IT IS IMPOSSIBLE to neatly circumscribe a canon of magic texts as being safely of the “Solomonic cycle.” By arbitrary and rather unscientific means, one might do so by simply including those works which, by tradition or artifice, bear Solomon’s name or derive from works which do. Even here, we find at least three classes of material:

1. magical works from late antiquity through the early Middle Ages, such as The Testament of Solomon and Sepher Razim*
2. Byzantine Greek texts of the Magical Treatise of Solomon and the Hygromanteia**
3. medieval grimoires, such as The Key of Solomon.


Sepher ha-Razim, a third- or fourth-century text, claims in its preface to have been “more precious and more honorable and more difficult” than any other books in the possession of Solomon. See Michael A. Morgan’s translation, Sepher ha-Razim: The Book of the Mysteries (Chico: Society of Biblical Literature/Scholars Press, 1983).

Attribution to Solomon already complicates several biblical texts* and apocrypha.** Solomon is the hero of many ancient tales in the East; still his legend figures into late traditions of the Freemasons. Rumors which suggest that the wise king left secret books of magic seem never to have died—nor to have slumbered—since ancient times.†

In order to make short work of closing the category of Solomonic magical works, we shall follow E[lliza] M[arian] Butler†† and focus on the late grimoires. The limitations of her work, however, must be acknowledged: Butler depended primarily on published works of the nineteenth and early twentieth centuries, including familiar works in English (from Francis Barrett, Montague Summers, C. J. S. Thompson, Arthur E. Waite—even Aleister Crowley) and other modern languages (the collections of J. C. Horst and J. Scheible in particular).

The classes and selections of the Solomonic cycle according to Butler are

1. The Clavicles (Keys)
   a. THE KEY OF SOLOMON
   b. Lemegeton, or LESSER KEY OF SOLOMON
2. The Grimoires
   a. Grimorium Verum
   b. TRUE BLACK MAGIC
   c. THE GRAND GRIMOIRE
3. Honorius
   a. The Grimoire of Honorius
   b. Liber inratus

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* Proverbs, Ecclesiastes, and Song of Songs.
** Wisdom of Solomon, Odes of Solomon, and the Psalms of Solomon.
† See Torijano, Solomon the Esoteric King.
†† See Butler's Ritual Magic (Cambridge: Cambridge University Press, 1949;) and its companion volumes, The Myth of the Magus (1949) and The Fortunes of Faust (1946), all reprinted in 1979 by Cambridge University Press. Ritual Magic and The Fortunes of Faust have again been reprinted (1998) as volumes of Pennsylvania State University's MAGIC IN HISTORY SERIES, along with

- Forbidden Rites by Richard Kieckhefer (1997)
- Conjuring Spirits edited by Claire Fanger (1998)
- The Bathhouse at Midnight: Magic in Russia by W. F. Ryan (1999)
- a reprint of Spiritual and Demonic Magic: From Ficino to Campanella by D. P. Walker (2000, orig. 1958)
- Battling Demons: Witchcraft, Heresy, and Reform in the Late Middle Ages by Michael D. Bailey (2003)
- Binding Words: Textual Amulets in the Middle Ages by Don C. Skemer (2006).

To the list above, we might add*

4. Semiphoras and Shemhamphoras Salomonis Regis
5. Liber Salomonis: Caphar Raziel, British Library Sloane MS 3826

While reference to the contents of some of these works is made, it is not the aim of this paper to offer summaries or analyses. Instead, the reader is referred to sources in which these works are translated into or described in English. My initial advice to anyone interested in pursuing this material is to go to TWILIT GROTTO at www.esotericarchives.com where most of the items discussed below, along with a wealth of other texts, are responsibly and tastefully presented—and can be viewed for free. (If the omissions at the site frustrate the reader, for the cost of one typical printed grimoire, a CD can be ordered from TWILIT GROTTO containing “50+ complete books/30 complete grimoires”—a forgivably mild exaggeration.)

Notice must be given here to Aaron Leitch’s Secrets of the Magical Grimoires: The Classical Texts of Magick Deciphered (Woodbury: Llewellyn Publications, 2005). Leitch, a practitioner himself, has made a valiant effort to offer a single-source epitome of the “classic grimoires” with descriptions, tables, and excerpts clearly and logically presented through 400+ oversized pages. The book is in two parts: (1) “history and scholarship,” and (2) “practical work,” including experiments and how-to instructions.

In Part One [Oculta Philosophia], CHAPTER ONE, Leitch provides an efficient if not particularly nuanced historical background. He then offers an account of the major grimoires, describing 22 texts, including the Solomonic texts discussed below, plus Picatrix, The Sacred Magic of Abramelin, Agrippa’s De occulta philosophia and the pseudo-Agrippan Fourth Book, Heptameron, John Dee’s diaries, Barrett’s Magus, etc. Unfortunately, the preamble to these descriptions is marred by some irksome errors. For example, on page 9, Leitch writes,

The Ethiopian Book of Enoch, the Hebrew Book of Enoch, the Pirkei Haichaloth (sic), and even such canonical biblical texts such as Ezekiel and the Revelation of St. John are all centered upon—or connected to—the Merkavah tradition. The Merkavah’s use of ritual drugs, its focus on talismans and seals, the summoning forth of angelic gatekeepers, and the gaining of mystical visions are elements that run throughout the grimoiric spells.

__________________________*
* The Keys to the Gateway of Magic: Summoning the Solomonic Archangels & Demon Princes, by Stephen Skinner and David Rankine (London: Golden Hoard Press, 2005) offers transcriptions of Janna Magica Reserata (KEYS TO THE GATEWAY OF MAGIC), Dr Rudd’s Nine Hierarchies of Angels with their Inviocations to Visible Appearance with the Nine Great Celestial Keys, or Angelical Inviocations, and The Demon Princes (from British Library Sloane MSS 3628, 3821, 3824, 3825, Harley MS 6482, and Rawlinson D. 1363). This material bears great similarity to the items described below. A case could certainly be made for wedging these texts into our canon. However, our additions, 4 and 5, contain specific internal reference to Solomon, which the texts in The Keys to the Gateway of Magic do not—despite the subtitle of the book.

\* Liber Salomonis [2]: “Dixit Salomon Gloria et laus et cu multo honore &c / Solomon said glory and praysing with much honor be to God of all Creatures, be that is singular wch made all things at one tyme.”

