

the Picatrix



Translators' Introduction

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

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

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

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



Chapter One

How it is possible to learn this science

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter Two

The images of heaven and their secrets

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

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

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

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

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

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

signs.

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

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

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

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

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

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

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

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

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

99 That is, Abenoaxie (Ibn Wahshiyyah).

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

And when the aforesaid has been spoken, make your petition for what you propose to ask for. When this is done, call together some of your friends and acquaintances and eat the food and drink the wine. Afterwards they should leave the house, because then you can petition the spirits of the Sun and they will hear you clearly.

The Operation of Venus. When you wish to do the magical works of Venus, do it in the day of Venus, the Sun being in the beginning of Pisces and the Moon in Cancer. Clean yourself and bathe, and when you are cleaned and bathed, go to where there are figs or palms and take with you a ram. Say, "Hueydez, Helyz, Hemyluz, Deneriz, Temeyz, Cemluz, Arhuz, Meytaryz."³¹¹ When you have said this, ask for what you wish. But beware that you do not ask for something attributed by nature to another planet.

The Operation of Mercury. When you wish to do the magical works of Mercury, work in the day of Mercury, with the Sun in Capricorn, because the year of the Chaldeans begins then. Sit in a gold throne in an empty house, and suffumigate yourself with lignum aloes, incense, myrrh, hemlock and elecampane. Put a golden table before you, and around it place seven male goats, which you shall discipline with a wooden rod so that they cry out.

As the smoke of the suffumigation rises, say: "Barhurez, Emirez, Haytiz, Cociz, Deriz, Heniz, Deheriz, Zahudaz."³¹² And when the aforesaid has been said, cut the heads off the goats, skin them and cut them apart and place them around the table, while continue to suffumigate with the suffumigation. When this has been done, cover your entire face except for your eyes, and continue to suffumigate. Afterwards go out from that house and carry all of the meat you have cut, and cook it with chickweed and vinegar, and get bread made with wheat flour. When this is done, put everything in a basket and save the best of it. Ask for appropriate things in your petition to Mercury.

The Operation of the Moon. When you wish to do the magical works of the Moon, do so when the Sun is in Cancer and the Moon in Aries, which is the exaltation of the Sun, and do the work in the night of the Moon (that is, on Sunday, when the day has ended)³¹³. When the Sun sets, go to a field. Then wash and clean yourself very well, and take a ram and a suffumigation of frankincense, hemlock, elecampane, myrrh and lignum aloes mixed together. Your friends and associates should go with you, and some of them should lead the aforesaid ram and bring the suffumigation, and they should likewise bring food in baskets. When this is done, they should light a large

311 These are Didas, Gilus, Hamilus, Damaris, Timas, Samlus, Arhus, and Hataris in the Arabic text.

312 These are Barhujas, Amiras, Hatis, Sahis, Darajas, Hatis, Dahris, and Magudis in the Arabic text.

313 Planetary days normally begin at dawn, but Arabs and Jews both begin the day at sunset; here the standard practice has been changed to fit the Semitic custom.

fire of wood, and put the baskets of food around the hearth.

One of them who is taking part in your petition should rise up, and find a place by some spring of water, with a fig tree before it and nearby the ram that he has led there. He should put the suffumigation, which he has brought with him, into a fire. He then says: "Hedyuz, Denediz, Mubrynayz, Miltaz, Tymez, Rabyz, Celuz, Deheniz, Merniz."³¹⁴ When he has said this, cut off the head of the ram. Then your associate who led the ram should go away, because if anyone approaches you, you must kill them, cutting off their heads, saying the same words one at a time, and suffumigating with the suffumigation.³¹⁵

When this is done, you should leave, and go back to where the fire is burning. Then you and all your friends may return to the place where the ram was killed, and skin it, and take its skin, head, feet, and entrails to a clean place, where no other animal can eat any of the aforesaid parts, and bury them. Roast the ram, and when it is well roasted, put it amidst the circle of baskets of food around the hearth. When dawn is near, put out many-colored cloths under the fig tree, and when this is done suffumigate with the aforesaid suffumigation. And say the oration of the spirits and ask for your petition, and all of it will be fulfilled.

Chapter Ten

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

Aristotle, in the Book of Antimaquis already mentioned, which he composed for King Alexander, recounted the confection of four stones, which have miraculous spiritual powers and effects.

The first of these is named Rayetanz. Whoever carries this stone with him in a battlemented ring³¹⁶ will receive the humble obedience of men

314 These are Gadnus, Hadis, Maranus, Maltas, Timas, Rabis, Minalus, Dagajus, and Garnus in the Arabic text.

315 Ritual taboos of this kind were not uncommon in ancient Greek rituals connected with the Mystery cults—one of many elements of this chapter that show clear signs of descent from Hellenistic Pagan religion.

316 That is, a ring with a bezel shaped like the top of a castle tower.

and of every other living thing possessing a spirit; and if he seals any letter with this stone and sends it to any kings or any other men, when it is seen by them, at once they will tremble and obey it, and unfaillingly accomplish whatever the letter requests. It will also make men perverse if it is transmitted in the same way as given above.

This stone is red in color, and its composition is as follows. Take three ounces of rubies; grind them and cover them with 1/2 ounce of diamonds, one ounce each of lead filings and magnesia, 1/2 ounce sulfur, and two ounces of gold. Let all the aforesaid be mixed in a crucible and put on a gentle fire, increasing it little by little until all the aforesaid ingredients fuse, for the rubies will be melted by virtue of the diamond, the diamond by virtue of the magnesia, and the magnesia by virtue of the sulfur, and gold also fuses with them. When they are well blended, take the crucible off the fire and allow it to cool. You will find one body, completely blended, and of a turbid color; then leave it.

Then take equal parts lion brains, leopard fat, and wolf blood. Liquefy the fat, and mix it with the brains; then pour the blood into it, and it will take on a spotted color. Be careful that you do not touch it with your hands, nor get your clothing near it, and keep your face turned away from its odor, for it is a deadly poison in all its qualities, from the specific form according to the opinion of Cetras, who saw it in a dream. When it is still, take it off the fire.

Then take burnt copper, crocus, and yellow and red sulfur, ten ounces each. Let then be pulverized and cleaned, and then add them to the foregoing poison. At once its harmfulness will be broken, and the whole of it will be liquefied. When it is all melted and mixed together, put it in a jug or small vessel, which should be sealed up with alchemists' luting;³¹⁷ and put it on a gentle fire. When all of it has melted like wax, take it off the fire and allow it to cool. Then melt the first body, which should be combined with its spirit³¹⁸ little by little, until it is all blended and becomes one body. From it, make round pebbles of the desired size on a lathe, for Aristotle said the following to Alexander: O Alexander, know that this is a miraculous body that conquers everything.

The second stone is named Helemetiz. This stone is to be made against rain, hail, and snow; for when any of these is about to fall, raise this stone upon your right hand, and you will be safe from them. This stone is spotted in color, and it is made in the following way. Take four ounces of hellebore

317 In the days before rubber stoppers, alchemists sealed the lids on their flasks with fine clay, or luting, that was baked solid by the heat of their furnaces and made an effective sealant.

318 The first part of the confection, made from minerals, is the body of the stone; the second, made largely from biological materials, is the spirit of the stone.

and melt it with white soapwort on the fire. When it is melted, put four ounces of silver and four ounces of lead into it. When all this is melted together, take it off the fire and work with the spirit of the work.

Take bones from the forefeet and hind feet of a pig, which have been well cleaned of flesh and tendons, and cook them well in salt water; when they are well cooked, take them off the fire and dry them to remove the water. Pulverize them and put them in an earthen vessel with equal parts of mandrake and lime, sealed up well with alchemists' luting and properly arranged—that is, in the vessel put down a layer of mandrake and lime, then on top of it a layer of powdered bone, and so successively until the vessel is full. Melt all this by cooking it for one night on a fire of manure. Then remove the aforesaid vessel from the fire, and allow it to cool. Powder the contents and add to them a little clear red copper. Then grind them again, sprinkling them with human blood from a vein, and let it be ground for an entire day; and save it for use.

When you have finished, melt the first body, and add to it this second body a little at a time, until the two are fully blended into one another. When this is done, take it off the fire, and let it cool, and you will find its color to be spotted. This stone may then be worked on a lathe to the desired size in a spherical form. Thereafter you should labor at this work with the words and ceremonies that we have given already in the ritual of Perfect Nature. When you see rain, snow, hail, and thunder in any place, and you wish to send it away from yourself and the place where it is, say the words we have said before, and raise your right hand, holding that stone, toward the sky; and all the aforesaid will be stilled. This stone is composed of the powers and spirits of spiritual things.

