

Steganographia



Folio from Manuscript of Steganographia
(Adv. Ms. 18.2.12 Nat. Lib. Scot.)

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

500 copies only

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Portrait of Trithemius
 (From Sigismund, Trithemius sui ipsius Vindex, 1616)

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 Heide) :-

"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 contumelies, 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. When in 1482 Trithemius decided to return to his native town of Trittenheim, this occult teacher informed him that on this journey he would find the key to his life. He got as far as Sponheim, 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 Spanheim 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 Nepiachus) :-

"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 Nepiachus :-

"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 Sponheim.

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, merry 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 those who suffer without cause'. He had moreover a contempt for fame or for praise. Piety, 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 Sponheim and must have met with many people who visited the great library. Outwardly an Abbot of the Benedictine Order, Trithemius, however, was also an adept, an esoteric teacher, and he sought to inculcate 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 esotericism. He had gathered the knowledge, the vast volume of 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 conjuration which were so misunderstood. Trithemius must have noted the distorted views of magical practices perpetuated by the Dominicans Sprenger and Kramer 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 I'). In 1509-10 Agrippa visited Trithemius, and wrote the first manuscript version of De Occulta Philosophia, dedicated to Trithemius. (This version still exists in the Universitätsbibliothek Würzburg, 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 16th century transformed esotericism into a vital living force in the outer world, and the outward renaissance of esoteric science in the late 16th and early 17th 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 Nepiachus he complained of the false rumours circulating :-

"Unjustly, God knows, that my mind was depraved 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 wonderful things. 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 speculat-

ive philosophy. In the time of Maximilian, a convocation of Princes met in Volmacia. 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, aurospeculum, Augury, auspicious, pedomancy, orinocomancy, sortilegium, iromancy, 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 *Homilae 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 Secundis, id est, intelligentiis, 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 Secundis 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 : ♄ Orifiel - ♀ Anael - ♃ Zachariel - ♂ Raphael - ♂ Samael - ♀ Gabriel - ☽ 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 Archangelic Guardians 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 cyphers 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 encyphering 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 conjuror 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 allready I have purchased one booke, for wch a Thowsand Crownes have been by others offred, and yet could not be obteyned. A booke, for which many a lerned man hath long sowght, and dayly yet doth seeke : Whose use is greater than the fame thereof is spred : The name thereof to you is not unknowne : The title is on this wise, *Steganographia Joannis Tritemii* : whereof in both the editions of his *Polygraphia*, mention is made, and in his epistles, and in sundry other mens bookes : A booke for your honour, or a Prince, so meet, so needfull and comodious, as in humayne knowledg, none can be meeter, or more behofefull. Of this booke the one half, (with contynuall labour and watch, the most part of X days) I have copyed 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 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 book (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 Conjurations have hidden in them the keys to the methods of encyphering related to the spirits. I have included an extract from this work in the translation of J.W.H. Walden 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 Trithemii Steganographia Vindicata Reservata et Illustrata*, 1676.

Heidel chases 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, peruse 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, Hyphasmaticum 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. Seven reasons may be given for the real use of the work, yet things valuable must be kept from swine. Similar works have been approved by Pope Innocent and others. What people cannot understand they are suspicious of. In his letter to Bostius, Trithemius says, 'Into your hands I place my grand Opus, free from superstition, which contains many stupendous experiments, but purely natural.'"

CARAMUEL, Johannes *Steganographia nec non Clav-iculae Solomonis*, 1635.

The attitude of Caramuel, a Cistercian Monk, towards Trithemius is well summarised on his title page.

"A declaration of the *Steganographia*, also of the outgrowths of the German Solomon Johannes Trithemius, Abbot of Spanheim, of the Order of St Benedict (which hitherto by no one understood, by 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 with any one, either 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 rich in the theory and secrets of the doctrine 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 Mirandola, 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 choicely 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. Selenus 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, Verbis, Praesentibus, Invenies, 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, debe, tota, tameN, bitumeN, nutU, aeternuM, expressed the word Stannum."

Similarly, Elemire 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 involved in working over old texts in this way would involve such an enormous amount of work that one doubts whether anyone 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 information needed for coding is contained in the conjurations, 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 redundant material "padding out" the text. This, I believe, 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 there 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 to this language, and there may be some deeper layer 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, approachings 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 esotericism 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 Cryptomenytices 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 receives from a teacher what the Hebrews call the CABALA, of foremost importance in the most secret mysteries. Once knowledge of this most secret art has been divulged, then the State might suffer no less harm from corrupt and shameless men than 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 secret; nor, even if suspicious, detect it. Thus also, a wicked man, slippery and crafty, even if at the outset utterly ignorant of Latin, once he has followed this art, (which he could do to a very great extent in two days with me as teacher), might write in Latin a plain and coherent letter on any subject, well composed and reasonably elegant, to me or another skilled in this art. In this he might conceal the secret of his will, which I alone can penetrate by this secret Cabalistic method, so that it could be discovered by no one at all, however learned or studious, without the spirits of this art, about whom I shall speak. Thus the learned and unlearned would write, man and woman, child and old man, good and bad, modest and shameless, in Latin or some other language known to them through all regions of the world, letters in Latin, Greek or other tongue, devoid of all suspicion, carrying one thing on the surface to those ignorant of the art and another, in secret, to the knowledgeable. If once this knowledge is made public to the wicked, no longer would the marriage bond, contracted under oath, remain safe. For a wife, though previously ignorant of Latin, once sufficiently instructed in any language or idiom, might be able to understand fully the evil and shameless will and intention of an adulterous lover, through chaste, honest and holy words, while a man carried the letters, colluding, as if they were sent with the best of intentions. In the same way she could send back to him he wish, as full and detailed as she liked, most safely, by the same or other letters in fair and decorous rejoinder.

Indeed, while this knowledge in itself is the finest, and of considerable benefit to the State, yet were it to reach the notice of the wicked (God forbid it), the whole order of the State might be thrown into severe confusion in the passage of time.

Public trust would be endangered, all letters, contracts, documents, the very speech of men, would be held in greatest suspicion. No one would then trust confidently in literature, however holy and honourable, and men would rarely show faith in letters, for however virtuous and honest the words were, trickery, fraud and deception might always be thought to underlie them. Men would become fearful of everything and very suspicious, of their friends no less than their enemies. Nor could anyone, even if they were to live for a thousand years, become so learned and skilled in this knowledge from his own instructor that infinite methods of writing in this very art, secretly, most obscurely and safely would not remain undiscovered to himself along with his teacher, sufficient for any expert, whatever his desire and work.

For the spirits of air, good and evil, have been created by God on high for our service and profit, through knowledge of whom all the secrets of this art are revealed, without number or limit, unfathomable. Thus all the methods, ways, differences, qualities and methods of this art of ours, which we call Steganographia, (containing secrets, enigmas mysteries completely clear to no mortal man, however erudite or learned) can never be fully discovered. This knowledge is a whirlpool of infinite depth which no one can perfectly understand. However much you may be learned and skilled in this art, yet there is always more that you do not know than what you have comprehended.

This deep and most secret art has its own peculiarity, in that it may easily produce, I would suggest, a pupil incomparably more learned than his teacher, provided only that he is by nature disposed to 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 or believe that I may be a Necromancer and magician or have made 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 that 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 of any superstition, 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 ebra sothean abrulges itrasbiel. And nadres ormenutiles rablion hamorphiel. 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 delmuson Thafloin peano
charustea melany, lyaminto colchan, paroys,
madyr, moerlay, bulre ✚ atloor don melcove
peloin, ibutsyl meon mysbreath alini driaco
person. Crisolnay, lemon asosle mydar, icoriel
pean thalmon, asophiel il notreon banyel ocrimos
estevor naelma befrona thulaomor fronian
beldodrayn bon otalmesgo mero fas elnathyn
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 anoyr bulon madriel traschon ebrasothea
panthenon nabrulges Camery itrasbier rubanthy
nadres Calmosy ormenulan, ytules demy rabion
hamorphyn.

When he has said this he will soon perfectly comprehend your intention, as the spirits, of their own accord, come forcibly forward, shouting, so that many others present will be able to understand the secret. Yet take care that in all letters which you send by this art, 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.

Izeder getreuer/ wir sein in willens/ durch redliche
ersach die von Straßburg zu bekriegen vnd mit ganzer macht
zubersallen auff nechst Witwech nach Pitti vnd Modesti. Ist
darumb vnser ernstliches begern an dich/ als du vns mit Aydt vnd Ver-
süßde verwannde bist vnd zu getreuen dienschen verbunden: Du wöllst
off den selbigen Tag ir wol gerüst/ nach deinem vermögen/ vmb vier nach
W: ittemtoge bey Stauffenburg in dem Walde erscheinen/ [Hic ita e-
rant literę politę] w: itern bescheide daselbst finden würdest/ nach zu-
kommen est nit aufzulaßen/ W: ilt wir in gnaden gegen dich erkennen
vnd behalt dir sin vnsern Anschlag bey dir in hoher geheym/ ic.

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.

Omnipotens sempiternus Deus qui omnia creasti ex nihilo, miserere nostri
per unigeniti filij tui in Cruce morientis amarissimam passionem, qui ac-
cipiunde spiritus sancto sine comixtione virili nasci est ex purissima semper Vir-
gine Maria, tradensque se pro nobis voluntarie in mortem suo sanctissim o
crucore animas nostras moriens de m: r: liberavit. Exaudi nos miseros o

clementissime pater, & per eiusdem filij tui dulcissimi Domini nostri Iesu
Christi sacratissim i sanguinis effusionem indulge nobis peccata nostra & in-
funde cordibus nostris gratiam tuam, ut se in omnibus & super omnia syn-
cero seruire diligentes mandatu tui semper cum deuotione obediamus: &
mutuo amore iugiter proficientes nihil deinceps amemus terrenum, nihil
quaramus caducū. Tu animas Dominus Deus noster, qui nos ad imaginē &
similitudinem tuam ab initio creasti, cum non essemus: & per dilectum fi-
lium tuum redemisti, cum perissemus: quem mortuum pro peccatis nostris &
sepultum tertia die a mortuis resuscitasti, cumque gaudentibus suis discipu-
lis, viuū per dies quadraginta in multa consolatione ostendisti. Ipsum verum
Deum & hominem, pura & firmissima confessione tecum in tua incircum-
scriptibili maiestate sine fine regnantem in fine mundi denuo credimus esse
uenturum ad iudicandum viuos & mortuos, & redditurum v: i. nique no-
strum secundum opera sua. Per ipsum terrogamus, o Clementissime pater, ex-
audi nos & miserere nobis nunc & in illa terribili hora, in qua per ipsum fi-
lium tuum iudicandi sumus. Respice in nos misericordissime Deus: sumus e-
nim fragiles, & miserandi peccatores, bonis operibus nudi, qui sanctissimam
Maiestatem tuam peccando in multis offendimus. Sed misericordia tua
conuersi ad penitentiam pro peccatis nostris lachrymantes gemimus: per Ie-
sum Christum filium tuum humiliter deprecantes, ut auertas indignatio-
nem tuam a nobis indulge asque nobis clementer transacta crimina, perdu-
cens nos presenti terminato exilio ad amantissimam patriam Cælestis. Ioan. Tri-
themius scripsit.

("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 us 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 noth-
ing 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 re-
deems 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 con-
solation. We believe that he is truly God and man, believing most
purely and firmly that he reigns without end, with you in your ineff-
able 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 accord-
ing to our 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 - Lamarton, anoyr ... 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.

Edm.	Noth.	S.	N.	S.	N.	S.
Oriens.	Pamerfiel.	T	1000.	10000.	100.	80.
Subsolanus.	Padiel.	b	10000	200000.	10.	0.2.
Eurus.	Camuel.	h	10.	10.	10.	10.0.
Euroauster.	Afeliel.	w	10.	20.	10.	0.10.
Auster.	Barmiel.	p	10.	20.	10.	20.0.
Austroauster.	Gediel.	h	20.	20.	10.0.	10.0.
Africus.	Afyriel.	h	20.	20.	120.	10.
Fauonius.	Maseriel.	h	30.	30.	10.0.	0.10.
Occidens.	Malgaras.	h	30.	30.	0.30.	210.
Chorus.	Dorothiel.	w	40.	40.	0.40.	30.0.
Subcircius.	Vfiel.	h	40.	40.	0.30.	0.0.
Circius.	Cabariel.	h	50.	50.	30.0.	30.0.
Septentrio.	Rayfiel.	w	50.	50.	30.0.	0.30.
Aquilo.	Symiel.	h	10.	1000.	10.	100.
Boreas.	Armadiel.	w	1000.	130.	310.	00.
Valturnus.	Baruchas.	w	10.	130.	310.	00.

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 Malgaras 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 h p ; 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 a 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 mesarpon omevas peludyn malpreaxo.
Condusen, ulearo thersephi bayl merphon, paroys
gebuly mailthomyon ilthear tamarson acrimy lon
peatha Casmy Chertiel, medony reabdo, lasonti
iaciel mal atri bulomeon abry pathulmon theoma
pathormyn.

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 vanerhon chio tharson phymarto
merphon amprisco ledabarym, elsophroy mesarphon
ameorsy, paneryn atle pachumgel thearsan utrul
ut solubito beslonty las gomadyn triamy
mefarnothy.

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 the spirits obey. 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.

*Sincerom charitatem. Mito tibi orationem pro deuotione pœnitentium,
satis pulchre compositam, breuemque, quam integra mentis mea beneuo-
lentia in te sola possidere non uoluit, & est talis ut sequitur. Libera nos te-
su Christe æterne saluator bonorum omnium & indulge reorum delicta, ge-
mitusque nostros exaudi, mitigans tempestates uitiorum, renouansque con-*

scientia vultustatem ad aeternam nos reducito paradysum. Bone Iesu remitte nobis exorantibus peccata nostra: quoniam graviter offendimus & sepere-lapsi sumus. Dulcissime Saluator infirmitates nostras sana, quasumus. Be-nignus isto rogantibus te Iesu püssime & nos famulos tuos supplicantes ex-audi. Homines sumus assiduus miseris involuti, maximisque tempestatibus immerfi. Erue nos, tribulatum consolator victoriosissime, quoniam vira no-stra assidua infelicitate sepulta corrumpitur. Misere tantum Iesu cle-mentissime saluator, respice humilitatē te amantium, & non permittas de-mergi nos exules in luto & turpitudine vitiorum, in amore seculi. Hucusq, torpentes iacuumus, vicissimque innodati nostram parvipendimus salutem fu-turique examinis minime recordati sumus. Benignissime Creator esto pro-pitius famulū tuū, & salua lachrymantes, quos decepit miserrima vanitas mundi, viam (proh dolor) Veritatis negleximus omnes, sed libera nos luto infixos exulesque: quoniam Saluator noster tu es Iesu, qui neminem despicias, gaudium indeficiens & sempiterna felicitas sanctorum es, spes nostra, Chri-stianorum gloria, Angelorum lumen, remunerator inuictorum Martyrum, corona virginum, honestas viduarum. Bone Iesu exaudi nos humiles, cla-mantes ad te, libera nos de presenti exilio concedens nobis gratiam, ut sine fine vivamus. vivifica quasumus nos miseros seruos tuos exules, quos re-demisti, ut zelam iustitiae verum consequamur. Conserua nos omnipotens Deus, maiestas infinita, misericordia incircumscripita, aeterna salus nobis-um animarum. Amen. Finis orationis Ioan. Trithemij Abbatis.

