dark Arts. In Nepoachus he complained of the false rumours circulating:

"Unjustly, God knows, that my mind was deprived with evil and vanities of Necromancy. Many and great rumours were spread abroad as to these in me. I know not by what occasion. Arts of raising by spirits the very dead, finding out thefts, predicting the future, and showing other wonders, I leave my defense to posterity from lies. I am a faithful Christian, brought up in the Catholic faith, faithful, a presbyter, a monk believing in the Roman Church, a minister of Jesus Christ. Such can have no concern nor commerce with evil arts, nor make pacts with or have society with devils. Not the work of Demons do I know, but a natural, purposeful and speculative philosophy. In the time of Maximilian, a convocation of Princes met in Volmaria. They came to me at Spanheim—Libanus Gallo, a man of sanctity and learning; with him Pelagius, a monk from Majorca, spoke much to me of arcane philosophy, but in the faith of Christ, and of the nature of spirits good and bad, of the mysteries of Nature, and much of the same disposition—a man undoubtedly most learned, he taught me much that I did not know before, and the difference between natural magic, and that which the Church condemns as Necromancy in cadavers, pyromancy, invocation of demons and all species, as aeromancy, idromancy, geomancy, auroscopy, Augury, auspiciun, pedomancy, ornocosomacy, sortilegium, tromancy, maleficarium and the like. I am a lover of Divine Wisdom (in man and in Nature). This is the Magic I follow. Any other which is superstitious, diabolic, condemned by the Church, I abhor and with its authors condemn. Whosoever, therefore charges me with the crime of Magic and believes me to bad Arts, does me injury before God, his Angels, and mankind, and so made contumelious and a liar."

The Abbot's reputation for sorcery rests upon an alleged feat, similar in kind and strongly reminiscent of those attributed to the Witch of Endor. In 1482 he is said to have astounded the Emperor Maximilian by calling up before him the shade of his deceased spouse, Maria, daughter of Charles the Bald. The Emperor was not permitted to converse with the apparition, but he appears to have satisfied himself by looking for and discovering a wart upon its neck, which seems to have been a peculiarity of the deceased Empress. This idea is embodied by Marlowe one century later, in his play of Doctor Faustus:

"Emperor: Master Doctor, I heard that this Lady while she lived had a wart or mole upon her neck; how shall I know whether it be so or no?"
"Faust: Your Highness may boldly go and see."

Interestingly, it is Trithemius who is the first to tell the story of Faustus:

"The first mention of Faust is by Trithemius, in a letter of August 20th, 1507, who speaks of him as a pretender to magic. Magister Georgius Sabellicus, Faustus junior, whom he met at Gelnhausen." (M.C. Conway: Demonology II, p 336)

Thus it may be that Trithemius created the Faust story, which was formative in developing the Renaissance picture of the Archetype of the Magus and the temptations he met on the occult path. It seems cruelly ironic that Trithemius' own reputation was to be stained with this very image of the Necromancer.
THE WRITINGS OF TRITHEMIUS

There are some seventy books recorded as being written by Trithemius, the bulk of which are religious and ecclesiastical items. The most well known among these being Homiliae et Sermones (a little book on Monastic Discipline derived from four little tracts of St. Bernard) and Sermones et Exhortationes et Monarchos. Much of this material was brought together and published in Opera Historia edited by M. Freher, Frankfurt, 1601, and Opera Pia et Spiritualia, edited by J. Busaeus, Mainz, 1604.

Of more interest to the students of esotericism are his four major esoteric works:

Polygraphia,
Steganographia,
Veterum Sophorum Sigilla et Imagines Magicae,
De Septem Secundois, id est, intelligentiss, sive Spiritibus Orbes post Deum moventibus.

There are a few other shorter works on Alchemy attributed to Trithemius.

Veterum Sophorum Sigilla et Imagines Magicae is a strange work consisting of a series of short descriptions of talismans or magical images. This may be an example of the sort of occult memory system, derived from Lullism, as was later developed by Giordano Bruno in his 'Shadows' or his 'De imaginum signorum'.

De Septem Secundois is a tract on the Planetary Intelligences, the 'seven second causes', that rule the cycles of the ages. The Platonic Months, the period of 2160 years during which the equinox precesses through one sign of the Zodiac, is in turn ruled over by six Angels of the Planetary Hierarchy, dividing it into periods of 354 years and four months. These Angels rule in the sequence: Z Orifiel - Q Anael - Zachariel - Z Raphael - Samael - D Michael - O Michael. They are currently going through the third cycle since they were involved in the human sphere. The Age of Samael ended in 1525 and the Age of Gabriel then began, and his period ended in 1879. We are thus in the Age of Michael which will last through to 2233, and this will mark the end of the third cycle of these Planetary Archangels of the Ages. Trithemius shows in this book how the different tones of their influences are expressed in outer history.

The Polygraphia is a most obscure book on ciphers and magical alphabets. There are included in both the French and the Latin editions, circular 'wheels' with moving pointers. Along the spokes of these Wheels are Magical Alphabets and the moving pointer carries the letters of the Roman alphabet upon it, allowing the reader to select in turn an alphabet and translate the letters. There are hundreds of such alphabets included in the Polygraphia. Trithemius also includes a series of many tables of words. In any particular table each word is connected with a letter of the alphabet. These words were to be used in a formal letter or address, which when replaced in order by their corresponding letters revealed a hidden message.

Trithemius seems to have been obsessed with secrecy. As Eliphas Levi remarks (History of Magic):

"He was not so imprudent as to write openly on occult philosophy as his venturesome disciple Agrippa. All his magical works turn on the art of concealing mysteries, while his doctrine was expressed in a pantacle after the manner of true adepts."

Trithemius' occult works were not published during his lifetime, although they may have circulated in manuscript among certain chosen pupils, and it seems that he devised various systems of enciphering or encoding knowledge he wished to remain secret. The Polygraphia thus introduces the use of magical alphabets (which have the sometimes undesirable quality of letting anyone seeing the coded message know it to contain a secret) and the use of quite outwardly straightforward texts in Latin or German that hide a secret message. He would have used these methods for communicating with his pupils, or passing information to Princes and Kings who sought his advice. (Interestingly, the inventor of the Golden Dawn Cypher Manuscript in the late 19th century used one of Trithemius' magical alphabets from the Polygraphia.)

THE STEGANOGRAPHIA

The Steganographia is, however, the most notorious of Trithemius' books and through his name has suffered, over the centuries, by him being branded as a conjurer of evil spirits. It is a book which works on two levels. As a grimoire of Cabalistic Angel Magic, it involves long lists of spiritual beings associated with the Directions of Space and the Divisions of Time, and their subservient hierarchies of beings. These Beings can be invoked through conjurations expressed in a strange, though seemingly consistent language, which actually flows very easily and has a melodious quality when chanted aloud, in contrast with many magical conjurations. The spirits are to be used for the purpose of carrying messages and here an elaborate cryptographic system is hidden in a deeper layer of the text.

The Cabalistic Angel Magic that Trithemius unfolded here, had a formative influence upon the magical tradition in the 16th and 17th centuries. In particular, John Dee was profoundly influenced by the Steganographia. He records in a letter to Sir William Cecil (dated 16th February 1563):

"Yt may pleas you to understand, that alreadie I have purchased one boke, for wch a Thousand Crownes have been by others offred, and yet could not be obeyed. A boke, for which many a lerned man hath long sought, and dayly yet doth seeke : Whose use is greater than the fame thereof is spred : The name thereof to you is not unknowe : The title is on this wise, Steganographia Joannis Trittemii : whereof in both the editions of his Polygraphia, mention is made, and in his epistles, and in sundry other mens bokes : A boke for your honour, or a Prince, so meet, so needfull and commodious, as in humayne knowledge, none can be meeter, or more behoefull. Of this boke the one half, (with continuall Labour and watch, the most part of X days) I have copyde oute".
It is likely that Dee's own Enochian system, which evolved through his collaboration with Edward Kelley, may have been based upon some aspects of Trithemius' Cabalistic Angel Magic, as the Enochian system also generated vast lists of Names of Spiritual Angel Beings associated with numbers. The use of Trithemius' Steganographia as a key to Dee and Kelley's Enochian system, would be an interesting though lengthy line of research for someone to pursue, in particular applying it to the vast tables of letters of the Liber Logaeth. Perhaps it is relevant also that the frontispiece of Meric Casaubon's A True and Faithful Relation of what Passed for many Years Between Dr John Dee and some Spirits, which made public some of the documents of the Enochian material, shows Edward Kelley reading from a book which has the name 'Trithemius' upon it, and the link could be more than superficial.

The Steganographia circulated secretly in manuscript throughout the 16th century, up till 100 years after it had originally been written. However, in 1606 a printed edition of the work was issued in Frankfurt, followed quickly in 1608 by a second edition, and a new edition issued at Darmstadt in 1621. J.R. Partington in an article 'Trithemius and Alchemy' in Ambix Vol. II, No. 2, Sep. 1938, records that an edition was published at Lyons in 1531 bound in two volumes with works of Agrippa, however, I have been unable to locate a copy of this edition.

Following the publication of the Steganographia in the early 17th century, a number of books were written to vindicate the reputation of the work (which had been placed on the Church of Rome's Index of Prohibited Books), and comment upon the significance of this work of Trithemius. The most important among these commentators are:

- Sigismund, 1616
- Selenus, 1624
- Caramuel, 1635
- Heidel, 1676
- Falconer, 1685

The publication of such writings upon the Steganographia indicates the intense interest it still attracted even some 150 years after it had originally been written. The two ways of looking at this work — as a grimoire of Angel Magic and as a code book — now became polarised in the opinions of these commentators and some sought to reduce it to a one-dimensional interpretation. Thus Selenus and Falconer both see it only as a code book, Heidel also leaning in this direction while Sigismund and Caramuel try to establish Trithemius as a worker of a 'natural' as opposed to a 'demonic' magic.

**SELENUS,** Gustavus : Cryptomenytes et Cryptographia, 1624.

This work, which is often quoted by the 'Baconians' as a source of his codes, provides a lengthy commentary on the Steganographia and Selenus analyses the methods most exactly, in particular showing how the Conjunctions have hidden in them the keys to the methods of encipherment related to the spirits. I have included an extract from this work in the translation of J.W.H. Maiden as an appendix to this volume. (Selenus is thought to be the pseudonym of August II, Duke of Braunschweig-Luneburg.)

**FALCONER,** J : Cryptomenysis Patefacta — Or the Art of Secret Information Disclosed without a key, London 1685

Falconer, like Selenus, is not open to any occult interpretation of Trithemius' Steganographia, and explains it merely as a means of encoding information in outwardly innocent texts to be conveyed by a messenger.

**HEIDEL,** Wolfgang Ernest : Johannis Trithemiti Steganographia Vindicata Reservata et Illustrata, 1676.

Heidel chose to vindicate Trithemius by devoting much space to an account of his life, showing him to be a man who could not have been involved in such demonic practices as the rumours suggested. He interprets the Steganographia as a code book but remains open to a more spiritual interpretation.

**SIGISMUND,** Trithemius sui Ipsius Vindex, 1616.

Sigismund takes a more positive attitude towards Trithemius' involvement with magic:

> Reader, ye may see this work for thyself, and you will find that the so called magic is not evil, but derived and resting upon the use and authority of the Church. The work is neither diabolic in its magic, but natural as you will find from the Key prefixed. Johannes Trithemius was a perfect Master of natural magic, but had no part in or with the work of demons. So his Steganographia is not to be numbered amongst magical books. Indeed the Third Book has been suspected of superstition simply because misunderstood. For instance, there are 24 hours and there are also 24 letters — I say nothing as to their sympathy and antipathy. Teaching takes place by hieroglyphics — visibles explaining invisibles. There are three sorts of invisible letters — Dermaticum, Hypasmaticum and Aleoticum. Trithemius in his letter to Bostius, when he mentions eight books reduced to four, says that the Third Book is imperfect, and leaves it to the hands of posterity. Yet he is troubled about publication, which he mentions in some familiar letters, first lest a charge of evil be brought against him, second from the small reward likely to follow great labour, and third lest the ignorance of people should ascribe the 'Arts of Evil' to what he has produced, and cast suspicions of magic and evocation of demons. See what a great conscience troubled the great Trithemius. Many are condemned and unjustly blamed as of Necromancy true, easy and clear. From which it is evidently made known.
that all things which the Author in his books promised, have infallibly been made known, and this in no way by an agreement, whether by dependence or superstition, but by the principles following from natural causes.

The apology made complete by the utmost study, and the greatest expense of time, a work indeed hitherto deemed impossible of belief by the impious, by the more holy, who venerate the manners, life and writings of Trithemius, most necessary and most useful to the theory and secrets of the Cabala, most worthy of study both by Doctors of Theology, Expositors, Students of Hebrew, Latin, or of the curiosities of humanity, necessary for Kings, Princes and all who are eminent in station, and occupied in the pursuit of letters."

Caramuel goes to great lengths to explain the Steganographia as a work of the purest spiritual import. He shows that Trithemius was working with a natural magic, rather than any unnatural necromancy, and analyses the conjurations of the First Book in detail. He links the work with the writings of Pico della Miranda, and provides some interesting Hebrew additions, in particular showing how Trithemius' printed prayers could be analysed cabalistically. Archdeacon J.B. Craven who had studied this book stated that 'The work is more elaborate in its course and its explanations than the Steganographia itself; it is choicefully done, the poems enliven it, and the Hebrew additions enrich it; no labour has been spared; Caramuel is an apt scholar.' It seems that Caramuel's volume might provide some further keys to our grasp of the inner meaning of the Steganographia, and it would repay further study.

The method of encoding outlined in the First Book of the Steganographia involves the construction of a text in which the first letters of various words, defined by the particular coding method, spell out the message. There are examples of such a method of encoding being used in other esoteric books of the period. Selenius includes the following description of a coded message contained in an edition of Roger Bacon's Mirror of Alchemy:

"I have observed that the Englishman Roger Bacon, in his Speculum Alchymiae, has retained both methods of giving information, the method which makes use of the first letter of the word and that which makes use of the last. For, while by the initial letters of the seven chapters in which he composed his Speculum Alchymiae - the initial letters of the seven following words, namely, In, Verbi, Praestitentius, Inventes, Terminum, Exquisitae, Rei, he expressed the word Jupiter, he at the same time, by the final letters of the same chapters - the letters terminating the seven following words, projectionis, debeT, tota, tamen, bitumen, nutu, aeternum, expressed the word Stannum."

Similarly, Eleemire Zola in an article in Parabola Vol III, No 3, Aug 1978, states that an English wartime breaker of military codes discovered that when one isolates, according to a certain division of space, certain sections of an innocent-looking page of Roger Bacon, the formula for gunpowder results.

This has profound significance for our understanding of Medieval and Renaissance occultism. As Trithemius himself hints in his Preface to the First Book of his Steganographia, there are encoded occult messages in some texts of the Western tradition. These hidden words, perhaps encoded by using Trithemius' system (which may not necessarily have been his own invention but a traditional system used in one of the Western Mystery Schools), could perhaps provide 'keys' essential to understanding these texts. Some seemingly obscure and garbled texts may have an inner encoded message. The strained and rambling Latin of some volumes may not be due to defects in the scholarship of the author, but might indicate that he was having some difficulty in finding sequences of words to encode an elaborate statement within this text. The effort required to work in this way on known or newly acquired texts involved such an enormous amount of work that one doubts whether any involvement will follow up this line of research, though with computer methods this could be simplified. However, the existence of such hidden keys to occult texts is one of the most exciting implications of Trithemius' Steganographia.

It is too easy for those sceptical of an esoteric interpretation to see the Steganographia merely as such a code book, and perhaps this was intended by the author to further veil the esoteric import. Trithemius had such a convoluted mind when it came to matters of secrecy, that he could have emphasised this aspect when he constructed the work. In particular, the subsequently published 'Key' to the Steganographia only offers an explanation of the volume as a code book. However, we must come to see that the Steganographia works on at least two levels. The inner one, any one of these, is contained in the compiled, and, in the First Book at least, only in alternate words of these spells. The whole structure of Dukes, the leading spirits and their subservient beings, underlying the Supreme Spirit named in each chapter, does not enter into the coding system and will be said by some commentators to be secondary, 'padded out' the text. True, predissodes and predissodes, misses the subtlety of Trithemius' way of working. For here he wedded together a code system with an occult cabalistic system of Angel magic. The elaborate system of Angel Spirit names undoubtedly has its own key hidden in the text. As these names are obviously derived from Hebrew forms, they may be a numerical key to their operation, using the familiar system of cabalistic substitution of numbers for letters. The conjurations also can be split apart (taking alternate words together) giving us an invocation spell and a coded message. The language of these conjurations is very interesting in that several words appearing with different endings, seem to have a declension, and thus the language may have a grammar. There is over all these conjurations a consistency and integrity in their language, and there may be some deeper, yet unrevealed within this strange though melodious language that Trithemius used for these conjurations.

In the First Book, Trithemius works with Beings connected with the Directions of Space, the sixteen Winds, etc.; in the Second Book he introduces Beings associated with the Divisions of Time, of the day and night hours; and in his Third Book, he deals with the Beings of the Seven Planetary Archetypes. This Third Book, though unfinished (it breaks off after the First chapter), is radically different from the previous two books. They can be interpreted as providing various means of encoding secret information in outwardly innocent letters, but no such easy, simplistic interpretation is available for this Third Book. Trithemius seems here to be devising a complex method of telepathic communication, using the Planetary Beings as mirrors to channel such messages.
This method is most obscure and requires taking into account the precise position of the planet chosen for the operation, and using this numerical information together with that gained from an elaborate series of tables, to generate a number that can be used in this telepathic process. Trithemius here refers to a 'special book' in which he has described the different parameters, the 700 different stars, 'their names, places, settings, elevations, distances, approaching and regressions'. This 'special book' which obviously provides the key to this operation has regrettably been lost.

So what are we to make of this Third Book and its place within the Steganographia. Sigismund, writing in 1616, suggested that the Steganographia was originally intended to be in Eight Books and that the Third was incomplete. It thus seems likely that Trithemius originally created a much more elaborate system for transmitting information, which lead the reader from the simple substitution codes of the Book I, through the more elaborate transposition of letters, the 'Wheels' of Book II, leading the reader on through his system of occult teaching to develop and channel telepathically without the use of intermediate letters. Regrettably, the keys to this system have at present been lost, though this is not to say that these texts may not come to light some day.

The Steganographia of Trithemius encapsulates the essence of the Western Occult tradition. It is obscure, hiding its message under an elaborate double key. It has been much misunderstood, being considered a work of 'Black Magic', and has been listed as a prohibited book by the Church. It has drawn to itself a reputation as a work of powerful magic, yet at the same time seems almost incomprehensible. It has been valued by many great minds (such as John Dee) and eagerly sought after by Kings and Princes. Like the Western Occult tradition, it has generated polarities around itself, attracting some to seek its mystery, and repelling others through fear of its powerful 'demonic' magic, and like the Western Occult tradition, it has in consequence both suffered neglect in the outer world and, paradoxically, at the same time also been preserved and highly esteemed.

One feels sure that Trithemius, as one of the foremost adepts of the Western tradition who was very conscious of the cycles of history, was entirely aware of this when he wove the fabric of his Steganographia in such a way that its enigmatic qualities would ensure that it remained an important work of esoterics for as long as humanity sought the inner mysteries of the spiritual world.

For this edition I have been fortunate to find in Fiona Tait and Chris Upton two able translators, who undertook the laborious, unrewarding and seemingly unexciting work of translating the text of Book I. During this translation it became obvious that it was unnecessary and pointless to translate the sample 'Latin Letters' which contain coded information, and these are included in the facsimile supplement. The translation of Book III and the extract from Selenus, was taken from the Dr Walden translation of Cryptomenytics et Cryptographia, made at the beginning of the present century. I have not attempted in this edition to survey the various manuscript copies and compare with the different printed versions, as there are many variations between these. This volume is essentially a translation of the 1606 Frankfurt edition, which was the earliest printed edition available to me. I trust this present volume shall have done justice to Trithemius’ work and that it may provide an important source for other students of Western Occultism to draw upon and work with further.

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BOOK I
OF THE
STEGANOGRAPHIA
OF JOHANNES TRITHEMIUS

TRANSLATED BY
FIONA TAIT AND CHRISTOPHER UPTON
The symbols 'Roth' and 'Schwars' (contracted to R and S) refer to the colours 'Red' and 'Black' respectively. Obviously the manuscript from which the printed book text was taken used these two colours to distinguish certain columns or aspects of the lists of spirits.

PREFACE

Here begins the First Book of the Steganographia of Johannes Trithemius, Abbot of Spanheim, of the Order of St. Benedict in the Diocese of Moguntinensis.

To the Most Serene Prince, the Lord Philip, Count Palatine of the Rhine, Duke of Bavaria, Prince Elector of the Holy Roman Empire, etc.

Men of great learning hold the opinion that the ancient wise men whom we call Philosophers (from the Greek), concealed such secrets as they discovered, whether of nature or art, in various forms and methods, so that they should not come to the notice of wicked men. They say also, (and the more learned of the Jews agree), that Moses, that most renowned leader of the Israelite race, using simple words, disguised in the description of the creation of Heaven and Earth the ineffable secrets of the mysteries. Saint Jerome, most learned among us, stated that there were almost as many secrets hidden in the Apocalypse of John as words. I pass over the wise men of the Greeks, of no small estimation among their own people, and I omit our own most learned philosophers and poets, who have expended much energy in the composition of literature and, by astute invention, have handed down one thing to the inexperienced and another to the skilled, in the course of a single narration.

Although I am unable to imitate perfectly these most studious lovers of wisdom, through my slowness of wit, yet I do not cease to be astonished and read them with what earnestness I can. For when I consider that they, beyond other men, through their own scholarship, have reached important conclusions, then, kindled by a certain zeal, I burn, and urge myself to some imitation of those former men among my contemporaries. I am not, in my view, deceived in my opinions, since through continuous reading and study I have learned many things that I did not know before, and by my thoughts, I have unlocked a door for others to investigate the secrets and mysteries. Although I am not of sufficient learning or diligence to dare to say that I have understood in every way that method of concealing secrets used by the ancient wise men, yet I have discovered certain ways, many and varied, which should not be completely despised, I think, by which I am able to intimate the most secret purpose of my mind to someone else with knowledge of the art, through messengers or letters, as extensively as I wish, in openness and safety and free of mockery, suspicion or detection by another. I have, not without much hard work, committed to print and collected into the adjoining volume, a new invention of this most secret art, at the instance of the most serene Prince, the Lord Philip, Count Palatine of the Rhine, Duke of Bavaria, Prince Elector of the Holy Roman Empire: ever unconquerable, the wisest Maecenas of all philosophers, than whom I see no-one more worthy, and to whom is revealed this great secret.
I have considered it not the least part of my duty to prevent this important secret from reaching the ears of common, unskilled or wicked men, since it may instruct an untrained man to understand the mysteries. I have, therefore, cloaked it in secrecy, so that no one of those unskilled, no one except the most studious, might penetrate fully and completely to the heart of this knowledge and our meaning by his own ability, unless he should receive it from a teacher who the Hebrews call the CABALA, of foremost importance in the secrets of the mystical doctrine. The knowledge of this secret art has been divulged, then the State might suffer no less harm from corrupt and shameless men that it would profit from good men. For, as honest men, studious of virtue, use all discoveries to public good and advantage, so wicked and dishonest men seek for themselves, not only from evil institutions, but even from those most revered and good, opportunities by which they might become more evil. Likewise, it can happen that this most secret invention of ours, otherwise of benefit to the State, and most genuine, just as it proffers itself as a tool to good and righteous men for the best, so it may show to the wicked and impious a means to crime. The good man, a lover of integrity, can at any time publish the secret of his will, for private or public good, safely and secretly to another with knowledge of the art, whenever and as often as he wishes. He can convey it over whatever distance, unsuspected by any other man, fully, completely and quite intact, through letters clear to all, sealed or unsealed so that no one however learned or inquisitive can suspect anything concerning the sender’s will, even if suspicious, or if only that provided only that he make progress, and studious in those things which he has learned in the Cabalistic tradition. Perhaps some future reader of this work may, as he proceeds, take offence at the names, offices, ranks, differences, peculiarities, speeches, and whatever operations of the spirits, through knowledge of whom all the secrets of this art are opened and closed, or may think that what I may be a Novice, or both. I may be one or both, making a pact with devils or made use of some other superstition. Therefore, I have thought it necessary and opportune to protect my reputation and name from such blame, injury, insult and stain, by laying claim to truth in a solemn protestation in this prologue.

I affirm before Omnipotent God, from whom nothing at all can be hidden, and before Jesus Christ, his only begotten son, who will judge the living and the dead, in truth I speak, swear and testify: that all and singular things I have said in this work, or shall say, all the constituents of this science or art, the methods, diagrams, operations, traditions and changes, and everything that pertains to its investigation, invention, pursuit, operation and practice (in part or as a whole) and everything contained in this volume of ours, is initiated from true, catholic, natural principles. All and singular arise with God, with a true conscience, without injury to the Christian faith, with the integrity of the Ecclesiastical tradition, free operation, anywhere, without idolatry, with no involvement or implication at all of evil spirits, without suffumigation, adoration, veneration, worship, sacrifice or offering, to demons, and free from all guilt or sin, both pardonable and mortal. All and singular arise from truth, righteousness, sincerity and purity. Thus the knowledge of this invention and its practice to good advantage will bring no shame to a wise man and a good and
faithful Christian. For I too am Christian and of my own will devoted to monastic association. I desire to live and communicate in no other way than that suitable for a true Christian and a monk professed under the rule of the Saintly Father Benedict. I have from the cradle, when baptised in the name of the Father, Son and the Holy Ghost, subscribed to the Catholic faith according to the tradition of the Holy Roman Church, which I support together with that universal Church of Christians, and in which I trust and shall hold to, as long as I shall live, firmly protecting it as always inviolate, with God's help, in heart, speech and work, intending never to waver from it on any occasion. Therefore, be it far from my wishes to learn or teach anything opposed to the Christian faith and purity, harmful to holy morals, or in any way contrary to what is ordained. I fear God, and am sworn to His worship, and shall not be separated from Him either living, or, as I trust, when dead.

I have prefaced this whole work of mine with my declaration not without reason, since I know that there will be many who, when they are unable to understand what we have written, becoming vindictive, might attribute evil arts or superstitious inventions to our good and holy studies. Of these and of all future readers of this my work, I earnestly beg that, if they have understood this secret legacy of ours, they keep it always hidden and do not transfer to public knowledge secrets so in need of careful attention. If, however, they have not understood (as we know will be the case for many), let them learn before they censure. Surely a judge shows himself rash if he gives sentence before he has ascertained the truth of the case. First learn this art, and then judge; if you cannot understand, rebuke not the art (since it is good), but your own dull intelligence. For I know, and am certain, that no one of sane mind could find fault with our work unless he happens to be utterly ignorant. I have no desire nor wish that those who are more accustomed to reject that learn wisdom should understand these our mysteries.

CHAPTER I

The key and operation of which is held by the chief spirit PAMERSIEL, anoyr madriel through the service ebrs sothean abruges irrasbrie. And naders ormonuitules rablion hamorphile. The employment of all, together with their dismissal, engages these.