The third stone is named Astamatis. Aristotle says that this stone is one of the wonders of the world, for whoever carries it with him in a fight or battle will remain safe from harm from enemies, and from their offensive weapons—not only himself, but also his companions. The composition of this stone is as follows.

Take ten ounces of iron melted in sulfur, and melt it in the fire, and into the sulfur put white magnesia stone and borax, all well powdered, until they are all blended into one. First it will appear yellow, then white like silver, but even more beautiful, and its body will be soft. After this take pork fat and pig brains in equal amounts. Melt them together, mix with the blood of a black crow, and let it cool, so that it coagulates by the normal way of coagulation. Then take four ounces of magnesia stone, 1/2 ounce of burnt diamond, two ounces of clear red copper, and four ounces of yellow sulfur; grind them all together into powder, and put the powder on the aforementioned coagulated body.

Let it all be put into an earthenware vessel of appropriate size, and sealed well with alchemist's luting. Thus prepared, let it be put on the fire and completely melted like wax. Then take it from the fire, and allow it to cool. It will coagulate, and take on the form of a stone; set this aside. Then take ten ounces of iron processed in the way already mentioned, and one ounce each of gold, silver, and copper. Put them on the fire and melt them until they are well mixed. When this is done, cast the other body you have already made onto it, little by little, until they are entirely blended; and let it be purified by fire. The moisture of the bodies will be removed, and then will be united with one another and will be made very slippery.

When you see that this has happened, remove it from the fire and allow it to cool. You will find that the bodies have united into one and become a little soft. You may work this on a lathe, and make round stones of any desired size, and you should work on them for three days with the words we have already mentioned. You should always keep this stone with you and carry it during war, and you will be preserved against all the iron weapons of your enemies—you and all that accompany you, while you have the aforesaid stone with you.

The fourth stone is called Handemotuz. Aristotle said that this stone exists to awaken the love of women, and is composed so that by it, for example, soldiers and warriors who ought to be engaging in battle will seek to mingle with women instead, so their bodies may be made weaker, and that in consequence they will be more easily vanquished. This stone is white in color. It is compounded in this way.

Take ten ounces of lead, one ounce each of copper and iron melted with sulfur, and 1/2 ounce of silver. Melt the copper, iron, and silver all together, then put in the lead. When all this is blended together, take 1/2 ounce each of magnesia, diamond, and yellow sulfur, and two ounces of red copper. Powder them all, and add the powder to the melted substances until all has been absorbed. Then take this off the fire, and set it aside.

Then make the spirit in this way. Take equal parts of gazelle fat and the brains and marrow of a horse. Melt the fat and mix it with the brains and marrow, and then put sparrow blood in it until it coagulates. Then take one ounce of pig bones, and powder it with a little of the best borax, 1/2 ounce of magnesia, one ounce of yellow sulfur, and 1 1/2 ounces of red copper, and mix them together into a mass, and add it to the aforesaid marrow and fat. Put it on the fire until all of it has melted together. Then take it off the fire and allow it to cool.

When it has cooled, take the body you made first, and melt it on the fire. Put the medicine into it little by little until all has been absorbed, and all of it begins to simmer. Then take it off the fire and let it cool, and it will

become a stone, which you may make spherical and equal on a lathe. Then work for three days using the words we have already mentioned. Then make two images of copper, one in the shape of a man and the other in that of a woman, and put the stone in the male image. Let these images be placed back to back.

Take an iron needle, and say over it the words we have already given. When this is done, thrust it into the chest of the female image until the image is entirely pierced through to the back, and let it be pressed into the male image so that the two images are pinned together. Put the images prepared in this way into a tightly closed iron box, and over it, day and night, say the words we have given above. Keep it with you, for you and all your associates will thus be completely free of any desire for women.

Aristotle relates all of the foregoing in the aforementioned Book of Antimaquis. The mixtures of which all these stones are made are deadly poisons, and whoever makes these stones must carefully avoid touching or smelling them. The remedy for this poison, by which these things may be done without fear, is made in this way. Take two ounces each of aloes wood, myrtle seed, mandrake seed, and centaury seed, 1/2 ounce nutmeg, and one ounce each of chaste tree, cleaned raisins, and white sandalwood. Mix them together and pulverize them well, and blend them with the juice of myrtles, and make them into pills, which you should allow to dry. Whenever you wish to compound the aforementioned stones, which are deadly poisons, take these pills and put them in your nostrils, ears, and mouth, and cover your entire face with a cloth while the foregoing are powdered and worked.

You will also need another remedy for the preservation of your hands, which is this. Take equal parts of laurel seeds and the kernel of basil seeds, and four parts each of balsam and rabbit's blood. Grind what can be ground, and mix this with the balsam and rabbit's blood. You should have this medicine with you in all the foregoing operations, and wash your hands in it while working, and you will be able to work safely and without danger.

In the aforementioned book, Aristotle also says that spirits sometimes attack the workmen who perform the foregoing, destroying their natures. If you wish to free them from this infirmity so that their natures may be brought back to their proper quality, give them the following medicine to drink. Take 1/2 ounce of human blood, and mix it with four ounces of oil of bitter almonds and two ounces of rabbit brains or marrow, and let these be mixed with one ounce of donkey's urine. Combine the foregoing; and once each day, on an empty stomach, for nine days, give this in a drink to the patient. By this medicine they will be cured, and their nature rectified, and evil planetary spirits of every kind driven away from them, so that their

natural complexion may be restored to lasting strength.³¹⁹

Again, in the book named Malatiz, Aristotle says the following. When Alexander inquired of Caynez, a sage of India and a master of marvels in this art, he composed this book Malatiz out of the knowledge of Caynez himself, in which he recounted the wonders done by this Caynez, who was considered a spirit in human form, and who lived for 840 years. This was in the time of King Aydeneruz, who was a mighty man and a murderer. This sage made great marvels from composites of the greater and lesser worlds, and his words were composed by the spirits that are in the composite world.³²⁰ He controlled the will of the aforementioned king and of any other kings that he wished. He also used to make marvels and diverse prayers, which I will relate presently.

For acquiring the love of a woman. This confection he called Deytuz, and its composition is as follows. Take 1/2 ounce each of gazelle marrow and beef fat. Melt them together, and add 1/2 ounce each of camphor and rabbit brain. Let all these be put into an iron vessel for the aforesaid melting, and add the powdered camphor last. When it is all mixed together, take it off the fire. Then make an image out of virgin wax, which has not been used for any other purpose, and have in mind the woman whom you desire.

In the mouth of that image make an opening that penetrates to the belly of the image, by which the melted medicine above may be poured into the belly of the image. While pouring it, say: "Dahyeliz, Hanimidiz, Naffayz, Dabraylez."³²¹ Then put into its mouth two ounces of fine sugar.

Next, take a fine silver needle and insert it into the chest of that image until it comes out the back. While you place the needle in this manner, say: "Hedurez, Tameruz, Hetaytoz, Femurez."³²² When this is finished, wrap the image in a white cloth, and over this put another silk cloth, white in color, and prepare a silk thread, and tie this tightly under the chest of the image, and let the two ends of the thread be joined together and knotted with seven knots. Over each of the knots say these words: "Hayranuz, Hedefiuz, Faytamurez, Arminez."³²³

Then put the image in a little clay pot, which you should seal up with alchemist's luting. Make a pit in the house where the person lives against

319 This passage conceals a breathtaking ruthlessness, as oil of bitter almonds contains cyanide; four ounces daily for nine days would be more than enough to kill the patient. Presumably the point of the passage is to allow the book's owner to employ workmen for these alchemical workings without any risk that they would be able to duplicate the formulae later.

320 That is, the world of matter, composed of the four elements.

321 In the Arabic text, these are Dahjajas, Gananmawadas, Naqagajas, Dirulajas.

322 In the Arabic text, these are Haduras, Timarus, Hanitus, Wamiras.

323 In the Arabic text, these are Argunas, Hadamijuz, Finuras, Armitas.

whom, or at the request of whom, this working is performed—that is, in whichever house or place is suitable. Bury the image there, head up, and cover it with earth. Then take two ounces each of incense and galbanum,³²⁴ and cast it on the fore. While the smoke rises, say: "Beheymerez, Aumauliz, Menemeyduz, Caynaurez."³²⁵ I move the spirit of this woman N. and her will toward this man N. by virtue of the spirits I have named, and by the virtue and power of the spirits Beheydras, Methurez, Auleyez, Nanitaynuz."³²⁶

When you have done the foregoing, return to the house. You should know that all the spirit and will of the woman against whom this working is done will be moved toward the man for whose sake the work is done, nor will she be able to rest or sleep or do anything else until she obeys the man for whom such a working has been done, and this is by virtue of the spirits of the foregoing image. This woman will be led to the house where the image is buried by the aforesaid virtue.