Another oration, for which the conjuration is
Padiel melion, parme, camiel busayr, ilnoma,
venoga, pamelochyn.  

HANC quoque non indeuotam orationem accipito. Humana salu-tis amator, vniuersorum Creator maximus, n obis indixit obediētiā mandatorum cui omnes tenemur obedire ex amore, pramium vero obedi-entibus promissis sempiterna felicitatis tabernaculum possidere. Christi obe-dientiā inspiciamus, quā imitari curemus, ut ad aeternā felicitatem nobis promissā ingredi mereamur, angelorumq, consociari mansionibus semper-uis. Agamus penitentiā dum possumus, tēpus preciosum expendētes fructua-se. Caveamus ne impatatos mori rapiat, qua concedere moram alicui recu-sat. Ideoque fratres agere penitentiam non tardetis. Velociter enim ad vos mori veniet: quam nemo vestrum diu euadere potest. Dies ergo vestros tran-seuntes conspiciate penitentiam inchoantes, quando tempus habetis. Appro-pinquat hora decedendi hinc. O mors rerum terribilium terribilissima, quam velociter nos miseros consumis: incolatumque nostrum breuissi-mum multis iniuriis plenum miseris facis esse crudelem? Euigilemus mi-seri Christo Iesu Salvatore nostro püssimo nos exhortante & contestante, ut

surpes negligentias arguamus, & bonis operibus iustitia vias solcite cu-stodiamus. Alme redemptor generis humani exaudi nos, veniamque nobis tribue peccatorum. O pater misericordia sis nobis propitius in omnibus ad-ueritatibus nostris. Sana domine infirmas animas nostras, quoniam tui sumus, presta nobis afflictis vermiculis requiem sempiterna amoenitatis, quatenus te semper aspiciendo laudemus. Amen. Ioan. Trith. Spanheimensis adidi,
1500.

CHAPTER III

Concerning the principal spirit CAMUEL who has under him 10 spirits which preside over operations by day and similarly 10 by night, with the same number of subsidiaries, whose office is to announce the approach, road and route of the sender.

The principal spirit of the third house at the South-East and the highest of all, is called Camuel. He is particularly benevolent and prompt to despatch his servants to one working in this knowledge according to the correct procedure. He has but few servants, yet they are all good, willing and trustworthy. There are ten in charge of the day and the same number in charge of night, and they are always sent to the operator in pairs, from each order, since those who control the day do not shun night, nor those flee the light who control darkness. Whenever necessity demands in every commission of the operator, the one is always aided by the other, and when they make a visual appearance, the one is seen in beautiful clothing of different colours and the other usually appears in a form of clear brightness. Often, however, their effect only is perceptible and they are not to be seen unless the oper-ator would have it so. This Camuel, with his ministers and servants, has authority and power to inform an absent friend of the state, desire, condition, way and route, arrival and departure of the sender, when he wishes to operate in this art. When, therefore, you wish to work through the angels of this house at your will, you first need to know which are the angels of Camuel that have charge of the day and how many each has below it, and similarly for those of night. This you will understand perfectly by considering the following table.

Edm. Roth. S. X. X. X. X. X. X. X.
 Orpeniel 10. Cistara 100. Daniel 10. Dobiel 100. Azimoth 10.
 Camyel 100. Pariel 10. Omyel 10. *Nodur 10. Tediel 0.
 Budiel 10. Cariel 10. Afmiel 100. Phaniel 10. Moriel 0.
 Elcar 10. Nariel 10. Calym 100. Meras 100. Tugareso.

Here you have in this table the 10 angels of Camuel with the number of those under them who are in charge of the day and the same number in charge at night, with their servants also. As you see, however, the last ones have no substitute, since '0', as you know, signifies no number.

-When, therefore, you wish to operate by these angels, prepare your paper as is the custom, and turning to the South-East, write whatever account you wish which need not be kept secret, in whatever language you desire; having done this, read silently the following conjuration :-

Camuel aperoys, melym mevomanial, casmoyn
 cralty bufaco aeli lunar photirion theor besamys,
 aneal Cabelonyr thiamo vesonthy.

When the conjunction has been completed in silence give your commission to the spirits, who are at hand in the manner you know, and despatch them. If possible, perform the whole operation silently, without disturbance. Next, give the letter to the messenger you wish to deliver it, unsealed if you wish, and let him go. The spirits will not neglect their duty, whether the messenger is fast or slow, so do not doubt them, as they are trustworthy. You must, however, know which spirit of those mentioned you wish to send as you must speak its name immediately after that of the principal spirit in the conjuration and do this in all operations for which the names of the spirits to be sent are mentioned in this chapter. Now I shall set down my example concerning those things which pertain to the office of Camuel and his subject spirits.

Let this be the secret intention of my mind which
 I wish to impart to one who is absent by means
 of spirits.

(LATIN LETTER)

Let this be another form of the secrets to be
 entrusted to the spirits.

(LATIN LETTER)

When he to whom the spirit has been sent receives the letter, let him perform what he knows must be done in this art and, having recognised the sign (—) from the circle, let him turn to the South-East and silently speak this invocation :-

Camuel Busarcha, menaton enatiel, meran sayr
 abasremon, naculi pesarum nadru lasmon enoti
 chamubet usear lespony abulmy pen sayr
 thubarym, gonayr asmon friacha ryonon 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 Asiel 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.

Atariel	20	Cubiel	20	Asphiel	20	Melur	20
Charas	20	Aniel	20	Curiel	20	Sariel	20
Parniel	20	Asahel	20	Chamos	20	Othiel	20
Aratiel	20	Araan	20	Odiel	20	Bafar	20

Here you have sixteen princes from the more important ones who are under the great Asiel 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 consider 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 aproysy, melym, thulnear casmoyn, mavear
burso, charny demorphaon, Theoma asmeryn diviel,
casponsi vearly basamys, ernoti chava lorson.

When the conjurations are duly completed, perform the other customary 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 can neither 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
Venoti 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.	Noth.	N.	S.	S.	N.	N.	S.
Sochas	20.	Alterar	20	Barbi	20	Marcaiz	0.
Noth.	Schw.	S.	N.	N.	S.	S.	N.
Tigara	20	Barbil	20	Marquus	20	Baabal	0.
Schw.	N.	N.	S.	S.	N.	N.	S.
Chanfi	20	Carpel	20	Caniel	20	Gabir	0
Noth.	Schw.	S.	N.	N.	S.	S.	N.
Keriel	20	Manfi	20	Acreba	20	Ashib	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 charnotiel malapos veno
 masphian albryon, chasmia pelvo morophon apluer
 charmya noty Mesron alraco caspiel hoalno chorbe
 owear 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, Casray
 molaer pessaro duys anale goernom srue greal
 cusere drelnoz, parle cufureti basriel afly
 maraphe nealso, carnos erneo, damerosenotis any
 caprodyn.

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 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.

Edm.	Roth.	G.	R.	G.	R.	G.	R.
Coliel		Sariel		Reziel		Aroan	
	20		20		20		20
Naras		Rantiel		Sadiel		Cirecas	
Roth.	Edm.	R.	G.	R.	G.	R.	G.
Sabas		Mashel		Agra		Aglas	
	20		20		20		20
Affaba		Bariel		Anael		Vriel	

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, rochamurenu
 proys : vasaron atido casmear vearys maludym
 velachain demosar otiel masdurym sodiviel mesray
 seor amarlun, 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 aprois camor ety moschoyn divial palorsan,
sermel, asparlon Crisphe Lamedon ediur cabosyn
arsy thamerosyn.

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 Asiriel 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 conjunction, 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.

	Noth.	E.	N.	E.	N.	E.	N.
E. {	Asfor	Bumel	Arcifat	Cusiel			
	20.		20.	20.			20.
	Carga	Rabai	Adriel	Malqueel			
	Noth.						
	10	10	10	10	10	10	10
	Edm.						
	20	20	10	10	10	10	10
	Edm.	N.	E.	N.	E.	N.	E.
N. {	Amiel	Maroth.	Budar	Fassua			
	20.	20.		10.			10.
	Cusiel	Omiel	Aspiel	Hamas			10.

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 :-

Asiriel aphorsy Lamodyn to Carmephyn drubal
asutroy Sody baruchon, usefer palormy thulmear
asmeron chornemadusyn coleny busarethon duys
marphelithubra nasaron venear fabelronty.

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 :-

Asiriel onear Camor Laveviel gamer sothin ianoz
alnay bulumer palorson, irgiel lamedon, ludiel
Casparosyn navy asparion nadiel bulephor ianos
pesonty tresloty Camon elyr, mearsu nosy
thamerosyn.

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 Philosophy, 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, at least visibly. 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.

Noth.	Schw.	N.	S.	N.	S.	N.	S.
Mahuc	30	Zerael	30	Azimel	30	Alfuei	30
N.	Schw.	N.	S.	N.	S.	N.	S.
Rouiel	30	Athiel	30	Chasor	30	Alitel	30
Noth.	Schw.	N.	S.	N.	S.	N.	S.
Fariel	30	Veffur	30	Potiel	30	Effeel	30
Noth.	Schw.	N.	S.	N.	S.	N.	S.
Arach	30	Sarmiel	30	Baros	30	Rabiel	30
Maras	30	Amoyr	30	Eliel	30	Airiel	30
Noquiel	30	Badiel	30	Parns	30	Saluar	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 :-

Maseriel bulan lamodyn charnoty Carmephin
iabrun caresathroyn asulroy bevesy Cadumyn
turiel busan Sevear : almos ly cadufel ernoty
panier iethar care pheory bulan thorty 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, recognising the sign of Maseriel (↔ ~), 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 Camersin, Cohodor messary lyrno
balnaon greal, lamedon odiei, 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 30 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.

Noth	E.	N.	E.	N.	E.	N.	E.	N.	E.
Carmiel	30	Agor	30	Cabiel	30	Misiel	20	Aroiz	10.
Edm.	N.	E.	N.	E.	N.	E.	N.		
Meliel	30	Cafiel	30	Vdiel	30	Barfas	20		
Noth	E.	N.	E.	N.	E.			{ 30.20. 30.20.10.	
Borass	30	Rabiel	30	Oriel	30				
Noth	E.	N.	E.	N.	E.				
Aroc	30	Libiel	30	Caron	30				
E.	N.	E.	N.	E.	N.	E.	N.		
Dobiel	30	Raboc	30	Zamor	30	Aspor	20		
N.	E.	N.	E.	N.	E.	N.	E.	N.	E.
Cubi	30	Aspiel	30	Amiel	30	Deilas	20	Bafiel	10

Now you have twelve of Malgaras' princes for daily work and twelve for night, with their six hundred and forty helpers. Note that Aroiz and Bafiel always come alone ; Misiel and Barfas, Aspor and Deilas 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 :-

Malgaras ador chameso bulueriny mareso bodyr
Cadumir aviel casmyo redy pleoryn viordi eare
viorba, chameron, very thuriel ulnavy, bevesy
mevo chasmironty 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 () 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 sent invisible to become visible but speak to no one. The spell of the Spirit

Malgaras apro chameron asoty mesary throes
Zameda sogreal paredon adre Caphoron onatyr
tirno beosy. Chameron phorsy mellon tedrumarsy
dumarso duise Casmiel elthurny peson alproys
fabelronty Sturno 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.

Noth.

Mugacl 0
Choriel 0
Artino 0
Efiel 0



P	E.X.	F	E.X.	P	E.X.	F	E.X.
Mugacl	40	Gudiel	400	Nachiel	40	Phutiel	400
Choriel	40	Asphor	400	Ofisiel	40	Cayros	400
Artino	40	Emuel	400	Bulus	40	Narfyel	400
Efiel	40	Souiel	400	Moniel	40	Moziel	400
Maniel	40	Cabrom	400	Pafiel	40	Aroziel	400
Suriel	40	Diuiel	410	Gariel	40	Cufyno	400
Carfiel	40	Abriel	400	Soriel	40	Praniel	400
Fabiell	40	Danael	400	Darbori	40	Pelufar	400
Carba	40	Lomor	400	Paniel	40	Abael	400
Merach	40	Cefael	400	Curfas	40	Meroth	400
Alchor	40	Bufiel	400	Aliel	40	Cadriel	400
Omael	40	Larfes	400	Maziel	40	Lobiell	400

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 Dorothiel 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.

Dorothiel cusi feor madylon busar pamersy chear
ianothym baony Camersy ulymeor peathan adial
cadumyr renear thubra Cohagier maslon Lodierno
fabelrusyn.

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 Dorothiel (~), 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.

Dorothiel onear chameron ulyfeor madusyn peony
oriel nayr druse movayr pamerson etro dumeson,
davor caho. Casmiel 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 Circium, 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.

Noth.	Edm.	N.	S.	N.	S.	N.	S.
Abaria	40	Saefer	40	Armandiel	30	Hissam	30
Ameta	40	Poriel	40	Barfa	30	Fabariel	30
Armen	40	Saefer	40	Garnacu	30	Vsinial	30
Herne	40	Magu	40				



Edm.	N.	S.	N.	S.	N.	N.	S.
Anfoel	40	Seddiel	40	Asuriel	20	Pathyr	20
Godiel	40	Sobiel	40	Almoel	20	Merac	20
Barfos	40	Offidiel	40				
Barfa	40	Adam	40	Laffharon	10	Ethiel	10

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 parnothiel chameron brioso sthrubal
brionear Caron sotronthi egyptia odiei Chelorsy
near Chadusy notiel ornych turbelsi paneras
thorthay pean adresmo boma arnotiel Chelmodyn
drusarloy sodiviel Carson, eltrae myre notiel
mesraym Venae dubleary mavear melusyron
chartulneas fabelmerusyn.

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 (—), 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
mavayr realdo chameron ilco paneras thurmo pean
elsoty fabelrusyn iltras charson frymasto
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.