The operation of this first chapter is particularly difficult and full of dangers because of the proud and rebellious nature of its spirits, who obey none but the most expert in the art. For they not only disobey novices and those less skilled in the art, but frequently do them harm and cause all sorts of illusions if they are driven too far. They are more malicious and treacherous than all other spirits of the air and obey no one, unless bound by the greatest of oaths. Furthermore they often treacherously disclose to others a secret entrusted to them. For as soon as they have been sent away with a letter, they fly off and swarm down upon the recipient out of all control, like a crowd fleeing from a battle without a commander; rushing about in fury they fill the air with their cries and divulge their secrets to all within the ambience of the sender. Our advice, then, is that no one who wishes to work in this art should incite them nor anxiously seek their service, since they are reckless and untrustworthy, although many may be found among those whom we shall later discuss, who are friendly and will offer themselves ready and prepared to obey. If, however, anyone should wish at all to test their impudence and examine the truth of my words, he should understand that this is the method to be observed.

Let him prepare paper on which to write with an Invocation of the divine name, in the name of the Father, Son and Holy Ghost. Then let him write upon it whatever text he wishes, simple and clear, which all who read it will understand, in Latin or his native language, or any other. However, when he sits down to write, he should turn to the East and summon the spirit thus:--

Pamersiel oshurmy delmson Thafloin peano charustea melany, lyaminto colchan, paroys, madyn, moerlay, bulre atloor don melcove peloin, ibutsyl meon mysbreath alini driaco person. Crisolnay, lemon asosle mydar, icoriel pean thalmon, asophiel il notreoe banyel ocrimo estevor naelma befrona thulaomor fronian beidodrayn bon otalmeso mero fas einathyn boframoth.

When he has said this, he will see the spirits present themselves ready to obey him and he may continue the work he has begun. If, however, they do not appear, he should repeat the words as often as necessary.
until they co-operate, or he should leave off completely, in case, being too hard pressed, they do him harm. When the letter is complete, send it by the messenger to a friend experienced in this art, and when he has received it, let him speak this conjuration:—

Lamarton anoy bulon madriel traschon ebrasotha panthenon nabruiges Camery ibrasibier rubanthy nadres Calmosy orenminal, yules derabion hamorphum.

When he has said this he will soon perfectly comprehend your intention, as the spirits, of their own accord, come forthly forward, shouting, so that many others present will be able to understand the secret. Yet take care that in all letters which you send forth by this sign, you affix the appropriate sign in order that the recipient may know through which spirits you have operated. For, if he works with some to interpret and you have used others to send the letter, they will never obey him at all, but will do him harm, being under no obligation in the operation, and they will not reveal your secret. All the spirits employed in this art observe their positions and perform only the duties entrusted to them but do not concern themselves at all with other matters.

Consider carefully all that I have said in this chapter and you will more easily understand what I shall say in those that follow. In order to prove what I have said by an example, I shall put my purpose in the vernacular to be conveyed to a friend in the aforesaid manner.

Let this be the secret intention of a certain Prince that he wishes an absent servant to know.

Jeder getreuer/ wir sehn in willen/ durch redliche
erfahrung/ die von Straubing geboren und mit gnauen macht
gesohlenen auff nacht Winter nach Winter und jedem. Ich
darum benet ernstlich geboren an dich/ als du von der Apotheker und Ger
schäfte verwehrt wirst und zu getrennen dienen verbunden: Du wirst
en gefährlichen Tag voll gerüft nach meinem vermagen und wirst nach
Witterung das Stauffenbreg im Wald erfunden [Hier erst
cratet mit politz]riemen bestehet deshalb finden werden
komen wie auf den Tag einer Morgen oder gegen dich erfahren
und beide die unsre Anschlag der ihn in hoher gemäss

For the servant to know the secret and the wider purpose of the sender, let the following be written thus or in some other way.

O magni potens sempiterne Deus qui omnia creasti ex nihilis, misere rei nstir
per omne splenditum in crucis morte etiam amaranthis pensiam et tempus
pueris spiritus attinet sine cumbustionis viribus el ex purpurae semper. Vir-
gine Maria, tradens secue pro nobis voluntate in mortem suo sanctifi
cum animas nostras moriemus de morte, liberate. Exaudi nos miseros o

clementissime pater, et per eiu daemon filii tuui dulcis infirma Domini nostri
Iesu
Christi sanatissimae singulari efficaci ei nostro in indulse nobis pacate nostra et
in

("Eternal all-powerful God, that created all from nothing, pity us by the most bitter suffering of your only-begotten Son, who died on the cross, who was born of a most pure virgin, conceived of the holy Spirit, without intercourse with any man, who of his own free will gave himself up to death for our sake and through his most sacred blood saved our souls through his death. Here we piteous one, O most merciful Father, and through the spilling of the blood of your sweetest son, our Lord Jesus Christ, forgive us our sins and fill our hearts with your grace, that we may always serve with sincere devotion, and do your bidding in all things and more. United in mutual love let us love nothing earthly, seek nothing that will fail. For you are our Lord God, who has created us in your image and likeness before we existed: and redeem us through your beloved son after our death: whom, dead and buried for our sins you resurrected on the third day from the dead and showed to his rejoicing disciples alive for forty days, giving much consolation. We believe that he is truly God and man, believing most purely and firmly that he reigns without end, with you in ineffable majesty, and that at the end of the world he will come again to judge both the quick and the dead, and will give to each of us according to his works. Through him do we ask you, O most merciful Father, to hear and pity us now and in that terrible hour, in which we are to be judged by your son. Look upon us, most compassionate God, for we are weak and pitiful sinners, bereft of all good works, who wrong your
most Sacred Majesty with our many sins. By your mercy we are turned to penitence in lamenting for our sins, humbly beseeching through Jesus Christ your son, that you will turn away your anger from us and graciously pardon the faults we are accused of; leading us to the sweetness of a heavenly home, when our present term of exile is over.

Johannes Trithemius wrote this."

You must write on the paper that you send a clear and simple text like this or anything else you wish which all may read and understand, which contains no secrets and which you will not fear to allow everyone to see, with your face turned to the East, as I have said, for conjuring the spirits. When you have written this, explain to the spirits your secret purpose that you would have him that is absent know, calling on them to act faithfully, and they will immediately fly away. When the recipient receives your letter and has recognised the sign of the East and turned to that direction, let him speak the aforementioned conjuration - Lamartion, any ... Immediately he will understand your secret message which you have truly entrusted to the spirits.

The following remarks give information about the places, names and signs of the Spirits.

I shall set down for you in the following circle the regions in which the principal spirits dwell, together with their names and signs, since it is essential for everyone operating in this skill, to know the names and places of the principal spirits, with their signs, lest a man should, through ignorance, summon from the North a spirit dwelling in the South, thereby impeding his intention or even bringing harm upon himself.

So, here you have all the regions of the world, which above all it is necessary that you should know for the operation of this art, for this book in particular, and without which information no result will follow in the art.

Furthermore, you need to know the chief servants of the principal Spirits, how many there are to whom mysterious secrets may be committed. That you may know their ranks, how they may be summoned and how sent again upon their errands, how many bringers of light they have during the day, and how many flee from the light at night, whom they usually have as friends or fear as enemies, all this I will show you in this table, which is called a table of direction.

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Here I wish you to realise that the East is not where the Sun rises on any day, but where it was originally created, which we call the Equinox. For unless you most diligently observe this fact you will not be able to make progress in this art. Now I shall explain the method of this table, so that from one spirit you may understand them all. Therefore let us take Malagaras as an example, whose use in this art will be explained in the ninth chapter of this first Book. He is of the East, his sign is thus ; he has under him thirty who are in charge of the day and have great power in putting to flight the spirits of darkness. There are another thirty below these who have power at night and always work in darkness, never emerging in the light unless commanded by their chiefs to whom they are at all times obedient. These again have beneath them as it were guards and servants subject to their full power, sometimes thirty, sometimes twenty, sometimes ten, or sometimes all. When they set out all together at the command of their chiefs, it is in this order: as many of the second and third rank as are summoned by the order of the Great Virtues through the operator,
the same number of servants and guards come with them to the principal spirit, that is, Malgaras. Similarly, there is an uncertain number of messengers and doorkeepers, as it were, under them who often come mixed among them. I do not have the names of all these spirits, but I shall declare in each chapter those it is necessary for the operator to know. Observe that all these spirits are with their commander in whichever region of the world is assigned to them, as is set out in the table.

CHAPTER II

Concerning the principal spirit PADIEL of the East (Subsolanus), having under his command 10,000 servants by day, 20,000 by night, and countless numbers of servants under them.

Since, as I have explained in the preceding chapter, Pameriel and his spirits are unfriendly and unreliable, not always obedient to those wishing to operate in this art and scarcely at all to novices in it, in this present chapter I wish to make the art safer and demonstrate a method of operating in it through better spirits which are benevolent, ready and willing to obey and who will attend without delay at the time they have been called and in the correct manner, and will perform their commission faithfully without deception. The chief spirit and principal commander in charge of this operation is called by the name Padiel of the East, from his dwelling place in the circle which is the first after the East. Under him he has 10,000 who preside over the day and all diurnal operations of this art and who are in charge of and train the nocturnal spirits, 20,000 in number, who hide in darkness, all flying from the light of day except one, who is messenger to the superior spirits. All are good and benevolent and do no harm to the operator unless he be wicked or less than skilled in the art.

It is unnecessary to call upon them all at once; a few will suffice for the operator, and sometimes one will be enough, whether the operation is by night or day, for they are friendly, placid and quiet, and more often travel alone than in an unruly crowd. Therefore, when you wish to operate through them and convey a secret intention to someone who is absent by means of them, proceed thus. Write upon paper previously prepared in the necessary manner which you know, whatever narrative you wish, in whatever language. This does not matter, for it is by means of the spirits, not from the paper, that he will perceive your mind. While you are writing, turn to the East, and when you have finished, speak this conjuration:

Padiel aporsy mesarpn omevas puludyn malpreaxo. Condusen, ulearo thersphyl bayl merphon, paroy gebuly maithomyon et, mevetha Casmy Cherriel, medony reabdo, lasonti iaiciel mal atru bulomeon abry pathulomon theoma pathornyn.

When you have said these words, you will see two of the spirits, or one at least, most quietly present and ready to obey your will. To him commit your secret and he will convey it faithfully whither you have commanded. When the letter is delivered by messenger to the recipient, if he is alone, well and good; if in company, let him withdraw to one side if possible, or if he cannot, let him turn to the East and silently mouth this conjuration:

Padiel ariel vanenho chio thanorh phymarto merphon amprisco ledabarym, elshophy mesarphon ameorsy, paneryn atle pachumgel thearsan utru ut solubito beslonty las gomadyn triamy mefarohny.

After these words have been correctly spoken, the spirit commissioned will immediately appear and reveal perfectly, allowing no other to perceive, without trickery or any danger, what you have entrusted to it to disclose.

However, no wicked or malicious man will be able to operate easily in this art, but the purer and better a man is, the more willingly and cheerfully will he operate. The more each one conceals this knowledge, the more successfully will he operate. Note that Padiel and his spirits are considered announcers of secret advice for the correction of evil doers by imprisonment and punishment, as we have shown in the example below.

The secret of the intention which is to be committed not to a letter but to the spirits of the second house.

A certain individual is accused before the Prince of the crime of lèse-majesté or something else. He wishes him to be punished by an official of his who is far distant, but is unwilling to write about this to him, in case, having revealed the matter in a letter, by some chance the guilty man should find out and escape or should resist by enlisting the aid of friends, or should plot something against the Prince or laws of the land. The Prince will write this or some other narrative to his officer, which he does not fear to be read by anyone; the secret, however, he commits to a spirit in the manner we have spoken of, which will faithfully relate his secret to the officer to whom it is sent, who has been previously instructed in the art.

Sincereor chartiatem. Missi tibicationem pro deo vatione pesparsium, satis pulchre composiam, breuemque,quam integra mentu mea beno- lentia in se sola possideor non volui, et stil us sequestrat. Libera nos in- su Christi aeterni salvator honorum omnium, et indulge reorum delicta, ge- nitesque nostris eunctis, mittan tis templices vitiorum, renouansque con-
Another oration, for which the conjunction is Padiel melion, parme, camiel busayr, ilonma, venoga, pamelochyn.

Camuel Busarcha, menaton enatiel, meran sayr abasremon, naculli pesarum nudru lason enuti chamubet usear lespoarty abrulny pen sayr thubarym, gonayr asmon fricha rynon otry hamerson buccurmy pedavellon.

When he has said this let him take the letter in his hand again and look at it, turning to the South-East as he knows. It must be noted that all these spirits with their leader are at the South-East and moreover, everyone who operates through them should turn to that direction, or if that is not possible, when the letter is received it should at least be set aside facing that direction. Observe and understand what I have told you.

CHAPTER IV

The chief of this, ASELIEL, lives towards the South-East (Euro-auster), having under him 40 principal followers with their servants. They take charge of matters pertaining to love.

The great Prince Asieliel has the fourth house from the East, in the South-East (Euro-auster), together with his spirits, of whom ten take command of operations in this art during the day, twenty at night. They all have the power and duty to divulge information concerning the love of women. These have below them thirty princes, as it were, and as many others, whom they send by rank to their duties when they have been called by the operator in the due manner. Below these too, there are yet others, large in number. When you wish to engage in secret communication through the principal of this house, there is no need to address all the spirits subject to him, one or two will suffice you, depending on whether the business is by night or day. I shall therefore tell you the names of a few, with the number of their servants. You may always summon the one or two you wish from these and you will not require more unless the work is for several people. Here is the table.

<table>
<thead>
<tr>
<th>Meriel</th>
<th>20</th>
<th>Cubiel</th>
<th>20</th>
<th>Alphiel</th>
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<th>Melam</th>
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<tr>
<td>Charas</td>
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<td>Asiel</td>
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<td>Casiel</td>
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<td>Parmiel</td>
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<td>Asfiel</td>
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<td>Arasil</td>
<td>20</td>
<td>Arunsl</td>
<td>20</td>
<td>Odilie</td>
<td>20</td>
<td>Basar</td>
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</table>

Here you have sixteen princes from the more important ones who are under the great Asieliel of whom eight are in command by day, eight by night, and every one of these has twenty helpers in his charge, whom
they send to their duties as often as necessary. All the princes are
good, well disposed and most ready to obey. Yet some of their helpers
are sometimes proud and implacable, especially to those whom they con-
side imperfect in the art. These sixteen princes and their servants will
be enough for you to communicate everything and there is no need for
you to know of or to summon more. When, therefore, you wish to engage
in secret communication through Asieliel, in accordance with the usual
preliminaries of the art, observe the place of his house, which is in the
South-East, and call one of the spirits mentioned above, whichever you
wish, depending on the time. This is the conjuration:

Asieliel aprosys, melym, thulinear casmoyn, mavear
burso, charny demorphaon, Theoma asmeryn diviel,
casponti vearyl basamys, ernoti chava lorson.

When the conjurations are duly completed, perform the other custom-
ary tasks which should be done in the art, and the outcome of your
work will be assured. Let us set out an example.

Let us imagine your secret intention. You have a girlfriend with
whom you are in love, and she no less with you. Yet you cannot either
reach her nor talk to her because of her chaperone. You have at last
invented a plan by which you can gain possession of her, but it is first
necessary to let her know. You, yourself, cannot do this, you dare
not send a letter in case it falls into another's hands; you decide the
matter should not be entrusted to messengers or retainers in case they
later inform on you. In time, therefore, you confide the matter which
cannot be disclosed to the secret art. You summon the invisible servants
of the art; you write a letter, itself suspect in nothing, and you send it
to your girlfriend even by those same guardians. They praise the
writing and show it to the girl for her to read. Recognising the sign
( ), she calls the secret messenger; she hears the plan, sends back her assent; you approach, you enter, and gain possession of her.

( LATIN LETTER )

When the recipient, skilled in the art, receives this or a similar
letter, let her perform what she knows must be done in accordance with
the rules of the art, and let her turn to face the South-East, (its sign
is this ), and let her read the witness-call of the spirits, which
is as follows:

Asieliel murnea casmodym bularcha vadusyn aty
belron diviel arsephonti si panormys orlevo cadon
Venot basramyn.

With this summons, let her continue the operation of the art and she
will hear the secret of the sender.

CHAPTER V

Concerning the Supreme Prince BARMIEL who lives
in the South, having under him ten princes who
are in charge during the day and twenty who are
in charge at night, together with their servants.
They preside over secrets to be announced, which
pertain to the surrenders of camps.

The great Prince of the fifth house, due South, is called Barmiel,
having under his power ten chief leaders with their servants who have
command by day, and twenty in number, with their helpers, who are in
charge of operations at night. There are more of these than those of the
day, because the work of this house takes place more often in the night
than by day. Their duty is to announce the secret surrenders of camps
and cities, especially in the hours of darkness. When you wish to work
in this art through Barmiel, call one of his princes, whichever you
wish, and he will come to you immediately with 20 servants, since it
was never his custom to meet some of the princes of this house alone or
with fewer. Entrust your secret not to the servants as they are proud
and malicious, but to the Prince, for he is good and calm, trustworthy
and very well disposed. I shall now give you the names of eight day
princes and likewise eight night princes, who are the better ones and
more prompt to obey, and we shall need no more than these.

Schw. Roth. R. S. G. R. R. S.
Sochas 20. Alterar 20 Barbu 20 Marcaiz 0.
Roth. Schw. S. R. R. S. G.
Tigara 20 Barbul 20 Marquum 20 Bebad 0.
Schw. R. S. G. R. R. S.
Chanfi 20 Carpiel 20 Cainel 20 Gabib 0.
Roth. Schw. S. R. R. S. G.
Keriel 20 Manfi 20 Acerba 20 Asih 0.

You have 16 spirits, of whom 12 have 20 servants with whom they
usually appear to the caller. The other four, against whom 0 is put,
which signifies nil, have no servants, but also come alone and are the
most trustworthy and diligent in their service as regards everything you
might entrust to them. If, therefore, you wish to work through one of
these, when you have completed the preliminaries required in the art,
you may speak this conjuration to the South:—
Barmiel buras melo charnotel malapos veno masphian albryon, chasmania pelvo morphon apluer charmya noty Mesron alraco caspiel hoalno chorbe ocean ascrea cralnoty carephon elcsor bumely nesitan army tu faron.

When you have finished the commandment, entrust your secret to the spirit you have called when he appears and send whatever letter you wish by anyone you choose. Let us give an example.

We propose a king's secret which can be confided to no one at all.

A certain king or prince is unable to seize by force a city or fortress he desires. He tries skill and he corrupts the guards with bribes. They confide the plan to no one, not even to a letter, lest he is caught and does not pursue his intention and they lose both bribes and life. The prince turns himself to the house of Barmiel, calls a spirit messenger and tells him the secret. He comes, carries out the message; the city is taken by night, it is not known how it was done.

Let us invent a letter for this situation, not fearing at all who may read it.

(LATIN LETTER)

The recipient of the letter, on recognising the sign of Barmiel ( ), should turn to the South immediately or at the first opportunity. No risk can arise from a delay as far as the obedience of the spirit is concerned, even if there was a considerable interruption. For he always comes when they call, whether quickly or after a delay, even if they call after several days. When the first requirements of the art have been carried out, this is the conjuration:

Barmiel any casleon archoi bulesan eris, Cisray molaeu pesaro duys anale goernom srue greal cusere drelnoz, parie cufuretti basriel afly maraphe Nealso, carnos erne, damerosonits any caprody.

When he has spoken this conjuration, turned to the South as he should be, let him listen and he will understand your message that you have entrusted to a spirit rather than a letter. If, however, he turns to another region, he will never understand it.

CHAPTER VI

Concerning GEDIEL, the Supreme Prince acting in the South-West house (Austro-africo), who has under him twenty by day and the same number by night, together with their servants, whose duty it is to announce precautions that should be taken against dangers.

The great Prince Gediel presides over the sixth house in the South-West and has under his power twenty other chief leaders by day and the same number at night, with their many servants. Their duty is to tell all that pertains to warning a friend of some impending danger, especially princes, for the defense of their country, camps and cities. It is also to announce everything which is of benefit to friends and those we support, not least by warning against enemies and adversaries. It is not necessary, for all this, to summon the 20 princes, but two, with their servants will suffice. I shall list some of them in order, so that you may know them by name, eight for the day and eight for the night.

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<td>Zsel</td>
<td>Sariel</td>
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<td>Naras</td>
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<td>Zhaba</td>
<td>Masekel</td>
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<td>Aglas</td>
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<tr>
<td>Assaba</td>
<td>Bariel</td>
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First, before we proceed to what must be done, you should know that at least two spirits should always be called, with their twenty helpers, without whom they go nowhere, even though not all may appear visible. This is not something to worry over; you should just pursue your intention through their invisible service. When, therefore, you wish to carry out some secret communication with their help, turn yourself to South-West, since they all dwell there with their Prince Gediel all the time, and perform what you know must be done in accordance with the rules. This is the conjuration:

Gediel asiel modebar mopiel, casmoyn, rochamuren proys : vasaron atido casmear veary maludym velachain demosar otel masdurum sodivel mesray seor amarun, laveur pealo netus fabelron.

When this is finished, the two princes who have been summoned by the caller will be present. They are good, well meaning and quiet and
you should not fear them. Commit to them what you wish in confidence and they will faithfully fulfil your command. This sign will be red.

You have in your mind a secret such that you dare not entrust it to writing.

I am under obligation to my Prince for his many favours shown to me. I have discovered in secret a plan of his enemies for capturing the castle by ambush and betrayal this night and I desire to warn my Prince. I cannot do this by a letter, since a search is made of travellers on the road through the enemy, nor can I send a messenger since I know that in my dangerous position I must trust no one at all. So I shall call a spirit, entrust my secret to him, send a letter of some kind just for appearance, so the Prince will know which of the spirit number is to be called , (since without a letter he will not otherwise know that the letter is sent by me). The spirit will go and give the news and the Prince can seize the camp first.

Let this form, or some other, be used for the letter, so that when he has read it, he may prevent their approach.

(LATIN LETTER)

When my prince has received this, or some other letter which contains no secret, on seeing the sign of Gediel he will know where he should turn and which spirit is to be called. Conjunction:--

Gediel apros camor ety moschoyyn divial palorsan, sermel, asparlon Cripshe Lamedon ediu cabosyn arsy thanerosyn.

When this has been spoken as it should be and the several tasks necessary in the art have been performed, he will know the hidden secret of my mind which the spirit not the letter will reveal, and he may anticipate the enemy.

CHAPTER VII

Concerning the Supreme Prince ASIRIEL whose house is in the West (Africus), and who has under his power 20 leaders who are in charge of the day and the same number in command at night, whose duty is to announce the plans of princes to their friends.

The first and Supreme Prince of the seventh house is called Asriel and he dwells in that region of the world which we call the West (Africus). He has under him 20 princes who are in command of day and the same number in charge of night, all of whom have many helpers under them. If two spirits from those of the day are called to the service of the art by the operator, they always have twenty helpers serving them. The same happens with those of night. If, however, you were to call only one of the princes, particularly one of the night, it would be shown that he had only 10 helpers, not 20. Do not call the day spirits unless you call at least two, for they are not accustomed to come alone. You may, however, call one or two from the night spirits, just as you please. If you call two, you know that there should be 20 helpers added in the conjuration, as is the custom; if one, ten should be added. Peruse this table, so that you will know which should be called alone and which with a companion.

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<tr>
<th>Astor</th>
<th>Bamel</th>
<th>Arcifer</th>
<th>Cusiel</th>
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<tr>
<th>Caga</th>
<th>Rabas</th>
<th>Adriel</th>
<th>Malquiel</th>
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<table>
<thead>
<tr>
<th>Amiel</th>
<th>Marest</th>
<th>Budar</th>
<th>Pessua</th>
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<td>10</td>
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<tr>
<th>R.</th>
<th>Cusiel</th>
<th>Omiel</th>
<th>Asriel</th>
<th>Hames</th>
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<td>20</td>
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The chief spirits among these 40, have the duty of announcing the secret plans of princes to their subjects and friends. You have here eight diurnal spirits and the same number of nocturnal ones together with their many servants, and these will be enough for all tasks, there is no need to call others. Be careful to observe that, when you call one or two chiefs from those named, you recite the numbers of their servants in the spell; for they are proud, and take amazing pleasure in being said to command many servants. So when you wish to work in secret communication through them, turn to face the West, perform with care
what you know must be done and omit nothing which is relevant to the art. The conjuration is:

Asriel aphorsy Lamodyln to Carmepyn drubal
asutroy Sody baruchon, usefer palorny thulmear
asmeron chornemadusyn coleny busarethyn duys
marphelithubra nasaron venear faberloty.

When this is finished, those you have called will appear there. If you wish to see them, know that the chiefs usually appear together in an airy form, that is, like blue sky, while their helpers are in white. Entrust your secret to these chiefs, for they are trustworthy. All the leaders have a habit among themselves of sending their helpers away just before the operator speaks to them. They withdraw to a great distance so that they do not hear the errand. When he ceases his speech to the chiefs, the helpers are seen to appear again.

Let the secret of the Prince be such a one that he can trust no one to carry it out.

The Prince has a great and most secret plan concerning very important and dangerous affairs. He wishes to inform another friendly prince who might consider his plan, but he is afraid to go in public because of the great danger to himself and his men. He also fears to entrust it to a messenger, in case it is betrayed, or to a letter, in case someone reads it. Therefore he calls a spirit who will not disclose the secret. He entrusts it to him, sends him away; he fulfils the task, and the message is safe.

He sends a letter which is not suspicious in any way and which he does not fear to be made public.

(LATIN LETTER)

I therefore send this letter to the person to whom the spirit should also be sent, for none of the spirits, chiefs or servants, come either to the sender or the addressee unless called. Therefore, so that the person to whom it is sent may know which spirit should be called and from what zone of the house, a letter is sent, sealed with the sign of the chief spirit (—), and so written that it pleases the spirit and he desires to be restored to help them. But we shall speak of this in the final chapter. This is the conjuration for the recipient:

Asriel onear Camor Liveviel gamer sothi ianos
alnay bulumer palorson, irgiel lamedon, lodiel
Casparosyn navy asparlon nadiel bulephor ianos
pesonyt tresloty Camon elyr, mears nosy
thamesoryn.

When you have said this, turn with utmost secrecy to the West and add the other things required by the art. The spirit will become visible with its servants, yet neither seen nor heard by anyone else, and it will reveal the secret of the sender to your ear.

CHAPTER VIII

Concerning the Supreme Prince MASERIEL who dwells in the region that we call the West (Favonius) and has under him 60 princely leaders with their many servants.

The eighth house is to the West in the place whence comes the Favonian wind and there stays the great Prince called Maseriel with an enormous number of leaders, princes and servants, from whom 30 princes are chosen for this art to preside over the work of the day, and the same number for the night, with their many servants. All these are appointed to announce and carry the secrets of the human arts of Philosopshy, Magic, Necromancy and all the wonders and most secret works which are known to a very small number of men. These spirits are prompt and very trustworthy and will not return before they have achieved all that was entrusted to them. They are peaceful and come without noise, of their own accord, as they are commanded, with many or with few, or even without helpers, least visably. They frighten no one, except one who, uninstructed in the art, presumptuously calls them through the true principles of the art, which no one easily reaches without instruction. However, so that you may have in readiness the spirits you should call to the work, you should know that you will not need all of them, only some twelve will be enough for actions in the daytime and the same number for what takes place at night, together with their servants.