\* S&S [paragraph 2]: “In the name of the highest, almighty Creator, I, King Solomon, hold to the interpretation of the name of (God) Semiphoras…”


The first three volumes of this attractively prepared series feature the works and expansions of one Dr Rudd, “a scholar-magician of the early seventeenth century who knew Dr. John Dee.” This Dr. Rudd is also the compiler of A Treatise on Angel Magic (MS Harley 6482), an edition of which was published by Adam McLean (Edinburgh: MAGNUM OPUS SOURCEWORKS [# 15], 1982, and subsequently reprinted; see the bibliography below: “McLean”).
As an example of a work “centered upon…the Merkavah tradition,” the *Ethiopian* (more correctly, *Ethiopic*) *Book of Enoch* is an odd choice to set next to the *Hebrew Book of Enoch* and *Pirkei Hekhalot*. Yet, with “or connected to” interjected, Leitch allows enough slosh room for its inclusion as well as that of the Revelation.

More serious is Leitch’s putting drugs and *merkavah* together, apparently through reading—but not thoroughly—James R. Davila’s accounts of shamanic techniques. In the article which Leitch cites (and in Davila’s book *Descenders of the Chariot*, Leiden: Brill, 2001), the use of drugs is indeed mentioned as a shamanic technique, and comparison is made between shamans (generic) and *merkavah* mystics (specific). However, Davila states, “Nothing in the Hekhalot literature indicates that the descendents to the chariot made use of psychoactive drugs to induce their visionary experiences” (“The Hekhalot Literature and Shamanism” at the web page DIVINE MEDIATOR FIGURES IN THE BIBLICAL WORLD at http://www.st-andrews.ac.uk/~www_sd/mediators.html —the article Leitch cites). Leitch does go on to give a fairer account of *merkavah* mysticism, again based on Davila, later in the book (CHAPTER TWO: SHAMANISM, TRIBAL TO MEDIEVAL, pages 54-5), where there is no mention of drugs, and *hekhalot* is spelled more conventionally.

Leitch’s approach to the grimoires is best expressed in CHAPTER THREE, “The Art of Ecstasy: Way of the Prophet-Shaman,” which begins,

> The altered mental state is the most essential and critical aspect of magickal practice.

A few pages before (page 71) Leitch states,

> Some of the material in the grimoires may be, in fact, outdated. However, my focus is not upon the content or intent of the spells but on the foundational occult philosophy upon which the magick itself is based. It is my hope that this book will outline the processes by which this kind of magic works, and allow the practitioner to experiment with gaining conversation with various entities.

Part Two [*Oculta Practique*] mixes Leitch’s prose with tables and extracts from the grimoires on all the technical matters: times, tools, and talismans; purification and prayer; angels and spirits.

As a first or stand-alone book, *Secrets*… has much to recommend it. Leitch has reached beyond the old stand-bys (Mathers, Waite, Crowley, original and later Golden Dawn material, E. M. Butler) and utilized some recent scholarship (James R. Davila, Claire Fanger, Richard Kieckhefer, Robert Mathiesen), though perhaps not enough (Leitch does not draw on the work of Michael D. Bailey, Charles Burnett, Joan Couliano, Valerie Flint, David Halperin, Deborah Harkness, Gösta Hedegård, Naomi Janowitz, Frank Klaassen, Christopher Lehric, Rebecca Lesse, Marvin Meyer, or Robert Turner, to name a few who have dealt directly with the texts and topics in *Secrets*…; the “classic” works of Lynn Thorndike and Joshua Trachtenberg are also neglected. See my bibliography below: WORKS OF RELATED INTEREST). Nearly all of the texts and scholarly sources Leitch refers to are readily available (in English), thus, the book has little new to offer, save Leitch’s synthesis and organization, which sets the “grimoiric” material out in the form of a unified system—which it certainly is not.

Despite all of the times I furrowed and bristled while poring over Leitch’s book, because of its range, readability, and spirit, I recommend *Secrets of the Magickal Grimoires*, especially to those who intend to do the stuff. For the practitioner, *Secrets*… could serve well as a hard-copy anchor to the mass of texts available on Internet sites such as TWILIT GROTTO at www.esotericarchives.com, SACRED TEXTS at www.sacred-texts.com, and NORTON’S IMPERIUM > “Classics of Magick” at www.hermetic.com/browe-archive. Academics, however, would do better to go directly to Leitch’s sources—and well beyond.
For the comments of an experienced “Solomonic magician,” refer to Carroll “Poke” Runyon’s three-star review of Leitch, “A Good Survey in Need of Some Important Corrections” at Amazon.com

REVIEWS WRITTEN BY THABION “THABION”: http://www.amazon.com/gp/cdp/member-reviews/A13AN1BZVI4K02/ref=cm_pdp_about_see_review/104-3689026-2823924.

OTHER NOTEWORTHY RECENT PUBLICATIONS:

  - Testament of Solomon
  - Liber Juratus, the Sworn Book of Honorius
  - Peter de Abano’s Heptameron
  - Codex Latinus Monacensis
  - Goetia (Lemegeton Book I)
  - Theurgia Goetia (Lemegeton Book II)
  - Ars Paulina (Lemegeton Book III)
  - Ars Almadel (Lemegeton Book IV)
  - Key of Solomon – Clavicula Salomonis
  - Sacred Magic of Abramelin
  - Franz Bardon’s Practice of Magical Evocation
  - Grimoirium Verum
  - Grand Grimoire

- The often cited but frustratingly scarce works on the Hebrew MS called Sepher Maphteah Shelomoh (ca. 1700) by Hermann Gollancz have been reprinted in a single volume by Teitan Press (York Beach: 2008):
  - Sepher Maphteah Shelomoh (Book of the Key of Solomon) An exact facsimile of an original book of magic in Hebrew with illustrations now produced for the first time. (London – New York: Oxford University Press, 1914—of which only 300 copies were printed)

The Teitan edition adds a seven-page foreword by Stephen Skinner, which states that “there is no doubt that this manuscript [i.e., Sepher Maphteah Shelomoh] is part of the Solomonic magical tradition,” and “in a large measure derived from them, which is quite the reverse of the usual assumption” (—page viii). In a section sub-headed CONFIRMATION OF THE LATINIZED CONTENTS, Skinner (following the lead of Claudia Rohrbacher-Sticker) presents “proof that this text [i.e., Sepher Maphteah Shelomoh] is a translation from a Latin/Italian original, by a Hebrew translator” (—page xii).