Sch.	N.	S.	N.	S.	N.	S.	N.
Satifel	50	Erymel	50	Mador	50	Ladiel	50
Parus	50	Clyssan	50	Peniel	50	Morias	50
Gadiel	50	Elnel	50	Cugiel	50	Pander	50
Taras	50	Aniel	50	Thalbos	50	Cazul	50
Aforiel	50	Cophar	50	Orym	50	Dubiel	50

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 fruani, parnaton fosiel
bryosi nagreal fabelrontyn adiel thortay nofruav
pean afestiel 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 asiar paremon chiltan 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.

☾	♊	♈	♀	♉	♋	♌	♍
Baciar	50	Asael	50	Chanael	30	Melcha	30
Thoac	50	Ramica	50	Furfiel	30	Tharas	30
Sequiel	50	Dubarus	50	Betafiel	30	Vuiel	30
Sadar	50	Armeha	50				
Terach	50	Albhador	50				
☾	♊	♈	♉	♋	♌	♍	♎
Thariel	40	LaZaba	40	Lamas	10	Thurcal	10
Paras	40	Alcofy	40	Belfay	20	Sarach	20
Arayl	40	Sebach	40	Morael	20	Arepach	20
Culmar	40	Quibda	40				

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 afruano chameron fofiel onear Vemabi
parnothon fruano Caspiel fufre bedarym bulifeor
pean Curmaby Layr Vayme pesarym adoreus odiei
Vernabi peatha darsum laspheno devior Camedonten
phorsy lasbenay to charmon druson olnays,
Venovym lulefon, peorso Fabelrotos thurno.
Calephoy Vem, nabelron bural thorasyn charnoty
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 () and performed the customary preliminaries, he should turn to the North and call the spirit by this spell :-

Raysiel myltran fruano fiar charmy clymarso pean
Sayr pultho chultusa medon vepursandly 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 (Aquila) 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 and the same number of night ones, which will be enough at the moment to enable you to work through them if necessary.

Edw.	Roth.	S.	R.	S.	R.	S.	Y
Asmyel	60	Larael	60	Mafrus	70	Marianu	100
Chrubas	100	Achos	60	Apriel	30	Nerzael	201
Vastlos	40	Banier	90	Curiel	40	Murahe	30
Malgron	20	Dagiel	100	Molael	10	Richel	120
Romiel	80	Mufor	110	Arafes	50	Nalael	130

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 chamerony theor pasron adiveal
fanerosthi sofear Carmedon Charnothiel peasor
sositrans fabelrusy thyрно pamerasy trelna
chabelron chymo churmabon, asiel peasor carmes
nabeyros toys Camalthonty.

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 (*mw*), 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 pyrcohi pean fruary
fabelronti gaelto siargoti melafsor hialbra penor
olesy Aiulbrany Casmeron omer vemabon.

On completion of the verse, the spirit that was sent will appear and faithfully fulfil 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.

	X.	X.	G.	X.	G.	X.	G.	X.	G.
Maffar	50	Orariel	Pandiel	10	10	60	60	50	
Parabiel	40	Oryn	Carafiba	20	20	70	70	40	
Laiel	30	Samiel	Asbibiel	30	30	80	80	30	
Caluarnya	20	Asmael	Alafayr	40	40	70	70	20	
Alferiel	10	IaZiel	Oemiel	50	50	60	60	10	

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 :-

Armadiel marbevo pelrusan neor chamyn aldron
pemarson Cathornaor pean lyburmy Caveron thorthy
abesmeron vear larso charnoty theor Caveos myat
drupas Cameldortys ly paruffes ernoty mesoryn
elthy chaor atiel, lamesayn rovemu fabelrusin,
friato chasalon pheor thamorny mesardiel pelusy
madiel baferoty sarreon proloayr asenosy
cameltruson.

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-

utely 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 (W), 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 Casoyr
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 Vulturinus 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 Vulturinus 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.

Noth.	Schw.	N.	S.	N.	S.	N.	S.	N.
Quita	Cartael	Monael	100	10	600	60	500	50.
Sarael	Ianiel	Chubor	200	20	700	70	400	40.
Melchon	Pharol	Lamael	300	30	800	80	300	30.
Conayr	Baoxas	Doracl	400	40	700	70	200	20.
Aboc	Geriel	Decaniel	500	50	600	60	100	10.

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 Vulturinus 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
ianocri medusyn aprilty casmyron sayr pean
cavoty medason peroel chamysyn cherdriel avenos
nosear penaon sayr chavelonti genayr pamelron
frilcha madyrion 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 (~~~~~) and performed the necessary preparations, let him speak silently this conjuration to the region of Vulturius, which is just before the East. Conjuration of the spirit :-

Baruchas Mularchas chameron notiel pedarsy
phroys lamasay myar chalemon phorsy fabelrontho
theras capean Vear almonym lierno medusan
thersiel peatha thumar nerossyn cralnothiel peson
segalry madon scoha bulayr.

When the conjuration 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.

Roth	E	R	E
Myrefyn	Benoham	Armany	6000000000000000
			R. E. R.
Ornich	Arisiel	Capriel	10 30 100 300
Zabriel	Cumeriel	Bedarys	10 30 100 300
Bucasar	Vadriel	Laphor	10 30 100 300

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 :-

Carnesiell aphroys chemeryn mear aposyn. Layr
pean noema oveal ma sere cralty calevo thorteam
chameron ianoar pelyn Layr, baduson iesy melros
ionatiell delassar rodivial meron savean fabelron
clumarsy preos throen benarys favean demosynon
laernoty chamedonton.

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 warn 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.

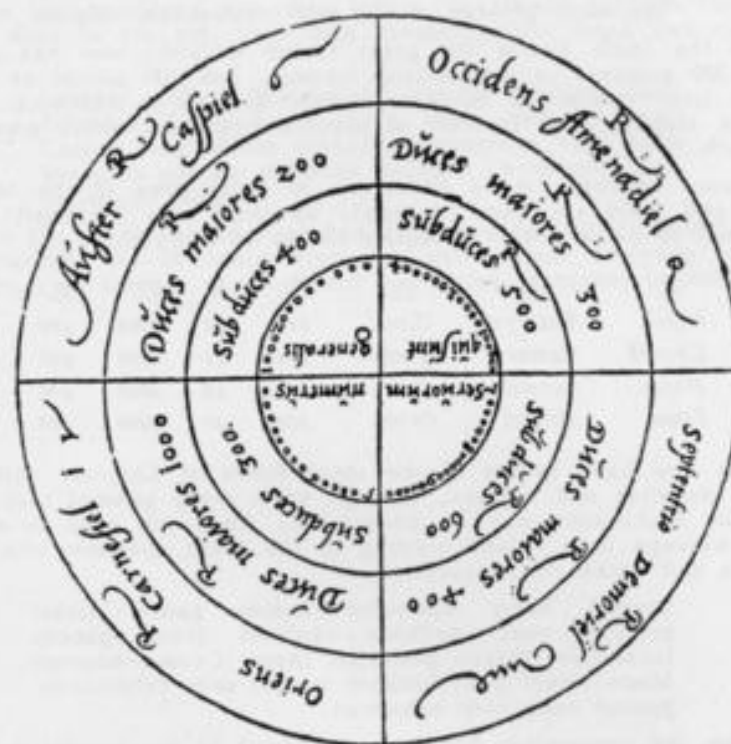
I send letters of commendation flattering to the
person who is commended.

(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 Carnesiell (*N*), let him turn to the East, after the necessary preparations and speak this conjuration :-

Carnesiell aproysi chameron to pemalroyn phroys
Cadur mearmol benadron Vioniel saviron army
pean arnotiell fabelronthusyn throe chabelron
savenear medaloyz veat olmenadab cralty 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.

N.	S.	N.	S.	N.	S.	N.	N.
Vrfiel	Budarym	Geriel	200	40	2000	400	20
Chariel	Camory	Ambri	200	40	2000	400	20
Maras	Larmel	Camor	200	40	2000	400	20
Femol	Aridiel	Otiel	200	40	2000	400	20

You now have twelve of the chief dukes of Caspiel, with 100,640 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 :-

Caspel aloyr chameron noeres padry diviel
prolsyn veat maduson cralnoti fruon phorsy
larsonthon thiano pamarson theor. Caveos adeveos
friato briosi panyeldrubon madiel sayr fabelrusyn
gonear pean noty nabusan.

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 unperturbed, 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 (S).

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 :-

Caspel asbyr Chameron ty churto freveon dayr
fabelron Cathurmy meresyn elso peano tailtran
Caspio fuar Medon clibarsy 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.

Norh.	Edw.	N.	S.	N.	S.	N.	S.
<i>Padros</i>	<i>Rapfel</i>	<i>Almesiel</i>	30	50	300	500	3000
<i>Camiel</i>	<i>Lamael</i>	<i>Codriel</i>	30	50	300	500	3000
<i>LuZiel</i>	<i>Zoëniel</i>	<i>Balsur</i>	30	50	300	500	3000
<i>Mufiriel</i>	<i>Curifas</i>	<i>Nadroc</i>	30	50	300	500	3000

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, fulfil the necessary preliminaries and speak this conjuration :-

Amenadiel aprolsy chameronta nosroy throen mesro
salayr chemaros noe pean larsy freveon ionatiel
pelroy nathroy Caser malusan pedon Cranochyran
daboy seor marchosyn lavo pedar venoti gesroy
phernotiel Cabron.

When the conjuration has been correctly completed, the spirit you have called will come ready and elert to fulfil 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 (), he should perform the necessary preparations and speak the conjuration :-

Amenadiel bulurym chameroty eriscoha pedarmon
flusro pean truarbiel fabelron greos belor malgoty
nabarym stilco melros fuar pelaryso chitron
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.

℞	℞	℞	℞	℞	℞	℞	℞
Arnibiel	Doriel	Medar	40	600	400	60	40
Cabarym	Mador	Churibal	40	600	400	60	40
Menador	Carnol	Dabrynos	40	600	400	60	40
Burifiel	Dubilon	Chomiel	40	600	400	60	40

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, perform first what is required by the art, then speak the conjuration :-

Demoriel onear dabursoy Cohyne chamerson ymeor
pean olayr cheirusys noeles schemlaryn venodru
patron myselro chadarbon vevaon maferos ratigiel
personay lodiol camedon nasiel fabelmerusin 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 (*W*) 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.

(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 saveporeanlusin
dayr pean cathurmo fomarson ersoty lamedon
iothar 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 $\alpha\sigma\tau\alpha\varsigma\epsilon$ (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.

	α	σ	τ	α	ς	ϵ	α	ϵ
	2	2	200	100	40	20	50	60
Hour	2	2	20	70	100	90	120	110
dici	α	2	140	ϵ	α	150	180	170
&no-	2	2	α	130	160			
dis.	2	2	2	200	1000	400	300	60
	2	2	200	700	10000	900	1200	110

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 pedarbon sazevo
nabor vielis proyn therdial masre reneal Chemarson
cuhadial almona saelry penoyr satodial chramel
nadiarsi thorays Vayr pean esridiel cubal
draony myar dearsy colludarsy menador atotiel
Cumalym drasnodiari parmy sosiel almenarys satiel
chulty dealny peson duarsy cubet fruony maroy
futiel, fabel merusi venodran pralto lusiorlamedon
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 (α) 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 (α), 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 pamarsoniel dayr
fayr Chaturmo les bornatyn ersoty camylor sayr
fabelmerodan cosry damerson maltey nabelmerusyn.

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.

Noth.	S.	N.	S.	N.	S.	N.
<i>Merofiel</i>	<i>Casbriel</i>	<i>Drufiel</i>	<i>100</i>	<i>10</i>	<i>10</i>	<i>100.</i>
<i>Almadiel</i>	<i>Nedriel</i>	<i>Carniel</i>	<i>100</i>	<i>10</i>	<i>10</i>	<i>100.</i>
<i>Cupriel</i>	<i>Bufiel</i>	<i>Drubiel</i>	<i>100</i>	<i>10</i>	<i>10</i>	<i>100.</i>
<i>Sarusel</i>	<i>Futiel</i>	<i>Naftras</i>	<i>100</i>	<i>10</i>	<i>10</i>	<i>100.</i>

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 chamerusyn, noel pean lonachym
mardusan philarsil, pedarym estlis carmoy
boyscharonti phroys fabelronti, mear Laphany
vearchas, clareson, notiel, pador aslotiel,
marsyno 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 gaois, 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 forementioned 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 recognises the sign of Buriel () he should perform the necessary preliminaries, then look to the earth and speak the conjuration :-

Buriel, Thresoy chamerontis, hayr plassu, nadiel,
marso, neany, pean, sayr, fabelron, chaturmo,
melros, ersoty 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.

℞		℞	℞	℞	℞
<i>Mortaliel</i>	<i>Lameniel</i>	<i>Camiel</i>	10	20	100 200
<i>Chamarciel</i>	<i>Brachiel</i>	<i>Arbiel</i>	10	20	100 200
<i>Pefariel</i>	<i>Samiel</i>	<i>Lufiel</i>	10	20	100 200
<i>Mufaziel</i>	<i>Dufrirel</i>	<i>Chariel</i>	10	20	100 200

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 chamerote, satrus pean nearmy chabelon, vearchas, belta, nothelmy phameron, arsoy pedaryn onzel, Lamedo drubel areon veatly cabyn & noty 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, (℞), 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 pedrusii nozevi melrays vremy
pean larfoyn 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.

R.		R.				
Damarfiel	Menariel	200	200	100	30	30
Cardiel	Demediell	100	600	60	50	50
Almafor	Hurfiel					
Nemariel	Cuprifiel	400	30	30	10	10

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 iamene famerusyn mearlo canorson theory
torsa, nealthis dilumeris maphroy carful ameor
thubra phorsotiel chrebonos aray pemalon layr
toysi vadiniel nemor rosevarsy cabri phroys
amenada machyr fabelronthis, poyl carepon vemil
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 propose some secret.

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

changes with fortune. So, therefore, that everything may be safe, I call a spirit to be party to the secret. He soon arrives on hearing the spell, and faithfully carries out his commission.

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 Chamerosy 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.

CHAPTER XXV

Concerning the Commander and Prince called EMONIEL who has 100 princes and deputies 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 deputies 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.

R.	R.	R.	R.	R.	R.
Ermoniel	Dramiel	Cruhiel	10	20	100
Edriel	Pandiel	Armeziel	10	20	100
Carnodiel	Vafenzel	Caspaniel	10	20	100
Phanuel	Nafiniel	Mufiniel	10	20	100

You now have 12 of the leaders of Emoniel with their 1320 deputies 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 aproisi chamersyn thulnear peanos
mevear, pandroy cralnotiel narboy mavy
fabelrontos, ariel chemorsyn nety pransobyr
diviel malos ruelty person roab chromelrusyn.