Mazeriel 30 E ant 30 Asiel 30 Alfeel 30
Mazeriel 30 Aebiel 30 Alfeel 30 Alfeel 30
E ant 30 Postel 30 Postel 30

You have here 24 of the thirty princely spirits of Maseriel, with their 720 servants, of whom the first twelve are in charge of day operations, the other twelve in charge of night work. When you wish to work some secret communication through them, turn to the West and after the necessary preliminaries required by the art, call one from those named above, whichever you wish, as is fitting, and he will come without delay. The conjuration is:

38

39
Maseriel bulan lamodyn charnoty Carmephin  
Iabrun caresathroyn asulroy bevesy Cadumyn 
Turiel busan Sevear : almos ly cadufel ernoty 
Panier ither care phechoy bulan thoryt paron 
Venio Fabelronthusy.

When the spirit you have called appears, entrust your secret safely to him to carry out, hesitating over nothing, speaking silently to him if you should be in company with others, as you know.

Let your secret intention be such as this.

You have secrets in the occult sciences, in Philosophy, the magic of the stars, the Cabala, Arithmetic or whatever other art, which you desire an absent friend, whether far distant or nearby, to know about. However, they are such that it is not safe to entrust them to letters or messengers. Either you urge that he should be sure to send you secrets, or even to commend a philosopher as he may not know any other way. Call one or two of the above mentioned spirits: explain the secret. He will undertake the task, carry it to your friend, and will report back to you what the friend entrusts to him.

Write the prayer you wish, or some sort of letter which contains nothing secret.

(LATIN LETTER)

When the recipient has the letter, recognizing the sign of Maseriel (ﷺ), he should turn to the West, and having first secretly done what the art requires, he should call the spirit that has been sent with this conjuration:

Maseriel onear Camaresin, Cohodor messary lyrno 
Balnaon greal, lamedon odiel, pedarnoy nador 
Ianoz auy chamyrin.

When the conjuration is completed as it should be, the spirit will appear like a cloud. When the magic word has been spoken he will speak the truth to your ear and will faithfully impart everything that was entrusted to him. No one of those about you will perceive anything, if only you are steadfast and unperturbed and remain so, as you should.

CHAPTER IX

The Prince of this chapter is called MALGARAS. He stays in the West, having under him thirty leaders for daytime work and the same number for work at night. Their duty is to tell the family secrets of friends.

The inhabitant of the ninth house, which is in the true West, is Malgaras, the greatest Prince of the West, who has under him thirty leaders who are in command by day and thirty others who have command at night, together with their servants. The duty of them all is to tell to friends the secrets and hidden family affairs of friends. They are good leaders and most ready to obey the caller, especially the day ones, since they are more accustomed to converse with men. The night spirits, even though they are good, do not converse as freely with men, but loathe the light and flee it with all their strength, desiring to hide away in darkness, and for this reason they often appear to the person calling them through the conjuration as bats. I will place the names of twenty four of them in a table, of which twelve will suffice for the day and the same number for night.

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<th>Kobh S. X. S. X.</th>
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<td>Carmiel 30</td>
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<td>Aser 30</td>
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<td>Cabiel 30</td>
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<td>Mispel 20</td>
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<td>Etow X. S. X.</td>
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<td>Meliel 30</td>
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<td>Caelif 30</td>
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<td>Vziel 30</td>
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<td>Barfas 20</td>
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<td>Boreas 30</td>
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<td>Revel 30</td>
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<td>Oriel 30</td>
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<td>Libiel 30</td>
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<td>S. X. S. X. S. X</td>
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<td>Dabiel 30</td>
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<td>Raboc 30</td>
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<td>Zamor 30</td>
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<td>Asper 20</td>
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<td>X. S. X. S. X. X</td>
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<td>Kabi 30</td>
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<td>Assiel 30</td>
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<td>Amiel 30</td>
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<td>Delias 20</td>
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<td>Basiel 10</td>
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</table>

Now you have twelve of Malgaras' princes for daily work and twelve for night, with their six hundred and forty helpers. Note that Aroz and Basiel always come alone; Mispel and Barfas, Asper and Delias can be called two by two; the others in threes. When you wish to have three or two or one, take care not to make a mistake with their names. You should act just as the table instructs you without changing anything, lest you fall into danger. The Conjuration spell is 1-

Malgaras ador chameso bulueriny mareso bodyr 
Cadimir aviel casmo redy pleoryn viordi eare 
viorba, chameron. very thuriel ulnavy, bevesy 
mevo chasmiffany naor ernyso, chony barmo 
calevodyn barso thubrasol.
When you have spoken the conjuration you must be brave and steady. Those you have called will immediately appear visible to you. If, however, you have called the night spirits they may not come at once. Do not interrupt your work on that account, but press them by repeating the conjuration until they obey. They are a little slow, and do not come willingly to man, as I have said before.

Let this be the secret which is not suitable to commit to a letter or a person.

This includes whatever pertains to family possessions, money, deposit, agreement, trust or to any business of human relations. You have a secret, which you wish a far distant friend to know, but it is such, that were it to come to public attention, it would cause both of you very great danger or loss. As a result, it can be trusted neither to letters nor people. Therefore, so that you may be safe and not fear that anyone will come to know of it, you turn to the West, you call the leader, you tell him your secret: he goes, faithfully completes everything and returns if there is something to be reported to you.

Write whatever letter you wish, one you have no fear of anyone reading.

(LATIN LETTER)

When the friend to whom it is sent receives this or some other letter, he will recognise the sign (υ υ) to be that of the Prince of the West. Hence, having performed the customary preliminaries, he will turn to the West, summon the Spirit, calling to witness the one seen invisible to become visible but speak to no one. The spell of the Spirit

Malgaras apro chameron asoty mesary thrones
Zamad sagreal paredon adre Caphoron onaty
Turno beosi. Chameron phorsy meillon tedrumarcy
Dumaro disue Casmel elthurny peson atproys
Fabelronty Surnio panalmo nador.

When the spell is completed, the spirit that has been called will be present and will reveal to you after its fashion what it has been commissioned to do, faithfully. You can return it to your friend with information of whatever secret you wish him to know.

CHAPTER X

Concerning the Supreme Prince called DOROTHIEL, who inhabits that region of the world which is called Chorus, from the name of the Wind, and who has under him many leaders and helpers.

The tenth house is called Chorus, from the name of the Wind, and there stays the great Prince DOROTHIEL, who has under his power and dominion 40 leaders or Dukes in charge of day operations and the same number in charge of night ones, not including the almost infinite number of their helpers and servants. Their duty is to announce all secrets concerned with spiritual affairs, the gifts of the Church, benefices, prelacies, honours and the like. In the work of secret communication there is no need to bring into the open the names of all Dorothei's Dukes, for a few from one of the orders will suffice. I shall explain the names of the rest along with the others in their place. Give attention to this table concerning them.

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<tbody>
<tr>
<td>Mugael</td>
<td>40</td>
<td>Gadiel</td>
<td>400</td>
<td>Rachiel</td>
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<tr>
<td>Choriel</td>
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<td>Ofriel</td>
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<td>400</td>
<td>Buls</td>
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<tr>
<td>Maniel</td>
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<td>Cabron</td>
<td>400</td>
<td>Pafiel</td>
<td>40</td>
<td>Arziel</td>
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<td>Diuel</td>
<td>400</td>
<td>Carol</td>
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<td>Cufyno</td>
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<tr>
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<td>Abriel</td>
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<td>Soriel</td>
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<td>Fransiel</td>
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<tr>
<td>Fabel</td>
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<td>Daniel</td>
<td>400</td>
<td>Darboi</td>
<td>40</td>
<td>Pleifar</td>
</tr>
<tr>
<td>Carbas</td>
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<td>Lomor</td>
<td>400</td>
<td>Paniel</td>
<td>40</td>
<td>Avel</td>
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<tr>
<td>Merach</td>
<td>40</td>
<td>Cefiel</td>
<td>400</td>
<td>Carfas</td>
<td>40</td>
<td>Meroth</td>
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<tr>
<td>Altor</td>
<td>40</td>
<td>Bufiel</td>
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<td>Avel</td>
<td>40</td>
<td>Cadriel</td>
</tr>
<tr>
<td>Omael</td>
<td>40</td>
<td>Larfos</td>
<td>400</td>
<td>Maziel</td>
<td>40</td>
<td>Lobiel</td>
</tr>
</tbody>
</table>

Here you have 24 leaders from the princes of Dorothei, from any day order and from the night princes, together with their servants who number 10,600. Note that to work through these is very different from other other methods, and that I shall speak at length about their
mastery. In this house one must work according to twelve hours of day and night. Four princes are always in charge of two hour spans both during the day and the night, so you may not call anyone unless he is from the rank concerned with that hour. Suppose the task is in the first or second hour of the day; call whom you wish from the first four who are in command during the day. If it is in the third or fourth hour, you know that a leader must be called from the second four spirits. So you must work in sequence through all the ranks and the twenty four hours, as by day, so by night. When, however, you wish to make a secret communication via the spirit of Dorotheil himself, then perform first the general duties you are accustomed to do in the art and write whatever letter you wish. Turning yourself to the region of the world which is commonly called "Chorus", call one or more spirits from the four who are in charge of the hour in which you are working.

Dorotheil cust feor madylon busar pamesy cheer ianothym baony Camersy uylmeyr peathan adial cadumyr reneahr thubra Cohagier maslon Lodiero faberlusyn.

When you have spoken this, you will see the spirit whom you have called appear, ready and pleased to obey. You may entrust your secret to him safely and trustingly. Look at the previous table.

Let us propose some secret intention which is to be committed to a letter.

You have business with a Prince over some spiritual matter, extremely difficult and secret, which you think should not be entrusted to any mortal or letter. You wish to inform the Prince of it. You invent a letter of supplication for a poor clerk or something else, you call a spirit, tell him the secret, and he carries out everything faithfully.

You give whatever letter you wish, in which there is nothing to fear.

( LATIN LETTER )

When the Prince, or some other man skilled in the art, receives this letter of mine or some other, on recognising the sign of Dorotheil ( ), he should turn to the region "Chorus", North of West, (where the spirit himself with his Dukes and servants stays), doing everything the art requires. Then he should call the spirit quietly, in a low voice, as he knows.

Dorotheil onear chameron ulyfeor madusyn peony oriel nayr druse movayr pamesyon etro dumeson, davor caho. Casmel hayrno, fabelrunthon.

After the invocation is finished, should the spirit delay at all in coming, he should read it again or even a third time and then without any doubt the spirit will appear visible and reveal what has been entrusted to him to your ear.

CHAPTER XI

Concerning the Supreme Spirit called USIEL who lives at that region of the world which we call Sub Circum, from the Wind which blows from there. He has under him 40 leaders during the day and the same number at night, and they are concerned with treasure.

The eleventh house of the whole world is called Subcircius, named from the Wind which always blows from that direction. In this region stays the great Prince who is called Usiel, having under him 40 princes who are in charge of day operations, and forty in charge of works at night. Their duty is to give news of hidden and buried treasures and everything which seems relevant to the business of treasures. We shall name a few of them, however many as are sufficient for the work of secret communication in this field, and the rest will be mentioned along with others in the appropriate chapter at the end of this book. Note that the leaders of this house usually come freely and most cheerfully when they are called by the operator. Although they have many helpers I have never seen them because they bring with them at least a certain one of them is visible. If, however, someone wishes to employ the aid of their helpers, then he can, since they are under the princes and are compelled to obey them in all matters, as long as the operator knows that they must be called correctly or even compelled, if they are inclined to appear rather slowly.

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<th>Norh.</th>
<th>Schw.</th>
<th>K.</th>
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<tbody>
<tr>
<td>Abatia</td>
<td>Sefar</td>
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<td>Hissam</td>
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<td>Ameza</td>
<td>Poriel</td>
<td>40</td>
<td>Barf</td>
<td>30</td>
<td>Fabriel</td>
</tr>
<tr>
<td>Armea</td>
<td>Sefar</td>
<td>40</td>
<td>Garnacu</td>
<td>30</td>
<td>Ysiniel</td>
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<tr>
<td>Herne</td>
<td>Maqu</td>
<td>40</td>
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</table>

You have here from the 40 princes of Usiel who are in charge of day operations, 14, with their servants who number 400, and 14 princes who are in charge of night operations, with their 440 helpers. As well
as these you can see two signs written, belonging to each of the orders, (put for the sake of proof and caution concerning the treasure, as you are aware, so that it cannot be found by robbers), which we use for protecting treasure which has been discovered while a spirit is being sent to a friend. So when you wish to work in this business through the spirits, if the matter is very important or concerns a prince, call the leaders you want from the four orders; if the business is your own, call from three ranks; if it is private and unimportant, call from two; if it is common and of little account, then it should take place at night and the spirit should be only from the rank of those who work alone.

Usiel
parnothel chameron briosy shrubal brionear Caron sotronthi egypia odioi Chelorsy mear Chadsy nottel ornych turbelsi paneras thorthy pean adresmo bona arnotiel Chelmodyn drusarloy sodiviel Carson, eltrae myre nottel mesraym Venea dublearsy mavear melusyen charurleas fabelmersyn.

When you have turned to the Subcircius region and spoken this under your breath, as time and place permit, perform the other tasks demanded by the art and entrust your secret to the spirit who appears with the seal of deepest secrecy. Do not hesitate at all, for all those leaders are good and trustworthy.

Let us propose that you have such a secret in your mind as can be confided to none. You have discovered an enormous treasure in the tombs of the dead or some other subterranean place, or you have certain knowledge of secretly buried treasure. You cannot carry it away on your own, nor can you confide in anyone who stays nearby. You have a trusted friend to whom you desire to reveal the secret, but he is far away. You cannot trust it to a letter or messenger in case through hesitation you fall into open danger and lose your treasure. Therefore, you call a spirit, who comes, bears the message and summons your friend. He arrives to aid you and shares in the gain.

Write what letter you wish in which there is nothing to arouse any fear.

(LATIN LETTER)

When the person to whom this or some other letter has been sent receives it, having recognised the sign of great Usiel (—you), let him secretly perform what he knows must be done for the art, then let him turn to the Subcircius and speak the invocation:

Usiel asoyr paremon cruato madusyn savepe mavar reaalo chameron ilico paneras thurmo pean elsoy fabelrusyn iltras charson frymato chelmodyn.

When the invocation has been spoken, the spirit will show itself visibly and deliver the message. If anything is entrusted to him by the receiver he will return with it to the sender.

CHAPTER XII

Concerning the Supreme spirit and commander CABARIEL, who stays in that region of the world which is named Circius, after the Wind; and who has under him 50 princes during the day and the same number at night.

The great commander Cabariel inhabits the twelfth house of the described world, which is towards that region whence blows the wind Circius. He has with him an enormous number of spirits, of whom at all times, fifty are deputed to the work of secret communication by day, and the same number by night. They are in charge of many helpers and are very powerful. Their duty is to warn friends of secret matters and to disclose betrayals and things to be particularly avoided and to caution the absent. We shall give a few names from the total number.

<table>
<thead>
<tr>
<th>Name</th>
<th>Arch</th>
<th>N.</th>
<th>C.</th>
<th>M.</th>
<th>L.</th>
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<tbody>
<tr>
<td>Satifer</td>
<td>50</td>
<td>Eymel</td>
<td>50</td>
<td>Mador</td>
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<tr>
<td>Parius</td>
<td>50</td>
<td>Ciffan</td>
<td>50</td>
<td>Peniel</td>
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<tr>
<td>Gadiel</td>
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<td>Eniel</td>
<td>50</td>
<td>Gugiel</td>
<td>50</td>
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<td>Taros</td>
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<td>Anel</td>
<td>50</td>
<td>Thablos</td>
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<tr>
<td>Aferiel</td>
<td>50</td>
<td>Capbar</td>
<td>50</td>
<td>Orym</td>
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</table>

You now have twenty names from the hundred princes of the great Cabariel, and they will be enough for you at the moment. The first ten of these are set to work in day operations with five hundred helpers, and the other ten work at night, likewise with five hundred servants. Know that the spirits in charge of daytime work are much kinder and more ready to obey than the night spirits. Thus it is often necessary to force the night ones with some violence and to repeat the conjuration more often. When they are ordered, they bring helpers with them, but if they are not thus commanded, they leave them behind. When you wish to work with the aid of these spirits, turn yourself to the region we have mentioned, perform the customary preliminaries that are necessary and speak this conjuration:

Cabariel onear chameron fruai, parnaton fosiel byrostoy nagreal fabelrontyn adiel thoray nofravae pean aferiel chusy.

When the spell is finished, if it is during the day, the spirit called will come without delay. However, if it is night and the spirit you have called delays in coming, you should keep urging him until he comes by repeating the conjuration for which they usually have a great respect.

Let us give as an example some secret which must be confided to no one at all.

You have a trusted friend whom you consider as if he were your—
self, but he is far away. You have learned that an ambush is to be laid for him by someone more powerful on the road as he returns, or in some other place. You desire to warn him in his ignorance, but you would be in great danger if you were to warn him openly. Hence you cannot trust a letter, in case someone should read it, nor can you confide in anyone as they might chance to reveal it. Therefore, so that you may remain safe and your friend still be warned, you call a spirit and entrust the secret to him.

You send a friendly letter or devout prayer to your friend, which is open for all to see.

(LATIN LETTER)

When your friend has received this or some other letter from you and has recognised the sign of Cabariel, he should turn to the region of the world whence the Circius wind comes, perform the necessary preliminaries according to custom, and read this speech silently:

Cabariel asiari paremon chilam amedyn sayr pemadon chulty movayr savepor peatha mal frimaston dayr pean cothurno fabelrusyn elsoty chelmodyn.

When the verse has been spoken and he has turned to the Circius, the spirit will immediately appear visible and tell him the entrusted secret if your friend commissions him, he will return to you with a message.

CHAPTER XIII

Concerning the Prince called RAYSIEL who dwells at the true North, under whom are fifty princes in charge of operations by day and the same number at night, whose part is to report surrenders.

The thirteenth house is in the North and its spirit and supreme commander is Raysiel, who has under his power fifty leaders who are in charge of daylight operations, together with many servants, and the same number in command of night work, with their helpers. Their duty is to warn friends of the operator and announce his secrets in surrenders and those cases that involve death. The leaders in charge of daytime work respond willingly to the caller and come pleasantly, good tempered and most ready to obey. Those, however, who are in command at night are rather violent, since they loathe and detest the light. They do not respond easily, particularly to novices less accomplished in the art, whom they often mock to their face unless they are so bound by the spells of the operator that they have no strength to oppose. They greatly fear the conjuration and are more given to be summoned en masse than the day spirits, and yet they obey unwillingly. Let us give the names of a few from all the number of spirits, with the number of their helpers, as many as will suffice for the usual work.

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<tr>
<th>G.</th>
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<th>N.</th>
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<tbody>
<tr>
<td>Baciwr</td>
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<td>Ramica</td>
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<td>Fursiel</td>
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<td>Seiquel</td>
<td>50</td>
<td>Dubaros</td>
<td>50</td>
<td>Betesiel</td>
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<td>Sadar</td>
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<td>Armenia</td>
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<td>Teracl</td>
<td>50</td>
<td>Abhadur</td>
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</table>

From the 50 day princes, you now have, dear reader, sixteen along with their 670 helpers, and from the 50 night spirits, fourteen with their 420 helpers, who will be enough for you for all operations by day and night. When you wish to work through them, choose whom you wish from the given ranks according to the hours indicated, and call him
from the North (for all of them stay there) by this spell:--

Raysiel afruanu chameron foñiel onear Vemabi
parnothn fruanu Caspiel sufre bedarym buliseor
pean Curmaby Layr Vayme pesarym adoreus odiel
Vernabi peatha darsum laspenho devior Camedonon
phorsy lasbenay to charmon druon olays,
Venovym lulefon, peorsor Fabelrotos thurno.
Calephoy Vem, nabelon eural thorasy cornoty
Capelron.

When the spell has been correctly and silently completed the spirit you have called will appear. Entrust the secret safely to him and he will carry out his commission. If you find that the night presiding spirits delay, as they often do, then compel them strongly by repeating the conjuration and do not fear; they will be forced to respect you as their master.

I have a secret of the following sort, which I can trust no one to bear.

I set forth the case. I have a friend, learned and noble whom I have discovered is to be killed in secret by certain cutthroats acting for reward. I dare not warn him openly since that would be dangerous for me. I fear, in such a personal and secret matter, that a letter might fall into the hands of others. I would not presume to trust it to a man to deliver by word of mouth, since he who today is for me might tomorrow be against me, so I resort to the usual art to which I may commit something without fearing it will be made public, even though it should happen to be seized by an enemy. I send a personal letter to my friend, from which I fear no danger.

(LATIN LETTER)

When my friend, who is skilled in the art, has received this or some other letter, having recognised the sign of Raysiel (W) and performed the customary preliminaries, he should turn to the North and call the spirit by this spell:--

Raysiel myltran fruanu fiar charmy clymarso pean
Sayr pultho chultzusa medon veurpursyd tusan
axeyr afflon.

After this has been said, the spirit I have sent will immediately appear visible and will deliver to you every single thing that I have entrusted to its ear. I also wish you to know that although many spirits who preside over the works of night do not come willingly to the work unless compelled by the greatest of bonds and spells, yet when they do come and when they have been sent to a friend, they usually appear quickly and obey the caller, unless it happens that, through lack of concentration on the event, he neglects to perform some rule of the art.

CHAPTER XIV

Concerning the Supreme Prince SYMIEL who lives in the North (Aquilo) and has under him ten princes who are in charge of operations by day, with their many helpers. Their duty is to carry personal secrets.

The fourteenth house is in the North, a little more than 21 degrees distant from the beginning of the Great Bear. The supreme commander of this house is Symiel, who has beneath him ten leaders in charge of day operations, and their many helpers. There are many leaders responsible for operations at night, who also have many helpers under them, but I have not been able to find out how many there are for certain. Their duty is to carry between friends the most closely guarded secrets which must never ever be disclosed to anyone. I shall describe to you ten day spirits ans the same number of night ones, which will be enough at the moment to enable you to work through them if necessary.

<table>
<thead>
<tr>
<th>Sch.</th>
<th>Nep.</th>
<th>R.</th>
<th>S.</th>
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<tbody>
<tr>
<td>Asmyel 60</td>
<td>Larael 60</td>
<td>Masrus 30</td>
<td>Marians 100</td>
<td></td>
</tr>
<tr>
<td>Churbas 100</td>
<td>Achast 60</td>
<td>Apiel 30</td>
<td>Narzael 201</td>
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<td>Vafos 40</td>
<td>Banier 90</td>
<td>Curiel 40</td>
<td>Murashe 50</td>
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<td>Malgrom 20</td>
<td>Desiel 60</td>
<td>Maesel 10</td>
<td>Richel 120</td>
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<tr>
<td>Romiel 60</td>
<td>Masur 110</td>
<td>Arafos 50</td>
<td>Naleel 130</td>
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</tbody>
</table>

You now have ten named princes for daytime functions with their many servants and also ten for nighttime work and their numerous supporters, through whom you can work safely and without trouble provided that you are well initiated in secret communication. For whoever presumes to approach the rules of the art without being well initiated in its operation will either achieve nothing or will have difficulty avoiding danger. The princes do not obey everyone. When you wish to work with this knowledge, perform the preliminaries correctly, turn yourself to the North and conjure the leader in the way I have told you so that he will come by this verse, the spell for the spirit:--

Symiel myrno chameryn theor parson adiveal
fanerosthi sofofar Carmenon Carnotheil peasoar
soisitrin fabelrusy thyrno pamerosy trelno
chabelron chymo churmbon, asiel peasoar cermes
nabeyros toy Camalmonthony.

When this has been said in the manner necessary the spirit you have called will come to obey all your commands. If the work is to be carried out by night spirits and they do not appear quickly, do not leave off but compel them by repeating the spell, and thus forced, they will obey.
Let us give as an example some secret that must be entrusted to no one at all.

You have some very secret business with a friend which concerns both you and him. Were it made public it would bring both of you everlasting loss or embarrassment. It could certainly not be trusted to a letter as someone might read it, nor to a messenger, as he might divulge it to many. You use your art; thus you will be safe and your friend will know the secret.

Let us construct for this a note of some kind which is not at all suspicious.

(LATIN LETTER)

As he is skilled in the art of secret communication, when, on receipt of this letter, he sees the character of the Prince Symiel (✠), which must be drawn for him, he will perceive and understand. Having first performed the necessary preliminaries, he will turn to the North and speak the conjuration:

Symiel marlos chameron pyrochi pean fruary fabelronti gaelto stargoti melasforn hialbra penor olesy Atulbrany Casmeron omer vembon.

On completion of the verse, the spirit that was sent will appear and faithfully fulfill the duty entrusted to him.

CHAPTER XV

Concerning the Supreme commander ARMADIEL who stays in that region of the world whence the Wind Boreas usually blows and has under him many princes.

The great commander Armadiel inhabits the fifteenth house in the Northern region and has under his command many dukes and princes with their servants. A hundred of them are appointed to day and night operations without distinction so that all are equally in charge of our works of secret communication by day or night at the wish of the operator. Their duty is to announce to princes and important men the most secret messages of the operator with the greatest faithfulness and stealth. I shall name some of the more powerful of them, who will suffice for our purpose.

\[
\begin{array}{cccccccc}
\text{Melfar} & 50 & \text{Oranel} & \text{Pendiel} & 10 & 10 & 60 & 60 & 50 \\
\text{Parabel} & 40 & \text{Oryl} & \text{Caresiba} & 20 & 20 & 70 & 70 & 40 \\
\text{Lael} & 30 & \text{Samuel} & \text{Abibiel} & 30 & 30 & 80 & 80 & 30 \\
\text{Calarnya} & 20 & \text{Amsiel} & \text{Mafyon} & 40 & 40 & 70 & 70 & 20 \\
\text{Alferiel} & 10 & \text{Loel} & \text{Oeniel} & 50 & 50 & 60 & 60 & 10 \\
\end{array}
\]

Now you have fifteen of the spirits of Armadiel with their 1260 servants, who usually come to the operator, if he so wishes, when called according to a division of the twenty four hours into six parts, keeping in rank when they come. When you wish to work some secret communication through them, you must observe most carefully the division of time according to this practice, for without this you will achieve nothing. When you have absorbed this essential information, turn to the North and perform what the art requires. Conjuration:

\[
\begin{array}{cccccccc}
\text{Armadiel marbevo pelrusan neor chamyn aldrun pemarson Cathornaor pean lyburmy Caveron thorty abesmeron pear larso charntoy theur Caveos myat drupas Cameldortys ly paruffes ernoty mesoryn elthy charo atiel, lamesayn rovemu fabelrusin, friato chasalon theor thamorny mesardiel pelusy madiel baferoty sarreon prosoyr asenoby cameilruson.} \\
\end{array}
\]

After you have finished this conjuration in the manner you should, the spirit will soon appear, ready for your command.

Let us construct as an example, such a secret as can be trusted to no one.

I have a certain secret for my prince which must be told to absol-
ute no one. I dare not entrust it to a letter in case through negligence or forgetfulness it is opened and read. Much less do I wish to send a message with anyone as he might somehow reveal it to others. Therefore, it suits me to try the mystery of this art, through which my secret will always remain hidden.

Let us write a letter of whatever sort is suitable, where it will not matter if anyone should see it.

( LATIN LETTER )

When the recipient who is skilled in the art takes up this or some other letter, by recognising the sign of Armadiel (✔), he knows he should turn to the direction set down by the art and speak the spell:

Armadiel afran meson Casayr pelodyn, Cavoti Chameron thersorvy marbevon pheor Casoyn myrvosy lyburmy deor fabelronton. Chubis archamarson.