Alas, the reprint is a limited edition of 358 copies.
1. a. THE KEY OF SOLOMON:

The best-circulated presentation of the KEY OF SOLOMON is S. L. MacGregor Mathers’ *Key of Solomon the King* (London: Redway, 1888; rpt. New York – York Beach: Samuel Weiser Inc., 1974 and subsequently). Mathers compiled a text from several MSS found in the British Library’s Sloane, Harleian, Lansdowne, and King MS collections; he attempted to weave from these an ideal text.*


The most extensive treatment of the KEY to date is Volume IV of Stephen Skinner and David Rankine’s *SOURCEWORKS OF CEREMONIAL MAGIC*, *The Veritable Key of Solomon* (London – Singapore: Golden Hoard Press / Woodbury: Llewellyn Publications, 2008), which presents three KEY OF SOLOMON texts translated from the French by Paul Harry Barron: KEY 1. *The Keys of Rabbi Solomon* (Wellcome MS 4670 [1796]), KEY 2. *La Clavicule ou La Clef de Salomon* (Wellcome MS 4669 Art. 1 [1796]), and KEY 3. *Traité Universal des Clavicule de Salomon* (Wellcome MS 4669 Art. 2),** these being “three different texts from those translated by S. L. MacGregor Mathers.” The texts are introduced by a 60-page survey of the history and various “text-groups” of the KEY supplemented by several appendices listing KEY MSS.†

A composite of material related to the KEY is assembled in Ebenezer Sibley’s (or Sibly) *Clavis or Key to Unlock the Mysteries of Magic of Rabbi Solomon*, translated from Hebrew into French and from French rendered into English with additions (ca. 1800). Two reproduction editions have recently been published: (1) Ebenezer Sibly, *Solomon’s Clavis, or Key to Unlock the Mysteries of Magic* (Leicestershire: Society of Esoteric Endeavor, 2008), which offers Sibly’s manuscript (c. 1800), English translations primarily from various French magical sources, unadorned, i.e., “no modern introduction,” with Sibly’s preface; (2) Ebenezer Sibley, *The Clavis or Key to the Magic of Solomon…from a manuscript prepared by Frederick Hockley, with introduction, notes, and commentary by Joseph Peterson* (Lake Worth: Ibis Press, 2009).††

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* Mathers’ version of the KEY is included in the opportunistic no-frills “pirate” collection, *The Clavicula Solomonis* (sic) by Magus Tsirk Susej—Jesus Krist backwards, for heaven’s sake—(n.p.: Embassy of Lucifer, 2005); this edition has the text of the KEY—and the LESSER KEY; see below 1.b, page 9—with no introduction, notes, or mention of sources, MSS or otherwise.

** Additional material from Wellcome MS 4669 has been published as *A Collection of Magical Secrets, Taken from Peter de Abano, Cornelius Agrippa and from other Famous Occult Philosophers & A Treatise of Mixed Cabalah, Which comprises the Angelic Art Taken from Hebrew Sages*, translated from Wellcome MS 4669 by Paul Harry Barron from the original French manuscript date 1796, with introduction and commentary by Stephen Skinner & David Rankine. London: Avalonia, 2009.

† In “The Key of Solomon: Toward a Typology of the Manuscripts” (in *Societas Magica Newsletter*, Issue 17, Spring 2007—online at [http://www.societasmagica.org/]), Robert Mathiesen offer[s] some materials for an eventual typological study of these [Key of Solomon] texts,” starting with an account of 122 MSS written in languages using the Latin alphabet, as opposed to those in Greek or Hebrew, then offering a provisional division of these into “Western text groups,” e.g., “Oldest (Western) Text [OT],” “Toz Graecus Text-Group [TG],” “Invocation of Angels Text-Group [IA],” and so on. Mathiesen adds some comments on “A Hebrew Version of the Key of Solomon,” i.e., *Mafteach Shelomoh*, and “An Arabic Version…” entitled *Al-Miftah al-Azam li-Sulayman al-Hakim*, and offers some “Tentative Conclusions.”

1. **Lemegeton, or Lesser Key of Solomon:**

The *Lemegeton* consists of five sections:

i. **Goetia**

ii. *Theurgia-Goetia* §§ I and II

iii. Pauline Art

iv. **Almadel**

v. Notary Art (or *Ars Nova*)

*Goetia* is the best circulated of the sections, having been published numerous times, the best-known version being the one transcribed by S. L. MacGregor Mathers in 1898, with an introduction entitled “Preliminary Definition of Magic.” A few years later, Aleister Crowley published this edition enhanced by his own introduction, preface, preliminary invocation, and other ornaments (Foyers: S[ociety for the] P[ropagation of] R[eligious] T[ruth] Ltd, 1904). In 1916, the pirating began with an edition bearing the name L. W. de Laurence and the title *The Lesser Key of Solomon—Goetia: The Book of Evil Spirits* (Chicago: de Laurence, Scott and Co.), which is the Mathers/Crowley work unacknowledged; this edition is listed as still *in print* (!) A larger version—in size, not in content—bearing Crowley’s name was published in 1970 (New York: Ram Importer Inc.; subsequent editions from Equinox Ltd in 1976, Magickal Childe in 1989, and First Impressions in 1993) as *The Book of the Goetia of Solomon the King*; this is, for the most part, a dressed up version of the “SPRT/de Laurence” edition.

*Goetia* is described and quoted in Butler’s *Ritual Magic* (pp. 65-80); it is presented in both Shah (pp. 179-211; 299-304) and Waite (pp. 64-66; 184-235). Waite’s “list of the seventy-two spirits…along with their sigils” is reproduced in Christopher McIntosh’s *Devil’s Bookshelf* (Wellingborough: The Aquarian Press, 1985: pp. 168-189). Shah also gives *Almadel* in Secret Lore (pp. 169-178).* Waite includes Pauline Art (pp. 66-72) and [The Art of] *Almadel* (pp. 72-77). McIntosh includes the conjuration of Samael from a MS of the Pauline Art “copied out by Frederick Hockley, the indefatigable nineteenth-century collector of occult documents” (*The Devil’s Bookshelf*, pp. 190-1).