When this conjuration has been spoken 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.

Let a suitable form of letter be written.

(LATIN LETTER)

When the recipient, perfectly trained in the art of secret communication, has received the letter, he should act according to what he knows must be done in the art, and then add the conjuration :-

Emoniel lebos chameroty meor pemorsy dyor
medulorsyn fray pean, Crymarsy melrosyno vari
chabaryn dayr. Aschre cathurmo fabelron ersoty
marduse.

When the spell has been correctly completed, the spirit called will appear in the usual form and reveal to you everything committed secretly to him with all accuracy.

CHAPTER XXVI

Cncerning 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.

℞.	℞.	℞.	℞.	℞.	℞.
<i>Machariel</i>	<i>Larphiel</i>	<i>Athefiel</i>	10	300	100 30.
<i>Pfichiel</i>	<i>Amediel</i>	<i>Vrbaniel</i>	10	300	100 30.
<i>Thanatiel</i>	<i>Cambriel</i>	<i>Cumariel</i>	10	300	100 30.
<i>Zofiel</i>	<i>Zachriel</i>	<i>Herefiel</i>	10	300	100 30.
<i>Agapiel</i>	<i>Nathriel</i>	<i>Munefiel</i>	10	300	100 30.

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 chamersyn thulneas ianotiel
menear peanos crasnotiel medursan matory
fabelron ersonial cathurmos lamernoty 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 (:*ml*), he should do what he knows must be done, then speak the conjuration :-

Icosiel osayr penarizo chulti meradym phrael
melchusy dayr pean cathurmo fabelron ersoti
chamerusan iltham pedaly fuar melrosyn crymarsy
phroyson.

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

CHAPTER XXVII

Concerning the supreme Prince and spirit SOLEVIEL 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 Soloviel, 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.

IX		IX	IX	IX	IX	IX
<i>Inashiel</i>	<i>Nadrufiel</i>	<i>Axofiel</i>	20	20	200	200
<i>Praxeel</i>	<i>Cobufiel</i>	<i>Charoel</i>	20	20	200	200
<i>Morucha</i>	<i>Amriel</i>	<i>Murfiel</i>	20	20	200	200
<i>Almodar</i>	<i>Prafiel</i>	<i>Penador</i>	20	20	200	200

Here you have 12 of the princes of Soleviel, 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 :-

Soloviel marfoy chamerusyn oniel dabry diviel
pean vear, lasmyr cralmoty pedaros drumes, pean
vear chameron loes madur noty basray erxo
nadrus peliel thabron thyrso ianothin vear perasy
loes pean nothyr fabelron bavery drameron
eschiran pumelon meor dabrios crimorsiel peny
vear nameroy lyernoti 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 immanent 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 :-

Soleviel curtiel chamerusyn saty pemalros dayr
ianothy cathurmo parmoy iotran lamedon frascu
penoy ilthon fabelmerusyn.

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.

	IX.		IX.		IX.		
<i>Larmol</i>	<i>Benodiel</i>	20	10	100	<i>Barchiel</i>	<i>Nedriel</i>	
<i>Draffiel</i>	<i>Charfiel</i>	20	10	100	<i>Amasfiel</i>	<i>Curafyn</i>	
<i>Clamor</i>	<i>Samyiel</i>	20	10	100	<i>Baruch</i>	<i>Tharfon</i>	

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 theor
ianothy ofayr melros tudayr penorsyn sachul
tarno rosevas peathan asiel morfoy maplear
casmyron storeal marpenu nosayr pelno dan layr
thubra elnodion carsephy drumos fabelmerusyn
andu pean, purays calbyn nachir loes philuemy
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 fulfil 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 murty chameroze dayr pean cathurmo
phameron ersoti pray sarvepo, fabel merii rean,
charon ietlas Meduse fayr lamerosyn 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.

	IX.		IX.	IX.	IX.	IX.
<i>Claniel</i>	<i>Afmadiel</i>	<i>Gremiel</i>	40	30	20	10
<i>Druviel</i>	<i>Romyel</i>	<i>Thurviel</i>	40	30	20	10
<i>Andros</i>	<i>Nastuel</i>	<i>Bruviel</i>	40	30	20	10
<i>Charoel</i>	<i>Varpiel</i>	<i>Lemodac</i>	40	30	20	10

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 myrno chamerosy purmy maresyn amos
peanam olradu, chabor ianoes fabelron dearsy
chadon ulyses Almos rutiel pedaron deabry madero
neas lamero dearsy, thubra dorpilto melrosyne
draor chalmea near, parmon dearsy charon
alnodiel parsa radean, maroy reneas charso gnole,
melrosin te dranso casmar ebrosset. 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 be 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 (, should do what the custom demands be performed and add this spell :-

Macariel osayr chamerosy chulti pesano dayr
fameron cathurmo pean ersoty lamedon sovapor
casrea mafyr. lanos tharfia, peathanon acri 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 deputies 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 deputies or officers who always accompany those leaders in their rank and as many servants, whose number I am as yet unsure of.

	Ω.		Ω.	Ω.	Ω.			
<i>Chabri</i>	10	<i>Dragon</i>	10	100	20	α	α	β
<i>Drabos</i>	10	<i>Cutmas</i>	10	80	40	γ	α	γ
<i>Narmiel</i>	10	<i>Drapios</i>	10	60	60	*α	$\frac{1}{2}$	λ-
<i>Fraimiel</i>	10	<i>Hermon</i>	10	40	80	γ	α	δ
<i>Brymiel</i>	10	<i>Aldruffy</i>	10	20	100	β	θ	α

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 phusciel arsmomy tuerchoy iamersyn
nairiel penos raseon loes veat fabelruso cralty
layr parlis merail mear, thubra aslotiel dubyr
reanu navosti masliel pedony to chemarphin.

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.

Let the letter be as you wish, causing no anxiety.

(LATIN LETTER)

When the recipient, skilled in the art, has this letter or one similar, signed at the end with the mark of Prince Uriel, (*Ze*) he should first perform what he knows must be done in accordance with the art, then speak the conjuration :-

Uriel Aflan pemason cosayr chameron, chulty
fabelmeron deyr pean, cathurmo merosyn ersoti
chalmon savepo Meduse rean lamerosyn.

When the spell has been spoken, the spirit sent as invisible will appear in his usual form and will reveal all entrusted to him by the operator or sender, faithfully and most secretly, so that none of those around may perceive or hear anything, and the secret will always remain confidential.

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 offices 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.

	IX.	IX.	IX.	IX.		IX.
<i>Mudriel</i>	20	20	200	20	<i>Charobiel</i>	20
<i>Cruchan</i>	20	20	100	20	<i>Andrucha</i>	20
<i>Bramfiel</i>	20	20	100	10	<i>Merafiel</i>	20
<i>Armaniel</i>	20	20	100	10	<i>Parfiel</i>	20
<i>Lameniel</i>	20	20	200	20	<i>Chremas</i>	20

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 :-

Bydiel marchan chamerosi philtres maduse veor
casmyron cralnoti pean devoon fabelros eltida
camean veor. Oniel veor thyrsos liernoty : ianos
prolsato chanos elasry peanon elasthas melros
notiel pen soes probys chyrras lesbroy mavear
iothan 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 (*By*), once he has performed the preliminaries according to custom, he should speak the conjuration aloud :-

Bydiel maslo chameron theory madias near
fabelron thiamy marfoy veor 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 afore-going 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 indolence, 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

	Σ.		Σ.		Σ.		Σ.
1	Pamersiel	Y	1000	10000	100	10	K
2	Pachiel	:	1000	200000	100	10	K
3	Camuel	W	10	10	0	100	K
4	Asiel	z	10	20	0	200	K
5	Barmiel	te	10	20	10	200	K
6	Gediel	H	20	20	00	200	K
7	Ahyriel	ti	20	20	10	100	K
8	Maseriel	ti	30	30	00	300	K
9	Malgaras	ti	30	30	10	200	K
10	Dorothiel	2	40	40	0.	400	K
11	Vfiel	te	40	40	30	300	K
12	Cabariel	ti	50	50	50	500	K
13	Raysiel	W	50	50	40	400	K
14	Symiel	W	10	1000	0	4	K
15	Armadiel	W	1000	180	10	800	K
16	Baruchas	am	10	180	0	100	K
17	Carnesiel	W	1000	300	1000	300	1000
18	Caspiel	6	200	400	200	400	200
19	Amenadiel	W	300	500	300	500	300
20	Demoriel	W	400	600	400	600	400
21	Geradiel	Y	200	100	40	30	60
22	Buriel	W	100	10	10	100	0
23	Hydriel	ti	10	20	100	200	0
24	Pyrichiel	T	40	30	200	10	00
25	Emoniel	ti	10	20	100	20	0.
26	Icosiel	ti	10	300	100	30	0
27	Soleuiel	ti	20	20	20	200	0
28	Menadiel	ti	100	20	30	10	0.
29	Macarsiel	ti	40	30	20	10	0.
30	Vriel	te	20	10	40	30	0.
31	Bidiel	ti	30	40	100	20	0.

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 enough 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 Menastor, 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 Menastor 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 Menastor 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

v.r.M.L.n'c.

Saturn	♄	Orifiel	{ Sadael	1	675	663	651
			{ Poniel	2	700	688	676
			{ Morisiel	3	725	713	701
Jupiter	♃	Zachariel	{ Floriel	1	575	563	551
			{ Ariel	2	600	588	576
			{ Raphael	3	625	613	601
Mars	♂	Samael	{ Amael	1	475	463	451
			{ Asmael	2	500	488	476
			{ Nebiel	3	525	513	501
Sun	☉	Michael	{ Laniel	1	375	363	351
			{ Pasael	2	400	388	376
			{ Vanriel	3	425	413	401
Venus	♀	Anael	{ Zabdiel	1	275	263	251
			{ Sacmiel	2	300	288	276
			{ Adoniel	3	325	313	301
Mercury	☿	Raphael	{ Carmiel	1	175	163	151
			{ Nabeyel	2	200	188	176
			{ Pathiel	3	225	213	201
Moon	☾	Gabriel	{ Remasiel	1	75	63	51
			{ Tespiel	2	100	88	76
			{ Theoriel	3	125	113	101

S	Aniel	4	Wenasor	631	20	642	639
H	Saturnus		Schamaryo	627	20	638	646
O	Kralvotos		Thubrays	626	20	650	634
O	Ymarona		Tzatzraym	628	20	639	

1. In edit. Darm. 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 Darm. version of this table has some variations from the form given above. The second line of the heading appears in the form : Vl.M.L.n.c. The sign of Gabriel is ☿. Nabeyel is written Nabyel, and Remasiel, Remafiel. In the right hand column of numbers, 301 and 151 are respectively 401 and 251. The 4 before Wenasor is placed after Aniel. The O before Kralvotos appears as I, and the O 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. Darm. 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. Darm.

These are the seven angels of the planets according to the tradition of the wise men of old, and each of these angels in turn governs the universe for three hundred and fifty four years and twice two months. Orifiel is the angel of Saturn, and from the beginning of Creation governed the universe three hundred and fifty four years, four months. Afterwards Venus, then Jupiter, after Jupiter Mercury, then Mars, the Moon, and finally the Sun. Of each one it is recorded and written in the common table, that for three hundred and fifty four years and four months its angel held control of the universe. Thus, at the time of the flood, it is related by the wise men, Samael, the angel of Mars, held sway as Lord of the Universe ; at the time of the confusion of tongues, Gabriel the angel of the Moon ; at the time of the exodus of Israel out of Egypt, Michael, the angel of the Sun. And, in fact, if one but put faith in the assertion made above, he will himself easily be able to reckon up in the prescribed order the changes in human affairs and the periods of the angels from the origin of the world even to his own time. I, however, take up those matters which serve my purpose, and, in accordance with the principles of such an art as this of mine, make no questions that to the aforementioned seven angels of the planets there are subject twenty one other spirits, to each angel, namely, three spirits. By these it is, I produce the fulfilment of my purpose. I shall follow the customary order of the planets, beginning with the greatest of all, Saturn, and continuing to the Moon ; describing, first, the field of operation of each leading angel, and then that of the subordinate spirits ; and connecting the chapters in their proper order.

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 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 of mine, they 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 tablets 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 fulfilment or disastrous, according to the motion of Saturn. But let me now give the punctual table.

PUNCTUAL TABLE

5	638	672	632	688	701	642	685
644	633	657	696	684	725	639	17
650	635	655	689	644	719	633	693
629	642	667	684	719	713	643	696
650	632	658	691	725	708	6	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	634	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	667	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	712
632	664	694	688	709	646	681	713
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
644							

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.

FIRST TABLE

3.	6.	9.	12.	15.	18.	21.
\mathcal{R}	\mathcal{R}	\mathcal{R}	\mathcal{R}	\mathcal{R}	\mathcal{R}	\mathcal{R}
639	693	16	700	647	716	700
642	696	639	689	650	722	692
633	685	638	697	634	721	691
23	25	642	696	24	714	21
641	679	633	691	642	24	681
650	682	13	21	648	724	696
642	22	644	682	643	710	692
634	690	648	684	6	721	684
24	692	643	24		714	24
647	685	23	679		719	
632	25	0	682		721	
					21	

Variations in this table in Edit. Darm 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, \mathcal{R} . 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 684 instead of 684. In the last column, at the top, is the abbreviation 'Sag', instead of the sign, and 21 is lacking.

TABLE

1.	4.	7.	11.	13.	16.	19.	22.
♈	♍	♍	♈	♈	♈	♈	♍
673	706	668	710	672	640	707	697
663	725	675	717	667	642	714	692
665	714	674	723	660	633	722	684
665	24	671	718	20	23	12	24
671	717	21	708	668	647	709	700
659	709	671	721	675	642	721	691
633	19	667	714	674	635	718	691
23	722	664	24	24		72	696
664	707	24	715				684
665	721	669	717	14.	17.	20.	23.
673	708	660	708	♈	♈	♈	♈
668	18	663	18	694	675	639	724
18		659	722	696	666	632	717
668		671	717	699	659	634	17
667	♈	664	710	696	19	633	722
664	718		20	689	672	23	717
658	725	5.	0	19	657	632	710
		♈					
		634		679		636	
		646	8.	682		635	
		635	♈		♈	646	
		646	693		681		

Variations in Edit. 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 7. 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 (89) at the end.