Another confection for the same purpose, to be given in food. Take two ounces each of rabbit rennet³²⁷ and wolf brains, three grains of melted beef fat, two grains each of amber and nutmeg, three grains of camphor, two ounces of the blood of that person who is the agent (that is, for whom the working is done). Put this blood in an iron vessel on the fire to heat. When it is hot, add the other medicines to it, and mix them all. Then remove it from the fire, and mix it with wine or honey or with a dish of meat or fowl or any other dish you wish.

While you do the foregoing, keep your mind intently on the woman for whom you are doing it. Then take a little incense and an equal amount of galbanum, and cast them into fire. While the smoke rises, say: "Ye Deyluz., Menydez, Catrudiz, Mebduliz, Huenehenilez."³²⁸ I move the spirit and will of this woman N. by virtue of these spirits and this composition, and I move her spirit and will by a restless motion whether in waking or sleeping, in walking, standing, or sitting. Nor shall she have any rest until she obeys these spirits whom I name: Hueyhehulyez, Heyediz, Cayimuz, Hendeliz."³²⁹ When you have done the foregoing in the manner specified, give all of the food to eat to whomever you wish, so that nothing remains of it. When the aforesaid

324 Galbanum: the resin of an Asian plant, *Ferula galbaniflua*, which was used as an incense

325 In the Arabic text, these are Bahimaras, Umaralis, Qadamidus, Finuras.

326 In the Arabic text, the first three names are Haturas, Maljuras, Ulijas; the last is uncertain.

327 Rennet: the powdered stomach of an animal, used to curdle milk for cheese.

328 In the Arabic text, these are O Diluz, Ahidas, Batrudalis, Bandulis, Wajagilas.

329 In the Arabic text, the last three of these names are Hajadis, Qidamus, Andalis; the first is partly illegible.

medicine reposes in her stomach, she will not be able to be still—rather, she will be moved with a strong motion—and she will come obediently to the place of your choosing.

If it should happen, because of some difficult, that there is no way for you to give this to the woman in food or drink, take the confection as prepared above, and in place of the blood mentioned above, use the blood of the one against whom you operate. Mix it all together very well. Put it into food or drink as before, and put it into a jug with your own hands.

Take two ounces each of incense and galbanum, and suffumigate with them. While the smoke rises, say: “Aderuz, Metayruz, Beryudez, Fardaruz.³³⁰ I move the spirit and will of this woman N. toward this man N., and by all spirits and wills and hearts I move her so that she cannot be quiet or calm in waking or sleeping, speaking, sitting, or standing, until she is obedient to N. and fulfills his desire completely. I attract the spirit of her heart and move her toward this man N. by virtue of these spirits: Vemedeyz, Audurez, Meyurneyz, Sandaruz.³³¹”

After this, give the aforementioned to be eaten by the one for whom this working is done. When he has eaten it and it has descended into his stomach, instruct him to take two ounces each of incense and galbanum in his hand and cast then upon fire, and suffumigate with them. While the smoke rises, have him say these names: Hamurez, Heydurehiz, Heldemiz, Hermeniz.³³² When he has said these, tell him to say: “By these names let the will of the one for whom this operation is done be attracted. Let her come to me with great love and obedienceso that my will and command shall be fulfilled.”

The same sage says further that is you are unable to get the blood of the woman, take two ounces each of wolf’s blood and cow’s blood, and mix them in an iron vessel upon the fire, as we have described above. Put into it two grains of rabbit marrow, three grains of wolf’s marrow, and four grains of beef fat, all melted and mixed together. Add two grains each of nutmeg, camphor, and rabbit rennet, and when all this has melted, mix it well and take it off the fire. Give this mixed into drink or food. Then suffumigate with incense and galbanum.

While the smoke rises, say these words: “Animurez, Maphueluz, Fenuz, Fadrulez.³³³ I move the heart, spirit, and mind of this woman N. toward this man N., and I move her spirit, forbidding her to sleep so that she cannot have any rest in waking, sleeping, staying, going, or arising. I move her

330 In the Arabic text, these names are Adirus, Baturus, Barjudis, Fardarus.

331 In the Arabic text, these names are Madis, Uduruas, Manurajas, Handarus.

332 In the Arabic text, these names are Hamuris, Tidurahas, Inamas, Harmas.

333 In the Arabic text, these names are Anamuras, Habwalus, Fanis, Badrulas.

spirit and will and lead her to N. by virtue of the spirits written hereunder: Hueytayroz, Beryenuz, Aunuhiz, Andulez.³³⁴ When you have done, this, give it to eat to whomever you wish. When it is in his stomach, take two ounces each of incense and galbanum and hair from a wolf’s tail, with which you should suffumigate the man who ate the foregoing, saying these names written below, which I will teach you: Heyudez. Maherimeyz, Taydurez, Umeyruz.³³⁵ When you have done this, know that the spirit and nature of the woman toward whom this operation is done will be moved with a great love for that man, and her desires likewise; and she will not be able to find rest in anything until she has come with a humble attitude toward that man.

Another confection, that is, a suffumigation for love. Take two ounces each of wolf vulva and rabbit penis, one ounce of the eyes of white mice, two ounces each of the fat of a white dog, incense, and galbanum; and beef fat of a weight equal to all the foregoing, melted in an iron vessel; put into this all the foregoing ingredients. When they are all blended together, take 1/2 ounce of camphor, one ounce each of white sandalwood and aloes wood, 1/2 ounce of amber, and 1/4 ounce of nutmeg. Powder them and add them to the aforementioned confection, and blend well together. When this is done, let it be divided into seven equal parts. Take seven thuribles full of burning coals, which you should set in front of you in a straight line, and in each of them put a seventh part of the confection you made as just described. While the smoke rises from the thuribles, say: “Ahayuaraz, Yetaydez, Ahariz, Aharyulez.³³⁶ I move the heart, spirit, and nature of this woman N. toward this man N., forbidding her any rest or sleep, and that she shall have no peace in sleeping, waking, or sitting, or in any other action, until she comes to him obediently to obey his pleasure and command. I attract and draw her spirit toward him by virtue of these spiritual spirits.³³⁷ Alhueriz, Heyemiz, Huetudiz, Tauediz.³³⁸ When you have done this, return to your home. The aforesaid woman will come there, and will be obedient to his good pleasure and command.

Again, another for the same purpose, to be smelled. Take two grains of rabbit rennet, and one grain of a male goat’s liver, and add powdered incense. Put it on the fire, and let it roast until all its moisture has left it entirely. Then take it with iron tongs, and cut it to small pieces with a knife, and let it be pressed in a pot until all the water leaves it; this water should be set aside in a glass vessel. When you wish to work with the foregoing, take

334 In the Arabic text, these names are Tirulis, Barjanus, Ubuhis, Wandulas.

335 In the Arabic text, these names are Hanudis, Mahrijas, Tiduras, Umirus.

336 In the Arabic text, these names are Ajuras, Jatandas, Ahjulas, Harjulas.

337 Spiritual spirits: *spirituum spiritualium* in the text. The phrase is just as strange in Latin as it is in English.

338 In the Arabic text, these names are Albawaris, Hajaqus, Wabudis, Tawadus.

two grains of the aforesaid water, three grains of nutmeg, and four grains of amber. Put all these on a charcoal fire in an iron vessel until it is all melted and blended together. Add to it a single grain of the confection from the glass vessel, and then melt until it is entirely blended and mixed together; then take it from the fire and put it again in a glass vessel. When you wish to work with it, take one ounce of fine and very pure oil of amber, which you should put on the fire in an iron vessel, and add a single grain of the confection from the glass vessel, which you should melt until it is entirely blended and mixed together.³³⁹

When this is done, take two ounces each of incense and galbanum, and suffumigate with them. As the smoke rises, say: "Yetayroz, Maharahetym, Faytoliz, Andoraruz."³⁴⁰ I move the heart of this woman N., her spirit and her will toward this man N., and I move the spirit of her heart toward him with love and desire, forbidding her sleep, rest, and tranquility, so that she will not have any peace in sleeping, waking, rising, or sitting. I attract and draw her spirit and will toward him by virtue of these spiritual spirits: Hueyquitayroz, Hedilez, Menueriz, Meyefurez.³⁴¹ When you have said the foregoing, take the aforesaid oil, and (if you can) anoint with it the woman for whom the aforesaid working is done. If you cannot do this, put it on something from which its odor shall arise, so that she for whom the working is done will smell it. At once, when she is anointed by this or smells it, her spirit and will by a strong motion will be moved with a strong love and desire toward the man for whose benefit this working was done, and she will have no peace either sleeping or waking or resting in anything until she comes to him, obedient and tame.