After the conjuration has been completed in the correct manner, the spirit sent will appear openly and reveal faithfully the secrets entrusted to him by the sender, neither adding nor omitting anything. If the receiver should have anything new to commit to him to take back to the operator who sent him, he should perform what the art demands and the spirit will comply.

CHAPTER XVI

Concerning the Prince Baruchas who stays in the region whence the Wind Vulturnus blows, and has under him many princes and servants who are messengers of the occult commissions of those in authority.

The great commander Baruchas presides over the seventeenth house situated near the Vulturnus wind. He has under his power many princes, dukes and other spirits, who all have the duty of bearing the occult and most secret commissions of princes, nobles and masters to their servants or friends. I shall name fifteen of them for you, who will suffice for all operating in secret communication. Unlike the others, they have no divisions or ranks among themselves according to night and day, but all have responsibility for everything in general, so that whichever of them is called by the operator, at whatever hour, is compelled to come.

<table>
<thead>
<tr>
<th>Name</th>
<th>Sign</th>
<th>Power</th>
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<tbody>
<tr>
<td>Luita</td>
<td>✧✦</td>
<td>100</td>
</tr>
<tr>
<td>Serael</td>
<td>✧✦</td>
<td>20</td>
</tr>
<tr>
<td>Melchon</td>
<td>✧✦</td>
<td>30</td>
</tr>
<tr>
<td>Conayr</td>
<td>✧✦</td>
<td>50</td>
</tr>
<tr>
<td>Albus</td>
<td>✧✦</td>
<td>50</td>
</tr>
</tbody>
</table>

You now have fifteen leaders named from the princes of the great prince or commander Baruchas, for the work of secret communication, with his 7040 helpers and servants, whose aid will suffice completely for all work of this art. So when you wish to call one of these spirits, mark the division of time according to six hours of day and night, position yourself facing towards Vulturnus and call the spirit concerned with that hour, observing most carefully the letters of his helpers, since without them nothing can proceed, and take care that you make no mistake in their number, order or power. Conjuration:

Baruchas malvear chemorsyn charnotiel bason lanocri medusyn aptrity casmyron sayr pean cavoty medason peroel charmsyn cherdieul avenos nosear penaon sayr chavelonti genayr pamelon fribca madryon onetil fabelronthos.

When this conjuration is finished, silently, as it should be, the one chief spirit whom you have called will soon appear, with his appointed servants, depending on the sequence of time. For example, I am commissioned to travel round the community to improve monasteries and correct wrongdoing. I desire to relate a certain secret to one of the monks, a friend who is far away, which were it made public, would
bring on him the hatred of his pastor and imprisonment, and would cause harm to me, to the order, and to the common good. Thus I must not convey it by letter nor entrust it to anyone. So that we may both be safe, I call a spirit helper of the art and entrust the secret to him.

I send what letter I wish, which I would not object to being read by everyone.

(LATIN LETTER)

After the recipient has this letter, has recognised the sign of Baruchas (בתו) and performed the necessary preparations, let him speak silently this conjuration to the region of Vulturnus, which is just before the East. Conjunction of the spirit:

Baruchas Mularchas chameron notiel pedarsy phroyis lamasyay myar chalemon phorsi fabelrotho thersial capean Year almonym lierno medusan tersiel petha thumar nerosyn craninthiel peson segalry madon scoba bulay.

When the conjunction is spoken according to the rule of the art, the spirit will appear and deliver the entrusted secret without deception.

CHAPTER XVII

Concerning the Prince and Supreme spirit called CARNESIEL who stays in the East and has under him many leaders and princes with their servants, whose duty is to announce everything which is sent towards the East.

Since the affairs of men are so diverse and more can arise, there might be no prince or spirit in the aforementioned houses who is specially deputed to inform absent friends of something. So that no difficulty may arise for those working in this art of secret communication in completing their task, we shall mention later some special spirits who take command of special secrets. We also wish to point out that there are some general princes of the spirits for announcing general matters. If, therefore, something should happen that must be announced to someone and no commission for it is found among the previously described duties, it can be referred to those who in their own way, have commission for everything. This should be in such a way that the general does not detract from the particular, nor the particular, because expressed with insufficient clarity, deny the function of the general.

There are four great princes who, together with their dukes and servants, are in charge of announcing all secrets not mentioned before. The first of them is CARNESIEL, who has command over everything we wish to be carried towards the East, CASPIEL has command towards the South, AMENADIEL towards the West, and DEMORIEL for what is generally sent Northwards. When you wish to send some secret to a far distant friend in the East by a spirit, call one, or more if you wish, of the princes of Carnesiel, turning yourself to the East throughout the whole operation, as you have learned according to the art. I shall write out for you the names of the princes with the number of their servants, as many as are enough for the present business. Take care lest you make a mistake in anything.

<table>
<thead>
<tr>
<th>Name</th>
<th>E.</th>
<th>R.</th>
<th>S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Myresyn</td>
<td>Benobham</td>
<td>Armamy</td>
<td>60000000000000</td>
</tr>
<tr>
<td>Ornich</td>
<td>Arisiel</td>
<td>Capriel</td>
<td>10 30 100 300</td>
</tr>
<tr>
<td>Zabeliel</td>
<td>Cameriel</td>
<td>Bedarys</td>
<td>10 30 100 300</td>
</tr>
<tr>
<td>Bucfas</td>
<td>Vadriel</td>
<td>Laphor</td>
<td>10 30 100 300</td>
</tr>
</tbody>
</table>

You have here twelve of the princes of Carnesiel with a very large crowd of servants, where (note this) the large number 60,000,000,000,000, is of other leaders and princes generally in charge of all day matters. A certain number are called from these, as many as the operator wishes, together with a named leader. The others, in the four columns, are the
helpers of the twelve princes and always come with them in their ranks. When you wish to work through them, and have made the necessary preparations, this is the conjuration:–

Carnesiel aphrosi chemeryn mea raposyn. Layr pean noema ovear ma sere cralcy calevo thorteam chameron ianoar pelyn Layr, baduson isey melros ionatiel delassar rodivial meron savean fabelron clumarsy preos throen benarys favean demosynon laernoty chamedonion.

When this is completed correctly, the general messenger of secrets whom you have called will appear, ready, trustworthy and completely private.

I should like to secretly warned a friend about an evil man.

There is a certain man, apparently honest, who is really an evil babbler. Knowing that I have influence with my friend, he asks that I write letters of commendation for him. I cannot refuse, yet I do not wish my friend to be deceitfully deluded by him. I write a letter, I give the wandering monk outstanding praise. He reads it and is delighted for it offers him an open road for setting up a trap. I give him the letter and he goes away happy. I, however, call a spirit and send him to my friend to warn him and explain my secret.

I send letters of commendation flattering to the person who is commended.

(LATIN LETTER)

When my friend, proven in the art of secret communication, has received this or a similar letter and has recognised the sign of Carnesiel (V ), let him turn to the East, after the necessary preparations and speak this conjuration:–

Carnesiel aproysi chameron to pemalroy phroys Cadur mearmol benadrion Viontel saviron army pean arnotiel fabelronthusyn throo chabelron savnear medalloys veap oimenadab cralcy sayr.

When the spell has been said, the spirit sent will then appear visible and will reveal the secret faithfully entrusted to him.

You have, in this circle, four chief commanders and the position of each one’s house, also an almost uncountable number of leaders, deputies and servants. You may thus know how to work through them.
CHAPTER XVIII

Concerning the Supreme Prince called Caspiel, whose house is in the South and who has under him many princes, dukes and innumerable helpers.

To the South dwells the great Prince Caspiel, who has under his power 200 princes, or outstanding leaders, and 400 counts or deputies, with a huge number of servants, whose duty is to announce generally all and singular not covered in previous chapters which goes towards the South.

Since, however, it is necessary to know some of the leaders by name (and there are many of them), we shall take the trouble to give the names of a few who will suffice for us in everything.

<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Count</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vestel</td>
<td>Budarym</td>
<td>Ceriol</td>
<td>200</td>
</tr>
<tr>
<td>Charrel</td>
<td>Camory</td>
<td>Amhri</td>
<td>200</td>
</tr>
<tr>
<td>Maras</td>
<td>Larmel</td>
<td>Camor</td>
<td>200</td>
</tr>
<tr>
<td>Femel</td>
<td>Aridiel</td>
<td>Oziel</td>
<td>200</td>
</tr>
</tbody>
</table>

You now have twelve of the chief dukes of Caspiel, with 100,660 counts, deputies and helpers, through whom every general task of bearing news Southwards may be undertaken. When you wish to send some secret message to a friend staying in the South, perform what the art requires and speak the conjuration:

"Caspiel aloyr chameront noeres padry diviel
prolsyn vear maduson crainct fruon phorsy
larsontbon thiano pemarson theor. Caveos adecveos
friato briosi panyeldrubon madiel sayr fabelrusyn
gonear pean noty nabusran."

After the conjuration has been completed in the correct manner you will see present the one you have called, prepared to obey your commands in everything. All the leaders of Caspiel are of good disposition and very willing, but the deputies are a little more difficult, yet will yield to the conjurations if the operator is constant and unperturb ed, speaking firmly to them, as if with the greatest authority. None of them is so intractable that he will not soften to the virtue of authority or be compelled and bound to one's command.

Let us set down some secret which must be entrusted to no one.

I have some business with a friend which would give rise to great danger for both of us if it became public knowledge. All the messengers between us have been watched so that the letters might be read by those who plot against us. So that we may be safe and our business remain secret, I write a letter which I do not fear to be read and send it to my aforementioned friend with an invisible spirit accompanying it (σ)."

"It does not matter what the letter is if it is entrusted to a spirit.

(LATIN LETTER)

When the recipient has this letter, he should perform first what must be done in the art, then turn himself to the South and speak the spell:

"Caspiel asbyr Chameronty churto freveon dayr
fabelron Cathurmy meresyn else peano talliran
Caspiu fuar Medon cilbarsy Caberosyn ulty pean
Vearches pemasy natolbyr meldary Cardenopen men
for diviel adro."

When the spell has been spoken and the other things added according to custom, the invisible messenger will appear carrying faithfully and secretly to the ear of my friend everything entrusted to him."
CHAPTER XIX

Concerning the Supreme Prince called AMENADIEL who lives in the West and has under him 300 dukes, 500 counts and almost innumerable servants.

The commander Amenadiel, supreme spirit of the West, has under his power 300 more powerful princes or leaders, not less than 500 deputies or counts and innumerable servants, underlings and helpers, from whom I have so far found no less than 30,000 names, not to mention the innumerable others whose names I have not yet discovered. These are enough for all secrets to be announced to friends in the West. I shall now tell you the names of as many leaders who have been called to the work of this art as will be sufficient.

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<thead>
<tr>
<th>Ash.</th>
<th>Sáw</th>
<th>A.</th>
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<th>A.</th>
<th>E.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vadres</td>
<td>Bafiel</td>
<td>Almesiel</td>
<td>30</td>
<td>50</td>
<td>300</td>
<td>500</td>
</tr>
<tr>
<td>Camiel</td>
<td>Lameel</td>
<td>Codriel</td>
<td>30</td>
<td>50</td>
<td>300</td>
<td>500</td>
</tr>
<tr>
<td>Luziel</td>
<td>Zorniel</td>
<td>Belfar</td>
<td>30</td>
<td>50</td>
<td>300</td>
<td>500</td>
</tr>
<tr>
<td>Mesriel</td>
<td>Cuffas</td>
<td>Nafrocc</td>
<td>30</td>
<td>50</td>
<td>300</td>
<td>500</td>
</tr>
</tbody>
</table>

Through these twelve leaders and princes you will be able to fully complete whatever secret communication must be worked by the power of Amenadiel in the West. Be careful to observe, however, that you know when you call one of the leaders and how many counts, servants and helpers are under him according to the twenty-four hours of day and night, which the 1550 of them guard, equally divided and assigned to them in order. If you err in this you will achieve nothing, and even perhaps bring danger to yourself. For whoever wishes to work in secret communication must not only be skilled in our art, but also most careful in everything since through a small mistake in the work, great danger or worse is likely to come. So, when you wish to perform something through these spirits, turn to the West, fulfill the necessary preliminaries and speak this conjuration:

Amenadiel aprosly chameronta nosroy thronem mesro salayr chemaros noe pean larsy freveon ionatiel pelroyn rathroy Caser malusans pedon Cranochyrans daboy seor marchosyn lavo pedar veneti gesroy phernortiel Cabron.

When the conjuration has been correctly completed, the spirit you have called will come ready and alert to fulfill everything you entrust to him.

I have a very close-kept secret which I must tell to a friend.

I have a certain secret for a friend which I can trust neither man nor letter to carry, since if it becomes public it will cause me great harm and danger. I cannot allow any delay, so I call a spirit, write a letter which is completely free of suspicion, and which he himself might be thought not to understand as he is ignorant of Latin. I send the spirit and he reveals the secret.

I send a letter of some sort which is accompanied by an invisible spirit.

(LATIN LETTER)

When my friend, proven in the art, has received this or some other letter entrusted by me to the spirit, and has recognised the sign of the prince of the region (으), he should perform the necessary preparations and speak the conjuration:—

Amenadiel bulurym chamerota erisoch pedaron flusro pean truarbiel fabelron greos belor maigty nabarym stilo meioes fuar pelaryso chitrion amanacason.

After the conjuration has been finished in the correct manner, the spirit (as yet invisible) will become visible and reveal the secret.
CHAPTER XX

Concerning the Prince DEMORIEL who dwells in the North and has under his command 400 greater leaders or princes, 600 lesser leaders or counts, with many servants and helpers whose number is unknown.

The great Prince Demoriel lives in the North and has under his power 400 princes and chief leaders whom he sends to the work of this art according to their ranks with deputies and counts who number not less than 600. They announce all secrets which we wish to entrust to friends in the North who are skilled in the art. From all those mentioned we shall give only as many names as are necessary for us at present, with the number of counts and servants according to their divisions by hours.

\[ \begin{array}{ccccccc}
\text{N.} & \text{S.} & \text{N.} & \text{N.} & \text{N.} & \text{S.} \\
\text{Ariochel} & \text{Doriel} & \text{Madar} & 40 & 600 & 400 & 60 & 40 \\
\text{Cebarym} & \text{Madar} & \text{Charibal} & 40 & 600 & 400 & 60 & 40 \\
\text{Menador} & \text{Carnol} & \text{Dabryno} & 40 & 600 & 400 & 60 & 40 \\
\text{Barifiel} & \text{Dubilen} & \text{Chomiel} & 40 & 600 & 400 & 60 & 40 \\
\end{array} \]

You now have twelve leaders named from the 400 of Demoriel and 4560 counts and servants who with the leaders themselves obey their callings according to a sequence assigned to 24 hours of day and night (which you should know above anything else). When you wish to work in secret communication through one of these leaders, you should turn to the North, as is the custom, and give the conjuration:

Demoriel onear dabursoy Cohyne chamerson ymeor pean olayr cheirusys noles schemiaryn venodru patron myselro chadarbon vevaon maferos ratigiel personay lodiol cameden nasiel fabelmeruisin sosiel chamarchoysyn.

When the spell is finished, the spirit will appear visible to you ready, obedient and fully prepared to carry the secret you may safely entrust to him.

Suppose I have a secret of some sort or other which I wish to share.

I have a close friend, at present far away, with whom I have most secret business which it would not be at all safe to entrust to a person or even a letter. Therefore, so my secret may remain so, I may always call a spirit from the art familiar to me. I entrust him with the secret, he comes, departs, faithfully takes and delivers my commission to my friend and we are both safe. He also reports back to me my friend's secret response, which is told to no other mortal. However, to make my friend realise that a spirit has been sent to him, some innocuous letter must be invented, in which he may recognise the sign of the spirit sent to him (\( \text{M} \)) for the spirit will not appear unless he is compelled to.

Let us send out a letter, of whatever sort, which will cause no concern should it be seen.

( \text{LATIN LETTER} )

When the recipient, who is skilled in the art, has the letter, let him first perform what the art requires, then turn to the North, as is the custom, and give the conjuration:

Demoriel osayr chameron chulty saveporeanniusin dayr pean cathurmo fomarsor ersoty lamedon tothar busraym fuar menadroy chilarso fabelmerusyn.

After this is completed as is the rule of the art, the spirit sent will be present and appear visible to you alone, not to any other, and will tell the secret to your ear.
CHAPTER XXI

Concerning the Supreme Commander and Prince called GERADIEL who dwells in no particular region of the world but is a wanderer and may be found everywhere.

In addition to those commanders, princes and leaders of spirits whom we have named in previous chapters who stay in fixed areas in the visible world, many others are assigned, who are wandering, unsettled and of no fixed abode. The ancient wise men and magicians called them οὐστάκισκος (that is, unfixed), since they fly in the air like flies, without rank, home or restriction. Some of these are very useful to us in secret communication since they do not require the observance of place, but can be called everywhere by a conjuration. The first of these is called Geradiel, who has no other leader or prince beneath him but only servants who are many, almost innumerable. These he takes with him in the work according to the ranks they keep among themselves and the twenty four hours of day and night. Their general duties is to announce all secrets of any sort in whatever region you wish.

<table>
<thead>
<tr>
<th>Α.</th>
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<th>Σ.</th>
<th>Α.</th>
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<tbody>
<tr>
<td>2</td>
<td>2</td>
<td>200</td>
<td>100</td>
<td>40</td>
<td>50</td>
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<tr>
<td>2</td>
<td>2</td>
<td>70</td>
<td>100</td>
<td>90</td>
<td>120</td>
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<th>Α.</th>
<th>110</th>
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<tr>
<td>2</td>
<td>2</td>
<td>150</td>
<td>180</td>
<td>170</td>
</tr>
</tbody>
</table>

In this table you have 18150 servants and helpers of the great Prince Geradiel, numbered and arranged in rank according to the hours. It is essential for your work that you know their arrangement and order thoroughly, so you know how many helpers will come at a certain hour or when the Prince does not usually come himself but assigns his helpers to an hour. Make sure that you take care to observe the hour in your work when the Prince himself will come in person with his helpers of that hour, as otherwise, when the commander is absent, they are not always willing to obey the operator in everything. So, when you wish to work through this Prince, perform the necessary preliminaries and speak the conjuration:

Geradiel onayr bulesar modran pedaron sazevo nabor vielis proyn therdial masre renael Chemarson cuhadiam almona saelry penoyr satodial chramel nadarsir thorays Vayr pean esrediel cubal dranoy myar dearisy coludarsy menador atotiel Cumalym drasnodiar parmy sosiel almenary satiel chulty dealny peson duarys cubet frunny maroy futiel, fabel merusti venodran praito lusior lamendon fyvaro larboys theory malrosyn.

When the spell is finished, the spirits will appear, either the Prince with his servants, or the servants of the hour without their Prince, just as you wish, depending on the time, as we said above.

Let us entrust whatever secret you wish, it will never be divulged.

Say that I have some secret, any sort of secret, which is to be intimated by spirits to one or several friends who are perfectly trained in the art of secret communication. I call the aforesaid Prince to me at the appropriate hour, I entrust the secret; he takes it, departs and carries it out with the utmost fidelity. I send a letter, for appearance only to deceive men. He to whom I send it may know from the sign (folios) underwritten which spirit he should call, since they do not appear unless compelled.

I send a letter of some sort which is not secret.

(LATIN LETTER)

When this letter or any other has been written and marked with the sign of Geradiel (folios), there is no need to turn to any direction, but having completed the usual preliminaries of the art, this conjuration spell should be spoken.:-

Geradiel osayl chamerusin chulti pemarsoniel dayr fayr Chaturmo les bornatyn ersoty camylyr sayr fabelmerodan cosy damerson maitey nabelmersyn.

After the conjuration is finished the spirits sent will appear visible to you and will disclose everything, speaking secretly to your ear.
CHAPTER XXII

Concerning the Prince BURIEL, the Night One, Light-shunning, who stays in the pits and caves of the earth. No work is achieved through him unless it is at night.

After Geradiel follows Buriel, a great Prince certainly, but perverse and worthless. He hates all other spirits (particularly the princes), loathes and pursues them. No less do they hate him. He fears the light and shuns it with all his leaders and servants, and will never come unless it is night, and then often causing great fright and terror to the operator, especially if he is not perfect in the art, and strong and steadfast in character. Often too, Buriel appears in the shape of a serpent with the head of a girl and the tail and body of a snake, with a horrifying hiss. When adjured in the correct manner he speaks with human voice, and he has under him an almost innumerable throng of leaders and princes whom he usually sends to a task with their helpers and servants. From these we shall give the names of some who are sufficient for our work.

<table>
<thead>
<tr>
<th>Name</th>
<th>S.</th>
<th>N.</th>
<th>S.</th>
<th>N.</th>
<th>S.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Merciel</td>
<td>Gabriel</td>
<td>Drusiel</td>
<td>100</td>
<td>10</td>
<td>10</td>
<td>100.</td>
</tr>
<tr>
<td>Alamieel</td>
<td>Nedriel</td>
<td>Carniel</td>
<td>100</td>
<td>10</td>
<td>10</td>
<td>100.</td>
</tr>
<tr>
<td>Capriel</td>
<td>Binriel</td>
<td>Drubiel</td>
<td>100</td>
<td>10</td>
<td>10</td>
<td>100.</td>
</tr>
<tr>
<td>Samuel</td>
<td>Futiel</td>
<td>Naftros</td>
<td>100</td>
<td>10</td>
<td>10</td>
<td>100.</td>
</tr>
</tbody>
</table>

We have described in this table, twelve of the princes of Buriel, with 880 helpers, who come forth according to the twelve hours of night, which we call the unequal or planetary hours, together with the individual leaders in their rank, when they are called in the correct manner by the operator.

The leader usually comes in the form we have described. His helpers, however, often appear as clowns or jesters, playing and leaping high off the ground – as astonishing apparition! When you wish to work through these princes, do not dare to begin your work until after sunset as they will not obey unless it is night. There is no need to look to a particular direction, but gaze down at the earth beneath your feet and speak this conjuration:

Buriel mastfoyr chamerosyn, noel pean lonachym mardusam philarsit, pedarym estis carmoy boysharonti phroys faberonti, mear Laphany vearchas, clareson, noitil, pador aslotel, marseyno reneas, Capedon, thismasion melro, lavair carpentor, thurneam camelrosyn.

You should speak this spell silently, looking down at the earth all the time, and the spirits called will appear. See that you are not afraid since they cannot harm you if you are strong and resolute. Note that although these princes or spirits are assigned generally to announce all nocturnal secrets at night, they are especially suitable and willing to bear news to prisoners in pits and gaols, and likewise anything concerning carnal love and the secret activities of lovers, indeed, everything that takes place at night, whether good or evil, as they detest the light.

Let us propose a secret which must be confided to no one at all, namely:

Suppose I have a secret for a friend dwelling in this state which I cannot explain to him by letter or by messenger in case it becomes public. Much prevents me from going to my friend in person. I call one of the aforementioned spirits and commit my secret to him. He goes, faithfully announces what I have entrusted to him and I am safe.

I shall construct a letter of whatever sort I wish, which will trouble no one, something like this.

( LATIN LETTER )

When the recipient, skilled in the art, has this or some other letter and recognizes the sign of Buriel ( ), he should perform the necessary preliminaries, then look to the earth and speak the conjuration:

Buriel, Thresoy chameronitis, hayr plasu, radel, marso, neany, pean, sayr, fabelon, chaturmo, melros, ersoys caduberosyn.

When the verse is spoken, the spirit, invisible to all others, will appear visible to you and will faithfully speak the secret entrusted to him.
CHAPTER XXIII

Concerning the spirit and Supreme Prince called HYDRIEL, who lives in water and has under him 100 leaders, 200 officers and almost innumerable helpers.

There is another Prince among the chief spirits who is called Hydriel and lives in water, in pools, lakes, marshes, in the sea, near springs, fountains and rivers. He has under his power at least 100 leaders or princes and 200 officers or deputies with many helpers. Their duty is to announce generally anything over water or land, by night or day. Know that the princes are well disposed and willing enough for anything but they do not appear that way when conjured to come. For they often appear in the form of a snake, sometimes large, sometimes small, with a very beautiful woman’s face, and luxuriant hair. None of them approach alone, but every prince brings with him at least two officers and 80 helpers. I shall give you the names of some of the leaders so that you will not fall into error in the work.

<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
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<tbody>
<tr>
<td>Mortaiel</td>
<td>10</td>
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<tr>
<td>Lameniel</td>
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<tr>
<td>Camiel</td>
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<td>200</td>
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<tr>
<td>Chemiel</td>
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<tr>
<td>Brachiel</td>
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<tr>
<td>Arbiel</td>
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<td>Befriel</td>
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<tr>
<td>Samiel</td>
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<td>Lufiel</td>
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<td>200</td>
<td></td>
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<td>Nufziel</td>
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<tr>
<td>Dufriel</td>
<td>20</td>
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<tr>
<td>Chariel</td>
<td>100</td>
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<td>200</td>
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</tbody>
</table>

Here you have 12 of the princes and leaders of Hydriel with 1320 of the officers and servants, who will suffice for your operations in secret communication according to a division of 24 hours. Thus every leader has two hours and 110 officers and helpers in their ranks, which you must know thoroughly. When you wish to perform something in secret communication through these prince spirits, do what you know must be done according to the art, and speak the conjuration:

Hydriel, apron chamerothe, satrus pean nearmy chabelon, vearchas, belta, nothelmy phameron, arsoy pedaryn onzel, Lamedo drubel areon veatly cabyn & nothy maleros haytny pesary does, pen rasi medusan ilcohi person.

When the spell is spoken, the spirit you have called will approach with his servants appointed to that hour and will be obedient to you in everything and faithful to everything on which you send him.

Let us invent some secret.

Suppose I have some very important secret for a friend which I cannot safely make known to him by letter or messenger. So that the secret will not come to light, I summon a spirit; he comes, obeys; I entrust the secret; he faithfully carries it out.

Let us write a letter of some sort.

(LATIN LETTER)

When you receive this or some other letter with the sign of Hydriel, (L), give no thought to the regions of the world but first perform the general preliminaries of the art, then speak the following as is the custom. Conjuration:

Hydriel omar, penadon epyrma narsoy greol fabelrusin adiel pedrusiti nozevi melrays vremy pean larfoy naes chemerotyn.

After this conjuration has been spoken in the due manner, the spirit sent to you will appear visible in accordance with the rules of the art, and reveal the secret entrusted to him to your hearing.
CHAPTER XXIV

Concerning the Prince called PYRICHIEL, who has under him many leaders, princes, officers and helpers, of uncertain numbers.

A certain supreme Prince of the Spirits, Pyrichiel, does not seem to us entirely irrelevant to our art, as he is shown to be sufficiently well intentioned. He does not have leaders or princes under him in the way the others do, but only officers and servants, whose number is unknown. Some say that he does have leaders and princes under him, but to us it appears that they have insufficient knowledge of his nature and habits, since they imagine that officers and servants are like leaders (dukes). The name of Pyrichiel is a word derived from fire, since he is often found to work near fire.

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<th>A.</th>
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<tbody>
<tr>
<td>Damersiel</td>
<td>Menariel</td>
<td>200 200 100 10 10</td>
</tr>
<tr>
<td>Cardiel</td>
<td>Demediel</td>
<td>100 600 60 50 50</td>
</tr>
<tr>
<td>Almafor</td>
<td>Hurfiel</td>
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<tr>
<td>Nemariel</td>
<td>Cuprifiel</td>
<td>400 30 30 10 10</td>
</tr>
</tbody>
</table>

Here you have eight of the officers of Pyrichiel with their helpers assigned for duty depending on the passage of the hours. So, when you wish to work through these said spirits, call one of them, whichever you wish, and when again you work on another occasion then you will call another, immediately following, and you will recall that this must be done in a similar way with the rest.