PURE MOTION OF THE PLANETS

649	549	333	♈	650	626
635	538	23	S	657	651
646	534	347	P	700	676
639	546	342	M	725	701
644	535	348	♈	550	526
646	25	343	F	575	551
635	♈	♀	A	600	576
12	427	245	R	625	601
647	450	232	♈	450	426
642	441	235	A	475	451
634	444	25	A	500	476
24	24	246	N	525	501
649	432	240	♈	350	326
635	439	246	L	375	351
642	447	18	P	400	376
646	17	246	V	425	401
645	446	235	♀	250	226
645	442	♈	Z	275	251
634	439	131	S	300	276
24	25	142	A	325	301
2	0	135	♈	150	126
542	♈	133	C	175	151
534	347	23	N	200	176
533	342	147	P	225	201
23	346	142	♈	50	26
546	349	148	R	75	51
542	19	143	T	100	76
539	343	23	T	125	101
19	332	150			
	346	139			

Degrees 26. Punctuals 725.

Variations in Edit. Darm. are as follows. In the last column, in the fifth place is 525 instead of 526 ; in the third place from the bottom is 725 instead of 51. In the fourth column, in the fourth place Vir stands instead of ♈ ; in the sixth place ♈ instead of ♈, in the next to last place, I instead of I ; 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, Jup. 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 alone¹. 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 art 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 most minutely subdivided, he may easily fall into real errors 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 those of the night, and have adjusted the same to the true point of each sign in the ascendant. Beginning with the first degree of Aries, 641 ♈ and ♉ 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 the 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 - if, that is the mean motion be previously accurately learned. 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 science, unless you 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 know the rising, the exaltation and the setting of all the stars 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 operate 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, approachings, 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 having learned the point of the ascendant in which Saturn, 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 ought else - impediments of evil aspect - separate or perplexed. Next, take a clean piece of paper and write thereon from the common tables and the tables 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 or depression. The same you must do in the case of the other 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 Δ \square σ or ♊ (trine, square, conjunction or sextile) for in these aspects lies the greatest force conducing to this operation. Likewise, observe in what quarter 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 without great labour. And the like observations 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

¹ Centiloquium, 50. The number given is 119, not 120.

² Edit. Dara. has, instead of the sign of taurus, ♉ in German type.

your computations have been most carefully made, observe, before proceeding to the operation, what one of Saturn's angels is in charge of that quarter of the day or night, and write down his 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.

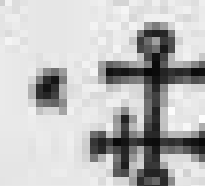
After that, place before you on the table this slip which you have written. Now write on another piece of paper the concept of your mind, whatever it is that you wish your distant friend to know, and, after rolling the two slips together, place them before you in a somewhat raised position on your table or desk. Then pronounce to the spirit through whom you operate a conjuration appropriate 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 letters, some fact to one who is at a distance, you must call upon Orifiel alone of the angels 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 600. 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.

Hour 1	Hour 2	Hour 3	Deg- rees	Points	Hour 1	Hour 2	Hour 3	Hour 4
640	635	22	25	634	632	632	632	650
642	646	647	3	646	23	640	640	640
634	25	646	2	648	640	24	633	646
646	640	632	1	632	650	647	632	639
635	646	634	4	639	644	638	632	650
646	642	12	1	647	639	639	640	626
			5					



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 gradations¹, 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 of the image write Merion³, and on the breast Trotsda. 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 Omnipotent God, 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', this inmost 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,⁴ and put them in a movable vessel which the wise men of India call pharnat abronda.⁵ Then carefully cover the top of the vessel with a piece of smooth leather, and

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. Mendriou, a mistake. The German words (signifying a speech) on the margin of the page are found by taking the alternate letters of the two words, beginning with the second letter of Merion.

4 Con aqua albisine.

5 Edit. Darm. alronda.

* 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 639 but without the brace, is the abbreviation Sat. At the top of the last column, the sign is that of ♄ instead of ♄.

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

The second angel of Saturn is called Sadaël, 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 preceeding 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.

Hour	Hour	Hour	Hour	Hour	Hour	Hour	Hour
4	5	6	4	5	6	4	5
669	660	634	673	655	660	658	668
675	671	24	663	667	651	660	663
654	661	666	659	658	675	667	659
675	657	667	23	18	69	657	556
25	671	674	672	673	663	665	453
670	664	667	657	675	23	662	652

When from observation of a star fixed at the point of Saturn's motion, you have found the position of the angel Sadaël, 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,¹ 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, Sadaël, 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 thrasnote ; take alternate letters beginning with the second . Digitor is explanatory of quinque ramusculos - five blades of grass.

* There are the following variations in the table in Edit. Dorn. In the sixth column, the first number is 669. In the seventh column, the second number is 666. 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.

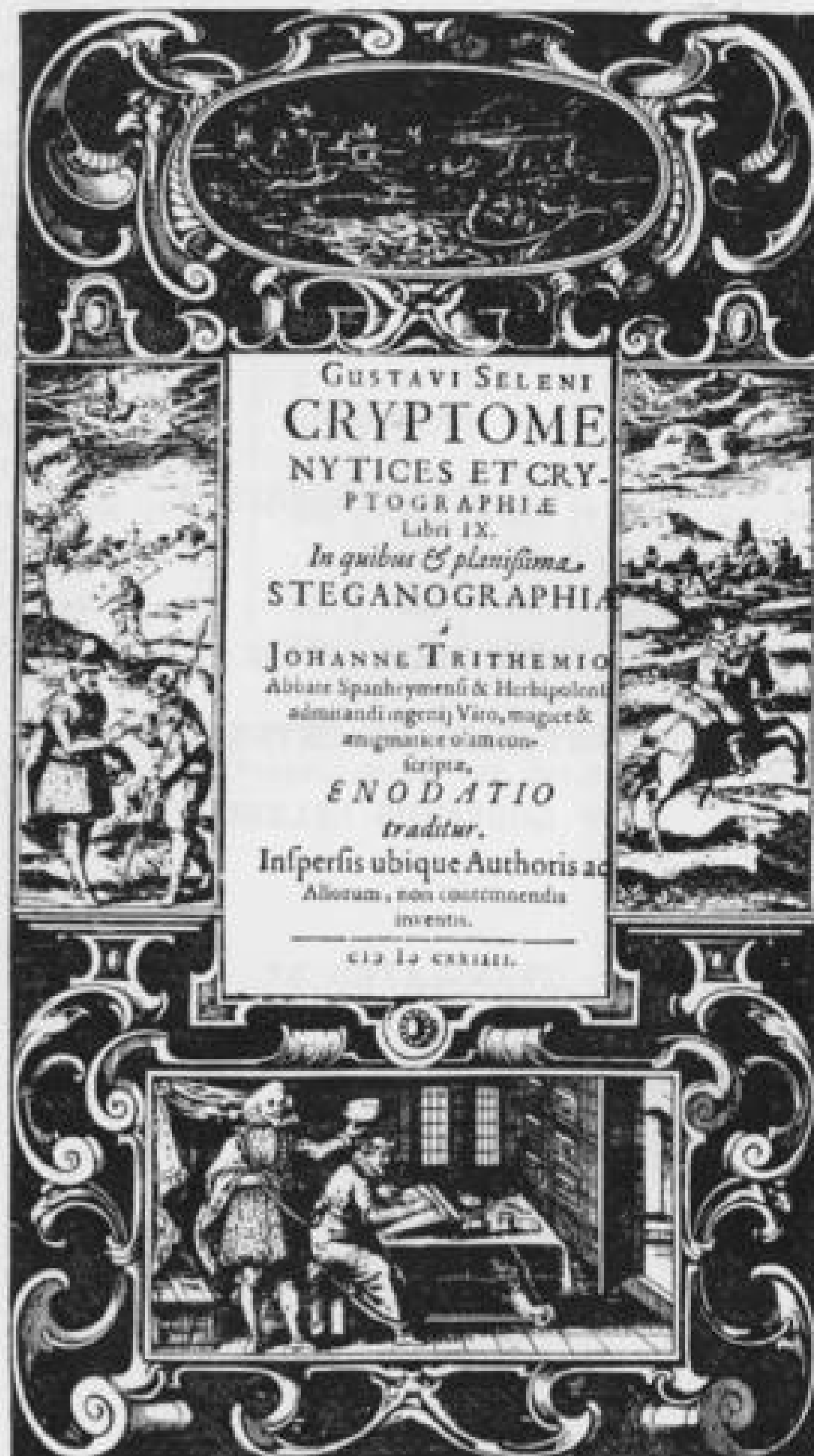
Hour	Hour	Hour	Hour	Hour	Hour	Hour	Hour
7	8	9	7	9	8	7	8
694	685	684	698	685	680	683	693
700	696	12	688	676	692	685	688
679	686	691	684	700	683	692	684
700	682	692	24	694	23	682	24
24	696	699	697	688	698	690	0
695	689	693	682	18	700	687	677

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: Ne autem hoc magnus secretus in aures vulgarium imperitiorum aut pravorum hominum perveniat, officii mei rationes existimaui non ultimas, ita illud, quoniam mysteria docet intelligere nescientes, mysteriis obvolvere, ut nemo futuras sit ex imperitorum numero, nemo nisi studiosissimus, qui hujus scientiæ arcanum sua possit virtute perfecto et ad intentionem nostram penetrare ad plenum, nisi per receptionem a docente, quam Hebræi Cabalæ, mysteriis præpositum occultissimum, 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 unclothe 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, Pameriel, 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. To 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 this 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 whose notice 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, or of several 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 Pamersiel.

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 Pamersiel. Its law is hidden in this that follows :-

"Pamersiel Apoyr Madrisel Ebragothgar Abrulges Itrasbiel Nadres Qrmegu Ityles Rablon Hamorphiel" i.e. Nim die ersten bugstaben de omni verbo.

"Pamersiel Ayes Chameron Myrs Chadon Oshurmy Delmuseon Ithafloin Peano Charustagr Melany Lyamynio Cholchan Paroys Madyn Mogrlay Bulre + Atigor Don Melcoye Peloyne Ibutsy Meon Mishbreath Alini Priago Person Irysglnay Lemon Agogle Mydar Igoriel Pean Ithamo Asophiel Ilpoirgon Haniel Ojrimgs Estevor Naglma Besrona Ibulgomor Froman Bldodrayn Bon Otalmesgo Merofas Elpathyn Bosramoth" i.e. Usus sum tali cautela ut prima literae cuiuslibet dictionis secretam intentionem tuam reddant legenti.

"Lamarton Apoyr Bulon Madrisel Traschon Ebragothga Panthenon Nabrulges Camery Itrasbiel Rubanthy Nadres Calmosy Qrmegu Lan Ityles Demy Rablon Hamorphyn" i.e. Nym die ersten bugstaben de omni verbo.

Or it may be learned more explicitly 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 PAMERSIEL

"Lucidum iubar aeternae beatitudinis, Excellentissime Rex, Gubernator et Tutor robustissimo, universorum virtuosa viventium, exulum refugium debitum, virtus, unanimitas, vinculum omnium laetitiae lugentium, exultatio sancta tristium, virtus fragilium, nutritor egentium, salusque tribulorum, miserorum adiutor, nobilium triumphator, administrator gratiarum, gubernator et rege vitam servorum tuorum, sanans infirmitates nostras, salvator omnium, decus viventium animarum, lucidissimum lumen, esurientium refugium. Benignissimo amator servorum tuorum, virtutum aeternae remunerator, mitis animarum glorificator, servientium tibi : Vivifica nos ! Ino, ut moribus bonis decorata, exultemus. Fortitudo vera, nos fortifica, ut nitore sanctificatis, efficiamur revocati. Adjuva nos Deus aeternae Redemptor : Libera amatores nominis tui, peccatum omnibus remitto : tentationes extinguo nocentibus : vitam virtuosam, amoremque rectitudinis tribus, exorantibus nobis, Deus altissimo, vere vivificator infirmantium, lumen lugentium, exaudi nos, ut vitam iustum, rectamque moremur jugiter tenere. Vivifica nos Salvator et Rex misericordissimo, glorificator esto, Zelantes veritatem, aeterni Regis sublimati, conserva humiles, indulge noxas, exterminaue nocentes". i.e. Lieber getruwer du weldest uf nest Mantag gerust sin so du aller bast vermangst umb dis funf unser an der Lantporten warten da willen wir unsersa gezug erschinen.

CHAPTER THE FOURTH

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

We have had the Mode in which no Non-significant words intervene. 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 Apeyoys Melim Meyomayigl Casmoyr Craltz Busaco Aeli Lumarphotirion Ithor Besamis Apeal Cabelonyr Thiampo Vesonthy" ; i.e. Primum vacat alternatim - the First is Idle alternately (that is, alternate words, beginning with the first word, are Idle).

"Camuel Bysargha Menaton Kpatigl Meran Sayr Abasremon Naguli Pesarum Yadry Lasmon Kpofl Chamabet Ysgar Lesponty Abrulmi Pen Sayr Thubarim Gepayr Asmon Friagha Rynon Otry Hamerson Bucyrmy Pedavellon" ; 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

"Omnes morimur, quoniam omnes haereditarium peccatum, originalis poxae contraximus : nemoque vivit non moriturus in brevissimo tempore : Contraximus delictum originale, in Adam et Heva. Morimur autem morte corporis, omnes homines, propter temeritatem Matris Evae miserabilem. Mortem vere Animae, Victor Mortis Jesus, nos liberando fugavit. O Jesu Xriste crucifixo, respicio humilitatem nostram : quoniam miseri sumus, infelices, multisque tribulationibus vexamur. Ergo clementissimo Rex Coelorum, petimus, concede nobis contritionem, veniamque omnium peccatorum, propter humilitatem tuam proximam, qua redemisti nos de inferni agrum tenebris, poxisque passionibus. O beatitudo nostra, Jesu clementissimo. O dulcissime amator innocentiae, quid retribuam tibi ? Tu sanctus et innocens pro nobis pateris....."

i.e. Morn umd die wil ich mit CCCC Pherdon bi dir sin

THE SECOND MODE, PADIEL

The method of this Mode is as follows : "Padiel Aporsy Mesarpon Omevas Peludin Malpreago Condusen Uleago Thersephi Bayl Merphon Pargoys Gebuli Mayl Thomyon Eltathgar Tamarson Agrymy Lon peaja Casmy Cheriel Medony Eeabdo Lasonti Jaciel Mai Iri Bulomeon Athyr Pathulmon Dheoma Pathermyn" ; i.e. Primus apex verbi primi et tercy ; et caetera dicat itidem - The first letter of the first word and the third word ; and let him say the rest in like fashion.

"Padiel Artel Venerbon Chio Tharson Phymarjo Merphon Amprisco Ledabarim Elgophroy Mesarphon Ameorsy Paneryn Atje Pachumgel Theagan Beslonty Las Gomadyn Iriami Nefaronthy" ; i.e. Recipiat Apices primos alternatim - Let him take the first letters alternately.