Some recent efforts have offered complete, or near-complete, editions of *Lemegeton*. All parts but Notary Art appear in Kevin Wilby’s *Lemegeton: A Medieval Manual of Solomonic Magic* [Sloane MS 3648] (Dyfed: Hermetic Research Series NUMBER 5, 1985). In his article, “The Lemegeton Revealed,” (in *The Hermetic Journal*, Issue 29, ed. Adam McLean, 1985), Wilby says that Notary Art “is fragmentary and nowhere near complete,” referring to it as the “corrupted

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* The *Almadel* of the *Lemegeton* should not be confused with *Armadel*—a completely different work, available as *The Grimoire of Armadel*, translated by S. L. MacGregor Mathers (York Beach: Samuel Weiser, 1980 and 1995)—OR the *Arbatel of Magick*—a collection of forty-nine magical aphorisms, the first section of an otherwise lost nine-part tome said to have been employed by John Dee.


** The *Holy Almandal* is a practical manual of ritual magic which “may have roots extending back into Persia and the Far East, but its medieval versions were thoroughly Christianized” (page 192); however, *Almandal* and *Almadel* are of “diverse traditions.” (page 209) (cited from Veenstra’s “Holy Almandel”).
fifth part.” Wilby is even harsher in his FOREWORD to The Lemegeton, referring to “the fifth and final book” as “the only blemish I found in this masterly work,” deeming it “literary tripe.”

A so-so photocopy (with some pages missing) of British Library Sloane MS 2731 (which is in English) and a remarkably poor typescript comprise Nelson and Anne White’s Lemegeton: Clavicula Salomonis, The Complete Lesser Key of Solomon the King (Fremont: Technology Group, 1979; 2nd edition, once available at www.techgroupbooks.com—an unfortunately now-defunct site which proved that one picture is worth a thousand words).

The edition from the International Guild of Occult Sciences (hereafter I.G.O.S.), King Solomon’s The Lemegeton: Lesser Key (or The Lemegeton: King Solomon’s Lesser Key) (Palm Springs: I.G.O.S., 1997) contains the Whites’ photocopy slightly enlarged with a transcription which is neat and readable. Neither the Whites’ nor the I.G.O.S. version includes Notary Art, save for a few “sample pages,” stating that Notary Art is “quite obviously not a ‘book,’ but rather a collection of notes and explanations which should have been presented with the first book, The Goetia” (the Whites’ edition, p. 57); and “a scattered and undeveloped jotting down…at best supplementary notations” (I.G.O.S. edition, p. 65).

Robin E. Cousins (in Elizabethan Magic, edited by Robert Turner [Longmead: Element Books, 1989], p. 140) observes that Notary Art is, in fact, omitted from Sloane 2731, the MS used by the Nelsons and I.G.O.S. According to Cousins (Elizabethan Magic, p. 141), Wilby based his edition on a manuscript (Sloane MS 3648) which contains the Notary Art, but—as noted above—he saw fit to exclude it from his “complete” edition.

Ars Notoria: The Notary Art of Solomon, translated into English in 1657 by Robert Turner of Holshott (not to be confused with Robert Turner, the contemporary author/editor, mentioned above) has been published in a collector’s edition (Seattle: Trident Press, 1987 and 1997) along with some support material: “An Astrological Catechisme” and “Solomon and the Ars Notoria” from Lynn Thorndike’s History of Magic and Experimental Science, and “Ars Notoria in Manuscript” by Adam McLean. A low-cost edition, titled variously Ars Notoria: The Magical Art of Solomon, Showing the Cabalistical Key of Magical Operations or The Magical Art of Solomon, being the Ars Notoria: A Grimoire [KABBALISTIC GRIMOIRE SERIES III], without the sundry additions, edited by Darcy Kuntz, was put out by Holmes Publishing Group [Edmonds] in 1998 and remains available in a more recent reprint edition.

While not really contradicting the Nelson/I.G.O.S. assessment, Benjamin Rowe offers an alternative and more positive take on the Lemegeton’s fifth book. In the introduction to his Ars Nova—Book Five of the Lemegeton (June 1999; on the Internet at Rowe’s site, Norton’s Imperium: Enochian Magick Papers & Links > “Classics of Magic,” at www.hermetic.com/browe-archive), Rowe says that in some manuscripts (such as the one from which he transcribed, Sloane MS. 2731—the same as the Nelsons’ and I.G.O.S.), the fifth book is an addendum containing notes on Goetia. This book has been mistakenly called Ars Notoria instead of the correct name, Ars Nova. Rowe suggests quite convincingly that the last couple of pages of the manuscript are out of order, and, thus, Ars Nova consists of two leaves rather than one. These final pages of Lemegeton can be seen in the photocopies of the Nelson and I.G.O.S. editions. For a full transcription, see Rowe’s site.*

Another recent edition is Lemegeton: The Complete Lesser Key of Solomon, edited by Mitch Henson, with revised illustrations by Jeff Wellman (Jacksonville: Metatron Books, 1999), which also omits Notary Art. Henson says in his introduction, “Both the content and the context of Ars Notoria show no affinity for the listings of spirits that mark the bulk of the material contained in The Lesser Key of Solomon.” This tidied-up (perhaps a bit too tidy), inexpensive edition presents “a careful collation of manuscripts from the Sloane collection in the British Library.”

* Ars Nova, even when it has been transcribed, has been read incorrectly as a continuous text rather than as columns. The only printed edition of Ars Nova which is transcribed in the correct order appears in Skinner & Rankine, The Goetia of Dr Rudd (London: Golden Hoard, 2007), Appendix 9, pages 414-421.
The LESSER KEY collection with *Ars Nova*—not *Ars Notoria*—is included in The Embassy of Lucifer’s *Clavicula Solomonis*—noted above in §1.a, first note [*]; *Ars Nova* is identical to Rowe’s version, even including the footnote numbers in the text—without the footnotes.

*The Lesser Key of Solomon* edited by Joseph H. Peterson (York Beach: Red Wheel/Weiser, 2001) includes a complete text—all five books—with other pertinent material, including a preface from one of the MS editions of the *Lesser Key*, addenda from two others, and Johann Weyer's *Pseudomonarchia daemonum*. “I have followed Sloane 3825 for this edition, except for *Ars Notoria*. For the latter, the manuscripts are clearly dependent on Robert Turner’s translation. I have therefore used his 1657 printed edition as my primary source” (INTRODUCTION, p. xiii). Intelligently prepared, nicely printed, reasonably priced: Peterson's is by far the best edition available.