Therefore, when the necessary preliminaries general in the art have been completed, speak this conjuration:--

```
Pyrichiel marfoys chameron, nael peanos pury
lames tamene famerusyn mearlo canorson theory
torsa, nealthis dilumeris maphry carful ameor
thubra phorsotiel chrebonos aray pemalon layr
toysi vadinien nemor rosevaryc cabri phroys
amenada machyr fabelronthis, poyl carepon vemii
naslotyn.
```

When this is finished you will see present the spirits you have called. The chief one is always in the habit of appearing as a snake with a head like that of a beautiful woman with flowing hair. To continue.

Let us invent a suitable letter.

( LATIN LETTER )

When the recipient, skilled in the art of secret communication, receives this or some similar letter signed with the mark of Pyrichiel, (  }, he should act as he knows is necessary according to the art, then, after kindling a light, he should speak this conjuration:--

```
Pyrichiel osayr Chameraoy culty mesano dayr
fabelron cathurmo pean ersoty meor iathor cabon
Frilasto melrusy.
```

When the spell is finished, the invisible messenger will show himself visably and will faithfully reveal the secret entrusted to him.

I have a secret for a friend who is faraway which I cannot safely send by letter in case it is opened and read or intercepted en route. Still less can I trust a man to carry it, since I know that trust in men
CHAPTER XXV

Concerning the Commander and Prince called EMONIEL who has 100 princes and deputys and many officers and servants who have a general duty in all matters.

Emoniel, the Prince of this chapter, together with his leaders and princes, is wandering and of no fixed place. He often stays in woods, does not shun the light and is well disposed and ready for anything you may ask of him, by day or night, coming willingly when called. He has under his power 100 princes and leaders and no fewer than 20 officers or deputys with an uncertain number of servants and helpers. We shall name a few from these who will be enough for our work, reserving the rest in place with the others, to be named if it becomes necessary.

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<th>R.</th>
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<tbody>
<tr>
<td>Ermoniel</td>
<td>Dramiel</td>
<td>Cruhie</td>
<td>10</td>
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<tr>
<td>Edriel</td>
<td>Pandiel</td>
<td>Armesel</td>
<td>10</td>
</tr>
<tr>
<td>Carnodiel</td>
<td>Vafnel</td>
<td>Castaniel</td>
<td>10</td>
</tr>
<tr>
<td>Phanuel</td>
<td>Nafniel</td>
<td>Musniel</td>
<td>10</td>
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</tbody>
</table>

You now have 12 of the leaders of Emoniel with their 1320 deputys and servants, who will suffice for us according to the sequence of hours for every work of our will, whether by day or night. You should know that the Prince Emoniel usually appears with his leaders with the body and head of a woman, but with a serpent's tail. When you wish to work in secret communication through the spirits of Emoniel, perform what you know must be generally done in the art and then read the conjuration, silently naming the spirit to be called:

Emoniel aprosfi chamersyn thulinar peanos mevvar, pandroy crahontiel narboy mavy fabelrontos, ariel chemorsyn nety pransobyry diviel mairos ruelt person roab chrumeursyn.

When this conjuration has been in the way demanded by the art, the spirit you have called will appear, ready to obey in everything you command him, since he is loyal and well intentioned.

Whatever secret you wish:

I have a friend who is far too trusting in all and sundry. He cherishes enemies, thinking them friends. These often spread evil rumour and abuse. He is gullible to the praises of flatterers and of one especially who stays close to him, whom he does not realise is secretly an enemy since openly he seems pleasant. I desire to rebuke my friend, but so that my advice is made known only to him and is kept from the others.
CHAPTER XXVI

Concerning the Supreme Commander called Icosiel, who has under him 100 leaders or princes, 300 officers or deputies and, as yet, I know not how many servants.

Icosiel is one of the more powerful among the spirits of the air, a great and important Commander in the secrets of hidden communication, having under him 100 princes of leadership class, 300 officers and a number of servants I have not yet ascertained. Icosiel is mentioned at the moment because he works willingly with men in their houses. Once you have called to you any of his leaders, with companions, by the correct conjuration, he can remain with you all the days of your life if you wish it. Appoint him a secret, hidden place in your house and you may order him, strongly bound by spell, to remain there. He will happily obey you and will always be prepared for your commands.

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<thead>
<tr>
<th>Arcane</th>
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<tbody>
<tr>
<td>Machariel</td>
<td>Larpiel</td>
<td>Ambriel</td>
<td>300 100 30</td>
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<tr>
<td>Pschiel</td>
<td>Amediel</td>
<td>Fybrandil</td>
<td>300 100 30</td>
</tr>
<tr>
<td>Thanatiel</td>
<td>Cambriel</td>
<td>Cumariel</td>
<td>300 100 30</td>
</tr>
<tr>
<td>Zosiel</td>
<td>Zachriel</td>
<td>Hersiel</td>
<td>300 100 30</td>
</tr>
<tr>
<td>Agapiel</td>
<td>Nahriel</td>
<td>Munefiel</td>
<td>300 100 30</td>
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</tbody>
</table>

Here we have the names of 15 of the 100 leaders of Icosiel, 50 officers and 2150 servants who usually come, when called by the operator in the work of secret communication, with their leaders, according to their order arranged in 24 hours of day and night. They are apt and willing for anything you wish, as long as you are perfectly skilled in the art, steady and unperturbed in the operation; for they come in the form and likeness of a serpent with a woman’s head. When you wish to work through one of them, perform what is necessary according to the art and add this conjuration:

Icosiel aphorsi chamerlyn thulneas taoitiel menear peanos crasnotiel medursan matory fabelron ersonial cathurmos lamernote besraym alphayr lamedonti nael cabelron.

When the conjuration has been correctly completed, the spirits called will come without delay and you can entrust them safely with the secret for your friend.

You should write some letter to be sent. The secret can be whatever you wish.

I have a friend, skilled in the art of secret communication, who is far away, for whom I have an important secret which must not be trusted to anyone, not even hinted at in a letter. So that everything will remain secret, therefore, I send a secret spirit messenger who will reveal the mystery to my friend and keep my business undiscovered.

(LATIN LETTER)

When the recipient, who is skilled in the art, has this letter and recognises the sign of the Prince (меди), he should do what he knows must be done, then speak the conjuration:

Icosiel osayr penarizo chulti meradym phrael melchusy dayr pean cathurmo fabelron ersonial iltham pedaly fuar melrosyn crymarsy phroymon.

After this conjuration, the spirit will come to the caller and reveal the secret.
CHAPTER XXVII

Concerning the supreme Prince and spirit SOLEVEL who has under his power 200 leading princes, 200 deputies and officers and innumerable servants.

Among those spirits who converse freely with men who have skill and knowledge in the art of secret communication, there is a certain one named Solovie, not the least among the princes of this art, who has under him 200 princely leaders and likewise 200 deputies or officers, who unfailingly keep this order among themselves: those who this year are leaders, next year become officers and by alternate changes become officers from leaders and similarly leaders from officers. The exact number of their servants has not yet been discovered, but they also keep ranks among themselves according to the sequence of the hours.

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<th>Ρ</th>
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<tbody>
<tr>
<td>Inschiel</td>
<td>Nabrusiel</td>
<td>Axsifel</td>
<td>20 20 20 200 200</td>
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<tr>
<td>Praxiel</td>
<td>Cabusiel</td>
<td>Chrolael</td>
<td>20 20 20 200 200</td>
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<tr>
<td>Moruchal</td>
<td>Amriel</td>
<td>Murusiel</td>
<td>20 20 20 200 200</td>
</tr>
<tr>
<td>Almedar</td>
<td>Prafiel</td>
<td>Penazer</td>
<td>20 20 20 200 200</td>
</tr>
</tbody>
</table>

Here you have 12 of the princes of Soveriel, of whom the first six are leaders this year and the other six officers. The following year the latter will be leaders, the former officers, and thus in sequence, always by alternation. I have gathered a number of 1840 of the servants, though there might be more whom I have not yet counted. When you wish to work with these spirits, be steady in mind and brave and do not be frightened by their appearance when you see them in the form of serpents with the head of a woman. Do what the art requires to be done, and this first completed, then add the conjuration:

Solovie marioj chamersyn oniel daby diviel peen vear, laswny cralmyt pedaros drumes, pean vear chameron loes madur noty basray erko nadrus pelli thabron thyrso ianothin vear persay loes pean notyhr fabelron bavery drameron eshiran pumelon meor dabrios crimosiel peny vear nameroy lyernot pralsones.

When the spell has been correctly completed, the spirits called will come in their customary form and you may entrust the secret to them.

Let us set out a suitable secret.

I decide that a friend who is far away and has previous skill in the art of secret communication, should be warned of certain imminent dangers. Yet I am afraid I might make information of another's danger public, and to avoid this if possible, I entrust the secret not to a letter or to men but to a spirit whom I know will be most faithful in everything.

Let us construct a letter.

(Latin Letter)

When the recipient (as long as he is already trained in the general art) has the letter, he should perform what must be done, adding this conjuration and should fear nothing but be steadfast in purpose:

Solovie curtuel chamersyn saty pemalros dayr ianothy catthumo parmony iotran lameton frascu penoy ithon fabelmersyn.

After the spell has been said, the spirit sent by the operator will appear visible, faithfully revealing everything entrusted to him and if the recipient wishes to give return instructions for the operator, he should entrust them to the same spirit.
CHAPTER XXVIII

Concerning the Supreme Spirit and Commander MENADIEL who has under him 20 leaders or princes, 100 officers and an unknown number of servants, who obey their leaders.

Although the matters we have described seem to us amply sufficient for every work of secret communication, our expertise on the subject should not be allowed to pass into oblivion. Therefore, I should like to add some information which is most desirable for the perfection of the art and which I know from the revelations of the aforesaid spirits and on which I am quite an expert. Thus, among the other spirits who favour this art, there is one, assigned the name Menadiel by reason of his office. He has under him 20 princes and dukes, 100 officers, and many servants whose exact number I do not know. They are all faithful in commissions and are the best messengers for the important business of Kings and Princes, through whom we shall work wonders.

Larmol Benodiel 20 10 100
Drafiel Charfiel 20 10 100
Clamor Samyel 20 10 100
Branchiel Nediel
Amofiel Careym
Baruch Theron

Here we have six named from the leaders and the same number from the officers and 390 servants also set out in their ranks and orders. They keep this arrangement among themselves: the first time two leaders and one officer are called; the latter is called again the second time but comes then in the leader's rank. The third time, the one who was first leader of the first rank becomes an officer, and so on. So when you wish to work something through the spirits of Menadiel, think carefully which leader and which officer is to be called depending on the season and the hours, then, having carried out the necessary preliminaries, speak the conjuration:

Menadiel marfoy peanos onael camerusyn theo
ianothy ofayr melros tudayr penorsyn sarchul
tarno rosevas peathan asiel morfoy maplear
casymyon storeal marnenu nosayr pelno dan layr
thubra elnoldon carsephy drunos fabelmerusyn
andu pean, purays calbyn nachir loes phluemy
casaner.

When this conjuration has been duly completed, the spirit called will appear, that is, the first time, one officer and two leaders with their servants.

Let the secret be whatever comes to mind.

You have a secret for a friend, male or female, something that occurs with reference to time or variety of events, which you do not wish to share with anyone else. Call a spirit, entrust the business to him, and fear nothing. He is most faithful in everything and will fulfill your commission well.

You may construct a letter concerning these matters as it suits you.

(LATIN LETTER)

When the recipient, already skilled in the art, has the letter and has recognised the sign of the supreme prince Menadiel (∩ ), having performed the necessary preliminaries as is the custom, he should speak the conjuration:

Menadiel muryt chamerose dayr pean cathurmo
phameron ersoti pray sarvepo, fabel merit rean,
charon ietlas Meduse fayr lamersyn alty
merchahon.

When the spell has been spoken, the spirit sent will appear visible to the caller and deliver faithfully and secretly to his hearing everything entrusted to him.
CHAPTER XXIX

Concerning the Supreme Spirit called MACARIEL, who has under his command numerous leaders, princes, officers, and servants appointed to various duties.

Macariel is also a supreme spirit among those in charge of operations in secret communication, and must not be left out. Together with his princes and servants he is sufficiently useful, prompt and faithful for everything you may desire. He has 40 princes and no fewer than four are ever sent on a task: that is, three leaders and one officer, with many servants. They observe this order among themselves: each of the leaders in their turn acts in the capacity of an officer, according to four divisions of the year. It is essential that the operator has full information about all of them. And now let us name some of these princes, who will fully suffice for the work of our secret communication.

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<tbody>
<tr>
<td>Claniel</td>
<td>Asmiel</td>
<td>Greisiel</td>
<td>40</td>
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<tr>
<td>Drofisiel</td>
<td>Romuel</td>
<td>Thuriel</td>
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<tr>
<td>Andro</td>
<td>Nasuel</td>
<td>Bleufiel</td>
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</tr>
<tr>
<td>Chetrel</td>
<td>Varpiel</td>
<td>Lomodac</td>
<td>40</td>
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</tbody>
</table>

We here have named twelve of the princes of Macariel with servants numbered at 400, in their ranks and orders. When you wish to work through them in secret communication, (be careful to call not less than four at the least from those named), perform the customary preliminaries, then speak this conjuration:

Macariel myrrn chamerosy purmy maresyn amos peanam oladu, chabor ianoes fabelron dearsy chodon uylies Almos rutiel pedaron deabry madero neas lamero dearsy, thubra dorpilt melrosyne drar chamelia near, parmon dearsy charon alndiel parsar radan, maroy renexs charso gnole, melosin te dranso casmar ebroset. Landrys masfayr therafonte noel amalan.

When the spell is spoken, the spirits called will appear, in various forms, often with the head of a woman winding into the body and tail of a serpent, twisting and twining themselves fourfold.

Let the secret by one for a Prince.

The chief adviser of a King or Prince, in charge of a country or province, has learned from most secret information that enemies have a plan to invade the province in the near future. He wishes to warn the Prince, but cannot do so by messengers, since they are to be tortured by the enemies on the way to betray the secret. Nor can he warn him by letter, since that would be open to all. Therefore, he calls a spirit, entrusts the secret to him, and invents some other letter.

Let us construct a letter that gives nothing away.

(LATIN LETTER)

When this or some other letter has been delivered, the recipient, already skilled in the art of secret communication, having recognised the sign of Macariel (+3), should do what the custom demands be performed and add this spell:

Macariel osayr chamerose chulte pesano dayr fameron cathurmo pean ersoty lamedon sovapor casrea mafyr. lanos tharfia, peathanon acer pean etion matramy.

After the conjuration is correctly completed, the spirit sent will appear visible to him alone.
CHAPTER XXX

Concerning the Supreme Commander called URIEL who has under his power ten leaders, a hundred deputes or officers, with an unknown number of servants.

It would not be right for us to omit the great prince Uriel, whom we have found from the teaching of experience to hold a very useful place among those who favour this art. He has under his command ten leaders and princes assigned to this art of secret communication, and a hundred deputes or officers who always accompany those leaders in their rank and as many servants, whose number I am as yet unsure of.

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<thead>
<tr>
<th>Name</th>
<th>Officer</th>
<th>Leader</th>
<th>Prince</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chabri</td>
<td>10</td>
<td>100</td>
<td>20</td>
<td>Α</td>
</tr>
<tr>
<td>Drabos</td>
<td>10</td>
<td>50</td>
<td>40</td>
<td>Α</td>
</tr>
<tr>
<td>Nermiel</td>
<td>10</td>
<td>60</td>
<td>60</td>
<td>Α</td>
</tr>
<tr>
<td>Frajmiel</td>
<td>10</td>
<td>40</td>
<td>20</td>
<td>Α</td>
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<tr>
<td>Brymiel</td>
<td>10</td>
<td>30</td>
<td>100</td>
<td>Α</td>
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</table>

Here we have named the leaders, with their officers and servants, whose service will suffice for the fulfilment of our art at the moment. Note that first in the order are the leaders and princes. Second are the officers; they keep two ranks among themselves which you must know above everything. When called, those of the first rank, both leaders and officers, always appear as monsters, that is, with a woman's head and the body and tail of a serpent. Those of the second rank usually appear to us in a familiar and customary form. It is usual for no fewer than one leader and one officer following him to come in both of the ranks. When you wish to work through these spirits, first act according to your knowledge of what must be done in the art, then add this conjuration:

Uriel marfoys lamedonti noes, chameron, anducharpean phuscier arsmony tuerchoy iamersyn nairiel penos raseon loes veare fabelruso craity layr parils merail mear, thubra aslotel e dubyr reanu navosti masiel pedony to chemarpfin.

When the spell is completed, the spirits called will appear, each in his rank, prompt and pleased to obey in everything.

Let the secret be of great importance.

I have a certain secret for a Prince or friend, which, if disclosed, would bring danger to me and no little harm to my friend. So, therefore, that everything may remain confidential between me and him, I entrust the secret not to a man, nor to a letter, but to a spirit.
CHAPTER XXXI

Concerning the Supreme Prince called BYDIEL, who has under his dominion twenty leaders, two hundred officers and an unknown number of servants, though there are certainly many.

Of the supreme spirits assigned to us for work in secret communication, one now remains; last indeed in order, but among the foremost in honour. By reason of his office he is called Bydiel and he has under him twenty leaders, two hundred deputies or officers and many servants and helpers. The leaders and officers keep fixed order among themselves. Whenever they are called by the operator, two leaders come with twenty officers and they appear in human form, quiet and prepared for everything. They change ranks among themselves by turns, so that those called as leaders in the first year afterwards are officers, and the officers are called in the place of the leaders in the second year.

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<tr>
<th>N.</th>
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<th>N.</th>
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</thead>
<tbody>
<tr>
<td>Madriel</td>
<td>20</td>
<td>10</td>
<td>200</td>
</tr>
<tr>
<td>Grubhan</td>
<td>20</td>
<td>20</td>
<td>100</td>
</tr>
<tr>
<td>Bramsiel</td>
<td>20</td>
<td>10</td>
<td>100</td>
</tr>
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<td>Armaniel</td>
<td>20</td>
<td>20</td>
<td>200</td>
</tr>
<tr>
<td>Lamieniel</td>
<td>20</td>
<td>20</td>
<td>200</td>
</tr>
</tbody>
</table>

Here we have assigned ten of the princes and officers of Bydiel by name, who will suffice for us at present in all our operations in the art of secret communication, together with their many servants, who know how to keep their ranks according to the command of leaders and princes. When you wish to work in this art through these spirits, perform the necessary preliminaries, and speak the conjuration:--

Bydriel marchan chamerosi philtres maduse vear casmyron crailnoti pean devoon fabelros eltida camean vear. Oniel vear thysro liernoty : ianos prolato chano elasry peanon elasthas melros notiel pen soes probys chyras lesbroy mavear tothan liernoti chrymarson.

When the verse has been spoken as it should be, the summoned spirits will immediately appear visible, approaching in kind manner, acting as friends and mutually embracing. They will be obedient and willing to do anything for you.

I have some sort of secret.

I have a very close secret which I desire a friend far away to know. It concerns an occult matter which it is necessary to leave out in case the mystery should in some way become public knowledge. Hence I decide it should be entrusted not to man or letter but only to spirits which I know are loyal and trustworthy.

(LATIN LETTER)

When the friend, who has experience in the art of secret communication, sees the letter and recognises the sign of Bydiel (atz), once he has performed the preliminaries according to custom, he should speak the conjuration aloud:--

Bydriel maslo chameron theory madias near fabelron thiamy marfoy vear pean liernoty calmea drules : Thubra pleory malresa teorty melchoy vemo chosray.

When the verse has been spoken, the spirit will be present, visible, at least to the one who called him, and he will reveal to you his commission, faithfully and completely.
CHAPTER XXXII

This contains an essential summary of the foregoing information. Some cautionary remarks will be given which must be observed by those who wish to use the art of secret communication.

Glory to God the greatest who is beyond praise. Now that we have described, not without very great and lasting labour, the Dukes of the supreme spirits who most of all favour our secret communications, we have thought it necessary to arrange a general table in this chapter of all the information, as an aid to memory. We have no wish for those working through the spirits to make any error in the order, names, signs, leaders or officers.

We have set out in this table the thirty-one principal spirits with their office and order, who are in command of all operations in our secret communication and whom we have spoken of in this our first book. We have given the sign appropriate to each and added also the number and rank of princes, leaders, officers, servants and helpers in their individual ranks. This is so that anyone desirous of studying in this art will not fall into error because of the variety of operations. The great mysteries of the art cannot be fully understood except by the most studious of men: those, that is, who are prompted through love of secrets and by nature to thorough scrutiny, and who, through a love of the pursuit of knowledge are willing to undertake every possible honest work. However, men who are lazy and stupid and are not fired by desire nor aided by nature to study the secrets of wisdom cannot comprehend this most secret art of our discovery. They do not understand that this lack of comprehension should be ascribed not to us but to their own laziness, malice and idleness, since either they have a mind that is immersed in carnal desires and worldly cares and they cannot devote their time to perusing these things attentively, or they think already that they are wise and most learned and they despise our writings as unworthy of their study. There are also some men who are so used to adhering to other ancient traditions that they believe anything they have not learned from these, is impossible or superfluous. As far as the knowledge of this mysterious art is concerned there is nothing more useless than men of this sort who are unwilling or unable to think upon its momentous concerns. Nevertheless, to those who are suitable and willing to study in this art (if any will exist) we have decided to give a few words of advice at the end of this book so that they may derive profit from them. Firstly they must be warned how important it is that the art itself should always remain secret in case it should fall into the hands and knowledge of the wicked, who might perpetrate many terrible crimes through it. For even though the art in itself is truly good, the wicked may practise it no less for evil ends than the virtuous do for good. Let the secret therefore remain with the good, since, if made known to the wicked it might cause harm. Yet the virtuous ought not to despise this art because it can profit the wicked.
in evil actions; just as one does not spurn a sword, though it can kill a man. Next, the students of this art must be warned they should not presume to proceed with work in it unless they have first been perfectly instructed in all matters which are essential to its knowledgeable practice. I am not unaware how great the dangers are that people subject the work to, when they occasionally attempt something and have little skill in the art. So he who is well instructed in this knowledge and wishes to work with it, should remember to pay careful attention (in accordance with what we have recorded in the circle and individual tables and chapters) to the diversity, places, names, ranks and duties of the supreme spirits and to the numbers of their leaders and officers, what rank they keep and how many servants they have charge of, so that he knows how to express these in the conjuration. For unless the operator in the art carefully remembers all these things he cannot make progress, nor achieve the desired result. He should also conscientiously note at what time and for what duties or secret announcements each of the spirits is to be called, and which region of the earth he inhabits, so that he makes no mistake as to the places or names of individuals or any he wishes to summon. Again, he who intends to work with this knowledge may be advised to observe most diligently that he pronounces the words of the conjurations accurately, for it is in these that the great strength of our art is contained. When a mistake is made in the conjurations, not only do the spirits, who have been called or are to be called, disobey, but they resist completely. Therefore he should be forewarned not to call one in mistake for another, but each in his own time, rank and duty, as has been well explained by us in almost every chapter of this book. For if one spirit should be called instead of another, by mistake or some other negligence, he will make no progress in the work but rather invite danger upon himself.

Thus the spirit who is called should be mentioned by name with his servants in the conjurations and the reason for the summoning should be established beforehand in the intention. The work should play no part in trivial or irreligious matters which someone could inform another of, otherwise, without danger, by letter or messengers. The art must be used only to communicate important and difficult matters which might bring injury or danger to the operator if made public. It is likewise essential that every worker in this art know the nature of the spirits: those which are good, those which are bad, those ready and willing to obey, those which are stubborn and rebellious, and also those in command of operations at night and those in command by day.

If the natures of the spirits are not known before the work begins it will proceed with the greatest difficulty and easily become bewildering. One must also know which of the spirits summoned will appear visible. When the secret phrase has been given the message should be entrusted to the leader or officer in the correct and appropriate words almost silently, since there is no need to talk to the spirit in a loud voice, but a lowered one should be used. Special care should be taken by operator and recipient that they do not carry out anything relevant to the art of secret communication in the presence of other men ignorant of the art while they can have access to a secret place. If they are unable to be alone and are forced to work while others are there, they should act with such secrecy, care and thoroughness, that no one of those around them realises that the spirits are present. All the spirits in the service of this art are assigned such a nature and condition that they deeply dislike and shun a crowd of men and hate a public gathering.

The operator must also beware that he does not direct a spirit anywhere without a letter or at least the sign of his commander since if he does not see the sign marked he will be utterly unwilling to obey the caller and carry the secret to anyone. Although we can send a secret through the spirit alone without a letter, we send a letter for two reasons: to keep the man bearing the sign from suspicion and so that we may compel the spirit, bound by his own sign, to give obedience to our friend.

Here finishes the First Book of the Steganographia
of Johannes Trithemius,
Abbot of Spanheim.
27th March 1500.
BOOK III
OF THE
STEGANOGRAPHIA
OF JOHANNES TRITHEMIUS

TRANSLATED BY
DR J.W.H. WALDEN
PREFACE

Now that by the help of Our Lord, Jesus Christ, the Saviour of faithful souls, I have brought to completion the first two Books of my art, in which I have set down, in whatsoever form it may be, my Steganography, it behoves me to add to these two Books the present Third Book, and to join to marvellous inventions, inventions yet more marvellous. I once read in a book written by an ancient philosopher, who was called Menator, that it was possible, by means of a certain art, to make known to a friend, however far distant, the concept of our mind, within the space of twenty four hours, without words, without books, and without a messenger, with the greatest accuracy, with the greatest secrecy, and over wide distances. Being of a nature that was very ardent in the pursuit of knowledge, I came to conceive the desire of testing the truth of the Philosopher's words, and after much toilsome effort, I at length saw the theory verified by actual experiment.

Great indeed is the secret of this art, and involved in such obscurities that it is not easily comprehensible to any intelligence. For Menator hid his mystery all too darkly and in words too few, and such efforts did he make to keep his secret still a secret that, from that time to this, no one has been found who has undertaken to explain his words in the light of evidence. But, alarmed at the thought that a work so wonderful might, by reason of its great obscurity, be depreciated by those of little knowledge, and might even in the end be made a prey to the flames, and having, from my experiments, a long familiarity therewith, I made it my purpose to commit the work to a more intelligible form of words. This I did that to men of learning and men deeply engaged in the study of magic, it might, by the Grace of God, be in some degree intelligible, while on the other hand, to the thick-skinned turnip-eaters it might for all time remain a hidden secret, and be to their dull intellects a sealed book for ever.