"For in this Mode, without suggesting that they are recording hidden facts, the words of the narration that is contained in the open context change their condition alternately. The first letter, namely, of the first word, furnishes evidence for the secret sense, while the first letter of the following word is idle as respects performance of the secret duty. After you have left the third word not idle as respects service, the fourth remains Non-significant. And so continue, always letting words, turn and turn about, now serve the secret, and now, while fitting the open narrative, have, such their clever arrangement, no share in the revelation of the hidden facts."

EXAMPLE OF PADIEL

"Libera nos Jesu Christo, aeternae Salvator bonorum omnium, et indulge reorum delicta, gemitusque nostros exaudi, mitigans tempestates viciorum, renovansque conscientiae vetustatem, ad aeternam nos reducito Paradysum. Bone Jesu, remitto nobis exorantibus peccata nostra: quoniam graviter offendimus et saepe relapsi sumus. Dulcissimo Salvator, infirmitates nostras sana quaesumus. Benignissimus esto, regantibus te, Jesus piissimo, et nos famules tuos supplicantes exaudi. Homines sumus, assiduis miseris involuti, maximisque tempestatibus immersi....." i.e. Lieber getruer Brenger die Briefe halt.....

CHAPTER THE FIFTH

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

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 Pameriel 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 Asiel, 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 visably, 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).

1st Class	2nd Class	3rd Class	4th Class	5th Class
o. CAMUEL	oo.	ooo.	oooo.	ooooo.
o.. ASELIEL	oo.. GEDIEL	ooo..	oooo..	ooooo..
o...	oo...	ooo...NASERIEL	oooo...	ooooo...
o....	oo....	ooo....	oooo....DOROTHIEL	ooooo....
o.....	oo.....	ooo.....	oooo.....	ooooo.....CABARIEL
o.....	oo.....	ooo.....	oooo.....	ooooo.....

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

1st Class	2nd Class	3rd Class	4th Class	5th Class
.o PADIEL	..o	...o	....o	.....o
.oo	..oo	...oo	....oo	.....oo
.ooo	..ooo	...ooo	....ooo	.....ooo
.oooo	..oooo	...oooo	....oooo	.....oooo
.ooooo	..ooooo	...ooooo	....ooooo	.....ooooo
.oooooo	..oooooo	...oooooo	....oooooo	.....oooooo

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 Asiel, from the second Class the second Mode, called Gediel, from the third Class the

third Mode, called Maseriel, from the fourth Class the fourth Mode, called Dorothiel, from the fifth Class the fifth Mode, called Cabariel, explained the method of each, and illustrated each by examples. But the fact which I have mentioned should not be overlooked, for, notwithstanding Trithemius, it has a hidden bearing on other Modes as well. Thus, Carnesiel, which is treated in the eighth chapter of this Book, is, if you take away the peculiarity of the introductory Non-significant line, simply the third Mode of the first Class of the Order of Camuel. So, in the same way Amenadiel, which is likewise described in the eighth chapter, becomes the fifth Mode of the third Class, and Demoriel, the description of which is also in the eighth chapter, becomes the sixth Mode of the next-mentioned Class - to say nothing of those other Modes clothed in Scattering and Transposition, which are treated in the eleventh chapter, and are similarly connected with Modes and Classes here defined. At present, however, only those Modes come up for treatment that are of simple character, that is, that have a single movement. Such movement the five Modes Aseliel, Gediel, Maseriel, Dorothiel and Cabariel are found to have. But now I will discuss Aseliel, which, as can be seen, has also attendants from the first Class of the first order.

ASELIEL

The law and method of this Mode appear from this that follows : "Aseliel Aprgyi Melim Ihulgear Casmosyn Mayear Burson Charny Demorphaon Ihgoma Asmeryn Dilygl Casponti Yearly Basamis Ergoti Chavalarton" ; i.e. Post unam vacentem duae valent - After one Idle, two are Valid.

"Aseliel Murpeg Casmodyn Bulargha Vadusina Iy Belron Dilygl Arsephonti Si Panormys Orleyo Cadon Yegoti Basramyn" ; i.e. Una vacat duae solvent - 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

"Mors Jesu Christi, genus humanum yvivificavit, cuius yita innocenter afflicta, liberavit pos, ab omni calamitate. Ergo honoremus humilitatem ejus, in nobis resistendo tentationibus yitiorum, instandoque motibus honorum operum. Xhristus Jesus, salvavit animas postras. Gratias dicamus aeternas, nostro Redemptori piissimo : quoniam omnes reduxit ad lutas gxuvias, cujus pomen, cum fervore laudemus omni tempore, praeoccupaantes faciem sanctissimam ejus postris orationibus : vivamus virtuosa, in amore rectitudinis"
i.e. Ich wil noch hint umb XI an der Porten clopfen

CHAPTER THE SIXTH

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

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 Mopigl Casmoyn Bo Chamurenu Proys Nasaron Atido Casmear Yeargy Maludym Yealchayn Demosar Otigl Masdurym Sodiyigl Mesray Segr Amarlun Leyeur Pealo Netu Fabelron" ; i.e. Semper post duas vacantes duae solvunt - Always after two Idle words, two solve.

"Gediel Aprgis Camor Eiy Moschoyn Dilygl Palorsan Sermgl Asparlon Crisphe Lamedon Edjur Cabosyn Aray 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

"Summa humani generis nobilitas, summaque virtus est, Deum pure amare, ipsius gloriam quaerere, et cum rectitudine / mentis adorare. Humilitas enim puri cordis, regnabit / in coelis, patientia sublimabit. / Sola mens hominis innocentis, / Deum timentis diligentisque, ad nobilitatem / veram constituetur. Deum ama : Mundum sperne : Saeculum /

1 In these explanations, the expression of equal syllables (aequalium syllabarum, aequalisyllabus) 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.

iniquitatum fuge : Ama religionem, / fraternam charitatem, pacis vinculum, recteque / conversantium unitatem. Christus in / Evangelio monet : Non oportere nos sollicitare, circa humanas / curas superfluas. Habentes (inquit Sanctus Apostolus) necessaria tantum, / simus contenti.."
i.e. Gnediger Her is si dan das ir fur noch hint hie.....

SECOND MODE, MASERIEL

The method of this Mode takes from this that follows : "Maseriel Bulan Lamodyn Charnoty Carmephin Jabrun Care Sathroin Asulroy Beyesy Cadumin Turigi Busan Seyear Almos Ly Cadufel Erpoty Panier Jethar Care Phgory Bulan Thorty Paron Yemo Fabelronthy" ; i.e. Vacantibus tribus tres valent ; ita per totum - Three being Idle, three are valid, and so through the whole.

"Maseriel Onear Camerson Cohodog Messary Lyrpo Balnaon Grgal Lamedon Odigl Pedarnoy Nadog Janosa Vy Chamyrin" ; i.e. Nach dryn gelden dry - After three, three are Valid.

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

EXAMPLE OF MASERIEL

"Omnipotens sempiterno Deus, honorum remunerator acquissimo, qui Filium tuum, nostri generis esse participem voluisti, ut redimeret, Diabolica invidia nos miserrimos : qui sola benignitate redundans, formam nostram suscepit, incorruptam, ex flore virginalis uteri, Archangelo Sancto Gabrielo insinuante, quod Virgo conceptura, beatissimo tuo Spiritu, aeternum virgo permaneret, immunis criminis Hominibus, Angelicisque Spiritibus praeminentior. Genuit Regem Omnipotentem, Deum et Hominem, sanctissima et reverendissima Virgo Maria,....."
i.e. Brenger dis briefs gibt sich groser.....

THIRD MODE, DOROTHIEL

This that follows will teach you the method of this Mode : "Dorothiel Cysifgor Madylon Busar Pamersy Chjar Janothym Bgony Camersy Ulimgor Peathan Adial Cadumir Bepear Thubria Cohagier Maslon Lodigero Fabelrusyn" ; i.e. Vier vaciren vier darnach gelden - Four are Idle, then four are Valid.

"Dorothiel Onear Chameron Ulyfgor Madusyn Peopy Oriel Nayr Druse Moyayr Pamerson Etgo Dumeson Dayogagabo Casmiel Hayrpo Fabelrunthon" ; i.e. Na vieren nim vier durch hin - After four, take four throughout.

"For, beginning with four Idle words and advancing in order through the same number of Significant words, the Mode ends in Significant and Non-Significant words - in this way, namely, that, when the hidden word ends in Non-Significant words, the following hidden word begins with Significant words, but if the hidden word ends in Significant

words, the next begins with the four Non-significant words. When less than four letters are left over at the end of the whole secret, the Mode may be completed and dismissed with a like number of Non-significant and Significant words.

EXAMPLE OF DOROTHIEL

"Significo Gratiae Vestrae, Princeps Illustrissimo, Conradum Hummel, beneficiatum super altare Sancte Evangelistae Johannis, defunctum esse, nocte praeterita. Ne autem Gratia Vestra, vel uni ex imperitis vel indignis, quorum reor grandem numerum affuturum, (ut fieri solet) Altare dictum expectantium, utiliori viro reservandum, ex indeliberato concedat, pro : licet longe, existem indignus,....."
i.e. Ich biden uwer gnade wolle....

FOURTH MODE, CABARIEL

The method of this Mode is shown in this that follows : "Cabariel Onear Chameron Fryagi Parnaton Fofigl Bryosi Nagrgal Fabelronthyn Adigl Thortay Nofruag Pean Afefigl Chusy" ; i.e. Na funffen gelden funffe - After five, five are Valid.

"Cabariel Afjar Paremon Chiltagn Amedyn Sayr Pemadon Chuliy Movair Sayepor Peatha Mal Primaston Dayr Pean Cohyrmo Fabelrusyn Elgoty Chalmodyn" ; i.e. Facito sicut supradictum est - Do as is said above.

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

EXAMPLE OF CABARIEL

"Commodaveram tibi Codicem meum, de gestis Longobardorum et Volumen Bedae de Temporibus, quae oro remittas. Decet enim sapientem et maximo Christianum, fidem ubique servare promissam. Beneficiorum obvivisci, divinis ex nostris institutis humanis, maximum crimen perhibetur. Ne incurras iam execrabilem reatum. Nisi mea volumina, ut restituas. Libros vero Graecos, tibi gratis donavi : Quorum intuitu, te merito et regravificantem nobis et fideliozem exhiberes" ; i.e. Gleub desem Boden nit er lügt gerne.

CHAPTER THE SEVENTH

On Preparation of Words, Specially Modified by
a kind of Deviation thereof, or Modes Barmiel,
Asiriel, Malgaras, Usiel, 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 Asiel, 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 Asiel), 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 Burs Melo Charpotigl Malapos Yeno Maspian Albryon Chasmia Pelyo Morophon Aplugr Charmia Nogy Mesron Alrago Caspiel Alpig Chorben Oyear Ascrea Cralpogy Carephon Elgsgr Bumely Negioan Armi Iu Faron"; i.e. Vacante una, binæ valent arcano, vacante constat - One being Idle, two are Valid for the secret; it closes with an Idle.

"Barmiel Apy Casleon Argoby Bulesan Eris, Casray Molnagr Pessaro, Duys Anale Gogrpo Mesrue Grgale Cusere Drglnog Parle Cyfgrsty Basriel Aflyr Maraphe Carnos Erneo Demerosenotis Any Caprodyn"; i.e. Nach eim 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

"Iuste vivendo foelicitatem consequemur. Soli pamque gxaltandi humiles, soli temerari contemnandi. Si foelicitatem requiris, aeternam

justiciam, et altissimam gloriam consequeris. Ferventissimus zelator veritatis esto, et non amaveris medacium, corrumpens honestatem, animique temperantiam dissolvens: fuge vanitatem mundi, quoniam brevissima est. Amator esto justicie, et dominem supplantas injuste. Cole virtutes, vitia fuge, justicie libertatem tuere, omnem insolentiam cave, semper humilis esto...."

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

SECOND MODE, ASIRIEL

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: "Asiriel Aphgrgy Lamodyn Io Carmephyn Drybal Asutroy Sody Baruchon Usgfgr Palormy Ihylpegr Asmeron Chorge Madusyn Coleyit Busarethon Duys Marpheli Ihybra Nasaron Yegegr Fabelronthi"; i.e. Post duas duæ, et una concluditur una - After two, two, and one is completed by one.

"Asiriel Opegr Camor Zayeyigl Gamersothyn Janos Alnay Bulymer Palorson Irgigl Lamedon Ludigl Caporosyn Nayi Asparlon Nadigl Buluvor Janos Pes Optas Chamon Elyr Mearsu Nogy Thamerosyn"; i.e. Na Zwein zwey 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 ASIRIEL

"Jesu Xhriste, lumen indeficiens, omnium sanctorum, æternæ beatitudo. Creator Universitatis et Rector miserere nobis. Nos infirmi, gementes et flentes, misericordiam tuam rogamus: Largire nobis virtutem vincendi tentationes Diabola, ut gviectis praesentibus malis, requiem consequamur. O Salvator dulcissimo Jesu, remitto peccata, gxorantibus te. Tuæ enim gumus, clementissimo Pater, creaturæ humiles; respice nos miseros, inutilesque famulos, quoniam tibi famulari, totis desideriis 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 Masoriel - 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 Ador Chameso Bylyeny Mareso Bodyr Cadumir Ayigl Casmiole Dy Pleoryn Yigrdi Eare Yigrba Chameron Yesy Thuriel Ulgayy Bevesy Meyo Chasmironty Nagr Erynso Chgygo Barso Calevodnyr Barso Ilybga Sol" ; 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 Aprg Chameron Agoty Mesari Ithrogs Zameda Sogreal Paredon Adrg Caphoron Opaty Tyrno Bgogy Chameron Phrgy Mellon Jedrumargy Dumafo Piygr Casmiel Elthyrpy Peson Alprgy Fabelronty Styrpo Pan Algo Nador" ; i.e. Post tres gelden tres, post duas 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 Significantly 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 two 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 Eremunda oriundus, valde in amicos nostros beneficus et gloriosus, (Quem ut humaniter excipias, rogo) tibi necessitatem suam exponet. Qui cum mihi veteri glim necessitudine semper fuerit conjunctus, pro viribus meis, dulcissimum iudicium, relevare beneficiisque cumulare illum. Et utinam possem consolationem calamitatibus ejus imponere. Sed cum sim gravibus (ut luce tibi clarius constat) damnis exhaustus, non posse meo, ut et ipsius satisfacere zelo, ut quidem optarem....." i.e. Deser begert von 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 Pargothgl Chameron Brjogi Sthrubal Brjopear Caron Sotronthy Egyptia Odigl Chelorsy Mear Chadusy Notigl Ornych Turbelgy Paneras Ithrtay Pean Adrgsgo Boma Arpotigl Chelmodyn Drysar Loy Sodiyigl Carson Elfrge Myre Notigl Mesraim Yegear Dubleary Mayear Melrosyron Charty Ulinean Ulgas Fabelmerusyn" ; i.e. Ante bis binas totidem, ante tres totidem, ante duas duae, et ante unam vacat una - 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 Agoyr Paremon Cryajo Madusyn Sayepe Mavayr Bealdo Chameron Ilgo Paneras Ithyrpo Pean Elgoty Fabelrusyn Iltras Charson Frimasto 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

"Mitto tibi Orationem, quam edidi in nuptiis cujusdam mei amici. Deus omnium Creator, humanique generis Redemptor, omniumque Salvator, ne species ipsa periret, etiam Nuptiarum usum consecravimus. Legimus enim, quod primo homini, Evam junxerit mulierem, dixeritque : CRESCITE ET MULTIPLICAMINI, legem indicens conservandas humanitatis. Postea Deus incarnatus, dignatus est nuptiae sanctificare miraculo. De Deo bene merentur, servantes castitatem. Homines autem plus conferunt, qui pudicum conjugium, zelo prolis assumunt....." 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 Afryago Chameron Fofigl Onear Yegabi Parnothon Fryago Caspiel Fufrg Bedarym Bulifgor Pean Cymaby Layr Yaymgor Pesarim Adorgys Odiel Yemabi Peatha Darsym Laspheno Deyigr Camedonton Phrgy Lasbenay Jo Charmon Drysgn Olnays Yegoyigo Lulefon Pegrgo Fabelrontos Ithyrpo Calephoy Yem Nabelron Byrgl Thorasyn Charyoty Capelron" ; i.e. Fünffe umb fünffe, vier umb vier, drd umb drd, duo post duo, unum post unum vacat - Five after five, four after four, three after three, two after two, one after one is Idle.