Finally, there is *The Goetia of Dr Rudd: The Angels & Demons of Liber Malorum Spirituum seu Goetia Lemegeton Clavicula Salomonis* / with study techniques of evocation in the context of the angel magic tradition of the seventeenth century / being a transcription of Dr Rudd’s 'Liber Malorum Spiritum seu Goetia' from Harley MS 6483, with other pertinent extracts from manuscripts Harley MS 6482, Sloane MS 3824 and Wellcome MS 3203, by Stephen Skinner and David Rankine (London – Singapore: Golden Hoard Press, 2007). The question, “Why another edition of the Lemegeton?” is taken up in the introduction (I have condensed):

1. The manuscript contains much material which no other version does. …
2. We wanted to show how the system of magic in the Lemegeton was developed and actually practiced by working magicians in the seventeenth century. …
3. The seals in this manuscript are beautiful and more carefully drawn than in any other manuscript …
4. This version explains the preparation and protection of the magician, specifically what precise angel he should use to compel each individual demon, and the use of the Brass Vessel. These key practical details are not present in any other edition of the Goetia.
5. We wanted to trace where the Lemegeton material comes from and to demonstrate that its roots reach back at least to the thirteenth century, and the connections between angel magicians and those evoking in the grimoire tradition, which in the case of this manuscript proves to be identical. …

*The Goetia of Dr Rudd* is Volume III of SOURCEWORKS OF CEREMONIAL MAGIC, all by Skinner and Rankine. (See note on page 3 above.) It contains *Goetia, Theurgia Goetia, The Art Pauline*, and *The Art Almadel*—but not *Ars Notoria* because “it is not a workable system as it appears in these manuscripts,” without the crucial *notae* illustrations.


2. a. *Grimorium Verum*:

Again we can turn to Waite (pp. 96-100, 159-183, 236-240, with numerous other references) and Shah (pp. 64-68; 75-112).

The best edition available is, not surprisingly, that of Joseph H. Peterson (Scotts Valley: CreateSpace Publishing, 2007), which offers not only an English translation but complete French and Italian texts. Peterson’s careful work accommodates academics and practitioners alike.

2. b. **TRUE BLACK MAGIC:**

There are conflicting descriptions of this text. Butler describes a MS containing 45 talismans with details of their workings and “all magical characters known unto this day” from a Hebrew original (Ritual Magic, p. 80). Waite (p. 100) refers to it as “simply an adapted version of the KEY... [and] like the Grimoire Verum, it is exceedingly confused, and is rendered almost unmeaning by the omission of the practical part.” Waite does, however, quote and paraphrase it frequently:

- p. 146 on abstinence
- pp. 147-148 on baths
- p. 149 on inks
- p. 154 on instruments
- p. 166 on pen and ink
- pp. 174-176 on parchment
- pp. 177-179 on cleaning
- pp. 300-302 for love
- pp. 306-307 for invisibility

2. c. **THE GRAND GRIMOIRE:**


3. **The Grimoire & SWORN BOOK of Honorius:**

Distinction should immediately be made between the SWORN BOOK OF HONORIUS and the later, derivative—and diabolical—Grimoire, also called the Constitution of Honorius. Unfortunately, these titles are often interchanged (as with the I.G.O.S. edition discussed below).


The Grimoire of Pope Honorius “from a [German] manuscript from the Infernal Library of a Schwabian farmer,” translated by Kineta Ch’ien, was published in a limited edition in 1999 by Trident Books (Seattle); both the English and German are included. The text is somewhat different from the one treated by Butler, Waite, and Shah, though introduced by The Constitution of Pope Honorius given in French and English, the English of which is identical to Shah, pp. 255-6 and quite similar to Waite pp. 107-9. Included in the Trident edition is support material, such as a “Bibliographic Prolegomenon,” an “Examination of the Editions of the Grimoire,” and yet another text, Coniurationes Demonum (in English).

A translation of the SWORN BOOK, or Liber sacer sive liber juratus, was done by Daniel Driscoll: The Sworn Book of Honorius the Magician (Gillette: Heptangle Books, 1977 & Berkeley Heights: Heptangle Books, 1983). Printed as a fancy collectable, this work is now difficult and expensive to obtain; alas, it is incomplete and considered somewhat inaccurate. I.G.O.S.


4. *Semiphoras & Shemhamphoras Salomonis Regis* (hereafter *S&S*):

*S&S* is surrounded by a mish-mash derived from Agrippa, pseudo-Agrippa, Jewish magic (Shimmush Tehillim), folk magic, and fragments from the Faustian school in a collection titled *The Sixth and Seventh Books of Moses* (New York: Wehman Brothers, n.d. [1880]; and Carbondale: Egyptian Publishing Company, n.d.; Chicago: The de Laurence Company, 1919.)

In 1982, there appeared the profoundly disappointing *New Revised Sixth and Seventh Books of Moses and the Magical Uses of Psalms*, edited by Migene Gonzalez-Wippler (Brons: Original Publications). The text and especially the introduction are rife with errors.


The texts (with seals in Hebrew and magical script) of *The Sixth Book of Moses* and *The Seventh Book of Moses* are English translations from Johann Scheibel’s *Das Sechste und Siebente Buch Mosis* (Stuttgart: 1849), which is volume six of Scheibel’s *Bibliothek der zauber geheims—und offenbarungs-bucher.*

The *S&S* texts also trace their origins back to German collections, namely volumes 3 and 4 of J. C. Horst’s *Zauberbiliothek* (6 vols., Mainz: 1821-6); and volume 3 of Scheibel’s *Das Kloster* (12 vols., Stuttgart and Leipzig: Theodor Thomas, 1846).*


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* Other items from *Das Kloster* (vols. 2 and 5, respectively) are posted at the website of the Cleveland Public Library; *Libelli Magici: A Nineteenth-Century Manuscript of Conjurations and Præcis Magia Fausti*, introduced, annotated, and transcribed by Stephen J. Zietz (1999); go to [www.cpl.org/010012/libelli/LIBELIUS2.html](http://www.cpl.org/010012/libelli/LIBELIUS2.html) (NOT FOUND: December 29, 2008) to bring up the contents page. Both are described by Waite (*Black Magic*, Weiser edition, pp. 102-4; *Ceremonial Magic*, Bell edition, pp. 110-112) and the first text is presented in both Latin and English at TWILT GROTTO: [www.esotericarchives.com > Black Magic with the title *Verus Jesuitarum Libellus*](http://www.esotericarchives.com).
5. **Liber Salomonis**, British Library Sloane MS 3826:

*Liber Salomonis* is not treated at length in any printed source, though it is described in *Ceremonial Magic* (pp. 20-21) and mentioned here and there by Shah and Butler. Thorndike mentions this MS only once in *History of Magic* (volume II, p. 281).