The words of Menator were these: "There are seven planets, in charge of which are seven angels, and subject to these seven angels are twenty one spirits, through whom the secrets are disclosed." The names of these angels and spirits let me set forth in a table.
### Mansions of the Spirits Together with the Planets

<table>
<thead>
<tr>
<th>Sign</th>
<th>Spirit</th>
<th>a</th>
<th>b</th>
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<tbody>
<tr>
<td>♆ Saturn</td>
<td>Orifiel</td>
<td>675</td>
<td>663</td>
<td>651</td>
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<tr>
<td></td>
<td>Sadael</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Poniel</td>
<td>700</td>
<td>688</td>
<td>676</td>
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<tr>
<td></td>
<td>Morisiel</td>
<td>725</td>
<td>713</td>
<td>701</td>
</tr>
<tr>
<td>♄ Jupiter</td>
<td>Zachariel</td>
<td>575</td>
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<td>Floriel</td>
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<tr>
<td></td>
<td>Ariel</td>
<td>600</td>
<td>588</td>
<td>576</td>
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<tr>
<td></td>
<td>Raphael</td>
<td>625</td>
<td>613</td>
<td>601</td>
</tr>
<tr>
<td>♅ Mars</td>
<td>Samael</td>
<td>475</td>
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<td>451</td>
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<td>Asmael</td>
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<td>Nebi</td>
<td>500</td>
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<td>Laniel</td>
<td>525</td>
<td>513</td>
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<tr>
<td>♅ Sun</td>
<td>Michael</td>
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<td>Pasael</td>
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<td>Vanriel</td>
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<td>401</td>
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<td>♅ Venus</td>
<td>Anael</td>
<td>275</td>
<td>263</td>
<td>251</td>
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<td>Zabiel</td>
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<td>Sacmiel</td>
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<td>276</td>
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<td></td>
<td>Adoniel</td>
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<td></td>
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<td>♅ Mercury</td>
<td>Raphael</td>
<td>175</td>
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<td></td>
<td>Casmiel</td>
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<td>♅ Moon</td>
<td>Gabriel</td>
<td>75</td>
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<td></td>
<td>Remasiel</td>
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<tr>
<td>S</td>
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<td>Wenasor</td>
<td>631</td>
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<tr>
<td>H</td>
<td>Saturnus</td>
<td>Schamaryo</td>
<td>627</td>
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<tr>
<td>O</td>
<td>Kralvotos</td>
<td>Thubrays</td>
<td>626</td>
</tr>
<tr>
<td>O</td>
<td>Ymarona</td>
<td>Tzatzraym</td>
<td>628</td>
</tr>
</tbody>
</table>

1. In edit. Dar. there are assigned to the first sixteen Modes of Book I, sixteen mansions, lying in sixteen regions of the heavens and designated by their respective winds. The edition Dar. version of this table has some variations from the form given above. The second line of the heading appears in the form: V. M. L. N. C. The sign of Gabriel is ♅. Nabyel is written Nabyel, and Remasiel, Reamfiel. In the right hand column of numbers, 301 and 151 are respectively 401 and 251. The ♆ before Wenasor is placed after Aniel. The ♆ before Kralvotos appears as ♆, and the ♆ before Ymarona is lacking. In this and the following tables of this chapter, as well as in the lists of spirits, ministers, etc., attached in edit. Dar., to the different Modes of the first two Books, there appear often in German type the abbreviations R., S., Roth., Schw. These may refer to the colour (Roth, Schwarz) in which certain words and numbers appear in the Ms. of edit. Dar.
CHAPTER THE FIRST

On Orifiel, first and greatest angel of Saturn, and the operations which are performed through him.

Saturn, highest and greatest of all planets, in motion slow by nature, cold because remote, intractable, heavy, from the point of its beginning six hundred and fifty years to the point of its first station delaying in each sign thirty months, is moved by its natural special motion 626. Its first and special angel is called, according to the opinion of the ancients, Orifiel, who has under him other three chief spirits, by name Sadael, Poniel and Morisiel, of whom I will speak in the proper place and order. Through this Orifiel, great angel of Saturn, are performed many and various operations in Steganography. Through him we can, if we wish, make known to a friend acquainted with the art, be he where he may, our secret thought, by letters be it so desired, or even without help of letters; and many other wonderful acts can we perform, unintelligible to any other person, if he be not practised in this science of mine. Thus if you wish to operate in Steganography through this angel, preferably on Saturn’s day, and in matters, business and undertakings which pertain to Saturn, you must first of all acquaint yourself with his various and diverse motions; and first the various motions, pure, proper, mixed, direct, retrograde and perplexed. And in the case of all these motions, you must know not alone the general rules given us by the astronomers — for however useful these are to this science, there are still not enough for all purposes — but special rules as well.

As ground work, then, I have throughout the various chapters of this book, added to the presupposed tables and rules relating to the motions of the planets — tables and rules which the one who is to operate in this art must, on all accounts, know — special rules and tables for the punctual motions. Unless he pays attention to these, on one will find it possible to operate in this art. And note that the day of each planet is divided into four equal parts, the first of which containing three unequal hours, is held by the chief angel of the planet itself; the other three parts are held by his representatives in order. For example, on Saturn’s day Orifiel, the first angel, has in his keeping the first three unequal hours of that day beginning with sunrise, hours which are called the hours of the planet. The second three are held by Sadael, the first angel of Orifiel, the third three by Poniel, the second angel, and the fourth three by Morisiel, the third of Orifiel’s angels. Within the first three hours of Saturn’s day (and the like is true, on their respective days, of the other stars) we must operate through Orifiel in the matters appropriate to Saturn; within the second three hours, through Sadael; within the third three, through Poniel; and within the last three, through Morisiel. And all our operations have prosperous fulfillment or disastrous, according to the motion of Saturn. But let me now give the punctual table.

**PUNCTUAL TABLE**

| 5° 644 | 638 | 672 | 632 | 688 | 701 | 642 | 685 |
| 644 | 633 | 657 | 696 | 684 | 725 | 639 | 17 |
| 650 | 635 | 655 | 689 | 664 | 719 | 633 | 693 |
| 632 | 650 | 632 | 658 | 691 | 725 | 708 | B R 692 |
| 645 | 640 | 673 | 692 | 704 | 710 | 657 | 690 |
| 635 | 637 | 675 | 699 | 725 | 717 | 665 | 691 |
| 646 | 643 | 660 | 692 | 720 | 707 | 674 | 692 |
| 636 | 638 | 651 | 698 | 710 | 715 | 21 | 698 |
| 632 | 634 | 675 | 686 | 721 | 712 | 672 | 693 |
| 646 | 669 | 684 | 711 | 718 | 667 | 696 |
| 639 | 669 | 663 | 697 | 707 | 713 | 671 | 96 |
| 634 | 675 | 658 | 682 | 721 | 709 | 15 | 720 |
| 641 | 654 | 660 | 680 | 714 | 654 | 707 |
| 642 | 675 | 657 | 692 | 709 | 641 | 656 | 710 |
| 649 | 670 | 657 | 683 | 716 | 642 | 671 | 17 |
| 642 | 660 | 665 | 698 | 717 | 649 | 666 | 722 |
| 648 | 675 | 662 | 700 | 724 | 646 | 670 | 721 |
| 638 | 661 | 668 | 685 | 717 | 635 | 671 | 710 |
| 634 | 651 | 663 | 676 | 723 | 24 | 23 | 10 |
| 647 | 671 | 659 | 700 | 713 | 644 | 681 | 713 |
| 632 | 664 | 694 | 694 | 709 | 666 | 689 |
| 630 | 659 | 694 | 688 | 722 | 633 | 700 | 710 |
| 642 | 606 | 700 | 683 | 707 | 635 | 685 | 708 |
| 633 | 667 | 679 | 685 | 705 | 632 | 683 | 721 |
| 648 | 674 | 700 | 692 | 717 | 631 | 19 | 714 |
| 650 | 667 | 695 | 682 | 708 | 646 | 682 | 725 |
| 655 | 673 | 685 | 690 | 723 | 635 | 689 | 715 |
| 626 | 663 | 696 | 687 | 725 | 18 | 684 | 721 |
| 650 | 659 | 686 | 693 | 710 | 643 | 696 | 714 |
The mean motion of Saturn for the second, day, degree, and hour having been found from the common tables, understand that in the first place you must observe carefully whether the motion be direct or retrograde, whether it be pure, proper, mixed or perplexed. This you will not find from the common tables; for which reason I have arranged the table given above, in which you will be able to find the point of the beginning and of the end of the planet's motion for any hour. The degrees, themselves divided, at the same time intervene between the small divisions of the minutes. Thus for example, for each minute, let it be divided into two, three or four horary parts, according to the relative amount of pure or perplexed motion, according, that is, to your observation of the conjunction or separation of the other planets. For, it is impossible that you should be able, either through the stars or through the spirit of the stars, to arrive at the fulfilment of this art, unless, having learned and having paid careful regard to the punctual motion, you know how to adjust your operations with direct reference to the individual qualities of the planets. For in the different degrees, signs, days, minutes, seconds, thirds, and quarters, the effect of the planets, so far as concerns this science, are many and diverse. Thus in each degree I have discovered and noted twenty five different changes; whence it seemed to be necessary to divide each degree into the like number of principal parts.

This division, however, takes place not in all the degrees, but in those only wherein stars rise which serve me in the interests of this art — stars by means of which we operate to dignify, through the service of spirits and, as I shall show, without letters, all that we wish, to those who are at a distance. Thus the first table given above of the division of the degree of Saturn's motion is for the first quarter of the day or night, and answers for all time in those matters that pertain to the operation of Saturn and its leading angels; the second table is for the second three hours; the third for the third three; and the fourth, for the fourth three. Then I have appended the punctual order of the motion of Saturn itself in the ascendant — when, namely, it is in one of the first four signs, which are Aries, Taurus, Gemini and Cancer. For the other eight signs I will also arrange the following table.

Variations in this table in Edit. Dear are as follows. The 3 at the top of the first column stands at the top of the second column, at the left of the sign. The sign at the top of the third column points thus, ψ. In the sixth column, the first number is 12 instead of 15; the sign is lacking; in place of the sign is the number 69; at the bottom of the column, 21 is lacking. In the seventh column, the abbreviation 'Lib' appears instead of the sign, at the top; in the second place from the bottom is 664 instead of 684. In the last column, at the top, is the abbreviation 'Sag', instead of the sign, and 21 is lacking.
### TABLE

| \( \upsilon \) | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| \( m \) | 549 | 538 | 534 | 534 | 544 | 543 | 542 | 541 | 540 | 539 | 538 | 537 | 536 | 535 | 534 | 533 | 532 | 531 | 530 |

Variations in Edn. Darm. are as follows. In the second column, the sign is that of Virgo, and not that of Scorpio. In the third column the number at the top is 't' instead of 't'. In the eighth column the sign is that of Virgo. In the short column headed by Cancer the sign is lacking. In the column numbered 17, the sign is that of Scorpio, and the last number is 659. In the columns numbered 8, 14, and 20, the abbreviations are used for the respective signs. In the column numbered 14, 19 appears as 10, and there is an additional number (69) at the end.

### Degrees 26. Punctuals 725.

Variations in Edn. Darm. are as follows. In the last column, in the fifth place is 526 instead of 526; in the third place from the bottom is 725 instead of 515. In the fourth column, in the fourth place Vir stands instead of M; in the sixth place \( \ell \) instead of F, in the next to last place, I instead of \( \upsilon \); for the signs of the Sun, Venus, and Mercury the respective abbreviations are used; the ninth, tenth and eleventh places are blank. In the first column, \( \upsilon \) stands for the sign of Jupiter. The number 725 is lacking after Punctuals.
On the Various Motions of the Planets and the Explanation of the Tables.

Although in the present chapter I have specially to treat of the motions of Saturn and its spirits, and of the operations performed in Steganography through these spirits, nevertheless, in order that I may not be obliged to repeat in each chapter what I have once said that is to the point, I must advise the studious reader carefully to hold in mind in the following chapters what I say in this present chapter. Of each and every planet there are various motions, and all these motions are divided most minutely into diverse other motions. Pure motion and proper motion are each manifold and are diversified by various excessively fine distinctions. Direct motion, retrograde motion, mixed motion and perplexed motion very each by almost as many points as are the points by which, at the beginning of their course, they are themselves separated in their orbits. What is to be said of the conjunctions of the planets themselves, one with another? For, as Ptolemy in his Centiloquium says, there are one hundred and twenty conjunctions of the planets alone. These are to wit, twenty one binary, thirty five ternary, thirty five quaternary, twenty one quinary, seven senary, and one septenary. And of these I will speak in the proper place. With regard to the other motions, although, on account of their infinite variety, I am unable, not knowing what daily difference occur by reason of increasing or diminishing points to give a definite limit, still as far as I have been able to observe, I have found to the full more than 300,000. In these all the operations of this looking to its fulfilment are frequently varied. And unless one be thoroughly experienced in all these operations and know perfectly the mean motions of the planets themselves as also the smallest punctual divisions arising from the quarters, thirds, seconds, minutes and degrees, which are all unequal and multiplied, he may easily fall into real error and will hardly escape grave peril. For the perfect exposition, therefore, of this science, I have arranged three tables, in the first of which I have reduced to a punctual base the motion of Saturn — the proper and pure motion, that is — according to the four parts of the day as well as to the months and the same number and the same degree of each sign in the ascendant. Beginning with the first degree of Aries, 641 ° and 20 I have included in the second table the whole zodiac. Further, I have in this same second table so arranged, for all quarters of the day and night, down to the minutest divisions, the motion of Saturn in each of the twelve signs, that, if we for an hour find the degree of the ascendant in which Saturn himself stood, the punctual base of Saturn will become clearly apparent. If the calculation for any sign should be once completed — a result which I doubt if our age will ever accomplish — the table must be once more be begun from the starting point.

In the third table I have reduced the single septenary conjunction of Saturn with the other planets to terms of a single point; by means of this table all the conjunctions, numbering one hundred and twenty, are easily reduced to the point. In the same table the pure motion of all the planets is, in the case of each motion, found through the punctual division of each beginning, the progression, and the elongation from the point, at which Saturn was previously found. For without the knowledge of the mean motion it is impossible for anyone to attain to the practice of this science. Again, even though you in like way understand most thoroughly the mean and true motion, the knowledge will avail you nothing in the way of becoming acquainted with this part of the art; you must also understand wholly and completely, in each and every detail, for all the points of division in the motions of the planets equally taken from unequal degrees, the three tables written above. But now let us proceed to the operation.

If you have read and thoroughly understood what I have said and what, by the grace of God, I am about to say, then, when you wish to operate in this most profound subject of speculation, you must first of all science, unless the operation is the ascension and the retroposition of the eighth sphere, through which stars the operation takes place; and you must know how far each star is removed from every other star. Now the stars in question, through which we are to make known, without words, without writing, and without a human messenger, a secret, whatever it may be, to one at a distance, are seven hundred in number. Their names, places, risings, settings, elevations, distances, approaches, and regressions I have described in a special book, and it would be too laborious a task to repeat them by inserting them again here. Having, then, in the proper way observed the star in all its aspects, and of the point in which it is, if it is through Saturn that the operation takes place, stood at the same hour, consider most carefully the quality of the motion itself, whether it be direct or retrograde, pure or mixed, proper or joined with outh else — impediments of evil aspect — separate or perplexed. Next, take a clean piece of paper, and thereon from the table you are to use, and the time at which I have given above, the point — calculated most minutely and exactly — of the beginning of the motion (in the same sign), as well of Saturn itself as of the other planets in conjunction with Saturn; and observe carefully how great is the progression, and how great the elevation in the same you must order the planets in conjunction with Saturn or with that planet through which the operation takes place. Similarly, note most carefully with what aspect the planets severally regard each other, whether △ or ω (trine, square, conjunction or sextile) for in these aspects lies the greatest force conducing to this operation. Likewise, observe if Saturn stands, not only with reference to the day or night, but also with reference to the sign in which it stands, and with reference to the to the years from the beginning of the world, when the planet was first created in its domicile; for all these things are necessary. And note when Orifiel, the angel of Saturn, takes up the rule of the universe in his turn — a rule which he continues to hold for three hundred and fifty four years, four months. Then all the operations of this most profound science which pertain to the works of Saturn, and which take place through Saturn, become easy and obtain their fulfilment clearly and distinctly in the heavens. And the like operations must be made of the other planets. Whoever, then, having learned the principles of this art, wishes to operate through it with ease, let him operate through that planet whose chief angel is found at the time in question to govern the universe in a way that is easily calculable. When, therefore, all
your computations have been most carefully made, observe, before proceeding to the operation, what one of Saturn's angels is in charge of that day or night, and write down its name together with the name of the star through which you wish to operate. You must see this star, and at all times, whether by day or by night, you will be able, by this art which I have given, to see the stars which are necessary for your purpose. Then write on the same piece of paper, with the ink prepared, as you know, by my method for this purpose, all the most secret information that you possess.

After that, place before you on the table this slip which you have written. Now write on another piece of paper the concept of your mind, whatever it is that you wish your distant friend to know, and, after rolling the two slips together, place them before you in a somewhat raised position on your table or desk. Then pronounce to the spirit through the conjuration all your wish to him. Or, if you prefer to disclose the secret without any writing at all, either through a spirit or without a spirit, be it a matter of your own choice. Whether you disclose your secret to your friend with a spirit or without a spirit, the operation is the same; a few changes only are made, as I shall show in the proper place. I will now treat of the differences in the operations of Saturn and its angels, according to the four principal quarters, together with the conjurations appropriate to each in turn. These conjurations must be used when the secret is revealed through a spirit.

On the First Angel of Saturn, called Orifiel, which is the Chief Angel and is in charge of the First Quarter of Saturn.

The first and chief angel of Saturn, as I have said above, is called Orifiel. He together with the other angels of the planets, each in turn, rules the universe three hundred and fifty four years and four months. He holds the first quarter both by day and by night, and through him takes place the operation, from sunrise by day and from sunset by night, to the third hour inclusive, in all matters which pertain to Saturn, both, as I have said, on Saturn's day and on Saturn's night. When, therefore, in the first quarter of Saturn, you wish to disclose, without words and without writing, some fact to one who is at a distance, you must call upon Orifiel alone, the angel of Saturn; for through him you will be able to make your disclosure in every respect most accurately.

In the first place, observe in what sign the planet Saturn is, and in what degree, and whether it is direct or retrograde, and with what planet it is in conjunction. Of the first let me give an example. Saturn is now, on the 28th day of April, in the present year, which is the year of the Lord 1500, in the 25th degree of Taurus. Now, then, let us multiply 25 by 25 (sic), and we get 625. Dividing this into four equal parts, we get for each quarter 150. Completing the degrees of Saturn in the sign Taurus, we shall have for the full number 30. Now let us multiply in full 30 by 25, and we shall get 750. Rejecting from middle of the third quarter four superfluous degrees, we shall left 650. Let us now take from the table the point of the motion of Saturn to the present day and hour. We shall then be able to find the rising, the elevation, and the setting of the angel Orifiel with Saturn in the first hour. This known, our operation will be an easy matter.

From a very careful examination of this table it becomes evident that Orifiel, the angel of Saturn, is separated from Saturn by 25 degrees and 15 minutes, and that it is to the east, distant from the first point of the motion of Saturn 625 gradations, and from the end of its motion 25 minutes. This determined, prepare a waxen image, or make on a fresh piece of paper a drawing, of Orifiel, in the likeness of a man, bearded and unclad, standing on a bull of many colours and having in his right hand a book and in his left hand a pen. And while you are engaged upon this figure, say "Be this image of great Orifiel complete, perfect and fit to make known to 'N', son of 'N', my friend, the secret of my mind, safely, faithfully, and without mutilation. Amen." On the forehead write your name with ink compounded, with the oil of roses, and on the breast the name of your absent friend, while you repeat the words: "This is the image of 'N', son of 'N', to whom, through Orifiel, the angel of Saturn, is made known the concept of my mind, Amen." On the forehead write the name Merion, and on the breast Troesda. Then join the two images, at the same time saying "In the name of the Father and the Son and the Holy Spirit. Amen. Hear Orifiel, chief star of Saturn, and, by the virtue of the Omnigod Potent, I adjure thee, listen. I enjoin and command thee, by the virtue of this thine image, that thou makest known to 'N', son of 'N', of the most thought of mine" - here be your thought explained - "with all speed, secrecy and faithfulness, omitting nothing of those matters which I would have him know and which I have now put in thy charge. In the name of the Father and the Son and the Holy Spirit. Amen." Then taking the two images thus joined, roll them together in a clean cloth, which has been washed in water of the Elbe, and put them in a moveable vessel which the wise men of India call pharnat abrona. Then carefully cover the top of the vessel with a piece of smooth leather, and

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1. Gradationibus, the word which is throughout translated by degree being gradus.
2. Some words containing directions for making a second figure seem to be omitted here.
3. Edit. Darm. Mendrion, a mistake. The German words (signifying a speech) on the margin of the page were formed by taking the alternate letters of the two words, beginning with the second letter of Merion.
6. The following variation occur in Edit. Darm. In the sixth column, 32 stands in place of 23. At the bottom of this column, at the right of 839 but without the brace, is the abbreviation Sat. At the top of the last column, the sign is that of Υ instead of Θ.
place the vessel itself at the entrance of a house, be the spot wherever you wish, for the space of four and twenty hours. And with all speed, within four and twenty hours, your wish is accurately fulfilled; your absent friend will know your inmost thought — whatever may have been its length — most fully and in every respect exactly as you spoke it above the image. In fine, whatever you would have him know from you, he will learn in four and twenty hours, accurately and in full secrecy; for never to all eternity will any human being be able to learn or to know your message, without either your consent or that of your friend. It is indeed a great secret, which no wise man before myself has ventured to commit to letters. Furthermore, this friend of yours, should he wish you to be made acquainted with any of his affairs, can inform you thereof by means of the same spirit, within the same space of four and twenty hours, provided only he be well versed in this art. But after the four and twenty hours have elapsed, do you remove the images from the place wherein you put them, and lay them aside; for you may at any period of Orifiel operate through them, to communicate not only with this friend, but with any other with whom you wish; you have simply to change the name of this friend into the name of the other whom you would have know your secret. And note that it is not necessary that the images be made works of art or that great care be expended on them. However simple they be, it matters not, provided they have a general likeness enabling them to be recognised as images of men. If one wish to make them works of art and if he be able to do so, nothing will prevent, and yet no good is done.

On the Second Angel of Saturn, called Sadael, which is the First Angel under Orifiel and presides over the Second Quarter of Saturn.

The second angel of Saturn is called Sadael, who has been constituted the first in the line under Orifiel and has in charge, as well by day as by night, in the works and seasons of Saturn, the quarter next following that of his chief, that is, the fourth, fifth and sixth, unequal hours. When, therefore, in these three hours you wish to make known, in twenty four hours, without letters, without words, and without a messenger, some fact to a friend who is at a distance, do it in every respect as I have shown in the preceding operation. Observe the point of the second motion of Saturn, in its degrees with reference to the sign in which the planet itself has its motion. And note the quality of the motion, and where the spirit is which moves the star; also what the recession and what the elevation from the centre of its motion, whatever be its distance from each point of the whole circle or sphere. To enable you better to acquire the knowledge of these facts, I present the following table.

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When from observation of a star fixed at the point of Saturn's motion, you have found the position of the angel Sadael, as shown in the previous operation, two images, with the inscription of Orifiel, the prayers, and all the details as there mentioned. This done, place the image on five blades of grass, i.e. digitor thrasnote, outside the house, in a safe and secret spot, and say i.e. Hand over them: "In the name of the Father and the Son and the Holy Spirit, Amen. As I have placed these two images, one of the angel Sadael and one of 'N', son of 'N', my friend, joined together, on these five movable blades, so, in the virtue of Orifiel, thy great chief, I enjoin thee, Sadael, that thou bringest in all haste to the knowledge of the afore-said friend, the secret of my mind, which I have explained and entrusted to thee." This said, at once dismiss the images from your presence for four and twenty hours; and that will happen which you wish; your friend will know with the greatest accuracy and in secret all your words said above the images. Likewise, if you wish to learn in four and twenty hours, in regard to some distant friend, how he does and what is his true condition, you can do so in this way, be it ever so far removed. And all that takes place in the world, you can, by observing the constellation, learn through this art.

1 The word Hand refers to the word thranote; take alternate letters beginning with the second. Digitos is explanatory of quinque manusculae — five blades of grass.

* There are the following variations in the Table in Edit. Darm. In the sixth column, the first number is 669. In the seventh column, the second number is 668. At the right of the last column is the word Saturn instead of the sign for Mercury. The diphthong at the right is lacking.
On the Third Angel of Saturn, called Poniel, which is the second under Orifiel and presides over the Third Quarter of Saturn.

The third angel of Saturn is called Poniel, which is the second in line under Orifiel, the chief angel of Saturn, and presides over the seventh, eighth and ninth hours of Saturn, as well by day as by night, in all matters that pertain to the operation of Saturn. Since it has its motion in regular course 25 degrees from the east with reference to the fixed stars, you will find its position thus by means of the tables wherein the hours are properly arranged.

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694 & 685 & 684 & 698 & 685 & 680 & 683 & 693 \\
700 & 696 & 12 & 688 & 676 & 692 & 685 & 688 \\
679 & 686 & 691 & 684 & 700 & 683 & 692 & 684 \\
700 & 682 & 692 & 24 & 694 & 23 & 682 & 24 \\
24 & 696 & 699 & 697 & 688 & 698 & 690 & 0 \\
695 & 689 & 693 & 682 & 18 & 700 & 687 & 677
\end{array}
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Having assured yourself of the motion of Saturn and having found the punctual position of Poniel, make two images in all respects as I have described, etc.

AN EXTRACT
ON THE STEGANOGRAPHIA
FROM BOOK IV OF
CRYPTOMENYTICES ET CRYPTOGRAPHIA
OF GUSTAVUS SELENUS

TRANSLATED BY
DR J.W.H. WALDEN
CHAPTER THE FIRST

Concerning a General Introduction to Trithemius' Steganographia.

Since it is the special purpose of my discourse to present an elucidation of that book called Steganographia which Trithemius has left composed in a series of obscure figures, I must now, guided by the law of method, address myself to that understanding. Wherein I shall so proceed that, while I perform the task which I have set myself, I shall at the same time, that I may keep even Steganography from wandering without the olive-pales of art, have most careful regard for the design which has guided me up to this point. In order, then, that the parts that here belong to the author may be distinguished from my own, I had attached to the author's words the signs of quotation ("."). Let me however, by way of introduction, prefix the following general remarks.

In order to keep the untutored throng from approaching this art of hidden writing and actually to frighten it away by certain fanciful terrors, our most ingenious Abbot presented the said art under the cloak of magic, a name generally hated and in bad repute. The suggestion was thus made that the subject was accomplished with the help of the infernal spirits, by dire incantation, in a strange jargon, rough and uncouth and devised, one might almost say, with direct intent to frighten. This aim our author has himself hinted at, in no doubtful way, in the two prefaces addressed to Philip, the Palatine Elector. (1) Let me add that by this system of obscure figures the author himself further contemplated a genuine intellectual puzzle for the benefit of the learned, who, when once they have grasped Ariadne's trusty clew of thread, make this art their own. For under the name of spirits he jestingly refers to letters, by means of which information of some matter is conveyed to a second person hiddenly. He uses the name spirits either because letters are the indices of our mind and spirit, conveying in exact and wonderful fashion our will to the one who is absent, whom our voice cannot reach, or, because, among many letters, which, in the Transmission of an epistle treating of a subject different from the hidden thought, are employed for the purpose of hiding the method of concealment, those which, while ostensibly saying something else, reveal the secret to the second person, should be considered the spirit, life and soul, while the others, having no connection with the secret, should be looked upon as dead. Since, however, the above mentioned Significant letters or spirits, are in a complete epistle, hidden in many and wondrous ways, it results that these very letters, being rendered wholly

(1) The prefaces to the First and second books of the Steganographia are meant. The following quotation is from the preface to the First Book: He autem hoc magnum secretum in aures vulgarium impeditores aut pravorum hominum perveniens, officii seii rationes existimavi non ulterius, ita illud, quoniam mysteria docet intelligere nescientes, mysteris obsever, ut nee futuras sit ex imperitorum numero, nee nisi studiosissimus, qui hujus scientiae arcana sua possit virtute perfecto et ad intentionem nostram penetrare ad plenius, nisi per receptionem a docente, quae Hebrewi Cabalae, mysteria praeposita occultissimae, appellant. The motive given for involving the subject in obscurities is that the knowledge may not, by becoming the property of those disposed to turn it to wrong use, be made an instrument of evil subversive of society.
destitute of force and effect, seem to stand in need of a superior virtue and spirit, the function of which is to give these life, hence the author introduces over the letters, or rank-and-file spirits, leaders, intermediates, and certain chief leaders thereof, or highest in command.