"Raysiel Myltran Fruano Figr Chasmy Clymargo Pean Sayr Pulto Chuljusa Medon Yepursandly Tusan Agejr Afflon" ; i.e. Ita 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 that 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

"Maximum Nobilitatis ornamentum, Justiciam Philosophiamque :
Dedecus Impietatem et Ignorantiam, definit Vetustas. Quid enim pulchrius
Literis Virtutibusque ornare Nobile Genus quod militat. Hoc Plinium
caeteresque militantes complures nobilissimos vires reperimus et poctibus
actitavisse et diebus, ut armis Barbatos expugnarent, rectitudine gentem
suam et Literis erudirent....."
i.e. Die von Nürenberg.....

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 Myrpo Chameronti Ihgor Pasron Adiygal Fanerosthi Soygar Carmedon Charnotiel Peasor Sogitran Fabelrusy Ihirpo Pamerasy Iriglo Chabelron Ihymg Churmabon Asigl Peosar Carmes Nabeyros Toys Camalthonty" ; i.e. Inter duas vacantes stat intentio secreti - Between two Idle, stands the meaning of the secret.

"Symiel Marlos Chameron Pyrgohi Pean Fryary Fabelronty Gagr Sto Sigargohi Melassor Hialbra Penor Olesy Ajulbrany Ordu Casmeron Qmgr 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."

EXAMPLE OF SYMIEL

"Literis incumbens, conserva humilitatem cordis. Mores boni juvenes decorant, efficiuntque nobilibus clariores. Scientia Literarum adornat juvenam sanctitatem amantem. Sine moribus, justitiae carebit honore, Scientia. Adolscens vanitatibus viciisque immersus, Sapientiam proximam non diligit : Illam vere virtutibus inquirendam esse memineries. Moribus decoratur institutio erudiendorum juvenum....."
i.e. Ich biden lais mich wissen 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 disguise 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 Aphroys Chemeryn Mear Aposyn Layr Pean Nogma Naor Oygar Masere Craltiy Calevo Ihorgam Chameron Jagogr Pelyn Layr Baduson Jegy Melros Jonatigl Delassar Bodiyigl Meron Saygan Fabelron Clymaray Preos Ihrogn Benarys Saygan Demosynon Lagrnoty Chamedonton" ; i.e. Prima lines vacat tota, in allis inter duas vacuas tres valent - The first line is all Idle, in the other lines, between two Idle, three are Valid.

"Carnesiel Aprgygy Chameron Io Pemalroyn Cadur Mearmol Benadron Vjotigl Saviron Argit Pean Argotigl Fabelronthusyn Chabelron Sayegear Medalotis Yegs Olmenadab Craltiy Sayr" ; i.e. Post primum lineam ante tres una vacat - After the first line, before three one is Idle.

EXAMPLE OF CARNESIEL

Latorem praementium ad te mitto, Vigili amantissimo, hominem profecto cunctis adornatum virtutibus, omnibus eruditissimum, in Scripturis aestimatum, tantaque venustate morum redimitum, quod vix illi similem aliquando his oculis vidisse memini. Optimum Mathematicum, Philosophorum acutissimum, literatissimis viris comparandum, sapientia et studio omnes Teutonicos exercitatissimos, transcendentem....."
i.e. Cave istum quia homo malus est et.....

SECOND MODE, CASPIEL

This Mode is as follows : "Caspiel Ajoyr Chameron Nogres Padyr Diyigl Proylsyn Year Maduson Cralgoiy Fruon Phorsy Larsonthon Ihjago Pamarson Ihgor Caveos Adeyegs Friato Briosi Panyel Drybgon Madiel Sayr Fabelrusyn Gopear Pean Noiy Nabusran" ; i.e. Lineae duae vacant, post inter duo, bis duo signant - Two lines are idle, afterwards, between two, twice two signify. ('Between two' here is different from 'Between two' in Carnesiel, for there is a single idle stood before and after the three valid. Here, on the other hand, there are two idle before and after the four Valid.)

"Caspiel Agbyr Chameronty Chyrto Freveon Dayr Fabelron Caphurmy Meresyn Elgo Peano Ialiran Caspio Fuar Medon Clibarsy Caberosyn Uity Pean Yearchgs Pemasy Najolbyr Meldars Nog Cardenopen Men For Diyigl Adro" ; i.e. Sicut dictum est, ita faciens, ut vacent lineae 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 salutarem dum tempus habetis. Vae vobis dementissimi amatores saecularis gloriae, Deum Omnipotentem aeternamque laeticiam, temere despicientes. Quare non amatis superna illa convivis, quae sunt humiliter Deum inquirantibus, repromissa ? Vos enim humilitatem abjicitis, brevissima gaudia Mundi quaeritis, aeternae beatitudinis excellentiam non amatis"
i.e. Das gelt das ich dir hab geben.....

THIRD MODE, AMENADIEL

This that follows will teach you the use of this Mode : "Amenadiel Aprasy Chameron Ia Nosroy Ihgeon Mesro Salayr Chemaros Nog Pean Lary Freveon Jonatigl Pelroyn Rathroy Caser Malysan Pedon Craonachyran Daboy Segr Marchosyn Laye Pedar Yenoji Gesroy Phernotigl Cabron" ; i.e. Post tres lineas, inter tria vacantia solvunt pente - After three lines, between three idle, five Solve (or 'are significant').

"Amenadiel Bilyrym Chameroty Ediscoha Pedarmon Flqro Pean Hoarbisl Fabelron Grgos Beor Malgoty Nabarym Stilco Melros Fugs Pelaryso Chrystron Amanocoson" ; i.e. Wie ich for habe gesagt sic facito - As I have said, so do.

EXAMPLE OF AMENADIEL

"Salvatorem nostrum Dominum Jesus Christus ad iudicium credimus esse venturum, qui reddet uni cuique secundum opera sua. Hoc credimus, et tamen negligimus miseri nos ipsos. Itaque faciem ejus praevenire lachrymis assiduis studeamus, emendantes negligentias nostras, quas commisimus, ne imparatos terribilis ille Redemptoris nostri adventus praeoccupet : qui omnes, mercedem malorum excepturi, necessario occurreremus. Quare nunc yllipendimus, opportunum nobis salutis tempus indultum : quod tam ytilo nobis, iam etiam acceptabile concessit Omnipotens ?....."
i.e. Lasen nit ir comen von stunte.....

FOURTH MODE, DEMORIEL

The method of this Mode is formed from this that follows : "Demoriel Ogear Dabursoy Cobyre Chamerson Yngor Pean Olayr Chelrusys Nogles Schemlar Nyvenodru Padron Mysglo Chadarbon Yeyagn Maferos Baitigil Personay Lodigl Camedon Nagigl Fabelmerusyn Sogigl Chamarchoisin" ; i.e. Nach vier linien und vier wort gelden sesse - After four lines and four words, six are Valid.

"Demoriel Ogayr Chameron Chultii Mero Sayeporegn Lusin Dayr Penu Caphurmo Famerson Ergoty Lamedon Jothar Busraym Fuar Meandroy Chilarso Fabelmerusyn" ; i.e. Sicut supra dictum est, ita facias - As has been said above, so do.

EXAMPLE OF DEMORIEL

"Maxime vellum Jacob Wimpfeling, satisfaceres vel sero tandem pollicitationi tuae, et expectationi de te meae. Scis autem quid sis pollicitus, et quid expectem. Non ignoras. Non Monachum sed cum Monarchis vivere te cupio. Accelera, pariter vivamus. Ecce Hora instat nostri transitus, valde metuenda. Quid ergo moramur ? Cur breviam agrumnosumque inconsolatusque nostri statum, infelices negligimus ? Cur agere poenitentiam salutari tempore, delictorum excessuumque recusamus ? Praeparemus nos ad mortem, quoniam accelerat satis terribiliter : omnes reprobos vocat..
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 II) may, without exception, be, contrary to their proper nature, modified by the device of Backward-writing. Four such modified Modes are adduced 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 Masfoyr Chamerusin Nogl Pean Jopaghjm Mardusan Philarsy Pedarim Estijs Carmoy Boys Charnoti Phroys Fabelronti Mear Laphany Yearghas Claeson Nofigl Pador Aslotigl Marsyno Bepeas Capedon Thismagion Melro Layajr Carpenter Thynge Camelrosyn" ; i.e. A fine incipias, et ibi prima vacante, alternatim solvitur - Begin at the end, and there the first word being Idle, it is solved alternately.

"Buriel Thrgsby Chamerontis Hayr Plassu Nadigl Marso Nearmy Pean Sayr Fabelron Chuliy Mesano Dayr Janothi Cathurmo Melros Ergoji Caduberosyn" ; i.e. Heb hinden an sicut dictum est - Begin at the end, as has been said.

EXAMPLE OF BURIEL

"Salvator noster Christus Jesus, qui humanum genus cruore suo, in cruce moriens redemit, sollicitus absque intermissione est a nobis laudandus : Ipse fugavit mortem, vitamque nobis aeternam, ac fiment-amantibusque spopendit traditurum. Nunc itaque exurgamus, Charissimi Fratres, a peccatis nostris, operibus bonis, lucernas nostras componentes : ut Redemptori lasti occuramus, in hora metuendi transitus, quando mors rapiet animas nostras. Habemus nunc copiosum tempus, implendi poenitentiam, lucernasque ornandi. In hora vero mortis ultima, spacium nobis poenitendi, ulterius prorsus negabitur. Consideremus brevissimam gloriam Mundi, quoniam yena est : transit velocissimo, nosque cum illa, omni hora corrumpimur. Humiliemus ergo corda nostra omni tempore, nunquam deficientes" ; i.e. Noch hint umb nun wil ich am Thor clopfen ste uf lais mich in.

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 Aprgn Chamerote Sairys Pean Nearmy Chabelron Yearghas Belra Noghelmy Phameron Arfoyr Pedaryn Ongzi Lamedo Drybel Areon Yestly Cabyn Elgoiy Maleros Hayni Pesary Dogs Pen Bagy Medusan Ilcobi Person" ; i.e. Post unam vacantem a fine, duae valent hinder sich - After one Idle from the end, two are valid backwards.

"Hydriel Opear Penadon Coby Vad Epyrma Narsoy Grgal Fabelrusyn Adigl Pedrusy Nozeyii Melrays Uremy Pean Larfoilpags Chemerotyn" ; i.e. Nach eim gelden zwey a fine - After one, two are Valid from the end.

"Emoniel Aprgisy Chamerusin Ihulgear Peanos Movear Pandroy Cralnotigl Narboy Mayy Fabelrontos Arjigl Chemrosyn Noiy Pransobyr Diyigl Malros Eugliy Person Bagb Chromelrusyn" ; i.e. Post unam vacantem, valent duae retro - After one Idle, two are Valid backwards.

"Emoniel Lgbqs Chameroty Mear Pemorsy Dygr Medulorsyn Fray Pean Crymarsy Melrosyne Yati Chabaryn Dayr Aschre Cathurmo Fabelron Ergoji Marduse" ; i.e. Eo mode facias, ut dictum est - Do it in that way, as has been said.

EXAMPLE OF HYDRIEL

Frater, Nicolaus Irbusiensis Episcopus, Suffraganeus Reverendissimi Patris, Illustrissimique Ducis Adami Pantomorani, Insignisburgi honestissimi clarissimique Archipraesulis, infatigabilis Librorum amator, iustissimo videtur Abbatem Vinilianum nomine (quia est) bestiis comparare, epulantem splendide, inter bestiarum merdimenta, praefertentem Voluminibus vitulos, quemadmodum Beuchlin firmavit. Tu Nicolaum rogo imiteris, optimum mansuetissimumque Pontificem" ; i.e. Morn fru umb seben wil ich paipsen.

FOURTH MODE, ICOSIEL

This Mode we can use thus : "Icosiel Aphorgy Chamersyn Ihulgeas Janotiel Movear Peanos Craspotigl Medursan Matory Fabelron Ergoyal Cathurmos Laerpoti Besraym Alfayr Lamedonti Nagl Cabelron" ; i.e. Post unam vacantem, tres valent a fine - After one Idle, three are Valid from the end.

"Icosiel Osayr Penariso Chuliy Meradym Phragl Melchusy Dayr Pean Cathurmo Fabelron Ergoy Chamerusan Ilgham Pedaly Fuar Melrosyn Crymarsy Phroison" ; i.e. Sicut praedictum est ita facias - As has been said above, so do.