If it so happens that you cannot give this to her by means of its odor, make an image of wax formed in her likeness, which you should give to the man, so that he may hold it in his hands. Suffumigate it with incense and galbanum for three days successively, that is, at the rising of the Sun, repeating the words given above and suffumigating with the suffumigation, and anoint yourself with the oil mentioned above. When you have done everything in this manner, her spirit and will will be moved toward him with love.

If you wish to do the foregoing in another way, take myrtle branches or those of another sweet-smelling tree such as apple, and anoint them with two grains of the aforesaid compounded medicine. Suffumigate them with incense and galbanum. While you suffumigate, say these words: "Neforuz, Hemiruliz, Armulez, Feymeriz."³⁴² I move the heart of this woman N. and

339 The repetitions in the preceding paragraph are in the original, and may involve a scribal error.

340 In the Arabic text, these names are Jatirus, Fiharis, Fitulis, Andarawas.

341 In the Arabic text, these names are Qitarus, Adilas, Manhuris, Manquras.

342 In the Arabic text, these names are Nurus, Andulis, Armulas, Fimaris.

her spirit and will toward this man N., and I move her spirit and nature toward him in love and desire. I take away from her sleep, waking, and rest in sleeping, waking, rising, and sitting. I draw and lead her by virtue of these spiritual spirits: Venehulez, Mantayriz, Feymulez, Berhunez.³⁴³ Then make whoever you wish (that is, the woman for whom the working is done) smell the odor. When she smells it, her spirit and will at once will be moved by a strong motion and great love and desire, so that she will be unable to be still or to rest in any way until she comes obediently to the place of the querent and fulfills all his desires.

If you are not able to do this by means of odor, however, make a wax image as we said above. Let the agent (that is, he who commanded that this working be done) take the image into his hands, and take two ounces each of incense and galbanum, which he should cast onto the fire with his own hands. Then instruct him to say the words: Heydinez, Beyduriz, Affihuz, Deriyenuz.³⁴⁴ When he smells the oil, at that instant the work is completed. At once the spirit and will of the woman for whom the aforesaid work has been done, as well as her heart, will be moved by a strong motion in great love and desire, and she will not be able to rest in any manner of quiet or tranquility until she comes obediently to the querents desire, ready and able to fulfill his every wish.

These four images, composed as we have said, are called Decaytus; they are those that Caynez the sage recounted for the union of man and woman.

For acquiring the love of a king. When you wish to attract the love of a king and his beneficence toward the people, take virgin wax that has not been used for any other purpose, and from it make an image of the king whose disposition you wish to influence as just said. Then take 1/2 ounce of gazelle brains, one ounce of rabbit brains, and two ounces of human blood; mix them together in an iron vessel, and let them be put on the fire until they are all mixed. To that mixture add one ounce each of powdered camphor and amber, and 1/2 ounce nutmeg, adding these to the first medicine. Leave it until all is melted and blended together. Then make a single opening in the head of the image, by which you pour the medicine into the belly of the image, and then seal up the opening well with wax.

Then take four ounces each of human blood, the blood of a white rooster, and horse brains, 1/2 ounce each of nutmeg and camphor, and two ounces of melted beef fat. Let these be combined and held over the fire. Make an opening in the throat of the image, pour the mixture into it, and let it cool; then close the opening with wax.

Next take a fine silver needle that is new and has never been used for any

343 In the Arabic text, these names are Arulas, Manturas, Fimalus, Barhujas.

344 In the Arabic text, these names are Ididas, Biduris, Afius, Darjanus.

other purpose, and thrust it through the chest of the image so that it does not pass into any other part of the image. While you do this, say: "Acruz, Fendeyuz, Nephalez, Feyeduz."³⁴⁵ Then put the image in an earthenware vessel and seal it with luting.

Then take one ounce each of incense, powdered galbanum, and the eyes of white roosters, and mix them together. Take the image and the aforesaid suffumigation and a thurible, and climb a high mountain, from which you can see the king's city; make a pit there the size of the image, and bury it there head downward. On the mouth of the pot or vessel put a stone or tile, and put earth upon it until it is entirely covered. When this is done, put the suffumigation onto the fire, and while the smoke rises, say: "Acderuz, Madurez, Feyleuz, Hueryreliz."³⁴⁶ Then say: "I turn the heart of this king N. with love, friendship, goodwill, and mercy toward this man N. and this people N., by the virtue and power of these spiritual spirits: Hueyfeduez, Affimuz, Beefinez, Medariuz."³⁴⁷ Know that the king will delight in that man or that people, and grant to them his favor.

For generating enmities. He says: a confection to generate enmities, which is given in food, and it is this.

Take 1/2 ounce each of the bile of a black cat and the brains of a pig, two ounces of the fat of a black dog, and two grains of sweet myrrh.³⁴⁸ When this confection is eaten it attracts spirits of enmity and ill will.

For the same. Take two ounces of the brains of a black cat, one ounce each of pig's bile and brains, and 1/2 ounce each of the penis of a black dog, sweet myrrh, and ammoniac. From all these things blended together, make a suffumigation, and it will be as above.

For the same. Take three grains of black dog's bile; two ounces each of pig's brains, black cat's bile, pig grease, sulfur, sweet myrrh, black cat's eyes, and oil of caubac; two grains of copper, four ounces of the brains of a black dog, and one ounce of hair from its tail. If you make a suffumigation from all this mixed together, it will generate ill will and enmity. A certain sage worked with all these confections, and asserted that he found them to be true.

That a man may have no desire for women. When you want to do this, take 1/2 ounce each of the brains of a black cat and mandrake seeds. Mix these two together and blend well. Then make an image of wax, and make a hole in the top of his head, into which you pour the confection. Then take an iron needle, and into the image (that is, in the place where delight in women is) thrust the needle.

345 In the Arabic text, these names are Aqarjus, Gidajus, Jahilas, Jahidus.

346 In the Arabic text, these names are Akrarus, Manduras, Filahus, Warmalis

347 In the Arabic text, these names are Naduras, Inamus, Kafinas, Madalus

348 Sweet myrrh: a Mediterranean herb, *Opopanax chironium*.

Then take four ounces of pig's blood; two ounces each of rabbit rennet and swallow brains; and one pound each cow's milk and myrtle juice. Mix all these together, and when you wish to take away someone's desire for women, give him this to drink, and suffumigate him with incense and galbanum mixed together, and it will happen as you desire.

Chapter Eleven

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

I have found the following confections in books written by those who were wise in this science, none of which are mentioned by the aforesaid Caynez. First, to bind tongues so that nothing evil is said of you.

When you wish to bind tongues so that they may speak no evil, compound the confection that follows. Take the tongues of all the following, that is: the tongue of a crow, an eagle, a toad, a water snake, a white dove, a white rooster, and a hoopoe.³⁴⁹ Powder all these tongues and mix them together. Then take one grain of pearl and 1/2 ounce each of gold, silver, camphor, borax, and aloes. Powder all of these and mix them together, and add them to the powder described above, and blend the whole mass with honey. Then put it in a white silk cloth.

Then take two hairs from the eye of a hawk, two hairs from the eye of a peacock, the liver of a hoopoe, the liver of a chicken, two wing bones of a dove, and two wing bones of a hoopoe. Powder all these and blend them with milk, and put them in the aforementioned white cloth with the first mixture.

Then make an image of white wax, which you should name with your own name; write your name and the figure of the Sun on its head, and similarly on its chest write your name and the figure of the Moon. Then wrap this image in another white silk cloth, and put it in the midst of the aforementioned mixture, and tie it all up with silk thread. Whoever carries an image thus prepared with him will behold miracles, nor will anyone be able to speak ill of him, and he will be loved and valued by all.

For love. Take five ounces of gazelle brains, one ounce of leopard blood,

349 These animals correspond to the seven planets in descending order from Saturn to the Moon.

and two ounces of rabbit rennet. Mix these together and blend well. Give this mixture in food or drink to whomever you will, and you will be loved by that person.

For the same. Take two ounces of the blood of a white dog and the same amount of its brains, and four ounces each of gazelle brains and human blood. When this is all mixed and blended, suffumigate whomever you will with it, and that person's spirit will be moved toward you in love.

For the same. Take two ounces each of the brains and blood of a white dove and the blood of an eagle, one ounce of rabbit rennet, and 1/2 ounce of hawk brains. Mix all these together and blend well. Give some of this in food to whomever you will, and you will be loved by that person.

For the same. Take one ounce each of chicken blood, leopard blood, and rabbit rennet, and two ounces of human blood. Blend all this together, and add one ounce of eyebright. Suffumigate anyone with this confection, and you will be loved by that person, whose spirit and will will be moved toward you.

For the same. Take two ounces each of sparrow blood and brains, one ounce each of mouse blood and brains, four ounces of human blood, and 1/2 ounce of eyebright. Mix them, and give in a drink to whomever you wish.