The first section of *Liber Salomonis* refers to itself as “Cephar Raziel,” “Sephar Raziel,” “booke of Raziel,” and “booke of Razeelus.” Solomon is indicated as the recipient and redactor—not the author—of the book in the narrative which introduces the text. However, most instructions begin, “Salomon said…” Others begin, “Hermes said…,” “Adam said…,” “Nathaniel said…,” “Moyses said…,” and “Raziel said….” Narrative passages refer to Raziel as the source of the book and to Adam as the original recipient.

*Sepher Raziel* comprises folio pages 2 v-57 r of British Library Sloane MS 3826; it contains seven treatises* (as described on its own fo. 3 r):

1. Clavis…“of astronomy and of the starres” (ff 5 v-11 r)
2. Ala…“the vertues of some stones of herbes and of beasts” (ff 12 r-27 r)
3. Tractatus Thymiamatus…of suffumigations and of allegations of them and divisions” (ff 27 r-34 r)
4. The “Treatise of tyme of the year of the day and of the night … when anything ought to be done by this booke” (ff 34 r-46 r)
5. The “Treatise of Cleanesse…of Abstinence” (ff 46 r-51 r)
6. “Samaim” which “nameth all the heavens and her angels and the operations or workings of them” (ff 51 r-53 r)
7. The “booke of Vertues…and miracles…the properties of the ark of magicke and of his figures and of the ordinance of same” (ff 53 r-57 r)

The rest of Sloane MS 3826 consists of

1. *Incipit Canon*: The rule of the book of consecration, or the manner of working (ff 57 r-60 r)
2. Orisons (ff 60 r-65 r)
3. Magical directions (ff 65 r-83 r)**
4. *Liber Luna* (ff 84 r-94 r) †
5. *Raphael*: The Invocation of Oberon Concerning Physick &c (ff 98 r-99 r)
6. The Call of Bilgal, One of the 7 etc. (fo. 99 v)
7. An Experiment for a Fayry (fo. 100 r)
8. *Beleemus De imaginibus* (ff 100 v-101 r)

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* These sections also appear in Sloane MS 3846, fols. 128 r-157 v. (refer to Joseph H. Peterson’s transcription at [http://www.esotericarchives.com/raziel/raziel.htm](http://www.esotericarchives.com/raziel/raziel.htm)).

See *Sepher Raziel also known as Liber Salomonis, a 1564 English Grimoire from Sloane MS 3826*, edited by Don Karr and Stephen Skinner (Singapore: Golden Hoard Press, 2010) for a full transcription of the seven treatises of the Sloane 3826 “Cephar Raziel,” along with a modern English version.

** Robert Mathiesen (in the article listed below, page 13) lists “Sloane 3826…ff. 58-83” [Mathiesen’s question mark] among the manuscript versions of the SWORN BOOK at the British Library, though he places it with those which “preserve the original Latin text.” Portions of 3826 are in Latin (see above), but the bulk of the text is in English. Gösta Hedegård refutes this identification (*Liber Iuratus Honorii*, pages 13-14, note 37), quoting Rachel Stockdale that 3826 ff 58—62 contain “The rule of the booke of Consecration or the manner of working, with some orisons.” Hedegård then refers to Waite (*Book of Black Magic…*, page 35), stating that the treatises of this part of 3826 “extract matter” from Honorius works; Hedegård allows that this “may possibly be right” (page 14, note 13).

The two paragraphs on fo. 68 begin, “Dixit Thebit Pencorat…” and “Thebit said….” The reference is almost certainly to Thabit ben Korra, or Tabit ibn Korrah, or Quorra (c.836-c.901), member of the pagan sect, the Sabians (mainly of the city Harran, Thabit’s birthplace). A prolific and eclectic writer, philosopher, and translator (he rendered the Greek philosophers—e.g., Archimedes, Aristotle, Euclid—into Arabic or Syriac), Thabit was an authority on the occult, particularly on the subject of images. Indeed, he is cited in *Picatrix* and the works of Albertus Magnus and Peter de Abano. (My thanks to Lester Ness who kindly provided information regarding Thebit Pencorat = Tabit ibn Quorra.)

† See *Liber Luna – The Book of the Moon*, edited and introduced by Don Karr (forthcoming).
Sloane MS 3826 is in English, except for (i) the opening lines of paragraphs in Liber Salomonis and Incipit Canon; (ii) the Orisons; (iii) the invocation, constriction, ligation, and license of Raphael; and (iv) Beleemus De imaginiis (BELEMUS ON THE IMAGES [of the planets]). Folio pages 58r-83v have been identified as material from THE SWORN BOOK of Honorius (see above, note ** on page 12, and below, “Printed notices of Sloane MS 3826”: Mathiesen).

Printed notices of Sloane MS 3826:

- “M. Plessner, article on ‘Balinus’ in Encyclopedia of Islam (new edn.1959) I, p. 995.” (This entry appears on the British Library reference form which accompanies the microfilm version of the MS from which the current transcription has been done.)
Works of Related Interest:

Abraham von Worms, AKA Abraham of Wurzburg AND Abraham the Jew. 
*The Book of Sacred Magic of Abramelin [Abra-Melin] or Abramelin the Mage.*


This is the translation of Robert Turner (London: 1655) and the only edition which includes all of the items in Turner’s collection rather than just *The Fourth Book and Heptameron* (see below).

- OF OCCULT PHILOSOPHY, OR OF MAGICAL CEREMONIES: THE FOURTH BOOK—Agrippa
- HEPTAMERON, OR MAGICAL ELEMENTS—Peter de Abano
- ISOGOG: AN INTRODUCTORY DISCOURSE ON THE NATURE OF SUCH SPIRITS—Georg Pictorius Villinganus
- ARBATEL OF MAGICK: OF THE MAGICK OF THE ANCEINT 
- OF GEOMANCY—Agrippa
- OF ASTRONOMICAL GEOMANCY—Gerard Cremonensis


Again, Robert Turner’s translation of the six-book collection, following Stephen Skinner’s edition (listed immediately above). Tyson’s edition includes an “analysis” of each book containing both historical and practical support material.