EXAMPLE OF ICOSIEL

"Vitam nostram emendemus, humilitantes nos, coram Universitatis Summo Actore. Humilitas Coelum impetrat, temptationes Doemonum nocivas annihilat, perniciosum mentis tumorem refroenat : omniaque incendia vitiorum, valenter exterminat. Irames humilitatis, coronam meretur accipere, nobileque Regnum possidere. Ego iramitem tibi constituo innocentiam, morumque honestatem, quam custodiens assiduo, non peccabis. Sola nobis ista via est, beatitudinis meritum cumulandi : ut gratias agentes Deo, timeamus illum rectissimo corde, fugientes tumultum saeculi : humilitatis exercitium nunquam fastidiamus, supernam vitam inquirantes" ; i.e. Uf nest Fritag umb eins nach mitternach wirt man dich suchen.

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 Marbevo Pelrusan Negor Chamyn Aldron Pamarson Gahornphagor Pean Lyburmy Caveron Thorly Abesmeron Year Larso Chargozy Theor Cayegs Miat Irupas Camedortys ly Paruffes Erpozi Mesorin Elthy Chaor Atigl Lamesayn Royegu Fabelrusin Friafo Chasalon Phgor Thamorny Mgsardigl Pelusy Madigl Baseroty Sagregon Prolsoyr Ageyogy Cameltruson"; i.e. Ab uno ad octonarium, tot vacant quot valent, et iterum fit per eadem descensus - From one to eight, as many are Idle as are Valid, and again through the same the descent is made.

"Armadiel Afran Meson Cagayr Peledyn Cayozi Chameron Ihrgoyy Marbevon Phgor Casoyr Myryogy Lyburmy Degr Fabelronton Chybis 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, cum humili subiectione, servitutem. Benignitas inclyti Ducatus vestri, mihi praecepit, ut verbis expositas res quasdam occultissimas, literis commendarum. Gauderem non absque devota exultatione, si pares voluntati vires accederent, beneficiis exhibitis, honestissimum aptioremque locum distribuere, et obsequium. Gratiae debitum Vestrae, exhibere. Detinet imbecillitatem cordis, operis novitas, sine tramite praecedentis subsundi, cui me longe imparem scio. Habebit enim ingentem magnumque laborem, incutitque conatibus hebetudinem meis plurimam....."

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

SECOND MODE, BARUCHAS

Take the method of this Mode from this that follows: "Baruchas Malyear Chemorsyn Chargozi Bason Japogri Medusyn Apritty Casmyron Sajr Pean Cayozi Medason Perogi Chamysin Cherdigl Avenos Nosgar Penaon Sayr Chavelonty Gepayr Pamelron Frijha Madyrion Oneghl Fabelronthos"; i.e. A vacante incipit, sicut praecedens a significante - It begins with an Idle, as the preceding with a Significant.

"Baruchas Mylarghas Chameron Notigl Pedarsy Phrojis Lamasay Miar Chalemon Phorsy Fabelrontho Ihrgas Capean Year Almonym Lirgo Meduson Ihrgigl Peatha Ihymar Nerosyn Craigothel Peson Segalry Madon Scoha Bulair"; 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 amatorem bonarum artium, me te exhortari vehementer delectat, quatenus perseverare velis, inquirendis revolvendisque jugiter Librorum Secretis, quae nobis ostendunt foelicitatis iter, iramitque expedito, redire in patriam, quam peccando perdidimus, ad quam nos flagrantibus, reducet amor mitissimi et elementissimi Salvatoris nostris, in Scripturis Sanctis occultatus, nobis, si exornaverimus mentem 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, Pyrichiel, Soleviel, 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, Pyrichiel, Soleviel, 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 Modran Pedarbon Sagayo Nabor Yielis Proyn Ihgdial Masro Begeal Chemarson Cubadiam Almona Sagly Penoir Satodigal Chramel Nadiarsy Thorays Yair Pean Esridigal Cubal Draony Miar Dearsy Collu Darsy Menador Ajosigal Cumalyn Drasnodiag Parmy Sosigal Almenaris Satigal Chulty Dealpi Peson Dursy Cuber Fruony Maroy Futigal Fabelmerysi Yepogran Pralso Lusior Lamedon Fyyaro Larboys Ihgory Malrosyn"; i.e. Nim das sweite darnach das erst dan das vierde dan das dritte dan das este dan das funffe und also fúrter - Take the second; after that, the first; then the fourth; then the third; then the sixth; then the fifth; and so on.

"Geradiel Ogayr Chamerusyn Chulty Pamarsoniel Dayr Fayr Caphurmo Lesbarnatyn Ergoty Camylor Sayr Fabelmerodan Cofry Damerson Matje Nabelmerusyn"; i.e. Sicut dictum est, sic fiat - As has been said, so be it done.

EXAMPLE OF GERADIEL

"Vitam yestrum radicatus emendate. Iudicii districtum comprahendet examini (pemo omnino iustus) subito amaritudine sua victosus, luctibusque replebit aeternis: Tristare sanctos non audebit. Ejulantes deplorate miserrimi, reatus ultimos vestros. Ecce sint bona, licitaque Religionis exercitia, non ementita....."
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 follows: "Bydiel Marchan Chamerusy Philrge Maduse Year Casmiron Gralpoty Pean Deycon Fabelros Eltiga Camean Yegr Oniel Yegr Thyro Lygrpoty Janos Proigato Chanos Elgasy Peanon Elgahgs Melros

Notigl Pen Soes Probys Thyrgs Lesbroy Mayear Jothan Ligrpoty Chrymarson"; i.e. A capite vacant duo et duo valent, postea restantes etiam valent - From the beginning two are Idle and two are Valid; afterwards, the others also are Valid.

"Bydiel Maslo Chameron Ihgory Madias Negr Fabelron Thjamy Marfoy Year Pean Ligrpoty Calmea Drylgs Thubra Plgory Malresa Iegry Melchoy Yemo Chosray"; i.e. Alternatim valent duae per totum - Two are Valid alternately throughout.

EXAMPLE OF BYDIEL

"Gloria ineffabilis beatitudinis aeternae, bonis exercitiis humilibusque accipitur. Sedulis nunc lachrymis tergite errata Mortales. Deum amate, adorantes nomen sanctum illius. Tramitem Iesu Christi humilis, crucifixi, humiliter discite imitari, semper illi reddentes honorem, dulciter ardentes amore, benignissimi nostri Salvatoris. Glorificate et exaltate laudabilem bonitatem ejus, benedicite sanctum nomen, zelantes bonitatis incendium. Vanos honores despiciate: in adversis laudes referre discite: devotionis exercitium amate: humilitatem nobilissimam valde excolite: Iesumque vos de morte eripientem, exaltate."
i.e. Behalt das ich dir hab geben zu halden und / gib es nement ich si dan selbe bi dir da helme.

THIRD MODE, URIEL

The method of this Mode is as follows: "Uriel Marfoys Lamedonti Nogs Chameron Anduchar Pean Phys Cielarsmony Ju Erchoy Jam Ersinnayr Jel Penos Bagegn Loes Year Fabelruso Craltly Lair Parlys Meray Negr Thubra Aslotigal Dubyr Regny Navosti Masligal Pedony Jo Chemarphin"; i.e. A Fine ad caput, imer so vacat prima, altera valet - From the end to the beginning; always so, the first is Idle, the second Valid.

"Uriel Aflan Pamarson Cogayr Chameron Chulty Fabelmeron Deyr Pean Caphurmo Merosyn Ergoty Chalmon Sagapo Meduse Regn 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

"Incipite fratres dilectissimi, emendare negligentias, lachrymis assiduis tergentes transacta peccata. Salvatorem omnium viventium rogantes residuo tempore. Exaudi Domine gemitus assiduo lachrymantium: veniam impende vitiorum, amator innocentium. Vivifica lugentes, vivificator inclyte. Non contemnes exultantes homines. Miserere valde miseris, Creator optimo hominum. Christe Iesu Salvator nostrum nobilissime. Libera infirmas animas exulum, Iesu benignissime. Salva miseros et veniam nobis tribuo. Humiles vos exaudi infirmos. In hora mortis horribili lumen concede iucundum omnium consolator, dormaque humilium"
i.e. Noch hint umb eine comen wail gerust an di / feltport da wil ich uch inlaisen heimlich.

FOURTH MODE, PYRICHIEL

Take the following method of this Mode : "Pyrichiel Marfoys Chameron Nagl Peanos Pupi Lames Jameye Famerusyn Mearlo Canorson Thegry Torso Nealthys Dilumeris Maphroy Carsul Amegr Thubra Phergotigl Chrebonos Aray Pemalon Layr Toysi Yadiyigl Nemor Roseyasy Cabri Phroys Amenada Naghyr Fabelronthis Poyl Carepon Yegy Naslotyn" ; i.e. A fine primum alternatim primo, postea aliud versus principium - At first, the first alternately from the end, and afterwards another towards the beginning.

"Pyrichiel Osayr Chamerosey Chulty Mesano Dayr Fabelron Cathurmo Pean Ersoty Meor Japhan Cabon Frilasjo Melrusy" ; i.e. Sicut dictum est, ita fiat - As had been said, so be it done.

EXAMPLE OF PYRICHIEL

"Est nobiscum Mathematicus insignis et egregius Rhetor, tranquillissimae vitae studio servens jugiter. Habet secum Codices sermo infinitos, exemplariumque diversorum Inaestimabilem thesaurum : Rectae et bonae vitae, societatisque honestae : iocundus benevolusque Doctor : in resolvendis dubiis expertissimus. Res grandes exponit : Nomen suum est Orephephianus, Regni Bosnae Burggravius" ; i.e. Brenger dis briefs ist einy boser Dib : Hust dich fur eme.

FIFTH MODE, SOLEVIEL

This Mode, which is the reverse of Bydiel, learn thus : "Soleviel Marfoy Chamerusyn Opigl Dabry Diyigl Pean Year Lasmyrn Cralpoxy Pedaros Drums Pean Year Chameron Logs Madur Noxy Basray Ergo Nadrus Peligl Thabron Ihirgo Janothin Year Perasy Logs Pean Nothir Fabelron Bayegi Drameron Eschiran Pumelon Megr Dabrios Crimgrsigl Peny Year Nameroy Ligrpox Pralsones" ; i.e. A fine duae vacant, duae valent expletis valentibus, etiam ociosae valent - From the end two are Idle, two are Valid ; the Valid being filled out, the Non-Significant also are Valid.

"Soloviel Curtigl Chamerusyn Saty Pemalros Dayr Janothy Cathurmo Parmoy Joiran Lamedon Frascu Penoy Ilthgn Fabelmerusyn" ; i.e. Ut est dictum, ita facito - As has been said, so do.

EXAMPLE OF SOLEVIEL

"Exponet tibi Nicolaus Reverendissimus studiosissimusque Irbusiensis Episcopus, Generalem rerum Ecclesiasticarum suarum Gubernatorem, male agisse, vinculis ligatum, subjiciendo iugo Domini nostri Desiderii Regis Vicarium, benignum virum, lamesque excruciatum, intermisit. Hostem cotidie Desiderium Regem irrumpentem Diocesan, expectamus. Sed exoramus te, occurras brevi, ut hostis non iruat" ; i.e. Hute dich fur disem : Er ist ein böser Dieb und lügt gern.

SIXTH MODE, MENADIEL

This Mode is accomplished thus : "Menadiel Marfoy Peanos Oneal Camerusyn Theor Janothy Ofair Melros Iudayr Penorsyn Sagul Tarno Roseyas Peathan Asigl Morfoy Maplegar Casmyron Storegl Marpenu Nogayr Peinodan Layr Thubra Elnodion Carsephy Drums Fabelmerusyn Andu Pean Purays Calbyn Naghyr Loes Philyemy Casaner" ; 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 Murty Chamerose Dayr Pean Cathurmo Phameron Ersoty Pray Sayepo Fabelmery Rean Charon Jetlas Meduse Fayr Lamerusyn Ally Merchabon" ; i.e. Ut dictum est supra ita fiat - As has been said, so be it done.

EXAMPLE OF MENADIEL

"Magna sunt aeternaeque phservantium innocentiam, futura commoda. Angelicis laudibus homines laetantes interesse : cernere Numen excelsum. Illud : aeternae beatitudinis splendorem, faciemque majestatis, lumine proprio videre. Attendite omnes, exactasque negligentias lachrymis tergite : inutilesque curas, nocentesque exuite : rerum instabilium deceptiones. O homines lutosi berrete : lucrum animarum tandem inquire : Bonis moribus virtutibusque honorabiles estote : Vanitates contemnite : Deum humiliter invoke : nolite concupiscere Mundum amaritudinem infundentem" ; i.e. Ich wil hinte umb eylfe an dem Thor Clopfen lais mich bald ein als ich com.

SEVENTH MODE, MACARIEL

This Mode conceals the secret thus : "Macariel Myrno Chamerosey Purmy Maresyn Ambos Peanam Olradu Chabor Janoes Fabelron Dearsy Chadon Ulyses Almos Rutiel Pedaron Deabry Madero Neas Lamero Dearsy Thubra Dorpilto Melrosyne Draory Chalmea Near Parmon Dearsy Charon Alnodiel Parsa Radean Maroy Reneas Charso Gnolet Melrosyn Tedranso Casmar Ebrosset Landrys Masfayr Therasonte Noel Amalan" ; i.e. In primo ordine, das vierte darna das drit darna das ander darna goet das erst 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 Chamerose Chulty Pesano Dayr Fameron Cathurmo Pean Ersoty Lamedon Sovapor Carea Mafyr Janos Tharfia Peathanon Aciri Pean Etion Matrami" ; i.e. Sicut dictum est supra ita facito - As has been said above, so do.

EXAMPLE OF MACARIEL

"Rogamus, amicorum suavissime, tuum exemplar Tertulliani, nobilissimi sapientissimique viri, nobis ut velis, veteris amicitiae intuitu rescribendum, velociter mittere, Bernadique Epistolam ad Templarios. Tertulliano gloriosum Katholicae sanctitatis nomen, novimus cuncti, exhibitum antiquitus inter nostros : Mobileque lumen scimus illum Fidei sacrae non remansisse ultimum. Actionibus erst eximus : gloriosus divinae legis institutor : assertor nostrae libertatis devotissimus. Licet in aliquibus repraehendatur, scripsit tamen, fidem exponendo nostram, honoranda Volumina. Habebat autem Conjugem Zelosam : Religionis nostrae amatricem : humilitate et innocentia nobilem : castitate gloriosam. Extant rectae institutionis ipsius, nonnullae Elecubrationes laudabiles, dulces exuberantesque doctrinae multae. Epistulae breves non inutiles, nos ad inquisitionem aeternae Glorae, honorifice gratioseque hortantes" ; i.e. Gnediger Her die Rinckauwer haben ein anslag uf nest Mantag in der nacht in das lant bi uns heimlich zu fallen sin gerust.