The duty of those who are highest in command he makes to consist herein: to keep fixed ranks and posts, to have in charge, arranged in definite order, the rank-and-file spirits, and to use the intermediates as instruments wherewith to unclose to the faithful the mystery of the arrangement and collection of the letters. For this reason he has put these intermediate spirits in the incantatory formulas above referred to and has hidden them, as well as the others, in strange ways in the throng of mute satellites, that is, of letters signifying absolutely nothing. For, these formulas are composed of, and consist in, Significant letters and a number of mute, or Non-significant letters, and are nothing else than the law and index of the arrangement employed or to be employed in each Mode. When the formulas are repeated in proper and prescribed form, the aforementioned leading and supreme spirits are rendered pliant and disclose to the questioners their content. But knowledge comes to none except to him who is worthy, that is to the zealous student of the cabala. By this one statement the author very clearly makes all things revert to himself, as to a sort of First Mover, and indicates that they must be learned from him alone, or the practised preceptor. He does this not without mystery, for he intimates that this art can never be so fully transmitted that the method of writing cannot be hidden by adepts when the thing has been agreed upon between them. What our author further has to say in regard to the name, nature, quality, number, power, habitation, government, etc., of (more especially) the chief spirits, contributes, in part, to the explanation of different Modes, and in part, while contributing nothing to the subject, simply serves to complicate the matter. Thus, to take a case of the former sort, the first spirit, Parnesiol, is called a severe spirit, not easily moved, untrustworthy, etc.; by which epithets the fact is declared that this first Mode of writing is extremely difficult and not to be grasped by any common intellect, and that on occasion it easily betrays itself by its own simplicity; as the attentive reader will with pleasure observe for himself in the third chapter and elsewhere at random. With reference to the second case, to attempt to seek greater mysteries still is, as I once before in the Preface to this treatise warned the cautious reader, to misuse one's time and to thrash beaten straw.

These facts being thus prefaced and here once for all dismissed, it behoves us to know that our author has devised sixty-seven Modes of hidden writing, each one of which he has distinguished by a name of its own. These names, as being of skilful construction, I have prefixed to the respective Modes, since they may be retained and used with advantage. If the writer disregard them, he may easily forget the things which he has written, or by reason of the diversity which exists in the operations, fall into error along with the reader. I shall speak next of the formulas, in which I have said that there lurk the methods of the various Modes. If one would understand these, one must look to and consider the following rule, the theory of the formulas themselves not being brought down to fixed rules and assigned its proper place until the seventh chapter of the following Book: "That namely in Trithemius' formulas of conjuration the first and the last word are Non-significant and without force; the second word is Significant, but always in this way, that, beginning with the first letter, alternate letters are Non-significant and Idle; the third word is again Idle; finally, the Valid words being all filled out, Trithemius sometimes begins again with the Non-significant word and letter and continues by the same sort of alternation to the end." Finally, for the sake of greater clearness and that there may be nothing lacking in my exposition, I have attached to the formulas and their briefer interpretations, explanations of the same (not of all, but as many as could be found), called by some keys, and registered in writing by the author himself in a Special Key. Having thus definitely fixed the Modes and explained such matters as relate to the principle peculiar to each Mode, I have next affixed examples, not as was done by the author— as, witness his principal treatise and the appended Special Key—scattered here and there, but in one place, so that they may all be seen at a glance. In these examples, I think it advisable to mention, I have had more regard for the form in which the author has chosen to hide his thought than for the subject matter, which is religious, and with respect to which he is at times seen to have had his human failing, such as was quite in keeping with the unjust fashion of the period. For this reason I have carefully retained his own words unchanged insofar as the plan of my undertaking would allow.
CHAPTER THE SECOND

On the Steganographic Process in general, its three more general Modes, together with their Subdivisions.

In the last chapter of the preceding Book it was said that the Super-induction of Non-significant Letters is accomplished by the Preparation of Words which are of real speech, of false speech, or of speech artificially constructed. Now his Preparation of real speech is a Mode of hiding steganographically words of secret intent, whereby, from the letters of the secret sentence and other Non-significant letters variously intermingled, we construct connected speech, or discourse, containing a different meaning from the ostensible meaning. Thereby it often happens that this ostensible writing declares something quite different from the hidden writing, many times, in fact, a thing the exact opposite thereto. Thus we frequently extol in the ostensible speech him whom in the secret and hidden speech we disparage to the uttermost, as can be seen below. It is an accident of the Construction of real speech that the subject may be treated either in a foreign tongue, as in Latin or some other tongue, or in the vernacular. Our present author, whose lead we are following, gives, it is true, his examples in Latin but you should know that the method is the same in other languages. The Object of this Preparation, or Collection, is words, not only those that have a share in the secret, but also those that are wholly Non-significant and as respects the secret, not at all Consignificant. In fact we may often employ several Non-significant words, occupying, in their turn, several lines. The theory thereof is that under this method there is greater latitude for constructing speech and that he who notices this secret is designed to escape may be more easily misled. The Adequate Object is those words alone that are Consignificant as respects some letter, or as respects a syllable, or as respects all the letters.

Coming now to the division of the subject, I say that Collection on the basis of the Adequate Object is either of those words that have the first or the last letter Significant, or of those that have either one syllable or the whole word Significant, while all else is Non-significant. That Collection, again, that pertains to the first letter, takes place by Direct process, by Inverse process, or by Oblique process. Preparation of Direct process is in character simple, or Newly-altered, or Foreign-clothed. The method that depends on Simple character makes use of no Non-significant words at all, or of single alternative Non-significant words variously arranged. That Preparation of words that makes use of No Non-significant words, but is made up of Consignificant words, will be considered in the next chapter. The other methods will also be taken up in order further on, each in its proper place. In this connection it should be known that, besides those Modes that I have so far given, there are certain others, in number twelve, together with their examples, found in some manuscript copies of Trithemius. These I frankly confess I do not understand.

CHAPTER THE THIRD

On Simple Preparation of Words, all Consignificant, or the First Mode, called Pamesriel.

This first Mode, as I intimated near the end of the preceding chapter, is formed of Consignificant words. By Consignificant words I mean those words which insofar as concerns their first letter, share in the secret. This Mode Trithemius has distinguished by the name Pamesriel. Its law is hidden in this that follows:

"Pamesriel Afox Morzsi Ebraghotheh Abygiles Irasopli Nagres Ormgpu Nyguv Sagoi Hamoriphyl" i.e. Nim die ersten zugestaben de omni verbo.


"Lamancton Anqy Bulon Morzsi Thracshon Ebraghoth Panthenon Nabryvues Camery Iragshig Rubanthu Nagres Calmosy Ormgpu Nyguv Demy Sagoi Hamoriphyl" i.e. Nym die ersten zugestaben de omni verbo.

Or it may be learned more explicitely from the author's Special Key. The words are as follows: "When you wish to write something secretly to a friend in such a way that no one except the one to whom you write shall understand your meaning, then take whatever piece of narrative in the Latin tongue you please, of such sort that it need not be hidden. So arrange all the words of this piece that the initial letters of the successive words produce the word you wish, as I shall show you in the appended narrative, or example. This Mode, however, is not over-safe, for, as I have often experienced, it can easily be detected by an industrious worker. It is easy to read, but difficult to write, since always to have at hand words which fit the subject is a troublesome matter. Likewise, if you write, whether in this or in any other Mode, to one not well versed in the Latin tongue, you must be on your guard against not separating the words. In order, then, that such a one may not mistake the divisions, you may please, if you wish, a point after each completed word of your secret, and a virgule after each completed expression of the outer content. It seems safer, however, to use neither points nor virgules. Now this Mode, as is the case with nearly all the

1 In this formula the only Non-significant words are the first and the last.
2 Take the first letter of each word.
3 I have made use of the following precaution: the initial letters of the successive words, when read in order, produce for you the secret meaning.
4 Take the first letter of each word.
other Modes, admits of modifications in manifold variety; so that he who understands perfectly the above-mentioned method of concealment may hardly, if at all, be able to see through the other Modes to be derived from this. Thus the first line may share in the secret, and the second line not, or if the latter share therein, the former may be excluded. And continuing thus, the hider of secrets may following the method of his choice, make use of alternate lines, either of whole lines or of half lines, either starting from the beginning of his letters and descending to the end, or starting from the end and ascending to the beginning. Add to this, that, beginning at either side and going by descending or ascending stages to the other side, he can hide his expressions in such a variety of Modes that it would require an Oedipus to unravel them ".

EXAMPLE OF PAMESIEL


CHAPTER THE FOURTH

On Simple Preparation of words, one Consignificant and one Non-significant alternately, or Modes Camuel and Fadiel.

We must now consider the next class, in which one Non-significant word is introduced. This class embraces two methods, in that the Mode may be accomplished alternately or by the insertion of two or more Consignificant words. The first subdivision is treated here, the other in the next chapter. The process of this first subdivision is as follows: either the first word is Non-significant, or, conversely, the first may have a Significant letter and the second not; and so on.

THE FIRST MODE, CAMUEL

The method of this Mode is as follows: "Camuel Aperys Melim Meyopaytel Casmyon Cralty Busaco Adel Lumarphhtiron Theor Besamis Ageal Cabelonyr Thago Vesonthy! i.e. Primum vacat alternatim - the First is Idle alternately (that is, alternate words, beginning with the first word, are Idle).

"Camuel Byusqgha Menaton Kpaqteli Meran Sayr Abasremon Naguli Pesarum Vadry Lasmon Kpoqi Chamabat Usgar Lesponty Abrigiei Pen Sayr Thubairim Genayr Asmon Friaqha Rynon Qtry Hamerson Byusgry Pedavellion"; i.e. Vacantes includent verbum significativum - Idle words include the Significant word.

"For, the first word of the narrative contributes nothing to the secret sense; and the same is true of the last word, when an expression, or word of the secret has been finished. At the end, one word is Idle; together with the next word, which belonging to the next word of the secret, precedes its beginning."

EXAMPLE OF CAMUEL


i.e. Morn und die wil ich mit CCCCH Pherdon bi dir sin ......."
CHAPTER THE FIFTH

On Simple Preparation of Words, one Non-significant and several Con-significant, or Mode Aseliel.

After number three a multitude follows. So now in this second subdivision (see the fourth chapter of this Book), we having emerged from the narrow lane of Pamesriel and driven past the cross-roads Camuel and Padiel, there opens up a field of broad expanse wherein to range. But before I come to the explanation of Aseliel, I must speak a few words further in illustration. For, the fact should not be overlooked that Camuel and Padiel are springs from which, in infinite number, other modes, like rivulets, flow—not only when one Non-significant word is combined with several Con-significant words, but also when several Non-significant words are combined with one or more Con-significant. To illustrate this truth visibly, I have appended an outline-view of methods, arranged under two Orders, with five Classes in each Order and six processes in each Class. The bases leading the two Orders are Idle, Valid (o.), and Valid, Idle (o.).

FROM THE ORDER OF PADIEL, BY REVERSE MODE, THUS:

From each Order there follow thirty Modes. Our author has wholly omitted in the present discussion the thirty Modes which flow from Padiel, and gives us Padiel alone, which is the leader of the twenty-nine Modes which follow. He does this because, as he himself intimates in the Special Key, p.14, where he explains the sixth Mode, or Gediel, those Modes which begin with an idle word, or with several such words, are less open to suspicion. From the Order of Camuel, however, he has taken from the first Class the second Mode, called Aseliel, from the second Class the second Mode, called Gediel, from the third Class the
CHAPTER THE SIXTH

On Simple Preparation of Words, several Non-significant and one or more Consignificant, or Modes Gediel, Maseriel, Dorotheiel and Cabriel.

There follows a third class, in which several Non-significant words are brought into service. This class is accomplished in three ways. Two, three, or more Non-significant words may be joined to one Consignificant word, or two may be joined to two, three to three or more, or several Non-significant words may be joined in the reverse order to a like number of Valid words. But our author, omitting the other two methods, does but give, with accompanying explanations, some examples belonging to the last Mode - the Mode, namely, wherein two, three or four Valid words are joined respectively to the same number of Idle words. These methods I will now, following the lead of the author, take up in order.

FIRST MODE, GEDIEL

This Mode is as follows: "Gediel Agiel Modebar Mopiel Casmoyn Go Chamurenu Proys Nasaron Aigo Casmeaer Yeags Maludyw Yeghchainy Demosar Ogi Meluamyr Sogiyel Meayr Seyg Amarlyn Uegey Pealo Bege Fabelron"; i.e. Semper post duas vacantes duas solvant - Always after two Idle words, two solve.

"Gediel Agriq Camor Egy Moschoyn Diqyqal Palorsan Segmel Asparlon Cristgh Lamado Edjyr Cabosyn Aygi Thamerosyn"; i.e. Post duas recipe duas - After two, take two.

"For after two Idle words, this Mode takes two Significant words, whether these form complete hidden words or not. It makes use of the two first Idle words to avert suspicion. And when the Significant words have, through words of equal syllables, filled out the hidden word, the hidden word is itself ended, as usual, by two Non-significant words. In other case, the narrative is contained through two or more hidden words until equality takes place. But when Idle words end a hidden word, the next hidden word begins with Significant words".

EXAMPLE OF GEDIEL


1 In these explanations, the expression of equal syllables (equaialium syllabarum, aquaticyllabum) is applied either to the apparent or to the hidden word, and is used of the case where the last letter of the hidden word falls in the last word of a group of Significant words.

ASELIEL

The law and method of this Mode appear from this that follows: "Aseliel Aprig Melim Thynge Carsoym Seyger Burson Charyg Demorphan Thopez Amyryl Divigl Casponent Yeare Basamis Erpeq Chavelaron"; i.e. Post unam vacemt duae valent - After one Idle, two are Valid.

"Aseliel Myopyg Beasomy Buleagha Vadasina Ty Belron Divigl Arsephonl Si Panormys Orleyo Cadon Yeqoi Basmam"; i.e. Una vacat duae solvant - One is Idle, two Solve.

"For always this Mode has the first word of the apparent narrative Idle as respects the secret, and the next two words serving the secret. Sometimes, also, when the secret word is finished, there is added one Idle word; the result being, as is evident, that the first apparent word of the following secret word is Idle as respects the declaration of the secret. And thus two Idle words (but only at the end of a word of the secret) stand completed by two on either side."

EXAMPLE OF ASELIEL

iniquitatum fuge: Ama religionem, fraternam charitatem, pacis\nvincuum, recteque conversantiam unitatem. Christus in Evangelio\nmonet: Non oportere nos sollicitare, circa humanas curas superfluis.\nlabentes (inquit Sanctus Apostolus) necessaria gantum, simus contenti."\ni.e. Gnediger Her is si dan ir fur noch hint hie.

SECOND MODE, MASERIEL

The method of this Mode takes from this that follows: "Maseriel\nBylan Lamodyn Charyoto Carmeptye Jabrym Care Sathrojn Asurloy Beyes\nCadumin Turgil Busan Seyeg Almos Ly Cadufel Ergojo Panier Jheqar Care\Phegroy Bulan Thuyri Paron Yempo Fabeltronby;" i.e. Vacantibus tribus\ntres valent; ita per totum - Three being idle, three are valid, and so\nthrough the whole.

"Maseriel Qeqqq Cameron Cghogor Messary Lyrgo Balnaon Grgal\nLameden Ogidhel Pedarnoy Naqor Janosa Vy Chamyrin": i.e. Nach dryn\ngelden dry - After three, three are Valid.

"For in this Mode each hidden word of equal syllables so fills out\nthe group of the open narrative that, if at the close there are three\nshables in idle places, the following hidden word begins, not with\nNon-significant words, but with three Significant words. But if the word\nof the secret is of unequal syllables, it will receive into companionship\nas many syllables as will serve to make the equality in some way\nbefore the period."

EXAMPLE OF MASERIEL

"Omnipotens sempiterno Deus, honorum remunerator quasissimi, qui\nFilium tuum, postri generis gase participem voluist, ut ederemeret,\nDiabolica invidia nos miserrimos: qui sola benignitate egudans,\nformam nostram suscepist, incorruptam, ex flore virginalis uteri,\nArchangelo Sancto Gabrielo insinuante, quod Virgo concepsist, beatissimo tuo\nSpirtu, aeternum vergo permaneret, immunes criminis hominibus, Angelici\nque Spiritibus praeminentem, Genuit Bejem Omnipotentem, Deum et\nHominem, gantissima et reverendissima Virgo Maria," i.e. Brerger dis briefs gibt sich grosser.

THIRD MODE, DOROTHIEL

This that follows will teach you the method of this Mode: "Dorothiel\nCysxqeg Madylon Byagz Pamsery Chjar Janothym Beqzy Camersy Pilllor\nPeathan Adial Cadumin Bseqgar Thubria Cghogar Mason Lodgierw\nFabelrusyn"; i.e. Vier vacirven vier dartach gelden - Four are Idle,\nthen four are Valid.

"Dorothiel Oegq Aramon Urlyseyn Madusyn Beqzy Orel Nayr Druse\nMoyaer Pamsery Ero Dumeson Dayyracbh Casmil Uayrgo Fabelrnutunh"; i.e. Na vieren nim vier durch hin - After four, take four throughout.

"For, beginning with four Idle words and advancing in order\nthrough the same number of Significant words, the Mode ends in Significant\nand in Non-Significant words - in this way, namely, that, when the\nhidden word ends in Non-Significant words, the following hidden word\begins with Significant words, but if the hidden word ends in Significant\nwords, the next begins with the four Non-Significant words. When less\nthan four letters are left over at the end of the whole secret, the Mode\maybe completed and dismissed with a like number of Non-Significant\nand Significant words.

EXAMPLE OF DOROTHIEL

"Significo Gratiae Vestrae, Princeps Illustrissimo, Conradum Hummel,\nbenevolentia super altare Sancte Evangeliae Johannis, defunctum gse,\npoece praeterita. Ne autem Gratia Yestra, vel yni gx imperitis vel\nindignis, quorum reor grandem numerum gfiturum, (ut fieri solet)\nAltare dictum exspectantium, utiitori viro reservandum, ex indeliberato\nconcedat, quo: licet jonge, existem indignus......" i.e. Ich biden uwer gnade wolle.

FOURTH MODE, CABARIEL

The method of this Mode is shown in this that follows: "Cabariel\nOegq Aramon Fryagl Parnaton Foigl Bryosi Nagral Fabelronthyn\nAdiel Thorry Nofruag Pyan Afeqil Chusy"; i.e. Na fynnen gelden\nfynne - After five, five are Valid.

"Cabariel Afq Parramone Cithcen Amedyn Sayr Pemdon Chully\nMovair Sayqeg Peatha Mal Primaston Dayr Pyan Cithgryro Fabelrusyn\nElgoj Chalmodyn"; i.e. Facito sicut supradictum est - Do as is said\nabove.

"By beginning the narrative, namely, with five Idle words and\nadvancing alternately through the same number of Significant words,\nand joining together."

EXAMPLE OF CABARIEL

"Commodaveram tibi Codicem meum, de gestis Longobardorum et\nVolunen Bedae de Temporibus, quae oro remittas. Deceit enim gapentem\ngt maximo Christianum, fidem ubique servare promissam. Beneficiorum\nqviviscit, divinis gx postris institutis humanis, maximum crimen\nperibetur. Ne incertasiam exercrebium gnetum. Nisi man volumina, ut\nresiutus. Libros yero Grecoes, jibi gratis donavi: Quorum intuitui, te\nmerito gt regradificantem nobis gt fideliorum exhiberes"; i.e. Gleub\ndesem Boden nit er lqgt gerne.
CHAPTER THE SEVENTH

On Preparation of Words, Specially Modified by a kind of Deviation thereof, or Modes Barmiel, Asriel, Malgaras, Usei, Raysiel and Symiel.

We have had simple Preparation. We come now to the second kind of Preparation, which differs from the former simple kind by what may be called Alteration. In the Sixth Chapter of this Book, I have said that the Modes described as being formed of several Consignificant and Non-significant words have an unchanging and simple character. This feature fails in the present Modes, whenever a word of the secret context is finished. For then, as we shall see further on when we come to take up the individual Modes in order, an exception to the rule is introduced. For if, in the Mode Asielil, which has, following a single Idle word, two Significant words standing together, the secret word ends with the first of the two Significant words, a Non-significant word is added immediately. Thus it happens that sometimes two Non-significant words are made to intervene, one filling out the Con-significant word and the other preceding the following hidden word; and this process is contrary to the rule of the fifth Class. But let us hear Trithemius himself on this matter.

FIRST MODE, BARMIEL

Here the Deviation takes place when, contrary to the above-mentioned rule (that is, the rule of Asielil), there remains, after the completion of a secret word made in the first of two Significant words, a single Significant letter.

The method of this Mode is shown by this that follows: "Barmiel Byrgas Melo Chaarptqigli Malapos Yege Marshaph Albrqoy Chasminy Pglyo Morophon Apluerg Charmia Noty Mesron Ayrqo Caspiel Ajipq Chorben Oyger Asecrea Cragipoy Carphen Eglsgr Bumely Nesfoqun Armu Tu Faron;" i.e. Vacante una, binae valent arcano, vacante constat - One being Idle, two are Valid for the secret; it closes with an Idle.

"Barmiel Any Casleon Arcohy Bulesan Eris, Casray Mijnerg Pessaro, Duys Anale Gogrop Mesre Graje Csire Curglop Parle Cyfsergy Basriel Aylfyr Maraphie Carnos Erneq Dermenosentis Any Carpydryn"; i.e. Nach ein ledigen gelden zwey; finale non - After one Idle, two are Valid, the last not.

"For, the first being Idle, the Mode advances through the Significant words and ends each hidden word with another Idle word. For, two Significant words of equal syllables are closed by one Idle word, but the last Significant word of unequal syllables will stand alone between two Idle words."

EXAMPLE OF BARMIEL


i.e. If nest Frytag zu nacht umb eins wil ich....

SECOND MODE, ASRIEL

The Deviation takes place here contrary to the rule of the Mode Gediel, where two Idle words only precede and intervene. It takes place on the basis of the finished hidden word. Thus, if the hidden word ends with the first Consignificant word, three Idle words are made to intervene; if with the second, four.

The method of this Mode seek from this that follows: "Asriel Aphgray Lamodyn To Carmepheyn Druibal Asutroy Sody Baruchon Ubesfer Palomyr Thylpreg Asmeron Cporhe Madusyn Colety Busarethon Duys Marpheli Thybrga Nasaron Yegegr Fabelronthi"; i.e. Post duas duas, et una conclusitun una - After two, two, and one is completed by one.

"Asriel Opqar Camor Zayyeypî Gamerosothyn Fajog Aleay Bylymer Palorson Irgelee Lamedon Lugilg Caporosyn Naqy Aaspallg Badilg Buluvor Fajog Pes Qygys Chamon Elyr Mearsu Nosy Thamerosyn"; i.e. Na Zwein zeyy gelden und eine na eins - After two, two are Valid, and one after one (that is, one Idle after one Valid).

"For, the Mode begins with the Idle words; and it ends each secret word of equal syllables with two Significant and two Idle words; but, the syllables being unequal, it ends the hidden word with one Significant word, and the other a Non-significant word."

EXAMPLE OF ASRIEL

"[Jesus Xhriste, iugen iudiciensis, omnium sanctorum, aeternae beatitudinis Creator Universisatis et Rector miserere nobis. Nos infirmi, gementes et fientes, misericordium tuum rogamus; largirge nobis ytrutem vincendi tentationes Diabola, ut gviytis praesentibus malis, requiem consequamur. O Salvator dulcissimo Jesu, remitto peccata, exorantibus te. Tuue enim sunus, clemensissimo Pater, creaturae humiles; respice nos miseros, inutilisque famulos, quoniam tibi famulari, jottis desideritis optamus. Fac nos habere amoris tui fervorem benignum et jugiter in nobis ardentem....]

i.e. Lieber getruwer die Schrifft haben....

THIRD MODE, MALGARAS

The method of the Deviation is the same, contrary to the rule of Maseoriel - except that there sometimes four words are made to intervene, when, namely, the end of the secret word falls on the first of the Consignificant words; sometimes five, when the end of the secret word falls on the second of the Consignificant words; and sometimes six, when the end of the secret word falls on the last Con-significant word. This feature is peculiar to this Mode and to the three Modes that follow.
Observe the following: "Malgaras Agōr Chameso Bylyegy Mareso Bodyr Cadumir Aygił Casiode Dy Pleorin Ygordi Eare Ygordga Chameron Yeşu Thurei Ulugys Bevey Mecho Chasimorty Ngar Erynsyo Chypyo Barmo Caleydortny Bargs Tyugosa Soln; i.e. Dry umb drue, duo duobus, unum uno concludi ur - Three after three, two are completed by two, one is completed by one.

"Malgaras Apro Chameron Agōy Mesari Throgs Zameda Sogrej Paredon Aq̄r Caphoron Oq̄ry Tyrno Bogsy Chameron Phyrsgy Melon Tedrmagry Dumafo Dīḡer Casmel Elthury Peson Alpros Fabelronty Šjyrna Pan Almo Nador"; i.e. Post tres gelen tress, post duus duae, et una post unam - After three, three are Valid, after two, two, after one, one.

As who should say: "This Mode begins with three Idle words, and, alternately running through the same number of Significant words, it ends each hidden word before a period. It ends a word of equal syllables, that is, a word of three syllables corresponding to three, by the same number of Non-Significant words. Syllables in excess of this number it ends, in the case of one such by two Non-Significant words, and similarly, in the case of one such by one Significant word. The next hidden word it always begins with three Idle words."

EXAMPLE OF MALGARAS

"Salve ut plurimum dilectissime et singularissime amico: Praesentium Lator ex Euremunda oriundus, valde in amicos nostros beneficis et gloriouis, (Quem ut humaniter excipias, rogo) tibi necessitatem suam exponet. Quia cum mihi yeteri glim necessitudo semper fuerit conjunctus, pro virtibus meis, dilectissimum judicarum, relevere beneficisqve cumulare illum. Et utinam posseme consolationem galamitatis ejus imponere. Sed cum sim gravibus (ju luce tibi clarius constant) damnis exhaustus, non posse meo, ut et ipsius satisfacere zelo, ut quidem optarem...."

i.e. Deser beger vor dir CC gulden zu...

FOURTH MODE, USIEL

The deviation takes place as before, if the hidden word ends in the first, second, or third Consignificant word - but in this case, in reverse direction. For if the ending of the secret word occupies three Consignificant words, then the like number of words are Idle, along with the four following Non-Significant words; if it occupies two, then two are Idle, with the four; if it occupies one word, then one is Idle with four.