Includes Agrippa’s *Fourth Book and the Heptameron or Magical Elements* of Peter de Abano; find both at www.esotericarchives.com.


The support material which Tyson provides makes this edition a valuable reference source. Text at www.esotericarchives.com.


“The Latin copies of *Sefer-ha-Raziel* in particular shows (sic) a continuation of interest in Hebrew angelology among Christian readers well after the great blooming of such concerns among Rosicrucian authors in 1614-1620” (page 13). “The angelic doctrine of *liber Raziel* is taken up by a group of texts called *Claves Salomonis*, magical texts that in conjunction with al-Magriti’s book of Arabic magic, *Picatrix*, influenced Cornelius Agrippa” (page 18).


The recent Weiser edition is preferable to the reprint from Kessinger (Kila, Montana) entitled Egyptian Secrets or White and Black Art for Man and Beast of Albertus Magnus (copied from the Egyptian Publishing Co. [Chicago] edition).


Pacts includes versions of Grimorum Verum, Grand Grimoire and Honorius, edited and adapted to render them “doable.” May I suggest “doabolic”?


See especially chapter XXIII: “The Kabbalistic Names and Signs, and Magical Figures, and Squares of the Seven Astrological Stars or Planets.”


A Wicked Pack of Cards (see below under Decker) treats this 18th-century writer in “From Ghost Writer to Magus: Paul Christian” (= CHAPTER 9).


Cresswell uses British Library Sloane 3826, Liber Salomonis/Cephar Raziel, as her “base text.”


Davies’ broad summary of magic books through history in the first few chapters is may be useful, but it is awfully rapid. Grimoires gets most interesting—and original—in its chapters on more recent times: “Grimoires USA,” “Pulp Magic,” and “Lovecraft, Satan, and Shadows.”

*Wicked Pack* is a well-written and well-researched treatment of how Tarot came to be positioned at the core of the Western occult, focusing on its assumption by the French occultists J.-B. Alliette (= Etteilla), Eliphas Levi, Gerard Encausse (= Papus), and, important in the present context, Paul Christian.

Dee, John. (various titles) See my references to Dee in *Study of Christian Cabala in English*, Part 1, pages 10-12, and the reference list at [http://www-groups.dcs.st-and.ac.uk/~history/References/Dee.html](http://www-groups.dcs.st-and.ac.uk/~history/References/Dee.html)


*Dictionary of Gnosis & Western Esotericism*, edited by Wouter Hanegraaff in collaboration with Antoine Faivre, Roelof van den Broek, and Jean-Pierre Brach (Leiden/Boston: Brill, 2005). This superb collaboration contains entries on AGrippa, ALBERTUS MAGNUS, ALCHEMY, AMULETS, ASTROLOGY, FRANCIS BARRETT, JOHN DEE, INTERMEDIARY BEINGS, MAGIC, MAGICAL INSTRUMENTS, MICHAEL SCOT, PETER OF ABANO, SATANISM, and many more.


Greene opens his discussion comparing the attitudes of sixteenth-century “country gentleman Reginald Scot” and his contemporary “English theologian William Perkins” toward witchcraft, concluding that “the perception of these two authors was generally correct, that witchcraft—and more broadly magic—does indeed threaten a conventionalist disjunctive linguistics. Both Scot and Perkins understood that a belief in magic required an alternate linguistic theory which would give substance and energy to the word…” (— page 256).


“Collected in 3 Books from many Sources...showing the iniquitous and execrable operations of witches against the human race, and the divine remedies by which they may be frustrated” (from the 1929 title page).


Bergman describes *A Complete Book of Magic Science* as “a lengthier version of the text that had been published as 'The Secret Grimoire of Turiel.'” See below under “Malchus.” *Complete Book...* is also included in Joseph Peterson’s *Clavis or Key of the Magic of Solomon* (Lake Worth: Isis Press, 2009).


In the first section of her book, Izmirlieva analyzes The Divine Names of (pseudo-)Dionysius the Areopagite (1st century); in the second section, she studies the (Slavonic) amulet known as *The 72 Names of the Lord* (13th century). Izmirlieva “demonstrate[s], over a large body of textual traces, that The 72 Names of the Lord has its roots in the Gnostic Kabbalah and originates from a Kabbalo-Christian exchange that most probably took place in Provence in the twelfth century” (—page 12).


Not Spain, Italy, or Greece, but rather Poland, Hungary, and Bohemia.


See note on Hockley’s *Complete Book of Magic Science*, listed above.


Though this over-sized set of twenty-four books looks like something one might buy a volume per week at the supermarket, one has to be impressed with the names which appear on the list of contributors and the editorial advisory board: Mircea Eliade, R.J. Zwi Werblowsky, R. C. Zaeheer, to name a few. Topics include ABERDEEN WITCHES, ABRACADABRA, [H.C.] AGrippa, ALPHABET, FRANCIS BARRETT, BLACK MAGIC AND WITCHCRAFT, BLACK MASS, MAGIC AND MYSTICISM, CORRESPONDENCES, JOHN DEE, DIVINATION, EUROPEAN WITCH PERSECUTIONS, EXORCISM, FAUST, FINDING OF WITCHES, FRENCH WITCHCRAFT, GERMAN WITCHCRAFT, GRIMOIRE, ITALIAN WITCHCRAFT, LOVE MAGIC, MAGIC, MAGIC PAPYRI, MAGIC SQUARES, MODERN WITCHCRAFT, NORTH BERWICK WITCHES, OLD AGE AND WITCHCRAFT, PENTAGRAM, PICATRIX, RITUAL, RITUAL MAGIC, ROOTS OF RITUAL MAGIC, SACRED MAGIC OF ABRA-MELIN, SALEM WITCHES, SATANISM, SOMERSET WITCHES, THEURGY, THOMAS WEIR, WHITE MAGIC, AND WITCHCRAFT.


See especially Chapter 1. “Black Magic and Sorcery,” which includes sections on “The Great Grimoires” and “Conjurations from the True Grimoire.”


McIntosh has written two of the best “popular” books on their respective subjects: *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order* (London: Aquarian Press, 1980; rpt York Beach: Samuel Weiser, Inc., 1997) and *The Devil’s Bookshelf*. These treatments are readable and reliable, being distillations of the long and careful research of a first-rate scholar.

The second of six volumes collectively called “The Treatises of Dr. Rudd” (MSS Harley 6181-6486). *Angel Magic* gathers material from several sources, including Agrippa, Dee, Reginald Scott, *Lemegeton*, and *Arbatel*.