For the same. Take the brains of a black cat and human urine, in equal parts. Mix them, and give them in food to whomever you wish; and that person's spirit and will will be moved toward you in love.

For the same. Take four ounces each of the blood and brains of a red dog, two ounces each of rabbit rennet, dove blood, and chicken blood, and one ounce of eyebright. Mix all these, and suffumigate with it whomever you wish.

For the same. Take eight ounces of donkey blood, and one ounce each of fox blood and hedgehog blood. Mix these well, and to this mixture add two ounces of eyebright. Suffumigate with this whomever you wish.

For generating enmity and discord. These confections are compounded for enmity and ill will. Take four ounces of the blood of a black dog, two ounces each of pig blood and brains, and one ounce of donkey brains. Mix all this together until well blended. When you give this medicine to someone in food or drink, he will hate you.

For the same. Take four ounces each of black cat's blood and chaste tree, two ounces each of the brains and blood of a kite, and of fox blood, and four ounces of chaste tree. Powder the chaste tree, and then mix it with the others. If you suffumigate someone with this, it will expel love from him, and his will and spirit will draw back from love.

For the same. Take fox blood, and ape blood, two ounces of each, and one ounce each of cat's blood, wolf's blood, ape brains, and pig brains. If you

mix these together until well blended and give it to someone in food, it will do the same as above.

For the same. Take two ounces each of toad brains and crane brains, four ounces each of the blood of a red dog and the blood of a black cat; and one ounce each of pork fat and the brains of a red dog. Mix all this together and add to it four ounces of cinquefoil. With this, suffumigate the person you want to hate you.

For the same. Take four ounces each of human blood and donkey's blood, and one ounce of leopard's blood. Mix it all together, and give it in food to whomever you wish; and it will do the same as above.

For the same. Take four ounces each of the blood of a black dog and the blood of an eagle, and one ounce of donkey's blood. Heat them, and mix with two ounces of chaste tree. Make a suffumigation of this mixture for the one you want to feel hatred.

The following four suffumigations cause enmities, hatreds, and depopulations. The first of them is this. Take equal parts of blood of a black cat, brains of a red dog, and blood of a fox. Mix them together and add to them St. John's wort and chaste tree, two ounces each. Suffumigate with this whomever you wish.

The second, for the same. Take four ounces each of pig rennet, pork fat, and mouse blood, and one ounce of brains of an arrahama. Mix all this, and add St. John's wort and cinquefoil in equal parts, making an amount equal to the other ingredients. Powder all together, and suffumigate whomever you wish.

The third, for the same. Take eight ounces each of crane brains and kite brains, and one ounce each of rabbit brains and blood and donkey fat. Mix together, then add an amount of chaste tree equal to the other ingredients. Whomever you suffumigate with this will become as above.

The fourth, for the same. Take one ounce each of crow's blood and vulture's blood, and four ounces each of donkey fat and blood. Mix together and add an amount of chaste tree equal to the other ingredients. Whomever you suffumigate with this will become as above.

For the same. Take four ounces of black cat brains. Powder this, and mix it with an equal amount of dried and powdered human feces. Give this in food to whomever you wish, and he will hate.

Aristotle said: "Whoever truly knows and is instructed in the separations and unions of spirits and natures, and understands the ordering of the macrocosm and microcosm, will know the separations and conjunctions of all things with one another, spiritual as well as corporeal."³⁵⁰

³⁵⁰ Readers who consider these long lists of confections pointless should read Book III, chapter 4 again, and then study this quote attributed to Aristotle with the

Here are seven confections that are given to men in food so that they cannot perform with women. The first is this. Take two ounces each of horse brains, pig fat, and black cat's blood. Mix all these with one ounce of powdered colocynth, and give a little of this mixture in food to whomever you wish.

The second, for the same. Take horse brains, pig fat, and wolf's blood in equal parts. Give half a dram in food to whomever you wish, and it will be as said above.

The third, for the same. Take ape blood and brains, ostrich fat, and the eyes, horn, and tongue of deer, all in equal parts. Powder them all and mix together, and give 1/2 ounce in food to whomever you wish.

The fourth, for the same. Take four ounces of donkey brains, one ounce of pork fat, and two ounces of horse blood. Mix them all, and give 1/2 ounce in food to whomever you wish.

The fifth, for the same. Take four ounces of powdered pig bones, two ounces of persimmon leaves, and two ounces each of burnt wolf hair, black cat's eyes, and donkey brains. Mix them all together, and give 1/2 ounce in food to whomever you wish.

Sixth, for the same. Take equal parts of black cat's blood and the brains of a sea cow. Mix them, and give 1/2 ounce in food to whomever you wish.³⁵¹

Here are seven confections that will cause sleep and quiet all the spirits of the body, and it will be believed that they kill. The first of them is this. Take equal parts pig's brain and the brain of a chamois (which is an animal like a deer), and add a quantity of mandrake seed equal in weight to both. Give 1/2 ounce in food or drink to whomever you wish.

The second, for the same. Take four ounces of wild black poppy seeds, and one ounce each of fox brains, human brains, and pig bile. Mix them, and give a little in food to whomever you wish.

The third, for the same. Take equal parts human sweat and the blood of a black cat, and a quantity of mandrake seed of a weight equal to both. Mix them, and give 1/2 ounce of it in food to whomever you wish.

The fourth, for the same. Take 1/2 ounce each of pig's brains and black cat's blood. Mix them, and give in food to whomever you wish.

The fifth, for the same. Take equal parts dove brains, pig's blood, and grease from the serpent that is called the deaf adder. Mix them, and give 1/2 ounce in food to whomever you wish.

The sixth, for the same. Take four ounces of cat urine, two ounces of horse sweat, and one ounce of colocynth. Mix them all, and give 3/4 of an ounce in food to whomever you wish.

greatest care.

351 The seventh confection is omitted in all manuscripts.

The seventh, for the same. Take equal parts of the juice of wild rue, human sweat, and pig brains. Mix them all, and give 1/2 ounce in food to whomever you wish. This confection kills the virtue of the victim's spirits.

Here are ten confections that cause sleep and death. In the Book of Methedeyhoz, similarly, are found these ten confections that cause sleep and death.

The first of them is this. Take two ounces of coagulated urine of a black cat, and one ounce each of mouse brains and chamois brains. Give 1/2 ounce in food to whomever you wish.

The second, for the same. Take equal parts of pig brains, pit sweat, and salt of human urine. Mix together, and give in food to whomever you wish.

The third, for the same. Take two ounces each of ape grease, dog brains, and blood of a racan or lagarius (which is a large green lizard). Mix together, and give 1/2 ounce in food to whomever you wish.

The fourth, for the same. Take equal parts donkey brains and human sweat. Mix together, and give 1/2 ounce in food to whomever you wish.

The fifth, for the same. Take human sperm and gazelle brains in equal parts, and animal sweat of a weight equal to both. Mix together, and give 1/2 ounce in food to whomever you wish.

The sixth, for the same. Take human sweat and gazelle brains in equal parts. Mix together, and give 1/2 ounce in food to whomever you wish.

The seventh, for the same. Take black cat brains, bat brains, and wolf grease in equal parts. Mix together, and give one ounce in food to whomever you wish.

The eighth, for the same. Take equal parts mouse brains and black crow's blood, and 1/2 part colocynth. Mix together, and give one ounce in food to whomever you wish.

The ninth, for the same. Take two ounces each of bear's bile and brain, and one ounce each mouse blood and black cat grease. Mix together, and give one ounce in food to whomever you wish.

The tenth, for the same. Take equal parts ape brains and human brains. Mix together, and give one ounce in food to whomever you wish.

These ten confections just mentioned have virtues and powers from the planets and fixed stars, by means of the virtues of the things of which they re composed, from which, by a certain mixture, a spiritual power results. The foregoing are found in the book that is named Hedeytoz,³⁵² which was compiled by Hermes the sage.

In this book he described a form of composition that causes wonders, and

352 This is apparently the same as the Book of Methedeyhoz mentioned elsewhere in this chapter.

repels all witchcraft³⁵³ from men, that is, from those who carry this confection with them.

Against witchcrafts and enchantments of men. Take the spine and head of a frog, and grind them together. Put them in a silk cloth with one ounce each peony, barberry [*aloaxac?*] and donkey brains. Let whoever fears witchcraft carry this with him, and he will be safe from it. This confection was made by Galienus for a certain king who reigned in his time.