The law of this Mode is obtained from this that follows: "Usiel Pargothyl Chameron Brjso Shtrubal Brjporc Carohn Shrothynh Egypya Odislx Chiolyrsy Negr Chadusy Nlesai Ornych Turgysy Paneras Thruay Peann Afrgyso Boma Arpoqhil Chelyrny Drysy Harpoyl Carson Eltga Myre Nosjil Mesraiw Yegeay Dublearys Mayegs Melrosyron Charty Ulineal Ulpegs Fabelermusyn"; i.e. Ante bis binas totidem, ante tres totidem, ante duas duae, et ante unam vactum - Before twice two, the like number; before three, the like number; before two, two; and before one, one is Idle (that is, before twice two Idle, the like number are Valid, etc.).

"Usiel Agōy Paremgon Črajo Madusyn Sayepe Mavayr Beldog Chameron Hgo Paneras Thuryo Pean Elgyt Fabelurns Ljrgs Charson Frigajo Chelmodyn"; i.e. Sicut supra dictum est, ita fiat - As it is said above, so be it done.

"For, this Mode always begins with four Idle words, and, advancing alternately through the same number of Significant words, it ends in Idle words which are equal in number to the last Significant words. For, all words, for the purposes of concealment, make their beginning with the four Idle words; and as many as are the Significant letters that you find exceeding four, know that there must be placed alongside these the same number of Idle words."

EXAMPLE OF USIEL


i.e. Ein grossen heimlichen Schachs..

FIFTH MODE, RAYSIEL

The method and the direction of the Deviation are the same as before, except that here five words are regularly Idle. The law of this Mode is to be learned from this that follows: "Raysiel Arygo Chameron Fjisiq Onear Yegabi Parnothon Fryago Capsiel Fuyre Bedarym Buliysor Pean Cyrmay Lary Ysayḡer Pesarim Agdyqys Odjel Yejami Peatha Darysan Laspheno Beyḡer Camedonton Phyrsgy Lasbenay To Charmon Frysgy Onays Yegyrmg Ureofḡer Pedro Fabelrontos Thuryo Calephoy Vem Nabelron Buryl Thorysan Charpnty Caperlon"; i.e. Fdnse umb fnese, vier umb vier, drf umb dfr, duo post duo, unum post unum vacant - Five after five, Four after four, three after three, two after two, one after one is Idle.

"Raysiel Mylym Fruno Fjarn Casmv Cymaro Pean Sayr Pulto Chultusa Medon Yegyrmagldy Tusun Agej Afflon"; i.e. Lta facias sicut supra dixi - Do thus, as I have said above.

"By beginning, namely, with five Idle words and by ending the hidden word, in the case that the letters of the hidden word are many, with the like number of Significant words. When the letters of the hidden word are fewer than five, or in the case that there remain some letters above five, the final letters must be finished by Idle words as many in number as are the Significant words immediately preceding. Finally, however many Significant words there be, the hidden word always begins with the five Idle words."
EXAMPLE OF RAYSIEL


SIXTH MODE, SYMIEL

The deviation is in this case likewise twofold; first, as against the rule of Padiel, in that, instead of one Non-Significant word, two such words follow the finished hidden word; secondly, in that the number of Non-Significant words is not here a question at issue, so many being allowed to intervene as are necessary to complete the hidden word.

"The method of this Mode of hidden writing is seen from this that follows : "Symiel Myrgo Chameronil Theorg Pasoron Adiyegal Faneosthi Soyegr Carmendon Chagotigl Peasor Sogiragan Fabelrusy Thirgo Pamerosy Trelgo Chabelron Thymg Churmabon Agil Peosar Carmes Nabeiros Toys Camalthony" : i.e. Inter duas vacantes stat intiento secreti - Between two Idle, stands the meaning of the secret.

"Symiel Marjos Chameron Prycohi Pean Fragy Fabelronty Gaeq Sto Sigrogi Melassor Higilbra Penor Olesy Ajulbrany Ordu Casmeron Omeg Vemabon" ; i.e. Als ich für gesagt hab also doe - As I have said, so do.

"And express by means of its Significant letters each hidden word between two Idle words, for, This Mode always begins with an Idle word, and, advancing without interruption through the Significant letters, it completes the hidden word by a single Idle word at the end."

EXAPMLE OF SYMIEL


i.e. Ich biden lais mich wisen wie die.....

CHAPTER THE EIGHTH

On Preparation of Words, specially clothed by the Addition of Lines, or Modes Carnesiel, Caspiel, Amenadiel and Demoriel.

There arises a third kind of Preparation of Words due to a sort of special dress, which takes place in threefold respect ; through the addition of lines which are wholly Non-Significant, through the guise of Inversion, and through the finery of Scattering, or Strewing. The first method is treated in this chapter, the other methods being reserved for the chapters that follow. The first secondary Mode arises by the addition of line wholly Non-Significant, which are usually added at the beginning or end of the epistle; the purpose of the addition being to put off the scent one who might otherwise easily detect the artifice. Of the Modes that rejoice in the addition of lines, our author gives four classes:--

(1) the class wherein there is one line added, the name of the Mode being Carnesiel;
(2) that wherein the added lines are two, with the heading Caspiel;
(3) that wherein the added lines are three, under the direction of Amenadiel;
(4) that wherein the added lines are four, with leader Demoriel.

And now to take up each class in order.

FIRST MODE, CARNESIEL

Use this Mode in the following way: "Carnesiel Aphroyz Chemeryn Mcer Aposyn Layr Pean Nogm Naor Oyagr Masere Cralyt Caloivo Thirgeam Chameron Jagor Pelyn Layr Baduson Jayg Melros Jonatiel Delasarr Bobiyial Meron Sayegn Fabelron Clymgary Preos Throg Benarys Sayegn Demosynon Lagrogy Chamedonton" ; i.e. Prima lines vacat tota, in allis inter duas vacuos tres valent - The first line is all Idle, in the other lines, between two Idle, three are Valid.

"Carnesiel Aphroyz Chameron To Pemalgoyn Cadur Mcemol Benadron Vioqiel Saviron Argjii Pean Argqoij Fabelronthusyn Chabelron Sayegn Medalotis Vesg Olmenadam Cralyt Sayr" ; i.e. Post primum lineam ante tres una vacat - After the first line, before three is Idle.

EXAMPLE OF CARNESIEL

Latorem praesentium ad te mitto, Vigili amantissimo, hominem profecto cunctis adornatum virtutibus, omnibus grviditissimum, in Scrip- turis aestimativum, jantaque venustate morum redimimus, quod vix illi similem agi, quando his sculis vidisse geminam. Optimum Mathematicum, Philosophorum gcutissimum, literatissimae ybris comparandum, sapientia a studio omnes Teutonicos exercitatissimos, transcendentem.......

i.e. Cave istum quiu homo malus est et......
SECOND MODE, CASPIEL

This Mode is as follows: "Caspiel Alory Chameron Nogres Padyr Diviql Proslyn Yer Madson Craigy Frun Phlogry Larsonthon Thjapemaron Thgor Cavoos Ageyes Friato Brjogi Panyel Dvrgbn Madiel Sayr Fabelrusyn Gogegr Pean Hoy Nabursran"; i.e. Lineae duae vacant, post inter duo, bis duo signant: Two lines are Idle, afterwards, between two, twice signify. ('Between two' here is different from 'Between two' in Carnesiol, for there is an idle stroke before and after the three valid. Here, on the other hand, there are two Idle before and after the four Valid.)

"Caspiel Ashby Chameronty Churgo Preveon Dayr Fabelron Cathyrmy Meresyn Elgo Peano Taligran Caspio Furg Medon Cyilargy Caberyosyn Ulyt Pean Varghys Penamy Najgolriy Meldars Nyog Cardoenopen Men For Diviql Adro"; i.e. Sicut dictum est, ita faciunt, ut vacant linseae duae - As has been said, so do, that there be two lines Idle.

EXAMPLE OF CASPIEL

"Conspicite Mortales, brevitatem et miseriam praesentis vitae et agite poenitentiam salutare demum tempus habetis. Vae nobis dementissimi amatores saeculares gloriae, Deum Omnipotentem asternamque latientem, temere despicientes. Quare non amatis superna illa consivis, quae sunt humiliter Deum Inquirentibus, repromissa? Vos enim humilitatem abjicitis, brevisima quaedam Mundi quaeritis, asternaebeatitudinis excellentiam pon amatio......"

i.e. Das gelt das ich dir hab geben.....

THIRD MODE, AMENADIEL

This that follows will teach you the use of this Mode: "Amenadiel Aproky Chameron Ta Nosroy Thregon Mesro Salayr Chemaros Nog Pean Largy Freveon Jogaqlig Pelroy Kahtroy Caser Malugan Pedon Cygonghatrigan Badob Segr Marchosyn Laye Pedar Segolti Gersoy Plarnogti Cabron"; i.e. Post tres lineas, inter tria vacantia solvent pente - After three lines, between three Idle, three Solve (or 'are significant').

"Amenadiel Bulrym Chameronty Edigocha Pedaron Ilggo Pean Jogaqlig Fabelron Grog Boer Malgoty Nabarym Stilo Melros Fuqs Pelaryso Chyrstyn Amanocson"; i.e. Wie ich for habe gesagt sic facito - As I have said, so do.

EXAMPLE OF AMENADIEL

"Salvatorum nostrum Dominum Jesus Christus ad judicium credimus esse venturum, qui reddet uni cuique secundum opera sua. Hoc credimus, et tamen negligentius miseri nos ipsos. Itaque faciem ejus praevenire lachrymis assiduis etudeamus, amendantes negligentias nostras, quas commissimus, de imparatibus terribilis ille Redemptor nostris adventus praeeoccupet: qui omnes, mercedem meliorum exspecturi, necessario occurremus. Quare nunc yilipendimus, oportunum nobis salutis tempus indultum: quod tam uti nobis, tam etiam acceptabile concessit Omnipotens?......"

i.e. Lasen nit ir commen von stunte.....

FOURTH MODE, DEMORIEL

The method of this Mode is formed from this that follows: "Demoriel Ogeq Darbusory Cobyxe Chameron Yamgr Pean Oqayr Chelirysys Nooges Schemlar Nyuepordru Padron Mygsgr Casadarbon Yeysan Maferos Sagitigl Personay Lodigl Camedon Nagigl Fabelmerusyn Sogigi Chamarchoisin"; i.e. Nach vier linien und vier wort gilden sesse - After four lines and four words, six are Valid.

"Demoriel Oqayr Chameron Chultii Mero Sayepeorean Lusin Dayr Penu Cahyromon Paeron Moron Lomm Jomgr Bursayr Fugr Meandroid Chilargo Fabelmerusyn"; i.e. Sicut supra dictum est, ita faciunt - As has been said above, so do.

EXAMPLE OF DEMORIEL


i.e. Hint umb eins ist der Pastor.....
CHAPTER THE NINTH

On the same Preparation of Words, modified by the Device of Backward-writing, or Modes Buriel, Hydriel, Emoniel and Icosiel.

It happens, secondly, that the Modes already treated (as well as those that follow in chapter 11) may, without exception, be, contrary to their proper nature, modified by the device of Backward-writing. Four such modified Modes are added by our author, and these let me now proceed to review without comment and in the author's own words.

FIRST MODE, BURIEL

The method of this Mode take in crab-like fashion from this that follows: "Buriel Ma'asjoyr Chamursin Nagi Paej Jopaghhim Mardusn Philaray Pedarni Estusin Carmoy Boyz Chamrti Phrogs Fabelronti Megh Laphany Vearcõas Clareson Nojiti Padow Adajiti Marsyno Bepgas Cepedon Thismagn Molro Layaraj Carpentor Thynge Camelroyn"; i.e. A fine incipias, et ibi prima vacente, alternativ solvitur - Begin at the end, and there the first word being Idle, it is solved Alternately.

"Buriel Throsby Chamerontis Hayr Plassu Nadjel Marso Nagrmy Pecay Fabelron Chylty Mesano Dayr Janothi Cahlurmo Meirox Ergozi Caduberosyn"; i.e. Heb hinden an sictut dictum est - Begin at the end, as has been said.

EXAMPLE OF BURIEL


SECOND AND THIRD MODES, HYDRIEL AND EMONIEL

The method of these Modes are the same. This that follows will show you the method of thes Modes: "Hydriel Aprog Chamoretty Sarjus Pecay Negrmy Chabelron Veagcias Belra Bothoggy Phameron Arfovy Pedaryn Opzeg Lamedo Drogbl Areon Vergly Cabyn Eiply Malrors Haytig Pesary Dogs Pen Basy Medusan Icoho Person"; i.e. Post unam vacament a fine, duae volunt hider sich - After one Idle from the end, two are valid backwards.

"Hydriel Opegr Penadon Coby Vad Epyrga Narsoy Grag Fabelrusyn Adiigl Perdusy Noayzii Meirays Urgmy Paej Laofglgags Chemerotyn"; i.e. Nach ein dem golden zewy a fine - After one, two are Valid from the end.

"Emoniel Apriggy Chamursin Thulerg Peasn Moygear Pandroy Graognitl Narbory Nassy Fabelronts Adigl Chemroyn Hooy Pransoby Dyligy Malros Borlity Person Bagh Chrumelrusyn"; i.e. Post unam vacemten, valent duae retro - After one Idle, two are Valid backwards.

"Emoniel Lebgs Chameroty Megh Pemorsy Dygr Medulorsyn Fryg Peay Cramgysy Melrosyne Vaat Chabaryn Dayr Ascre Cathurgyo Fabelron Ergozi Mandure"; i.e. Eo mode facias, ut dictum est - Do it in that way, as has been said.

EXAMPLE OF HYDRIEL

Fratre, Nicolaus ibusiensis Episcopus, Sussfraganus Reverendissimi Patris, illustrissimique Ducus Adami Pantmormani, Insignisburgo honestissimi clarissimique Archipraesulis, Infatigabili Librorum amator, justissimo yidetur Abbatem Vinilarian domine (quia est) beatissimus compare, splendentem splendide, inter bestiarum meridionem, praef- tentem Voluminibus filtrilos, quemadmodum Beuchlin Firmavit. Tu Nicolaum ego imiteris, granim mansuetissimumque Pontificem"; i.e. Morn fru umb sebel wul ich paipsen.

FOURTH MODE, ICOSIEL

This Mode we can use thus: "Icosiel Aphysry Chamersyn Thulergs Janotiel Moygear Peasn Cragognitl Medursan Matogy Fabelvron Ersoygial Cathurmos Laergoi Besraym Aifyr Lamedoni Nagi Cabelron"; i.e. Post unam vacantam, tres valent a fine - After one Idle, three are Valid from the end.

"Icosiel Ogray Penarios Chylty Meradym Phragl Melcushy Dayr Peay Cahlurmo Fabelron Ergozi Chamerusen Iltham Pedally Fuig Melrosyn Cramgysy Phroison"; i.e. Sictu praejudicem est ita facias - As has been said above, so do.

EXAMPLE OF ICOSEIL

CHAPTER THE TENTH

On Preparation of Words, modified by Strewing, and, first, Gradual Preparation, or Modes Armadiel and Baruchas.

The third class arises from the employment of the finery of Transference, otherwise called Scattering, or Strewing. It appearing that Transference may be accomplished by Gradual Salient, and Successive processes, the present Mode is in like way divided into these three classes. The first class is treated in this chapter, the other classes being discussed in chapter eleven. In this Mode, then, it is not two Valid words that are joined group-wise and alternately with Idle words, or three Valid with a like number of Idle, and so on, by various methods, but the process is one of Gradation and is performed by a single method. Valid being joined with Idle and both increased in number. This process is considered to be of two, or even three varieties thus, the Gradation may be of an equal number of Non-Significant and Con-Significant words, or it may be of Con-Significant words only, or it may be of Non-Significant words only. The last two Modes our author does not mention; the first Mode he expounds on the basis of a two-fold arrangement; as the Valid words precede, and conversely, as the Valid words follow. The former arrangement he presents under the name Armadiel, the latter under the name Baruchas.

FIRST MODE, ARMADIEL

This Mode is accomplished thus: "Armadiel Marpeyo Pelrusan Neq Chamyn Alqron Penmarson Cahgrnhagcor Pean Lybunyv Caveron Thqro Agesmeron Yeqe Larso Charnpoty Theor Cagayev Mat Trupas Camedorthy jy Paruffes Erqoti Memorin Elhy Chaor Atjel Lamesyen Royegy Fabelrusin Friato Chasalos Phegor Thamorny Magardig Pelysi Madigl Baserity Sacroyg Prorsor Agonye Camelirson"; i.e. Ab uno ad octonarium, tot vacant cuo valent, et iterum fit per eadem descensum - From one to eight, as many are Idle as are Valid, and again through the same the descent is made.

"Armadiel Ayrn Mesen Cagayr Peledyn Cavyoty Chameron Thargry Marbevon Phegor Casoyn Myrybuny Deqor Fabelromon Chubis Archamarson"; i.e. Fac sicut te superius docui - Do as I have shown you above.

"Namely, that you put first a Significant word, and next add a Non-Significant. Then let there be two alternately, followed by three, and so on up to eight. Continuing, descend again from eight through seven, then through six, and so on to one. Then ascend once more in the same way to eight, and descend to one; and continue as many times as shall be necessary, and until the given narrative is finished."

EXAMPLE OF ARMADIEL

"Illustrious Princeps, quam humili subjectione, servitutem. Benignitas incolyi Ducatus vestri, mihi praecipit, ut yerbis expositis ves quasdam occultissimas, literis commendatur. Gauderem bon glosque devota gultatione, si pares voluntatire vires accederent, beneficis exhibitis, honestissimum aqtoremque locum distribuere, et obsequium, Gratiae debitum Vestrae, exhibere. Detinet jmbecillitatem gordis, operis novitas, sine agitate praecedentis subsundi, cui me longe imparem sci. Habebit enim ingenem magnorumque laborem, jncuticte gonatibus bebetudinem meis pluriman...."

i.e. Ich bin uver Gnade behald di const heimlich....

SECOND MODE, BARUCHAS

Take the method of this Mode from this that follows: "Baruchas Malveg Chemorsyn Charnpoig Bason Japojy Medusyn Aprefyty Casmyron Sajr Pean Catoey Medason Percoy Chamysyn Chardigl Avenos Noseg Penaon Sayr Chavelonty Genayr Pamelen Frilgga Madryon Onetgal Fabelronhos"; i.e. A vacante incipit, sicut praeceedens a significante - It begins with an Idle, as the preceding with a Significant.

"Baruchas Mularchas Chameron Ntigl Pedarsiy Phrogy Lasayr Mijg Chalemon Phsrg - Fabelronho Thgrs Capean Yeq Almony Liqro Meduson Thgigl el Peathar Thymar Nerowsyn Cralqogyl Peson Segajry Madon Scotha Bulait"; i.e. Vacante prima, postea valentes et vacantes glych - One being Idle, afterwards Valid and Idle alike.

"This Mode, then, agrees with the preceding in the manner of its advance, but, on the other hand, it begins always with Idle words; and thus, as regards the beginning, it is opposed to the preceding."

EXAMPLE OF BARUCHAS

"Cum sciam, charissime frater, te gnatorem bonarum artium, me te exhortari vehementer delectat, quatenus perseveraver velis, inquireris revolvensisque jugiter Librorum Secretis, quae nobis ostendunt foelicitatius iter, quamque expedito, sedire in patriam, quae peccando permissimus, ad quam pos flagrantes, reducet amor mitissimi ut elementissimi. Then ascetis nostris, in Scripturis Sanctis occultatus, nobis, si gonoraverimus gentem virtutibus, exercitantes nos in studio sancto, sine dubio conferendus...."

i.e. State viriliter, infra mensem veniemus.....
CHAPTER THE ELEVENTH

On Preparation of Words, accompanied by Scattering more remote, or Modes Geradiel, Bydiel, Uriel, Pyrchiel, Soveiel, Menadiel and Macariel.

We come now to the second and third Modes, which are distinguished by the finery of Scattering accomplished Saliently and Successively. But since Scattering is itself, at one time Direct, at another Oblique, and at still another Inverse, examples are here subjoined of the Direct Modes and of the last mentioned, or Inverse, Strewing. As respects Oblique Strewing, that is not touched upon in this chapter. Now all these Modes have, after the manner of Pamersiel, all their words Con-significant, as far, that is, as concerns the first letter. To Salient Scattering belongs Geradiel, and to Successive, Bydiel; Uriel, Pyrchiel, Soveiel, Menadiel and Macariel are Modes of Inverse Strewing. These Modes we will examine in the order given.

FIRST MODE, GERADIEL

This Mode is thus: "Geradiel Ogayr Bulesar Moqran Pedarbon Sayevo Nabor Yeliq Froyn Therghi Masro Bepael Chemarson Chubadiam Almona Saqlig Penoir Saqgigeli Chronel Madigray Thorays Yair Pearn Esrigil Cubal Dragroy Miar Degray Collu Darys Menador Ajrigel Cumalyn Dragdgigl Paro Soqiel Almenaris Sagil Chusty Delgigl Peson Dugray Cuber Fruqny Maryov Futigel Fabelmersy Yegodran Pralsu Lusig Lamedon Fyvgo Larboys Thegry Malrosyn"; i.e. Nim das seite danach das erst dan das vierde dan das dritte dan das este dan das funfte und also furter - Take the second; after that, the first; then the fourth; then the third; then the sixth; then the fifth; and so on.

"Geradiel Ogayr Chumersyn Chulty Pemarsoniel Dayr Fayr Cathyrpo Lesbornatyn Ergovy Camylor Syayr Fabelmerodan Cyfy Damerson Mytle Nabelmersyn"; i.e. Sicut dictum est, sic fiat - As has been said, so be it done.

EXAMPLE OF GERADIEL


i.e. Wer die Const sal verstan der selber en....

SECOND MODE, BYDIEL

The method of this Mode, which is the reverse of Soloviel, is found in this that: "Bydiel Marqan Chemarson Phylgars Maduse Year Cosmiron Carigley Pown Deyccn Fabelros Eliga Carmean Yeour Orie Year Thyros Lygropy Janos Froligeto Chanoys Elasy Pemain Elgauns Melors Notigl Pen Soes Probyg Thyrps Lesbrov Mayarq Jothan Lignpoy Chrynmarson"; i.e. A capite vacant du et du valent, postea restantes etiam valent - From the beginning two are Idle and two are Valid: afterwards, the others are also Valid.

"Bydiel Masjo Chamerzon Thogyy Madias Neer Fabelron Thigay Marfoy Year Pean Lignpoy Calmea Drugs Thubra Fibory Malresa Tegryt Melchy Yeoyo Chosray"; i.e. Alternam valent duae per totum - Two are Valid alternately throughout.

EXAMPLE OF BYDIEL


THIRD MODE, URIEL

The method of this Mode is as follows: "Uriel Marfts Lamedonti Nogs Chameron Andughar Pean Phys Cielarsmony Tu Erchyoy Jams Ersinnayyel Penos Baseqon Loes Year Fabelruso Grazlyt Lair Partys Meray Year Thubra Assqigl Dubry Beang Navostl Musqigl Pedony To Chemarphen"; i.e. A Pine ad caput, immer so vacant prima, altera valeat - From the end to the beginning: always so, the first is Idle, the second Valid.

"Uriel Aflan Pemarson Ogayr Chameron Chulty Fabelmeron Deyr Pean Cathyrpo Merosyn Ergovy Chamon Sayevo Meduse Bean Lamosyn"; i.e. Fac sicut dictum est supra - Do as has been said before.

This Mode differs in no respect from Buriel, but is formed from Buriel and Camuel combined. This, which is the meaning, rather obscurely expressed, of the author's words, I have, as you see by my interpretation of the example, succeeded in bringing to light.

EXAMPLE OF URIEL

FOURTH MODE, PYRICHIEL

Take the following method of this Mode: "Pyrichiel Marfoys Chameron Naqí Peanos Purí Lames Jaimeye Famerusyn. Figurlo Caronson Thory Toro Neaghthys Dilumers Maphry Corsul Amor Thubra Phortegé Chrebonos Àray Pemanat Layr Troya Yadigil Nemor Bogeyagy Cabrì Phuyoys Amenada Naçhry Fabelronthis Pouy Carepon Vemy Naslotyn"; i.e. A fine primus alternatim primo, postea alium versus principium - At first, the first alternately from the end, and afterwards another towards the beginning.

"Pyrichiel Osayr Chameraesy Chultty Mesany Dayr Fabelron Cathurmo Pearn Ersota Mejhan Cabon Friagato Melrusyn"; i.e. Sicut dictum est, ita fiat - As had been said, so be it done.

EXAMPLE OF PYRICHIEL


FIFTH MODE, SOOLEVIEL

This Mode, which is the reverse of Bydriel, learn thus: "Sooleviel Marfoys Chamerusyn Opiqi Dabry Divi gy Pearn Yerar Lasmyn Cripdy Pedrons Pearn Yerar Chameron Loges Madur Ngyy Basrayr Eryx Narbys Feligi Thabron Thijrj-an Janochin Yerar Loges Pearn Nofir. Faberlone Basyry Dameron Eshkarum Pumonel Meqar Dabrius Cripdygen Yerar Nameroy Lignoyir Fraiseyes"; i.e. A fine duae vacant, duae valent expletis valentibus, etiam oculos valent - From the end two are, true, two are Valde: the Valde being filled out, the Non-Significant also are Valde.

"Sooleviel Curielz Chamerusyn Saty Pemalros Dayr Janothy Cathurmo Parmoy Jotran Lamedon Fragcun Penoy Ligny Fabelmesyn"; i.e. Ut est dictum, ita facito - As has been said, so do.

EXAMPLE OF SOOLEVIEL


SIXTH MODE: MENADIEL

This Mode is accomplished thus: "Menadiel Marfoys Peanos Oqale Chamerusyn Theor Janothy Ofair Melros Tudayr Penorsyn Sacil Tarno Bogeyagy Peathan Asgil Morfoys Maplyar Casmyron Storegli Marpnnu Nagayr Pelnodan Layr Thubra Elindoyn "Carsephy Drujmes Fabelmesusyn Angu Pearn Puaygs Calbyyn Naçhay Loges Phlygemy Casane"; i.e. A fine ter fit discursus, semper transiliendo duo, ad principium - From the end three times the trip is made, always be jumping two, to the beginning.

"Menadiel Mutryr Chameraesy Dayr Pearn Cathurmo Ersopy Pray Savego Fabelmesy Jethas Meduwz Fayr Lamerosyn Alty Merchabon"; i.e. Ut dictum est supra ita fiat - As has been said, so be it done.

EXAMPLE OF MENADIEL


SEVENTH MODE, MACARIEL

This Mode conceals the secret thus: "Macariel Myrno Chameraesy Puromy Maresyn Ambos Peaan Ollraddu Chabor Janoes Fabelron Dearsy Chadon Uyles Almos Rutiel Pedoron Daebyr Madero Neas Lamero Dearsy Theor Darpolt Melesysne Draory Near Parmon Dearsycham Charmor Alnodiel Parsa Redeay Maroy Chersona Choqet Melesyn Tedrano Casmar Ebroset Landryys Masfyar Thearsonte Noo Amalan"; i.e. In primo ordine, das vierte darna das dritt darna das ander darna goet das eerst a fine - In the first order, the fourth; after that, the third; after that, the second; after that goes the first, from the end.

"Macariel Osayr Chameraesy Chultty Pesano Dayr Fameron Cathurmo Peany Ersota Lamedon Sovov Carea Mafyr Janos Thartia Peathanan Acri Peay Eton Matrai"; i.e. Sicut dictum est supra ita facito - As has been said above, so do.

EXAMPLE OF MACARIEL