A search of NECRONOMICON on the Internet yields all kinds of entertaining and curious stuff, including shreds of the debate over whether the mysterious text ever actually existed. Adding to the scholarship, confusion, or hoax—take your pick—surrounding this work are


- VOLUME ONE, translated from the Arabic by Hashem Atallah; edited by William Kiesel (Seattle: Ouroboros Press, 2002)

Published earlier were “Picatrix”: *Das Ziel des Weisen von Pseudo-Magriti*, translated into German from the Arabic by Helmut Ritter and Martin Plessner (The Warburg Institute/University of London, 1962)—a summary in English appears on pp. lix-lxxv; and *Picatrix: The Latin Version of the GHAYAT AL-HAKIM*, edited by David Pingree (The Warburg Institute, 1986). See Martin Plessner’s summary of the contents of *Picatrix* at www.esotericarchives.com > Classical Grimoires.


An appendix to this book (pp. 280-286) gives a list of Sefer Raziel texts in manuscript compiled by Adam McLean. The first MS listed is British Library MS. Sloane 3826, which is discussed in the present paper above as Liber Salomonis. McLean’s list is posted on the Internet at the Alchemy Web Site: “Sefer Raziel Manuscripts,” www.levity.com/alchemy/raziel.html.

Sefer Reziel Hamelach (= Sefer Raziel) is primarily a production of Jewish folk magic. It is discussed by Joshua Trachtenberg in Jewish Magic and Superstition (New York: Behrman’s Jewish Book House, 1939; subsequently reprinted), a rare academic treatment of Jewish magic, considered something of a classic, though in sore need of updating. Savedow’s work seems to attempt two things: (1) to provide a reliable English edition of the text, and (2) to provide practicing magicians with yet another grimoire.


See especially “Booke XV,” which can be viewed at www.esotericarchives.com.


The treatises discussed are (i) Bruno’s De Magia, Theses de magia, De magia mathematica; (ii) Martin Delrio’s Disquisitionum magicarum libri sex; (iii) Campanella’s De sensu rerum et magiae; (iv) Gaspar Schott’s Magia universalis.

Shumacher’s study gives full accounts of astrology, witchcraft, magic, alchemy, hermetic doctrine.


Of particular interest are two sections of Book Two: Chapter II, “A DESCRIPTION OF THE INFAMOUS magician and of GOETEIA and THEOURGIA”; and Chapter V, “CONCERNING CERTAIN books of magic,” which discusses “books passed down by Raziel and Raphael,” *Book Four on Occult Philosophy* attributed to Agrippa, but appraised by Weyer as “falsely ascribed to his hand,” and “the pestilential little book of Pietro d’Abano entitled Heptameron or Elements of Magic.” Chapter VI goes on to discuss Trithemius and his book *Steganographia*.

Addendum: Solomonic Magic on the Internet

Some Solomonic texts seem to be everywhere on the Internet, while others are not represented at all. Anything touched by one of the founders of the Golden Dawn is, for better or worse, reproduced, pirated, and linked over and over, as, for example, W. W. Westcott’s ubiquitous Sefer Yezirah or S. L. MacGregor Mathers’ Key of Solomon and Lemegeton. What follows is our outline repeated with a selection of website addresses (followed by > WHAT TO CLICK TO FIND A TEXT OR INFORMATION)—plus a few notes:

1. The Clavicles
   a. The Key of Solomon
      • TWILIT GROTTO: www.esotericarchives.com > Classical Grimoires. This ample site gives Mathers’ text of the KEY; two other 16th-century renditions of the KEY: “The Key of Knowledge” (Add. MS 36674), and excerpts from a MSS Mathers used, “The Veritable Clavicles of Solomon” (Landsdowne 1203); Hermann Gollancz’ description and a facsimile of Mafteah Shelomoh, a Hebrew version of the KEY; and Conybeare’s translation of Testament of Solomon—all well presented.
      • INTERNET SACRED TEXTS ARCHIVE: www.sacred-texts.com > Grimoires (Mathers’ text)
      • ALCHEMY WEBSITE AND VIRTUAL LIBRARY: www.levity.com/alchemy/solomon.html > Solomonic Manuscripts: KEY OF SOLOMON, English Versions
      • NORTON’S IMPERIUM: www.hermetic.com/browe-archive > Classics of Magick (Mathers’ text)

   b. Lemegeton
      • www.esotericarchives.com > Classical Grimoires (Joseph H. Peterson’s editions of all five sections, plus Weyer’s Pseudo-monarchia dæmonum)
      • www.levity.com/alchemy/solomon.html > Solomonic Manuscripts: Lemegeton and Ars Notoria
      • www.hermetic.com/browe-archive > Classics of Magick (Mathers/ Crowley) (This site includes a transcription of the alternative fifth book, Ars Nova.)

2. The Grimoires
   a. Grimorium Verum
      • www.esotericarchives.com > Black Magic (two versions: French/English and Italian)
   b. True Black Magic
      • (not found)
   c. The Grand Grimoire
      • www.esotericarchives.com > Black Magic (Only the contents are given on the website; the full text on CD can be ordered.)

3. The SWORN BOOK and the Grimoire of Honorius (two different texts)
   • An English version of THE SWORN BOOK from “the Royal MS 17 A xlii” (= Liber juratis) and the contents of three French versions of the Grimoire are at www.esotericarchives.com > Classical Grimoires and > Black Magic
4. Semiphoras and Shemhamphoras Salomonis Regis
   - The complete text of The Sixth and Seventh Books of Moses (which includes Se&Sh) with a brief introduction “but most illustrations omitted” is at www.esotericarchives.com > What’s new > Jan 1, 2006 > Part 2
   - The Sixth Book of Moses and The Seventh Book of Moses can also be found at www.sacred-texts.com > Grimoires.
   - The Sixth and Seventh Books of Moses, Semiphoras, and Shemhamphoras are all at The Realm of Shade: www.realm-of-shade.com/booksofmoses/ (This site no longer exists: CHECKED December 29, 2008)

5. Liber Salomonis and other portions of Sloane MS 3826
   - www.levity.com/alchemy/solomon.html > Solomonic Manuscripts: Sepher Raziel,
   - The transcription of a closely related text, Sloane MS 3846: Book of the Angel Raziel, also in English, can be viewed at TWILIT GROTTO: http://www.esotericarchives.com/raziel/raziel.htm