Wonders which are made with things belonging to the human body. In the aforementioned book, the same sage said that in the human body are many wonders of the works of magic, when one works with them as the sages who discovered this science used to do. Among them, Hermes wrote of a marvelous confection which displays many wonders, and which is made as follows. He used to take an intact human head, freshly killed, and put it into a large jug. With it he put eight ounces of fresh opium and enough human blood and sesame oil, in equal parts, to cover the aforementioned head; he then sealed the jar tightly with luting, and put it on a mild charcoal fire for 24 hours without interruption. Then he took it from the fire and let it cool. He strained the foregoing, keeping his face covered, and found that it had all melted to the similitude of oil, which he set aside.

He said that there were many marvels in that oil, and the first is that it allows you to see whatever you want to see. If you light a lamp with the foregoing oil, or anoint someone with it, or give a little of it in food to someone, you will see whatever you wish.

To appear in the form of whatever animal you wish. Take the head of the animal and its grease, and scialta nuts, using as many of these latter as you wish. Cover them with oil in a jug, and put on a gentle fire for a day and a night, until all the oil flows from them. When it has cooled, strain it well. If you light a lamp with this and anoint someone's face with it, he will appear in the form of that animal standing upright. This may be done with the heads of diverse animals, and in the same way he will appear as diverse animals.

For taking away sense and thought. Take the head of a man, freshly cut off, and put it in a large pot; and put his spleen, heart, and liver with it. Then in the same pot put the heads of the following animals, that is, of a cat, a fox, an ape, a chicken, a hoopoe, a crow, a kite, a bat, a goose, a swallow, a tortoise, and an owl. Cover them all with oil, and seal the mouth of the jar well with luting; put it on a gentle fire, and let it remain there for three days and as many nights. Then take it off the fire, and let it cool. Strain the foregoing with your face covered, and set aside the oil.

Then take the bones of the aforementioned heads, and burn them in a

³⁵³ Witchcraft: the Latin word in the text is *maleficia*, the standard medieval term for the magical curses believed to be employed by witches.

different oil until they are reduced to powder. Mix the powder with black henbane seeds and scialte nuts, and keep this with you for use. When you wish to work with the foregoing, give some of the powder to whomever you wish, in food or drink, and light three lamps with the oil; you will see it affect him. To make your body appear wondrous, take some of the aforesaid oil and anoint your face with it. You will begin to illuminate the house by its light, and will appear to stand out as though you were something monstrous.

For sending away sense and memory. Take two ounces each of hawk brains, mouse brains, and cat brains, and 1/2 ounce each of sulfur and myrrh. Mix it all and leave it to putrefy.³⁵⁴ When you wish to use it, take 1/2 ounce of it and an equal amount of crane feces. Mix them together, and cast them onto the fire so that smoke rises from it. Whoever breathes that smoke through his nostrils will be possessed by a demon, and will lose his senses and memory, and will not be able to tell in what place he is.

Many other marvels that are made from the human body. In a certain book published by Geber the sage, I found many marvels that are made from the human body. He says this: I, Geber, have seen that the elements accomplish your labors when they are combined; alone, they accomplish nothing, because their existence remains in themselves. When they are conjoined with one another so that all four are united, I have seen that they create and give birth, grow and live. When one of the four is lacking, however, I have seen that they cause death, withering, and corruption. I begin with man, and first with the head.

I say that the human brain heals those who have lost their memory, if they eat his brain.

Burnt skull bone, drunk with syrup of squill for nine days, heals epileptics.

Whoever carries a human eye together with a wolf eye cannot be hindered by the evil eye or by any wicked tongue.

Human hair, burnt, powdered, and mixed with laudanum, warms the head.

The saliva of a young man heals scabies if frequently moistened with it.

If the saliva of a young man or woman is put on the head or mouth of a snake, the snake will swiftly die.

The tongue of a woman helps those who wish to tell lies and compose incantations.

If you wish to steal or carry off something, carry with you the tongues of a man and a kite.

³⁵⁴ Putrefaction, the act of allowing something to putrefy or ferment, is one of the twelve classic alchemical processes. This chapter includes several alchemical recipes dealing with the *opus animalium* or work with animal substances, the most secretive of the branches of alchemy.

Water of blood imbibed in sublimated azernec makes the azernec enter into copper that is melted in the fire.³⁵⁵

Ear wax makes the Sun and Moon swiftly melt or solidify, and with it one may make them solid as quickly as with borax.³⁵⁶

Soup made from a human head drunk mixed with brains heals those who have lost their minds.

Shave your fingernails and toenails with a knife of red copper when the Moon is in conjunction with Jupiter, and burn them when she is in conjunction with the Sun; take powder made from the ashes, and give it in a drink to whomever you wish, or sprinkle it on his clothing; he will delight in you.

So that new leprosy or scabies, which is a kind of leprosy, will not increase, give the patient in food a powder made from the burnt end of a human penis, and it will spread no further.

Human urine burns every place where it goes. If someone has scabies, wash him with it, and he will quickly be healed.

Human feces dried in the sun, powdered, and put into gold in which there is iron corrodes the iron and destroys it, and cleanses the gold.

Oil of feces softens the Sun and Moon and improves their color.³⁵⁷

Whoever has a deadly illness in his thighs, let him wash his thighs in water of feces that has been distilled three times, and put powdered, calcinated feces on it, and he will quickly be healed.³⁵⁸

One who suffers from an acute fever should wash his head with water of human blood, and he will be healed.

When a wound is washed with water of blood, and the calx of the same blood is put on the wound, it will be cured.³⁵⁹

All combustion, whether of fire or burning water, if first washed with water of feces, and then treated by applying a powder of calcined blood, will be healed.³⁶⁰

If you see a sick person who cannot be healed by any medicine, wash him

355 Imbibition: the alchemical process of pouring a liquid onto a solid so that the solid absorbs the liquid. Water of blood is made by distilling human blood.

356 The Sun and Moon here, as in alchemical literature generally, are gold and silver.

357 Oil of feces: the oily part of human feces, extracted by one of several alchemical methods.

358 The "deadly illness of the thighs" is probably bubonic plague, which produces large black boils in the groin. Calcination is another of the twelve standard alchemical processes, and consists of subjecting a solid to heat until it is reduced to white ash.

359 Calx: the white ash resulting from calcination.

360 Combustion: in modern medical terms, inflammation, which in medieval medical theory could be caused by an excess of cholera, the fiery humor, or by one of the other three humors that has become adust ("burning").

with water of blood, and his condition will improve.

Whoever has great internal dryness in his body, give him water of blood to drink, and he will be healed.

If someone suffers from diarrhea, give him droplets of blood to drink, and he will be healed.

If someone has a quartan fever, take a human arm bone and the topmost wing bone of a goose, and have him carry them with him; he will be healed.³⁶¹

Every man who suffers from nightmares should be washed with water of feces, and he will be healed.

Oil of feces distilled three times and imbibed with an amalgam of the Sun and green water of alfadite with dissolved cinnabar water, tinges the Moon and other metals.³⁶²

A collyrium of human bile heals weeping eyes and cataracts.³⁶³

Whoever has a cancer or a fistula should burn blood, and make a calx from it, and put the calx on the cancer or fistula; but first wash the place with distilled water of blood.

Human feces dried in the Sun are very strong and sharp, and take away rheumatism and disease from horses and other animals, and help the eyes, and take away cataracts from the eyes of beasts.

Women's menstrual blood given to a man makes him leprous, and if it is put in someone's bath, he will soon die.

The cure: take human semen, and give it to him to drink. Similarly, he will be cured if a certain herb called male barberry is given to him.

Take the membrane around the human heart, and pour into it the blood of three other men, and call upon demons; they will answer.

Take your sweat in a very clean and beautiful basin, and then put it in a glass vessel. Put into it scrapings from the soles of your feet, and a little of your feces dried in the Sun, and one root of the herb that is called *fu* in Arabic, and in Latin valerian. Give this in a drink to whomever you wish, and he will delight in you. I, Geber, have tested this, and it is entirely true.

Women, however, add water with which they have washed their thighs, while keeping their buttocks turned toward the east.

All flesh and bone of men, when burnt, moves and provokes benevolence.

Three measures of human death—that is, you should measure a corpse three times; and with the same measure, you should measure a living man's arm from the elbow to the longest finger, and again from the shoulder to the same finger, and then from the head to the feet. He will waste away and die.

Blood taken from the fingers of the left hand when the Moon is

361 Quartan fever: a relapsing fever of the kind that recurs every three days.

362 This is a recipe for manufacturing imitation gold.

363 Collyrium: an ointment put on the eyelids.

in conjunction with the Sun, and from the other when the Moon is in conjunction with Venus, and given to someone when the Moon is in opposition to the Sun: this provokes delight. This is an experiment of the Egyptians, and I have seen it tested many times and discovered its virtue.

Water of feces and of snails dissolves tartar. Quench sheets of copper in it, and they will become white. Put feather alum and dissolved azech in it, and it will be better.

Take the skin of a woman's vulva all the way around, so that it retains its opening; and if you look at someone through it, it is the sign of death. This is a thing of great sacredness. In the same way, it causes illness. This was taken from those among the Greeks who were called Ephesians.

Skin a human penis, and tan and soften the skin with salt and wheat flour, the way belt leather is treated—you should know that you will be able to bind and loosen with it.

Human testicles, dried and powdered, and eaten with frankincense, mastic, cinnamon, and cloves, makes men young again and gives them very good color.

A human eye tied up in a snakeskin causes anyone who sees you to delight in you and not to hinder you, but to be good to you.

Whoever suffers from a fever or a headache, if you anoint his head with breast milk, the pain will be removed.

Breast milk with opium brings sleep to the feverish and insomniacs.

If you wish to go safely on a journey, make one pill from your semen and your ear wax, and suspend it from your neck, and you will go safely. Certain sages used to carry this with them, saying that a great many properties were hidden in it. Some of them thought there were 72 such properties, to all of which they used to assign reasons that none were able to contradict.

The umbilical cord of a newborn wrapped in a red cloth with the tongue of a green tree frog—whoever carries this with him will be honored by his lord and by others as well.

Whoever has an illness with pustules, or scabies, should anoint himself in hot sunlight with water of blood distilled three times, and then put on the earth of blood,³⁶⁴ and he will be healed. He should do this seven or more times. This we have already demonstrated in the book *On Properties*.

The right arm of a man and the head of a rabbit kept in anyone's home has power against lies.

Alcohol of human bile with cat eyes helps and makes keen the sight, and whoever makes this will cause marvelous things to appear and demons to be seen.

³⁶⁴ Earth of blood: the dried blood solids left in the retort when all the liquid has been distilled.

Take human blood, and grind it with lodestone and the deadly lucula that is called Herb of Light. Make a mass of it, and keep it with you in a little vessel of gold or silver, and you will have power over enchantments and tricks and lies, and above all if you have collected the herb with your own hands and the blood is from your own body.

A certain person from Baldach, however, told me that the herb that in Arabic is called *fu*, in Latin valerian, and in Greek amantilla, has a similar virtue. He said also that the virtue of this confection was to cause benevolence when eaten or given in a drink.

Take the vulva of a woman (that is, the skin) and carry it with you in a yellow cloth with a serpent's tongue; and you will have the power to make discords and friendships. The same may be done with the hair from a woman's chest.

All of the foregoing are found in a certain book published by Geber the sage. In the book *Methedeyhoz* I found the experiments written below.

To take away sight by suffumigation. Take the blood of dogs, donkeys, cats, goats, and cows in equal parts. Mix these bloods together, and put them on a gentle fire until they are all blended into one. Then put into it one part each of powdered azer nec and sublimated mercury. Mix well and put into a jar, which you should seal well with luting and bury in manure until it putrefies. Then take it out, and beware of its odor. If you put 1/2 ounce of this confection in fire, anyone who breathes it will have the sight of their eyes closed off by a mist, and they will be unable to see light any more. To cure, take fennel juice and green coriander juice. Mix them and put them in the eyes, and by this the blindness will be healed.

For taking away speech. Take two ounces each of cat bile and bear bile, four ounces of bat blood, and 1/2 ounces each of lettuce seed, black poppy seed, and mandrake root. Liquefy the blood and mix in the other ingredients, blend well, and allow the mixture to dry. Then powder it and mix it with old wine aged many years, and make lozenges of 1/2 ounce each. If you give one of these to anyone in drink or food, he will lose the power of speech completely, nor will he be able to communicate in any way. To cure him, let the mouth of the patient be filled with oil or butter, and have him hold his mouth closed.

For taking away hearing. Take mandrake, cow bile, and goat bile in equal parts. Mix them together and powder them; when they are powdered, let them putrefy. Give 1/2 ounce of this in food to whomever you wish, and he will completely lose his hearing. To cure, put juice of rue into the ears of the patient, and he will be healed.

For generating discord and enmity. Take the head of a racanus and an asp, the hair of a dog and of a black cat, in equal parts. Mix them together,

and burn them in a jar until they can be powdered. If you throw some of this in a place among people, hatred and quarreling will increase among them until they kill one another. To cure, take four ounces of mallow seeds and two ounces each of the blood and bile of a white dove. Let these be powdered, and mixed with the blood over the fire; and make lozenges weighing 1/2 ounce each. When you wish to take away this discord, pulverize one lozenge, and cast the powder in the place—that is, where the other powder was thrown. At once the aforesaid spirit of discord and hatred will be taken away from there.

Confection for sleeping. Take 1/2 ounce each of opium and black henbane seeds, and 1/6 ounce each nutmeg, lady's bedstraw, and fresh aloes wood. Powder them and mix them with the juice of green coriander; and let it putrefy in a jar so that their complexions and spirits may mix with one another. Then take it out, and give 1/2 ounce in a drink to anyone you wish, and he will sleep for a great space of time during which he cannot be awakened.

For the same. Take four ounces each of scialte nuts, red azernec, mandrake seeds or its bark, and black poppy; six ounces of autumn crocus; and two ounces of henbane seeds. Mix them all together and allow to putrefy for three days; when this is finished, remove them. Give 1/2 ounce to drink mixed with wine to whomever you wish.

For the same. Take equal parts of opium, mandrake bark, lettuce seed, branches of scialte nut, arcole juice, black hellebore, and black poppy seed. Powder them all, mix them together, and blend with a quantity of old wine aged for many years equal in weight to all the foregoing; and leave it to putrefy for seven days. Then take it out, and give 1/2 ounce in food to whomever you wish.

For the same. Take henbane juice, mandrake juice, green coriander juice, lettuce juice, juice of scialte nuts, and spring crocus in equal parts, and opium, a tenth part of all the foregoing. Mix them together. Then take a syrup made from mashed figs pressed four times in an oil press, blend an egg into it, and take of this syrup an amount equal to all the other ingredients. Mix them together, and let it putrefy until all the complexions and spirits are united. Never give a dose of this confection larger than 1/4 ounce, and this is because of the very great strength that its spirit has in the foregoing.

A deadly poison. Take equal parts dried scorpions, scialte nuts, black poppy, and colocynth. Mix them together and pulverize them, and let them putrefy. Be careful of this because 1/2 ounce of it will kill a man.

For the same. Take soapwort, ariole, and fresh eyebright in equal parts. Mix them together, and let it putrefy with a quantity of viper's gall equal in weight to all the preceding ingredients—that is, let it putrefy in an jar

appropriate for it—and leave it until it has putrefied. Then remove it. Beware of this, because its excessive heat and superfluous sharpness damages and destroys the blood of the heat and swiftly kills men.

For the same. Take as many frogs as you can catch, and put them on spits arranged as you wish (that is, as many as you wish on each spit) thrusting them through from the mouth to the opening of the anus; and put the spits upright, so that the frogs are placed with their mouths toward the ground. Then have a leaden vessel in which you can collect oil the oil that issues from their mouths. You should know that the later oil is much more effective in this working than the first; save it for use. Oil of this kind, because of its damage to the members of the body, very powerfully kills and harms. The first who discovered this deadly poison was Rufus, who tested it, and found great wonders in it.

A wonderful composite stone against poison. The kings of India were accustomed to have this stone made as described below, because the wonders it wrought in defending them against all danger from poison exceeded all the other noble things that were around them. The composition of this stone is as follows. Take the eyes of ten deer, and the eyes of ten vipers or other venomous snakes; if you cannot get vipers' eyes, as many as will weigh as much as ten of them; and take as much of the head of a toad as equals the weight of one of them. Let all these be dried and well cleaned, and powdered very finely, until it will pass through a fine cotton sieve. Then let it be put in a glazed pot with a very narrow mouth.

Then take sharp wine flavored with cedar, and turnip juice, eight ounces each, and one ounce each of clean white spiderwebs and mastic; the spiderwebs should be chopped up as finely as possible, and put with the mastic into the two juices. Let them remain there for two days and as many nights; then take it up and strain well and combine with the powder in the jug already mentioned. When this is done, seal up the mouth of the jar tightly, and bury it in burnt straw, leaving it there until all is dissolved and reduced to the appearance of oil. Then mix it with water, and put it back in the same burnt straw until all the water is consumed, and turned back so that it can be coadunated.

When this is done, take it out and put it in an empty eggshell so that it becomes round. Put another eggshell over it and seal it well, and put it back again in the same burnt straw, and leave it there until it is partly coagulated. Then take it out, piercing a pinhole in it, and wrap it in a silk cloth, and put it in bread dough and bake it in a pan. When it is done, take it out and put it in the stomach of some kind of fowl, and when it is so placed, roast the fowl. Then take it out of the stomach of the aforementioned bird; if you find that it is well solidified in the form of a stone, that is good; if otherwise, put it in the

stomach of another bird. Roast as before, and proceed in the same way until it becomes a stone, and put a thread through the pinhole, and by this thread tie it over the loins.

The kings of India used to make such a stone in this way, and continually wore it over their loins. The effect of this stone is that if anything poisonous was put before the wearer, in food or drink or anything else, the stone would be moved with a great motion and would sweat with a great sweat. This is very well known among the Hindus, and it one of the great marvels that are among them.

The one who first compounded this stone by his own labor was King Behentater, who was one of the kings of India, and a great sage. It was he who built the city of Manif, in which he built mighty buildings, and in those buildings constructed images that spoke. He it was who discovered how to use numbers to make computations for love, which is one of the great wonders the Hindus have. When two people were given these numbers in food or drink or in any other manner, they became great friends and well pleasing to each other. If the aforesaid numbers were carved in wood, and bread or anything else edible was sealed with them and you gave it to someone to eat, he will delight in you with a great love. If those numbers are written on your clothing, your garments cannot be taken away from you;³⁶⁵ and if you write them on banners that are put in the street to draw business, they will draw business to you.

The lesser of these numbers is 220, and the greater is 284.³⁶⁶ The way to use these numbers is as follows. Write the smaller and the larger number in the figures of al-Khwarismi. Give the lesser in food to whomever you wish; you should eat the larger. The one who receives the smaller will be obedient to you as the lesser is obedient to the greater, and you will be delighted by him because of the marvelous property and power of the aforesaid computations. These computations may be done similarly with raisins, and pomegranate seeds, and eating whatever other fruit you wish. This is done by the number, and not by the figure.³⁶⁷ I have experienced the aforesaid computations many times, and have found truth in them as narrated above.

This king made twelve festivals for the people of Egypt³⁶⁸ in the

365 Garments of quality were a common target for thieves in medieval times.

366 These same "amicable numbers" were used in a magical image in Book I, chapter 5, and the following instruction to write them in "the figures of al-Khwarismi" (Arabic rather than Roman numerals) appeared there as well.

367 That is, you give 220 raisins, pomegranate seeds, or what have you to your target, and eat 284 of them yourself.

368 This leap from India and Egypt is not as strange as it seems in the light of medieval geography. Most medieval geographers, Arab as well as European, believed that the Nile and the Ganges were the same river—both, after all, were infested by crocodiles—and that the Indian Ocean was a landlocked sea with the Nile curving around it through the unknown lands of the south.

twelve months, that is, one in each month. Then he made a house wholly surrounded by images, and these images used to cure the people of Egypt of all infirmities. In the head of each of them the infirmity assigned to it was portrayed. The people of that place very often used to cure themselves of their infirmities by those images in the following way. They would approach the images, and describe their infirmities to the image assigned to the same infirmity, from which they wanted to be healed; and at once they were healed. The same king also made an image in the form of a man laughing, and this was the virtue and power of that image; anyone who was oppressed by sorrow and melancholy would look at that image, and at once he would be cheerful and laughing, and the thoughts that troubled him would be handed over to oblivion. All in all, the effects of his images proceeded so that that the people of that city used to worship the king as though he was a god.

The same king also made bronze images in that city with two wings extended, and these were entirely covered with gold. Then he set them in place in the city. Their virtue was that all who passed by them, man or woman, who had committed adultery, uncovered their natures, nor were they able to pass by those images without uncovering themselves. All who uncovered themselves, fornicators and fornicatrices alike, were led into the presence of the king, and were truly known to be guilty of that crime, and punished justly according to the laws of that city. For this reason both the men and the women of that city used to shun that form of wickedness.

The same king also made an earthenware vessel that he filled with water, and his entire army used to drink from it without decreasing the water in it. This king lived in the time of Alexander the Great, and it is said that he presented this vessel with some other marvels to him. The vessel was constructed by the artificial magisteries of science, the properties of nature, and the knowledge of the strengths of the spirits of the planets and the fixed stars.

In this same way was made the pillar that Acaym king of India made in the gate of the city of Nube, which was made of black marble and was completely full of water. No matter how much was taken out of it, the water never decreased; and this was because it attracted the moisture of the air by virtue of the magistry by which it was made. The king constructed this work for the benefit of the people, on account of the distance of that city from the banks of the Nile and its closeness to the salt sea, and because of this latter it happened that by the sun's rays, from the water of the sea, drew up gross and humid vapors, from which the most subtle were purified of their salt in the air, and by the most subtle magisteries of geometry and the science of magic, used to descend into that pillar as though they condensed out of the air. It was for this reason that water was never lacking in the pillar,

because of the aforementioned attraction, which happened in the same way that the bloodstone attracts whatever is put around it.

Beyond these, the Hindus have other great marvels, some of which I propose to relate presently. For prohibiting every motion of the body. Take a human penis, and chop it into pieces, and stir it into powdered opium, scialte nuts, and a little azernec. Then put it into a lead vessel to putrefy, and beware of it. When you extract it from putrefaction, you will find it liquefied and as though reduced to oil. If you give a little of this oil in food or drink to anyone you wish, all his senses, motion, and spirit will be closed and stupefied; nor will he be able to move any part of his body. The Hindus used to perform many wonders with this oil, mixing it with other things, giving it in food, and revealing that which they desired and that which was outside their customs. They would give it in food to whomever they wished, and by this they would demonstrate what they wanted never to be revealed, and would even transform men into whatever figure or form they wished.

That you may appear in the form of any animal you wish. Take the semen of a man who is complete in all his members, and put it in an egg (that is, in the shell) mixed together with the semen of any animal you wish. Seal the egg well and leave it to putrefy in hot manure for three days. When this is complete, take it out of the manure, and in the egg you will find the similitude of an animal. Take it out and put it in sesame oil, and leave it for three more days. That animal will drink that oil during those three days, and while it is still living, let it be ground in that same oil. If you light a lamp with the oil, anyone who anoints his face with it will appear in the form of the animal whose semen you used. This was considered among the Hindus to be a noble secret, that they would never reveal among anyone but themselves.

That a man should be unable to leave a city. Take a man's semen and a little of his blood, and cook it with twice the amount of honey until all the semen has dissolved into the honey. Then cook the honey until it is well browned. Give this food to whomever you wish—that is, to someone who intends to set out on a long journey. Whoever eats of it will not be able to leave the city that day; rather, he will remain there as though rapt and insensible.

A great wonder of magic. The Hindus also make another composition, with which they used to perform great works of magic. This is its composition. They took a sow, and closed her up in an empty house. One room of the house they prepared with iron and tin so that she could not leave the house. In the same house, next to the sow, they would put a boar in a room prepared the same way, and once this was done, they remained in that place for 24 days. They would begin this work when the Sun entered the first degree of Capricorn. Each day they would give them crumbled wheat bread

soaked in milk to eat, as much as they wanted. At the end of those 24 days the sow, having the greatest desire to couple with the boar, would be moved by so great a motion that from her flowed a great quantity of female seed,³⁶⁹ similar to coagulated cow's blood.

The Hindus would make great artifices by collecting this seed; they would put it in a lead vessel, seal its mouth well, and put it in manure for 24 days to putrefy. At the end of those days they would remove it from the manure, and when the aforementioned vessel had cooled, they would open it and find in it an animal that moved. They would feed it for three days with nuts and milk, as we have said above concerning the sow. At the end of the three days they would drown it in oil, with which they would perform great marvels of magic, giving it in food and lighting lamps with it and anointing faces and bodies with it, and many other marvels that are not worth relating because of their prolixity. We ask, however, that those who perform the foregoing keep it as the greatest of secrets, and do not reveal it to anyone except to someone else who is expert in it.

Chapter Twelve

Rules Necessary in this Science

Those who intend to involve themselves in this science ought to know that it is by the works and experiments they do in this world that profound and secret sciences are known, and by works and experiments doubts are solved.³⁷⁰ This is because when anyone accomplishes his desires, his doubts are settled. You should indeed be greedy in all the things, and about all the things, that we have taught you so far, and you should be faithful in the operations themselves, and continually observe the ways of the sages and the habits of the ancients in the operations of this science. From unlawful foods and pleasures you should stay as far as you possibly can; indeed, you ought to think of the salvation of your soul and the love of God as assiduously as you can, because desire and love attract spirits and incline you to follow spiritual effects, and complete and reveal all their properties furthering the thing that is desired.

If that orientation be toward God, Who is the beginning and end of all

³⁶⁹ Medieval embryology held that females had an equivalent of semen, which mingled with the male's semen to produce offspring.

³⁷⁰ This sentence all by itself does much to resolve the ongoing debate about the descent of modern science from Renaissance magical traditions, which were powerfully influenced by Picatrix.